

Role, Duties and Functions of Parents in Education

(Study of Surah Al-Tahrim Verse 6)

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Abstract

This study aims to analyse the role, duties, and functions of parents in the concept of education based on QS. Al-Tahrim verse 6. The research method is to use a qualitative research method with a literature study approach. For data collection techniques, references are used from various interpretations, books, and journals related to this study. In QS. al-Tahrim, verse 6, the function of parents in educating children emphasizes Allah's command to every believer to protect themselves and their families from hell, which implicitly shows the strategic role of parents as the primary educators of the family. In addition to fulfilling biological needs, the role of parents in education includes educational roles, protection, examples, supervision, and affection. Classical interpretations such as al-Tabari and Ibn Kathir, as well as contemporary interpretations such as Quraish Shihab, found that parents have the responsibility to teach religious knowledge, guide morals, and provide examples of daily life. In addition, this study shows that the role of parents is also related to the theory of sociology of education and contemporary psychology, which places the family as the main source of socialization in the formation of children's personality and moral resilience. To face the challenges of globalization, technological advances, and moral decay, the protective role of parents is becoming increasingly important in today's era. Therefore, verse 6 of QS. al-Tahrim can be understood as a broad conceptual framework, which is normative-religious and useful for building family education. According to QS. al-Tahrim verse 6, the function of parents in educating children is a multifaceted mandate that directly impacts educational success and family safety. Optimizing this function will produce a generation that is faithful, has noble morals, and is able to face the challenges of the times. Conversely, ignoring this function can lead to a moral and spiritual crisis in society.

INTRODUCTION

Education is a basic human need that cannot be ignored (Indy, 2019). Not only does it function to disseminate information, but it also functions to shape the character, ethics and civilization of a country (Putri & Wiranata, 2025). A good education will produce a

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generation that is intelligent, moral, and capable of facing future challenges. In Islam, education is crucial because the Quran and Hadith provide a strong normative foundation for the importance of knowledge and education for humanity. This is reflected in numerous Quranic verses that encourage people to think, learn, and improve their quality of life through education based on the values of monotheism.

The role of the family, especially parents, in educating children is crucial. Before formal or non formal educational institutions, parents are their children's first and primary educators. A child's character, intellectual, and spiritual development are significantly influenced by their lifestyle, attention, and parental guidance (Adrian & Syaifuddin, 2017). In other words, family education fundamentally determines a child's educational success. In Islam, parents are tasked with educating their children about faith, morals, and worship, as well as providing for their physical needs.

The Quran, the primary source of Islamic teachings, provides extensive guidance on how parents are responsible for their children. Surah al-Tahrim, verse 6, which reads, "O you who believe, protect yourselves and your families from the Fire..." is one verse often used as a basis for this discussion. This verse demonstrates that parents have a responsibility to not only provide for their children's basic needs but also to protect them from the punishment of the hereafter by teaching them faith, piety, and good deeds (Departemen Agama RI, Al-Qur'an Dan Terjemahannya, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010). This verse contains aspects of moral and spiritual education, which serve as the foundation for establishing an Islamic family.

Surah al-Tahrim, verse 6, emphasizes the preventive and curative role of parents in education. A preventive role is any effort or action taken early to prevent something undesirable from occurring. Curative means that parents are also responsible for correcting and guiding their children if they have already deviated (Indana & Firmanudin, 2019). Therefore, family education must cover all aspects of a child's life, starting from intellectual development, moral development, and faith development, as well as habituating worship.

Islamic scholars and educational thinkers also state that parents play a crucial role in educating children, emphasizing that education that begins at home is a crucial foundation for subsequent educational success (Haryanti & Lie, 2021). Children are like white paper that has not been cleaned, so what is written by parents will stick in their personality (Mudin et al., 2021). This is in accordance with the words of the Prophet Muhammad SAW that every child is born in a *fitrah* state, and their parents are determines whether a person is Jewish,

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Christian, or Zoroastrian. This hadith demonstrates the significant role parents play in educating their children.

Family education is increasingly challenging in today's world. Globalization, technological advances, and the rapid flow of information have influenced children in both positive and negative ways. Children are at risk of deviant behaviour, moral degradation, and spiritual crisis if parents are not aware and capable of educating their children properly. Therefore, verse six of Surah al-Taḥrīm is increasingly relevant to study as a normative guideline for addressing the challenges of family education in the computer and internet era.

The role of parents in education is not only normative but also practical. Parents must ensure that faith, morals, and worship are firmly ingrained in their children. Practically, parents must provide a healthy, communicative, and loving education for their children so they feel safe and motivated to learn (Rahmasari et al., 2025). This is where the role of parents as an example or *uswah* becomes very important. Children learn more from visuals than from sound. Therefore, children will be truly educated if parents truly follow their religious values.

From an Islamic perspective, parental responsibility cannot be taken lightly because it is related to spiritual responsibility (Sa'adah & Azis, 2018). "*Quu anfusakum wa ablikum nara*" is the wording used in this Quranic verse, meaning "protect yourself and your family from hell." This phrase morally emphasizes that parents have a responsibility not only to their children and society, but also to Allah SWT. In other words, parental negligence in educating their children can result in eternal consequences.

To gain a better understanding of family education from an Islamic perspective, it is important to conduct research on the roles, responsibilities, and functions of parents in education through a study of Surah al-Taḥrīm, verse 6. This study is not only theoretical but also practical. Perhaps a new paradigm in family education will emerge that focuses on building morality, piety, and spiritual intelligence through an examination of the verse's meaning.

Based on a study of verse 6 of Surah al-Taḥrīm, this article will discuss the roles, responsibilities, and functions of parents in children's education. The discussion will focus on how these verses can be used as a foundation for building Islamic family education. Furthermore, it will discuss how these verses can be applied in a modern context. Therefore, it is hoped that this research will provide scientific and practical contributions to the

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development of family education with the goal of producing a generation of Muslims with character, knowledge, and noble morals.

METHOD

In this study, the method used is qualitative research with a literature study type. The choice of this method is based on the text of the Qur'an, specifically Surah al-Taḥrīm verse 6 and its interpretation. The main basis for assessing the role, responsibility, and function of parents in education is the interpretation of the text. Thematic interpretation (*tafsīr mawḍū'ī*), which means studying a particular issue comprehensively from the perspective of the Qur'an, is the approach used. Verse six of Surah al-Taḥrīm is considered the main normative text. After that, this verse is compared and studied through the perspectives of modern and classical exegetes, one can gain a better understanding of the responsibility of parents towards their children's education.

The research data sources consist of primary and secondary sources. Primary sources consist of the Qur'an, especially Surah al-Taḥrīm verse 6, and important tafsir books, such as *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kathīr*, *Tafsīr al-Marāghī*, and *Tafsīr al-Mishbāh* by M. Quraish Shihab. Secondary sources come from academic literature, such as books on Islamic education, scientific journals, research articles. To collect data, relevant literature is identified, recorded, and classified, and then analyzed according to the focus of the study.

The content analysis method or content analysis was used to conduct the data analysis. This method involved reviewing verse 6 of Surah al-Taḥrīm and the interpretations of the commentators, then connecting them to ideas about Islamic education and the role of parents in educating children. The analysis involved sifting through relevant literature from the data, presenting the data in a descriptive analytical form, and drawing conclusions that combined various perspectives. To reach objective, consistent, and comprehensive conclusions, the study employed source triangulation techniques, which compare various interpretations and academic literature (Bado, 2021). As a result, this research is expected to provide practical and academic benefits regarding the roles, responsibilities, and functions of parents in educating children according to the Qur'an.

FINDINGS AND DISCUSSION

1. The Urgency of Parents in Instilling Education in Children

Parents play a crucial role in shaping a child's personality and life path, and education is a crucial part of this process. In his work *Émile*, educational philosopher Jean-Jacques Rousseau emphasized that children should be educated with respect for their natural state, and that parents are the first educators, teaching children freedom, independence, and moral values through their own life experiences. According to John Locke's concept of *tabula rasa*, children are blank slates that have been written on, and parents have a great responsibility to fill them with the right knowledge and experience (Sarkar & Ray, 2024). Therefore, the early education provided by parents will provide a foundation that will be used throughout life. This is because parents are a child's first and primary teachers from birth, even before they begin to socialize with others. In Islam, the family is considered a *madrasah ulā*, or first school, where basic life values, faith, morals, and social skills are taught. The role of parents is crucial in preparing a generation with noble morals and capable of facing the challenges of the times.

The fact that children are in a period of growth and development that greatly requires guidance also demonstrates the importance of parental education. Children at an early age are like blank slates, where the first strokes will determine the shape and colour of their lives. In this context, the values, habits, and behaviours a child receives from their parents will stick with them and shape their personality (Aulia et al., 2024). Therefore, if parents do not provide their children with an education, the gap will be filled by external sources that may not align with religious principles and noble cultural values.

The Quran and Hadith also emphasize the importance of parents in Islamic education. Surah al-Tahrim, verse 6, emphasizes this, commanding every believer to protect themselves and their families from the fire of hell. This command demonstrates that educating children is a moral and religious obligation that impacts their salvation in this world and the hereafter. Furthermore, the Prophet Muhammad (peace be upon him) stated that all babies are born in a state of *fitrah* (natural disposition), but it is the parents who determine whether they are Jewish, Christian, or Zoroastrian. This Hadith demonstrates the significant role parents play in determining how their children learn and become (Muḥammad ibn Ismā'īl al-Bukhārī, 1422).

In the tradition of Islamic thought, the importance of parents teaching their children education has been a top priority since classical times. Al-Ghazālī emphasized that parents

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have the greatest responsibility for educating their children, because children are born in a state of nature and are ready to accept whatever values are instilled by their parents. Children are like jewels who need to be educated well so that they can radiate faith and noble morals (Abū Ḥāmid al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, Beirut: Dār al-Ma'rifah, n.d.). Ibn Khaldūn stated that the family plays an important role in the formation of a child's habits and personality, and that a generation that receives a good education from its parents will produce a generation that is strong morally, intellectually, and spiritually (Abd al-Raḥmān ibn Khaldūn, *Al-Muqaddimah*, Beirut: Dār al-Fikr, 2004). Likewise, Ibn Qayyim al-Jawziyyah stated that parents' negligence in educating their children is tantamount to leading them to destruction, because in essence education is a way to maintain God's trust in the form of offspring (Ibn Qayyim al-Jawziyyah, *Tuhfat Al-Mawdūd Bi Ahkām Al-Mawlūd* Beirut: Dār al-Kutub al-'Ilmiyyah, 1991).

The importance of parents' role in children's education can also be seen from the perspective of developmental psychology. Developmental theories such as those proposed by Piaget, Erikson, and Vygotsky emphasize that the family environment has a significant influence on shaping a child's cognition, emotions, and personality. Warm interactions, consistent role models, and effective communication between parents and children have been shown to influence a child's self confidence, motivation to learn, and social skills (Peter E Langford, *Vygotsky's Developmental and*, 2005). Therefore, parents not only play the role of caregivers, but also the main facilitators who instill educational values throughout the child's developmental stages.

Contemporary educational figures such as Maria Montessori and John Dewey increasingly emphasize the importance of the role of parents. Montessori emphasized that parents should act as primary facilitators in a child's natural development and that a child's education should take place in a loving and encouraging environment. She believed that parents are responsible for making the home a "prepared place" that supports the child's cognitive, emotional, and moral development. In her pragmatist philosophy (WKD & HGC, 2025). John Dewey emphasized that experience based education and social interaction are very important, and the family is the first laboratory for children to learn to adapt to life (Fontanari & Theumann, 1986). This view shows that, despite differences in cultural context, both Islamic and Western figures agree that parents are very important in educating their children because they are the first people to pave their way before they enter the world of formal education.

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Character building is also an important part of parents' role in educating children. Formal education in schools tends to emphasize cognitive and academic skills, but character education is largely built at home through daily interactions with parents. Children primarily acquire values such as compassion, honesty, responsibility, hard work, and discipline from their parents' behaviour. Because children are more likely to imitate than simply listen to advice, role models are the most effective educational method in this regard.

In the modern era, with all its complexity, the need for parental education is increasing. With the development of digital technology, social media, and globalization, children now have access to a wealth of information. Children can easily be exposed to negative things like violence, pornography, or deviant behaviour if they are not properly supervised and educated. Therefore, the role of parents as guides, supervisors, and value filters is crucial for children to become wise and productive users of technology.

Modern figures such as Muhammad Abduh and M. Quraish Shihab also emphasize the importance of parents' role. According to Muhammad Abduh, children's education must begin at home, by instilling religious values, ethics, and good habits from an early age. Schools cannot completely replace these values (Muqoyyidin, 2016). Meanwhile, Quraish Shihab interprets verse 6 of Surah al-Tahrim as the responsibility of parents to protect their children from moral and spiritual harm by providing them with a good education. He believes that family education should be of paramount importance and encompass intellectual development, faith, and noble morals (M. Quraish Shihab, 2021). This shows that Muslims view the family as a crucial educational and social institution for determining the quality of future generations.

Furthermore, the education imparted by parents has an irreplaceable psychological impact. Parents who show emotional support, affection, and attention are crucial for a child's mental health. Psychological research shows that children who do not receive attention from their parents are more likely to experience behavioural problems, anxiety, and difficulty building social relationships (Rahma et al., 2024). Therefore, the role of parents is crucial not only in providing knowledge but also in building emotional and mental stability in children.

A child's readiness to enter formal education is also influenced by the education instilled by their parents. Children who experience good parenting, learning rules, and a pleasant home environment will adapt more easily to the school system. Children who lack guidance at home tend to face difficulties in concentration, motivation, and interactions with

teachers and peers (Ratin et al., 2020). This shows that parental education contributes to the success of formal education.

Furthermore, the importance of parents educating their children can also be seen from a social perspective. Children who receive a good education from their parents tend to have strong morals and positive social behaviour, enabling them to contribute to society. Conversely, a generation that does not receive sufficient education from their parents can produce a weak generation, vulnerable to deviant behaviour, and struggling to adapt to societal norms (Hazizah Isnaini & Robie Fanreza, 2024). Consequently, the success of a child's education within the family determines the quality of society and the nation as a whole.

All of the above demonstrates that the role of parents in instilling in their children a vital education encompassing various aspects, including moral, spiritual, psychological, emotional, social, and intellectual development. The education imparted by parents is crucial for the development of a child's personality and is more than just a supplement to school. Therefore, parents must fully understand their roles, duties, and functions in educating their children so that they can produce a generation that is faithful, virtuous, intelligent, and ready to face the challenges of modern life. This urgency emphasizes the crucial importance of parental education for the success of a child's education.

2. The Role of Parents in Education from the Perspective of QS. Al-Tahrim verse 6

QS. al-Taḥrīm verse 6 is one of the verses of the Qur'an that shows how important the role of parents is in educating their children and families..

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

Oh Prophet! Why do you forbid what Allah has made lawful for you? Do you want to please your wives? And Allah is Oft-Forgiving, Most Merciful.

This call demonstrates that parents have a moral and spiritual responsibility not only to themselves but also to their families. The command to protect their families from the torment of Hell has a broad meaning, including the obligation to teach their children faith, morals, and good deeds so that they are guided towards salvation in this world and the hereafter. Therefore, this verse provides a theological foundation for parents' position as primary teachers in Islam.

According to al-Ṭabarī in *Jāmi' al-Bayān*, protecting oneself and one's family from hell means educating them to obey Allah, forbidding them from evil deeds, and teaching them ethics and religious rules (Abu Ja'far Muhammad ibn Jarir ath-Ṭabari, "Jami' Al- Bayan

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Fi Takwil Al-Qur'an," 2001). In addition, Ibn Kathīr interpreted the verse as a command that parents with warning and guidance direct their families to goodness and keep them away from evil (Ismail bin Umar Ibnu Katsir, *Tafsir Al-Qur'ān Al-‘Azhīm* Kairo: Maktabah Tsaqafi, 2001). This view demonstrates that parental education is a sharia obligation, not merely a matter of affection; neglecting it can have dire consequences before God.

This verse is interpreted in modern commentaries, such as M. Quraish Shihab's *Al-Mishbāh*, as a call for every believer to take responsibility for themselves and their families. As he notes, the imperative word "qu" (nurture) indicates that parents must actively educate, guide, and supervise their children's growth, rather than simply leaving the educational process to their environment or school. According to Quraish Shihab, a child's religious and moral education should not be postponed until adulthood or entirely left to formal institutions, as the family is the first and primary educational institution (M. Quraish Shihab, 2021).

In verse 6 of the Quran, Surah al-Tahrim, the role of parents consists of three main components: teaching (ta'līm), habituation (ta'wīd), and supervision (muraqabah). Teaching means that parents must instill the values of faith, worship, and morals in their children from an early age. Habituation emphasizes the importance of continuous practice, such as prayer, honesty, and responsibility, so that children are educated in a manner consistent with Islam. However, it is also the parents' responsibility to monitor their children's behavior, admonish them when they are wrong, and encourage them when they are right. These three components demonstrate how to protect oneself and one's family from the torment of hell, as instructed in the verse, in real life.

Furthermore, this demonstrates that parental education involves social and generational factors in addition to individual ones. Children who are well educated by their parents will grow up to be obedient, moral, and beneficial to society. Conversely, parental failure to educate their children will negatively impact the family and society as a whole. Therefore, from the perspective of Surah al-Tahrim, verse 6, the role of parents can be understood as part of an effort to maintain a societal structure based on divine values. In other words, the Quranic approach to building a solid civilization begins with the smallest unit, the household.

In Surah al-Tahrim, verse 6, parents are positioned as moral agents with two responsibilities: to educate their children with love and to discipline them firmly. This aligns with the Prophet Muhammad's (peace be upon him) statement that everyone is a leader, and

every leader will be accountable for their leadership. As family leaders, parents must provide an education that balances the world and the hereafter, knowledge and morals, and freedom and responsibility. Therefore, this verse provides a clear normative framework indicating that parental education is not optional; it is a leadership responsibility entrusted to them.

From an Islamic educational perspective, verse 6 of Surah al-Tahrim emphasizes that parents have the primary responsibility to educate their children. This endeavor encompasses three dimensions: spiritual (guiding children toward faith and worship), moral (instilling noble morals), and social (equipping children to become part of society). Consequently, there is a normative basis for believing that educating children is not merely a daily task but also an act of worship that ensures the safety of the family. Therefore, the responsibility of parents mentioned in QS. al-Tahrim verse 6 must be understood as a responsibility that includes various religious, psychological, and social aspects to produce a generation that is faithful, knowledgeable, and has noble morals.

3. The Duties of Parents in Education from the Perspective of QS. Al-Tahrim verse 6

Surah al-Tahrim, verse 6, provides a strong normative foundation for parents' responsibility to educate their children. The verse not only addresses a believer's responsibility to safeguard himself, but also emphasizes the responsibility of the family as a whole, especially the responsibility of parents towards their children. Allah SWT's call, "Protect yourselves and your families from the Fire," indicates that parents have spiritual, moral, and intellectual responsibilities in addition to meeting their children's physical needs such as food and shelter. To prevent children from falling into actions that lead to destruction, both in this world and the hereafter, proper education is crucial (Rahmasari et al., 2025).

In verse 6 of Surah al-Tahrim, according to classical commentators, the responsibilities of parents include two main aspects: teaching the family about obedience to Allah and preventing them from committing sin. Al-Tabari interpreted this verse as the obligation of parents to teach their children the Shari'a and accustom them to obedience. Ibn Kathir stated that parents are responsible for advising, educating, and guiding their families to remain obedient to Allah (Abu Ja'far Muhammad Jarir Ath-Thabari, Tafsir Ath-Thabari, trans. Akhmad Affandi and Benny Sarbeni, vol. IX (Jakarta: Pustaka Azzam, 2008). Therefore, as parents, they are responsible for teaching their children religion, nurturing them

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in good morals, and protecting them from deviant behavior that could lead them to the torment of Hell.

In modern interpretations, as stated by Quraish Shihab in *al-Mishbāh*, it is the responsibility of parents to teach, educate, and supervise their children. He states that the word "qu," which is an acronym for "guard," is used in the verse to describe a continuous and active effort. Parents are not only required to teach religious values verbally, but they are also required to set an example in their daily lives. This duty includes providing guidance, instilling good habits, and monitoring their children's development to prevent them from deviating from Islamic principles (M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, ... page. 254-255). Thus, Surah al-Tahrim, verse 6, views parents not merely as caregivers but also as primary educators and controllers.

Furthermore, as parents, we must also instill discipline and habituation in our children. Children must not only be educated in good values but also trained to apply them in their daily lives. According to scholars, family education integrates affective, psychomotor, and cognitive aspects. Parents directly carry out their responsibilities as mentioned in the verse by accustoming their children to prayer, supplication, good deeds, and avoiding prohibited things. This aligns with the hadith of the Prophet Muhammad (peace be upon him), which commands children to pray from the age of seven and punishes those who neglect it after ten years.

In Surah al-Tahrim, verse 6, the parents' duties in education are not limited to teaching religious values but also include continuous supervision. In facing the challenges of the times, parents must continuously monitor their children's development. This task is increasingly difficult in the modern era, where globalization and the increasing penetration of digital technology are increasing. Parents must be responsible for filtering the information and values that enter their children's lives. In this way, they not only obey the commands of the Quran but also protect their families from anything that could hinder them from the path of Allah.

Therefore, as stated in Surah al-Taḥrīm, verse 6, parents' responsibility in education is a multifaceted responsibility, including spiritual development and moral and social protection. This verse establishes the basic principle that parents' active role in educating, guiding, and supervising their children is crucial to their educational success. It is impossible for schools or society to fully assume this responsibility, as education must begin in the family. Therefore, the role of parents, as stated in Surah al-Taḥrīm, verse 6, is crucial because

it determines the path of children's development, the safety of the family, and the continuation of a generation that is faithful, has noble morals, and is beneficial to society.

4. The Function of Parents in Education from the Perspective of QS. Al-Tahrim verse 6

According to Surah al-Tahrim, verse 6, parents' duty to educate their children is not merely a social obligation; it is a religious obligation directly linked to the family's safety in both this world and the hereafter. Allah's command to protect oneself and one's family from hell indicates that the role of parents extends beyond fulfilling biological and economic needs, but also encompasses educating their children, providing spiritual guidance, and instilling noble morals. Therefore, the Quran places parents as crucial figures in developing children's character, and family education is the primary means of preventing children from engaging in deviant behavior.

From this verse's perspective, parents' role in education can be divided into three main functions: educative, protective, and social control. The educative function requires parents to teach children religious values, morals, and basic life skills. The protective function emphasizes parents' role as protectors of children from the negative influences of the social environment and technological advancements. The commandment *qu anfasakum wa ablikum nara*, which is a comprehensive guide that connects all aspects of family life, is the basis of these three functions (Tirsa Bahi, (2021).

This verse was interpreted by classical commentators to emphasize the role of parents in educating children. Al-Tabarī stated that teaching religious knowledge to the family, warning against evil deeds, and disciplining in worship are all efforts to protect the family from hell (Abu Ja'far Muhammad Jarir Ath-Thabari, Tafsir Ath-Thabari, trans. Akhmad Affandi and Benny Sarbeni, vol. IX Jakarta: Pustaka Azzam, 2008). This verse was interpreted by classical commentators to emphasize the role of parents in educating children. Al-Tabarī stated that teaching religious knowledge to the family, warning against evil deeds, and disciplining in worship are all efforts to protect the family from hell (Katsir, 2001).

According to modern interpretation, Quraish Shihab states that the role of parents is not only to teach religious rules but also to provide examples in daily life. He emphasizes that the word "qu" in the verse is active, meaning parents must be directly present in the process of educating their children. The role model is very important because children learn more from their parents' actions than just from hearing their words. Therefore, according to QS. al-Tahrim verse 6, the task of parental education encompasses all aspects of cognitive

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(knowledge), affective (attitudes and morals), and psychomotor (real behavior) (M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, ... page. 254-255).

Educational psychology can also be used to examine the role of parents. According to developmental theory, the family is the primary source of socialization that shapes a child's personality. Parental affective functions, such as providing attention and affection, build a child's self-confidence and emotional stability, while parenting normative functions, such as establishing rules and boundaries, foster a child's discipline and self-control (Nurzahwa et al., 2024). According to Surah al-Tahrim, verse 6, these functions serve as practical tools to protect children from actions that could lead to destruction. Consequently, the role of parents in education impacts the quality of generations and society as a whole.

When connected to the modern world, the role of parents becomes even more crucial. Children today are faced with the currents of globalization, digital technology, and popular culture, which often conflict with religious values. The protective function of parents in such situations becomes even more crucial, as they serve as filters and guides in filtering information and determining the values that should be instilled in children. If parents fulfil this role well, children will have strong moral and spiritual resilience to face the challenges of the times. Conversely, if parents fail to do so, children are vulnerable to a loss of identity and morality (Marwah, 2025).

From the description above, it can be concluded that the function of parents in education, according to Surah al-Taḥrīm verse 6, is a function that has various dimensions, including education, protection, role models, supervision, and affection. This shows that this function is not only a social obligation but also an act of worship and a trust from Allah that is directly related to the safety of the family. Parents play a crucial role in shaping children who believe in God, have noble morals, and are ready to face life's difficulties. Therefore, verse 6 of Surah al-Taḥrīm not only provides religious guidance but also provides a theoretical basis for a comprehensive understanding of the role of parents in family education.

CONCLUSION

A study of Surah al-Tahrim, verse 6, demonstrates that parents' responsibility to educate their children is a crucial religious, moral, and social responsibility. Parents not only fulfill their children's needs but are also their primary teachers, educating, protecting, and

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guiding them toward happiness in this world and the hereafter. According to this verse, the role of parents consists of three dimensions: education, which involves teaching children religious and moral values; protection, which protects children from negative influences; and role modeling, demonstrated through daily attitudes and behavior.

Classical scholars of tafsir (Islamic exegesis) such as al-Tabari and Ibn Kathir emphasize the importance of parents as teachers and guides in educating families to avoid God's punishment. Meanwhile, contemporary exegetes such as Quraish Shihab emphasize the crucial role of parents and their involvement in educating their children. According to educational psychology and sociology, the role of parents is also linked to the formation of disiplin, kepribadian, dan ketahanan moral anak. Oleh karena itu, ayat 6 QS. al-Taḥrīm provides a comprehensive conceptual foundation for the multidimensional and comprehensive function of parents.

Therefore, the role of parents in education must be understood as a crucial part of a child's success. The family will be the primary bulwark that produces a generation of believers, noble morals, and capable of navigating global socio-cultural dynamics if this function is carried out properly. Conversely, neglecting this function can lead to moral, spiritual, and social crises. Therefore, this verse is not only spiritually relevant but also serves as an academic and practical foundation for building family education focused on the formation of a perfect human being.

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