

CRITICAL ANALYSIS OF AL-QUR'AN INTERPRETATION OF RELATIONSHIP AND MANAGEMENT OF FAMILY EDUCATION

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Abstrak: The family is the leading force in planting primary education for children. The family's position is very strategic in terms of habituation of positive characters for children, especially mothers. To achieve all that, it is necessary to have ideal family education relations and management. The question is; How are family relations and management according to the Qur'an? Relationships and family education management based on a critical analysis of the exegesis of the Qur'an resulted in the conclusion that the family is the primary environment 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 is responsible for family education to give birth to a *sakinah, mawaddah, wa rahmah* family building system. Third, Family Education Management is the cooperation of family members in their respective duties and functions regarding education in the family. The conclusion was obtained using the thematic method (*maudū'i*) al-Qur'an with descriptive-qualitative analysis from two primary and secondary sources.

Keywords: Relation; Family Management; Al-Qur'an

Introduction

The family is a small part of the social group of society (Purwaningsih, 2012). The elements in the family consist of husband and wife, children, grandchildren, and in-laws. The

Qur'an discusses the family with the sentence *ablun*, with quite varied meanings, such as family, group, and population (Munawwir, 1984).

Interaction within the family is the leading force in planting primary education for children. The family's position is very strategic in terms of habituation of positive characters, especially mothers. Mother is the first madrasa for children's education (Parhan & Kurniawan, 2020). This means that children learn much from the mother figure, either as a figure who gives a positive example or as 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 morality and children's primary education, as expressed by teaching children at a young age like carving on a stone (Rajab et al., 2020). This means that children are more robust in memorizing and remembering lessons and information; even when they grow up, memories of childhood knowledge are still remembered. On the other hand, if learning in 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).

This study aims to determine the position of the family, relations, and management of family education from the perspective of Tafsir al-Qur'an. For this reason, a problem formulation is needed as a lighter material, namely, how our family relations and management according to the Qur'an? Analysis and references are needed from various books of interpretation, both classical and contemporary, to answer this formulation. As a methodical step, this research uses the *mauḍū'ī* (thematic) method, a method of interpretation that is concerned with the specifics of the theme being raised (Junaedi, 2016). After taking the thematic method steps, in the end, the researcher found several verses

related to the theme, namely five verses about family relaxation; QS. al-Taghābun (64): 14 and 15, QS. Saba' (34): 37, QS. Mumtaḥanah (60): 3, QS. Munāfiqūn (63): 9 and 3 verses on family education management; QS. al-Sajdah (32): 5, QS al-Ra'd (13): 2, and QS. Yūnus (10): 31.

In this study, the research approach used is qualitative, a method used to examine the condition of natural objects, where the researcher is the critical instrument (Sugiono, 2014, p. 1). This type of research, this type research uses library research, a research carried out to solve a problem that relies on a critical study of library materials (books, notes, and research reports) and related research results presented. in a new way (Sukoco, 2002, p. 209). With this approach, it is hoped that it can provide information about the development of critical studies of the interpretation of the Qur'an on the relationship and management of family education.

Furthermore, there are two types of data sources used in this study: First, primary data is obtained directly from the first source, namely various sources that contain information about relationships and family education management in the analysis of the interpretation of the Qur'an. Second, secondary data obtained by taking several reading sources related to primary data generally have been arranged in the form of documents or articles. To obtain the data and information needed, researchers seek and collect through documentation, namely the use of documents in the form of references in the form of books, journals, blogs, and the like (Basid & Miskiyah, 2022).

The theme of this research is not new. Before this research was conducted, there were already several studies with the same theme, such as those conducted by Zulkifli Syauqi Thontowi, Ahmad Syafii, and Achmad Dardiri titled "Manajemen Pendidikan Keluarga: Perspektif Al-Quran Menjawab Urban Middle Class Milenial" This study explores the Qur'an's perspective in viewing family education as a whole, especially in the millennial era.

Sabarudin also conducted similar research titled “Manajemen Pendidikan Anak Usia Dini dalam Perspektif Al-Qur'an” In the study in the form of a Masters thesis, the Qur'anic view on the management of early childhood education is described in which the Qur'an has described how to manage children's education from the family environment to the school environment, starting from the prenatal period (before birth), postnatal (after birth). birth) and up to 1-5 years of age. In addition, there is also research conducted by Ali Nurdin with the title “Konsepsi Manajemen Pendidikan Karakter Dalam Al-Qur'an” which discusses the concept of management of character education in the Al-Qur'an.

Of the several studies above, there is no one whose research focus is in one direction with this research, namely the direction of relations and family education management with a review of the Qur'an. For this reason, this research is feasible to continue with the formulation and objectives mentioned above..

Family Ontology in the Qur'an

The definition of family in the Kamus Besar Bahasa Indonesia means mother and father and their children; household, household dependents, relatives; kinship, 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 (Basid, 2020). 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 “Fiqh Keluarga Terlengkap” 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. The definition of family in a narrow sense is the uniting of people into one house consisting of a father, mother, and children. While the family in a broad sense are people who have blood ties to three people in a narrow sense, namely people who are 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 *Uqūd al-Lujain* written by Shaykh Muḥammad bin Umar Nawāwī al-Bantanī al-Jāwī. 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 virtue of praying is a woman in her own house. Moreover, it is forbidden for a man to stare at another woman who is not a mahram, and vice versa (Rahmadi, 2020).

In addition to the book *Uqūd al-Lujain*, 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 field of the Sakinah Family, Islamic scholars, and writers of Islamic studies is QS. al-Taḥrīm (66): 6:

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

O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever 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 *khitāb* (the target) of the editor of lafadz “*Yā Ayyuba al-Ladhīna Amanū Qur*” is male. Because the text of words requires men as *khitāb*, first lafadz الذين includes the *isim maushul* sentence for men and means *jama'* because yes and nun are added. Then lafadz آمنوا means people who believe; the lafadz includes the sentence *fi'il maḍī*, which is continued with *wawu jama'* for many men. Then the lafadz قوا أنفسكم means take care of yourselves men, many *isim ḍamīr* which is continued with each sentence in the text of the verse above *isim ḍamīr* which means men in the congregation. So based on the study of the *khitāb* linguistic text (the target) in verse above, it is a man responsible for protecting himself and his family from falling into the fire of hell (Basid & Maula, 2022).

Why are men given the burden (*khitāb*) 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 Jarīr and Ibn Mundhīr' in the book *Al-Durr al-Mantsūr Fī Tafsīr Bi al-Ma'stūr* states that:

الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا

Verses of the Qur'an with each other, 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 (2): 228 reads:

وَالرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.

In addition to the verse above, there is also QS. Al-Nisā' (4): 34:

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

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means (RI, 2010).

The two verses above are considered sufficient to answer the question above. Allah gives men emotional (Ratnasari & Suleeman, 2017) and strength advantages compared to women. The blessing of dominating advantages for men makes men more dominating in several ways. 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 that surround it can be found, and sometimes the scope of life is *sunnatullah* with a rational dimension.

Al-Zamakhsharī in Tafsīr Al-Kashshāf explains the dominance that exists between men and women. According to Al-Zamakhsharī, men dominate in strong determination, reason, physical strength, courage, assertiveness, and literacy (Novianti, 2008). According to the author, Al-Zamakhsharī's opinion about male domination, as mentioned, is difficult to accept in the current context. Women have filled many public spaces with all their advantages and disadvantages. On the other hand, several men's tasks have been reduced and taken over by women.

Meanwhile, Ṭabaṭṭabā'ī also formulates male domination; according to him, the thing that makes men dominate is 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, 2003).

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 Relations 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 social sciences, psychology, anthropology, religious experts concerned with the study of interpretation, fiqh, and other Islamic sciences. and economists. However, this study 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. Al-Taghābun (64): 14:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ
وَإِنْ تَعَفُّوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٤)

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 (RI, 2010).

Tafsīr Al-Ṭabarī Juz 23 Number 423 explains 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. Al-Taghābun (64): 14 was revealed in responding to the conditions of the relations of the Arab community at that time. When some

have received instructions, they then want to embrace Islam and follow the teachings of the Prophet in order 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 al-Taghābun (64) came down as a warning that the closest people are not necessarily the same in vision and mission in the way of Allah (Ibnu Jarir al-Thabary, n.d., p. 423).

QS. Al-Taghābun (64): 14 contains many applications in today's life. If you look at the *al-Asbāb al-Nuzūl* 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. Al-Taghābun (64) cannot be the same as when the verse was revealed initially. The scope of QS. Al-Taghābun (64): 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, or even ordinary people need to be careful with the tasks and conditions of the situation surrounding it, do not let it become a strong fortress that can hinder the pleasure of Allah.

In addition to QS Al-Taghābun (64): 14, the next verse, verse 15, also contains almost the same meaning as the verse after it. QS Al-Taghābun (64): 15:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward (RI, 2010).

Verse 15 of QS. Al-Taghābun (64) alludes to wealth and offspring as slander in life. The definition of slander in QS. Al-Taghābun (64) is intended for people who are negligent of the purpose of its creation. Family and property need to be considered

in matters of worship. So many people are busy with economic and family matters, so they forget their obligations in matters of worship; on the other hand, many make property and family facilities and media for preaching. The first description is an actualization of life actors who fail in carrying out their leadership duties. Moreover, the second description becomes a role model for life in managing assets to be used properly.

The message that can be taken from the two verses 14 and 15 in QS. Al-Taghābun (64) 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 the context of worshipping Allah alone (Husna, 2021).

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 they do not depend on others. Our economic independence prevents us from selling our faith because it is an economic matter. Moreover, assets 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

Poverty is close to kufr (Muhamad Bin Ishaq, 1420, p. 56)

The hadith contains a philosophical understanding that humans need to be rich. The rich are least safe from the practices of kufr. Today, we see many unscrupulous practices of Muslims where their faith is seduced 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 managed for social purposes such as education and health (Husna et al., 2021).

Next QS. Saba' (34): 37:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ
صَالِحًا فَأُولَٰئِكَ هُم بِجَزَاءِ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَاتِ آمِنُونَ

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 (RI, 2010).

Family relations as described in QS. Saba' (34): 37 is relatively straightforward and concrete that the family is 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 they have wealth and descendants or boasting by relying on position, honor, and relationships do not make them honorable by His side. Instead, honor is only obtained by fearing Him (Jarir, n.d.).

Next QS Mumtahanah (60): 3:

لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

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. Mumtaḥanah (60): 3 is no different from the previous QS talking about 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 that tomorrow there will be a special day that distinguishes between the doer of good and the doer of evil; all will receive the recompense according to the deeds of service while in the world.

Next is QS. Munāfiqūn (63): 9, Allah says:

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

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 child psychology dominates. 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 influence. Family relations do not only affect primary education and morals but more broadly affect the status of religious beliefs.

In his book entitled “Psikologi Keluarga: Penanaman Nilai dan Penanaman Konflik Dalam Keluarga” Sir Lestari states that 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 a marriage is the

success of making adjustments 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 as well as a negative direction. For every individual who can make adjustments to family conditions in a sustainable manner, he gets the key to success in establishing family relationships (Romziana, 2021).

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 *sakīnah, mawaddah, wa rahmah* family building system.

Family Education Management in the Perspective of the Qur'an

Management in the Qur'an is called *Dabbara-Yudabbiru-Tadbiran* lafadz, which means regulation (Goffar, 2016). Lafadz *Dabbara* in the Qur'an is mentioned in QS. Al-Sajdah (32): 5, which reads:

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

Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

Another QS. that uses *Dabbara* is QS. Al-Ra'd (13): 2:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ
الآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

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 مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَعَلْ أَفَلَا تَتَّقُونَ

The three QS above both use the *Dabbara* lafadz. Lafadz *Dabbara* has the meaning of *mushtarak* (varies); among the meanings of *Dabbara* are compiling, preparing, planning, organizing, leading, designing, and organizing (Ahmad Warson Munawwir, 1997, p. 384). Allah is the regulator (manager) subject to the three QS. Allah is the one who governs every affair 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 in order to achieve specific goals (Suprihanto, 2018, p. 07). The sentence set does not mean to describe a condition where people who are managed 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 “Konsep Dasar dan Perkembangan Teori Manajemen” 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 coordinating all resources through planning, organizing, directing, and controlling to achieve specific 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 organizational members’ activities that use all organizational 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).

Of the several management definitions above, they all lead to four formulas; manager (subject), setting, function or task, and shared goals. In essence, management is cooperation by some or 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, 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 for children in the family (Fawaid, 2021).

The Qur'an has taught the universal value of family education management. QS. Al-Tahrīm (66): 6:

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

O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.

In verse 6 of QS. Al-Tahrīm (66) 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 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 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 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 primary 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 comrades, it's all a family education practice (Najiburrohman & Zulfa, 2019).

Conclusion

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 is responsible for family education to give birth to a *sakīnah, mawaddah, wa rahmah* family building system. Third, Family Education Management is the cooperation of family members in their respective duties and functions regarding education in the family. Suppose the family consists of a husband and wife, 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. Preparation begins with planning, planning begins with a discussion between husband and wife, and the discussion 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 primary 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 comrades, it is all a family education practice.

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