

Character Education for Single Parent Children in the Quran

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Abstract—This paper discusses children's character education in the story of Moses' mother. The research uses library studies, with subjective hermeneutic approaches. Historical searches related to the mother Moses rely on encyclopedias, history books and the Gospels, especially the Old Testament. This is because the story of Moses' mother was not fully described in the Quran. Based on the results of the study, it was found: first, the story of Moses' mother was not fully described in the Quran. Search efforts are needed in historical books, encyclopedias and gospels. Secondly, in the story of Moses' mother, there was found a spiritual education, in the form of faith and belief in Allah SWT

Keywords—*Yokabed, Spiritual Education, Faith, Belief*

I. INTRODUCTION

Education is a human activity to gain knowledge and understanding of something that is expected to be a vehicle to improve and develop all human potential or talents to be relatively better[1]. Education is carried out through three channels, namely: formal, non-formal and informal path education. Formal education is pursued through educational institutions, namely schools. Non-formal education or community-based education outside the school. The community education that is learned is adjusted to the developmental needs of the community. While informal education is family education that has a role in education for their children[2].

Family is the first and foremost place for the formation and education of children. Zuhairini stated that the family is the place for the first students to receive education and guidance from their parents or other family members[3]. Family is the main social unit, through which individuals are prepared for cultural values, customs and traditions [4].

Families who only have one parent due to death or separation are referred to as single-parent families having the

potential to disrupt psycho-educational factors in children. Brooks (1987) in his research revealed that the fact of losing a partner caused by death has the potential to cause stress rather than losing a partner due to divorce[5].

A single-parent can cause an imbalance in educating and guiding children and of course, family functions cannot run well. This psycho-educational factor will experience disruption when in the family experience family dysfunction

Single parents automatically experience role changes in the family, they have a double duty that must be accepted. Mothers who become single mothers must get used to working all day, nurturing and educating their children. As a single parent, the mother must play the role of mother and father. Acting as a father, the mother must replace the father's position as the head of the family in charge of earning a living. Acting as a mother, the mother plays a role in caring for children, educating children, and taking care of household needs.

Based on the search, it was found several studies that discussed the education of single mother family children as follows: Golombok[6]; Dronkers[7]; Mabuza[8]; Cherry[9]; Sylvestre dan Paez[10]; Kimbrough[11]; Layliyah[12]; Prayoga dan Hidayati[13]

The study of women in the Qur'an can be found in the following journals, including research conducted Ghadim[14]; Zulhamdani[15]; Rahim[16]; Suad Joseph and Afsaneh Najmabadi[17]; Sherif Abdel Azeem[18]; Barbara Freyer Stowasser [19]; Jane Dammen McAuliffe [20]; Oliver Leaman, ed.[21]; Imam Immaduddin Abul-Fida Isma'il Ibnu Kathir ad-Damisqi[22]; Fathi Fawzi Abdul Mu'thi[23]; Ainul Millah[24]; Jumuah Saad[25].

The Quran narrates several stories of single mothers, who raise and educate their children. *First*, the single mother hakiki; namely a mother who raises and educates her child

alone, because her husband has died. This category consists of Hanna bin Faqudz the mother of Mary, and Maryam the mother of the prophet Isa a.s. *Second*, single mothers majazi; namely, a mother who raises and educates her child alone, because the husband is far from himself for a long time. Mothers in this category consist of 1) Sarah; mother of the prophet Ishaq a.s. 2) Siti Hajar, mother of the prophet Ismail a.s. and 3) Yokabed, mother of Prophet Moses a.s.

II. METHOD

The discussion of children's education in the story of a single mother in the Quran uses the hermeneutic approach. Hermeneutics comes from Greek, which is from the verb *hermeneuein*, which means to interpret, interpret, translate and act as an interpreter in order to distinguish hermeneutics from hermetic. See Nashr[26]; Lihardson[27]; Budge[28]; Bertens[29]; Palmer[30]; Musbikin[31]; Hart[32]; Faiz[33].

Bauman (1978) defines hermeneutics as an attempt to explain and trace the message and basic understanding of a speech or writing that is unclear, blurred, dim and contradictory which creates confusion for listeners and readers[34].

III. STORY OF MOSES' MOTHER

The story of mother Moses a.s. enshrined in Allah in the Quran Surah al-Qaşaş /28: 7-13 and surah Thâhâ/20: 38-40. All of them use the word *ummu* Musa or by using pronouns[21]. The mother of Moses the prophet was named Yokabed[35], meaning "Yahweh is the glory"; English: Jochebed) is the daughter of Levi[36] and mother of Miriam, Aaron and Moses.

Based on records of the Hebrew Bible and the Old Testament Christian Bible. Yokabed comes from the root word "kabud"; honour, glory. There are also those who say their names are Yuhabil, Ayarukha or Ayadzrukhat. In this case, both the Quran and the Old Testament, do not mention the name of Moses' mother. Just mentioned the position as mother of Moses a.s. Al-Marghubi (2009) explained that the mother of Prophet Musa as named Ayarikha and some 'scholars there called it Ayadzrikha[37].

The Israelites or the Children of Israel prayed to the Prophet Israel, namely Ya'qub ibn Ishaq ibn Ibrahim a. they were known as the Hebrew people. Their arrival in Egypt around 1750 BC. They settled in Egypt until they were taken out by Prophet Musa a. circa 1205 BC One of the pregnant women is 'Imran's wife. He is 'Imran ibn Qahuts ibn Azur ibn Lawi ibn Ya'qub ibn Ishaq ibn Ibrahim. In the Quran, the name is mentioned three times under the name Imran[38], and in the Old Testament under the name Ummram[23].

At the time of the birth of the prophet Moses a. Imran was forcibly hired to make his way to the Pharaoh's palace in the capital Baramis. Baramsis is located east of the Nile Delta, built by Pharaoh I, perfected by Ramses II, then made the capital of the northern region by Ramses-Ramses later after the expansion of the Egyptian empire reached West Asia. The place is now in Qintir, one of the villages of Vacus, in the eastern region of Egypt[39].

Before the birth of Prophet Musa, the Children of Israel lived in slavery and oppression of Pharaoh as ruler of Egypt[23]. He killed every boy born to the Children of Israel for fear of the emergence of someone who would take over

the throne of his kingdom and replace him as ruler of Egypt as this was predicted by the Pharaoh's trust shamans which the Children of Israel also believed[23].

The fear of the mother of Prophet Musa as for the birth of his son was known by Fir'aun. But Allah SWT has determined that someday his son will be appointed as an Apostle to give instructions and warnings to Fir'aun and his followers. Therefore, God inspired the mother of Prophet Musa to take his son to the Nile by putting it in a chest and not need to be afraid and worried because God would return to meet him with his son, as explained in Q.S. Al-Qaşaş/28: 7[40].

Based on the search of the author there is a valuable explanation in the Old Testament, Genesis, Chapter 2, Article 2.3; that Moses' mother put the chest with her child in the crevices of the alpha-plant stem with purple flowers on the river bank. Then he urged Sister (Musa) to find out what happened. This shows that Moses' mother did not put the chest in the sea[23]. There is no further explanation either in the Quran or the Old Testament, regarding what happened to Jokabed at the return of Moses to the house. As well as the lack of information regarding whether Yokabed participated with the Children of Israel the exodus from Egypt to Sina..

IV. CHARACTER EDUCATION IN THE STORY OF YOKABED

The role of mothers in children's education is more important and dominant than the father's role. This needs to be understood because the mother of the person who accompanies her children more since a child is born, the existence and influence of the mother's influence on the mother is very dominant towards her child which starts in the womb[41].

Based on the search of the writer, the story of the single mother regarding Yokabed was found in several letters in the Quran, including Q.S. Thâhâ/20: 37,38,39; al-Qaşaş /28: 7,8,9,10,11,12,13. Besides that, information was also found regarding Jokabed in Genesis 2 chapters 2.3.

A. Faith Education

Q.S. Q.S. Thâhâ/20: 38-39 is a continuation of the previous verse which provides information regarding the gift from Allah SWT to His messenger (Musa a.) Who has granted all his requests?. Verses 38-39 remind Moses of the blessings that have been bestowed upon him in the past related to what his mother experienced when his mother still breastfed them and behaved intently towards Pharaoh and his army so that they did not kill him. Moses was born during the time of Pharaoh and his army killed all babies born that year[42].

This favour is related to *when We reveal* that it is inspiring *to your mother something revealed* that is inspired so that you are saved from the evil plan of Pharaoh. So Moses' mother made a chest for Moses, which he was still breastfeeding, then put Moses in the chest and washed it on the Nile, but was tied to a rope that was connected to his house. And one day Moses' mother went to renew the rope, but it turned out that the chest containing Moses was released and carried away by the flow of the Nile River. Because of that, Moses' mother's heart was overwhelmed by a deep feeling of grief. God answers the doubts that arise in the heart of Yokabed, with And I have bestowed on you the love

that comes from Me; and that you may be cared for under my supervision. Emphasis on the continuity of God's grace to Yokabed to calm and answer his heart's doubts about Moses' salvation[43].

Thâhir Ibn 'Asyūr explains that compassion that comes from Me[44] implies that love and affection towards Prophet Musa (as). Is something extraordinary, because he arises not because of the usual factors that give birth to love, such as introductions or benefits that will be obtained. The words of the wife of Pharaoh, (He) is the eyes of the heart to me and for you[45] to see Musa as. As his eye conditioning, before he expressed his hope to obtain benefits or make him a child[42].

The gospel gives an illustration when Jokabed Faith is tested when he can only let go of the baby away (Ex. 2: 3) by putting it in a pandanus and sweeping the coffin from the edge of the Nile. It is not easy for a mother to take her baby off in a chest in the middle of the river (there is no guarantee that a baby can survive in the middle of the river) risking the possibility that Moses' baby might not have survived. But it can be seen that this is the form of Yokabed faith, he believed that God protected Moses and let him go with one hope that his baby was in God's protection.

Explanation in the Old Testament, Genesis, chapter 2, article 2.3; that Moses' mother put the chest with her child in the crevices of the alpha-plant stem with purple flowers on the river bank. Then he urged Sister (Moses) to find out what happened. This shows that Moses' mother did not put the chest in the sea. Yokabed showed his faith in Yahweh, even more, when baby Moses was no longer possible to hide. Yokabed showed his love for Moses while keeping the baby Moses alive by hiding for three months (Ex. 2: 2) even though there was an order from Pharaoh so that every baby boy was killed.

B. *Tawakkal*

Moses' mother gave his son's salvation to God. He begged for God's help and asked for His protection for his little son. And the heart of Moses' mother became empty. Indeed, he almost declared the secret about Moses, if we did not, we would strengthen his heart, so that he would be among those who believed (to God's promises)[46]. This is related to Yokabed's doubts about the inspiration revealed to him, so let the river take him to the edge. The purpose of choosing such editors is to emphasize the salvation of Moses. The fragment of the verse implies that Allah SWT arranged the flow of the river in such a way that finally the chest containing the baby, namely Moses a.s., arrived at the place where he could be picked up by Pharaoh[42].

Tawakal is a condition of the heart that truly depends on Allah to obtain benefit and reject the loss from the world and the hereafter affairs and surrender all affairs to Allah. tawakal is not a mere submission, it takes effort as an accompaniment of trust. In the story, Yokabed also asked Miriam to follow Moses' box. Although he had trusted God for Moses' salvation, he still tried to ask his daughter to watch the chest[47]. His mother's attitude of trust was rewarded by saving Moses while returning him to be cared for and breastfed. At the end of the story, the verse says, "So we returned Moses to his mother, so that he would be glad and not mourn and that he would know that God's promise was true, but most people did not know it"[48].

V. CONCLUSION

The story of mother Moses a.s. enshrined in Allah in the Quran Q.S. al-Qaşaş/28:7-13 and Q.S. Thâhâ/20: 38-40. In al-Qaşaş/28: 7, Allah promises that the child washed by Yokabed will return to him, and God will make the child an apostle. This shows the divine power of Moses' mother's desire to feed her child.

The desire of Moses' mother to breastfeed her child is not a direct part of the verse as a whole. However, in reality, the Quran reveals this aspect by putting it at the beginning. The return of the child so that he can be overtaken by his mother, will be able to fulfil his maternal instincts, and apparently able to eliminate anxiety about the fate of his child. The process of breastfeeding is a major factor for children's emotions and psychology, and an inseparable part of the child's growth process.

Character education, shown by Yokabed's sacrifice and struggle to fulfil God's commands. God answers the doubts that arise in the heart of Yokabed, with And I have bestowed on you the love that comes from Me; and that you may be cared for under my supervision. Emphasis on the continuity of God's grace to Yokabed to calm and answer his heart's doubts about Moses' salvation. His mother's attitude of trust was rewarded by saving Moses while returning him to be cared for and breastfed.

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