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Reconstructing the Role and Responsibilities of Parents in Islamic Education: A Study of Surah At-Tahrim: 6

Dwi Aryanto*¹, Mujairimi², Melati Zaqia³, Imama Syafe'i⁴

^{1,2,3} Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

⁴ Universitas Islam Negeri Raden Intan Ralmpung, Indonesia

e-mail: dwia09232@gmail.com¹, mujairimi005@gmail.com², melatizaqiaa4@gmail.com³,
imams@radenintan.ac.id⁴,

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ABSTRACT *Education is not only the responsibility of schools but also of parents. In Islam, the Qur'an emphasizes the family's role in shaping children's faith and character, as stated in Surah At-Tahrim verse 6. This study aims to analyze in depth the roles, duties, and functions of parents in education from the perspective of Surah At-Tahrim verse 6. This research employs a qualitative method with a thematic (maudhui) exegesis approach and library research. The data are obtained from primary sources, namely the Qur'an and classical as well as contemporary tafsir works (including Tafsir Ibn Kathir, Al-Maraghi, and Quraish Shihab), as well as secondary sources in the form of Islamic education literature, journals, and scholarly books related to the role of the family in education. The data are analyzed using content analysis techniques to identify the educational values contained in the verse and its interpretations. The results of the study indicate that parents have a central role in children's education, which includes: (1) serving as the primary educators in shaping the child's faith, character, and personality; (2) acting as guides and mentors in the child's spiritual, intellectual, and social development; and (3) functioning as protectors by creating a religious and conducive family environment for the development of faith. The duties and functions of parents include providing exemplary behavior, educating with love and discipline, and maintaining effective supervision and communication. These findings affirm that the success of children's education from an Islamic perspective largely depends on the active involvement and awareness of parental responsibility in carrying out the trust (amanah) from Allah, as emphasized in Surah At-Tahrim verse 6.*

Keywords : Islamic Education, Parental Role, Parental Responsibility, Surah At-Tahrim, Family Education,

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INTRODUCTION

The family is the first environment for a child, where they receive their earliest influences (Galán-Vera et al., 2025). Therefore, the family is the oldest educational institution, informal and natural in nature (Rahayu, 2020). The existence of the family as an educational institution has been present since the beginning of humanity (Rachman & Sangare, 2023). Within the family, the father and mother act as educators, while the child is the learner (Suparjan et al., 2024). The family functions as an informal educational setting. Its task is to lay the foundations for the child's future development, enabling them to grow properly (Faizudin et al., 2025). Children who, for various

reasons, do not receive adequate basic education within the family may experience difficulties in their subsequent development.

Contemporary social phenomena indicate a shift in parental responsibility toward children (Mustakim et al., 2025). Parents' busyness with work, the rapid development of digital technology, and changes in modern lifestyles often reduce the educational role of the family. Many parents tend to delegate the entire educational process to formal institutions such as schools or madrasahs, resulting in limited involvement in moral guidance and supervision of children's behavior at home (Arbain Nurdin et al., 2024). This condition can lead to various social problems, such as declining manners, weakening religious values, and increasing deviant behavior among children and adolescents.

Parents have responsibilities that must be fulfilled in supporting the optimal growth and development of children through family education (Riadi et al., 2026). These responsibilities encompass not only the fulfillment of physical needs but also other aspects that support the child's personality development in facing future life (Riadi et al., 2026). Based on Q.S. At-Tahrim verse 6, the duty of parents is to guide and educate their children so that they do not fall into the punishment of Hellfire, whose fuel is people and stones. Parents must also ensure that their families remain obedient to Allah SWT, following the example of the angels who always carry out what Allah commands. The distinction of this study from previous research lies in its focus on parental roles grounded explicitly in Q.S. At-Tahrim verse 6. Earlier studies tend to describe parental roles in general terms and do not fully integrate the teachings of the Qur'an into their analysis.

The development of modern society marked by globalization (Logrieco et al., 2026), rapid digital advancement, and changing lifestyles, has significantly influenced the shifting role of parents in education (Nurul Azizah et al., 2023). Many parents tend to delegate educational responsibilities entirely to formal institutions, resulting in a decline in the family's function as the primary center of education (Homme et al., 2025). Consequently, various issues have emerged, such as the decline of moral values, weakened religious understanding, and the rise of deviant behavior among children and adolescents (Rosidi et al., 2024).

In the Islamic context, the Qur'an places strong emphasis on parental responsibility in educating children. One of the key normative foundations is found in Surah At-Tahrim verse 6, which commands believers to protect themselves and their families from the Hellfire (Anshori & Wasehudin, 2024). This verse not only implies spiritual protection but also highlights the obligation of providing education, moral guidance, and supervision within the family. Therefore, the role of parents in Islamic education is comprehensive, encompassing spiritual, moral, and social dimensions.

Previous studies have examined the role of parents in children's education; however, most of them remain general in nature and have not deeply integrated Qur'anic values as the primary analytical foundation. Therefore, there is a need to reconstruct the concept of parental roles and responsibilities in Islamic education based on normative sources, particularly Surah At-Tahrim verse 6, in order to make it more relevant to contemporary educational challenges.

Based on this background, this study is important to conduct in order to comprehensively re-examine the roles and responsibilities of parents in Islamic education through a thematic exegesis approach. The findings are expected to contribute theoretically to the development of Islamic education concepts, as well as provide practical implications for parents in carrying out their educational roles within the family effectively.

METHOD

This study employs a qualitative research design using a library research approach. This type of research is conducted by exploring and examining literature or written sources such as books, magazines, and academic journals that are relevant to the topic of the study. Such a review is typically carried out in a new way or for new purposes. In this context, library materials serve as sources of ideas to explore new thoughts or concepts, as a foundation for making deductions from existing knowledge, enabling the development of new theoretical frameworks, or as a basis for problem-solving. In this library study, the researcher collects various literatures related to the roles, duties, and functions of parents in education (a study of the Qur'an, Surah At-Tahrim verse 6). These sources are then critically reviewed and analyzed in depth to produce the core discussion and research conclusions.

Data analysis is conducted using content analysis and a thematic exegesis (*maudhui*) approach. According to Sugiyono content analysis is a method used to analyze qualitative data systematically and objectively based on the content of the message being studied (Huynh et al., 2026). Meanwhile, the thematic exegesis approach (*maudhui*) is used to examine specific themes in the Qur'an by collecting relevant verses, analyzing interpretations from various exegetes (*mufassir*), and drawing comprehensive conclusions.

RESULTS AND DISCUSSION

Result

The findings of this study indicate that the family plays a fundamental role as the first and primary environment in a child's educational process. In this context, the family is the oldest educational institution, characterized as informal and natural, where the father and mother act as educators and the child as the learner. The study reveals that the primary function of the family is to lay the foundations for a child's development, including cognitive, affective, and psychomotor aspects (Subiyantoro, 2022). Children who do not receive adequate basic education within the family tend to experience difficulties in their subsequent development (Purnama, S., & Ulfah, 2020).

Furthermore, the findings show that each family possesses values, traditions, and experiences passed down from generation to generation, which contribute to shaping a child's character. Parents have a significant responsibility to create a safe, comfortable, and conducive family environment for children's growth. An ideal family environment enables children to develop into intelligent, religious, and well-balanced individuals in both physical and spiritual aspects. Parents' exemplary behavior in daily life is proven to be a crucial factor in moral development, while also fostering children's social attitudes, religiosity, and creativity.

In addition, the study finds that the family functions as the first "school" for children. In their development, children are highly influenced by parenting patterns and interactions provided by parents and other family members. The role of parents is not limited to fulfilling physical needs but also includes maintaining mental well-being, shaping personality, providing guidance, offering facilities, and motivating children to develop their potential. Moreover, parents play an important role in creating a supportive environment that enables children to grow optimally. These findings affirm that the responsibility for children's education fundamentally lies with parents and the family, and it cannot be entirely delegated to others. The family also plays a crucial role in helping children understand and perform their roles as social individuals, enabling them to adapt effectively to society.

The findings of this study indicate that, from both sociological and Islamic perspectives, the family is the first and primary social institution that functions as a primary agent of socialization in shaping children's character. Parents play a strategic role in instilling values, norms, and behavioral patterns that form the foundation of a child's personality (Apologia et al., 2024; Young-Jin Ahn, 2025). In the context of Q.S. At-Tahrim (66): 6, parental responsibility is not only worldly but also spiritual, namely to protect themselves and their families from moral deviation and the punishment of Hellfire through an educational process grounded in Islamic values.

The study identifies that parental roles in family education encompass three main dimensions: educational, protective, and exemplary roles. These roles are interconnected and form a holistic and sustainable family education system. The educational role emphasizes parents as the primary educators responsible for instilling faith (*aqidah*), acts of worship, and understanding of what is lawful and unlawful. The protective role relates to parents' efforts to create a family environment that is spiritually, morally, and socially secure. Meanwhile, the exemplary role highlights that parents' daily behavior serves as the primary model for children's learning.

Table 1. Findings are summarized

Parental Role Aspect	Description	Educational Implications
Educational	Instilling faith, worship practices, and knowledge of halal and haram	Builds the foundation of children's religious understanding
Protective	Creating a safe moral and spiritual family environment	Prevents deviant behavior influenced by external factors
Exemplary	Demonstrating behavior in accordance with Islamic teachings	Shapes character through modeling and habituation

Furthermore, the findings show that the family plays a dominant role in children's education compared to other institutions, due to the intensity of daily interactions. Parents also assume multiple roles, including economic providers, household managers, educators, and decision-makers, all of which support the comprehensive development of children.

In practice, family education should include essential educational content aligned with Islamic teachings, as outlined in Q.S. Luqman (31): 12–19, which covers faith, respect for parents, worship, and moral conduct. This indicates that family education is not only cognitive in nature but also focuses on character and spiritual development. Moreover, the study reveals that the values contained in Q.S. At-Tahrim (66): 6 provide several key lessons: (1) the obligation of piety (*taqwa*) to Allah, (2) the responsibility to protect oneself and family through worship and patience, (3) the importance of early Islamic education, and (4) strengthening faith, including belief in angels. These values serve as normative foundations for family education.

However, in the context of globalization, the study also identifies challenges in implementing parental roles, particularly due to the influence of external cultures, digital technology, and changing lifestyles. These conditions require parents to be more proactive in providing guidance in accordance with Islamic teachings. The findings affirm that children's education is fundamentally the responsibility of parents and cannot be entirely delegated to formal institutions. Teachers play a supportive role rather than replacing parental responsibility. Therefore, optimizing parental roles especially in guidance, supervision, and moral development, is essential to ensure that children and families remain within the framework of Islamic values and are protected from moral deviation.

Discussion

The findings of this study reinforce that Q.S. At-Tahrim (66): 6 provides a comprehensive normative foundation for understanding the roles and responsibilities of parents in Islamic

education (Desy Utari et al., 2025). Classical exegetes such as Ibn Kathīr interpret the command “*quā anfusakum wa ablikum nāran*” as an obligation for believers to protect themselves through obedience to Allah and to safeguard their families through guidance, instruction, and moral direction. Similarly, Al-Qurṭubī emphasizes that this responsibility includes providing religious education, guiding children in acts of worship, and preventing them from engaging in sinful behavior. These interpretations highlight that parental responsibility in Islam is not merely social, but deeply spiritual and theological in nature.

From an educational perspective, this verse positions parents as the primary agents of education within the family (Xie et al., 2026). This finding aligns with sociological theories that regard the family as the first and most influential institution in the socialization process. However, the present study reveals a significant gap between normative ideals and contemporary practices. In modern contexts, many parents tend to prioritize the fulfillment of children’s physical needs while neglecting moral and spiritual development. As a result, children become more vulnerable to external influences, including globalization, Westernization, and the uncontrolled use of digital technology (Musfiroh & Iskandar, 2021).

Furthermore, the interpretation of Q.S. At-Tahrim (66): 6 underscores that the responsibility of parents extends beyond basic caregiving to include comprehensive moral and religious education. This includes instilling faith (*aqidah*), teaching worship practices, and fostering ethical behavior from an early age. In this regard, the concept of education in Islam is holistic, integrating cognitive, affective, and spiritual dimensions (Wasehudin et al., 2023). This finding supports the view that effective family education must begin early and be sustained continuously until the child reaches maturity (*aqil baligh*) and assumes individual accountability (*taklif*).

The perspective of Muhammad Quraish Shihab further strengthens this argument by emphasizing that education and moral formation originate within the household. Although the verse is linguistically addressed to men, its message applies equally to both parents, indicating shared responsibility between fathers and mothers (Litz et al., 2016). This interpretation reflects the egalitarian dimension of parental roles in Islam, where both parents are actively involved in creating a religious, harmonious, and value-oriented family environment. The family, therefore, becomes the primary locus for internalizing Islamic values and shaping children’s character.

In addition, the study highlights that Islamic teachings view family formation through lawful marriage as the foundation for establishing a stable and morally grounded society. The inclination toward family life is considered a natural human disposition, yet it is regulated by Islamic law to ensure that it develops within ethical and dignified boundaries. This reinforces the idea that the quality of family education has a direct impact on the broader social structure.

The analysis also identifies four main parental functions in the educational process: nurturing, protection, education, and ensuring well-being (Jones et al., 2025). These functions collectively demonstrate that parental roles are multidimensional and interrelated, encompassing physical care, moral guidance, intellectual development, and spiritual formation. However, the challenges of the contemporary era require parents to adapt their roles more actively and critically, particularly in supervising children’s exposure to digital media and external cultural influences.

This discussion affirms that the essence of parental responsibility in Islamic education lies in the integration of material, moral, and spiritual dimensions. The gap between normative teachings and contemporary practices calls for a reconstruction of parental awareness and engagement in family education. Strengthening the role of parents as primary educators is essential to ensure that

children develop into individuals who are not only intellectually capable but also morally and spiritually grounded in accordance with Islamic values.

CONCLUSION

Based on the discussion above, it can be concluded that Q.S. At-Tahrim (66): 6 emphasizes the obligation to protect oneself and one's family from wrongdoing and misguidance in order to avoid the punishment of Hellfire. In relation to the role of parents within the family, this command highlights the importance of parental responsibility, particularly the role of control in guiding family members to remain within the boundaries of religious values. Parents have a crucial duty to ensure that their children are not negatively influenced by worldly matters that may lead them away from faith. Therefore, parents must instill moral values and faith from an early age. In the process of educating children, parents are responsible for fulfilling all aspects of their needs, including education and healthcare, until they reach maturity (*aqil baligh*) and become legally accountable (*taklif*) for their actions. Furthermore, the functions of parents in educating children can be summarized into four main aspects: (1) nurturing and raising children as a fundamental responsibility for sustaining human life; (2) protecting children's physical and spiritual well-being from harmful influences and deviations from religious values; (3) providing comprehensive education to enable children to develop their knowledge and skills to the fullest potential; and (4) ensuring children's well-being and happiness in both this world and the hereafter in accordance with Islamic teachings. These findings affirm that parents hold a central and irreplaceable role in shaping children's character, faith, and future, making family education a key foundation in achieving holistic human development in Islam.

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