



Child Rearing in Muslim Families from the Perspective of Islamic Family Law: An Analysis of Parental Roles and Qur'anic Values

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ABSTRACT

Parenting in Muslim families is one of the important aspects that affect the moral, social, and emotional development of children. In the perspective of Islamic family law, child care is not only influenced by internal family factors, but also by the principles contained in Islamic law. This study aims to analyze the factors that influence child-rearing in Muslim families, focusing on the perspective of Islamic family law. The research method used is qualitative using a phenomenological approach. Some of the factors identified include the role of parents, religious education, exemplary in practicing sharia, and social and economic support in the family. Islamic family law, which includes parental obligations to children, children's rights, and the principle of justice in education, provides guidelines for Muslim families in carrying out parenting responsibilities. This research also explores the challenges faced by Muslim families in applying Islamic values in parenting, as well as solutions that can be taken to improve the quality of childcare. It is hoped that the results of this study can provide insight for parents, educators, and policymakers in supporting better childcare in the context of Muslim families.

Keywords: Parenting, Family, Islamic Law

ABSTRAK

Pengasuhan dalam keluarga Muslim adalah salah satu aspek penting yang memengaruhi perkembangan moral, sosial, dan emosional anak-anak. Dalam perspektif hukum keluarga Islam, pengasuhan anak tidak hanya dipengaruhi oleh faktor internal keluarga, tetapi juga oleh prinsip-prinsip yang terkandung dalam hukum Islam. Studi ini bertujuan menganalisis faktor-faktor yang memengaruhi pengasuhan anak dalam keluarga Muslim, dengan fokus pada perspektif hukum keluarga Islam. Metode penelitian yang digunakan bersifat kualitatif dengan pendekatan fenomenologis. Beberapa faktor yang diidentifikasi meliputi peran orang tua, pendidikan agama, teladan dalam menjalankan syariah, serta dukungan sosial dan ekonomi dalam keluarga. Hukum keluarga Islam, yang mencakup kewajiban orang tua kepada anak, hak anak, dan prinsip keadilan dalam pendidikan, memberikan pedoman bagi keluarga Muslim dalam menjalankan tanggung jawab pengasuhan. Penelitian ini juga mengeksplorasi tantangan yang dihadapi keluarga Muslim dalam menerapkan nilai-nilai Islam dalam pengasuhan, serta solusi yang dapat diambil untuk meningkatkan kualitas pengasuhan anak. Diharapkan hasil studi ini dapat memberikan wawasan bagi orang tua, pendidik, dan pembuat kebijakan dalam mendukung pengasuhan anak yang lebih baik dalam konteks keluarga Muslim.

Kata kunci: Pengasuhan, Keluarga, Hukum Islam

INTRODUCTION

Islamic family law is an important field of Islamic legal studies that regulates various aspects of family relationships, including marriage, divorce, child custody (*hadhanah*), maintenance (*nafaqah*), inheritance, and the responsibilities of family members. In Islamic legal discourse, the family is not merely considered a social institution but also a legal and moral structure that ensures the protection of individual rights and the continuity of Islamic values.

Within this framework, children occupy a significant position as individuals whose rights must be fulfilled by parents. Therefore, parenting practices in Muslim families represent an important dimension of Islamic family law because they are closely related to parental responsibilities, child protection, and the fulfillment of children's rights.

The concept of parental responsibility in Islamic family law extends beyond providing material support for children. Parents are responsible for ensuring children's physical protection, moral development, religious education, and psychological well-being. These responsibilities are closely connected with the objectives of Islamic law (*maqasid al-shariah*), particularly the preservation of offspring (*hifz al-nasl*) and the development of individuals who are able to contribute positively to society. Islamic legal principles emphasize that children are entrusted to parents as a responsibility that requires proper care, guidance, and education. Previous studies have highlighted that parental responsibility in Islamic perspectives includes not only religious instruction but also character formation, intellectual development, and emotional support as essential elements of child upbringing (Nahar, 2023; Jaafar et al., 2024).

Contemporary studies on parenting have demonstrated that family environments significantly influence children's personality development, social competence, and moral formation. Research on Islamic parenting has generally examined the relationship between parenting patterns and children's social development, educational achievement, and character formation (Suja et al., 2025). For example, studies on Islamic family parenting have shown that parental involvement and value-based parenting contribute to children's social and moral development (Saimun, 2023). However, most existing studies approach parenting primarily from educational, psychological, or sociological perspectives. Consequently, parenting is often understood as a behavioral process rather than as an expression of legal responsibility embedded within Islamic family law.

Previous studies within Islamic family law have significantly contributed to discussions regarding parental obligations, particularly in relation to child custody (*hadhanah*), children's rights, maintenance obligations, and protection of children within family relationships. However, these studies tend to focus on specific legal issues, such as parental obligations after divorce, custody disputes, or the fulfillment of children's rights in problematic family conditions. While these studies provide important legal insights, they have not sufficiently examined parenting as an integrated practice of Islamic family law within everyday Muslim family life. In particular, limited attention has been given to how Islamic legal principles shape the division of parental roles between fathers and mothers, how these responsibilities are implemented in child-rearing practices, and what factors influence the application of Islamic family values in contemporary Muslim families.

This limitation indicates a research gap in understanding parenting from the perspective of Islamic family law. The existing literature has largely discussed what parents are obligated to provide for children from a normative legal perspective, but less attention has been directed toward examining how these obligations are translated into practical parenting patterns within Muslim families. Therefore, a comprehensive analysis is needed to bridge the relationship between Islamic legal norms and actual parenting practices. Such an approach allows parenting to be understood not only as an educational activity but also as an implementation of legal and ethical responsibilities established in Islamic family law.

Furthermore, contemporary social changes have influenced family structures and parenting practices. Modern families face various challenges related to changing social environments, technological development, educational demands, and shifting parental roles. These changes require a deeper examination of how Islamic family law principles remain relevant in guiding parents to fulfill their responsibilities toward children. By examining parenting through the framework of Islamic family law, this study contributes to expanding the discussion of Islamic family studies beyond traditional legal issues toward a broader understanding of family responsibility and child development.

Based on the identified research gap, this study aims to examine parenting practices in Muslim families from the perspective of Islamic family law. Specifically, this research focuses on three main questions: (1) how parental responsibilities toward children are conceptualized within Islamic family law; (2) how fathers and mothers perform their respective roles in implementing Islamic parenting principles; and (3) what factors influence the application of Islamic family law values in contemporary Muslim family parenting practices. Through this analysis, the study seeks to provide a more comprehensive understanding of the relationship between Islamic legal principles and parenting practices in Muslim families.

METHODS

This study employs a qualitative approach using library research methodology. This approach was selected because the research focuses on examining parenting practices in Muslim families through the perspective of Islamic family law based on legal, theological, and academic literature. Library research enables researchers to analyze concepts, principles, and arguments developed in Islamic legal sources and previous scholarly studies to understand the relationship between parental responsibilities and child-rearing practices within Islamic family law.

The data sources in this study are classified into two categories: primary sources and secondary sources. The primary sources consist of normative Islamic sources, namely the Qur'an and Hadith, which serve as fundamental references for understanding Islamic principles regarding family responsibility, child protection, parental obligations, and child education. These sources are not treated as empirical data but as normative foundations for analyzing the concept of parenting within Islamic family law.

The secondary sources consist of academic literature related to Islamic family law, including classical and contemporary Islamic legal works, books on Islamic jurisprudence, journal articles, and previous research discussing parenting, parental responsibility, child rights, *hadhanah* (child custody), *nafaqah* (child maintenance), and Islamic family values. These secondary sources function as analytical materials to contextualize and interpret the normative principles found in the Qur'an and Hadith within contemporary family practices.

The selection of literature was conducted systematically based on several criteria. The inclusion criteria consisted of: (1) literature published between 2015 and 2025 to capture recent academic discussions; (2) publications directly related to Islamic family law, Islamic parenting, parental responsibility, child rights, or family education; (3) scholarly publications available in academic databases such as Google Scholar, Garuda, and reputable journal platforms; and (4) literature containing theoretical discussions, legal analysis, or empirical findings relevant to the research objectives. Meanwhile, exclusion criteria included: (1) publications that only

discussed general parenting without an Islamic family law perspective; (2) articles without clear academic sources or methodological explanations; and (3) literature that did not directly relate to parental responsibilities or child-rearing within Muslim families.

The data analysis was conducted using qualitative content analysis. The analysis process consisted of several stages. First, the researchers conducted data identification and selection by reviewing literature relevant to Islamic family law and parenting. Second, the selected literature was coded based on key concepts related to the research focus, such as parental responsibility, children's rights, father's role, mother's role, child education, and Islamic legal principles. Third, the coded data were grouped into thematic categories to identify patterns and relationships among concepts. The main themes developed from the analysis included: (1) the legal foundation of parental responsibility in Islamic family law; (2) the distribution of parenting roles between fathers and mothers; and (3) the implementation of Islamic values in contemporary parenting practices.

Finally, the researchers interpreted the categorized themes by comparing normative Islamic sources with discussions in contemporary Islamic family law literature. This process allowed the study to identify similarities, differences, and developments between classical Islamic legal concepts and modern parenting practices. The conclusions were drawn based on the relationship between normative principles and scholarly interpretations to provide a comprehensive understanding of parenting practices from the perspective of Islamic family law.

RESULTS AND DISCUSSION

1. Definition of Child Parenting

The definition of parental parenting for Muslim families, the main value standards in shaping children's attitudes and behaviors are the Qur'an and Hadith. This means that talking about child parenting according to Islam is different from the views of psychologists who tend to interpret parenting only as a parenting style for children. Child parenting in Islam includes all forms of treatment of children in helping children's growth and development, including the example of parents. In the Qur'an and Hadith, it has been described thoroughly. Through the parenting style used, parents prepare their children not only to be accepted by society, but also to become servants of Allah SWT, who are obedient and obedient to His rules so that they are safe and happy to live in this world and in the hereafter (Gustian, 2018).

In the perspective of Islamic family law, child parenting (*tarbiyah al-awlād*) is understood as a comprehensive responsibility of parents in maintaining, protecting, educating, and fulfilling the rights of children based on Islamic legal principles. Unlike the concept of parenting in modern psychological studies, which often emphasizes parental styles, interaction patterns, and behavioral outcomes, Islamic parenting is rooted in the legal and religious obligations imposed upon parents. This responsibility is closely related to the concepts of *ḥaḍānah* (child care and protection), *wilāyah* (parental guardianship and authority), and parental obligation (*mas'ūliyyah al-wālidayn*) to ensure the physical, intellectual, emotional, and spiritual development of children. Therefore, child parenting in Islamic family law is not merely a method of raising children but a form of *amānah* (trust) and legal responsibility that

parents must fulfill for the welfare (*maṣlaḥah*) of their children (Nurliana et al., 2022; Multazam, 2024).

The concept of *ḥaḍānah* represents one of the fundamental concepts in Islamic family law concerning child protection and care. Linguistically, *ḥaḍānah* refers to the act of embracing, caring for, and maintaining a child. In Islamic jurisprudence, *ḥaḍānah* refers to the responsibility of caring for children who are not yet able to independently manage their own affairs. This responsibility includes providing daily care, ensuring safety, fulfilling basic needs, and creating an environment that supports children's physical and psychological growth. Thus, *ḥaḍānah* is not limited to custody arrangements after divorce, but reflects a broader parental obligation to guarantee children's welfare and development.

Furthermore, Islamic family law recognizes that child parenting also involves the concept of *wilāyah*. While *ḥaḍānah* focuses more on the practical aspects of caregiving and maintenance, *wilāyah* refers to the authority and responsibility of parents in guiding, protecting, and making decisions concerning children's interests. However, parental authority in Islam is not an unrestricted power over children; rather, it is a responsibility that must be exercised according to justice, compassion, and the principle of *maṣlaḥah*. Parents are entrusted with the obligation to direct children toward goodness, protect them from harm, and prepare them to become responsible members of society. Therefore, *wilāyah* emphasizes that parental authority is inseparable from accountability before Allah SWT (Hanif, 2023).

In addition to *ḥaḍānah* and *wilāyah*, Islamic family law also emphasizes the obligation of parents to provide material and non-material support for children. The responsibility of parents includes fulfilling children's necessities such as food, clothing, residence, health care, and education. This obligation is commonly associated with the concept of *nafaqah*, which demonstrates that child parenting in Islam has both spiritual and material dimensions. Parents are not only responsible for shaping children's religious character but also for ensuring that children grow in a safe and dignified environment. In this regard, Islamic parenting reflects a holistic approach that integrates protection, care, education, and welfare.

The obligation of parents in child parenting is based on clear normative foundations from the Qur'an and Sunnah. Allah SWT states in (Q.S. At-Tahrim [66]: 6)

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

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels [appointed] harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

This verse establishes the fundamental obligation of parents to protect their families, including providing guidance and education that preserve children's faith and moral integrity. The responsibility of parents is therefore not limited to fulfilling biological needs but also includes spiritual protection and preparation for accountability before Allah SWT.

Another foundation is found in the words of the Prophet Muhammad Saw :

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:

"كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا"...

This hadith establishes the principle that every parent holds responsibility (*taklif*) for those under their care. Parents are responsible for supervising, educating, and directing children because children are a trust entrusted by Allah SWT. The concept of responsibility in this hadith demonstrates that Islamic parenting is fundamentally based on accountability rather than merely emotional attachment between parents and children.

From the perspective of *maqāṣid al-sharī'ah* (the objectives of Islamic law), child parenting is closely connected with the protection of human dignity and the preservation of essential aspects of human life. Proper parenting contributes to the preservation of religion (*hifẓ al-dīn*), intellect (*hifẓ al-'aql*), and lineage (*hifẓ al-nasl*). Through appropriate care and education, parents ensure that children develop as individuals who possess faith, knowledge, moral character, and social responsibility. Therefore, Islamic parenting functions as an instrument for achieving the objectives of Islamic law within the family institution.

Based on these principles, child parenting in Islamic family law can be defined as a comprehensive parental responsibility that integrates *ḥaḍānah*, *wilāyah*, and the obligation to fulfill children's rights through protection, maintenance, education, and continuous guidance based on the Qur'an and Sunnah. The purpose of Islamic parenting is not only to produce children who demonstrate good social behavior but also to develop individuals who possess faith (*īmān*), noble character (*akhlāq*), and awareness of their responsibilities as servants of Allah SWT. Therefore, the family becomes the first institution responsible for shaping children's physical, intellectual, moral, and spiritual development.

2. Factors Influencing Childcare in Muslim Families

a. The Role of Parents

In Islamic family law, parents represent the primary institution responsible for childcare and the fulfillment of children's rights. The responsibility of parents is not limited to providing affection or moral education but constitutes a legal and religious obligation (*mas'ūliyyah al-wālidayn*) to protect, maintain, educate, and guide children. This responsibility is closely related to the concept of *wilāyah*, in which parents are entrusted with authority and responsibility over children's welfare, while the implementation of such authority must be directed toward achieving the best interests (*maṣlaḥah*) of the child.

Allah SWT states in (Q.S. At-Tahrim [66]: 6)

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

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, stern and severe, who do not disobey Allah in what He commands them but do what they are commanded."

This verse provides the fundamental basis for parental responsibility in Islamic family law. The command "protect yourselves and your families" indicates that parents

have an obligation to protect family members, including children, from harm in both worldly and spiritual aspects. In the context of childcare, this protection is manifested through providing proper guidance, religious education, moral formation, and creating a safe environment for children's development. Therefore, parental responsibility (*wilāyah*) is not merely an authority over children but an obligation to ensure their welfare and protection.

Furthermore, Allah SWT states in Q.S. *Tāhā* (20): 132:

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

"And enjoin prayer upon your family and be steadfast therein. We do not ask you for provision; We provide for you. And the best outcome is for righteousness."

This verse emphasizes that parents have the responsibility to guide and nurture their family members through continuous education and habituation. The instruction to command prayer demonstrates that childcare in Islam includes the process of forming religious awareness and moral discipline. From the perspective of Islamic family law, this verse reflects the obligation of parents to provide not only material support (*nafaqah*) but also spiritual guidance as part of fulfilling children's rights within the family.

The Qur'an also highlights the importance of parental responsibility through the advice of Luqman to his son in Q.S. *Luqmān* (31): 13–19. Allah SWT states:

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

"And [mention] when Luqman said to his son while he was instructing him, 'O my son, do not associate anything with Allah. Indeed, association with Him is great injustice.'"

The verses of *Luqman* illustrate the role of parents as educators and guides who provide gradual instruction based on wisdom (*hikmah*). The advice includes strengthening faith, developing gratitude, establishing prayer, encouraging good deeds, preventing wrongdoing, and cultivating humility. These principles demonstrate that Islamic childcare involves comprehensive development covering spiritual, moral, social, and personal dimensions.

In relation to the roles of fathers and mothers, Islamic family law does not place parental responsibility as a competition between the two, but as a complementary partnership. Both parents share responsibility in fulfilling children's rights and ensuring their proper development. The father generally carries responsibilities related to financial support (*nafaqah*) and family protection, while the mother has an important role in daily care, emotional nurturing, and early childhood development. However, these roles are not absolute divisions that eliminate the responsibility of either parent. Both father and mother remain responsible for providing care, education, protection, and moral guidance according to their respective abilities and circumstances.

This understanding is consistent with the principle that children are an *amānah* (trust) from Allah SWT. Parents are accountable for how they exercise their responsibilities toward their children. Therefore, successful childcare in Muslim families depends on cooperation and synergy between both parents in implementing

ḥaḍānah (care and protection), *wilāyah* (responsibility and guidance), and the fulfillment of children's rights according to Islamic family law.

b. The Role of the Qur'an

The Qur'an is the main source and basic foundation of Islamic education which contains various fundamental values for human life. In the context of child parenting, educational values sourced from the Qur'an and Hadith are the main guidelines for parents in guiding, educating, and shaping children's character in accordance with Islamic teachings. Parenting in an Islamic perspective is not only oriented to the intellectual and social development of children, but also includes the formation of faith, morals, and spiritual awareness as a servant of Allah SWT. (Ramayulis, 2015).

According to Hamka, the content of the Qur'an as the ideal basis for Islamic education can be classified into three main parts. First, the Qur'an contains various legal provisions related to halal and haram, obligations (*farā'id*), commands, prohibitions, and consequences for humans who violate the rules of Allah SWT. Second, the Qur'an contains aspects of faith or belief that are the basis of a Muslim's belief in Allah SWT. Third, the Qur'an also contains stories of previous ummah that contain lessons and educational values for humans to be able to take wisdom from the journey of life (Hamka, 2015).

The importance of Qur'an-based education can be seen from the purpose of studying and teaching it. The Qur'an is kalamullah (the word of Allah SWT) which is the most perfect scripture as well as a guide for life for believers. Therefore, Qur'anic education has an important role in shaping human beings who have a balance between spiritual, moral, and social aspects. In the family context, parents have the responsibility to introduce the values of the Qur'an to children from an early age through habituation, example, and continuous teaching so that children grow up as individuals of faith and noble character (Shihab, 2017).

Thus, the Qur'an not only serves as a source of religious teachings, but also becomes the main basis for establishing the concept of Muslim family education. Through the application of Qur'anic values in parenting, parents can direct their children's development to have a character in accordance with Islamic guidance and be able to carry out their role as the caliph of Allah on earth (Nurliana, Ulya, Sukiyat, & Nurhasanah, 2022).

c. The Role of the Family

The family plays an important role in children's education, guiding with affection, and establishing family harmony. The family plays an important role in the educational process, an unavoidable necessity, the family plays an important role as the initial environment. In Islam, the family has an important role in children's education, guiding children with affection, establishing family harmony, a place of refuge and devoting all attention.

The role of the family in children's education is a responsibility that cannot be completely replaced by other parties. The affection and attention given by the biological parents has a great influence on the psychological development and character of the

child. In Islam, parents have the mandate to protect, guide, and educate children so that they grow up to be believers, have noble character, and are able to carry out their responsibilities as a Muslim. Therefore, the family is the first place for children to get to know religious values, social norms, and life principles in accordance with Islamic teachings (Adnan, 2018).

The existence of the family becomes a refuge and the formation of affectionate bonds based on the relationship of the nasab. The bond makes the family the main space in building a sense of security, attention, and emotional closeness between parents and children. Through a good family environment, children will obtain an education that is not only theoretical, but also through direct examples of parental behavior in daily life. This is in line with the principles of Islamic education which places exemplary (*uswah hasanah*) as one of the effective educational methods in shaping children's character (Shihab, 2017).

However, in the reality of people's lives, there are still families who have not carried out their educational functions optimally. Lack of attention, lack of religious guidance, and weak parental role models can cause children to look for other figures outside the family as role models (Anwar & ., 2024). This condition has the potential to make children idolize popular figures such as celebrities or social media figures more than they know exemplary figures in Islam, such as the Prophet Muhammad (saw) and pious people. Therefore, strengthening the role of the family in Islamic education is very important so that children get a strong foundation of religious values from their immediate environment (Muali & Fatmawati, 2022).

The family has a strategic position in shaping the child's personality. The success of children's education in the family is greatly influenced by the quality of the relationship between parents and children, the example given, and the ability of the family to instill Islamic values consistently in daily life.

d. The Role of Mothers

Parents have an important role as role models in religious practice. When parents consistently practice the religious values they adhere, children tend to imitate and internalize these values. Parents who are positive role models in carrying out worship, respecting religious teachings, and taking part in religious activities can inspire children to develop the same religious values.

The role of mothers as educators is very important, namely, "breastfeeding mothers, mothers as protectors, mothers as educators. A mother has been present at the beginning of the child's growth and development, as evidenced by the results of psychological research, early childhood is at a critical period, the period of physical formation, intelligence, and the formation of personality and spirituality will determine the next growth of the child's development.

The role of mothers in children's education is more important and more dominant than the role of father. This needs to be understood because the mother of the person who has accompanied her children more since a child is born, it is the mother who is beside her and it is even said that the mother's influence on her child begins in the womb. In a family, the mother is the central figure who is exemplified and

exemplified. Because children are like a radar that captures everything that happens around them. Allah swt also gives potential to human beings, mothers play an important role in the home as the main education.

The role of a mother in educating children, from the beginning of the child's life, starting from the moment of conception, then developing into an embryo, and then being born into a human being, directly the child has a lot of contact and development both physically and psychologically with the mother who is pregnant with him. Mothers are the first and foremost place for the formation and education of children. Allah SWT also gives potential to humans, namely mothers who play a very important role in the home, as the main education according to the perspective of the Qur'an. Research shows that the role of mothers as educators is very important, namely, "mothers who breastfeed, mothers as protectors, mothers as educators.

e. The Role of the Father

Today's society still has a paradigm that early childhood care is the role of mothers only. Furthermore, if we look further at the concept and practice of Islamic education, it turns out that the duty of childcare is the duty of both parents, namely father and mother, so fathers must also play a role in raising children. The husband or father has a very meaningful role or position in realizing a *sakinah, mawaddah, and warrahmah* family. The role of the husband in the family must be carried out according to the teachings of Islam because it is the responsibility as a leader in the household in the Quran, namely, the father plays the role as: (1) as a leader, in carrying out the role of leader the father must be able to guide and make policies against the regulations in the family environment that have been agreed. In addition, the role of the father as a leader can be seen from the father's responsibility as the provider of finances, food, clothing, houses, and the contents from *halal* and *tayyib* sources, (2) as an educator or caregiver.

Saying that the figure of a father plays a role means not only making a living for the family, but also related to parenting styles and child development. In addition, fathers also play the role of providers (providers and facilitators), protectors (protectors), decision makers (decision makers), child specialists and educators (educators and those who make children social), and nurtured mothers (mother's companions). The importance of the involvement of roles in childcare, Allah SWT immortalized it in QS Luqman. There is a very righteous father depicted in the Qur'an which is the foothold or measure of how a father should educate his children (part of raising children). Lukman's education and advice for his son are beautifully engraved in the holy verses of the Quran, QS Luqman verses 13-19, namely 1) Advice not to associate with Allah SWT. 2) Advice to be devoted to both parents. 3) Advice to do good to others even if it weighs as much as a mustard seed. 4) The command to establish prayer. 5) Advice not to be arrogant. 6) Advice to live simply.

CONCLUSION

The upbringing of children in Muslim families is a fundamental responsibility of parents that is regulated within the framework of Islamic family law. This study finds that childcare

practices in Muslim families are influenced by several interconnected factors, including religious foundations, parental roles, socio-cultural environment, economic conditions, parental education and knowledge, and family relationships. However, these factors do not operate independently; rather, they are integrated through the principles of Islamic family law, which provide a normative framework for fulfilling children's rights and ensuring their physical, intellectual, moral, and spiritual development.

From the perspective of Islamic family law, the Qur'an and Hadith serve as the primary foundations that define parental responsibilities through concepts such as *ḥaḍānah* (child care and protection), *wilāyah* (parental responsibility and guardianship), and the obligation to fulfill children's rights. The main finding of this study indicates that parental responsibility in Islam is not limited to providing moral or religious education but encompasses comprehensive obligations, including protection, maintenance, guidance, and creating an environment that supports children's development. Therefore, fathers and mothers have complementary responsibilities in childcare, where both contribute to fulfilling children's rights according to their respective roles and capacities.

Furthermore, this study highlights that Islamic family law functions as an integrating framework that connects internal family factors and external social influences. Religious values provide the foundation of parenting principles, while economic capacity, parental knowledge, and social-cultural conditions influence the implementation of these responsibilities. Nevertheless, social and cultural practices must remain aligned with Islamic principles and the best interests (*maṣlaḥah*) of children. Family harmony, mutual respect, affection, and effective communication also become essential elements in creating a supportive environment for child development.

The contribution of this article lies in emphasizing that childcare in Muslim families should not be viewed merely as a personal or educational practice, but as a responsibility embedded within Islamic family law. Through the integration of religious principles, parental responsibility, and socio-family conditions, Islamic family law provides a comprehensive framework for shaping children who possess faith (*īmān*), knowledge, noble character (*akhlāq*), and the ability to contribute positively to society. Thus, effective childcare in Muslim families requires not only individual parental commitment but also an understanding of the legal and ethical responsibilities established within Islamic family law.

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