

The Values of Family Educational from QS at Tahrim Verse 6

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Abstract: The aim of this reaseach is to asses the pedagogical values and examine the lesson of QS At tahrinv according to the family conseling. This reaseach was qualitative one, using descriptive analyze phenomena, events social activities, attitude believe, perception though the people, both individually and in group. The message from QS At Tahrim 6 was, that the child education begins in the family, parent should have the adequate skill in protecting and educating their children. There are many kind of educational value, which can taken from QS At Tahrim verse 6. Educational Value taken from QS At Tahrim verse 6 were: a. The Obedience to Alloh SWT and His Messenger the family coaching should be to seek the blessing of Alloh Swt and should be done sincerely b. Togetherness, which meant not only the presence of a person physic and mental should in the house, but also among the family member which might contribute to all other family member c . Challenge to internal and external component. d. Petience in obedience togetherness in facing all the challenges in family coach.

1 INTRODUCTION

Three centers of education is first and foremost one of them is informal education, the family, in the family everything was first studied science. Therefore, Islam has established that parents are the most important role in saving the holder of a generation that success in life, both the life of the world and in the hereafter.

The role of parents towards the child's education is important, but not all parents know and understand about their role in the family under his responsibility, sometimes parents tend to break away from its role as a primary educator and become a benchmark for the children in her life. Even more parents entrust their children to formal education institutions essentially formal education is only supervise and educate children while he was in school, while children spend more time in the family environment and more interaction with parents. This suggests that the role of parents is very important in coaching family.

The above description, it is understood that the protection of parents to their children and the rest of his family is very important. Therefore, the guidance and protection of the child's parents are very influential for the continuity of education and lives

of children both in the realm of formal, informal and non-formal. Therefore in this study the authors try to assess the problems associated with pedagogical values that can be taken from QS. At-Tahrim paragraph 6 in the foster family.

2 THEORY

Education is in line with the human endeavors from birth to dead, Family Educational themselves consciously by guiding the condition of their soul of the family, especially in order to create a good character and habits from the beginning of their growth and development. Thus, their personality is formed in accordance with educational family goals in accordance with the demands of the times will only make the family stagnant. Therefore, all people understanding of the view of the nature of changing education.

The value of educational family from the above statement is that the parents has to be able to develop and renew their teaching methods. Thus. The learning process will run well in accordance with the need of the family. Moreover, the material prepared will always be able to be absorbed properly by parents though the relevant method with current

conditional. Education will always innovate and keep changing and developing as long as human lives.

PJ Hill said, experts of modern education as the following:

“Education has most scientist two principle roles, that of passing on knowledge from one generation to the next, and that providing people with skill that enable to analyze, diagnose and thus question”

3 METHODOLOGY

This study used qualitative method to examine the natural condition of the objects. Qualitative research design involved two teachers in interviewed conducted by the researcher

According to Sugiyono (2010: 15) qualitative research is a research method based on theories to examine the condition of natural objects (in contrast of experiment). Researcher are use as key instrument .Thus. the result of qualitative research emphasize meaning rather than generalization.

The data in this study were collected by the researcher through study of literature (library research).it was a data collection techniques which was conducted by looking for the related data to the concept of the value of educational family from Surah Attahrim verse 6, and another books, essays, magazines, and scientific papers

The data obtained in this study were in form of qualitative data taken from primary and secondary sources. Primary sources are data that directly provide data to data collector. Primary source used in this study is the holy quran surah Attahrim verse 6, with some tafsir of this surah, and the connection with the surah before or the sura after the surah of Attahrim. Secondary source are data source that do not provide information directly to the secondary data collector. This can be the form of the further management of primary data presented in order forms or forma other people (Sugiyono 2004: 225)

4 LITERATURE REVIEW

4.1 The Essence of the Family Educational

Family is the first environment for children, in the family environment first gained influence because the family is the oldest educational

institution, which is informal and natural. The birth of the family as an educational institution since humans exist. Father and mother in the family as educators, and children as the educated.

In essence, a family education should provide basic knowledge and skills, religion and beliefs, moral values, social norms and way of life are required learners to be able to play a role in the family and in society. (Ahid, 2010: 100)

The position of the husband as head of the family is not merely an obligation to provide a living (eating and drinking), but is charged with controlling the household so that every family member can enjoy the meaning of family and so each family member can continuously improve the quality personal in many ways, both in terms of the relationship with God, with fellow humans, in terms of mastery of knowledge and so on.

Allah instestate to the parents of their responsibilities towards their children earlier than his testament to children to be kind to their parents, as Allah says

وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَسْبِيَ إِمْلَاقٌ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ
كَانَ خَطَا كَبِيرًا ۝٣١

“ And do not kill your children for fear of poverty. we who will give sustenance to them and to you. Verily the killing of them is a great sin”.(Q.SAL-Israa '17:31).

This passage shows that Allah is very dear to His servants, more than the love of parents for their children. It is clear that the responsibility of the parents to their children earlier than the will of His children to be kind to parents. Parents are forbidden to kill her children for fear can not give eat, this paragraph should be a reference for parents to be responsible for the lives of her children, because Allah has guaranteed that ignore even kill them is a very big sin. Or allow it to not want to maintain it is a great sin and on par with those who commit This hadith explains that parents are not responsible for the death of his son would cause adultery.

In the book-Shahihain as mentioned, and Abdullah bin Mas'ud I once asked: "O Messenger of Allah, is the greatest sin?" He replied: *That you make up rivals to Allah when He created you Then what else? I asked further. He replied: namely, you killed your son was afraid he would eat with you. Then what again? I asked. He replied: namely, you*

fornicate with your neighbor's wife. (Ibn Kathir, 2008: 161).

Imam Ibn Qayyim ra quoted Hasan said, "He who underestimate their children's education by not providing them with the education that will be beneficial for her in her old age, he had treated her son with behavior that is very bad." (Hasan, 2004: 26)

Statement emerged from this reality is from what has been done by the parents, because they have distorted the obligation of education of children with good, eventually the child would grow up with the environment, not the education of their parents. As a result, children are more in awe of the environment than both parents.

Islam imposes responsibility for the education of children to both parents and all those who will replace them, it is based on the words of the Prophet:

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما من مولود الا قابواه يهودانه او ينصرانه (رواه البخارى و مسلم)

From Abu Hurayrah said: the Prophet said: "Nobody is born, unless he was in a state of purity, then both his parents affect the child was adopted Judaism and embraced Christianity." (HR. Bukhari and Muslim) (Muhtadin, 1993: 105)

One of the perfection of the responsibilities of parents towards their children's education is always on evaluation of the deficiencies in providing children's rights, as narrated by Imam Nasa'i and Ibn Hibban in the book Shahih- ra her with a sanad which add up to the Prophet, he said:

ان الله سائل كل راع عما ستره اع حفظ ام ضيع؟ حتى يشأ الرجل عن أهل بيته (رواه ابن حبان)

Really Alloh Swt ask every leader what he lead keep them or ignore them, until God hold accountable a husband against his family. "(Reported by Al-Nasa'i and Ibn Hibban) (Hasan, 2004: 29)

This is the responsibility of parents, both father and mother to his children, degradation experienced by children today is a result of the mistakes of their parents and teachers. Therefore be careful not to hand over a child's education to the maids, to orphanage, children are taken care of strangers and missionaries school institutions, because they will shape our kids suit their concept. Educational experts child find his research, that the process of

formation of ninety percent of children affected by the educational environment in which it lived. (Hasan, 2004: 31)

A poet describes this problem through his verse as follows; "The development of children and young people depend on their parents. Forming a person's temperament was not as easy as what we imagine, the temperament of a person depends on the people close to him.

So that the nature of family education is very important in shaping a child's personality and decisive for the future of children in accordance with parental education has given them. These are among the reasons that Islam gives great attention to the education of the family, the attention that is well matched with attention to the individual's life and the life of mankind as a whole.

The content of Surat At-Tahrim verse 6

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

O ye who believe, guard yourselves and your families from a Fire whose fuel is men and stones; guardian angels of the rough, tough, who do not disobey Allah in what he commanded them and always do what they're told. (QS. At Tahrim 66: 6).

At-tahrim consists of 12 paragraphs, derived after surah Al-Hujurat. This surah surah classified into Madaniyah. Named At-Tahrim because at the beginning of this chapter there is a word derived from the word tuharrim at-Tahrim which means forbidden.

The above verse describes the family as the object of education first and foremost in shaping students' character. The word "Ahi" in the paragraph above can be interpreted as a small family consisting of a father, mother and children.

Regarding the word of Allah above Mujahid said: "And fear Allah and give a message to your families for fear of God." People -people who believe in Allah and His Messenger, let some of you tell others, what can keep you from the fire and keep you from it, that is obedience to Allah and obey His commandments. And be ye doing to your family act by which they can keep themselves from hellfire, bring them to the thus it through advice and instruction.

It is related that when the verse to 6 this fall, Umar said: "O Messenger of God, we've been keeping ourselves, and how to keep our family?" The Prophet Muhammad. replied: "Disallow them do what you have been forbidden and command them to do what God commanded you to do so. That's how he delivers them from the flames of hell. (Al-Maraghi, 1974: 272)

From this description it appears that the role of the husband as the leader in the family was very influential both in terms of education and leadership, good or bad character of a husband was a reflection or a lesson for every member of the family, in this case should a husband have a good personality and education that qualified to foster family, after the husband as the head of the family as well as the backbone of the family of the second person who is responsible for the safety of his family, namely his wife.

Wife are prescribed by religion is a good wife religion so that one day when he had issue can educate their children to the streets are blessed by Allah, in addition to the position of a wife as an educator as well as children's nurse very important influence on the development of the family, especially if linked the morals of children and religious education, where all will be held accountable by God.

Similarly, proposed by Adh-Dhahhak and Muqatil ibn Hayyan, in Ibn Kathir they said: "Every Muslim is obliged to teach his family, including relatives and slaves, a variety of things with regard to things that are required Allah to them and what is forbidden him." (Kathir, 2008: 229)

In carrying out its obligations parents must have the patience in the run, because it is not easy for a parent to educate their children that essentially they have much contaminated by the outside environment. This is similar to the word of Allah SWT:

وأمر أهلك بالصلوة واصطبر عليها

And give orders to your family establish regular prayers and be patient in working. (Thaahaa 20: 132)

This verse reinforces the letter At-Tahrir paragraph 6 that the education given by parents to their children starting with religious education for religious education is the beginning of all the education that can equip a child towards maturity in accordance with the shari'ah ' at Islam. With this

verse is clear that parents in educating their children to be patient and should be carried out continuously.

In this case Allah confirms when where parents do not perform its obligations, namely to educate their children well and showed him the path blessed by Allah, then Allah will provide hell Him for those who disbelieve and do not want to educate their children beaten path blessed by Allah SWT. Hell supplied Allah is fueled humans, is human here are infidels and stones (idols) worshiped by them, which is guarded by angels to be rude and angel stationed in hell there are 19 angels where the angels never deny Allah. (Al-Mahalliy, 1990: 2490)

In the book of Tafsir Al-Munir explained by Imam Abu Hasan Ali bin Ahmad Wahid that letter At-Tahrir paragraph 6 contains about the obligation of parents in educating their children and guide him to the beaten path blessed by Allah, while he describes the hell that fueled rock and the man was interpreted by saying that the stone that fuels the hell of it is made from human proudly in his life. (Hasan, 2004: 387)

In terms of maintaining and educating children writer formulate the first step in educating children, namely by introducing Allah, then introduce the teachings of the religion of Allah, this was confirmed by his word in the letter Luqman verse 13, which reads:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

"And (remember) when Luqman said to his son, at the time he gave a lesson to him: my son, do not associate partners with God, Behold ascribe (Allah) is truly injustice great." (Luqman 31: 13)

With the introduction of the religion of Allah SWT is a foundation that can strengthen the confidence of children to continue their future without hesitation and are sure to Allah, besides mem religion and its teachings introduce further parents continue to prohibit children associating Allah with anything, because in accordance with the above paragraph that partners with Allah is a great injustice. Where in the paragraph above is explained when Luqman bin 'Anqa' bin Sadun, bequeath to his son named Tsaran. (Kathir, 2008: 401)

Allah has mentioned with the best of the title and gave him wisdom. He gave testament to his son who was the most loved and beloved, and this is the nature bestows it with a primary one. For that, first of all he gives testament to worship God Almighty that there is no partner for Him.

Tyranny referred to in the paragraph above is shirk, those who believe in Allah forbidden to believe in more than Him, whoever has done it (Shirk) then the person has committed a huge injustice in his life.

Then the second step after that which is commanded to worship Him in which it is symbolized by filial to both parents (moral education), as Allah SWT says the following

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُ فِي عَامَتَيْنِ
 أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ١٤

And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming. (Luqman 14)

That the cultivation of morality into self-learners are things that need attention. Moreover, against the parents, especially the mother. In this verse is described that "his mother had conceived him in a weakened state that increase steadily, and weaning in two years". A state that is so heavy undertaken for women, namely when it contains.

Then, as the faith and moral education are applied in educating children, then the duty of parents is to teach about worship next to God, it is commensurate with the word of Allah the following

وما خلقت الجن والإنس إلا ليعبدون

" And I did not create the jinn and mankind except that they may serve Me". (Adh-Dzariyat 51: 56)

Worship is the main purpose of the creation of jinn and humans. Therefore, planting the importance of worship to do, should start early. Because every human action committed will be worship when the act was committed on the basis of science and also a high sincerity of the offender worship. So as would gain reward from Allah SWT. Even if it's only charitable act or a mustard seed, with a record based on science and a sense of sincerity.

Through the above verse, the family as an institution or body of the first and foremost fulfilled by the physical and spiritual needs, the education in the family should be the educational and teaching preliminary or preparatory for educators at schools or community agencies. Therefore, education in the household must have a purpose, being the goal it is that children are able to develop optimally. It covers all aspects of child development, namely the development of the physical, spiritual and mind.

From here it is clear that the function and purpose of education is necessary in order to inculcate the value of knowledge in children, to achieve happiness and success in establishing and fostering household's happy world and the hereafter.

4.2 Links Education Surat at-Tahrim Verse 6

From the exposure of the contents of the content of Surah at-Tahrim above we can see that there are several messages to educate children in accordance with the Islamic shari'ah, which of course it has to be implemented by each parent, between the educational message is as follows:

1. In the foster family every family member should be aware of the responsibilities of each, especially for the father who be a leader in implementing all the family activities, and therefore to everyone (women) Which will carry out the wedding should consider more aspects of religion on her husband, so that later when undergoing husband may households lead and educate. Likewise for the prospective husbands let choose good bride religion anyway, so that one day could be a congregation that has complied with the imam. It is important for young men and women who are ready to be married, because the household can be likened to a mini country inhabited by the leader and the led.
2. Should any parent well introduce religion to their children, as in the above verse there is a threat to every parent that family members can maintain themselves and others to not go to hell. Of course, maintaining each family member from getting into the hell of a way to teach them about Islam, monotheism, morality and worship.
3. Prohibit they do arrogant and become polytheists because clearly Abi Hasan in Tafseer al-Munir explained that Hell was fueled men and stones, where is the man here is the man who denies Allah, running away from the teachings of Islam and associating God with others, those who do this infidel who will be the fuel of hell when we as parents could not keep our families well, in accordance with Islamic law then we're all going to be fine dining hellfire blazing. Every family has a

responsibility to maintain and raise their children. This responsibility is a natural urge to be carried out, because children need food, drink, and care so that he can live sustainably. Protect and guarantee their health, both physical and spiritual. Happy children to the world and the hereafter by giving religious and social education in accordance with the provisions of God as the ultimate goal of Muslim life. Both of which would be beneficial to a child's life in this world and in the hereafter

5 FINDINGS AND DISCUSSION

In the descriptive analysis, it will be known the pedagogical value in a family foster that obtained from QS Attahrim verse 6. The following will be presented the value of educational family

5.1 Obedience Value

Worshipping with the Lillahita'ala (sincere) always obedient, is one way to get closer and greatly liked by Allah and His Messenger. Obedient as language is always submissive and obedient, kind to Allah, the Messenger and the government. *'Obedience to Allah is an obligation that can not be tampered'.* (Ibrahim, 2007: 194).

When someone has to say two sentences creed or have been in the shade of Islam, then it is obligatory for him to be obedient to all forms of commands and prohibitions of Allah. Allah calls His servants who believe with the exclamation "O ye who believe" as a breeding for them because they were ready to accept the commands of Allah and avoid His prohibitions. By call their faith became increasingly ready to welcome each invocation of Allah.

5.2 Mutual Value

Fostering family is a sure thing done by at least two people who have a family, the husband and wife. Of course, before having a family, a person must go through a phase of first marriage for the family was formed.

Togetherness in the family is an important issue and should be productive also developed. (Kanisuis, 2007: 48). Given this togetherness when maintained properly by all family members can motivate a more harmonious family life and control.

Togetherness is meant here is not only the presence of a physical and soul in the house, but the presence of a physical contributing with all other family members, joking and exchanging ideas between husband and wife. A togetherness among the family members also can generate positive communication in the home, make all the activity in pleasure-oriented family life and inner satisfaction of each member of the family, giving each other the motivation and input on the issues of employment and so forth.

Togetherness built by married couples should be based on the needs that exist in the family, do not exist and not too far-fetched. A husband or wife should understand the busyness of each, as well as if it had been present to a child as the fruit of love adorn household, it would be wonderful if the togetherness fostered the spirit of positive and productive, which can build up household blessings and always blessed Allah SWT.

5.3 Value Challenge

Having formed a family and through courtship (ta'aruf) then each member is not likely to have a different character in addressing a problem in the household. In essence, a character from each member of the family.

There are distinct and deeply rooted in him, but need to be known by each member, if the family had been aware of obedience and unity in family foster it must have understood well how to overcome the challenges in building a family blessing.

5.4 Value Patience

Fostering a family is not as easy as turning the palm of the hand, the union of two different characters which is a challenge to raise a family, then here also must be balanced with patience, not to mention when blessed with a child, like a white paper that can be written by writing any, The role of parents in this regard is vital in addition to educating well to be patient in educating him, because through the parents, the child will be a good man or not. Prophet Muhammad, as an example of the plenary, has provided guidance how to educate and prepare children. And the most important thing is exemplary in doing the main thing. This is what must be a parent.

6 CONCLUSIONS

Based on the research and analysis of values Pedagogical in Fostering Families contained in the QS. At-Tahrim verse 6, it can be concluded that:

1. The first educational value that can be taken from Q.S At-Tahrim verse 6 is that it should be realized by every family that a child's education begins and begins in a family environment. Related to this, the parent must have sufficient skills in protecting and educating their children.
2. Develop a family at least there should be four values that should be adherence value in fostering the family could mean that families are required to be always obedient to Allah and His Messenger, to start a family with blessings God and sincerely seek to live. So even if there are problems in the family that can not be solved then returned to Allah and His Messenger.
3. Togetherness value referred to here is not only the presence of a physical and soul in the house, but the presence of a physical contributing with all other family members, joking and exchanging ideas between husband and wife. A togetherness among the family members also can generate positive communication in the home, make all the activity in pleasure-oriented family life and inner satisfaction of each member of the family, giving each other the motivation and input on the issues of employment and so forth.
4. Value challenge is in raising a family there are two components, namely internal and external components. The internal components include the maturity of the couple, intellectually, psychologically, emotionally, spiritually, and morally. While external components consist of a nearby neighborhood or community. Patience value is a fixed value of patience in obedience, togetherness and face all the challenges in building a family with a patient, undergoing patiently and sincerely. Educate children and take care of all the components associated with the peace of the family.

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