

Critical Analysis of Al-Qur'an Interpretation of Relationship and Family Education Management

Analisis Kritis Tafsir Al-Qur'an Tentang Relasi dan Manajemen Pendidikan Keluarga

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Abstract

Interaction in the family becomes a significant force in cultivating basic education for children. The family position is very strategic in forming a positive character for the child, especially the mother. The mother is the first madrasa for the education of the child. This means that children learn from the mother figure, either as a figure who sets a positive example or as an educator who teaches direct knowledge. Family relations based on critical analysis of qur'anic exegesis yield a conclusion: First the family is the main environment forming positive or negative values. Both husbands' responsibilities are greater in the relationship of husband and wife or parents and children. The husband must be responsible for family education to give birth to a family building system like *sakinah*, *mawadah*, *warahmah*. And Family Education Management is the cooperation of family members on their respective duties and functions regarding education in the family. Suppose the family consists of husband and wife, called husband and wife relations. In that case, family education management is built by two husbands and wives to perform educational tasks and functions with a specific purpose. If the family part increases children, which is meant by the relationship of parents and children, then the implementation of family education management is the cooperation of parents to consistently carry out the duties and functions of education to children in the family, and so on.

Keywords: *family nature, family relations, family education management*

Abstrak

Interaksi di dalam keluarga menjadi kekuatan utama dalam penanaman pendidikan dasar bagi anak. Posisi keluarga sangat strategi dalam hal pembiasaan karakter positif bagi anak, terutama ibu. Ibu adalah madrasah pertama bagi pendidikan anak. Relasi keluarga berdasarkan analisis kritis terhadap tafsir al-Qur'an menghasilkan kesimpulan: Pertama keluarga merupakan lingkungan utama membentuk nilai-nilai positif atau negatif. Kedua tanggungjawab suami lebih besar di dalam relasi suami istri atau orang tua dan anak. Suami harus bertanggungjawab terhadap pendidikan keluarga agar melahirkan sistem bangunan keluarga yang *sakinah*, *mawadah*, *warahmah*. Dan Manajemen Pendidikan Keluarga adalah kerjasama anggota keluarga pada tugas dan fungsi nya masing-masing perihal pendidikan di dalam keluarga. Apabila keluarga terdiri dari suami dan istri yang disebut dengan relasi suami istri maka manajemen

pendidikan keluarga dibangun oleh dua orang suami dan istri untuk melakukan tugas dan fungsi pendidikan dengan tujuan tertentu. Apabila bagian keluarga bertambah anak, yang dimaksud dengan relasi orang tua dan anak, maka implementasi manajemen pendidikan keluarga adalah kerjasama orang tua untuk konsisten menjalankan tugas dan fungsi pendidikan kepada anak di dalam keluarga, dan begitu seterusnya.

Keywords: *hakikat keluarga, relasi keluarga, manajemen pendidikan keluarga*

Introduction

The family is called a small part of the social group of society. (Purwaningsih, 2012) The elements in the family consist of husband and wife, children, grandchildren, and son-in-law. The Qur'an discusses the family with the sentence *ahlun*, with quite varied meanings. *Ahlun* can mean family, group, and resident (Munawwir, 1984).

Interaction within the family is the main force in planting basic education for children. The family's position is very strategic in terms of habituation of positive characters for children, especially mothers. Mothers are the first madrasa for children's education (Parhan & Kurniawan, 2020). It means that children learn from the mother figure, either as a figure who sets a positive example or an educator who teaches direct knowledge. The ability of children at a young age is very high. He can remember and memorize anything from the catch of the senses. Such a strategic position of children is often mentioned in books, books, or articles with the theme of morals and children's basic education, as expressed by teaching children at a young age like carving on stone (Rajab, Rajab, & Rustina, 2020). It means that children are stronger in memorizing and remembering lessons and information; even as he grows up, memories of childhood knowledge are still remembered. On the other hand, if learning at an old age is like climbing in the middle of the ocean, it will be of no value or require maximum effort for maximum achievement (Perdiansyah & Widodo, 2021).

To find out the position of the family, family relations, and family education management in the perspective of the Qur'an, it is necessary to refer to classical and contemporary interpretations. Family studies in the Qur'an can be done through the *madlul* or thematic interpretation method. Thematic interpretation is a method of interpretation concerned with the specifics of the theme being raised (Junaedi, 2016).

Exploring the study of the family is considered very important, either as a study of knowledge or the development of knowledge about the family. Therefore, this paper presents a "Critical Analysis of Al-Quran Interpretation About Relationships and Family Education Management". Hopefully, this presence can even be a source of reference or charity notes for writers..

Family Ontology in the Qur'an

The Big Indonesian Dictionary defines family as mother and father and their children; household dependents, relatives; relatives, a fundamental kinship unit in

society (Indonesia, 2002). The definition of the family refers to the closest people who have blood ties due to marriage and kinship. The family in Arabic studies is called "Ahlun" with various meanings, including family, family, household, population, and citizens. The definition of family, both in the KBBI and in Arabic, indicates that families are people who have close relationships.

Rizem Aizid, in his book entitled "Complete Family Fiqh," divides the notion of the family into two. The definition of the first family is understanding in a narrow sense. At the same time, the second definition of family is a broad understanding. In a small sense, the purpose of a family is the uniting of people into one house consisting of father, mother, and children. Meanwhile, family in a broad sense are people related by blood to three people in a narrow sense, namely people related by blood to the father, mother, and child, all of whom are called family. (Aizid, 2018, p. 23)

The ideal family is arranged in several references, one of the references that discuss ideal family relations in sufficient detail is the book Uquduluja'in written by Shaykh Muhammad bin Umar Nawawi al Bantani al-Jawi. In the book, the author tries to describe how the ideal family relationship is built, such as "the rights of a wife to her husband. The rights of a husband to his wife. The priority of praying is a woman in her own house. And it is forbidden for a man to look at another woman who is not a mahram, and vice versa. (Rahmadi, 2020)

In addition to the book Uquduluja'in, the Qur'an also mentions family duties with the phrase Ahlun as explained above. One of the verses often used as literature by lecturers, preachers, Islamic Religious Counselors in the Sakinah Family, Islamic scholars, and writers of Islamic studies is QS. At-Tahrim Verse 6:

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

Meanings: O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

The verse above talks explicitly about the obligation to protect oneself and one's family from the fire of Hell. If you look back at the definition of family as above, the verse gives instructions to every father, mother, and child to protect themselves and their families from things that will cause them to go to Hell. Suppose the diction of the text of the verse above is analyzed more deeply, such as using an Arabic grammatical approach. In that case, it can be concluded that the khitob (the target) of the editor of lafadz "Ya Ayyuha al-Ladziina A'manu Quu" is male. Because the text of words requires men as khitob, first lafadz الذين includes the isim mausul sentence for men and means jama' because yes and nun are added. Then lafadz آمنوا, means people who believe, the lafadz consists of the sentence fiil madli which is continued with wawu jama 'for many men. Then the lafadz قوا

أنفسكم means take care of yourselves men, many Isim Dlomir which is continued with each sentence in the text of the verse above is isim dlomir which means men in the congregation'. So based on the study of the khitob linguistic text (the target) in verse above, it is a man responsible for protecting himself and his family from falling into the fire of HellHell.

Why are men given the burden (khitob) to care for themselves and their families? According to the author, it is necessary to refer to other verses to answer this question. Quoting the term one of the commentators' opinions "Ibn Jarir and Ibn Mundzir" in the book Ad-Durrul Mantsur Fi Tafsir Bi al-Ma'stur states that:

الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا

Meanings: Verses of the Qur'an with one another, interpret each other. (Jalaluddin As-Suyuti, n.d., p. 221)

One of the verses that explain the dominance of the position of men and women is QS. Al-Baqarah verse 228 reads:

وَالرِّجَالُ عَلَى النِّسَاءِ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meanings: and men are a degree above them. Allah is Mighty, Wise.

In addition to the verse above, there is also QS An-Nisa 'verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

Meanings: Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women).

The two verses above are considered sufficient to answer the question above. Allah SWT gives men emotionally (Ratnasari & Suleeman, 2017) and advantages over women. The blessing of dominating benefits for men makes men more dominant. The domination of men over women does not mean weakening the gender status of women or discrediting women. Because the scope of life can sometimes be rationalized and the causes surrounding it can be found, sometimes the scope of life is sunnatullah with a rational dimension.

al-Zamakhsari in Tafsir al-Kasysyaf explains the dominance that exists in men and women. According to al-Zamakhsari, men are more dominant in strong determination, reason, physical strength, courage, assertiveness, and literacy. (Novianti, 2008) According to the author, al-Zamakhsari's opinion about male domination is complex and accepted in the current context. Women have filled many public spaces with all their advantages and disadvantages.

On the other hand, many men's tasks have been reduced and taken over by women. Meanwhile, Taba' taba'I also formulates male domination; according to him, the thing that makes men dominate is actually based on reason. The male mind can ignite and create courage, strength, and the ability to overcome adversity. Meanwhile, women's minds are more sensitive and emotional. Al-Fatih Suryadilaga, Women's Leadership as Prayer Imams (Yogyakarta: t.p., 2003) 270.

From the two commentators' opinions above, it can be understood that the domination of men over women includes two dimensions. The first is the intellectual or psychic dimension, and the second is the physical or power dimension. Men in the psychic realm are much calmer and mature in dealing with things and physically or men's strength also dominates.

Family Relation in the Qur'an

The study of family relations is not a new thing. Access to family relations has been widely discussed and studied in depth by many experts, from experts in social sciences, psychology, anthropology, religious experts concerned with the study of interpretation, fiqh, and other Islamic sciences. and economists. However, the study in this paper is more directed to a critical analysis of family relations built in the Qur'an. There are at least five verses that represent family relations in the Qur'an.

The first verse of QS. At-Tagabun verses 14 and 15:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (14)

Meaning: O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.

In Tafsir At-Thobari Juz 23 Number 423, the meaning of the verse above, especially the position of wives and children as enemies of men. Before explaining at length, it is necessary to understand the context in which the verse was revealed. QS. At-Tagabun verse 14 was revealed in the context of responding to the conditions of the relations of the Arab community at that time. When some of them have received instructions, they then want to embrace Islam and follow the teachings of the Prophet to migrate. Instead, his wives and children hinder their intentions by making efforts that if the desire to embrace Islam can be thwarted. Verse QS. The At-Tagabun came down as a warning that the closest people are not necessarily the same in vision and mission in the way of Allah SWT. (Ibn Jarir al-Thabary, n.d., p. 423)

QS At-Tagabun verse 14 contains many applications in today's life. If you look at the Asbabu an-Nuzul verse, it is clear that the meaning of the verse came down. In the current context, the implementation of the verse has expanded the context. In a country with a majority Muslim population, the context of QS At-Tagabun cannot be the same as when the verse was revealed initially. The scope of QS At-Tagabun verse 14 must be interpreted more broadly, including all lines and life, such as the economic, political, social, and community organizations sectors. For example, someone who works as an employee, whether private or ASN, or works as a politician, or as an interpreter, businessman, teacher, lecturer, researcher, farmer, official, even ordinary

people need to be careful with the tasks and conditions of the situation encompassing it, do not let it become a solid fortress that can hinder the pleasure of Allah SWT.

In addition to QS At-Tagabun verse 14, the next verse, verse 15, also contains almost the same meaning as the verse. Verse 15 of QS At-Tagabun:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Meanings: Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

In verse 15 of QS At-Tagabun alluding to wealth and offspring as slander in life. The definition of slander in QS At-Tagabun intends for people who are negligent of the purpose of its creation. Family and property are elements that need to consider in worship matters. Many people are busy with family and economic issues and forget their obligations in worship cases. On the other hand, many people make property and family facilities and media for preaching. The first description is an actualization of life actors who fail to perform their leadership duties. And the second description becomes a role model of life in managing assets to be used properly.

The message can take from the two verses 14 and 15 in QS At-Tagabun above are at least two things related to family relations. First, humans were created to worship and be leaders of the earth. However, it should be understood that worship and being a leader are more perfect if you get facilities that can facilitate the achievement of these two big goals. One of the facilities that can be maximized is economical, educational, social, scientific, and other means of life. Islam invites people to be rich and still generous; Islam invites people to give charity and donate but remain fair; Islam also teaches humans to be successful individuals in the world from the hereafter. Success in the world is success in piety, economy, society, politics, education, and health in worshipping Allah SWT alone.

The second is a treasure. In the view of sharia economics, the ultimate goal of wealth is to prosper oneself and one's family so that they are independent and do not depend on others. Our economic independence certainly keeps us from selling our faith because it is a financial matter. And assets that are used in the realm of social empowerment become their spirit which has a high value in the eyes of religion. This is confirmed in the hadith of the Prophet Muhammad:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَادَ الْفَقْرُ يَكُونُ كُفْرًا

Meanings: poverty is close to kufr (Muhamad Bin Ishaq, 1420, hal 56)

The hadith contains a philosophical understanding that humans need to be rich. The rich are at least safe from the practices of kufr. Today, we see a lot of unscrupulous practices from Muslims where their faith seduce by money, and they are willing to sell their faith for material gain.

Assets regulated in a productive-social-religious direction can develop and empower the environment to the broader community. Such as hotels managed for community

empowerment, waqf land, and private assets for social purposes such as education and health.

Next QS. Saba 'verse 37:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جِزَاءُ الضِّعْفِ
بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ

Meanings: And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.

Family relations as described in QS. Saba 'verse 37 is quite straightforward and concrete that the family is again positioned as a relationship that can prevent a person from reaching a high degree. The verse emphasizes that people's efforts to defend themselves by stating that I have wealth and descendants or boasting by relying on position, honor, and relationships do not make him honorable by His side instead honor is only obtained by fearing Him (Jarir, n.d.).

Then, Mumtahanah verse 3:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Meanings: Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do

QS Mumtahanah verse 3 is no different from the previous surah discussing family relations. Relatives and descendants cannot provide benefits tomorrow on the Day of Judgment. This QS serves as a warning for humanity to be careful with family and property. Tomorrow, there will be a special day that distinguishes between the doers of good and evil; all will be aware according to their deeds of service in the world.

Next is QS. Munaafiquun verse 9, Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ دِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

Meanings: O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

The QS mentioned above, as a whole, talks about family relations. Family is the closest people in everyday life. The influence of family relationships on children's psychology is very dominating. The family as a whole becomes a system. Each of the families into a sub-system that mutually influences the other sub-sub. Either a positive influence or a negative impact. Family relations do not only affect primary education and morals but more broadly affect the status of religious beliefs.

According to Sri Lestari, in his book entitled "Family Psychology: Cultivating Values and Cultivating Conflicts in the Family," the husband and wife relationship provides the basis and determines the color of the whole relationship in the family (Sri Lestari, 2016, p. 9). The key to the longevity of marriage is a successful adjustment between

partners. Adjustment is a continuous interaction with oneself, others, and the environment.

Following Sri Lestari's opinion above, it is considered very appropriate for family relations in the study of the interpretation of the Qur'an. The family can be a medium that facilitates a positive direction and in an adverse order. Every individual who can make adjustments to family conditions in a sustainable manner gets the key to success in establishing family relationships.

Family relations based on a critical analysis of the interpretation of the Qur'an resulted in the following conclusions: First, the family is the primary environment for forming positive or negative values. The second responsibility of the husband is more significant in the relationship between husband and wife or parents and children. The husband must be responsible for family education to give birth to a *sakinah*, *mawaddah*, *warahmah* family building system.

Family Education Management in Qur'an

Management in the Qur'an is termed *Lafadz Tabbara-Yudabbiru-Tadbi'ron*, which means regulation. (Goffar, 2016) *Lafadz Tabbara* in the Qur'an mention in QS As-Sajdah verse 5, which reads:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

Meanings: He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.

Another surah use *Tabbara* is Ar-Ra'd verse 2:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Meanings: Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

The three QS above both use *tabbara* lafadz. *Lafadz Dabbara* has the meaning of *mustarok* (varies); among the meanings of *Tabbara* are compiling, preparing, planning, organizing, leading, designing, and organizing. (Ahmad Warson Munawwir, 1997, p. 384) Subjects who become the regulator (manager) in three The QS is Allah SWT. Allah SWT is the one who regulates every business in this world, including the creation and arrangement of the heavens and the earth.

The definition of management, according to experts, is more directed at regulating an organization's activities to achieve certain goals. (Suprihanto, 2018, p. 07) This regulatory sentence does not mean describing a condition where regulated people are positioned as assistants who can be arranged at will by the manager. The axiology of the regulation in question is to divide the work according to their respective tupoksi.

According to Hanafi in "Basic Concepts and Development of Management Theory" in Module 1, he attaches various definitions of management, including:

1. Management is a process when a group of people works together to direct others to work towards the same goal (Massie and Douglas).
2. Management is a process of working together with and through others to achieve organizational goals effectively and efficiently using limited resources in a changing environment (Kreitner).
3. Management is the coordination of all resources through planning, organizing, directing, and controlling to achieve specific specified goals (Sisk).
4. Management creates an effective environment for people to work in formal organizations (Koontz and O'Donnel).
5. Management includes activities carried out by one or more people to coordinate activities carried out by others and to achieve goals that cannot be achieved by one person alone (Donnelly, Gibson, and Ivancevich).
6. Management is planning, organizing, directing, and controlling activities of organizational members and activities that use all corporate resources to achieve predetermined organizational goals (Stoner, Freeman, and Gilbert).
7. Management is planning, organizing, directing, and controlling human resources and other resources to achieve organizational goals effectively and efficiently (Jones and George). According to Mary Parker Follet, management is the art of getting things done through others (Hanafi, 2015).

Several definitions of management all lead to four formulas: manager (subject), arrangement, function or task, and shared goals. In essence, management is cooperation carried out by groups of people with their respective duties and functions to achieve the desired goals.

Family Education Management is the cooperation of family members on the duties and functions of education in the family. Suppose the family consists of a husband and wife, called a husband and wife relationship. In that case, family education management is built by two husbands and wives to carry out educational tasks and functions with specific goals. Suppose the family endures children; what is meant by the relationship between parents and children. In that case, the implementation of family education management is the cooperation of parents to consistently carry out the duties and functions of education to children in the family.

The Qur'an has taught the universal value of family education management.
QS At-Tahrim Verse 6:

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

Meanings: O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

In verse 6 of QS At-Tahrim above, the universal value of family education management is that management starts from the manager, namely the parents. Parents consisting of father and mother are responsible for the trust of marriage and family education. The man is responsible for carrying out the best possible management of his wife. This has been done since the wife's parents handed over the responsibility for education and protection to the man of her choice. Parents believe that the man chosen by their daughter as husband will be better off and better able to continue their daughter's education; therefore husbands need to prepare physically and mentally to continue the struggle of in-laws in educating their daughters.

Planning for education for children from the womb to being born in the world requires preparation and includes the time of readiness to have children. The trial begins with planning, planning starts with a discussion between husband and wife, and conversation is carried out after identifying the scope of the couple. Family education management means making a family system based on education, grounding moral values, teaching and familiarizing basic education, such as reading prayers before and after sleep, washing hands, reading prayers about eating, speaking politely to parents, avoiding dirty words and avoiding being rude to his colleagues, it is all a family education practice.

Congclusion

Family relations based on a critical analysis of the interpretation of the Qur'an resulted in the following conclusions: First, the family is the primary environment for forming positive or negative values. The second responsibility of the husband is more significant in the relationship between husband and wife or parents and children. The husband must be responsible for family education to give birth to a sakinah, mawaddah, warahmah family building system.

And Family Education Management is the cooperation of family members on their respective duties and functions regarding education in the family. Suppose the family consists of a husband and wife, called a husband and wife relationship. In that case, family education management is built by two husbands and wives to carry out

educational tasks and functions with specific goals. If the number of children in the family increases, what is meant by the relationship between parents and children, then the implementation of family education management is the cooperation of parents to consistently carry out the duties and functions of education to children in the family and so on.

Planning for education for children from the womb to being born in the world requires preparation and includes the time of readiness to have children. The trial begins with planning, planning starts with a discussion between husband and wife, and the debate is carried out after identifying the scope of the couple. Family education management means making a family system based on education, grounding moral values, teaching and familiarizing basic education, such as reading prayers before and after sleep, washing hands, reading prayers about eating, speaking politely to parents, avoiding dirty words and avoiding being rude to his colleagues, it is all a family education practice.

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