THE RESPONSIBILITY OF ISLAMIC EDUCATION
(SYARA’ VERSES REVIEW)

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Abstract

Every son of Adam has responsibility for himself as well as those for whom he is responsible. Especially for educators who are responsible for Islamic education for their students. The responsibility of Islamic education is broad and detailed, not only about spiritual education, and physical education but also getting more attention. Therefore, it is very important to know what responsibility that educators should fulfill for each student to be accepted by them. This article aims to describe how the responsibility of Islamic education is strengthened by syara’ verses so that there is no doubt about carrying out these responsibilities. Every educator must fulfill his Islamic education responsibilities, both in terms of faith, character, physical, intellectual, social, and sexual education to realize an individual who has good behavior according to Islam.

Keywords: Responsibility, Educator, Islamic Education.

1. Introduction

Learning as an educational process is not merely a matter of gaining knowledge. Gaining knowledge or the process of seeking knowledge until it is mastered is not the main goal, but a bridge that introduces humans to their awareness, beliefs, and feelings, to their positive attitude towards the phenomena of life as a divine system. This means that learning is an educational process that will lead people to have the behavior of those who are aware of the existence of God in every human life. Islamic Religious Education, which is the educational process itself, educates people on how to worship to get closer to God and how to socialize with each other so that they respect, appreciate, and love each other.

As it is known that education is certainly needed by all individuals, the learning process is not only needed by children, even adults in old age still require a learning process. Children and parents, both girls and boys, young to old, normal children or those with special needs. So in the Islamic perspective, those who are responsible for the education itself are parents (in the smallest scope, namely the family), teachers (in the scope of schools), and the community (in a larger scope) as well as other parties concerned in the world of education. However, the most responsible for children’s education are parents as the first and foremost madrasa. Being in the period before birth to the period after birth then leads to a person’s maturity so that he is independent in his life because of the education he receives and applies.

The above description invites the author to describe the responsibility of Islamic education which is strengthened by the arguments of syara’. The author describes seven responsibilities of Islamic education, among them: Responsibility of Faith Education, Moral Education/Character Education, Physical Education, Mental Education, Psychic Education, Social Education, and Sexual Education Responsibility. This is as mentioned by Abdullah Nasih ‘Ulwan in his book entitled “Tarbiyah Al-Aulad fi Al-Islam”.

2. Result and Discussion

Abdurrahman An-Nahlawi explained that educators have a responsibility to educate the children of Adam to have faith in God Almighty and carry out the laws of His religion, educate them to do good deeds, advise each other well to carry out the truth, and advise each other to be patient in the face of adversity in performing worship to Him.

While Islamic education has at least five priorities for its activities, first, Islamic education is not just a process of passing on its religious pattern, Islamic education must be able to facilitate its generation so that they can create new knowledge that is in line with their religion and era. Second, it must avoid the habits of the Islamic education process that has been experienced in the past and always think objectively about a bright future. Third, religious teaching materials must be integrated with real-life problems experienced in the surrounding environment. Fourth, it is necessary to develop emancipatory insight to have methodological skills in the learning process. Fifth, the vision of Islamic education above is more effective if applied in the family sphere to instill religious emotions. Meanwhile, in schools, it will be more effective if it is applied to support skills in perceiving knowledge and social skills in religious norms.

A. The Responsibility of Islamic Education

1) The Responsibility of Iman Education

Iman education means binding the child with three things: First, the basics of faith, which is binding with everything that is established through the true preaching of the nature of faith and all the supernatural things, such as faith in God, the angels, the heavenly books, the apostle, the question of the two angels (in the grave), the existence of the torment of the grave, the resurrection, the reckoning (judgment), heaven, hell, and all other supernatural things. Second, the Pillars of Islam, namely all the worship of limbs and property, such as prayer, fasting, zakat, pilgrimage for those who can perform it. Third, the basics of sharia, in this case,

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5 Ramayulis, Ilmu Pendidikan Islam (Jakarta: Kalam Mulia, 2002). 111.
mean everything that can lead to manhaj rabbani (the way of God), the teachings of Islam, both faith, morality, law, rules, and rulings.7

Some of the things that fall into the category of responsibility for a faith that should be applied include starting a child's life with the sentence of monotheism, namely “lā ilaḥa illā lālah”. This is following what is stated in the hadith of the Prophet Muhammad which reads as follows:

Translation: “Open the first sentence to your babies with the words lā ilaḥa illā lālah, talk to them when they die with lā ilaḥa illā lālah, then whoever has the first sentence lā ilaḥa illā lālah and the last sentence lā ilaḥa illā lālah, then he lives a thousand years, will not be asked for a single sin.”

It can be understood that children must be taught the sentence of monotheism as early as possible, of course in language that is easily understood by children. Educators can teach through words and deeds. For example, praising Allah every time you get pleasure, istighfar when you do bad things, showing deeds that please Allah, and so on. In addition, children can also teach about halal and haram issues after he has made sense. This is as contained in the words of the Prophet:

Translation: “Do not be in obedience to God Almighty and Most High, beware of disobedience to God, order your family to recite dhikr, then God will save you from the fire of hell.”

By teaching the matter of halal and haram, the child will know the commands of Allah so that he hastens to carry them out, and knows the prohibitions of Allah so that he hastens to avoid them. The next responsibility is to order him to begin worship when the child is seven years old. This is clearly explained by the Prophet SAW as follows:

Translation: “Command your children to perform prayers at the age of seven, and when they are ten years old, beat them if they do not perform it, separate their beds. As the same as the commandement of prayer should also accustom the child to fast if he feels the child is able and accustomed to performing Hajj if the father is able.”

The existence of this command is so that children want to learn the laws of worship from growing up so that they will get used to carrying it

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7 ‗Ulwan, Tarbiyah Al-Aulad Fi Al-Islam. 157.
An educator should also encourage his children to love the Prophet and his family. And encourage children to love the Qur'an. The Messenger of Allah said:

أدبوا أولادكم على ثلاث خصال: حب نبيكم وحب أهل بيته وقراءة القرآن. فإن حملة القرآن في ظل الله يوم لا ظل إلا ظله مع أنبيائه وأصحابه.

Translation: “Teach your children three things: love of the Prophet, love of the Prophet's family, and love of reading the Qur'an. Then verily the bearer of the Qur'an will be under the shade of Allah when there is no shade but His shade, with His prophets and His purifiers.”

The benefit of this education is that children want to emulate the life journey of the Prophet and his companions. It aims to bring the child closer to history, both feelings, success, and pride. In addition, the child is also more attached to the Qur'an both spiritually, conceptually, and in reading.

2) The Responsibility of Akhlaq Education

Akhlaq or moral education is several moral principles and moral values that must be instilled in children. So that it can be made a habit by children from an early age, then increase to puberty and slowly step into adulthood. Moral education is the process of building a child’s character so that it becomes a noble character (akhlaqul karimah). Parents are responsible for instilling and training their children to behave honorably in their lives. The Prophet (peace and blessings of Allah be upon him) said:

ما نحل ولدا من نحل أفضل من أدب حسن

Translation: “There is no more important gift given by a father to his child than good character.”

In another hadith, the Prophet SAW said as follows:

أكرموا أولادكم واجسروا أدبهم

Translation: “Honor your children and educate them with good manners.”

Based on these hadiths, it can be understood that good etiquette education is the best gift for children, through good character, they will be more appreciated because of the nobleness of someone who has good morals. In fact, in another hadith, it is stated that education related to good character is a right that must be owned by a child by his parents. Rasulullah said:

إن من حق الوالد على الوالد أن يحسن اسمه ويحسن أدب

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11 ‘Ulwan, Tarbiyah Al-Aulad Fi Al-Islam. 158.
13 ‘Ulwan, Tarbiyah Al-Aulad Fi Al-Islam. 160.
14 ‘Ulwan. 177.
16 As-Suyuthi, Al-Jaami’ Ash-Shoghir Fi Abadits Al-Basyir An-Nadzir. 87.
Translation: “The rights of children to their parents are a good name and good character.”

More details about the description of how to educate children, as in the hadith narrated by Ibn Hiban, from Anas, the Prophet said:

الغلام يقع عنه يوم السابع ويسمي ويمط عنه الأذى فإذا بلغ ست سنين أدا فذذا بلغ تسع سنين
عزل فرائه فإذا بلغ ثلاث عشرة سنة ضرب على الصلاة فذذا بلغ سبع عشرة زوج أبوه ثم
اخذ بهو وقال: قد أدبتك وعلمتك وانكحتك. وأعود به لله من فاتتك في الدنيا وعذبك في الآخرة

Translation: “The child on the seventh day of his birth is having birth ceremony (akikah), and given his name and removed from all impurities, if he is six years old he is educated morally, if he is nine years old separated from his sleep, and if he is old thirteen years is beaten to want to pray if he is sixteen years old can be married, after that the father shook hands with him by saying: I have educated, taught and married you, I seek protection from God from trials in this world and the hereafter.”

Is it enough for an educator to just fulfill these responsibilities and obligations and then sit idly by and be ignorant, or do they have to look for new alternative methods by perfecting more adequate educational facilities and infrastructure? A wise educator, of course, will continue to look for alternative methods that are more effective by applying the basics of education that are influential in preparing children mentally and morally, scientifically, spiritually, and socially so that children can reach perfect maturity, and have broad insight. and integral personality.

Some of the following ways can be implemented as an effort to form good morals in children, including:

a) Education by example. An educator is the best example in a child’s view and will be a role model for him. Consciously or not, students will follow the behavior of their educators. Even words, actions, feelings, and values will be imprinted in his soul and feelings, whether he knows or does not know.

b) Education with customs. It is a stipulation or custom that in the Sharia the child is born with pure monotheism, the true religion, and faith in Allah.

c) Education with advice. Advice and advice have a considerable influence in opening the eyes of children’s awareness of the essence of something.

d) Education with attention/supervision. Always give full attention and supervise the development of children’s faith and morals.

e) Education with punishment. Only by making children a deterrent so as not to repeat the mistakes made.

3) The Responsibility of Physical Education (مُسَؤُولِيَّة التَّرْبِيَّة الجَسُمِيَّة)
Among the greatest responsibilities that oblige Islam to educate fathers, mothers and teachers are to be responsible for maintaining physical education, body safety, physical health, weather, and activities. In this regard, several obligations must be known: 

1. The obligation to provide for his family and children. Allah SWT says in Surah Al-Baqarah verse 233 as follows:

\[\text{وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ}...\]

Translation: “...But he shall bear the cost of their food and clothing on equitable terms...”

Furthermore, the Prophet Muhammad explained how the likeness of infaq given in the same amount but given to different people has a different reward. The Prophet SAW said in his hadith:

\[\text{دِينَارَانِانْفَقَهُ في سِبْلِ اللَّهِ وَدِينَارَانِ انْفَقَهُ في رَقَابِ وَدِينَارَانِ تَصَدَّقْتُ بهُ عَلَى مَسْكِينٍ وَدِينَارٍ انْفَقَهُ عَلَى أَهْلَكَ، أَعْطَيْنَاهُ أَجْرًا}...\]

Translation: “one dinar that you give in the way of Allah, one dinar that you give for slaves, one dinar that you give for the poor, one dinar that you give for your family, the greatest reward is one dinar that you give for your family.”

The greatest reward is to spend on his own family. Then the parents Among the forms of alimony: preparing alimony for his family, providing a proper lunch, a decent shelter, and decent clothing so as not to hurt the body.

Second, follow health rules in eating, drinking, and sleeping patterns to keep yourself from disease. In this case, you can start by getting the child to get up early, not be too full when eating and drinking, and not overdoing it. It is narrated in a hadith that the Messenger of Allah (SAW) said:

\[\text{مَا مَلَأَ أَدْمُي وَعَاءٌ شَرٌّ مِن بَطْنٍ، بِجَبَلٍ إِنَّ أَدْمَا أُكْلَاتُ يُقْمِنُ صَلْبَهُ، فَأَنَّ كَأَنَّ لَهُ مَحَالَةً، فَتَلْثَةً لِطَعَامِهُ، وَتَلْثَيْنَ إِلَى إِصْرَاهُ، وَتَلْثَى لَنفْسِهِ}...\]

Translation: “Sufficient for the son of Adam is a few mouthfuls that can straighten his spine. If it is necessary to exceed that, then a third for his food, a third for his drink, and a third for his breath.”

Hadith according to Imam Muslim from Abu Hurairah:

That the Messenger of Allah said: “It is not proper for you to drink while standing, whoever forgets this should vomit it up.”

During a sleeping time, it should be done in a position tilted to the right, because if the opposite happens (sleeping in a position tilted to the left) can harm the liver, and also cause difficulty in breathing. In the narration of Imam Bukhari, Rasulullah Saw once said: “if sleeping, then it should be in a state of ablution (pure), then the right side, then say the prayer as follows”:

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19 ‘Ulwan, Tarbiyah Al-Aulad Fi Al-Islam. 213.
20 Imam Abi Husein Muslim bin Al-Hajaj bin Muslim, Al-Jami’ Asb-Sobib Al-Masumma Shobib Muslim, Juz 3 (Beirut, Lebanon: Dar Al-Ma‘rifah, n.d.). 78.
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Translation: “O Allah, I surrender to You, I entrust my affairs to You with anxious hopes, because there is no refuge and a safe place from Your punishment except by taking refuge in You. I believe in Your Book which You have sent down and I believe in Your Messenger whom You have sent. When he died that night, then be died in purity (fitra).”

4) The Responsibility of Intellectual Education

Intellectual education is education that is carried out so that a child's thinking must be filled with something useful, in the form of sharia science, cultural science, and modern science. And this problem has been explained in the discussion above. Among them are: the Islamic faith (Islamic culture), habituation (habituation), the physical (physical) as for the intellectual (advice, culture, and knowledge).

Faith is good if it is accompanied by good thoughts and morals. Educators must provide knowledge, namely: compulsory education and advice on the mind. Parents and educators should focus on teaching their children about history, the nature of knowledge, and Islamic civilization. Books are windows to the world, so children have a lot to learn and read. From this lies the difference between people who are knowledgeable and people who are not knowledgeable. Allah SWT says as follows:

أَنَّمَنْ هُوَ قَانِتٌ اٰنَاۤءَ الَّيْلِ سَاجِدًا وَّقَاۤىِٕمًا يَّحْذَرُ الْْٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّه ِۗ قُلْ هَلْ يَ سْتَوِ  الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَْ يَعْلَمُوْنَ ِۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الَْْلْبَابِ ( الزمر/39:9)

Translation: “Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the mercy of his Lord—(like one who does not)? Say: ‘Are those equal, those who know and those who do not know?’ It is those who are endued with understanding that receive admonition.’ (Az-Zumar/39: 9)

By teaching children to recite prayers before starting to study, as Allah taught the Prophet Muhammad as follows:

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُُّّۚ وَلَْ تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْض ٰى اِلَيْكَ وَحْيُهٗ ۖوَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ( طٰهٰ/22:114)

Translation: “High above all is Allah, the King, the Truth! Be not in haste with the Qur’an before its revelation to you is completed, but say, “O my Lord! Increase me in knowledge.” (Taha/ 20: 114)

Many virtues will be obtained for the seeker of knowledge, so that God shows it through His word as follows:

23 Ulwan, Tarbiyah Al-Aulad Fi Al-Islam, 255.
Translation: “O you who believe! When you are told to make room in the assemblies, (spread out and) make room: (Ample) room will Allah provide for you. And when you are told to raise up, rise up: Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge. And Allah is well-acquainted with all you do.” (Al-Mujadila/58:11)

Regarding the priority of students of knowledge, the Prophet also said as follows:

Translation: “Whoever strives to reach ease the path of knowledge, Allah will provide a way to heaven.”

It is also explained that useful knowledge will also be useful for people who know even when they die. The Messenger of Allah said:

وَمِنْ سَلْكٍ طَرِيقًا يَلْتِمِسُ فِيهِ عَلَمًا سَهْلُ اللَّهُ لَهُ طَرِيقًا إِلَىِ‏‏‏‏الْجَنَّةِ

Translation: “when the child of Adam dies then his knowledge is cut off except, from three things: shodaqoh jariah, useful knowledge, the child’s prayer to both parents.”

The knowledge that is only buried will only bring badness, especially for yourself. People who are stingy with their knowledge even lead to neglect their knowledge. In contrast to people who share their knowledge, not only for themselves, even other people will feel the benefits of the knowledge. So the education of reason becomes very crucial here. The whole world and everything in it are even cursed, except for those who are knowledgeable and those who seek knowledge. This is under the words of the Prophet Muhammad as follows:

الَّذِينَ آمَنُوْا فَانْشُزُوْا إِذَا قِيْلَ انْشُزُوْاۚ وَالَّذِينَ آمَنُوْا مِنْكُمْْۙ وَالَّذِيْنَ اٰمَنُوْا مِنْكُمٍْۚ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍِۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْ

Translation: “He is cursed and everything in the world is cursed except, those who remember God, the pious and the seekers of knowledge.”

5) The Responsibility of Physical Education

A person’s psychological, mental, or mental condition is very necessary to maintain his health. Langgulung defines mental health in the realm of Islam as a mental condition in which when he performs noble character, he feels sincere, peaceful, and does not feel burdened.

References:

25 Imam Abi Husein Muslim bin Al-Hajaj bin Muslim, Al-Jami’ Asb-Shobih Al-Musamma Shobih Muslim, Juz 5 (Beirut, Lebanon: Dar Al-Ma‘rifah, n.d.). 73.
education aims to educate children since they can use their minds to have courage, openness (honesty), feel perfect (optimistic/not pessimistic), like to do good for others, hold back anger, adorn themselves with good character and good character. This is done so that the target can be met to form a perfect person (integrity) and balanced (proportionate) so that after he grows up he can face and overcome the problems of life properly and responsibly. There are at least five psychological aspects that need to be considered, namely: *Al-khazal* (shame), fear, pessimism, envy (*Hasad*), and anger. 

**First**, *Al-khazal* (shame). First of all, it should be noted that *Al-khazal* is different from *Al-haya*'. *Al-khazal* is having lack self-confidence (low self-esteem/pessimism) and avoids interaction with other people. *Al-haya*' is consistent with Islamic teachings and etiquette (*adab*). *Al-khazal* (shame) is an innate trait or character that a child has since he was born, this trait begins to appear at the age of four months and becomes clearer after reaching the age of one year. In anticipation, let children be allowed to play with their friends, often invited to stay in touch, never forbid children from talking anywhere, always motivating them with praise is one effective way.

The following is a hadith as a motivation for educators and parents to train children to avoid embarrassment:


Translation: Imam Bukhari and others narrated from Abdullah bin Umar RA (at that time Ibn Umar was not yet an adult) that Rasulullah SAW said: Among the trees, there is a tree whose leaves do not fall, and it looks like a Muslim, tell me what tree it is? The Companions mentioned the trees in the valley. Abdullah said: it is implied in my heart that the tree that Rasulullah was referring to was a date tree but I am ashamed to say it. Then the Companions said: Tell us what tree is the Messenger of Allah, the Messenger of Allah said: The tree is a date tree. In one narration: “I want to say, the tree is a date palm” but at that time I was still a child.” In another narration: “I saw Abu Bakr and Umar did not say a word, I became reluctant to speak.” After leaving, I said this in front of the Messenger of Allah, that is better for me than a red camel.

**Second**, fear. Fear is a mental (psychic) condition that is felt by everyone, as long as within normal limits this fear is positive and legitimate, it can even be a control system for someone to avoid something unwanted. On the other hand, if this fear exceeds normal limits, it will trigger mental anxiety that needs to be anticipated and found a solution.

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28 Ulwan, Tarhiyab Al-Aulad Fi Al-Islam, 302.
The things that can trigger increased fear in children include: scaring them with ghosts, dark conditions, or alien creatures. In addition, indulging him excessively, unnaturally anxious, intensively sensitive. Isolating him without training his social spirit, did not allow him to play with his friends. Storytelling is related to jinn (ghosts). The Messenger of Allah said:

كلكم راع وكلكم مسؤول عن راعيه

Translation: “Each of you is a leader and will be held accountable for his leadership.”

From the hadith, it is clear that every human being is a leader for himself, while parents are leaders for their families and are responsible for their families. So every leader must take care of himself and his family so that they are always awake. So ordered to be a brave man. In addition, he realizes that the believer who is more beloved to Allah is the strong believer, as the following words of the Prophet saw:

المؤمن القوي خير وأحب الى الله من المؤمن الضعيف

Translation: “A strong believer is better and more loved by Allah than a weak believer.”

Third, pessimistic. Pessimism can be caused by innate factors (genes), but it can also arise due to wrong upbringing. Whatever the cause, pessimism is still not good and must be eliminated by practicing optimism. The factors that can lead to pessimism in children include: children are often humiliated and humiliated, excessively spoiled, being compared to other children, physically disabled, orphaned, and poor.

Fourth, is envy (hasad). Envy is a despicable trait to be avoided. In the Indonesian dictionary, it is stated that envy is a feeling of not being happy to see people’s strengths. Whereas in Arabic, jealousy is known as hasad, which is hoping for the loss of gifts received by others. Among the factors that cause jealousy in children are: the child feels a loss of affection because of the presence of other people by his side. Discrimination includes attitudes, treatment, and affection that are not the same between one child and another. Different economic conditions, etc. Allah and His Messenger forbade envy. The Prophet SAW said:

إياكم والحسد فإن الحسد يأكل الحسنات كما تأكل النار الحطب

Translation: “Stay away from all the nature of envy (envy), because envy can consume goodness as fire devours firewood.”

Fifth, angry. Anger is a mental condition that children begin to feel from childhood (infants) and will continue to exist as they get older. Anger is not always negative. In certain situations and conditions, it has a positive (beneficial) value. For example, when taking care of yourself, religion, self-esteem, homeland, leader, etc. In this regard, Rasulullah SAW said:

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32 As-Suyuthi, *Al-Jaami’ Ash-Shoghir Fi Ahadits Al-Basyir An-Nadzir*.
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Translation: “Whoever loves for the sake of Allah and is angry because of Allah, then his faith has indeed been perfected.”

6) The Responsibility of Social Education

Responsibility in social education means disciplining children from an early age by upholding noble psychological principles. So that a noble person is created in the child in society, has a mature mind, and has a good character. Islam sets the rules of differentiation in the hearts of individuals. Young and old. Men and women are based on noble psychological foundations. And educational regulations, Islamic personality is not formed except by itself and can only be integrated into the realization at the same time, guidance is very valuable for instilling psychological assets into the soul of individuals and groups. Among the important assets that Islam wants to invest in include: Taqwa, Al-aibhah, Rahmat, Ether, Amnesty, and Courage. Islam teaches to respect the rights of others Islam has set rules of excellence on psychological assets related to knowledge and related to piety so that individual education is the best and most complete. So that society will grow on the fruit and the close interdependence and higher literature love reciprocal self-constructive criticism.

One form of social education responsibility for children is to invest in noble psychological foundations. In the Islamic world, psychological health is shown in the form of noble or noble character. Included in the dimension of noble character is related to how to have a good relationship with Allah, fellow human beings, and himself. A good relationship with Allah can be manifested in his love of Allah, always doing dhikr, praising Him, always being grateful, feeling enough, always feeling afraid of Him so that you always keep yourself from disobedience. Meanwhile, noble character towards fellow human beings can be shown in the form of loving, loving, and caring for each other, guarding what is right for his brother, speaking well, and not being sour in front of anyone. Then the form of noble character towards oneself is to always keep oneself from all things that can make oneself dirty (physically and spiritually) by taking care of his life, health, and safety. In addition, an educator should also teach the importance of respecting the rights of others by protecting their property, rights, and secrets.

7) The Responsibility of Sexual Education

Sexual education is intended to teach, educate, and provide explanations to children about matters related to gender, instincts (biological desires), and marriage. So that when he has grown up as an adult, he knows

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33 As-Suyuthi. 507.
34 Ulwan, Tarbiyyah Al-Andal Fi Al-Islam. 353.
halal and haram, lives his life according to Islamic teachings, has good character with Islamic etiquette, does not follow his passions, and does not fail in his way of life. The following is a sexual education that needs to be taught to children along with the traditions related to it:

a) Protecting the aurat

احفظ عورتك الا من زوجتك او ما ملكت بمبنك

Translation: “Keep your aurat except to the wife and servants that you have.”

b) Protecting the sight

ما من مسلم ينظر إلى محاسن امرأة يفضح بصيرته الا احدث الله له عبادة بعد حلالاتها في قبلك

Translation: “No human being sees the beauty of women (and immediately) he lowers his eyesight, except Allah gives him the sweetness of worship that he feels in his heart.”

c) Being honest, having integrity, responsibility, protecting the aurat, and having self-esteem

اضمنوا لي ستا من انفسكم اضمن لكم الجنة اصدقوا اذا حملتم وأوقفوا اذا وعدتم وأداولوا اذا انتممتوا واحفظوا فروجكم وغضوا ابصاركم وكفوا ايديكم

Translation: “Let you guarantee me with six things from yourself, then I will guarantee heaven for you: be honest when you say, keep your promise, carry out your trust, keep your aurat, lower your gaze and hold your hands (from bad deeds).”

d) Avoiding sex before marriage

كتب على ابن على ابن ادم نصبه من الزنى وهو مدرك لمحالة العينان زناها النظر والاذنان زناها الاسان زناها الكلام واليد زناها البطن والرجل زناها الخطيب والقلب يهوي ويتمنى ويصدق دالك الفرج او يكدبه

Translation: “It has been written (prescribed) the part of adultery for the children of Adam and it must have happened adultery of both eyes is to see, adultery of both ears is to hear, fornication of verbal is to speak, adultery of the hand is work, adultery of feet stepping, the heart has a desire, (then) genitals (potentially) justifies (follows) or denies it.”

e) Avoiding LGBT

This act is highly reprehensible in Islam. It is illegal and must be avoided. When this act has reigned supreme, then the Hour will soon come as the Prophet SAW said:

من اعلام الساعة وأشراطها ان يكتفي الرجال بالرجال والنساء بالنساء

Translation: “Indeed, the signs of the Judgment Day are when men are content with men, and women are with women.”

f) Teaching prayers and separating the bed

مروا أولادكم بالصلاة وهم أبناء سبع سنين, واضرواهم عليها وهم أبناء عشر, وفرقوها بينهم في المصاحج

37 As-Suyuthi, Al-Jaami‘ Ash-Shoghir Fi Ahadits Al-Basyir An-Nadžir. 495.
38 As-Suyuthi. 71.
39 Al-Nawawi, Riyadh Ash-Sholihin. 159.
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Translation: “Command your children to perform prayers at the age of seven, and when they are ten years old, beat them if they do not perform it, separate their beds.”

g) Teaching with the deeds, not only with the words

Translation: “The Prophet SAW gave a ride Al-fadl bin Abbas RA on the day of nahr (Eid al-Adha). At that time, Fadl reached puberty. His gaze began to focus on a woman from khats'am who asked the Prophet about religion. At that moment, Rasulullah grabbed Fadl’s chin and turned him away from the woman. Al-Abbas (Fadl’s father) rebuked the Prophet. ‘Why did you turn your cousin’s neck?’ The apostle explained that I saw young men and women (looking at each other) who were not safe from slander (satanic interference).”

h) Protecting children’s social life

Translation: “A person depends on the religion of his friend, so let him see who will be made friends.”

i) Letting children get married if they are capable of it

Translation: “O youth, whoever of you is ready to marry, then let him marry!”

3. Conclusion

The Islamic education brought by Rasulullah saw is so detailed that it teaches about how to educate the children of Adam. Even before the son of Adam was born be able to live independently and begin a new process as the educational relay for the next generation. Education from all sides is considered so carefully, from the side of beliefs related to human spirituality to the side of health and body is not missed. Every human being, especially those involved in the world of education has a responsibility to educate the children of Adam. Educate children in terms of their faith, character, body, mind, and social, to the point of sexual education. This is of course to create a mature and independent generation in his life, bring people closer to God, respect others, appreciate, and love each other.

References


41 Al-‘Asqolani, Bulugh Al-Marom: Min Adillah Al-Abkam. 374.


