

ISLAMIC PARENTING IN ISLAMIC EDUCATION: A STUDY OF JAMAL ABDURRAHMAN'S THOUGHT

Muhammad Rafieudin bin Zainal Rasid^{1)*}
Muna Yastuti Madrah²⁾
Choeroni³⁾

¹Universitas Sains Islam Malaysia, Malaysia

²Universitas Islam Sultan Agung Semarang, Indonesia

³Universitas Islam Sultan Agung Semarang, Indonesia

*Email: rafieudin.zainalrasid@gmail.com

Abstract

This study aims to examine the concept of Islamic Parenting from the perspective of Islamic education and analyze Jamal Abdurrahman's thoughts on child rearing based on Islamic values. The research method used is descriptive qualitative. Data collection was carried out using literature review, content analysis, and documentation methods. The results of the study show that Islamic Parenting is a process of child rearing based on Islamic values and centered on the teachings of tauhid as the main foundation of education. The instillation of tawhid from an early age is considered important to form a strong spiritual foundation, accompanied by the fulfillment of children's physical and spiritual needs. Parenting in Islam not only emphasizes physical aspects but also includes character building, worship habits, and instilling a love for the Qur'an and Sunnah to shape children's characters to be faithful and noble. In addition, Jamal Abdurrahman, in his work *Atfālu al-Muslimīn Kaifa Rabbāhum an-Nabiyyu al-Amīn Ṣalallahu 'Alaihi wa as-Salām*, puts forward a concept of child education that is divided into five stages of development, infancy (0-3 years), childhood (4-10 years), early adolescence (11-14 years), late adolescence (15-18 years), and pre-marital age period. This division provides systematic guidance for parents and educators so that children's education can be optimally tailored to their stage of development and needs.

Keywords: reform; reformist; Islamic Education; Islamic principles; modernization.

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep *Islamic Parenting* dalam perspektif pendidikan Islam serta menganalisis pemikiran Jamal Abdurrahman mengenai pengasuhan anak berbasis nilai-nilai Islam. Adapun metode penelitian yang digunakan adalah metode kualitatif deskriptif. Penggalian data dilakukan dengan metode kepustakaan, analisis isi, dan dokumentasi. Hasil penelitian menunjukkan bahwa *Islamic Parenting* merupakan proses pengasuhan anak yang berlandaskan nilai-nilai Islam dan berpusat pada ajaran tauhid sebagai fondasi utama pendidikan. Penanaman tauhid sejak usia dini dipandang penting untuk membentuk landasan spiritual yang kuat, disertai pemenuhan kebutuhan jasmani dan rohani anak. Pengasuhan dalam Islam tidak hanya menekankan aspek fisik, tetapi juga mencakup pembinaan akhlak, pembiasaan ibadah, serta penanaman kecintaan terhadap Al-Qur'an dan sunnah guna membentuk karakter anak yang beriman dan berakhlak mulia. Selain itu, Jamal Abdurrahman dalam karyanya *Atfālu al-Muslimīn Kaifa Rabbāhum an-Nabiyyu al-Amīn Ṣalallahu 'Alaihi wa as-Salām* mengemukakan konsep pendidikan anak yang terbagi ke dalam lima fase perkembangan usia, yaitu usia 0-3

tahun, 4–10 tahun, 11–14 tahun, 15–18 tahun, dan fase pra-nikah. Pembagian ini memberikan panduan sistematis bagi orang tua dan pendidik agar pendidikan anak dapat disesuaikan dengan tahap perkembangan dan kebutuhan mereka secara optimal.

Kata Kunci: *Islamic Parenting; Pendidikan Islam; Pendidikan Anak; Modernisasi.*

INTRODUCTION

Providing the best education for children is a major obligation and responsibility for every parent. Education provided from the time a child is still in the womb has a significant impact on the child's intelligence and development in the future (Abubakar et al., 2023). This is important because the children born today will grow up to be part of society in the future. If they receive a good and proper education, they will become quality individuals, who in turn will form a good society. Conversely, poor or incorrect education will produce an unprepared generation and a problematic society (Harjo et al., 2023; Zubairi, 2022). The foundation of a child's future lies in the education they receive. Many success stories of famous people show the important role mothers play in shaping their character and success. In this regard, children are born with natural potential that can be directed towards good or bad paths (Khan, 2024). Therefore, parents have an important role in utilizing this potential by educating their children from an early age (Rifa'i, 2018). Ki Hajar Dewantara said that parents are the first and most important educators for children. From the beginning of human civilization until now, the role of parents in education has remained a key factor in child development (Nazarudin, 2019).

Educating children does not only mean providing them with academic knowledge, but also shaping their character, morals, and ethics. Parents must be good role models in every aspect of life, demonstrating values such as honesty, responsibility, and compassion (Suwayd, 2005). The moral education that children receive from their parents will form a strong foundation for their future lives. The family environment is the first school for children, where they learn about the basic values of life. This is where children first learn about the concepts of love, hard work, and responsibility. By providing a loving and supportive environment, parents help children develop their full potential. They learn to face challenges, overcome failure, and achieve success in the right way (Harti, 2023).

In addition, it is important for parents to continue learning and improving their skills in educating children. By enriching their knowledge through reading, attending seminars, or consulting with education experts, parents can become more effective educators and be able to deal with the various dynamics of child development. This also allows them to tailor educational methods to the unique needs and characteristics of their children (Widodo, 2020). Educating children is not only about fulfilling parental obligations, but also about shaping a better future. Children are the hope and future of the nation. By providing a good education, parents contribute to the development of a civilized, prosperous, and sustainable society. This is an invaluable investment that will have a positive impact on future generations, creating a better world for all (Wahidin, 2019).

Parenting is one of the most important tasks in the life of a Muslim (Amalia et al., 2022). From an Islamic perspective, parenting focuses not only on fulfilling physical needs, but also on shaping character, morals, and strong faith. This concept is known as Islamic Parenting, which is a parenting approach based on the values of the Qur'an and Sunnah of the Prophet Muhammad SAW (Lestari, 2024). Islamic Parenting places children as a trust from Allah SWT, who must be educated and guided to become a generation that is faithful, pious, and noble in character. Islamic Parenting is not only oriented towards worldly success, but also prepares children for the hereafter (Sales et al., 2022). In Islam, parenting involves the active role of parents as role models. Through concrete actions in accordance with Islamic teachings, parents can instill values of honesty, discipline, and compassion in their children. In addition, the habit of worship from an early age, such as praying, reading the Qur'an, and reciting dhikr, is an integral part of Islamic Parenting (Khan, 2024).

Amidst modern challenges, the concept of Islamic Parenting is becoming increasingly relevant. Muslim parents are faced with various negative influences from technology, social environments, and global culture. By applying the principles of Islamic Parenting, parents can create a harmonious and Islamic family environment, while protecting their children from bad influences. One of the modern Islamic figures concerned with this issue is Jamal Abdurrahman. He is a prominent Islamic scholar and intellectual from Egypt who was born on January 17, 1927, in the village of Al-Manshiyya Al-Kubra, near the city of Alexandria. Sheikh Jamal Abdurrahman is known as a figure with a deep understanding of Islam and has contributed in various fields such as education, da'wah, and writing. Sheikh Jamal Abdurrahman began his education at a local elementary school, then continued his secondary education in Alexandria. After that, he continued his studies at Al-Azhar University, one of the most prestigious Islamic universities in the world. There, he earned a bachelor's degree in Islamic Studies in 1949 (Abdurrahman, 2017).

Sheikh Jamal Abdurrahman's moderate and tolerant views on Islam earned him widespread respect. He emphasized the importance of interfaith dialogue and cooperation among religious communities to create peace and harmony in society. Sheikh Jamal Abdurrahman passed away on April 3, 2013, in Cairo, Egypt, leaving behind a valuable intellectual legacy in Islamic thought and education. He is remembered as one of the leading scholars in modern Islamic history, respected for his significant contributions and profound influence in the world of parenting (Abdurrahman, 2018). His approach not only educates children to become pious individuals, but also benefits society. According to Jamal Abdurrahman, the age of 0-3 years is a very important period for the growth and development of children, both physically, mentally, and psychologically. Furthermore, the ages of 4-10 years are the phase of affection and play, the ages of 11-14 years are the phase of discipline and responsibility, and the age of 15 years and above is the phase of independence.

Each of these stages requires a different approach but is still based on Islamic values (Abdurrahman, 2018).

With this method, he emphasizes the importance of instilling the values of faith, sharia, and morals gradually according to the child's abilities. It is important to realize that parents are the first educators of their children, especially mothers. Therefore, educating children at an early age does not always have to be done through formal education; informal education also has a very good impact on children's development. Parents, with the help of the community and government support, can provide a learning environment rich in appropriate stimulation to support the optimal development of their children. This article analyzes how education for children should be carried out, whether by the family, the surrounding environment, or the school, using the ideas of Jamal Abdurrahman as outlined in his book entitled *Atfālu al-Muslimīn Kaifa Rabbāhum an-Nabiyyu al Amīn Salallahu 'Alaihi wa as-Salām*.

METHOD

This study uses a literature review method, which is synonymous with text or discourse analysis to uncover in-depth facts about an event. This method involves collecting data from various sources such as documents, books, magazines, and history. This study focuses on the study of figures' thoughts and is descriptive in nature, namely exploring the thoughts of figures from their phenomenal works and describing facts accompanied by analysis (Zed, 2014). The approach used is qualitative, with an interpretive method to understand social or cultural events based on library materials (Sugiyono, 2016). The subject of this research is Jamal Abdurrahman's work entitled *Atfālu al-Muslimīn Kaifa Rabbāhum an-Nabiyyu al Amīn Salallahu 'Alaihi wa as-Salām*, which contains views related to Islamic parenting. The data is categorized into primary data derived directly from the book and secondary data in the form of relevant books and other literature. Data collection techniques involved literature review and documentation. The literature review used materials from the library to examine values, culture, and norms, while the documentation examined the writings or works of related figures.

Data collection begins with classifying data based on type, followed by labeling, and ending with drawing conclusions (Cresswell, 2013). In data analysis, the process is carried out systematically to compile and understand the information obtained. The method used is content analysis, which is a systematic way of analyzing messages and communication behaviors recorded in documents. In this process, researchers select, compare, and group data to find relevant information. Through this method, the study aims to explore the thoughts of figures in the context of Islamic parenting, analyze relevant data, and present results that can provide an in-depth understanding of child-rearing patterns based on Islamic values. This study is expected to make a significant contribution to the development of Islamic education that is relevant to the needs of the times.

FINDINGS AND DISCUSSION

Basic Concepts of Islamic Parenting

Islamic parenting is a lifelong process that aims to prepare individuals to effectively carry out their role as caliphs on earth. By applying the principles of Islamic parenting, it is hoped that educated individuals will be able to make a positive contribution to the community around them and have a broad impact on the welfare of society in general. This involves contributing ideas, energy, and efforts for the common good (Azizah et al., 2023).

Islamic parenting focuses on the application of the teachings of tauhid, which is the main subject in Islamic education. This means that the concept of tauhid, namely the belief in the oneness of Allah, must be introduced and taught from an early age. In Islam, parenting is not limited to fulfilling physical needs such as food, drink, and shelter, but also includes spiritual and religious needs. Parents are expected to instill Islamic values in their children from an early age, including teaching good morals and religious principles (Masrufa et al., 2023).

Parenting patterns in Islam are clearly outlined in the Qur'an, particularly in Surah Luqman, verses 13 to 19. Surah Luqman, verse 13 reminds us of the prohibition of associating partners with Allah and committing injustice. Verse 14 commands us to always be kind to our parents and be grateful for the blessings given by Allah and our parents. Verse 15 explains that although we may disagree with our parents on certain matters, we must not refuse their commands if they relate to religious beliefs, such as associating partners with Allah or stealing, but we must do so in a kind and respectful manner (Khakim & Munir, 2018).

Verse 16 emphasizes that every action we take will be rewarded accordingly in the hereafter, either in the form of rewards for good deeds or sins for bad deeds. Verse 17 reminds us of the importance of establishing prayer, which is the pillar of religion, doing good deeds, preventing bad deeds, and showing patience in facing various problems. Verse 18 prohibits arrogant behavior towards fellow human beings, emphasizing that all humans are equal before Allah, and only their deeds differentiate them. Finally, verse 19 teaches the importance of living simply and speaking gently (Nurul, 2016).

Islamic Parenting Method

The Islamic parenting method is an approach to raising children based on Islamic values, with the aim of shaping children into individuals who are faithful, pious, noble, and ready to face life in accordance with the teachings of the Qur'an and Sunnah of the Prophet Muhammad (PBUH). This method includes guidelines for holistic child rearing, covering spiritual, emotional, intellectual, social, and physical aspects, based on Islamic principles. According to Ulwan (2017), there are five main methods that can be used as guidelines for parents in educating their children, namely: 1) the method of exemplary behavior (*al-uswah*), 2) the method of habit (*al-*

'aadah), 3) the method of advice (*mauidzah*), 4) the method of attention (*mulaahadzoh*), and 5) the method of punishment (*al-'uquubah*).

Aspects of Islamic Parenting

1. Psychology and Mental Health

In Islam, parents are encouraged to create joy in their children's lives, such as through play and jokes. Joy helps children feel comfortable and makes it easier for them to accept their parents' guidance. The Prophet Muhammad SAW set an example of loving kindness towards children by being gentle, playing with them, joking with them, and showing them full attention. Playing also supports children's cognitive and emotional development (Hadi et al., 2011). In addition, loving kindness is especially important for girls, who tend to need more attention. Parents must be wise in giving love without overdoing it to avoid spoiling their children. Small difficulties in life can help children become more independent and resilient. Parents are responsible for instilling good character in children from an early age, such as teaching manners and good speaking habits. Noble character helps children grow into respected and well-liked individuals with a strong moral foundation in life (Taqiyya, 2016).

2. Faith and Religious Law

Parents have the primary responsibility of instilling the foundations of faith and religious law in their children. This begins with introducing the creed and faith in Allah SWT through the words of tawhid, as well as explaining that Islam is the true religion. In addition, children are taught to love the Prophet Muhammad SAW by learning about his life stories and emulating his noble character. Faith in angels, understanding of destiny, and the belief that everything comes from Allah are also important parts of early creed education. Parents are also responsible for instilling discipline in their children in performing the five daily prayers, as the pillars of religion and a means of drawing closer to Allah. They are encouraged to invite their children to pray together as an effective form of habit formation. In addition, it is important for parents to teach values of kindness, such as giving alms, by setting a real example in everyday life. Children are taught that sharing is a noble act that brings blessings (Syarbini & Gunawan, 2014).

Fasting during Ramadan is also taught gradually, starting with short periods and working up to the full duration, accompanied by motivation and rewards. Parents need to guide their children to understand the spiritual value of fasting as an act of worship loved by Allah. In addition, parents are required to introduce the Qur'an as a guide for life and strengthen their children's faith through the habit of reading and understanding it. Dhikr is also a habit that is taught, both through activities at home and in the community, to bring oneself closer to Allah and calm the heart.

3. Morals and Social Skills

In Islam, parents have an important role as role models in teaching ethics and manners to children. By setting a real example, such as being honest, forgiving, and polite, children will grow up with good ethics spontaneously. Parents are also required to instill an attitude of avoiding envy and jealousy, cleansing the heart of bad traits, and teaching children to forgive and control themselves from negative thoughts.

Manners are an important aspect taught by the Prophet Muhammad (PBUH), including commendable actions and words that are practiced from an early age until they become part of a child's character. Teaching children to say greetings is also part of the sunnah that instills values of politeness and togetherness in the family. Additionally, fairness in treating children is strongly emphasized, both in meeting their material needs and showing affection, to create harmony and avoid jealousy within the family. By integrating psychological, mental, faith, Islamic law, and social moral values, parents can shape children who have Islamic character, ethics, and manners in their daily lives (Hadi et al., 2011).

Table 1. Stages of Islamic Parenting According to Jamal Abdurrahman

Age Stage	Educational Focus	Methods and Approaches	Educational Goals
0-3 years	Basic spiritual cultivation and emotional bonding	<ul style="list-style-type: none">- Reciting the declaration of faith and verses from the Qur'an- Showing affection through physical interaction such as hugging- Exemplifying Islamic behavior	<ul style="list-style-type: none">- Instilling spiritual awareness from an early age- Building a sense of security and love from parents
4-10 years	Teaching of faith, worship, and morals	<ul style="list-style-type: none">- Setting an example of noble character- Teaching prayer and other acts of worship gradually- Sharing inspiring stories about the Prophet Muhammad and Islamic values	<ul style="list-style-type: none">- Building Islamic character- Developing worship skills- Instilling moral values
11-14 years	Deepening of faith, worship, and development of independence	<ul style="list-style-type: none">- Logical discussions about monotheism and faith- Giving small responsibilities in the household- Guiding them in choosing friends and environments	<ul style="list-style-type: none">- Strengthening faith- Developing independence- Ensuring children are exposed to a positive social environment
15-18 years	Fostering spiritual, emotional, and intellectual maturity	<ul style="list-style-type: none">- Dialogue about Islamic values and life- Providing guidance on fiqh and ethics in social interactions- Becoming a good discussion partner and listener	<ul style="list-style-type: none">- Preparing children to become independent and responsible individuals- Helping children understand and practice Islamic values in their daily lives

Age Stage	Educational Focus	Methods and Approaches	Educational Goals
Pre-Marriage	Preparation for the roles of spouse and parent	<ul style="list-style-type: none"> - Teaching rights and obligations in marriage - Providing advice on the importance of communication and cooperation - Understanding social roles within the family 	<ul style="list-style-type: none"> - Equipping children with the skills to build an Islamic household - Preparing them to become spiritually and socially responsible individuals

Jamal Abdurrahman's Thoughts on Islamic Parenting

Jamal Abdurrahman divides children's education into five (5) stages, each of which is designed according to the child's development. In *the first stage*, which is from 0-3 years of age, he emphasizes the importance of laying the foundation for shaping their character and personality. At this age, children are in an early stage of development that greatly influences their future, emotionally, spiritually, and intellectually. Therefore, the education they receive must be filled with love, attention, and good examples from their parents and the surrounding environment. Sheikh Jamal emphasizes that the education of children at this age begins with introducing spiritual values even though they do not fully understand them yet. One way to do this is by reciting words of tawhid such as "La ilaha illallah" or reading verses from the Qur'an around them. Jundub bin Junadah said,

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنُّ فِتْيَانٌ حَزَارِوْرَةٌ فَتَعَلَّمَنَا الإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ
 الْقُرْآنَ ثُمَّ تَعَلَّمَنَا الْقُرْآنَ فَأَرْذَدْنَا بِهِ إِيمَانًا

We were with the Prophet since we were teenagers approaching puberty. We learned about faith before learning the Qur'an, and then we learned the Qur'an until our faith grew because of learning the Qur'an (H.R. Ibn Majah, no. 60). The above hadith shows that the Messenger of Allah taught his companions about faith in Allah first before teaching them the Qur'an.

This aims to instill spiritual awareness that indirectly shapes their mindset from an early age. Children at this age have an extraordinary ability to absorb sounds and words, making this the right time to introduce Islamic values in a simple but meaningful way (Abdurrahman, 2004). Ibn Abbas also narrated a saying of Rasulullah Saw

إِنْتَهُوا عَلَىٰ صِبَيَانِكُمْ أَوَّلَ كَلِمَةٍ لَا إِلَهَ إِلَّا اللَّهُ وَلَقِنُوهُمْ عِنْدَ الْمُوْتِ لَا إِلَهَ إِلَّا اللَّهُ

Teach your children the first words, la ilaha illallah and guide them to say la ilaha illallah when they are about to die (H.R. Hakim) (Azhim, 2017).

In addition, Sheikh Jamal emphasized the importance of affection in early childhood education. Children need to feel warmth and love from their parents. Affectionate interactions, such as hugging, carrying, and speaking softly to children, create a sense of security that is the foundation for healthy emotional development. This affection also reflects the teachings of the Prophet Muhammad, who always showed gentleness in his interactions with children. Parental role modeling is also an important aspect emphasized by Sheikh Jamal. Children aged 0-3 years are very sensitive to what they see and hear. They learn through observation and imitation of the behavior of those around them. Therefore, parents must demonstrate good character, such as speaking politely, showing gratitude, and performing religious duties consistently. Children who grow up in an environment filled with positive role models will more easily absorb these values and make them part of their character (Abdurrahman, 2004).

In terms of parenting, Sheikh Jamal also highlights the importance of creating a positive environment for children. A calm, harmonious environment filled with Islamic values has a significant impact on their development. Children at this age should be kept away from situations filled with conflict or violence, as this can affect their mental and emotional development. In addition, cognitive and language stimulation are also a concern for Sheikh Jamal. Parents are advised to talk to their children often, introduce simple Islamic vocabulary, and involve them in activities that stimulate brain development, such as playing with simple, safe objects. This helps accelerate children's language and thinking skills, so that they are better prepared for the next stage of development.

Entering *the second stage*, which is at the age of 4-10 years, is an important stage in shaping the foundation of a child's character and personality. In this phase, children begin to enter an active learning age, where their cognitive, emotional, and social abilities develop rapidly. Therefore, the educational approach must be tailored to the needs and potential of children and built on Islamic principles. Sheikh Jamal views the age of 4-10 as a period of curiosity, where children begin to recognize the world around them. They ask questions about various things, absorb information quickly, and have the ability to imitate adult behavior. Therefore, education at this age must begin with good examples from parents and teachers. Children tend to imitate what they see, so the adults around them must demonstrate Islamic behavior, such as having good character, maintaining prayer, and respecting others (Abdurrahman, 2004).

At this age, he emphasized the importance of religious education. Children must be introduced to the basic concept of monotheism, namely the belief that Allah is the only God who must be worshipped. In addition, children also need to be introduced to the attributes of Allah, such as compassion, wisdom, and justice, through relevant Islamic stories. This method helps them understand the greatness of Allah in a way that is appropriate to their thinking abilities. In addition to faith,

worship education is also a major concern. At this age, children need to be introduced to worship practices such as prayer, fasting, and reading the Qur'an. Sheikh Jamal emphasizes that this process must be done with a gentle and pleasant approach so that children feel enthusiastic about learning. For example, parents can invite their children to pray in congregation or give small rewards as a form of appreciation for their efforts in performing worship.

Moral education is also a major focus in educating children aged 4-10 years. Sheikh Jamal emphasizes the importance of instilling values such as politeness, courage, honesty, responsibility, patience, and respect for parents, teachers, and friends.

Jamal Abdurrahman (Abdurrahman, 2004) states that:

وَمِنَ الشَّجَاعَةِ الْأَدِيَّةِ أَلَا يَفْعُلُ الْطِّفْلُ الشَّيْءَ حُفْيَةً، لِأَنَّهُ إِنَّمَا يَخْفِيَ عَنْ أَيْمَنِهِ وَأَمْمَهُ، وَمُرَبِّيهِ وَمُرَبِّيَّهُ لِإِعْتِقَادِهِ أَنَّ هَذَا الْفَعْلُ قَبِيْحٌ وَلَا يُجُوزُ لَهُ فِعْلَهُ.

A child who does something secretly usually does so because he feels that what he is doing is bad and should not be done. Jamal Abdurrahman (Abdurrahman, 2004) quotes Al-Ğazali as saying:

وَيَنْبَغِي أَنَّهُ يَمْنَعْ مِنْ كُلِّ مَا يَفْعَلُهُ فِي حُفْيَةٍ، فَإِنَّهُ لَا يَخْفِي إِلَّا وَهُوَ يَعْتَقِدُ أَنَّهُ قَبِيْحٌ

Teaching manners and courage is an effort to develop children's social attitudes. Sometimes brave children often forget to be polite and well-mannered. Conversely, children who are accustomed to being polite and well-mannered sometimes lack the courage to explore themselves.

These values can be taught through Islamic stories, educational games, and daily interactions filled with moral lessons. In addition to spiritual and moral aspects, Sheikh Jamal also highlights the importance of children's intellectual development. At this age, children begin to learn to read, write, and understand basic concepts of mathematics and other sciences. Parents and teachers need to provide full support by creating a fun and motivating learning environment. This intellectual education should be integrated with Islamic values, for example by introducing stories of prophets or Muslim scientists as inspiration.

Social interaction is also an important part of educating children of this age. Sheikh Jamal emphasizes the importance of teaching children how to socialize well, share, cooperate, and resolve conflicts in an Islamic manner. Activities with family, friends, or the Islamic community can help children develop the social skills they need in everyday life. Sheikh Jamal Abdurrahman views the education of children aged 4-10 as a formative period that will shape their personalities in the future. The education provided must cover all aspects, from spiritual, moral, intellectual, to social, with an approach appropriate to their stage of development. With this strong foundation, children will grow into individuals who are faithful, have noble

character, and are ready to face the challenges of the world with Islamic values as their guiding principles.

In *the third stage*, when children are aged 11-14 years old or in early adolescence, they experience significant physical, emotional, and intellectual development, requiring a holistic educational approach based on Islamic values. Sheikh Jamal emphasizes the importance of instilling a strong faith as the main foundation. Children at this age begin to develop critical thinking skills and often question matters related to religion and life. Therefore, they need to be given a clear and logical understanding of the principles of faith, tawhid, and the concept of divinity. This approach aims to instill deep conviction and strengthen their relationship with Allah SWT.

In addition, moral and ethical education is a major focus. Sheikh Jamal teaches that children must be guided to emulate the morals of the Prophet in every aspect of life. At this age, children must also begin to be trained to be independent. He emphasizes the importance of giving children responsibilities, both in small tasks at home and in making simple decisions. This aims to train them to face life's challenges and take responsibility for their own actions. In this way, children will learn the meaning of discipline and independence (Abdurrahman, 2017).

Religious education is also one of the important pillars emphasized by Sheikh Jamal. At this age, children must be accustomed to performing obligatory acts of worship such as praying five times a day, reading the Qur'an, and fasting. Sheikh Jamal reminds us that the approach used must be loving and without coercion, so that children perform worship with awareness and love, not out of fear or obligation alone. In supporting children's intellectual and creative development, Sheikh Jamal encourages the development of potential and skills. Parents are advised to give children space to explore their interests and talents, whether in religious studies, arts, sports, or other skills. This helps children recognize their potential and prepares them to contribute positively to society. At this level, the Prophet Muhammad has set an example for his followers,

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ أَرْدَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ حَلْفَةُ فَأَسَرَّ
إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا

From Abdullah bin Ja'far, he said, "The Messenger of Allah rode behind me one day, then he whispered a hadith that I did not tell anyone (H.R. Muslim, no. 517)."

This hadith shows that the Prophet had deep trust in children. This trust was not merely a belief, but also a form of appreciation for the potential that children possess. Abdurrahman (2004) explains that when a child is given a secret, they will

feel appreciated and trusted. This feeling will foster confidence in the child that they are capable of keeping secrets and understand the importance of the secret task entrusted to them.

Jamal Abdurrahman also highlights the importance of guidance in choosing friends. At this age, the influence of peers is very strong, so parents need to guide their children in choosing a positive and constructive social environment. Good friends will have a positive influence on the child's moral and social development. Furthermore, he emphasized the importance of open communication between parents and children. Parents must be good listeners, give wise advice, and respect their children's opinions. With this approach, children feel valued and are more likely to be open in expressing their feelings or problems. Education for children aged 11-14 years, according to Sheikh Jamal Abdurrahman, emphasizes a balance between spirituality, morality, independence, and intellectuality. This Islamic values-based education is expected to shape children into individuals who are faithful, pious, and noble, as well as able to face the challenges of the times with confidence (Abdurrahman, 2018).

Furthermore, *the fourth stage*, which is ages 15-18, is a critical phase in shaping their maturity and personal identity. At this age, children enter late adolescence, which is often characterized by a search for identity, a drive for independence, and a stronger desire to understand the world around them. Therefore, education at this stage requires a more mature, dialogical, and Islamic values-based approach. Sheikh Jamal emphasizes that at this age, children begin to have more complex thoughts and the capacity to understand abstract concepts more deeply. Therefore, the instilling of religious values must be done with a logical and argumentative approach. Teenagers no longer simply accept religious teachings dogmatically, but they need clear reasons and rational evidence to support their beliefs. This is where the role of parents and educators becomes important in explaining the beauty and logic of Islamic teachings, such as tauhid, akhlak, and sharia, in a way that is relevant to their reality (Hanavani, 2015).

At this age, teenagers also begin to feel a greater need to be accepted in their social groups. Sheikh Jamal advises parents to be wise mentors in guiding them to choose positive social environments. Friends and communities based on Islamic values can help them stay on the right path, avoid bad influences, and build strong personalities. In addition, moral education is a top priority. Sheikh Jamal emphasizes the importance of educating teenagers to face worldly temptations with noble character and obedience to Allah SWT. They must be taught the importance of guarding themselves from sinful acts, such as promiscuity, misuse of technology, or other bad habits. Parents and educators need to explain the consequences of each action, both spiritually and socially, to help them make responsible decisions.

Sheikh Jamal also emphasized the importance of equipping young people with knowledge and skills at this age. Teenagers should be guided to recognize their potential and pursue an education that can help them achieve life goals in line with Islamic values. Whether in the fields of religion, science, art, or practical skills, all

should be geared toward preparing them to become independent individuals who are beneficial to the community. Communication is key in adolescent education. Sheikh Jamal reminds parents that they must be good listeners and wise dialogue partners. Adolescents at this age need guidance, but they also want their opinions and feelings to be valued. Parents who are authoritative yet warm can create harmonious relationships, so that adolescents feel comfortable sharing their problems and asking questions about things that confuse them.

The final stage, namely *pre-marital age*, which is the young adult age preparing to enter marriage, is a very important stage in shaping individuals who are mature spiritually, emotionally, intellectually, and socially. This phase is a transition period from individual responsibility to collective responsibility as a husband or wife, and later as parents. Therefore, education at this stage is not only aimed at preparing them for personal life, but also equipping them to live a household life in accordance with Islamic guidance. Sheikh Jamal emphasized that education at this age must begin with strengthening their relationship with Allah SWT. Prospective spouses must have a solid understanding of tauhid, worship, and morals, because all these aspects will be the main foundation in marriage. Someone who has a good relationship with Allah will be better able to face the challenges of marriage with patience, wisdom, and gratitude. In addition, strengthening their faith helps them to make their household a means of worship and a field of blessed deeds (Abdurrahman, 2004).

Moral education is another important aspect. Sheikh Jamal emphasized that prospective husbands and wives must understand their respective roles and responsibilities in the household. The husband is responsible for being a fair and wise leader of the family, while the wife has an important role as a loyal companion and homemaker. This understanding must be accompanied by practice in managing emotions, honing communication skills, and developing qualities such as compassion, understanding, and respect for one's partner. He also emphasized the importance of mental and emotional preparation. The pre-marital age is often characterized by a strong desire for independence and building one's own life, but this must be balanced with emotional maturity. They must learn how to manage conflicts, deal with differences, and maintain harmony in relationships. Parents and educators have an important role in providing advice and life experiences that can serve as guidelines for them.

In addition, education on Islamic marriage law and family life is a must. Prospective couples must understand their rights and obligations in marriage, including how to maintain harmony in the household, manage family finances, and educate their children in the future. Sheikh Jamal emphasized that this education must be based on the Qur'an and Sunnah, so that the household that is built becomes a household of sakinah, mawaddah, and rahmah. In a social context, premarital education also includes an introduction to the importance of contributing to society.

Marriage is not only about the personal relationship between husband and wife, but also about building a family that can have a positive impact on the community. Therefore, prospective couples need to be educated to become individuals who care about their social environment, whether through da'wah, charity, or other beneficial roles.

CONCLUSION

Islamic parenting is a lifelong process of nurturing that aims to prepare individuals to fulfill their role as caliphs on earth in accordance with Islamic teachings. This role includes the responsibility to protect nature, uphold justice, and contribute to the welfare of society. Parenting in Islam does not only focus on fulfilling the physical needs of children, but also emphasizes physical and spiritual development based on the teachings of monotheism as the main foundation. Instilling values of faith from an early age, cultivating worship habits, shaping noble character, and fostering a love for the Qur'an and Sunnah are the responsibilities of parents. Through the application of Islamic parenting, it is hoped that individuals will be formed who are faithful, have noble character, and are able to become agents of change who benefit the environment and society at large.

The concept of child education presented by Jamal Abdurrahman in his work *Atfālu al-Muslimīn Kaifa Rabbāhūm an-Nabiyyū al-Amīn Ṣalallahu 'Alaihi wa as-Salām* divides the stages of child education into five main phases based on age groups. These phases include: ages 0-3, ages 4-10, ages 11-14, ages 15-18, and the pre-marital phase. This division is designed to provide more structured guidance to parents and educators in educating children according to their developmental needs at each age stage. Through this approach, Jamal Abdurrahman emphasizes the importance of paying special attention to each phase of a child's development so that the education provided can be more effective and have a positive impact on shaping the character, morals, and religious understanding of Muslim children from an early age until they reach adulthood.

REFERENCES

Abdurrahman, J. (2004). *Atfālu al-Muslimīn Kaifa Rabbāhūm an-Nabiyyū al-Amīn Ṣalallahu 'Alaihi wa as-Salām*. Daaru Thayyibah al Khudra.

Abdurrahman, J. (2017). *Islamic Parenting (Atfālu al-Muslimīn Kaifa Rabbāhūm an-Nabiyyū al-Amīn Ṣalallahu 'Alaihi wa as-Salām)* (A. Suwandi (ed.)). Aqwam.

Abdurrahman, J. (2018). *Islamic Parenting: Pendidikan Anak Metode Nabi* (A. Suwandi (ed.); 2nd ed.). Aqwam.

Abubakar, B., Sanusi, S., Razali, R., Yeniningsih, T. K., & Mujiburrahman. (2023). Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 1121–1147. <https://doi.org/10.22373/sjhk.v7i2.17901>

Amalia, T., Lasmi, F., Septiani, R., Putri, M. A., & Putri, Y. F. (2022). Parenting Islami

Dan Kedudukan Anak Dalam Islam. *Jurnal Multidisipliner Bharasumba*, 1(02), 175–186. <https://doi.org/10.62668/kapalamada.v1i02.169>

Azhim, S. A. (2017). *Salah Asuhan: Problem Pendidikan Anak Zaman Sekarang dan Solusinya (Al-Isykaliyahal-mu'ashirah fi Tarbiyah Ath-Thiflin Al-Muslim)* (A. Mahmudi (ed.)). Istanbul.

Azizah, F. F., Imroatun, & Fachmi, T. (2023). The Concept of Parenting Patterns From An Islamic Perspective on Early Childhood Growth And Development At RA Al-Ishlah. In A. Muin (Ed.), *Proceeding of Annual International Conference on Islamic Education and Language (AICIEL)* (Issue 2, pp. 710–716). Fakultas Tarbiyah dan Keguruan UIN Sultan Maulana Hasanudin. <https://ftk.uinbanten.ac.id/journals/index.php/aiciel/article/view/9770>

Cresswel, J. (2013). Qualitative, quantitative, and mixed methods approaches. In *Research design*. <http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Research+design+-+Qualitative,+Quantitative,+and+mixed+methods+approaches#0>

Hadi, J. A., Laban, A. A., & Laban, S. A. (2011). *Menuntun Buah Hati Menuju Surga Aplikasi Pendidikan Anak dalam Perspektif Islam*. Era Adicitra Intermedia.

Hanavani, A. (2015). Metode Pendidikan Akhlak Pada Anak Usia 15-18 Tahun Dalam Buku Islamic Parenting Karya Syaikh Jamal Abdurrahman. *Tarbiyah Islamica*, 3(1), 22–34.

Harjo, B., Putra, S., & Triani, T. (2023). PENGUATAN PENDIDIKAN KARAKTER DI MASA PANDEMI PADA LEMBAGA KESEJAHTERAAN SOSIAL ANAK (LKSA). *Jurnal Al Basirah*, 2(1), 45–56. <https://doi.org/10.58326/jab.v2i1.39>

Harti, S. D. (2023). Keteladanan Orang Tua dalam Mengembangkan Moralitas Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(5), 5369–5379. <https://doi.org/10.31004/obsesi.v7i5.5191>

Khakim, A., & Munir, M. (2018). Islamic Parenting: Aktualisasi Pendidikan Islam Dalam Tafsir Q.S. Luqman Ayat 12-19. *JIE (Journal of Islamic Education)*, 3(2), 203. <https://doi.org/10.29062/jie.v3i2.101>

Khan, M. W. (2024). *Islamic Parenting: Nurturing Your Child's True Potential* (F. Khanam (ed.); 1st ed.). Centre for Peace and Spirituality International.

Lestari, Y. I. (2024). Urgensi Islamic Parenting Dalam Mengembangkan Karakter Religius Remaja. *Psikobuletin: Buletin Ilmiah Psikologi*, 5(1), 94. <https://doi.org/10.24014/pib.v5i1.25753>

Masrufa, B., Kholishoh, B., & Madkan. (2023). Pelaksanaan Pendidikan Agama Islam Anak Dalam Keluarga Melalui Metode Islamic Parenting. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 2(1), 13–28.

<https://doi.org/10.59373/ngaos.v1i1.1>

Nazarudin. (2019). *Pendidikan Keluarga Menurut Ki Hajar Dewantara dan Relevansinya Dengan Pendidikan Islam*. NoerFikri.

Nurul, H. (2016). *Islamic Parenting; Aktualisasi Pendidikan Islam Dalam Tafsir Q.S. Al- Baqarah/2: 132 – 133 Dan Q.S. Luqman/31: 12 -19*.

Rifa'i, A. A. (2018). Pendidikan Anak dalam Islam: Upaya Mempersiapkan Generasi Masa Depan Berakhlaq Mulia k. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 4(2).

Sales, M., Utari, N., Handayani, R., Dwi, V., Yanti, P., & Julita, S. (2022). Prophetic Parenting: Konsep Ideal Pola Asuh Islami. *Jurnal Multidisipliner Bharasumba*, 1(1), 147–155.

Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. PT Alfabet.

Suwayd, M. N. (2005). *Raising Children in Islam: Implanting the Creed*. Al-Falah Foundation.

Syarbini, A., & Gunawan, H. (2014). *Mencetak Anak Hebat*. Elex Media Komputindo.

Taqiyya, I. (2016). Islamic Parenting Di Panti Asuhan Songkhla Thailand (Studi Pola Asuh Di Lembaga Santiwit, Chana Songkhla Thailand). *Jurnal Bimbingan Dan Konseling Islam*, 05(2), 105–120.

Ulwan, A. N. (2017). *Pendidikan Anak Dalam Islam* (A. R. Hakim (ed.)). Insan Kamil.

Wahidin. (2019). Peran Orang Tua Dalam Menumbuhkan Motivasi Belajar Anak Sekolah Dasar. *Pancar*, 3(1), 232–245.

Widodo. (2020). *Penyelenggaraan Pendidikan Orang Tua Pasca Pemberlakuan Permendikbud No. 9 Tahun 2020* (I. Agung (ed.)). Pusat Penelitian Kebijakan, Badan Penelitian dan Pengembangan dan Perbukuan, Kementerian Pendidikan dan Kebudayaan Redaksi:

Zed, M. (2014). *Metode Penelitian Kepustakaan* (Ketiga). Yayasan Pustaka Obor.

Zubairi. (2022). Peran Orangtua Terhadap Pendidikan Islam Anak Usia Dini. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(1), 342–353.