

The Concept of Child Education in the Family in the Book Sentuhan Parenting by Budi Ashari

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Abstract

The family plays a fundamental role as the primary institution in a child's education. However, in the modern era, parental involvement in children's education has declined due to various factors such as busy work schedules and technological advancements. This study aims to analyze Budi Ashari's concept of child education within the family. Parenting Touch This study focuses on the role of parents and educational methods. This study uses a qualitative approach with library research methods. Data were obtained from Budi Ashari's work as the primary source and supported by relevant literature. Data analysis was conducted using content analysis techniques. The results of the study indicate that children are seen as a gift, a test, and a mandate from God that must be fulfilled responsibly by parents. Mothers play a crucial role from pregnancy through parenting by providing affection and emotional stability, while fathers act as leaders and moral guides. Educational methods such as advice, role models, and habituation are effective in shaping children's character and spiritual values. In conclusion, optimal and balanced parental involvement is crucial in shaping a strong, moral, and resilient generation capable of facing modern challenges.

Keywords: Childcare, Family Education, Children, Islamic Education, Budi Ashari

Abstrak

Keluarga merupakan lembaga pendidikan pertama dan utama bagi anak. Namun, di era modern, keterlibatan orang tua dalam pendidikan anak cenderung menurun akibat kesibukan kerja dan perkembangan teknologi. Penelitian ini bertujuan untuk menganalisis konsep pendidikan anak dalam keluarga menurut Budi Ashari dalam buku *Sentuhan Parenting*, dengan fokus pada peran orang tua dan metode pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Data diperoleh dari karya Budi Ashari sebagai sumber utama serta didukung oleh literatur yang relevan. Analisis data dilakukan dengan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa anak dipandang sebagai anugerah, ujian, dan amanah dari Allah yang harus dijalankan dengan penuh tanggung jawab. Ibu berperan penting sejak masa kehamilan hingga pengasuhan dengan memberikan kasih sayang dan ketenangan, sedangkan ayah berperan sebagai pemimpin dan pembimbing moral. Metode pendidikan seperti nasihat, keteladanan, dan pembiasaan terbukti efektif dalam membentuk karakter dan nilai spiritual anak.

Kesimpulannya, keterlibatan orang tua secara optimal dan seimbang sangat diperlukan untuk membentuk generasi yang kuat, berakhlak mulia, dan mampu menghadapi tantangan kehidupan modern.

Kata Kunci: Parenting, Pendidikan Keluarga, Anak, Pendidikan Islam, Budi Ashari.

A. Introduction

The family is the first environment a child experiences from birth. Throughout their development, the family also plays a key role in shaping their personality. During early childhood, a child spends most of their time within the family, making the family the primary and most fundamental educational setting. All forms of behavior demonstrated by the family, particularly parents, through both words and actions, such as teaching, role modeling, and daily habits, will significantly influence a child's behavioral development later in life.¹

However, in today's modern reality, the role of families in children's education faces various challenges. Parents' busy work schedules, the development of digital technology, and changes in societal lifestyles have led to a decrease in the intensity of parent-child interaction.² This situation has the effect of weakening the educational function within the family, leaving children more likely to be influenced by the external environment, which may not necessarily impart positive values. This issue is a significant concern because it can impact the development of a child's character, morals, and personality.

In addition, parenting patterns (childcare) applied by parents is also a determining factor in the success of a child's education.³ Inappropriate parenting styles can hinder a child's intellectual, emotional, and spiritual development. Therefore, a comprehensive understanding of effective parenting concepts appropriate to a child's developmental stage is essential. In this context, balanced involvement of both fathers and mothers is crucial, as they play complementary roles in providing love, guidance, and role modeling.

Several previous studies have shown that active parental involvement in children's education has a significant impact on character development and achievement. These studies confirm that positive parenting styles, such as role modeling, effective communication, and instilling moral values, can improve a child's overall development. Furthermore, other studies have shown that a lack of parental involvement tends to lead to various behavioral problems in children.⁴

¹Zubaidah Lubis et al., "Family Education as the Basis for Children's Education," *PEMA: Journal of Education and Community Service* 1 (2021): 92.

²Citra Dwi Palenti et al., "Digital Parenting: Parenting Strategies in the Digital Era," *JACOM: Journal of Community Empowerment* 3, no. 1 (2025): 20.

³Dian Islamiati and Wiwin Hendriani, "Parental Parenting Patterns on Early Childhood Language Development: Systematic Literature Review," *Obsession Journal: Journal of Early Childhood Education* 9, no. 5 (2025): 1995.

⁴Intan Sukma Mahsuni, "The Role of Parents in Child Development," *Maliki Interdisciplinary Journal (MIJ)* 2 (2024): 823.;

In the study of Islamic literature, the concept of child care is also widely discussed as part of parents' responsibility in educating children.⁵ One of the relevant concepts is found in the book *Parenting Touch*. Budi Ashari's work views children as both a gift and a trust, as well as a test for parents. This perspective emphasizes that children's education is not only oriented towards fulfilling physical needs and affection, but also on developing faith, morals, knowledge, and mental and physical resilience. This approach is carried out through methods such as role models, advice, and daily habits.

Based on this background, an in-depth scientific study is needed to analyze Budi Ashari's concept of child education within the family. This research is expected to provide a more comprehensive understanding of effective parenting patterns from an Islamic perspective and serve as a reference for parents facing the challenges of child education in the modern era.

B. Literature Review

I. Short Biography of the Author

Budi Ashari is a writer and practitioner of Islamic education, born in Tulungagung on April 17, 1975. He graduated with distinction (*cum laude*) from the Faculty of Hadith and Islamic Studies at the Islamic University of Medina, Saudi Arabia. This academic background shaped his strong thinking in examining the concept of education based on Islamic values. In his personal life, Budi Ashari is married to Alfi Zulhidayati and is blessed with four children: Dihya, Usamah, Aisyah, and Hamna. His experience as a head of a family also influences his thinking in the field of parenting, particularly regarding the role of fathers and mothers in children's education.⁶

Professionally, he is known as the patron of the Al Fatih Pilar Peradaban Foundation, which focuses on the development of Islamic education and parenting. In 2012, he initiated the establishment of Kuttub Al Fatih, an educational institution for children aged 5–12 inspired by the history of Islamic civilization. This institution has since expanded to various cities across Indonesia. He is also involved in various educational academies under

Amelia and Sri Sumarni, "The Role of Parents in Optimizing the Social Development of Children Aged 5-6 Years," *Journal of Child Education* 11, No. 2 (2022): 173.;

Gayuh Harimurti Wiyono et al., "The Role of Parents in Language Development in Children of Golden Age," *Journal of Child Education* 13, No. 1 (2024): 93.

⁵Asmaul Husna, "The Concept of Parenting Patterns in the Perspective of the Quran: Analysis of Surah Luqman Verses 13-19; Study of Tafsir Ibn Kathir," *Al-I'jaz: Jurnal Wahyu Islam* 10, no. 1 (2024): 2.;

Canggih Nailil Maghfiroh et al., "Islamic Parenting in Educating Children in the Modern Era According to an Islamic Perspective," *PRAXIS: Journal of Community Service* 2, no. 2 (2023): 112.;

Suci Nur Kamila et al., "Family Communication in Islam (A Study of the Role of Islamic Parenting of Parents and Children in the Digital Era)," *NAAFI: Student Scientific Journal* 2, no. 3 (2025): 435.

⁶Budi Ashari, *Parenting Touch* (Publiyat Nabawiyah, 2021), 239.

the foundation, such as the Nabawiyah Parenting Family Academy, the Sirah Academy, the Quran Academy, and the Al Fatih Teacher Academy.⁷

Budi Ashari is also active as a writer and resource person in various media, including appearing on Islamic-themed television programs. He has also produced works such as **Kesiaharian Nabi**, as well as several other books such as **When Life Always Feels Like Unlucky** (2006), **Inspiration from the House of Light** (2011), **Kuttab Module I** (2012), **Where Should I Anchor This Heart?** (2012), and **Teenagers, Between Hijaz and America** (2013).⁸

2. Child Education in the Family

In a broad sense, education is the sum of all learning experiences an individual undergoes throughout life in various environments and situations that positively influence their development. Thus, education is not limited to formal institutions, but rather continues from birth until the end of life. lifelong education Meanwhile, in a narrow sense, education is understood as an effort carried out in a planned manner through educational institutions to develop students to have good competence and awareness of various social relationships and problems in their environment.⁹

According to M.J. Langeveld, education is the provision of guidance, especially spiritual guidance, to individuals who still need it. Zaharai Idris states that education is a series of communication activities between adults and students to help the overall development of children. H. Horne views education as a continuous process of higher self-adjustment, both physically and mentally, which is related to intellectual, emotional, and spiritual aspects. Meanwhile, Ahmad D. Marimba defines education as conscious guidance from educators to develop the physical and spiritual of students towards the formation of the main personality.¹⁰

According to Law of the Republic of Indonesia No. 20 of 2003, education is a conscious and planned effort to create an atmosphere and learning process so that students can actively develop their potential, both in spiritual aspects, self-control, personality, intelligence, noble morals, and skills needed for themselves, society, nation, and state.¹¹

Based on these various definitions, it can be concluded that education is a conscious and planned process aimed at guiding and developing all

⁷Budi Ashari, Parenting Touch, 239–40.

⁸Budi Ashari, Parenting Touch, 241.

⁹Desi Pristiwanti et al., "Understanding Education," *Journal of Education and Counseling* 4, no. 6 (2022): 7951.

¹⁰Abd Rahman BP et al., "The Meaning of Education, Educational Science, and the Elements of Education," *Al Urwatul Wutsqa: A Study of Islamic Education* 2 (2022): 4.

¹¹Wisnu Saputra and Subiyantoro, "Children's Education in the Family," *Tarbawy: Journal of Islamic Education* Vol. 8, No. 1 (2021): 4.

human potential, both physical and spiritual, to form a complete and quality personality. Childhood education can be understood as an important part of the general educational process that focuses on individual development from an early age. Childhood education is a conscious effort of guidance and development carried out to develop a child's full potential.

Children's education doesn't just take place in formal institutions, but begins in the family environment, where children first and foremost acquire values, attitudes, and habits. Therefore, parents play a crucial role in providing the right education so that children can grow into moral, intelligent, and independent individuals.

The family is the primary institution in a child's education. Furthermore, it serves as a platform for developing a child's potential, leading to positive personality development. Parents have a significant responsibility in educating their children, not only meeting physical needs such as food, clothing, and shelter, but also providing attention, guidance, direction, motivation, and instilling values to prepare them for the future.¹²

This responsibility requires parents to play an active role in every stage of their child's development, including moral, intellectual, and social aspects. Parents are also expected to be good role models, as their behavior and attitudes will serve as examples for their children to emulate in their daily lives. Therefore, consistent parental involvement in their children's education will significantly influence the development of their character and personality in the future.

3. The Role of Fathers and Mothers in Children's Education

The role of parents in a child's education is crucial in shaping their character and personality. Imam Al-Ghazali stated that children are a trust from their parents. A child's pure heart is likened to a pure gem, shaped by the education they receive. Children tend to follow what they are taught; if they are accustomed to goodness, they will grow into good individuals. Conversely, if left to engage in evil without guidance, they will develop into bad individuals.¹³

Furthermore, Allah warns humans in Surah At-Tahrim, verse 6, to protect themselves and their families from the fires of hell. According to Quraish Shihab in his Tafsir Al-Misbah, this verse instructs believers to emulate the Prophet Muhammad (peace be upon him) that education must begin within the family.¹⁴ Thus, education in the family is not only related to worldly life, but also to salvation in the hereafter.

¹² Abd. Hamid, "Theories of Child Education and the Concept of Child Education in Islam," *Aktualita: Journal of Social and Religious Research* Volume 15, Number 1 (2025): 113.

¹³ Sheikh Jamal Abdul Rahman, *Islamic Parenting: Raising Children Using the Prophet's Method* (Aqwam, 2014), 12.

¹⁴ M. Quraish Shihab, *Tafsir Al Misbah* (Jakarta, 2002), 326–27.

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 men and stones. Its guardians are angels, stern and stern. They do not disobey Allah in what He commands them and always do what they are commanded..” (Q.S. At-Tahrim: 6)¹⁵

This verse emphasizes that the responsibility for a child's education rests with parents as part of efforts to protect the family from harm. Therefore, fathers and mothers have complementary roles in carrying out this task. Each contributes according to their function and closeness to the child, ensuring that the educational process within the family can proceed optimally.

4. Educational Methods

a. Advice method

The counseling method is a way of explaining truth and benefit with the goal of steering someone away from harmful things and guiding them toward paths that bring happiness and benefit. In other words, the process of instilling values requires guidance or advice that serves to show what is good and what is bad. This approach also opens up opportunities for dialogue to foster understanding of the values being conveyed.¹⁶

Advice methods also play a crucial role in developing a person's awareness and sensitivity to prevailing moral values within society. Through tactful and empathetic delivery, advice can be more easily accepted without causing feelings of pressure or offense, allowing the message to be fully understood.

Furthermore, the effectiveness of advice is greatly influenced by the delivery method and the relationship between the person giving the advice and the recipient. When delivered with the right approach, such as using gentle language and relevant examples, advice becomes more than just words; it can also encourage positive changes in attitudes and behavior.

b. Exemplary method

The role model method is a way of learning by imitating or copying the behavior of others, such as sheikhs or teachers. In practice, this

¹⁵ Al-Quranulkarim (Al-Qosbah, 2020), 560.

¹⁶ Subaidi, “Islamic Education Methods (A Study of the Thoughts of Abdul Wahab Asy-Sya“rāni),” *Intelligence Journal* Vol. 02 No. 2 (2014): 20.

method emphasizes the educational process through providing concrete examples, including attitudes, behaviors, ways of thinking, and everyday character traits. Many experts believe that the role model method is one of the most effective educational methods. This is because people generally understand concrete things more easily than abstract ones, making direct examples a powerful tool in shaping understanding and behavior.¹⁷

Role modelling is a fundamental method in Islamic education. Psychologically, it is based on human nature, which has a natural tendency (*gharizah*) to imitate or copy the behavior of others.¹⁸The role model method also plays a crucial role in sustainable character formation, as students not only receive theory but also directly see the application of these values in real life. With consistent examples, values such as honesty, responsibility, and modesty are more easily ingrained in a person.

Furthermore, the success of this method depends heavily on the personal qualities of the role model. An educator or mentor is required to maintain their behavior and attitude in line with the values they teach, thereby becoming a role model worthy of emulation and positively influencing the moral and spiritual development of their students.

c. Habituation method

Habituation is a method in Islamic Religious Education that can be implemented from birth. This method emphasizes the continuous repetition of activities until they become habits. Repeated activities will form persistent behavioral patterns. This aligns with Minarti's opinion, which states that what children do today tends to be repeated the next day, consistently.¹⁹

In other words, the habituation method is a way of educating or training someone by repeating certain behaviors over and over again until they become automatic habits, performed without thinking about them. This method works because the human brain tends to store frequently repeated activities as "routines." So, if something is done repeatedly, it eventually becomes a habit.

Repeating good deeds will form good habits and ultimately foster good morals. Habitual behavior will emerge spontaneously without prior thought. Therefore, educational experts agree that the habituation

¹⁷ Subaidi, "Islamic Education Methods (A Study of the Thoughts of Abdul Wahab Asy-Sya'rāni)," 19–20.

¹⁸ Matnur Ritonga et al., "Exemplary Method as the Foundation of Islamic Education," *Edu Cendikia: Scientific Journal of Education* 4, no. 1 (2024): 143.

¹⁹ Minarti, *Islamic Education: Theoretical-Philosophical and Applicative-Normative Facts* (Amzah, 2013).

method is an effective way to shape students' character and develop them into mature individuals.²⁰

C. Method

This study uses a qualitative approach with library research. This approach was chosen because the study focuses on examining the concept of child education within the family based on the thoughts of a prominent figure, Budi Ashari, as expressed in his writings. The data used is sourced from relevant literature, including books, journals, and other scientific sources related to the themes of parenting and child education within the family.

The data sources in this study consist of primary data and secondary data. Primary data was obtained from books. Parenting Touch Budi Ashari's work served as the primary object of study. Meanwhile, secondary data was obtained from various supporting references, such as Islamic education books, scientific journals, and other relevant sources, to strengthen the analysis. Data collection was conducted through documentation studies, namely by reading, taking notes, and thoroughly reviewing the contents of these sources.

The data analysis technique used is content analysis (content analysis). Researchers identified, classified, and interpreted key concepts related to child education in the family, such as the role of parents and educational methods (advice, role models, and habituation). Furthermore, the data were analyzed descriptively and analytically to gain a systematic and comprehensive understanding of Budi Ashari's thinking.

D. Result and Discussion

1. The Concept of Child Education in the Family According to Budi Ashari
 - a. Children as decoration and as trials of life

Children are a blessing that beautify a parent's life. Their presence is like a rainbow of colors, making the home feel more vibrant and joyful. Their presence is always eagerly awaited, and their image constantly crosses the mind of parents, especially when they are far away. The longing for them becomes deep and unstoppable.²¹ The extent to which we are able to enjoy the beauty of a rainbow sometimes depends on ourselves. We may stop appreciating it, or the rainbow may slowly fade among the other colors of the sky. If we are not vigilant, when that beauty is gone, we will realize that many obligations have been neglected, the rights of others neglected, and our potential as parents has been stifled. Ultimately,

²⁰ Aeneas, Character Education for Elementary School Students from an Islamic Perspective. Elementary School Pulpit, n.d., 50–58, <https://doi.org/10.17509/mimbar.sd.v1i1.863>.

²¹ Budi Ashari, Parenting Touch, 43–44.

we may lose the opportunity to achieve eternal and true happiness, namely, God's paradise. What a great loss.²²

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ

It has been made beautiful for mankind to love various pleasures: women, children, and endless riches in the form of gold, silver, choice horses, cattle, and fields. These are the pleasures of life in this world, and with Allah is the best reward. (Al-Imran: 14)²³

Humans are instinctively instilled with a love for worldly pleasures such as partners, children, wealth, and other pleasures, all of which are beautifully presented as part of life's trials. However, God offers a far better place to return to with Him. Besides viewing children as part of life's decoration, in another verse, God also reminds parents that children are also a test of life.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَأَنَّ اللَّهَ عِنْدَهُ ۙ أَجْرٌ عَظِيمٌ.

Know that your possessions and your children are but a trial and that surely with Allah is a great reward. (Al-Anfal: 28)²⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ دِكْرِ اللَّهِ يَوْمَ يَفْعَلُ ذَلِكَ فَاوْلِيكَ
هُمُ الْخَاسِرُونَ.

O you who have believed, do not let your wealth and your children distract you from the remembrance of Allah. Whoever does that, then it is they who are the losers. (Al-Munafiqun: 9)²⁵

As is commonly understood, trials exist as a means to test humans—who can overcome them and who cannot. Those who succeed will receive rewards, while those who fail will face the consequences. This test concerns not only parents' success in fulfilling their children's rights, but also their role and position as servants of Allah SWT. Children, whose beauty is likened to a rainbow, must not neglect their parents' duties as good servants of Allah.

²² Budi Ashari, Parenting Touch, 45.

²³ Al-Quranulkarim, 51.

²⁴ Al-Quranulkarim, 180.

²⁵ Al-Quranulkarim, 555.

b. Children are a trust from God.

As a priceless gift, children are present in family life not only as a complement, but as a trust from God which brings great responsibility for every parent to guide, educate, and care for them as best as possible.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا

Let those who, when they die, leave behind weak offspring, fear them. So fear Allah and speak the truth (in protecting the rights of your offspring). (QS. An-Nisa: 9)²⁶

In the Tafsir Al-Mishbah, verse 9 of Surah An-Nisa highlights the responsibility of parents towards the next generation, particularly in material matters. However, it is also implied that this responsibility is not only limited to material matters, but also includes non-material aspects such as education and fostering piety. Although this verse relates to the distribution of inheritance—which aims to ensure the survival of children so they are not neglected—Imam Nawawi reminds us that what is meant by weak offspring is a generation that is vulnerable, both in terms of economics (which has the potential to cause poverty), knowledge, religious understanding, and morals.²⁷

In his book, Budi Ashari mentions four weaknesses that need to be considered. These include: First Weaknesses in faith or religion. Because the presence of children in one's life coincides with the obligation to educate them, provide them with religious education and sound teaching. Second, Weakness in economic matters, leaving children in a state of sufficiency is better than leaving them in need which makes them have to beg from people. Third, the weakness of knowledge. This means that parents are obliged to equip their children with knowledge, insight, and skills for life. It would be fatal if parents were busy working and accumulating wealth and neglected the task of providing knowledge, insight, and skills. skill their children. Fourth, physical weakness, mental and spiritual weakness. Weaknesses that make them mere losers, not true winners. Parents need to prepare their children physically as optimally as possible to stay healthy and strong. Maintaining fitness is key to their ability to continue in the struggle. Furthermore, they must also possess

²⁶ Al-Quranulkarim, 78.

²⁷ Mia Muyasaroh et al., "Education of Elementary School/Islamic Elementary School Children from the Perspective of Surah An-Nisa Verse 9 (Analysis of the Interpretation of Al-Misbah by M. Quraish Shihab," Al-Aulad Education04 (2019): 91.

mental and spiritual resilience to face various situations. This way, they will be able to survive and survive even in difficult conditions.²⁸

Allah also warns that among wives and children, some can become enemies of their husbands and parents, preventing them from doing good, drawing closer to Allah, and performing righteous deeds, and even leading them to sin and forbidden acts. Love for family can sometimes lead a person to do things forbidden by religion in order to fulfill their desires. Therefore, caution, patience, and wisdom are needed in guiding the family, prioritizing forgiveness and compassion, as Allah is All-Forgiving and All-Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَحُوا
وَتَعَفَرُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

O you who believe, indeed, among your wives and your children are enemies to you. 719) So beware of them. If you pardon them, show mercy and forgive them, surely Allah is Oft-Forgiving, Most Merciful. (Q.S. At-Tabagun: 14)²⁹

Therefore, Allah reminds parents not to let their children grow into a weak generation, let alone become enemies of their parents. Instead, children must be raised responsibly so they develop into individuals of faith, noble character, and a source of happiness and a source of joy.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, "Our Lord, grant us from our spouses and children a consolation and make us leaders of the righteous." (Surah Al-Furqan: 74)³⁰

2. The Role of Parents in Children's Education According to Budi Ashari

a. The Role of Mother

1). From pregnancy to parenting

In the first chapter of Budi Ashari's book "Penunjuk Parenting" (Parenting Touch), he presents the story of an ordinary family, yet one that can be compared to the Prophet's family, as the Prophet was a guide and role model for mankind. In fact, the only family mentioned in a chapter in the Quran is Imran's family. This is also

²⁸ Budi Ashari, Parenting Touch, 46–47.

²⁹ Al-Quranulkarim, 557.

³⁰ Al-Quranulkarim, 366.

good news that everyone has the same opportunity to create a special family, just as Imran's family could be on par with the Prophet's.

To uncover the secret of his greatness, we must first open Surah Ali Imran. The discussion of Imran's family in Surah Ali Imran begins with the story of his wife. This serves as a fundamental lesson before discussing anything else: the crucial role of a wife—who will also become a mother. Properly preparing a mother means preparing for the birth of a superior generation. Conversely, failure or negligence in preparing women as future wives and mothers will result in the failure to produce a quality generation.³¹ The discussion about Imran's family begins with this verse:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۗ إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ

(Remember) when the wife of Imran said, "My Lord, I have vowed to You what is in my womb solely for You (to worship in Jerusalem). So accept it from me. Indeed, You are the All-Hearing, the All-Knowing." (QS. Ali Imran: 35).³²

This verse discusses pregnancy as a crucial phase. Ignoring it means missing out on a crucial stage in the development of life. Through this verse, every Muslim family is taught to always instill noble hopes for the fetus they are carrying, as exemplified by Imran's wife. Furthermore, it is recommended to pray abundantly so that the unborn child will grow into a good and honorable person. From this, it can be understood that the concept of human education from the womb is not new, but has long been conveyed in the Quran.³³ A mother's role is not merely a complement to the household, but also a primary foundation in shaping a child's character, emotions, and personality from an early age. From pregnancy through development, a mother's contribution is not only physical, but also spiritual and psychological, with long-term impacts on the quality of the next generation.

A mother's role begins in the earliest stages of life, namely pregnancy, childbirth, and breastfeeding. These three stages are not merely biological processes, but rather part of early childhood education, fraught with sacrifice, patience, and affection. Children

³¹ Budi Ashari, Parenting Touch, 23.

³² Al-Quranulkarim, 54.

³³ Budi Ashari, Parenting Touch, 24.

born from this process, undertaken with awareness and sincerity, will develop a strong emotional bond with their mother, which is a crucial foundation for developing a sense of security and self-confidence.

2). Mother is as calm as night

Mothers serve as a source of peace in the family. Likened to the "night," mothers provide a calm, comfortable, and soothing atmosphere for their husbands and children.³⁴In the context of education, this tranquility becomes an ideal environment for children to grow up without excessive pressure, thus facilitating the process of internalizing moral and religious values.

The Prophet Muhammad made the women of Quraysh role models in family life, especially in child rearing and husband-wife relations."The best women who ride camels are the pious women of the tribe of Quraish; they are the women who are most affectionate to their children when they are young and most protective of their husbands with their wealth." (Muttafaq alaih) Their excellence is not due to tribal fanaticism, but to their true religious and moral qualities. They are gentle, patient, and compassionate in educating and fulfilling their children's rights. This produces a generation that is morally and emotionally strong. They also safeguard their husbands' honor and property and minimize domestic conflict. The nobility of women lies in the quality of their faith and their role in building a harmonious and blessed family.³⁵

3). Being a Mother: A Noble Role to be Proud of

The phenomenon of low pride in the role of housewives can be seen from expressions such as "I'm just a housewife," which indicates a misunderstanding of the significant value of this role. However, this attitude can have an impact on children who "often protest" due to the lack of maternal presence and attention, both through words and behavior. On the other hand, when a mother is able to say gratefully, "Thank goodness I'm an IRT.," it reflects pride and awareness of her role as the main foundation in the family. Mother as "madrasah" has an important role in shaping children's faith, character, and personality, so that pride and sincerity in carrying out this role are the key to the birth of a strong and quality generation.³⁶

The domestic role of mothers, often underestimated, actually holds great educational value. The story of Umar ibn Khattab tells of

³⁴ Budi Ashari, Parenting Touch, 125.

³⁵ Budi Ashari, Parenting Touch, 128–30.

³⁶ Budi Ashari, Parenting Touch, 140–43.

a man who complained to Umar that his wife was being harsh and often scolding him. As the man waited in front of Umar's house, he overheard Umar's wife using harsh words on her husband. The man muttered, "If even the Commander of the Faithful faces something like this, then who am I?" Umar then summoned the man and explained the secret of his patience: he remained calm because he recognized his wife's great service. Umar said that his wife cooked his meals, baked his bread, washed his clothes, and breastfed his children—tasks that were not actually obligations, but which brought peace to his heart and harmony to his household. Umar emphasized that all of these were momentary and should be appreciated, not viewed as a burden. This story demonstrates that appreciating a mother's role in the home—from the kitchen to the well to the bed—is key to pride, patience, and stability within a family.³⁷

Pregnancy, childbirth, and breastfeeding are often viewed as burdens from a modern perspective. Many women feel exhausted, isolated, or even reviled for having to endure consecutive pregnancies, painful labor, and breastfeeding for up to two years. However, the Quran glorifies the struggles of a mother. Through verses such as Surah Luqman: 14 and Surah Al-Ahqaf: 15, Allah emphasizes the hardships of pregnancy, childbirth, and breastfeeding as the primary reason why a child is obligated to be devoted to their parents, especially their mother. This demonstrates that a mother's physical and emotional sacrifices are not trivial, but rather highly valued in the sight of Allah.³⁸

b. The Role of Father

The role of fathers in the family and in the education of children is incredibly profound, as reflected in the understanding of the Qur'an, the history of Islamic leaders, and the works of earlier scholars. But in the qowamah verse (Q.S. An-Nisa': 34) for example, it does not just mean "then," but contains the meaning *isti'naf*, the beginning of a new sentence that remains related to the previous one. This shows that the discussion of pious women in the context of qowamah is not only a direct result of male leadership, but rather part of an overall harmonious family system. In other words, a wife's piousness is born from her personal efforts and is closely linked to the quality of her husband's leadership. When qowamah is carried out well, the family

³⁷ Budi Ashari, Parenting Touch, 132–35.

³⁸ Budi Ashari, Parenting Touch, 136–38.

becomes strong and harmonious; conversely, the failure of a father's role can lead to marital discord.³⁹

The story of Umar ibn Abdul Aziz and Hisham ibn Abdul Malik emphasizes that blessings are far more valuable than wealth. Although Hisham left behind abundant wealth, his children faced hardship. Conversely, Umar ibn Abdul Aziz, with a modest inheritance, was able to provide a life of abundance and goodness for his descendants. From this, it is clear that the "best insurance" for a child's future is not material things, but parental piety and religious education. The values instilled in children through the example of their parents become true guardians and protectors, bringing God's grace and help.⁴⁰

The role of the father is also evident in the story of the Prophet Joseph. When Joseph faced great temptation, what restrained him was not mere logic or momentary advice, but the advice and example of his father, the Prophet Jacob, that lives on in his memory. This illustrates that a father is not merely an authority figure, but a source of values, direction, and moral strength that guides a child through life's trials. A father becomes a "sign of God on earth," a sign that guides a child toward good and keeps him away from evil.⁴¹

However, many parents—particularly fathers—actually “make their children miserable,” as Ibn Qayyim emphasized. Attitudes that appear to be affectionate, such as facilitating limitless desires or neglecting education, can actually cause generational damage. Modern research also confirms the fact that a lack of paternal presence, attention, and affection is linked to various behavioral problems in children, including deviant behavior. Being a father is not just a status, but a significant responsibility that demands consistent emotional presence, guidance, and education.⁴²

Time or distance constraints should never be an excuse for missing out. Take the story of Abdul Aziz bin Marwan, a governor of Egypt from the Umayyad Dynasty. When his duties called him to Egypt, he was separated from Umar, who was still a child and living in Medina. Despite the physical distance, Abdul Aziz ensured that his son received a good education and guidance. Umar was entrusted to trustworthy individuals, including the great scholar Salih bin Kaisan. One of his mentor's teachings was to ensure that Umar never missed an obligatory prayer, even once. One time, Umar missed a prayer because he was busy fixing his hair. The mentor immediately reported the incident to

³⁹ Budi Ashari, *Parenting Touch*, 79–83.

⁴⁰ Budi Ashari, *Parenting Touch*, 84–88.

⁴¹ Budi Ashari, *Parenting Touch*, 90–93.

⁴² Budi Ashari, *Parenting Touch*, 96–98.

Abdul Aziz in Egypt. Abdul Aziz then sent a group to bury Umar's head in Medina.⁴³

This demonstrates that fathers can still function optimally even when they are away from their children. This includes entrusting their children to trustworthy caregivers, selecting appropriate teachers, maintaining communication, and remaining involved in their children's evaluation and education. A father's presence extends beyond physical presence to emotional and moral responsibility, even from a distance.

Furthermore, communication between father and child is a crucial element in family education. The Quran contains 17 dialogues between parents and children spread across 9 chapters. These include 14 dialogues between father and child, 2 dialogues between mother and child, and 1 dialogue between both parents and child. A ratio of 14 to 2 is a stark contrast. It would be wrong to consider dialogue between mother and child less important. In fact, a mother's dialogue is very meaningful. However, a proper understanding of the Quran seems to convey a special message to fathers: fathers, you must actively and consistently engage in dialogue with your children, even more frequently than mothers who accompany them daily.⁴⁴ Unfortunately, many fathers today are "silent," rarely interacting or only speaking when angry, thus missing out on a crucial role in shaping their children's character. Fathers must be active, warm, and consistent in fostering meaningful dialogue, instilling values, and forming strong emotional bonds.

The history of Islamic scholars emphasizes the importance of education through writing. Works such as *Bulughul Maram*, *Washiyyah Al-Baji*, *Talqin Al-Walid*, and others were created specifically for their children, becoming timeless guides for life. Education through writing allows advice, knowledge, and values to live on, be read, and reflected upon by children throughout their lives. Modern fathers can emulate this by writing messages and advice to their children, so that their presence is felt even when they are not physically present.⁴⁵

Thus, the role of the father in the family includes: moral role model, faith education, warm communication, emotional attention, supervision, consistent advice, and writing messages and knowledge. All of this is not just an obligation, but an investment to produce a pious, moral, strong and knowledgeable generation. The success of children is not determined by possessions or wealth, but by the presence,

⁴³ Budi Ashari, *Parenting Touch*, 100–101.

⁴⁴ Budi Ashari, *Parenting Touch*, 106–8.

⁴⁵ Budi Ashari, *Parenting Touch*, 109–12.

guidance, and piety of the father..Being a father means instilling values, guiding the way, and being a spiritual protector for children, so that in the future they will be able to face life with strength, wisdom, and be blessed by Allah.

3. Child Education Methods in the Parenting Touch Book

a. Advice Method

Advice plays a crucial role in education because it is the primary means of instilling values and guiding children's behavior. Through advice, parents or educators can convey the truth, guide children in distinguishing between right and wrong, and instill an awareness of life's responsibilities.

Advice holds great value for believers, especially when it comes from the Prophet Muhammad. The Prophet once advised two children, Abdullah, of different ages, so the content and method of delivery were also different. Let's delve into these two pieces of advice.

The first piece of advice is for Abdullah ibn Abbas (may Allah be pleased with him). Ibn Abbas said: The Prophet (peace and blessings of Allah be upon him) was riding with me and he said, "'O Prophet, I will teach you some words, may Allah benefit you from them.'" I said, "O Prophet," she said, "Take care of Allah, He will take care of you. Take care of Allah, you will find Him before you. Recognize Him in ease, He will recognize you in difficulty. If you ask, ask Allah. If you seek help, seek help from Allah. The pen has dried up for all creatures, so if all creatures wanted to benefit you (help you) with something that Allah did not decree for you, they would not be able to do it. And if they wanted to harm you with something that Allah did not decree for you, they would not be able to do it. Know that in patience with what you hate there is much goodness. Indeed, victory comes with patience. Indeed, solution comes with difficulty. And indeed, behind difficulty there is ease."(Narrated by Ahmad and Tirmidhi, he said: hasan sahih)

The second piece of advice for Abdullah bin Umar (may Allah be pleased with him),

From Mujahid, from Abdullah bin Umar (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allah be upon him) held my shoulder and said, "Be in this world as if you were a stranger or a traveler." Mujahid said: And Ibn Umar said, "If you are in the evening, do not wait until morning. And if you are in the morning, do not wait until evening. Take advantage of your health before your illness comes and your life before your death.(HR. Bukhari)

Different ages, different methods. Judging by the ages of the two subjects of the advice, we can see that the advice given to Abdullah ibn Abbas was for children. Meanwhile, the advice given to Abdullah ibn

Umar was for teenagers and adults. To the child Ibn Abbas, the Prophet Muhammad delivered the advice while driving, a very relaxed and comfortable atmosphere, and children tend to be receptive to the advice. Meanwhile, the advice given to Ibn Umar was accompanied by physical touch, fostering emotional closeness.⁴⁶ To Abdullah bin Abbas, who was still a child, he began his advice with an attention-grabbing introduction, using gentle persuasion, and short and clear sentences to make it easy to understand. This method helped the child focus, open his heart, and gradually absorb values. Meanwhile, to Abdullah bin Umar, who was already a teenager, the Prophet used more philosophical and profound language without much explanation, thus stimulating thought and maturity in understanding the meaning of life.⁴⁷ And, not to forget, through the advice given to Abdullah bin Abbas and Abdullah bin Umar, it is evident that from an early age, children are introduced to profound beliefs such as trust in Allah, predestination, and divine supervision. These concepts provide a far stronger inner control than physical supervision, as they form an internal awareness that remains alive within the child, anytime and anywhere.⁴⁸

b. Exemplary Method

The role model method is one of the most fundamental approaches to education, because children essentially learn through what they see, not just what they hear. In the educational process, the attitudes, behaviors, and personal qualities of parents or educators serve as concrete examples that children directly imitate. Therefore, before providing direction or advice, educators are required to first improve themselves, both in terms of knowledge, attitudes, and morals.

This is what Luqman did, his advice as a father to his son is the only one that is immortalized in the Quran.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
حَمِيدٌ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"Indeed, We gave wisdom to Luqman, namely, 'Be grateful to Allah! Whoever is grateful, indeed, he is grateful for his own soul. Whoever is ungrateful, then indeed, Allah is Oft-Forgiving, Most Praiseworthy.' (Remember) when Luqman said to his son, when he advised him, 'O my

⁴⁶ Budi Ashari, Parenting Touch, 192–96.

⁴⁷ Budi Ashari, Parenting Touch, 197–200.

⁴⁸ Budi Ashari, Parenting Touch, 202–4.

son, do not associate partners with Allah! Indeed, associating partners with Allah is a great injustice." (QS. Luqman: 12-13).⁴⁹

Two verses that begin Luqman's advice. Through Luqman's example, it is explained that parents must have wisdom. First, Ibn Kathir explains that wisdom encompasses understanding, knowledge, and the ability to speak well. Therefore, parents must first equip themselves with the correct understanding and sufficient knowledge before teaching their children anything, and be able to convey it with appropriate words so that the advice given can be understood and accepted well. In addition to wisdom, an attitude of gratitude is also an important foundation in educating children. Grateful parents will view life positively, will not complain easily, and will be able to appreciate every blessing that exists, thus creating a calmer and more blessed educational atmosphere in the family.⁵⁰

c. Habituation Method

The habituation method is a way of educating children by getting them used to doing good deeds regularly until they become ingrained in their lives. In Islamic education, this habituation begins when children are young, is provided consistently, and is accompanied by guidance and examples from parents.

Dialogue between parents and children is described as being as important as prayer, as both are routine, educational, and require patience. Parents are encouraged to instill prayer in their children from the age of seven, then continue to patiently remind them until they reach puberty. This consistency fosters discipline and an understanding that worship and good deeds are part of everyday life. This practice is not merely a formality, but requires devotion, seriousness, and reflection on the part of parents. Every word and piece of advice given during dialogue must be delivered from the heart to penetrate the child's heart, ensuring the message is truly absorbed. Just as prayer demands devotion, dialogue must involve full attention and compassion to become an effective practice.⁵¹

If a child has reached the age of 10 and is still not accustomed to praying, the Prophet (peace be upon him) suggests a form of educational spanking to reinforce discipline. This demonstrates that habituation requires stages: from gentle teaching and repetition to firm action if the child is not yet accustomed. The goal is to prepare children for the full

⁴⁹ Al-Quranulkarim, 412.

⁵⁰ Budi Ashari, Parenting Touch, 206–13.

⁵¹ Budi Ashari, Parenting Touch, 189–90.

responsibility of puberty, cultivating goodness from an early age so that it becomes a natural part of their lives.⁵²

⁵² Budi Ashari, Parenting Touch, 189.

Conclusion

Based on the research results, it can be concluded that Budi Ashari's concept of family education positions children as a gift, a trust, and a test for parents, which must be carried out responsibly. Family education focuses not only on meeting physical needs but also includes fostering faith, morals, knowledge, and mental and physical strength, the roles of parents, particularly fathers and mothers, complement each other. Mothers play a crucial role from pregnancy through parenting, providing affection, reassurance, and emotional development for their children. Meanwhile, fathers serve as leaders, protectors, and providers of direction and life values for their children, furthermore, educational methods such as advice, role modeling, and habituation have proven effective in shaping a child's character and personality. These three methods enable moral and spiritual values to be deeply embedded in a child's life, thus, the success of a child's education is largely determined by the active involvement and awareness of parents in optimally fulfilling their roles. Good family education will produce a generation of faithful, noble character, and capable of facing the various challenges of the modern era.

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