

Family Education According to the Qur'an Surah At-Tahrim Verse 6 in Tafsir Imam Al Qurtubi

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ABSTRACT

This study investigates the concept of family education contained in Surah At-Tahrim verse 6 through the interpretation of Imam Al-Qurtubi. The Qur'an positions itself not only as a theological guide but also as a comprehensive framework for human behavior, including educational practices within the family. Using a qualitative library research approach, this study examines primary sources in the form of Qur'anic texts and classical tafsir, supported by secondary literature from scholarly journals and previous studies. Data were analyzed descriptively by identifying educational values embedded in the verse. The results reveal that Surah At-Tahrim verse 6 emphasizes the believer's responsibility to protect and guide the family from moral and spiritual destruction. This responsibility is manifested through self-education, emulating the noble character of the Prophet Muhammad, understanding the consequences of neglecting divine commands, and embodying the discipline demonstrated by the angels. These elements construct a holistic educational framework where the family becomes the earliest and most strategic environment for shaping religious character and moral resilience. Thus, Islamic family education is not merely an ethical recommendation, but a divine mandate with transformative implications for individual and communal well-being.

Keyword: education; family; Al Qur'an

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1. INTRODUCTION

Education is an activity carried out consciously which aims to develop educated human beings. Education is a process that makes life more efficient and effective in carrying out daily activities and fulfilling life goals (Azra, 2022). Education is a continuous action that is carried out sustainably. In the interpretation of Imam Qurtubi, Said Bin Jubair said: "Indeed, you will go through level after level in life. Previously, humans in this world were lowly people, then in the afterlife they attained a noble position. In this glorious world, the poor may become rich, the sick may become healthy, and the healthy may become sick. Everything will experience changes and differences after the world moves on. There are people who are noble in this world but become very low in the hereafter, and vice versa." Based on these issues, the task of education plays a very important role in determining what is good and bad.

The Qur'an is the word of Allah, the miracle revealed to the Prophet Muhammad SAW as the seal of the Prophets and Apostles through the Angel Gabriel. It was written in the mushaf and transmitted to us mutawatir, and studying it is an act of worship, beginning with Surah Al-Fatihah and ending with Surah An-Nas (Ash-Shabuny, 1984:18). The Qur'an was revealed as a universal guide for humanity throughout the ages. When the Qur'an is practiced, its benefits are felt not only by humans but also by other creatures in this world. The Qur'an contains rules governing the relationship between humans and their God, humans and fellow humans, humans and other creatures, as well as humans and their environment. In other words, the Qur'an provides comprehensive teachings that regulate all systems of human relationships both with Allah and His creations.

The function of the Qur'an as a guide means that it must be used as a reference in daily life and in all aspects of human activity, so that the Qur'an is practiced in totality without selecting only certain parts. Muslims are ordered to obey the Qur'an as a whole, meaning that it should be used as a guide in every aspect of life. However, when something is not found in the Qur'an or hadith, scholars may perform *ijtihad* based on their reasoning. This method is permissible as long as it does not contradict the main sources. Nevertheless, when clear instructions exist in the Qur'an or hadith, they must take precedence and be practiced.

There are many stages in implementing education to create a knowledgeable and qualified generation. Education can occur anywhere and anytime (Aqnez Sylvia, 2020). A person can become an educational subject if other people and the surrounding environment support and facilitate the process. The family is the first and most important environment in a child's education and upbringing. According to Law No. 52 of 2009, the family has a function of socialization and education, enabling children to adapt to their environment and future (Herien Puspitawati, 2019). The family is the earliest institution that develops children's skills before they carry out responsibilities in social life (Ratna Megawangi, 2023).

A child's readiness for social interaction is greatly influenced by how the family cares for them from the time they are in the womb (Nasution, 2020). Therefore, family education must be understood and implemented properly to support a child's growth and development (Widodo, 2020). Islamic teachings instruct every family to provide good and righteous education to their children in accordance with Islamic principles (Tafsir, 2021). The family plays a crucial role in teaching character and values in life.

The values taught are life principles that support the development of a child's physical (*jismiyyah*) and spiritual (*ruhiyyah*) aspects. Attitude education refers to teachings that guide future behavior and act as a foundation for learning at school. In the family environment, parents are the primary educators for a child's development (Mahmud, 2000). The most important component in family education is religious education so that children become faithful and devoted to Allah SWT.

Thus, family education is a process of guidance provided by parents to develop the physical and spiritual aspects of children, shaping them into righteous individuals with Islamic personalities. From an Islamic perspective, family education plays a crucial role in shaping children's future education because it serves as the foundation for subsequent stages of Islamic education (Rakhmat, 2020). Therefore, family education is positioned in Islam as an obligation that holds the value of worship and must be carried out by Muslim parents who aspire for their children to be pious. Achieving this goal requires optimal effort from parents.

2. RESEARCH METHOD

The research methodology used in this study is library research. The primary data consist of the Qur'an and Tafsir Imam Al-Qurtubi, while the secondary data include journal articles, previous studies, and other relevant sources that support the discussion. The data were analyzed using a descriptive analysis method, which involves interpreting and describing data based on existing literature.

Library research has several essential characteristics, namely:

- a) First, researchers interact directly with textual or numerical data rather than obtaining information from the field or eyewitness accounts of events, individuals, or objects.
- b) Second, library data are readily available, meaning that the researcher does not need to visit the field but focuses on existing source materials stored in libraries or digital repositories.
- c) Third, library data are generally secondary sources, obtained from materials that have been previously recorded, processed, or analyzed by others rather than original first-hand field data. Researchers may select, extract, and utilize this information according to their research needs.
- d) Fourth, library data are not bounded by space and time. Researchers work with static and fixed materials, meaning that once the data have been recorded in written, numerical, visual, or audio form, they do not change. This makes library data permanent and continuously accessible.

3. RESULTS AND DISCUSSION

A. *Surat At Tahrir Ayat 6 Serta Tafsirnya*

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

Meaning: "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; whose guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded." (QS. At-Tahrir: 6)

(Primajaya Sembiring)

It is narrated that the Prophet Muhammad SAW rotated the schedule of visiting his wives. When it was Hafshah's turn, she asked the Prophet's permission to visit her parents and he allowed her to go. After Hafshah left, the Prophet called a slave girl named Mariyah al-Qibtiyah and spoke with her in Hafshah's room. When Hafshah returned and found Mariyah there, she felt deeply jealous and said, "You brought her into my room in my absence and sat with her on my bed? You have belittled my position in your eyes." To calm Hafshah, the Prophet SAW responded, "I have prohibited myself from her, so do not tell anyone about this." However, after the Prophet left, Hafshah informed Aisyah of the matter by knocking on the wall separating their rooms. The Prophet became upset and swore not to visit his wives for a month. In response, Allah revealed the verse, "*O Prophet, why do you forbid what Allah has made lawful for you?*" (Ash-Shabuni, t.t.: 402).

In interpreting Surah At-Tahrim verse 6, scholars generally share similar understandings, although their wording may differ. For example, in *Tafsir al-Aisir*, the verse is explained as a command addressed to believers who affirm Allah and His Messenger, urging them to protect themselves by fulfilling Allah's commands and avoiding His prohibitions. They are further instructed to guard their families in the same way, from the torment of Hell whose fuel is humans and stones. The guardians of Hell are strong and harsh angels who never betray Allah's commands and execute every order given to them (Al-Aisir: 560).

Imam Al-Qurtubi presents several interpretations, including the view of Ali bin Abi Thalhah from Ibn Abbas, who explains that the verse means obeying Allah and refraining from actions that lead to disobedience, for such obedience is what saves a person from Hell. Mujahid interprets it as an instruction to fear Allah and to command one's family to fear Allah as well. Qatadah adds that believers must instruct their families to obey Allah, prevent them from committing sins, monitor their adherence to commands, assist them in fulfilling religious obligations, and warn them when they neglect or violate divine instructions.

From these interpretations, it can be understood that Surah At-Tahrim verse 6 contains a strong warning from Allah to believers to protect themselves and their families from Hellfire. The fuel of Hell consists of humans—namely disbelievers—and stones, interpreted by some scholars as idols worshiped besides Allah. Protection from Hell is achieved by carrying out Allah's commands and avoiding His prohibitions. This protection manifests through teaching, educating, reminding, admonishing, and even disciplining family members so they remain obedient to Allah.

Hell is guarded by nineteen angels known as *Zabaniyah*, whose nature is exceedingly harsh. Their hearts are devoid of compassion toward disbelievers, and their physical appearance is terrifying. They never disobey Allah's commands and carry them out instantly without delay—not even for a fraction of a moment. They possess no weakness whatsoever in executing their duties.

B. Concept of Education in Surah At-Tahrim Verse 6

Al-Qur'an Surah at-Tahrim verse 6 commands every believer to take care of himself and his family. In the context of education, it means that Al-Qur'an Surah at-Tahrim verse 6 is a command to every believer to educate himself and educate those who are his family. Every believer in question is based on the reference above, that Allah's call in Surah at-Tahrim is addressed to every believer, meaning every believer is an educator. However, because those who are given the obligation are adults, those who are obliged to educate are every adult believer, both male and female, and they are also those who are said to be educators (Marimba, 2021).

1) Educate Yourself

According to the origin, the terms educate and educator come from the word *didik*, which means to maintain, care for, and train so that someone has the knowledge as expected, such as manners, intelligence, morals, and so on. From the word *didik* you can add an affix, so that it becomes an affixed word, such as educate and educator. Educating means carrying out activities in order to provide education to participants, and educators are people who are responsible for the ongoing process of growth and development of students' potential, both cognitive potential and psychomotor potential (Tafsir, 2020: 74).

وَنَفْسٍ وَمَا سَوَّاهَا
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
قَدْ أَفْلَحَ مَنْ زَكَّاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا

Meaning: "For the sake of the soul and its perfection (creation), He inspired it (the path of) evil and piety. Those who purify (the soul) are truly fortunate, and truly lose those who pollute it." (Al-Qur'an 91: 7–10).

The *nafs* is a structure consisting of a physical structure and a spiritual structure. The physical structure only has a bad structure like the nature of animals, while the spiritual structure only has a good nature like the nature of angels, and the human *nafs* has a *nafsani* structure, namely a physical structure and a spiritual structure, so that the *nafs* has both, namely a good structure and a bad structure (Mudjib: 130). The integration of the physical and spiritual structures results in the integration of all the potential that exists in both. The result of this integration is what is said to be *nafs*. Thus, *nafs* is a human dimension that is born from the integration of physical and spiritual, and has the abilities brought by both, so that it can perform good and bad deeds.

Based on the reference above, it can be understood that the *nafs* is a human dimension which according to its origin is something clean (holy), but has the power to do good or bad. Because of this power, the *nafs* can cause humans to do good or do bad. Being a devout person or being disobedient is because of one's *nafs*. A person's luck or loss is caused by his *nafs*, and the lucky person is the one whose *nafs* is clean, while the one who loses is the one whose *nafs* is dirty.

C. Dimensions of Family Education

In Surah at-Tahrim verse 6, the object of the command is a believer. A believer means a person who confirms Allah and His Messenger and what they have brought. In this verse, a believer is commanded to protect himself and his family from the fire of Hell. Hell is part of the next dimension of life after life on earth. This shows that the orientation of guarding is not only worldly guarding, but also spiritual in nature. Therefore, the form of family care responsibility includes the following things:

1) Family Education

A believer is obliged to educate his family and those in his care. If a believer does not educate his family, then in Islam he is guilty of neglecting his obligations. Like a father providing correct *Aqidah* education to his family, educating them to be true to Allah SWT. That there is no deity that has the right to be worshiped except Allah Almighty alone. And stay away from *shirk* (worship of other than Allah). Because the act of *shirk* is a clear deviation from the straight path that Allah has shown through the Qur'an. A believer is also obliged to educate his family to know what is permitted and what is prohibited, both in matters of worship and *muamalah*. The things that are haram are clear and the things that are halal are also clear. For example, a father must educate and teach his child that intoxicating drinks are not permitted. Gambling is a prohibited matter. A father teaches his son to stay away from approaching adultery. Believers are expected to protect themselves and their families from the heat of the fire. The meaning of fire here is the potential that can harm them or that can make them fall into things that are less profitable for them. For example, poverty.

2) Family Controller

After educating the family, a head of household is fully responsible for the family education that has been taught. Here a family head functions as a controller. Sometimes a wife neglects an obligation or commits a dishonorable act because she forgets, or because she is ignorant of an act. Even a child, because of his youthful enthusiasm for wanting to know something new, plus uncontrolled social interactions, causes him to commit acts that are prohibited by the Shari'a. Therefore, a head of household must control his family from negligence and acts of ignorance.

As in QS. At-Tahrim: 6 which is being discussed, the words "take care of yourself" here are addressed to parents, especially fathers as leaders of their family members. Fathers are required to take care of themselves first and then teach their families. The ultimate goal of the educational process is the creation of humans who dedicate themselves only to Allah, in accordance with the word of Allah QS. Adz-Dzariyat verse 56.

Family education certainly applies values or beliefs as in QS. Luqman verses 12–19, namely to be a human being who is always grateful to Allah, does good to parents, prays regularly, is not arrogant, is modest in walking, and softens his voice. So teach our children from an early age about the main teachings of the Shari'a and goodness before they know about other things.

From the explanation above, it can be concluded that in QS. At-Tahrim verse 6, believers are ordered to protect and be responsible for themselves and their families from the fire of Hell. Among them is by providing the best education for his wife, children, and those who are his responsibilities. With education, people will gain knowledge that will be used as a guide in life, both for themselves and in society. Islam teaches every head of the family to always educate his family with good behavior and forbids approaching bad behavior. This is explained in At-Tahrim verse 6 which explains that every head of the family is obliged to teach something good to his family members and leave something bad to avoid torment. Family life can be

likened to a building; in order to maintain the strength of the building from any blows or shocks, you must build a strong foundation. Family is the smallest unit in life which is the main support in life.

4. CONCLUSION

In Surah at-Tahrim verse 6, the object of the command is a believer. A believer means a person who confirms Allah and His Messenger and what they have brought. In this verse, a believer is commanded to protect himself and his family from the fire of Hell. Hell is part of the next dimension of life after life on earth. In Imam Al-Qurtubi's interpretation, he explains that education begins first at home. In his interpretation, it is the responsibility of parents to guide and train their children to do good things. In another interpretation, it is also a threat to hypocrites, namely those who believe only with their words but not with their hearts. In Imam Al-Qurtubi's interpretation, he explains that everyone should embrace each other to get closer to goodness.

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