

THE PERSPECTIVE OF AL-QUR'AN IN RESPONDING TO FAMILY EDUCATION IN THE ERA OF INDUSTRIAL 4.0

Miftahul Jannah^{1*}, Hadiana Trendi Azami²

¹State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia, E-mail: 21204011063@student.uin-suka.ac.id

²State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia, E-mail: Hadiana0303@gmail.com

*Corresponding Author



©2022 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)



DOI : <http://dx.doi.org/10.30983/it.v6i1.5202>

Submission: 31 December 2021

Revised: 15 June 2022

Published: 30 June 2022

Abstract

The purpose of this study is to find out some verses of the Qur'an as a solution to the problems faced by families in the industrial era 4.0. This type of research is a literature study. The industrial revolution is a period in which technology is advancing, accompanied by increasingly significant changes in the social, economic, and cultural fields. This brings great challenges for parents. Parents have to learn many things in order to direct their children to face the challenges in this era. The results of this study are the family is the main basis in shaping the nation's generation and religion. Parents need to provide values as the role models for children. The pattern of this education is carried out through family education in order to create a generation that is able to respond to the challenges of the industrial era 4.0 in accordance with the teachings of Qur'an and Hadith. Hence, parents need to instill the basics of religious education to their children, namely Aqidah (faith), Fiqh, Moral, Worship, and skills education. This is an effort so that children can adapt to their times in accordance with applicable norms.

Keywords: Al-Qur'an, Family, Industrial Age 4.0

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui beberapa ayat Al-Qur'an sebagai solusi dari permasalahan-permasalahan yang dihadapi keluarga di era industri 4.0. Jenis penelitian ini adalah studi literatur. Revolusi industri merupakan masa di mana teknologi semakin maju disertai dengan semakin signifikan perubahan pada bidang sosial, ekonomi, dan budaya. Hal ini membawa tantangan besar bagi orang tua. Orang tua harus mempelajari banyak hal agar dapat mengarahkan anaknya untuk menghadapi tantangan di era ini. Hasil dari penelitian ini adalah keluarga merupakan basis utama dalam membentuk generasi bangsa dan agama. Orangtua perlu memberikan nilai-nilai yang bisa menjadi teladan bagi anak-anak. Pola pendidikan tersebut dilakukan melalui pendidikan keluarga agar terwujud generasi yang mampu merespon tantangan era industri 4.0 yang sesuai dengan ajaran Al-Qur'an dan Hadis. Maka orangtua perlu menanamkan dasar pendidikan agama kepada anak yaitu Aqidah (faith), Fiqh, Akhlak, Ibadat, dan pendidikan keterampilan. Hal ini merupakan upaya agar anak mampu beradaptasi dengan zamannya sesuai dengan norma yang berlaku.

Kata Kunci: Al-Qur'an, Keluarga, Era Industri 4.0.

Background

The fourth industrial revolution, often known as Industry 4.0, brought about significant changes to the world and was characterized by the rapid advancement of technology. The first industrial revolution, also known as industry 1.0, which was started in the 1800s and was characterized by the development of mechanical power plants, was the beginning of industrial development. This represents a shift from the earlier period, when

much of the job still required manual labor, to the steam engine era, when manufacturing processes made use of steam engines. In this day and age, the textile business exclusively benefits human life. People started to appreciate electricity and industry as the 1900s got underway. The Industry 2.0 era began in this year. Industry 3.0, often known as the 1960s, was a period of reform, digitalization, and electronic automation. As a result of technical

advancements known as Industry 4.0, which are currently characterized by cyber-physical systems or intelligent automation, the world is changing today.¹

The industrial revolution is a period in which technology is increasingly advanced accompanied by progressively significant changes in the social, economic, and cultural fields.² On the one hand, the developments in this era offer benefits for humans. On the other hand, they are also counterproductive.

Previously, many jobs were heavily relied on other people, demanding a lot of time, great energy, and excellent physical abilities, but the presence of digital systems or devices has offered fully automated solutions that can reduce this dependence. Communication technology has an impact on the educational process. This definitely brings great challenges for educators, including the community, teachers or parents.

Industry 4.0 has created a problem in family education. Families start to lose their physical shape as a result of the digital dimension which takes control of them as technology advances. This is apparent from seeing how frequently people communicate while in the same location using their smartphones. Early childhood smart phone use can have negative effects on children's social and emotional development, including the risk of cyberbullying, the development of introversion, sleep difficulties, loneliness, and violent behavior.³ Furthermore, the excessive use of smart phones on the adolescent development also results in the

emergence of FoMO (Fear of Missing Out) or a condition in which children feel afraid if their friends follow an event that is considered fun, but they cannot follow that event. The phenomenon of FoMO occurred in adolescence can hinder the development of their potential.⁴

The method of family education that is widely applied by Indonesian people in this era is the tendency for parents to give freedom to their children. This means that children are free to determine their own life goals while parents only direct and control their children on positive things. This method can be challenging for families, especially in the use of smart phones, in which parents are able to direct their children to adapt to smart phones in useful things.⁵

Research conducted by Eva and Isa explained that the challenges for parents in educating the religion into a Muslim family environment in Jati Village during the Industrial 4.0 era were that first, parents should be able to give attention and to model good examples to children because children identically imitated their parents. Second, technological developments was used as positive opportunities. Third, children were discouraged in studying the knowledge about Islam. Fourth, the real world or digital environmental factors greatly influence the children's growth.⁶

Another fact revealed by Riamah in her research explains that one factor that causes juvenile delinquency is the family environment. This is because the family never reminds the children; as a result, they make mistakes repeatedly.

¹ Decky Hendarsyah, "E-Commerce di Era Industri 4.0 dan Society 5.0," *Iqtishaduna: Jurnal Ilmiah Ekonomi Kita* 8, no. 2 (December 19, 2019): 171–84, <https://doi.org/10.46367/iqtishaduna.v8i2.170>.

² Syamsuar and Reflianto, "Pendidikan dan Tantangan Pembelajaran Berbasis Teknologi Informasi di Era Revolusi Industri 4.0," *E-Tech: Jurnal Ilmiah Teknologi Pendidikan* 6, no. 2 (2018), <https://doi.org/https://doi.org/10.24036/et.v2i2.101343>.

³ Putri Miranti and Lili Dasa Putri, "Waspada Dampak Penggunaan Gadget terhadap Perkembangan Sosial Anak Usia Dini," *Jendela PLS* 6, no. 1 (June 30, 2021): 58, <https://doi.org/10.37058/jpls.v6i1.3205>.

⁴ Yusrina Nathasya, "Fenomena FOMO Terhadap Media Sosial di Kalangan Remaja," www.kompasiana.com,

2022, <https://www.kompasiana.com/yusrina04376/62a71b0cbb4486282938b762/fenomena-fomo-terhadap-media-sosial-di-kalangan-remaja>.

⁵ Varross Aushov Saied, "Pendidikan dalam Keluarga Pada Era Revolusi Industri 4.0," www.kompasiana.com, 2021, <https://www.kompasiana.com/varrossaushov07/60e0563806310e13a66d4742/pendidikan-dalam-keluarga-pada-era-revolusi-industri-4-0>.

⁶ Eva Wiji Lestari and Isa Anshori, "Pendidikan Keagamaan Anak Keluarga Muslim Perdesaan pada Era Industri 4.0," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 3 (September 5, 2021): 319–36, <https://doi.org/10.32832/tadibuna.v10i3.4939>.

It was also found that the family never teach their children about the dangers of sex and illegal drugs so that the children are challenged to try dangerous things.⁷

It is clear that these issues did not suddenly arise. Families need to be flexible because they are the main force behind children's growth and development.⁸ It is one of the most important elements in the development of the country. Family units make up a society. The family is viewed as the nucleus of Islamic civilisation and the growth of the society in Islamic education. In order to guide their children to meet the problems of this era, parents must be able to learn a variety of topics in order to adapt to modern digital society. So that kids might benefit from the advancement and growth of their time.⁹

Based on the above mentioned context, this study aimed to provide solutions to the issues faced by families in the Industrial 4.0 era from the viewpoint of the Qur'an. QS. At-Tahrim Verse 6 is one among the verses that discusses family education. How does the Qur'an describe education in the home? And what role does the Qur'an play in addressing the difficulties facing family education in the age of Industry 4.0?

An analysis of the literature was used to carry out this investigation. The Al-Qur'an and Tafsir, in particular, were the key sources that were used. Secondary sources were supported by pertinent journals at the same time. In order to conduct a descriptive analysis on the topic of the discussion on the Al-Qur'an Perspective Addressing Family

Education in the Industrial Era 4.0, data gathered through the study of literature was used.

Family Education: A Literature Reviews

Writings related to family education are classified into three perspectives, namely social, psychological, and religious.

The concept of family in Sociology as written by Moh. Khuza'i, entitled *The Concept of Family in the Perspective of Social and Islamic Sciences*, explains that in the perspective of Sociology the family is also called Nasab. However, Islam limits family relations based on blood relations through legal marriages, so adopted children or children born outside of legal marriages do not have kinship relations.¹⁰ Meanwhile, according to Rustina in her journal concerning the family, the perspective of Sociology explains that the family plays a role in carrying out the socialization function in children.¹¹

The idea of the family in psychology, on the other hand, was described in a journal article by Wardatul, who also noted that family education is crucial to the psychological development of children's potential and the educational process. The science of child development should be understood by parents so that instruction can be tailored to the needs, talents, and cognitive development of the young learners.¹² According to Dewi's research, which she published in her journal, parents need to pay attention to each child's psychology when educating them because this will affect how successfully they are able to impart their knowledge to their offspring.¹³

⁷ Riamah and Elfa Zuriana, "Faktor-Faktor Yang Mempengaruhi Terjadinya Kenakalan Remaja," *Menara Ilmu* 12, no. 11 (2018): 47.

⁸ Andrianto and Alimron, "Faktor-Faktor Penyebab Kenakalan Remaja di Lebak Mulyo Kecamatan Kemuning Kota Palembang," *Jurnal PAI Raden Fatah* 1, no. 1 (January 1, 2019): 82, <https://doi.org/10.19109/pairf.v1i1.3019>.

⁹ Muhammad Kosim, "Peluang dan Tantangan Pendidikan Islam Era Industri 4.0 : Strategi Mahasiswa PAI Menjadi Pendidik Sejati," *Murabby : Jurnal Pendidikan Islam* 2, no. 2 (2019): 125, <https://doi.org/10.15548/mrb.v2i2.400>.

¹⁰ Moh Khuza'i, "Konsep Keluarga dalam Perspektif Sains Sosial dan Islam" (Ponorogo, 2013).

¹¹ Rustina, "Keluarga dalam Kajian Sosiologi," *Musawa* 6, no. 2 (2014): 287.

¹² Wardatul Asfiah and Lailul Ilham, "Urgensi Pendidikan Keluarga dalam Perspektif Hadis dan Psikologi Perkembangan," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 16, no. 1 (2019): 10.

¹³ Dewi Maharani, "Pendidikan Anak Perspektif Psikologi dan Pendidikan Islam," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 1, no. 01 (January 1, 2018): 38–60, <https://doi.org/10.37542/iq.v1i01.5>.

The concept of a family in Islamic education refers to education that is developed based on Islamic teachings to shape children into human beings who believe in and fear of Allah SWT, which is exhibited by noble character, which includes ethics, morals, character, and spirituality, as well as the understanding and experience of religious values in daily life. everyday.¹⁴ Research conducted by Agus indicates that family education is the primary educational institution that can affect how children develop their potential and nature, along with having an impact on morals, skills, cultural values, and religious beliefs.¹⁵ According to Islamic law, family education in the Industrial 4.0 era should emphasize mutual understanding, role actualization, and showing gratitude for one another.¹⁶

Based on the literature reviews described above, studies on family education from various perspectives are still general in nature. The author has not found any writing that specifically discusses family education from the perspective of the Qur'an and its relevance to the educational challenges of the industrial era 4.0. The existence of a vacancy in this study is a novelty that this study wants to offer.

Theological Foundations of Family Education in the Perspective of the Qur'an

The Qur'an explains family through several terms. The first term is *ahlun* (اهل) meaning people who have rights in accordance with what has been determined by the shari'ah; repeated 36 times in the Qur'an. The second term refers to

aalun (ال) which is repeated 11 times in the Qur'an. Meanwhile, in Arabic family is known as *al-Aa'ilah*, *al-usroh*, *ablun*, and *abluna*.¹⁷ In this study, the authors focuses on the discussion of one of the terms talking about family education, namely *ablun*, one of which is contained in Qs. At-tahrim Verse 6:

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

Meaning: O you who believe! Protect yourselves and your families from a Fire (of the hereafter) — its fuel is people and stones — controlled by fierce and severe angels; they never disobey Allah in what He commands them, and they do what they're commanded."

The above verse was revealed especially to some of the wives of the Prophet Muhammad Saw to repent of mistakes that had been made. This verse explained them that Allah would protect and help His Messenger, and warned them not to be prolonged in opposing for fear that they would be defeated and dropped from their noble position as mothers of the believers.¹⁸ When interpreting this verse, classical commentators such as at-Tabari interpret the sentence قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا as an obligation to educate and teach the family about obedience to Allah.¹⁹ Ibn Kathir added that what is included in educating the family is to provide understanding so that they are alert not to sin, advise each other and instruct the family to always remember Allah.²⁰ Similarly, Al-Bagawi,

¹⁴ Mufatihatur Taubah, "Pendidikan Anak dalam Keluarga Perspektif Islam," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (February 7, 2015): 109, <https://doi.org/10.15642/jpai.2015.3.1.109-136>.

¹⁵ Agus Zainul Fitri, "Keluarga Sebagai Lembaga Pertama Pendidikan Islam," *Jurnal Pendidikan Islam* 27, no. 1 (February 18, 2012): 21, <https://doi.org/10.15575/jpi.v27i1.493>.

¹⁶ Nurliana, "Formulasi Keluarga Era Revolusi Industri 4.0 Perspektif Hukum Islam," *Al-Himayah* 3, no. 2 (2019).

¹⁷ Muhammad Fuad Abdul Baqi, *Mu'jam Mufabras li Alfadz Al-Quran* (Kairo: Darul Hadis, 2013).

¹⁸ Ahmad Musthafa Maraghi, *Terjemah Tafsir Al-Maraghi* (Semarang: C.V.Toha Putra, 1987).

¹⁹ Ibnu Jarir Ath-Thabari, *Tafsir Ath-Thabari, Vol. 25* (Jakarta: Pustaka Azzam, 2007), 244.

²⁰ Ibnu Katsir, *Tafsir Ibnu Katsir, Vol. 8* (Bogor: Pustaka Asy-Syafi'i, 2005), 228.

and Ibn Hujai have the equivalent interpretation as at-Tabari; they provide simple examples such as teaching goodness, forbidding evil, providing an understanding of halal-haram, and being discipline in piety.²¹ Furthermore, As-Syaukani provides an example of the interpretation by relating the verse to Surah Thaha verse 132 regarding the obligation to command the family to establish prayer and be patient during the process.²² Medieval interpreters such as al-Alusi and Fakruddin ar-Razi have the same interpretation as the classical commentators, emphasizing the aspect of piety.²³ More extremely, As-Samani allows a thing or punishment that can provide a deterrent effect in educating the family.²⁴

Interestingly, in this verse Allah uses the term *النَّسَبِ*, *الْأُسْرَةَ*, *الْأَقْرِبَاءِ* or *أَهْلِيكُمْ*.

Imad Zuhair views that the use of this term indicates the target of this verse, which is the closest people in the family, namely the wife and children.²⁵ In contrast, Quraish Shihab interpretes this word as the basis that da'wah and education are started from the smallest scope, namely the family. The verse is editorially directed to men (fathers), but that does not mean it is only addressed to them. This verse is directed to parents (father and mother) as other similar verses (e.g. the verse that commands fasting) are also directed to men and women. This implies that both parents are responsible for the education of their children. The father or mother alone is not enough to create a household that is filled with

religious values and is shaded by a harmonious relationship.²⁶

Referring to the various interpretations of the commentators above, it can be seen that the existence of education in the family of a believer is very crucial. People who are morally responsible for educating the family based on the verse above are the father and mother towards their family. Allah threatens those who do not provide education to their families is the torment of a hell fire whose fuel is stones and humans.

The Purpose of Family Education

Family is a small community which is the first cell for a large society, and a large society will not exist without the presence of the family. The family is a crucial component in education. It is the initial madrasah (school) for kids in which they learn the values of the community in terms of behaviors, abilities, and information.²⁷ For insan al-kamil, the family plays a very significant and dominant role in helping the individual develop into a fully realized human being. Then, each family will provide a vision, mission, and goals in line with the family's developed concept. The goals of family education include: (a) to teach morals or character as a provision in social life; (b) to teach good social manners; (c) to provide an understanding of basic social knowledge such as how to communicate and speak well; (d) to provide an example for the formation of customs through continuous, kind, and gentle personality development; (e) to provide knowledge of the spirit of nationalism and patriotism.²⁸

²¹ Al-Bagawi, "تفسير البغوي", *الباحث القرآني*, accessed June 12, 2022, <https://tafsir.app/baghawi/66/6>; Ibnu Hujai, "تفسير ابن حزم", *الباحث القرآني*, accessed June 12, 2022, <https://tafsir.app/altasheel/66/6>.

²² As-Syaukani, "فتح القدير للشوكاني", *الباحث القرآني*, accessed June 12, 2022, <https://tafsir.app/fath-alqadeer/66/6>.

²³ Al-Alusi, "تفسير الألوسي", *الباحث القرآني*, accessed June 12, 2022, <https://tafsir.app/alaloosi/66/6>; Fakruddin Ar-Razi, "تفسير الرازي", *الباحث القرآني*, accessed June 12, 2022, <https://tafsir.app/alrazi/66/6>.

²⁴ As-Samani, "تفسير السمعاني", *الباحث القرآني*, accessed June 12, 2022, <https://tafsir.app/samaani/66/6>.

²⁵ Imad Zuhair, *Tafsir Al-Madinah Al-Munawwarah* (al-Maktabah al-Ilmiyah, n.d.).

²⁶ Muhammad Quraish Shihab, *Tafsir Al-Misbah, Vol 14*, 3rd ed. (Tangerang: Lentera Hati, 2005), 237.

²⁷ Hasan Langgulung, *Manusia dan Pendidikan Suatu Analisis Psikologi dan Pendidikan* (Jakarta: Pustaka Al-Husna Zikra, 1986), 341.

²⁸ Maesaroh Lubis, *Kapita Selekta Pendidikan Islam* (Edu Publisher, 2018), 112.

Aspects of Family Education

Quoting from Srifariyati, aspects of family education include: the education of aqidah, worship, and muamalah.²⁹

Aqidah Education

The aqidah education is the most fundamental education in Islamic religion. One of the verses related to Aqidah education is the words of Allah in QS Lukman: 13 about Lukman's advice to his son:

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

Meaning: "This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error." (Qs. Luqman: 13)

This verse above contains Lukman's advice to his son, he gave the best will based on what he knew, which was to warn not to associate with Allah since it is a big injustice.³⁰ As-Syaukani in his commentary emphasizes that the understanding of aqidah as stated in this verse is the most important thing that should be taught to families. The family member should be advised to avoid polytheism because it's more important than anything else.³¹ Al-Qusyairi mentioned that Lukman's wife and son were infidels, and he continued to rebuke them until they embraced Islam. Then, in a hadith, it is said: "Which of you is not wrong to himself? Then, the apostle said: as Lukman's testament to his son not to associate partners with Allah."³²

²⁹ Srifariyati, "Pendidikan Keluarga dalam Al-Quran (Kajian Tafsir Tematik)," *Madaniyah* 6, no. 2 (2016): 221.

³⁰ Ibnu Katsir, "تفسير ابن كثير، الباحث القرآني," accessed June 15, 2022, <https://tafsir.app/ibn-katheer/31/13>.

³¹ As-Syaukani, "فتح القدير للشوكانى، الباحث القرآني," accessed June 15, 2022, <https://tafsir.app/fath-alqadeer/31/13>.

³² Al-Qurthubi, "تفسير القرطبي، الباحث القرآني," accessed June 15, 2022, <https://tafsir.app/qurthubi/31/13>.

Worship Education

One of the forms of worship education is educating families to establish shalah. One of the verses discussing this order is QS Thaha verse 132, as follows:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Meaning: "And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness."

The verse above is especially the sentence وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا in the interpretation of at-Tabari is an order to the Prophet Muhammad to order his family to establish shalah, and be patient in doing it with the existing limits and rules.³³ According to Abu Bakr al-Jazari, the family members mentioned in this verse's *kitab* are wives, daughters, and believing adherents.³⁴ In addition, Fakruddin ar-Razi applies the *kitab*'s interpretation to family and believers more broadly than does al-Jazari.³⁵ This verse also emphasizes why worshiping only Allah SWT is necessary, as opposed to expecting benefits in the form of sustenance, as Allah assures everyone's sustenance.³⁶

Meanwhile, Ibn Kathir interprets this verse as a realization of QS at-Tahrim verse 6. He argues that one way to prevent the family from the torment of the hell fire is to advise and order to establish shalah.³⁷ In addition, it is explained in Al-Maraghi's interpretation that Qs. At-Tahrim

³³ Ibnu Jarir Ath-Thabari, *Tafsir Ath-Thabari, Vol. 17* (Jakarta: Pustaka Azzam, 2007), 1038.

³⁴ Abu Bakar Al-Jazari, "أيسر التفاسير، الباحث القرآني," accessed June 12, 2022, <https://tafsir.app/aysar-altafasir/20/132>.

³⁵ Fakruddin Ar-Razi, "تفسير الرازي، الباحث القرآني," accessed June 12, 2022, <https://tafsir.app/alrazi/20/132>.

³⁶ Ni'mah Eni Shofiatun, "Konsep Pendidikan Keluarga dalam Perspektif Al-Qur'an" (UIN Sunan Kalijaga Yogyakarta, 2011).

³⁷ Ibnu Katsir, *Tafsir Ibnu Katsir, Vol. 5* (Bogor: Pustaka Asy-Syafi'i, 2005), 426.

verse 6 above is in accordance with QS Taha (20) verse 132. It has been narrated that when the verse was revealed, Umar said:

"O Messenger of Allah, we take care of ourselves. But how do we take care of our family?" The Messenger of Allah replied, "You forbid them to do what Allah has forbidden you, and you command them what Allah has commanded you. That is the safeguard between themselves and hell."³⁸

Moral Education

At this point, moral education means the education aiming to train family members to have good morals or behavior in social life. One of the verses that discusses about moral education is QS Al-Isra: 23-24

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَأَحْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning: "The Lord has decreed, that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in their life, not to say a word of contempt to them, nor repel them, but address them in terms of honour."

Furthermore, Al-Bagawi states that this verse is a command not to associate partners with Allah and to be kind and gentle to parents.³⁹ A hadith narrated by Ibn Mas'ud described that the Messenger of Allah said: "Do you know which of the big sins? Then the Prophet said: Associating partners with Allah and then disobeying your parents." At-Tabari makes a parable about filial piety: "Whoever pleases his parents also pleases his creator, and whoever makes his

parents angry also makes his God angry."⁴⁰ As for the treatment of a child towards his elderly parents, these include: not speaking harshly to refuse his request, not showing hatred, not speaking harshly, and treating them gently.⁴¹

In the next verse, a child must have a sense of humility and compassion for both parents.⁴² Al-Qaffal compares the next verse to a bird, which lowers its wing when it feeds its young. Lowering the wings in this context becomes a metaphor for a good management. This parable indirectly intends to convey to the child that "Assure your parents, like a bird feeds its child, like they (parents) did to you when you were little".⁴³

The Relationship of Parents and Children in Realizing Family Education

Parents, both father and mother, are the main educators in the household. Meanwhile, children become the main students. Both fathers and mothers must work together to embody the education in the family in order to build an Islamic family.⁴⁴ That is why parents should work together in educating and nurturing children in Islamic education. QS At-Taubah verse 71 explains about the importance of collaboration between husband and wife in education.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning: "And [as for] the believers, both men and women - are protectors of one another: they [all] enjoin of doing what is right and forbid of doing what is

³⁸ Maraghi, *Terjemah Tafsir Al-Maraghi*.

³⁹ Al-Bagawi, *Tafsir al-Bagawi*, accessed June 15, 2022, <https://tafsir.app/baghawi/17/23>.

⁴⁰ Ibnu Jarir Ath-Thabari, *Tafsir al-Tabari*, accessed June 15, 2022, <https://tafsir.app/tabari/17/23>.

⁴¹ Ibnu Abi Zamanin, *Tafsir al-Zimneen*, accessed June 15, 2022, <https://tafsir.app/zimneen/17/23>; Al-Mahali wa Al-

Suyuti, *Tafsir al-Jalalin*, accessed June 15, 2022, <https://tafsir.app/jalalayn/17/23>.

⁴² Markaz Tafsir, *Tafsir al-Bagawi*, accessed June 15, 2022, <https://tafsir.app/mukhtasar/17/24>.

⁴³ As-Syaukani, *Tafsir al-Fath al-Qadeer*, accessed June 15, 2022, <https://tafsir.app/fath-alqadeer/17/24>.

⁴⁴ Muhammad Nur bin Abd. Al-Hafidh Suwaid, *Manhaj At-Tarbiyah an-Nabawiyah li Ath-Thifl*, (Damaskus-Bairut: Dar Ibnu Katsir, 2004), 35.

wrong, and are constant in prayer, practice charity, and obey Allah and His Messenger. It is them on whom Allah will have His mercy: surely, Allah is Mighty, Wise!

This verse explains the implementaion of husband’s and wife’s collaboration in family education. The collaboration between husband and wife in conducting family education activities is crucial because the goals of family education will not be achieved if there is no collaboration between husband and wife. For example, Allah describes two women in the Qur'an, both of whom are the wives of God's pious servants, namely Noah and Lut. Both of them betrayed their husbands, so they will both be put in the hell with the disbelievers.⁴⁵ These two women were said to betray because they did not believe in Allah and the apostleship of thier husband.

If the family education is only performed by the husband, while the wife does not take part, education cannot run well, and this includes as a betrayal of a wife to her husband. As a result, Noah's son, Kan'an, was also a person who opposed to his father. On the other hand, if there is good collaboration between husband and wife in a family education, the result will be well-educated children, so that one day they will give birth to *qurratu a'yun*, a pious generation.

The role of a husband in educating the family is as the educator and the head of the family who is the first party to be held his accountable. This is in accordance with the statement of the Qur'an, that a husband is the support (*al-qanwam*) for the establishment of family education.⁴⁶ As a supporter, a husband is not only obliged to provide a living, but more than that, he must also guide the family according to the values guided by the Qur'an. Because of this difficult burden, men have the right to glory and the right to be obeyed in matters that do not conflict with religious rules.⁴⁷

The Relevance of Family Education from the Al-Qur'an Perspective on the Challenges of Family Education in the Industrial Age 4.0

Referring to various interpretations of interpreters, the values tat we can take from several verses of the Qur'an which discuss about family education include, as the authors convey through the table below:

Table 1. Discuss family education in al-Qur'an

Verses	The Values
Q.S. At-Tharim: 6	<ol style="list-style-type: none"> 1. Always educate the family in obedience or piety to Allah. 2. Teach good, forbid the evils, understand the lawful and unlawful (halal haram). 3. To be discipline in piety by giving punishments to provide a deterrent effect. 4. The command to preach starting from the closest ones. 5. The importance of Islamic education in order to avoid the torment of hell fire.
Q.S. Lukman: 13	<ol style="list-style-type: none"> 1. A will not to associate partners with Allah
Q.S. Thaha: 132	<ol style="list-style-type: none"> 1. The obligation to teach the family about an understanding of shalah. 2. Be patient in carrying out the Shari'ah. 3. The way to get sustenance is to get closer to Allah. 4. The sweet fruit of shalah and patience is good deeds in the hereafter.
Q.S. Al-Isra: 23-24	<ol style="list-style-type: none"> 1. The commandment for children to serve their parents. 2. Prohibition for children to speak harshly. 3. The importance of speaking noble words to parents. 4. Do good to your parents, as your parents took care of you when you were little. 5. Be humble, humble yourself in front of your parents. 6. Do not show hatred towards parents. 7. Treat both parents gently. 8. Always pray for both parents.

⁴⁵ Look at Q.S. At-Tabrim (66) Verse 10, n.d.

⁴⁶ Hasan Ibn Muhammad al-Hafnawi, *Al-Ushab Al-Muslimah Wa Tabaddiyat Al'Asbr*, n.d.

⁴⁷ *Wabbab Mustafa Al-Zubayli Al-Tafsir Al-Munir*, n.d, 145.

After revealing the value of each verse of the Qur'an, the next step is how that those values can be transformed to answer the challenges of family education in the Industrial 4.0 era.

Aqidah Education through the Understanding and Advice

As the main foundation, the children's education in the family focuses more on the exemplary aspect presented to them. The exemplary showed by the parents becomes the foundation for a child to describe the values of life that he believes to be the truth, so that it becomes the child's principle of life later on. Instilling the value of faith in children begins with teaching them grasp what a value means. Children who are aware of and believe in the price associated with a value are more likely to act on it or practice it. These values include the value of *ilâhiyah imâniyah values*, the value of *ilâhiyah ubûdiyah*, and the value of *ilâhiyah mu'âmalah* as the unity of the value of *ilabiab*. These values will be effective if they are demonstrated through models and in a proper environment following the values being taught.⁴⁸

The advice to avoid associating with Allah SWT is one of the values found in QS Lukman: 17. In the Industrial 4.0 era, in which parents educate children about issues that can undermine faith via digital technologies, the implementation of this principle has changed. Additionally, parents must teach children the restrictions on the types of content they can access based on their level of knowledge. This is carried out since there is a lot of religiously incongruous internet content that could have an impact on a child's thinking. One of the examples is the content of a rain handler and fortune teller that unexpectedly became viral.⁴⁹ It is parents' responsibility in this situation to help children learn other viewpoints so they can become well-rounded individuals who can handle disagreements of opinion.

⁴⁸ Kamrani Buseri, *Nilai-Nilai Ilabiab Remaja Pelajar* (Yogyakarta: UII Press, 2004), xiii.

⁴⁹ Kompas Cyber Media, "Pawang Hujan Beraksi di MotoGP Mandalika 2022, Sejak Kapan Pawang Hujan

Worship Education with Advice, Stories and Punishment

Children's addiction to electronic gadgets, especially cellphones, whether for communication, games, or social media access, is one of the issues that many parents today worry. Children that have this issue frequently forget to worship and disregard it. In this situation, the QS Thaha: 132 encourages parents to pray (worship) while exercising complete patience throughout the process. As-Samani permits punishment that has a deterrent impact if the youngster disobeys. Its present application is using worship time as a way to limit the usage of digital devices. Because children today can be regarded to have a primary demand for digital access, the punishment for being late for worship is a time limit on smartphone use. This has the effect of deterring youngsters from being late in the future. to make the child reluctant to neglect their worship.

Additionally, offering both advise and knowledge has a big impact. The counsel may come in the shape of parables, wills, tenderness, and care. Stories of ancient prophets sometimes receive extra attention in the form of wills, as if disobeying or contradicting these two things would be a grave error. Parents' wishes can also be a way of life, such as a desire to be able to adapt well, to remember to pray five times every day, etc. When a will is handed to a child, the child normally seeks to carry it out. in order for this approach to be another option for educating kids.

Fiqh Education (the Science of Halal and Haram (Lawful and Unlawful))

The next educational material that is very urgent to be taught to children is the knowledge of *halal* and *haram* laws. The secret of introducing lawful and unlawful points to children is to teach these laws when the child opens his eyes and grows up. At this time, a child has known Allah's commands, so he hastened to carry them out.

Ada di Indonesia?," www.kompas.com, 2022, <https://www.kompas.com/sains/read/2022/03/22/193000323/pawang-hujan-beraksi-di-motogp-mandalika-2022-sejak-kapan-pawang-hujan-ada>.

Then, he understands His prohibitions, so he stays away from them. If children understand the laws of halal and haram since they enter the puberty, in addition to being bound by the laws of the Shari'ah, he will not be familiar with laws and regulations other than Islam.

Moral Education

The challenge of family education in the Industrial 4.0 era is that children have lost their manners towards parents. The moral education also becomes a crucial point in a family education. It is vital to create the next generation having a good moral foundation. The moral education refers to a collection of basic moral education along with the virtues of attitudes and characters that must be possessed by a child and make it become a habit from the age of *tamyîz* (very young) until he becomes a *mukallaf* (mature). This continues gradually towards the adult phase in order that he is ready to wade through the ocean of life. There is no doubt that a noble character and commendable behavior are the result of the faith embedded in the heart. If a child has a good faith in his heart during his childhood, he fears Allah, feels that Allah is watching over him, puts his trust in Him, asks for help only from Allah Swt, and is surrenders to Him. As a result, his *fitrah* (characters) will be retained so that children are protected from the destructive nature of ignorance.

Skills Education Materials

After teaching the children about the religious education regarding the main points of Islamic teachings such as faith, worship, and morals as well as the ability to read the Qur'an properly and correctly, the next step is providing children the skills which are suitable to their talents, interests and potential. It aims to help children to live independently, to be able to provide for his family after marriage, and to maintain his honor in society. For this reason,

children must be given guidance and training. This is contained in Qs. Al-Mulk (67) verse 2, in which Allah says: *Meaning: "...Which of you is better in deed..."*

Children will be accustomed to these skills when they are given the education and training from an early age. Thus, it is important for parents to provide their children with skills education in family education.

Parents are obliged to guide their children to follow the rules of health in eating and drinking, to provide knowledge about the dangers of infectious diseases and how to treat diseases, to provide knowledge about the principle of not endangering themselves, and others. Parents are also demanded to invite children to enjoy sports and ride vehicles, to familiarize them with simple life, not to get involved in the pleasures of lust, and to apply commendable character to children.⁵⁰

Conclusion

The primary factor influencing the generation and religion of the country is the family. The value of religious education needs to be ingrained in the family from the beginning. As a result, in the Industrial 4.0 era, families want solid advice and role models in order to manage the pattern of child development in line with Islamic principles. Additionally, parents must establish rules and educate their children on the effects of smartphone use on their health, religion, and social life. The most crucial aspect of the Islamic educational approach is that parents must instill ideals that will serve as good role models for their children. All of these educational strategies are used in the hopes that, via family education, it will be possible to create a generation that is in line with the Qur'anic and Hadithic teachings and capable of responding to the difficulties of the Industrial Revolution 4.0. This calls for the correct development of family education.

⁵⁰ Ramayulis, *Ramayulis, Metodologi Pengajaran Agama Islam* (Jakarta: Kalam Mulia, 2001).

References

- Abdul Baqi, Muhammad Fuad. *Mu'jam Mufabras li Alfadz Al-Quran*. Kairo: Darul Hadis, 2013.
- Al-Alusi. "تفسير الألووسي. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/alaloosi/66/6>.
- Al-Bagawi. "تفسير البغوي. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/baghawi/66/6>.
- . "تفسير البغوي. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/baghawi/17/23>.
- Al-Jazari, Abu Bakar. "أيسر التفاسير. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/ayasar-altafasir/20/132>.
- Al-Mahali wa Al-Suyuti. "تفسير الجالين. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/jalalayn/17/23>.
- Al-Qurthubi. "تفسير القرطبي. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/qurtubi/31/13>.
- Andrianto, and Alimron. "Faktor-Faktor Penyebab Kenakalan Remaja di Lebak Mulyo Kecamatan Kemuning Kota Palembang." *Jurnal PAI Raden Fatah* 1, no. 1 (January 1, 2019): 82–104. <https://doi.org/10.19109/pairf.v1i1.3019>.
- Ar-Razi, Fakruddin. "تفسير الرازي. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/alrazi/66/6>.
- . "تفسير الرازي. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/alrazi/20/132>.
- As-Samani. "تفسير السمعاني. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/samaani/66/6>.
- As-Syaukani. "فتح القدير للشوكاني. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/fath-alqadeer/66/6>.
- . "فتح القدير للشوكاني. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/fath-alqadeer/31/13>.
- . "فتح القدير للشوكاني. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/fath-alqadeer/17/24>.
- Asfiyah, Wardatul, and Lailul Ilham. "Urgensi Pendidikan Keluarga dalam Perspektif Hadis dan Psikologi Perkembangan." *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 16, no. 1 (2019): 1–20.
- Ath-Thabari, Ibnu Jarir. *Tafsir Ath-Thabari, Vol. 17*. Jakarta: Pustaka Azzam, 2007.
- . *Tafsir Ath-Thabari, Vol. 25*. Jakarta: Pustaka Azzam, 2007.
- . "تفسير الطبري. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/tabari/17/23>.
- AushovSaied, Varross. "Pendidikan dalam Keluarga pada Era Revolusi Industri 4.0." www.kompasiana.com, 2021. <https://www.kompasiana.com/varrossaushov07/60e0563806310e13a66d4742/pendidikan-dalam-keluarga-pada-era-revolusi-industri-4-0>.
- Fitri, Agus Zainul. "Keluarga Sebagai Lembaga Pertama Pendidikan Islam." *Jurnal Pendidikan Islam* 27, no. 1 (February 18, 2012): 21. <https://doi.org/10.15575/jpi.v27i1.493>.
- Hasan Ibn Muhammad al-Hafnawi. *Al-Usrah Al-Muslimah wa Tabaddiyat Al'Asbr*, n.d.
- Hasan Langgulung. *Manusia dan Pendidikan Suatu Analisis Psikologi dan Pendidikan*. Jakarta: Pustaka Al-Husna Zikra, 1986.
- Hendarsyah, Decky. "E-Commerce di Era Industri 4.0 dan Society 5.0." *Iqtishaduna: Jurnal Ilmiah Ekonomi Kita* 8, no. 2 (December 19, 2019): 171–84. <https://doi.org/10.46367/iqtishaduna.v8i2.170>.
- Ibnu Abi Zamanin. "تفسير ابن أبي زمنين. الباحث القرآني". Accessed June 15, 2022. <https://tafsir.app/zimneen/17/23>.
- Ibnu Hujai. "تفسير ابن جزي. الباحث القرآني". Accessed June 12, 2022. <https://tafsir.app/altasheel/66/6>.
- Ibnu Katsir. *Tafsir Ibnu Katsir, Vol. 5*. Bogor: Pustaka Asy-Syafi'i, 2005.
- . *Tafsir Ibnu Katsir, Vol. 8*. Bogor: Pustaka Asy-Syafi'i, 2005.

- . “تفسير ابن كثير”. الباحث القرآني. Accessed June 15, 2022. <https://tafsir.app/ibn-katheer/31/13>.
- Kamrani Buseri. *Nilai-Nilai Ilabiah Remaja Pelajar*. Yogyakarta: UII Press, 2004.
- Khuza'i, Moh. “Konsep Keluarga dalam Perspektif Sains Sosial dan Islam.” Ponorogo, 2013.
- Kompas Cyber Media. “Pawang Hujan Beraksi di MotoGP Mandalika 2022, Sejak Kapan Pawang Hujan Ada di Indonesia?” www.kompas.com, 2022. <https://www.kompas.com/sains/read/2022/03/22/193000323>.
- Kosim, Muhammad. “Peluang dan Tantangan Pendidikan Islam Era Industri 4.0 : Strategi Mahasiswa PAI Menjadi Pendidik Sejati.” *Murabby: Jurnal Pendidikan Islam* 2, no. 2 (2019). <https://doi.org/10.15548/mrb.v2i2.400>.
- Lestari, Eva Wiji, and Isa Anshori. “Pendidikan Keagamaan Anak Keluarga Muslim Perdesaan Pada Era Industri 4.0.” *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 3 (September 5, 2021): 319–36. <https://doi.org/10.32832/tadibuna.v10i3.4939.10>, n.d
- Lubis, Maesaroh. *Kapita Selekta Pendidikan Islam*. Edu Publisher, 2018.
- Maharani, Dewi. “Pendidikan Anak Perspektif Psikologi dan Pendidikan Islam.” *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 1, no. 01 (January 1, 2018): 38–60. <https://doi.org/10.37542/iq.v1i01.5>.
- Maraghi, Ahmad Musthafa. *Terjemah Tafsir Al-Maraghi*. Semarang: C.V.Toha Putra, 1987.
- Miranti, Putri, and Lili Dasa Putri. “Waspada Dampak Penggunaan Gadget Terhadap Perkembangan Sosial Anak Usia Dini.” *Jendela PLS* 6, no. 1 (June 30, 2021): 58–66. <https://doi.org/10.37058/jpls.v6i1.3205>.
- Muhammad Nur bin Abd. Al-Hafidh Suwaid. *Manhaj At-Tarbiyah an-Nabawiyah li Ath-Thifl*. Damaskus-Bairut: Dar Ibnu Katsir, 2004.
- Nathasya, Yusrina. “Fenomena FOMO Terhadap Media Sosial di Kalangan Remaja.” www.kompasiana.com, 2022. <https://www.kompasiana.com/yusrina04376/62a71b0cbb4486282938b762/>
- Nurliana. “Formulasi Keluarga Era Revolusi Industri 4.0 Perspektif Hukum Islam.” *Al-Himayah* 3, no. 2 (2019).
- Ramayulis. *Ramayulis, Metodologi Pengajaran Agama Islam*. Jakarta: Kalam Mulia, 2001.
- Riamah, and Elfa Zuriana. “Faktor-Faktor Yang Mempengaruhi Terjadinya Kenakalan Remaja.” *Menara Ilmu* 12, no. 11 (2018): 112–17.
- Rustina. “Keluarga dalam Kajian Sosiologi.” *Musawa* 6, no. 2 (2014): 287–322.
- Shihab, Muhammad Quraish. *Tafsir Al-Misbah, Vol 14*. 3rd ed. Tangerang: Lentera Hati, 2005.
- Shofiatus, Ni'mah Eni. “Konsep Pendidikan Keluarga dalam Perspektif Al-Qur'an.” UIN Sunan Kalijaga Yogyakarta, 2011.
- Srifariyati. “Pendidikan Keluarga dalam Al-Quran (Kajian Tafsir Tematik).” *Madaniyah* 6, no. 2 (2016).
- Syamsuar, and Reflianto. “Pendidikan dan Tantangan Pembelajaran Berbasis Teknologi Informasi di Era Revolusi Industri 4.0.” *E-Tech: Jurnal Ilmiah Teknologi Pendidikan* 6, no. 2 (2018). <https://doi.org/https://doi.org/10.24036/et.v2i2.101343>.
- Tafsir, Markaz. “المختصر في التفسير”. الباحث القرآني. Accessed June 15, 2022. <https://tafsir.app/mukhtasar/17/24>.
- Taubah, Mufatihatus. “Pendidikan Anak dalam Keluarga Perspektif Islam.” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (February 7, 2015): 109. <https://doi.org/10.15642/jpai.2015.3.1.109-136>.
- Wabbah Mustafa Al-Zubayli *Al-Tafsir Al-Munir*, n.d.
- Zuhair, Imad. *Tafsir Al-Madinah Al-Munawwarah*. al-Maktabah al-'Ilmiyah, n.d.