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Reconceptualizing Parental Responsibility in Children's Elementary Education: Integrating Tarbiyatul Aulad Principles within Islamic Family Law

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Abstract

Parental responsibility constitutes a fundamental element in shaping children's educational development, particularly during the elementary school stage, where cognitive, emotional, moral, and social foundations are established. However, contemporary educational practices frequently place greater emphasis on formal schooling while reducing the role of the family as the primary institution of child development. This study aims to reconceptualize parental responsibility in children's elementary education through the integration of Tarbiyatul Aulad principles within the framework of Islamic family law. The research employs a qualitative normative approach using conceptual and literature-based analysis derived from classical and contemporary Islamic scholarship, legal sources, and educational studies. The findings indicate that Tarbiyatul Aulad provides a comprehensive educational paradigm encompassing moral guidance, spiritual formation, emotional nurturing, intellectual development, and social responsibility. Within Islamic family law, parental obligations extend beyond material support and legal guardianship to include educational and ethical responsibilities toward children. The integration of these perspectives demonstrates that parental responsibility should be understood as a multidimensional and continuous process involving collaboration between family values and educational practices. This study contributes to the discourse on Islamic family education by offering a holistic conceptual framework for strengthening parental roles in contemporary educational contexts.

Introduction

Education is widely recognized as a fundamental instrument for developing human potential and shaping social civilization.[1] The educational process is not merely concerned with

[1] Ahmad Akbar Fauzi, Muh Nur Rochim Maksum, and Triono Ali Mustofa, "Child Education in the Digital Era: An Analysis of the Concept of Tarbiyah According to Al-Ghazali," 2025; Ahmad Rezy Meidina et al., "What an Important Implementation of the Educational Rights of Adopted Children in Indonesia from an Islamic Jurisprudence

transferring knowledge and skills but also with cultivating moral values, character formation, and social responsibility among children. In the developmental stage of elementary school children, education becomes particularly significant because this period represents a critical phase in which cognitive, emotional, behavioral, and moral foundations are established. While formal educational institutions contribute substantially to children's learning experiences, the family remains the first and most influential environment in shaping educational orientation and personality development.[2]

The family occupies a central position in the educational process because it serves as the earliest social institution in which children interact and acquire values. Parents are not only biological guardians responsible for providing material necessities but also educators who influence children's attitudes, behaviors, and worldviews. The effectiveness of formal education frequently depends upon the educational atmosphere established within the family environment. Consequently, parental responsibility cannot be separated from broader educational objectives that seek to produce intellectually capable and ethically responsible individuals.[3]

In recent decades, the understanding of parental responsibility in child education has experienced significant transformation due to social, economic, and technological changes. Rapid modernization and globalization have altered family structures and parenting patterns, leading to increased dependence on schools and external institutions in fulfilling educational functions. Parents increasingly perceive educational responsibility as being transferred primarily to schools, thereby reducing direct parental involvement in children's educational development. This phenomenon creates a growing imbalance between institutional education and family-based educational responsibility.[4]

Furthermore, technological advancement and digital culture have significantly influenced children's educational experiences and family interactions. The extensive use of digital devices, social media platforms, and online learning environments provides both opportunities and challenges for child development. While technological innovation expands access to educational resources, it simultaneously introduces risks related to behavioral changes, reduced family communication, and weakened parental supervision. Under these circumstances, parental roles require adaptation to ensure that children's educational development remains balanced and value-oriented.

The issue becomes increasingly important in contemporary Muslim societies where family education is expected to incorporate not only academic achievement but also spiritual and moral development. Islamic educational philosophy considers education as a comprehensive process involving physical, intellectual, emotional, and spiritual dimensions of human life. Therefore, parental responsibility in Islam extends beyond providing financial support and physical care,

Perspective?," *El-Aqwal : Journal of Sharia and Comparative Law*, May 31, 2024, 85–96, https://doi.org/10.24090/el-aqwal.v3i1.11125.

2 Ghina Nadia, "The Concept of Ta'dib Syed Muhammad Naquib Al-Attas in Children's Moral Education: A Family-Based Philosophical Study," *Al-Ishlah: Jurnal Pendidikan Islam* 23, no. 2 (November 29, 2025): 82–92, https://doi.org/10.35905/alishlah.v23i2.14708.

3 Syafik Muhammad et al., "The Impact of the Family Values Crisis on Children's Right to Education: An Islamic Legal Principles Perspective in Addressing the Challenges of the Modern Era," *El-Aqwal : Journal of Sharia and Comparative Law*, June 2, 2025, 17–34, https://doi.org/10.24090/el-aqwal.v4i1.13600.

4 Hanna Fadhillah Isnaini, "Parental Obligations in the Qur 'an from a Maqasid Alshariah Perspective," in *INTERNATIONAL CONFERENCE ON EDUCATION, PEACE, AND SOCIAL JUSTICE*, vol. 1, 2025, 171–84.

encompassing moral guidance and religious instruction aimed at nurturing righteous individuals who contribute positively to society.[5]

Within Islamic thought, the concept of Tarbiyatul Aulad has long served as a foundation for understanding educational responsibility toward children. The term refers to a holistic approach to child upbringing and education that emphasizes moral development, spiritual cultivation, emotional support, and social discipline. The principles of Tarbiyatul Aulad underline the importance of parental participation in shaping children's character and religious awareness from an early age. This educational approach views parents as primary educators whose responsibilities continue throughout the stages of child development.[6]

At the same time, Islamic family law provides a legal and normative framework concerning rights and obligations within family relationships. Discussions on parental obligations in Islamic family law generally focus on issues such as maintenance, guardianship, inheritance, and child protection. Nevertheless, educational responsibilities within Islamic family law are often addressed indirectly and receive relatively limited scholarly attention compared to other legal dimensions of family relations. As a result, educational obligations tend to be understood narrowly as material responsibilities rather than as comprehensive duties involving intellectual and moral development.[7]

Previous studies have examined parental involvement in children's education, parenting styles, and Islamic perspectives on child upbringing. Several studies have also discussed Tarbiyatul Aulad as a model of Islamic parenting and explored family law dimensions concerning child rights and obligations. However, most existing studies remain fragmented, focusing either on educational theories or legal perspectives separately.[8] Limited attention has been given to integrating the conceptual framework of Tarbiyatul Aulad with Islamic family law in understanding parental responsibility in elementary education.

This gap indicates the necessity for a broader conceptual framework capable of connecting educational principles and legal responsibilities within Islamic discourse. Integrating Tarbiyatul Aulad principles with Islamic family law may contribute to developing a more comprehensive understanding of parental responsibility that encompasses educational, ethical, legal, and social dimensions simultaneously. Such integration is particularly relevant in addressing contemporary educational challenges where families face increasing complexity in raising children amidst changing social environments.

Based on these considerations, this study aims to reconceptualize parental responsibility in children's elementary education by integrating Tarbiyatul Aulad principles within the framework

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5 Sri Listiarini and Irwan Abdullah, "Reconstructing The Meaning Of Education: An Exploration of the Homeschooling Experience Among Families in Yogyakarta, Indonesia," in *Proceedings International Conference on Education Innovation and Social Science*, 2023, 499–511.

6 Adri Latif, Muhammad Arief Ridha Rosyadi, and Ahmad Rezy Meidina, "Jaminan Kesejahteraan Istri Dan Anak Perspektif Al-Qur'an," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 6, no. 1 (January 11, 2023): 85–101, https://doi.org/10.35132/albayan.v6i1.258.

7 Siti Falihah Binti Yaakob et al., "Knowledge and Teaching Practices Among Secondary Islamic Education Teachers on Female Blood Fiqh: A Contextual Learning Approach.," *Millah: Jurnal Studi Agama* 24, no. 2 (2025), https://doi.org/10.20885/millah.vol24.iss2.ar9.

8 Hariyanto Hariyanto, Ahmad Rezy Meidina, and Mabarroh Azizah, "Decentralization and the Fulfilments of Children's Rights: Challenges and Opportunities for Local Government in Indonesia," *Lex Scientia Law Review* 8, no. 2 (November 30, 2024): 677–706, https://doi.org/10.15294/lslr.v8i2.14373.

of Islamic family law. This research seeks to provide a holistic perspective regarding the role of parents as educational actors and legal subjects within family structures. The study is expected to contribute both theoretically and practically to contemporary discussions on Islamic family education by proposing an integrated framework for strengthening parental responsibility in modern educational contexts.

Method

This study employs a qualitative research design using a normative and conceptual approach to examine parental responsibility in children's elementary education through the integration of Tarbiyatul Aulad principles and Islamic family law.[9] The normative approach is used to analyze legal and educational concepts related to parental obligations within Islamic perspectives, while the conceptual approach seeks to explore and reconstruct the theoretical relationship between child education and family responsibility. This study focuses on understanding and interpreting the philosophical foundations, educational values, and legal principles governing parental roles in children's development. The research adopts a descriptive-analytical method to systematically examine existing theories and develop a comprehensive conceptual framework regarding parental educational responsibility.

The data utilized in this study consist of secondary sources obtained through an extensive literature review. Primary materials include classical and contemporary Islamic literature, Qur'anic verses, Hadith, and legal sources related to Islamic family law. Secondary materials include scholarly books, international journal articles, previous research findings, and academic publications concerning parenting, child education, and Islamic educational studies. Data collection was conducted through document analysis, while the analytical process employed content analysis and interpretative techniques to identify major themes, conceptual relationships, and theoretical patterns. The findings were then synthesized to formulate an integrated understanding of parental responsibility that combines educational principles of Tarbiyatul Aulad with the normative framework of Islamic family law.

Results and Discussion

Conceptual Foundations of Tarbiyatul Aulad in Elementary School Children's Education

Tarbiyatul Aulad represents one of the fundamental concepts in Islamic educational thought concerning the comprehensive upbringing and education of children.[10] Linguistically, the term tarbiyah refers to nurturing, developing, cultivating, and improving, while aulad denotes children or offspring. Conceptually, Tarbiyatul Aulad refers to a holistic educational process intended to develop children physically, intellectually, morally, emotionally, socially, and spiritually. Unlike educational perspectives that narrowly emphasize academic achievement, Tarbiyatul Aulad promotes balanced development of all dimensions of human personality.

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[9] John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

[10] Muhammad Nuur Hidayah, "The Concept of Moral Education for Children According to Kitab Tarbiyatul Aulad," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 7, no. 1 (June 30, 2022): 27–34, https://doi.org/10.22515/attarbawi.v7i1.4549.

Within Islamic educational discourse, Tarbiyatul Aulad is not merely perceived as a technical process of teaching and learning but as a continuous responsibility involving guidance and value transmission. Education is viewed as a lifelong process that begins within the family and continues throughout human development. Consequently, the educational process does not exclusively concern knowledge acquisition but also includes the formation of ethical consciousness and behavioral patterns that correspond with Islamic values and social expectations.[11]

One of the distinguishing characteristics of Tarbiyatul Aulad is its holistic and integrated nature. Islamic educational philosophy does not separate intellectual growth from moral and spiritual development because human beings are regarded as multidimensional entities whose components are interconnected. Educational success, therefore, is measured not solely by cognitive competence but also by the ability of individuals to develop integrity, responsibility, and ethical awareness. This perspective establishes parents as key actors in facilitating balanced child development.[12]

Another characteristic of Tarbiyatul Aulad concerns its value-oriented orientation. Modern educational systems frequently prioritize measurable academic outcomes, standardized assessments, and technical skills. In contrast, Tarbiyatul Aulad places values and character at the center of educational objectives. Educational activities are directed toward cultivating responsible individuals who are capable of maintaining harmonious relationships with God, society, and their surrounding environment. Therefore, educational responsibility extends beyond preparing children for economic productivity and includes the broader goal of shaping moral personality.[13]

A major educational dimension within Tarbiyatul Aulad is spiritual development. Islamic perspectives consider spirituality as a foundational component in forming children's understanding of life and existence. Spiritual education introduces children to religious values, worship practices, and awareness of ethical responsibilities from an early age. During elementary school years, children begin developing patterns of belief and moral reasoning; therefore, parental guidance plays a critical role in establishing spiritual foundations that influence future attitudes and behavior.[14]

In addition to spirituality, Tarbiyatul Aulad emphasizes moral and character formation as a central objective of education. Character development involves cultivating values such as honesty, discipline, responsibility, respect, compassion, and self-control. Moral education within Islamic thought is not limited to theoretical understanding of right and wrong but requires practical implementation through everyday behavior. Children generally learn ethical principles through observation and interaction with parents, making parental conduct an essential element of character education.[15]

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[11] Fauzi, Maksum, and Mustofa, "Child Education in the Digital Era: An Analysis of the Concept of Tarbiyah According to Al-Ghazali."

[12] Nur Kareelawati Abd Karim, Dini Farhana Baharudin, and Suhailiza Hamdani, "Developing an Early Childhood Islamic Education Content Based on the Concept of Tarbiyatul Awlad," *ON EARLY CHILDHOOD DEVELOPMENT (ICECD 2019)*, 2019, 81.

[13] Nurul Farida and Zuhairi Zuhairi, "Qur'anic Pedagogical Methods in Islamic Child Education," *Education and Learning* 1, no. 1 (2025): 10–15.

[14] Siti Hasbiyah Siregar, "Islamic Education in the Tarbiyatul Islamiyyah Perspective," *Al-Murabbi Jurnal Pendidikan Islam* 4, no. 1 (January 1, 2026): 1–14, https://doi.org/10.62086/al-murabbi.v4i1.1132.

[15] Sigit Purnama, "Abdullah Nashih 'Ulwan's Technological Contribution toward the Development of Islamic Early Childhood Education," *Jurnal Pendidikan Islam* 7, no. 1 (August 13, 2018): 47–77, https://doi.org/10.14421/jpi.2018.71.47-77.

Emotional development also occupies an important place within Tarbiyatul Aulad. Emotional stability significantly affects children's ability to adapt to educational environments and social interactions. Parents are expected to create an atmosphere of affection, security, and psychological support that allows children to develop confidence and emotional maturity. Positive emotional relationships between parents and children contribute to healthy psychological development and influence children's capacity to manage emotions and interpersonal relationships effectively.[16]

Furthermore, intellectual development represents another significant dimension in the framework of Tarbiyatul Aulad. Islam encourages the pursuit of knowledge and intellectual growth as part of human responsibility. Intellectual education within this framework involves stimulating curiosity, critical thinking, creativity, and understanding of both religious and worldly knowledge. Elementary school children experience rapid cognitive development; therefore, parental involvement in learning activities can significantly enhance intellectual growth and educational motivation.[17]

The concept of social responsibility constitutes another essential component of Tarbiyatul Aulad. Education is expected to prepare children to become socially responsible individuals capable of contributing positively to their communities. Children should be taught values related to cooperation, empathy, justice, tolerance, and social obligations. Through early socialization processes within families, children gradually learn how to interact with others and understand their roles within broader social structures.[18]

The family itself occupies a central position as the primary educational environment in the implementation of Tarbiyatul Aulad. Before entering formal educational institutions, children spend substantial periods of time within family environments where initial values and behaviors are introduced. Parents serve as children's first educators, role models, and sources of emotional support. Consequently, the quality of family interactions significantly influences educational outcomes and personality formation.[19]

The relevance of Tarbiyatul Aulad becomes increasingly significant in the context of elementary school education because this developmental stage constitutes a critical period for character and identity formation. Elementary school children are highly receptive to external influences and often internalize values acquired through observation and experience. Integrating Tarbiyatul Aulad principles into educational practices enables parents to provide balanced guidance that addresses intellectual development while simultaneously strengthening moral and spiritual foundations.

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[16] Aliah Bagus Purwakania Hasan, Sudi Raharjo, and Sholih Khudin Anam, "Children Islamic Leadership According to Abdullah Nashih Ulwan: Forming Islamic Characters Through Story Telling," *Journal of Social Science and Education Research* 3, no. 1 (January 14, 2026): 42–51, https://doi.org/10.59613/jitir.v3i1.30.

[17] Arie Arie Rakhmat Riyadi and Arie Rakhmat Riyadi, "Pedagogic Fundamental Structure of Kuttab Al-Fatih as a Model of Islamic Prophetic Based Elementary Education," in *Proceedings of the 5th International Conference on Education and Technology (ICET 2019)* (Paris, France: Atlantis Press, 2019), https://doi.org/10.2991/icet-19.2019.127.

[18] Sri Mawaddatul Aini, "The Role of Islamic Education Teachers in Shaping Students' Islamic-Based Character at SDN 2 Montong Beter," *Journal of Islamic Religious Studies* 2, no. 3 (2025): 246–64.

[19] Muhammad Aufakumara Sucipta, Djamaluddin Perawironegoro, and Firman Facatle, "The Internalization Values of Prophetic Love in Akidah Akhlak Textbook: A Content Analysis for Supporting Adolescent Religious Identity Formation," *HEUTAGOGIA: Journal of Islamic Education* 5, no. 2 (December 14, 2025): 225–38, https://doi.org/10.14421/hjie.2025.52-07.

Despite its relevance, implementing Tarbiyatul Aulad within contemporary family contexts faces various challenges. Rapid technological advancement, changing family structures, economic pressures, and increased dependence on formal educational institutions have altered traditional parenting patterns. Parents frequently encounter limitations related to time, educational competence, and supervision of children's digital activities. These challenges require adaptive approaches capable of preserving the essential principles of Tarbiyatul Aulad while responding effectively to contemporary social realities. Therefore, understanding Tarbiyatul Aulad within modern contexts becomes essential for strengthening parental educational responsibility in contemporary society.

Parental Responsibility within the Framework of Islamic Family Law

Parental responsibility occupies a central position within the framework of Islamic family law because the family is considered the foundational institution for preserving social order and ensuring human development.[20] Islamic family law regulates not only marital relationships but also the rights and obligations that arise between parents and children. The legal relationship between parents and children is constructed on principles of responsibility, protection, and mutual rights intended to promote the welfare of all family members. Consequently, parental responsibility is regarded as a continuing obligation that extends beyond biological relationships and encompasses broader social and ethical dimensions.

Within Islamic family law, parental responsibility is generally understood as an obligation to ensure the physical, psychological, moral, and social well-being of children. The concept of responsibility is not confined to providing material support but includes the broader duty of preparing children to become responsible members of society. Parents are expected to create conditions that enable children to achieve balanced development and fulfill their potential as human beings. Thus, responsibility within Islamic legal thought contains both legal and moral dimensions.[21]

The concept of parental responsibility in Islam is closely associated with the understanding that children are considered a trust (amanah) entrusted by God to parents. This perspective establishes that child-rearing responsibilities possess spiritual significance beyond legal obligations. Parents are accountable for how they nurture, educate, and guide their children throughout the developmental process. Therefore, Islamic family law emphasizes responsibility as a form of ethical commitment that integrates legal duties with religious consciousness.[22]

Discussions regarding parental rights and obligations occupy an important place in Islamic legal scholarship. Parents possess certain rights concerning guardianship and authority in directing children's upbringing, while children simultaneously possess rights that must be fulfilled by parents. These rights include rights to care, protection, education, maintenance, identity, and

[20] Isnaini, "Parental Obligations in the Qur 'an from a Maqasid Alshariah Perspective."

[21] Andra Nahal Behrouz, "Transforming Islamic Family Law: State Responsibility and the Role of Internal Initiative," *Colum. L. Rev.* 103 (2003): 1136.

[22] Ariq Arvyan and Teguh Dwi Cahyadi, "Parents' Responsibilities Towards Children in the Era of Society 5.0 in the Perspective of Islamic Family Law in Indonesia," *Majapahit Journal of Islamic Finance and Management* 5, no. 3 SE-Articles (August 16, 2025): 2410–2427, https://doi.org/10.31538/mjifm.v5i3.502.

emotional support. The reciprocal nature of these rights and obligations creates a framework intended to ensure children's welfare and establish balanced family relationships.[23]

Among parental obligations recognized within Islamic family law, the provision of maintenance and care has traditionally received considerable attention. Maintenance includes fulfilling children's basic needs such as food, clothing, housing, and health care. However, Islamic legal thought generally considers material support as only one aspect of parental duties. Children's development requires broader forms of support that extend beyond physical needs and involve educational and psychological dimensions.[24]

Educational responsibility constitutes an essential component of parental obligations and may be understood within the broader framework of hadanah. In Islamic legal terminology, hadanah generally refers to child custody and care during early stages of development. Nevertheless, the concept extends beyond physical custody because it also includes nurturing children's emotional, moral, and intellectual growth. Through hadanah, parents are entrusted with ensuring that children receive proper guidance necessary for healthy development.[25]

Closely related to hadanah is the concept of guardianship, which refers to parental authority and responsibility concerning children's welfare and future interests. Guardianship includes decision-making responsibilities associated with children's development, education, and protection. Islamic legal perspectives generally view guardianship not as unrestricted parental power but as a responsibility directed toward achieving children's best interests. Therefore, parental authority should be exercised with consideration of children's rights and developmental needs.[26]

Child protection represents another important element within Islamic family law concerning parental responsibility. Islamic legal principles emphasize safeguarding children from harm, neglect, exploitation, and injustice. Protection extends not only to physical threats but also to psychological and moral dangers that may negatively influence child development. Contemporary conditions characterized by rapid technological and social changes further expand the relevance of child protection within family environments.[27]

The normative foundation concerning parental responsibility in Islamic family law can be identified through Qur'anic perspectives. Various Qur'anic passages emphasize parental duties regarding the care and education of children. The Qur'an consistently presents parents as individuals entrusted with responsibilities for guiding family members toward righteousness and

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[23] Redwan Yasin et al., "GUARDIAN'S RESPONSIBILITY FOR THE WELFARE OF CHILDREN IN MARRIAGE: A STUDY ACCORDING TO ISLAMIC LAW," *Malaysian Journal of Syariah and Law* 12, no. 3 (December 31, 2024): 778–89, https://doi.org/10.33102/mjsl.vol12no3.765.

[24] Aldi Sofiandi et al., "EXPLORE THE FOUNDATIONS AND PRINCIPLES OF ISLAMIC FAMILY LAW," *ANAYASA : Journal of Legal Studies* 1, no. 2 (January 31, 2024): 168–77, https://doi.org/10.61397/ays.v1i2.107.

[25] MK Banu Az-Zubair, "Who Is a Parent? Parenthood in Islamic Ethics," *Journal of Medical Ethics* 33, no. 10 (October 2007): 605–9, https://doi.org/10.1136/jme.2005.015396.

[26] Nizam Ubaidilah and Asmaul Husna, "Regulation of Maintenance in Islamic Family Law: Implications for Family Welfare," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 5, no. 4 SE-Articles (October 30, 2023): 601~612, https://doi.org/10.56338/ijhess.v5i4.6639.

[27] Dedisyah Putra, Martua Nasution, and Disry Desky, "THE IMPACT OF DIVORCE IN CONTEMPORARY ISLAMIC LAW: CHILDREN'S RIGHTS AND PARENTS' OBLIGATIONS AFTER DIVORCE," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 7, no. 2 (September 5, 2025): 301–26, https://doi.org/10.20885/mawarid.vol7.iss2.art6.

preventing harmful influences. Educational guidance is therefore understood as an inseparable component of family responsibility rather than a supplementary obligation.[28]

In addition to Qur'anic perspectives, Hadith literature provides substantial guidance regarding parental educational responsibilities. Prophetic traditions emphasize the importance of teaching moral values, nurturing good behavior, and providing children with beneficial education. The Prophet's educational practices demonstrate that child development should involve compassion, wisdom, and gradual guidance appropriate to children's developmental stages. These teachings indicate that educational responsibility represents an integral aspect of parental obligations within Islamic thought.[29]

Islamic legal principles further reinforce these responsibilities through broader objectives of law and welfare. Principles related to public welfare (maslahah), prevention of harm, and protection of human interests establish legal foundations for parental duties toward children. The preservation of religion, life, intellect, lineage, and human dignity, often discussed within the objectives of Islamic law, reflects concerns directly connected to child welfare and educational development.

Contemporary discussions increasingly demonstrate the need to expand the understanding of parental responsibility beyond material support alone. Traditional legal discussions frequently focus on economic maintenance and legal guardianship as primary parental obligations. However, current social realities indicate that parental responsibilities must also encompass educational and ethical dimensions involving character development, emotional guidance, and moral formation. This broader understanding enables Islamic family law to respond more effectively to contemporary challenges and reinforces the role of parents as educators and ethical guides within family life.

Integrating Tarbiyatul Aulad and Islamic Family Law: A Holistic Framework for Parental Responsibility

The integration of Tarbiyatul Aulad and Islamic family law provides a comprehensive framework for understanding parental responsibility in children's elementary education.[30] While Tarbiyatul Aulad primarily emphasizes educational and developmental dimensions of child upbringing, Islamic family law establishes normative and legal principles governing family responsibilities. These two perspectives are not contradictory; rather, they complement one another by combining ethical, educational, legal, and social aspects of child development. Such integration creates a broader understanding of parental responsibility that moves beyond isolated educational or legal interpretations.

The meeting point between Tarbiyatul Aulad and Islamic family law lies in their shared concern for the welfare and holistic development of children. Both frameworks emphasize

[28] Siti Nurjanah et al., "Children's Rights in Islamic Law: A Contemporary Study of Family Practices," *MILRev: Metro Islamic Law Review* 4, no. 2 (July 1, 2025): 933–53, https://doi.org/10.32332/milrev.v4i2.10077.

[29] Bukhari Bukhari, Bastiar Bastiar, and Anwar Anwar, "Challenges of Parenting in the Digital Era: A Review from the Perspective of Islamic Family Law," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 11, no. 2 (December 2, 2024): 357–270, https://doi.org/10.32505/qadha.v11i2.9549.

[30] M Barni AM ZA, "Islamic Family Education in the Contemporary Era: Integrating Tarbiyah, Ta'lim, and Ta'dib in the Formation of Muslim Children's Character," *Al-Ilmiya: Jurnal Pendidikan Islam* 1, no. 3 SE-Articles (n.d.): 636–40, https://journal.al-afif.org/index.php/al-ilmiya/article/view/350.

that children require not only physical care but also moral guidance, intellectual development, emotional support, and spiritual cultivation. Islamic family law identifies parental obligations as legal and ethical responsibilities, whereas Tarbiyatul Aulad provides educational mechanisms through which those obligations may be implemented. Consequently, both perspectives contribute to a unified framework for child development.[31]

Another point of convergence concerns the understanding of children as individuals possessing rights and inherent dignity. Islamic family law recognizes children as subjects entitled to protection, care, and education, while Tarbiyatul Aulad views children as individuals whose potential requires continuous nurturing and development. This shared orientation highlights the necessity of placing children's best interests at the center of parental responsibilities. Educational practices should therefore aim not merely at achieving academic success but also at ensuring balanced human development.[32]

The integration of these perspectives also enables the development of a multidimensional model of parental educational responsibility. Rather than limiting parental obligations to economic provision and physical care, an integrated framework recognizes educational responsibilities as interconnected with broader legal and moral duties. Educational activities within families should be viewed as systematic and continuous processes involving multiple dimensions of child development. Therefore, parental responsibility may be understood as an ongoing effort directed toward shaping competent and ethical individuals.[33]

The proposed integrated model of parental responsibility may be conceptualized through four interrelated parental functions: parents as educators, moral guides, legal guardians, and social actors. These functions collectively establish a holistic framework capable of responding to contemporary educational challenges. Each function contributes distinct responsibilities while remaining interconnected within broader family educational processes. Through this model, parental roles become more comprehensive and adaptable to changing social realities.[34]

As educators, parents function as the first and primary sources of knowledge and learning experiences for children. Educational responsibility in this context extends beyond assisting children with formal school activities. Parents are expected to stimulate intellectual curiosity, encourage critical thinking, and cultivate positive learning habits. During elementary school years, parental involvement significantly influences children's academic motivation and attitudes toward education. Therefore, parents play an essential role in creating educational environments that support children's intellectual development.[35]

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31 Arvyan and Cahyadi, "Parents' Responsibilities Towards Children in the Era of Society 5.0 in the Perspective of Islamic Family Law in Indonesia."

32 Isnaini, "Parental Obligations in the Qur 'an from a Maqasid Alshariah Perspective."

33 Dian Permana, Usman Abu Bakar, and Ahmad Mufrod Teguh Mulyo, "Child Education in Islam: A Study of Abdullah Nashih 'Ulwan's Thoughts in Tarbiyatul Aulad Fil Islam from the Perspective of Axiology and the Rahmatan Lil 'alamin Curriculum," *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 2025, 222–35, https://doi.org/https://doi.org/10.59944/jipsi.v4i4.652.

34 Umar Multazam and Akhmad Roja Badrus Zaman, "The Mubadalah Approach to Parental Rights and Obligations in Childcare According to Islamic Law," *Journal of Mujaddid Nusantara* 1, no. 2 (June 30, 2024): 46–58, https://doi.org/10.62568/jomn.v1i2.139.

35 Selinah Selinah, Hairunnas Hairunnas, and Tohirin Tohirin, "ANALYSIS OF FAMILY ISSUES FROM A PSYCHOLOGICAL PERSPECTIVE AS AN EFFORT TO RECONSTRUCT ISLAMIC FAMILY LAW IN INDONESIA," *Hukum Islam* 25, no. 1 (August 12, 2025), https://doi.org/10.24014/hi.v25i1.37554.

Parents also function as moral guides responsible for transmitting ethical values and character principles. Moral guidance includes teaching honesty, discipline, empathy, respect, responsibility, and compassion through both instruction and behavioral example. Children generally learn moral values through observation of parental conduct and family interactions. Consequently, parental behavior becomes an important educational instrument for developing children's ethical consciousness and social attitudes.[36]

In addition to educational and moral roles, parents function as legal guardians responsible for protecting children's rights and welfare. Within Islamic family law, guardianship includes ensuring children's physical safety, educational access, and overall well-being. Parents are expected to exercise authority in ways that prioritize children's best interests rather than merely imposing control. This perspective transforms guardianship into a form of responsibility directed toward promoting child development and protecting children from various forms of harm.[37]

Parents further serve as social actors who facilitate children's interactions with broader social environments. Social responsibility involves preparing children to engage constructively within communities and develop awareness regarding social obligations. Through family socialization processes, children gradually acquire values related to cooperation, tolerance, and civic responsibility. Consequently, parental roles extend beyond private family contexts and contribute to broader social development.[38]

The integration of Tarbiyatul Aulad and Islamic family law carries important implications for elementary school children's education in modern contexts. Contemporary educational challenges, including technological transformation, changing family structures, and increasing social complexity, require parents to adopt more adaptive educational approaches. Parents can no longer rely solely on traditional methods of supervision and instruction. Instead, they need to combine moral guidance with active engagement in children's educational and social experiences.[39]

Furthermore, this integrated perspective highlights the importance of strengthening collaboration between families and educational institutions. Schools alone cannot fully address children's developmental needs without meaningful parental participation. Family-based education becomes increasingly significant because values and behavioral patterns acquired within families frequently influence children's responses to formal educational experiences. Therefore, educational effectiveness depends on the interaction between school environments and family educational practices.

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36 Sika Raemif Akbar and Sri Hidayati, "INTEGRATION OF ISLAMIC PARENTING AND FAMILY COUNSELING: A STRATEGY TO CREATE A MODERN SAMARA FAMILY," *International Journal of Multidisciplinary Reseach* 1, no. 3 (2025): 11–22.

37 Sulhani Ani et al., "The Transformation of Hadhanah in the Digital Era: Islamic Parenting Strategies with Technology," *NALAR FIQH: Jurnal Hukum Islam* 15, no. 2 SE-Articles (December 3, 2024): 87–99, https://doi.org/10.30631/nf.v15i2.1687.

38 Muhammad Kosim et al., "A MODULE ON ISLAMIC-BASED PARENTING EDUCATION FOR YOUTH FAMILY DEVELOPMENT: EDUCATING MUSLIM TEENAGERS FOR FUTURE SUCCESS," *Jurnal Ilmiah Islam Futura* 24, no. 2 (August 1, 2024): 261, https://doi.org/10.22373/jiif.v24i2.20315.

39 Chalimatus Sa'dijah and Khaerul Umam, "APPLICATION OF PROPHETIC PARENTING IN MAINTAINING FAMILY RESILIENCE: A THEMATIC AND CONTEXTUAL HADITH APPROACH," *Edukasi Islami: Jurnal Pendidikan Islam* 15, no. 02 (2026): 851–70, https://doi.org/https://doi.org/10.30868/ei.v15i02.10210.

From a theoretical perspective, this integrative model contributes to expanding discussions concerning parental responsibility by combining educational concepts with legal frameworks. Existing studies frequently examine educational and legal dimensions separately, resulting in fragmented understandings of parental roles. The integration proposed in this study offers a more comprehensive conceptual foundation for analyzing parental responsibility in contemporary contexts. Practically, this framework may contribute to strengthening family-based education by encouraging parents to understand their roles not only as providers of material support but also as educators, moral leaders, legal protectors, and active contributors to children's overall development.

Conclusion

This study demonstrates that parental responsibility in children's elementary education cannot be understood merely as a material or administrative obligation but must be conceptualized as a holistic and multidimensional responsibility encompassing educational, moral, spiritual, emotional, and social dimensions. The concept of Tarbiyatul Aulad provides a comprehensive educational framework that emphasizes balanced child development through the integration of spiritual formation, character building, emotional nurturing, intellectual growth, and social responsibility. Simultaneously, Islamic family law establishes normative foundations that position parents as individuals entrusted with legal and ethical obligations toward children's welfare and development. The findings reveal that both Tarbiyatul Aulad and Islamic family law share common objectives concerning child protection, educational responsibility, and the formation of morally responsible individuals. Furthermore, the integration of Tarbiyatul Aulad and Islamic family law contributes to the development of a holistic framework of parental responsibility in contemporary educational contexts. This integrative perspective redefines parental roles not only as providers of economic support but also as educators, moral guides, legal guardians, and social actors responsible for shaping children's overall development. In the context of modern social transformation and technological advancement, strengthening family-based education becomes increasingly important in ensuring balanced educational outcomes for elementary school children. The study therefore contributes theoretically by bridging educational and legal perspectives within Islamic discourse and contributes practically by offering a conceptual foundation for enhancing parental engagement in children's education within contemporary Muslim societies.

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