

THE OBLIGATION OF PARENTS TO TEACH FARDHU 'AIN KNOWLEDGE TO CHILDREN IN ISLAMIC EDUCATION

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Abstrak

Pendidikan agama merupakan tanggung jawab utama orang tua dalam membentuk kepribadian dan keimanan anak. Salah satu bentuk tanggung jawab tersebut adalah mengajarkan ilmu *fardhu 'ain* sebagai ilmu yang wajib diketahui dan diamalkan oleh setiap Muslim. Artikel ini bertujuan untuk mengkaji dasar normatif kewajiban orang tua dalam mengajarkan ilmu *fardhu 'ain* kepada anak serta mengidentifikasi ruang lingkup ilmu *fardhu 'ain* yang wajib diajarkan berdasarkan Al-Qur'an, Hadis, dan pendapat para ulama. Penelitian ini menggunakan metode penelitian kepustakaan (*library research*) dengan pendekatan normatif, yaitu mengkaji sumber-sumber primer berupa Al-Qur'an dan Hadis serta sumber-sumber sekunder berupa kitab-kitab tafsir, syarah hadis, dan literatur para ulama tentang pendidikan Islam dan ilmu *fardhu 'ain*. Data dianalisis menggunakan metode analisis isi (*content analysis*) dan analisis deskriptif. Hasil kajian menunjukkan bahwa kewajiban orang tua dalam mengajarkan ilmu *fardhu 'ain* memiliki landasan normatif yang kuat dalam Al-Qur'an, Hadis, serta pendapat ulama. Kewajiban tersebut merupakan bagian dari amanah pendidikan yang bertujuan menjaga akidah, ibadah, dan akhlak anak sejak dini. Ruang lingkup ilmu *fardhu 'ain* yang wajib diajarkan meliputi akidah, ibadah (tata cara bersuci, shalat, puasa, zakat bagi yang telah memenuhi syarat, serta dasar-dasar halal dan haram), serta pembinaan akhlak dan adab Islami sesuai dengan tingkat perkembangan anak. Dengan demikian, pengajaran ilmu *fardhu 'ain* oleh orang tua menjadi fondasi utama dalam membentuk generasi muslim yang beriman, beribadah dengan benar, dan berakhlak mulia.

Kata kunci: orang tua, ilmu *fardhu 'ain*, anak.

Abstract

Religious education constitutes a primary parental responsibility in shaping children's personality and faith. One of the most important manifestations of this responsibility is teaching *fardhu 'ain* knowledge, which refers to the essential religious knowledge that every Muslim is individually obligated to learn and practice. This article aims to examine the normative foundations of parents' obligation to teach *fardhu 'ain* knowledge to their children and to identify the scope of *fardhu 'ain* knowledge that must be taught based on the Qur'an, Hadith, and the views of Muslim scholars. This study employs a library research method with a normative approach, examining primary sources such as the Qur'an and Hadith, as well as secondary sources including Qur'anic exegeses (*tafsīr*), Hadith commentaries (*sharḥ al-ḥadīth*), and scholarly literature on Islamic education and *fardhu 'ain* knowledge. The data were analyzed using content and descriptive analyses.

The findings indicate that the obligation of parents to teach *fardhu 'ain* knowledge is strongly grounded in the Qur'an, Hadith, and the opinions of Islamic scholars. This obligation forms part of the educational trust (*amānah*) entrusted to parents, aimed at safeguarding children's creed (*'aqidah*), worship (*'ibādah*), and moral character (*akhlāq*) from an early age. The scope of *fardhu 'ain* knowledge that must be taught includes Islamic creed, acts of worship (such as purification, prayer, fasting, zakat for those who meet its requirements, and fundamental rulings concerning lawful and unlawful matters), as well as the cultivation of Islamic morals and etiquette appropriate to the child's stage of development. Therefore, parental instruction in *fardhu 'ain* knowledge serves as the primary foundation for nurturing a generation of Muslims who possess sound faith, perform worship correctly, and exhibit noble character.

Keywords: Parents, Fardhu 'Ain Knowledge, Children.

A. INTRODUCTION

The family is the first and foremost educational institution in shaping a child's personality, character, and religious understanding. From an Islamic perspective, parents bear a significant responsibility in instilling religious values from an early age, as education provided within the family serves as the foundation for a child's intellectual, spiritual, and moral development in later stages of life. Among the most essential responsibilities of parents is teaching *fardhu 'ain* knowledge, namely the knowledge that every Muslim is individually obliged to learn and practice in accordance with Islamic teachings. This knowledge encompasses matters related to *aqidah* (creed), *ibadah* (acts of worship), and *akhlaq* (morality), which form the fundamental basis for fulfilling religious obligations in daily life.

The obligation of parents to educate and guide their children has been firmly established in both the Qur'an and the Hadith of Prophet Muhammad (peace be upon him). Within the family, fathers and mothers serve as the primary educators responsible for introducing and nurturing Islamic values in their children. Muslim scholars have likewise emphasized religious education as a central priority in child-rearing. Al-Ghazali, in *Ihya' Ulumuddin*, asserts that children's education should begin with the inculcation of sound faith and the habituation of religious practices from an early age so that these values become deeply embedded and remain throughout adulthood (Al-Ghazali, 2005). This perspective demonstrates that parental responsibility extends beyond fulfilling a child's physical needs to include spiritual and intellectual obligations that are religiously mandatory.

Nevertheless, contemporary social realities indicate that religious education within the family faces numerous challenges. Work-related commitments, changing family lifestyles, and rapid technological developments often reduce parents' attention to their children's religious upbringing. Research conducted by the Ministry of Religious Affairs, as cited by Munawiroh (2016), reveals that religious guidance within the family plays a crucial role in shaping children's religious understanding. However, the quality of such guidance is influenced by various factors, including parents' age, educational background, family economic conditions,

and other social factors. Consequently, children's levels of religious understanding vary considerably and, in certain cases, have become a source of concern.

These findings are reinforced by the 2024 Indonesian Religiosity Index published by the Ministry of Religious Affairs of the Republic of Indonesia. The study reported that religiosity in Indonesian society is high, with a national score of 70.91. However, it also revealed that religiosity among younger generations, particularly Generation Z, tends to be lower than that of older age groups (Ministry of Religious Affairs of the Republic of Indonesia, 2025). This finding suggests the need to strengthen religious education among young people through various educational channels, particularly within the family as the educational environment closest to the child.

Furthermore, a religiosity survey conducted by the Ministry of Religious Affairs of the Republic of Indonesia (2025) found that although individual piety among Indonesians remains relatively high, the primary challenge lies in ensuring that religious values are genuinely internalized in daily behavior and continuously transmitted to younger generations through family education. This condition indicates a gap between the generally high level of religiosity in society and the quality of religious understanding and practice among some members of the younger generation.

In this context, the family occupies a highly strategic position. However, in many modern families, especially in urban areas, religious education is often entrusted entirely to formal educational institutions. In reality, effective religious education requires not only the transmission of knowledge but also role modeling, habituation, supervision, and continuous guidance within the home environment. Therefore, active parental involvement in children's religious education remains indispensable and cannot be fully replaced by educational institutions.

The challenges associated with religious education in the family have become increasingly complex due to rapid advancements in digital technology. A UNICEF report (2021) on digital learning in Indonesia explains that children and adolescents spend a growing amount of time interacting with digital devices and the internet. This situation creates new challenges for families in monitoring, guiding, and ensuring that the information children consume remains aligned with religious values and national cultural norms.

The growing influence of digital media and social environments has significantly shaped children's mindsets, making family and school no longer their sole sources of information. Broad access to social media and various digital platforms enables children to obtain information instantly, often without adequate filtering. If not balanced with strong religious education, this condition may weaken children's understanding of fundamental Islamic obligations, such as performing prayer (*Shalat*), reading the Qur'an, practicing proper social etiquette, and fulfilling their responsibilities as Muslims (UNICEF, 2021).

These phenomena demonstrate that religious education within Muslim families continues to face serious challenges. Parents' busy schedules, insufficient supervision of digital technology use, and increasingly complex social influences may result in inadequate attention to religious education. Consequently, some children grow up without sufficient understanding of their basic religious obligations and may even lack motivation to pursue religious learning more deeply. Therefore, reaffirming and strengthening parents' responsibilities in teaching

fardhu 'ain knowledge has become an urgent necessity for nurturing a generation that is faithful, knowledgeable, and morally upright amidst the challenges of contemporary society.

Numerous studies have examined the role and responsibilities of parents in children's religious education. Jufri Hasani Z. (2023) explained that Qur'an Surah At-Tahrim verse 6 contains a command for parents to protect themselves and their families from Hellfire through religious education. Similarly, Aisyah et al. (2024) emphasized that the family serves as the primary educational institution responsible for shaping children's faith. Comparable findings were reported by Sofia Rahmasari et al. (2025), Herman Somantri Hidayat et al. (2024), and Fakhriyah Annisa Afroo et al. (2024), who highlighted the family's strategic role in instilling Islamic values through parental example, habituation to worship, supervision, and religious guidance. Meanwhile, Tarissa Eka Callysta Ramadhani (2024) and M. Fadli Tanjung et al. (2025) discussed children's religious education from the perspective of Islamic law, emphasizing children's right to religious education and parents' corresponding obligation to provide it.

However, these studies generally focus on religious education in a broad sense, faith formation, the implementation of Islamic education within the family, or parental rights and obligations from an Islamic law perspective. Research specifically addressing parents' obligation to teach *fardhu 'ain* knowledge remains relatively limited. Moreover, only a few studies have comprehensively examined the normative foundations of this obligation based on the Qur'an, Hadith, and scholarly opinions while simultaneously identifying the scope of *fardhu 'ain* knowledge that must be taught to children. Consequently, this study seeks to address this gap by analyzing the legal and normative foundations of parents' obligation to teach *fardhu 'ain* knowledge and by identifying its classifications and scope based on Islamic sources.

Accordingly, this study aims to examine the normative foundations of parents' obligation to teach *fardhu 'ain* knowledge to their children and to identify the scope of *fardhu 'ain* knowledge that must be taught based on the Qur'an, Hadith, and the opinions of Islamic scholars. The novelty of this study lies in its comprehensive analysis of the legal basis of parental obligations regarding *fardhu 'ain* education, as well as its systematic mapping of the categories and scope of *fardhu 'ain* knowledge that parents are required to teach according to the primary normative sources of Islam, namely the Qur'an, Hadith, and scholarly perspectives.

B. RESEARCH METHODS

This study employed a library research design using a descriptive qualitative approach. Library research was chosen because the study focuses on examining and analyzing various literature sources relevant to the obligation of parents to teach *fardhu 'ain* knowledge to their children from the perspective of Islamic education. The qualitative approach was adopted to understand, interpret, and describe, in depth, the concepts, values, and ideas contained in scholarly and religious sources, rather than relying on statistical measurement (Creswell, 2018). The data sources consisted of both primary and secondary sources. Primary data were obtained from the Qur'an, Hadith, classical Islamic texts (*turāth*) discussing child education and parental responsibilities, as well as scholarly works specifically addressing the concept of *fardhu 'ain* knowledge in Islamic education. Secondary data were obtained from academic books, journal

articles, conference proceedings, research reports, and other scientific documents relevant to the study's focus.

Data were collected through document analysis conducted in several stages. First, the research topic and keywords related to parental obligations, child education, *fardhu 'ain* knowledge, and Islamic education were identified. Second, relevant sources were searched and selected based on their relevance, the credibility of the authors, and their suitability to the research objectives. Third, data containing concepts, theories, scriptural evidence, scholars' opinions, and previous research findings related to the topic were collected and documented. Fourth, the selected sources were verified and categorized to facilitate data analysis.

The collected data were analyzed using content analysis, which involved systematically and objectively identifying, organizing, interpreting, and deriving meaning from documentary sources. The analysis was carried out through several stages: (1) data collection, involving the compilation of literature related to parents' obligations in teaching *fardhu 'ain* knowledge to children; (2) data reduction, which involved selecting and focusing on information relevant to the research objectives while eliminating data unrelated to the study focus (Miles, Huberman, & Saldaña, 2014); (3) data organization, by categorizing the data into major themes, such as the concept of *fardhu 'ain* knowledge, parental educational responsibilities, the normative foundations of religious education, and methods of instruction; (4) data interpretation, involving the examination of meanings, relationships, and relevance among the findings from the perspective of Islamic education; and (5) conclusion drawing, which consisted of formulating the research findings systematically based on the synthesis of the analyzed sources.

To ensure data trustworthiness, the study employed source triangulation by comparing information from various primary and secondary sources and cross-checking the consistency of concepts, arguments, and findings across the reviewed literature (Moleong, 2017). Through these procedures, the study is expected to provide a comprehensive, systematic, and in-depth understanding of parents' obligations in teaching *fardhu 'ain* knowledge to their children as a fundamental basis for the development of a Muslim personality.

C. RESULTS AND DISCUSSION

1. The Concept of *Fardhu 'Ain*

Fardhu 'ain refers to an obligation that must be fulfilled by every individual Muslim and cannot be performed on behalf of another person. Failure to carry out such an obligation without a valid Sharī'ah-based excuse results in sin. Meanwhile, in Islam, knowledge (*'ilm*) signifies light, clarity, and a profound understanding of truth derived from the Qur'an and Hadith, with the ultimate purpose of bringing individuals closer to Allah SWT (Devi Syukri Azhari & Mustapa, 2021; Rahardja et al., 2024). Therefore, *fardhu 'ain* knowledge refers to the knowledge that is obligatory for every Muslim individual to learn without exception.

This concept is grounded in the hadith that affirms that Islam is built upon five pillars: the declaration of faith (*shahādah*), prayer (*ṣalāh*), almsgiving (*zakāh*), fasting during Ramadan (*ṣawm*), and pilgrimage (*ḥajj*) for those who are able to undertake it.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بِنِي الْإِسْلَامَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ.

The hadith concerning the Pillars of Islam is one of the most fundamental traditions in Islam, as it explains the essential framework of Islamic teachings. Muslim scholars refer to it as the *Hadith of Arkān al-Islām* because Islam is likened to a building supported by five pillars: the declaration of faith (*shahādah*), prayer (*ṣalāh*), almsgiving (*zakāh*), fasting (*ṣawm*), and pilgrimage (*hajj*). The proper observance of these pillars requires adequate understanding; thus, the obligation to perform acts of worship implicitly entails seeking knowledge as a prerequisite for their validity and perfection. This knowledge, which is directly related to the fulfillment of religious obligations, is known as *fardhu 'ain* knowledge.

Al-Ghazali defines *Fardhu 'ain* knowledge as religious knowledge related to the obligations of every Muslim (Ibnu Ibrahim Ba'adillah, 2011). Imam al-Nawawi, in *Al-Majmū'* as cited by Anita (2025), explains that *fardhu 'ain* knowledge is the knowledge necessary for a legally accountable Muslim (*mukallaf*) to properly fulfill religious obligations, such as ablution (*wuḍū'*), prayer, and fasting. Consequently, every religious obligation requires sufficient knowledge of its conditions, pillars, and invalidating factors. *Fardhu 'ain* knowledge has also been described as knowledge that protects individuals from reprehensible actions and elevates them toward moral excellence (Abdul Rosyad Shiddiq, 2008; Mukhtasyar, 2008). However, its meaning extends beyond moral guidance to encompass all knowledge that every Muslim is required to know and practice in accordance with their religious needs.

According to al-Zarnuji (1981) in *Ta'līm al-Muta'allim*, based on the hadith stating that “seeking knowledge is an obligation upon every Muslim man and woman,” the primary knowledge intended is that which is necessary for fulfilling religious duties. Therefore, individuals are obligated to acquire knowledge relevant to their circumstances, such as commercial jurisprudence for merchants or zakat regulations for those who possess wealth. Similarly, Wahbah al-Zuhaili (2001) asserts that *fardhu 'ain* knowledge encompasses creed (*'aqīdah*), worship, morality (*akhlāq*), and social transactions (*mu'āmalāt*). Dianita and Basuki (2024) further argue that it includes theology (*tawhīd*), jurisprudence (*fiqh*), hadith, Qur'anic exegesis (*tafsīr*), and Sufism (*taṣawwuf*) as essential foundations before pursuing other branches of knowledge.

These scholarly perspectives are highly relevant to contemporary Muslim family education. Amid the rapid advancement of digital technology and easy access to information, many parents tend to prioritize academic achievement over religious education. In reality, mastery of *fardhu 'ain* knowledge constitutes a primary necessity whose responsibility cannot be entirely delegated to schools or Islamic educational institutions. Parents remain chiefly responsible for ensuring that their children acquire a sound understanding of faith, worship, and morality as the foundation of their personal development.

Accordingly, family education should not focus solely on academic success but should position religious education as its primary foundation. In the contemporary context, *fardhu 'ain*

knowledge serves not only as a means of performing religious rituals but also as an instrument for character formation and moral resilience. Challenges faced by younger generations—including identity crises, moral decline, social media addiction, and weakened spiritual awareness—highlight the importance of strengthening *Fardhu 'ain* knowledge from an early age within the family environment.

In general, Muslim scholars agree that *fardhu 'ain* knowledge constitutes religious knowledge that every Muslim must possess in order to live according to Islamic law (*Shari'ah*). In modern life, its scope extends beyond ritual worship to include family law, child education, financial management, and the ethics of digital technology use. Therefore, religious education within the family must be contextual and responsive to contemporary challenges.

Al-Ghazali places *fardhu 'ain* knowledge at the highest rank because it is directly related to religious salvation and the observance of the Pillars of Islam (Husni & Hasib, 2025). The obligation to acquire this knowledge includes matters of belief, the performance of religious commands, and awareness of prohibited actions. From the various scholarly perspectives discussed above, three main characteristics of *fardhu 'ain* knowledge can be identified: (1) knowledge whose neglect prevents a person from fulfilling religious obligations or leads to sinful behavior; (2) knowledge that is prioritized because of its direct relation to faith and worship; and (3) knowledge whose acquisition is individually obligatory for every Muslim.

Al-Ghazali further categorizes *fardhu 'ain* knowledge into three components. First, knowledge of faith, namely understanding the testimony of faith and the prophethood of Muhammad (peace be upon him). Second, knowledge of religious commands, namely practical knowledge concerning the performance of acts of worship according to one's circumstances. Third, knowledge of Allah's prohibitions, namely knowledge that enables individuals to avoid unlawful actions. These three components reflect the cognitive, affective, and psychomotor dimensions of Islamic education.

This framework also provides a comprehensive model for family education. Education in faith establishes the foundation of a child's belief system; education in worship develops religious practices through habituation and exemplary conduct; and education concerning prohibitions cultivates moral awareness and the ability to navigate various forms of social deviation. These three dimensions are inseparable and mutually reinforcing.

Al-Ghazali also emphasizes the importance of learning the Qur'an and the principal acts of Islamic worship as the core of compulsory education. Consequently, the curriculum of *fardhu 'ain* knowledge includes the teaching of the Qur'an, creed, worship, morality, and the distinction between lawful (*halal*) and unlawful (*haram*) matters. Mastery of this knowledge forms the foundation for character development, moral formation, and the pursuit of *fard kifayah* knowledge. Therefore, teaching *fardhu 'ain* knowledge within the family is not merely a religious obligation but also a strategic necessity for nurturing a generation of Muslims who are faithful, morally upright, and capable of responding responsibly to the challenges of globalization and digital technological advancement.

2. The Obligation of Parents to Teach *Fardhu 'Ain* Knowledge

In Islam, parents have a great and full responsibility for their children's education, both in physical and spiritual aspects. This responsibility is not only limited to meeting physical

needs, but also includes fostering faith and morals. This is as affirmed in the hadith of the Prophet Muhammad PBUH:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى
الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشْرِكَانِهِ

"From Abi Hurairah, the Prophet PBUH said that every child is born in a state of fitrah, and it is his parents who shape his beliefs and personality." (HR. Bukhari and Muslim).

The hadith concerning the *fitrah* (innate nature) of children contains two principal themes: the concept of *fitrah* as the fundamental disposition of human beings and the role of parents in children's education.

a. Fitrah as the Fundamental Human Disposition

Muslim scholars have differed in their definitions of *fitrah*, although the majority interpret it as the innate readiness to accept *tawhīd* (Islamic monotheism) and the truth of Islam. Ibn Hajar al-‘Asqalani (1379) defines *fitrah* as the original state in which Allah created human beings, characterized by a natural disposition to accept the true religion. Likewise, Imam al-Nawawi (1392) interprets *fitrah* as the readiness to embrace Islam, while Ibn Taymiyyah (1996) describes it as the natural inclination of human beings to know and worship Allah. Thus, *fitrah* may be understood as an inherent potential embedded within every person from birth, inclining them toward recognizing Allah, accepting monotheism, and embracing the truth of Islam. However, the development of this innate disposition is profoundly influenced by education, environment, and life experiences.

b. The Role of Parents in Children's Education

The hadith stating, *"It is his parents who make him a Jew, a Christian, or a Magian,"* emphasizes that the family is the first and most influential educational institution in shaping a child's religious identity. Ibn al-Qayyim (2004) argues that children essentially absorb what is instilled in them by their parents. As an innate potential, *fitrah* requires Islamic guidance in order to develop optimally (Fatimah et al., 2022; Gholib, 2022). Consequently, family education should be directed toward nurturing all dimensions of *fitrah* while forming a personality grounded in the teachings of the Qur'an and Sunnah.

Al-Ghazali (2005) compares a child's heart to a precious gem, pure and ready to receive any educational imprint. If accustomed to goodness, the child will develop into a righteous person; conversely, habituation to harmful influences may lead to moral corruption. Therefore, parents are the primary factor in determining whether a child's *fitrah* develops properly or deviates from its natural course (Safitri et al., 2025). In the digital age, this responsibility has become even more crucial, as technology and social media exert significant influence on children's beliefs and behavior. Consequently, *fitrah*-based education should focus on strengthening faith, morality, and spiritual awareness so that children can confront the challenges of globalization without compromising their Islamic identity (Amir et al., 2024).

This hadith demonstrates that the family is the primary educational institution responsible for shaping a child's personality and religious identity. Parents are entrusted with instilling the values of *tawhīd*, worship, and moral conduct through exemplary behavior (*uswah ḥasanah*) and habituation (*ta'dīb*), which are among the most effective methods of Islamic education. In contemporary society, parents function not only as educators but also as guides, role models, supervisors, and protectors, ensuring that their children's *fitrah* develops in accordance with the Qur'an and Sunnah.

This responsibility is reinforced by the Prophet's hadith:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd, and each of you will be held accountable for those under your care." (Sahih al-Bukhari)

This hadith serves as a foundational text regarding leadership (*al-qiyādah*), trust (*amānah*), and accountability (*mas'ūliyyah*). The Prophet Muhammad (peace be upon him) did not restrict leadership to political authority; rather, he extended it to every individual according to the sphere of responsibility entrusted to them, including parents toward their children and families. Ibn Hajar al-'Asqalani (1973) states that a leader is obligated to safeguard the welfare of those under his care just as a shepherd protects his flock. Similarly, al-Nawawi (1392) explains that every individual entrusted with authority will be held accountable before Allah according to the responsibilities assigned to them.

Within the family context, parental responsibility extends beyond fulfilling children's physical needs. Parents are also responsible for ensuring their children's religious education, particularly the acquisition of *fardhu 'ain* knowledge, and for protecting them from influences that may corrupt their faith and morality. Failure to provide adequate religious guidance constitutes part of the accountability that parents will face before Allah. One essential aspect of this responsibility is teaching *tawhīd*, acts of worship, and moral values from an early age so that children grow into righteous individuals (Ulwan, 2021).

In addition to the above hadith, parental responsibility in educating children is explicitly emphasized in the Qur'an:

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

"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded." (Q.S. At-Tahrim 66:6)

This verse conveys three major educational themes: responsibility for family education and protection, religious education as an instrument of protection, and parental responsibility as family leaders.

First, the verse commands believers to protect themselves and their families from Hellfire. The word *فُوا* (protect) signifies guarding, preserving, and safeguarding. Therefore, family well-being encompasses not only physical and economic security but also the preservation of faith, worship, morality, and ethical conduct. Ibn Abbas (1999) and al-Qurtubi (1964) interpret this verse as an instruction to teach one's family to obey Allah and to cultivate proper manners, thereby protecting them from the Fire. Religious education thus becomes the primary means of fulfilling this divine command.

Second, from an educational perspective, At-Tahrim 66:6 affirms that the family is the first and foremost institution of learning. Parents are responsible for nurturing faith, teaching religious practices, cultivating moral character, and guiding children's behavior in accordance with Islamic principles. Religious education functions as a protective mechanism that aims not only at worldly success but also at salvation in the Hereafter.

Third, the verse highlights parental responsibility as leaders within the family. The Ministry of Religious Affairs of the Republic of Indonesia (2021) emphasizes that parents are responsible for guiding children in understanding and practicing Islamic teachings. Al-Qurtubi (1964) further considers this verse as evidence that teaching religious knowledge—including creed, worship, lawful and unlawful matters, and morality—is a parental obligation. Accordingly, religious education within the family is not merely recommended but constitutes a religious duty.

Abdullah Nashih Ulwan (2021) argues that Islamic child education must begin with the cultivation of faith, moral formation, and habituation to worship so that children may grow into obedient servants of Allah. Parents should therefore establish a comprehensive religious educational system within the family through teaching, moral cultivation, exemplary conduct, supervision, and the creation of a supportive religious environment.

Likewise, al-Tabari (2001) stresses that parents must guide their families toward obedience to Allah and away from sinful behavior. Religious education should consequently be a continuous process conducted through formal, informal, and non-formal means. Strengthening *fardhu 'ain* knowledge serves as a primary safeguard for preserving Muslim identity and nurturing the ideal Islamic personality (*insān kāmil*) amid the challenges posed by technological advancement and globalization (Siregar, 2022).

In conclusion, the central message of the hadith on *fitrah*, the hadith on leadership, and Qur'an 66:6 is that parents bear a profound responsibility to protect and develop their children's innate disposition through continuous religious education. This responsibility includes teaching creed, worship, morality, and the distinction between lawful and unlawful matters through approaches characterized by compassion, dialogue, and age-appropriate guidance (Hasan, 2023). Such an educational approach enables children not only to understand Islam theoretically but also to internalize its teachings in daily life, thereby helping them become faithful, morally upright individuals with strong religious awareness and the ability to navigate contemporary challenges wisely.

3. The Scope of Fardhu 'Ain Knowledge that Must Be Taught to Children

The obligation of parents to teach *fardhu 'ain* knowledge to their children can be classified into three main areas: education in *tawhīd* (creed), worship, and morality.

a. Education in Tawhīd ('Aqīdah)

Parents are obligated to instill faith (*īmān*) and God-consciousness (*taqwā*) in their children from an early age. This responsibility extends beyond fulfilling children's physical and worldly needs to encompass their spiritual well-being and ultimate salvation. The obligation of providing 'aqīdah education is based on the Qur'anic injunction found in Surah Luqmān, verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And remember when Luqmān said to his son, while advising him, "O my dear son! Never associate anything with Allah in worship, for associating others with Him is truly the worst of all wrongs." (Q.S. Luqman 31:13)

This verse contains three major educational themes: creed education, pedagogical method, and parental responsibility in nurturing faith. Luqman's advice demonstrates that *tawhīd* education is the foremost foundation of child upbringing. Rather than beginning with worldly knowledge or practical skills, Luqman first emphasized the prohibition of *shirk* (associating partners with Allah). This indicates that, in Islam, 'aqīdah education is the primary component of a child's upbringing, shaping his or her worldview, attitudes, and behavior.

The verse also serves as evidence that parents are personally responsible for teaching their children religious beliefs from an early age. Luqman did not delegate this responsibility to others; instead, he advised and guided his son directly. Only after establishing *tawhīd* did he proceed to teach filial piety, prayer, enjoining good and forbidding evil, and the cultivation of good character. This sequence illustrates that sound belief forms the basis of all subsequent aspects of personal development. Maulida et al. (2023) and Adilla (2020) similarly conclude that parents bear the primary responsibility for introducing children to the oneness of Allah through exemplary conduct and sincere advice.

Ibn Kathir (1999) explains that Luqman began his son's education by teaching Allah's exclusive right to be worshipped and by warning against polytheism. Likewise, M. Quraish Shihab (2002) argues that placing the prohibition of *shirk* at the beginning of Luqman's advice signifies that faith formation must be prioritized, as all moral values and acts of worship are founded on correct belief.

These interpretations indicate that 'aqīdah education is not limited to verbal instruction but must also be reinforced through parental example. In modern society, where children are exposed to numerous alternative role models through social media, parental modeling becomes increasingly important. Children learn the meaning of *tawhīd* through observing their parents' prayers, honesty, integrity, and Islamic conduct. Consequently, parents must consistently practice the teachings they seek to instill in their children.

Luqman's educational approach is especially relevant in the digital age. With children continuously exposed to information through social media, the internet, and virtual environments, parents are responsible not only for teaching the Articles of Faith in theory but also for helping children evaluate information in accordance with Islamic principles. This requires developing digital literacy grounded in Islamic values. Syifaurrehman et al. (2024)

affirm that *tawhīd*-based family education remains the primary defense against the challenges of the digital era.

Therefore, *'aqīdah* education aims to establish a strong foundation of faith, guide behavior according to Islamic teachings, and protect individuals from *shirk*. Such education seeks to nurture children who are intellectually capable, firmly grounded in faith, and morally upright (Nasution, 2020).

b. Education in Worship (Ibadah)

Parental responsibility for religious practice is clearly emphasized in Qur'an, Surah Ṭāhā, verse 132:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

"Bid your people to pray, and be diligent in [observing] it. We do not ask you to provide. It is We who provide for you. And the ultimate outcome is [only] for [the people of] righteousness." (QS. Thaha 20:132)

This verse highlights four important principles of family education: the parental obligation to cultivate worship within the family, the importance of patience and exemplary conduct in education, trust in Allah as the Provider, and the orientation of education toward *taqwā*.

The phrase "*wa'mur ahlaka biṣ-ṣalāh*" ("command your family to pray") indicates that parents are obligated to guide family members in establishing prayer. According to Quraish Shihab (2005), family development must begin with spiritual development. Similarly, Al-Qurṭubi (1964) regards this verse as evidence that religious education within the family is a parental obligation. Consequently, worship education involves not only teaching ritual procedures but also strengthening children's relationship with Allah.

The cultivation of worship should be implemented through habituation, supervision, and exemplary conduct from an early age so that prayer becomes an integral part of a child's character. This principle is reinforced by the Prophet's hadith:

مروا اولادكم بالصلاة بسبع سنين واضربوا هم بعشر سنين وفرقوا بينهم في
النضاج. (رواه ابوداود والترمذی).

"Command your children to perform prayer when they are seven years old, and beat them (if they leave prayer) when they are ten years old, and separate their beds." (Narrated by Abu Dawud and Turmizi).

This hadith outlines three stages of worship education. First, prayer should be introduced and practiced beginning at age 7 to foster familiarity and attachment. Second, more severe disciplinary measures may be implemented at age 10 if a child persistently neglects prayer.

Third, boys and girls should be separated in their sleeping arrangements as part of moral and behavioral training.

The implementation of this educational process requires patience and perseverance, as reflected in the phrase “*waṣṭabir ‘alayhā*” (be steadfast therein). Quraish Shihab (2005) interprets this expression as denoting continuous and sincere patience. Likewise, Ibn Kathir emphasizes that nurturing religious observance requires persistence and consistency. Putri, Razzaq, and Imron (2024) similarly highlight patience as a crucial element in developing children’s faith, character, and obedience.

The same educational principles apply to fasting. Parents are responsible for gradually training children to observe fasting from a young age. This duty is supported by the following narration:

حَقُّ عَلَى الْمُسْلِمِ أَنْ يُعَلِّمَ أَهْلَهُ، مِنْ قُرَابَتِهِ وَإِمَائِهِ وَعَبِيدِهِ، مَا فَرَضَ اللَّهُ عَلَيْهِمْ، وَمَا نَهَاهُمْ اللَّهُ عَنْهُ

"It is the duty of a Muslim to teach his family, including relatives, up to his male or female servants. Teach them the obligatory things that Allah commands and the prohibitions that Allah forbids." (Narrated by Ath-Thabari).

This hadith affirms the parental obligation to teach all religious duties, including creed, prayer, fasting, and moral conduct. Early habituation helps children perform these acts of worship more easily as they reach religious maturity.

In the context of contemporary family life, parents must not merely provide material support but should actively cultivate a religious atmosphere at home, model worship practices, accompany children in their worship, and nurture an awareness that worship is a fundamental spiritual need. As emphasized by Quraish Shihab (2005) and Ibn Kathir, the ultimate objective of Islamic education is to produce individuals characterized by *taqwā*, who attain success and happiness in both this life and the Hereafter.

c. Moral Education (Akhlaq)

In addition to creed and worship, parents are obligated to provide their children moral with their education. This responsibility is reflected in the following prophetic traditions:

أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَابَهُمْ

"Honor your children, and improve their morals."

In addition, the following hadith underlines the importance of moral education:

عَلِّمُوا أَوْلَادَكُمْ وَأَهْلِيكُمْ الْخَيْرَ وَادَّبُوهُمْ

"Teach kindness to your children and families, and educate them in good manners."

These narrations constitute important foundations for moral education within the family. The first hadith contains two principal concepts: honoring children (*ikrām*) and cultivating proper manners (*ta'dīb*). Islam instructs parents to treat children with respect, affection, and dignity while simultaneously providing sound moral guidance.

Al-Munawi (1994) explains that honoring children entails loving them, caring for their needs, and educating them so that they grow into righteous individuals. Abdullah Nashih Ulwan (1992) similarly argues that respect for children should be manifested through affection, constructive dialogue, and moral guidance. Research by Hasanah et al. (2022) and Arief and Afnanda (2021) further confirms that affectionate parenting and parental role-modeling are highly effective in shaping children's character and instilling religious values.

The second hadith emphasizes that parents bear comprehensive educational responsibility toward their families. The term "*allimū*" denotes the obligation to impart knowledge and religious values, while "*addibūhum*" indicates that the ultimate purpose of Islamic education is the formation of virtuous character. Thus, the hadith reflects an integrated educational philosophy combining cognitive, affective, and moral dimensions.

Ibn al-Qayyim (2004) argues that child education should begin with creed formation, habituation to worship, and moral development because character is shaped through continuous practice from an early age. Al-Ghazali likewise maintains that children are a trust (*amānah*) from Allah and that parents are obligated to guide them toward goodness while protecting them from harmful habits. Effective education is therefore education that harmoniously combines knowledge and character.

These scholarly perspectives demonstrate that Islamic education for children must be holistic, integrating creed, worship, knowledge, and morality. It is built upon three core pillars:

- 1) *Ta'lim* (instruction): teaching knowledge, religion, and virtuous values.
- 2) *Ta'dīb* (moral cultivation): developing character and proper conduct.
- 3) *Ikrām* (honoring the child): treating children with love, respect, and dignity.

Accordingly, family education in Islam aims not only at intellectual excellence but also at moral development and healthy emotional relationships.

Abdullah Nashih Ulwan (2012), in *Tarbiyat al-Awālād fī al-Islām*, emphasizes that primary responsibility for children's moral development rests with both parents, particularly the father. Moral education begins through early habituation within the family, including truthfulness, trustworthiness, respect for others, hospitality, and kindness toward neighbors, while discouraging negative behaviors such as lying, insulting others, and using abusive language.

A religiously grounded personality provides children with a strong moral defense against harmful habits and negative influences. Noble values and virtuous conduct become defining characteristics of their character. In this regard, parents function as the primary role models for their children. Through religious upbringing, positive example, and moral instruction, parents prepare their children to become individuals who contribute positively to their families, communities, and religion. Noble character is therefore the greatest legacy parents can leave to their children for success in both this world and the Hereafter.

In conclusion, children are a trust from Allah that must be nurtured diligently from an early age through education in creed, worship, and morality. Parents are responsible for protecting their children's *fitrah* by directing it toward goodness in accordance with Islamic teachings. Therefore, teaching *fardhu 'ain* knowledge to children constitutes one of the most fundamental parental obligations in Islam.

4. Methods for Teaching *Fardhu 'Ain* Knowledge to Children in Family Education

Teaching *fardhu 'ain* knowledge to children constitutes one of the primary responsibilities of parents in Islamic education. To achieve educational objectives effectively, appropriate, systematic, and developmentally suitable teaching methods are required. No single method guarantees educational success; therefore, Islamic family education employs a variety of complementary approaches, including *talqīn* (oral instruction), dialogue, contemplation of Allah's signs in creation, role modeling, demonstration, habituation, evaluation, and *targhīb wa tarhīb* (motivation and warning).

a. *Talqīn* and Reinforcement

Talqīn is a teaching method in which learning is delivered orally, followed by imitation, memorization, comprehension, and internalization through repetition and direct guidance (Fadhilah & Basuki, 2024; Putri & Romadlon, 2022). This method reflects the model employed by the Angel Jibril (Gabriel) when conveying divine revelation to Prophet Muhammad (peace be upon him).

In family education, *talqīn* involves parents reciting, dictating, or demonstrating religious material to children, who then repeat and memorize it until they understand its meaning. The materials include the declaration of faith, the Articles of Faith, the Beautiful Names of Allah (*Asmā' al-Ḥusnā*), daily supplications, and other fundamental principles of Islamic belief. For example, parents may teach the phrase "*Lā ilāha illallāh*" ("There is no deity worthy of worship except Allah"), explain its meaning, and illustrate its practical implications in daily life. The foundations of this method can be found in Qur'an 21:25 and Qur'an 47:19, which emphasize the direct, repeated, and systematic transmission of monotheistic teachings. Consequently, *talqīn* serves to instill the foundations of faith, strengthen memorization, prevent misunderstandings, and cultivate religious habits from an early age.

b. Dialogue and Question-and-Answer (*Ḥiwār*)

The dialogue method, or *ḥiwār*, is a pedagogical approach based on conversation, questioning, and discussion between educator and learner to achieve deeper understanding (Nasution & Roeslaini, 2021). Rather than passively receiving information, children are encouraged to think critically, ask questions, and discover truth through sound reasoning.

The normative basis for this method is found in Qur'an 16:125, Qur'an 2:260, and Qur'an 7:172, which highlight the importance of dialogue in strengthening faith. Within the family, parents should provide opportunities for children to ask religious questions, such as why prayer is obligatory or why belief in Allah is necessary. Likewise, parents may stimulate reflection by asking questions such as, "Who created the heavens and the earth?" or "Who

provides us with sustenance?” Through such interactions, children's beliefs become not merely inherited convictions but personally understood and consciously embraced principles.

c. Contemplation of the Cosmic Signs (*Tadabbur al-Āyāt al-Kawniyyah*)

Tadabbur refers to deep reflection and contemplation, while *āyāt kawniyyah* are the signs of Allah manifested throughout the universe. Accordingly, this method involves encouraging children to observe, reflect upon, and learn from Allah's creations so that awareness of His greatness, power, and oneness is strengthened.

This approach is grounded in Qur'an 3:190–191, Qur'an 10:101, and various Prophetic traditions that encourage reflection upon natural phenomena as a means of recognizing Allah. In practice, parents may invite children to observe the sky, stars, plants, animals, or the human body and then relate these observations to Allah's creative power through reflective questions. Such experiences strengthen children's faith while simultaneously developing their intellectual and analytical abilities.

d. Role Modeling (*Uswah Ḥasanah*)

Role modeling is among the most effective methods in Islamic education because children naturally imitate the behavior of their parents, who serve as their primary role models. The foundation of this method is found in Qur'an 33:21, the Prophet's statement, “*Pray as you have seen me pray,*” and the narration describing the Prophet's character as the embodiment of the Qur'an (Ulwan, 2021).

This method is implemented through parents' consistent demonstration of Islamic values in daily life, including performing prayers punctually, reciting the Qur'an, making supplications, fasting, giving charity, and displaying honesty, trustworthiness, kindness, and responsibility. Consistent parental role modeling helps cultivate children's religious character and transforms the family into an effective environment for transmitting Islamic values.

e. Demonstration

The demonstration method involves directly showing how a particular act or procedure is performed so that children can observe and practice it correctly. This method is particularly relevant for teaching practical acts of worship such as ablution (*wuḍū'*), prayer, *tayammum*, the call to prayer (*adhān*), and pilgrimage rites.

Its normative basis is found in the Prophetic traditions: “*Pray as you have seen me pray*” and “*Learn your rites of pilgrimage from me.*” These narrations demonstrate that the Prophet taught religious practices through direct demonstration so that his companions could observe and imitate them. Within the family, parents serve as the primary models by demonstrating acts of worship before asking children to practice them independently.

f. Habituation

Habituation is a method of education based on continuous practice and repetition until a behavior becomes an established habit (Hidayat & Ananda, 2022). In Islamic education, habituation is used to develop character, morality, and consistent worship practices.

This method is supported by Qur'an 20:132, Qur'an 19:55, and the hadith commanding parents to instruct children to pray at the age of seven. Quraish Shihab (2021) argues that faith and worship cannot be taught merely through theoretical instruction; they must be practiced repeatedly until they become part of daily life. Within the family, habituation may include regular prayer, Qur'anic recitation, supplication, fasting, and other devotional practices. The success of religious education is measured not only by knowledge but also by consistency in practice.

g. Evaluation and Correction

Evaluation and correction involve observation, assessment, feedback, and guidance to ensure that children's worship practices conform to Islamic teachings (Mulyani & Hidayat, 2022).

This method is based on Qur'an 66:6 and Qur'an 31:17, both of which emphasize parental supervision and guidance in religious education. Al-Ghazali (2022) explains that educators should continuously monitor children's development and provide guidance when mistakes occur. Likewise, Quraish Shihab (2021) stresses the importance of *muḥāsabah* (self-evaluation) and ongoing improvement. In practice, parents should observe children's prayer performance, ablution, Qur'anic recitation, and other acts of worship, then provide constructive corrections with wisdom and compassion.

h. Targhīb wa Tarhīb (Encouragement and Warning)

The method of *targhīb wa tarhīb* combines positive motivation, encouragement, and reward (*targhīb*) with warnings concerning the consequences of sinful behavior (*tarhīb*) (Nasution, 2020).

Its normative basis is found in Qur'an 99:7–8, which teaches that every good and bad deed, no matter how small, will receive an appropriate recompense. In family education, parents may praise or reward children for properly performing acts of worship while offering constructive warnings when they neglect religious obligations. When applied in a balanced manner, this method helps develop spiritual awareness, moral responsibility, and commitment to practicing Islamic teachings in daily life.

5. Implications for Contemporary Family Education

The application of these methods should be adjusted to children's developmental stages. Younger children learn more effectively through role modeling, demonstration, and habituation, whereas older children benefit from rational explanations through dialogue and discussion. Therefore, parents must understand their children's developmental characteristics to ensure educational effectiveness.

In contemporary society, teaching *fardhu 'ain* knowledge presents numerous challenges. Parents often face time constraints due to work commitments, while digital technology and social media may distract children from religious learning. In addition, some parents lack sufficient religious knowledge, leading them to delegate religious education entirely to schools or Islamic institutions. However, the family remains the most influential

educational environment because of its greater intensity of interaction and emotional connection with children (Ulwan, 2012).

In conclusion, the teaching of *fardhu 'ain* knowledge should be implemented through an integrated combination of *talqīn*, dialogue, contemplation, role modeling, demonstration, habituation, evaluation, and *targhīb wa tarhīb*. Such an approach enables children not only to understand Islamic teachings theoretically but also to internalize and practice them in their daily lives. Ultimately, the success of this educational process depends largely upon the active involvement, consistency, and exemplary conduct of parents within the family.

Early mastery of *fardhu 'ain* knowledge has significant implications for a child's life and development. Children who possess a sound understanding of religious teachings are more likely to demonstrate noble character, distinguish between right and wrong, and exercise strong self-control when confronted with various negative influences. Furthermore, effective religious education contributes to the development of individuals who are responsible not only for themselves but also for the wider community. Therefore, the parental obligation to teach *fardhu 'ain* knowledge extends beyond its impact on the individual child; it also plays a crucial role in shaping the overall quality and moral well-being of society.

Table of Teaching Methods of Fardhu Ain

No	Field of Study	Method	Evidence (Dalil)	Expected Outcome
1.	Akidah (Creed / Faith)	Talqin (Dictation/Repetition)	<ul style="list-style-type: none"> • QS. Al-Anbiya': 25 • QS. Muhammad: 19 	Building faith/belief, specifically the birth of a human who believes and possesses noble character.
		Dialogue and Question & Answer	<ul style="list-style-type: none"> • Q.S. An-Nahl Verse 125 • Q.S. Al-Baqarah Verse 260 • Q.S. Al-A'raf Verse 172 	
		Tadabbur (Contemplation / Reflection)	<ul style="list-style-type: none"> • QS. Ali Imran verses 190-191 • QS. Yunus 101 • Prophetic Hadith 	
		Keteladan (Exemplary Behavior / Role Modeling)	<ul style="list-style-type: none"> • QS. Al-Ahzab [33]: 21 • Hadith 	
2.	Ibadah (Worship)	Demonstration	<ul style="list-style-type: none"> • Hadith 	Building obedience, specifically producing a devout Muslim (taqwa).
		Pembiasaan (Habitual Practicing / Habituation)	<ul style="list-style-type: none"> • Q.S. Taha Verse 132 • Q.S. Maryam Verse 55 • Hadith of the Messenger of Allah 	
		Keteladan (Exemplary Behavior / Role Modeling)	<ul style="list-style-type: none"> • QS. Al-Ahzab [33]: 21 • Hadith 	
		Evaluation and Correction	<ul style="list-style-type: none"> • QS. At-Tahrim Verse 6 • QS. Luqman Verse 17 	
3.	Akhlaq (Morals / Ethics)	Keteladan (Exemplary Behavior / Role Modeling)	<ul style="list-style-type: none"> • QS. Al-Ahzab [33]: 21 • Hadith 	Developing an Islamic personality to achieve perfect faith (iman).
		Pembiasaan (Habitual Practicing / Habituation)	<ul style="list-style-type: none"> • Q.S. Taha Verse 132 • Q.S. Maryam Verse 5 • Hadith of the Messenger of Allah 	

Targhib wa Tarhib (Reward and Punishment / Motivation and Warning)	• QS. Az-Zalzalah: 7-8
Evaluation and Correction	• QS. At-Tahrim Verse 6 • QS. Luqman Verse 17

D. CONCLUSION

Based on the results of the discussion, it can be concluded that the obligation of parents in teaching the knowledge of *fardhu 'ain* to their children has a strong normative basis in the Qur'an, Hadith, and the opinions of scholars. The Qur'an affirms the responsibility of parents to protect themselves and their families from destruction and guide them towards obedience to Allah. The Prophet's hadiths also show that every parent is responsible for the education and religious development of their children. In line with that, the scholars explained that teaching knowledge that is an individual obligation (*fardhu 'ain*) to children is part of the educational mandate that must be fulfilled by parents in accordance with the child's abilities and developmental stages.

The scope of *fardhu 'ain* knowledge that must be taught to children includes the cultivation of the correct faith, understanding of obligatory worship such as purification, prayer, fasting, and other religious obligations according to age, fostering noble morals, and knowledge about halal and haram related to daily life. In addition, children also need to be equipped with the values of faith, manners, and responsibility as a Muslim in order to be able to practice the teachings of Islam correctly.

Thus, the education of *fardhu 'ain* is the main foundation in the formation of children's personality and religiosity. The implementation of this obligation by parents is not only a means of fulfilling sharia responsibilities but also a strategic effort to produce a generation that is faithful, knowledgeable, noble, and able to consistently carry out Islamic teachings in personal and social life.

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