

Children's Education in The Story of Single Mothers in Qur'ân

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ABSTRACT

This research aims to find the concept of child education in the stories of single mothers in the Qur'an. This library research employs a subjective hermeneutic approach. It is concluded that: first, the Qur'anic single mothers were either *hakiki* or *majazi*. Second, children's phases of education in the story of these single mothers follow the psychological stages of child development, including the child's spiritual and physical education in both the prenatal and postnatal phases. Accordingly, single mothers have to educate their children holistically rather than partially or mechanically

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1. Introduction

Etymologically, "education" could be defined as a human activity to gain knowledge and understanding of something that is expected to be a vehicle to improve and develop all potentialities and talents to achieve better lives [1]. Education is carried out through three channels: formal, non-formal and informal paths. While formal education is pursued through the educational institutions, namely schools, non-formal education is a community-based education outside the school that is done to adjust children to the needs of the community. Informal education, on the other side, is a family-based education [2]. The institution of the family is the first and foremost place for children's education. Zuhairini stated that the family is the place where children become students of 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].

In a normal situation, families consist of only a single father or a single mother due to the death of the spouse or a divorce could not normally function and might loss balances in terms of children's education. In many cases, this psycho-educational factor will lead to what is called the "family dysfunction" which potentially causes a crisis. Brooks in his research revealed that losing a partner caused by death potentially causes more stress rather than losing a partner due to divorce[5]. In that case, single parents' role automatically changes, in the sense that they have since then an undeniable double duty. Mothers who become single mothers must get used to at one side work all day and on the other side, nurture and raise the children.

As a single parent, the mother must play the role of a mother and at the same time, father. Acting as a father, the mother must replace his position as the head of the family who is in charge of earning a living. Acting as a mother, the mother plays a role in caring for children, educating them and taking care of household needs. For the sake of clarity on the previous research on this topic, several

studies have been highlighted: Golombok[6]; Dronkers[7]; Mabuza[8]; Cherry[9]; Sylvestre dan Paez[10]; Kimbrough[11]; Layliyah[12]; Prayoga dan Hidayati[13]

Based on the description above, it can be concluded that the conditions of single mothers do influence the process of children's education. While they are responsible for fulfilling the financial needs of the family, they can't abandon their duties and responsibilities of caring for children. Who need a lot of interaction and communication with the parents in their early stages of growth. The study concerning the education of children by single mothers becomes, therefore, important. This research examines and seeks to find new concepts through the story of single mothers in the Qur'an regarding children's education.

2. Method

This research employs a hermeneutical approach. The term Hermeneutics originally comes from Greek, *hermēneuein* meaning to interpret, or to translate. and act as an interpreter in order to distinguish hermeneutics from hermetic, see Nashr [14]; Lihardson [15]; Budge [16]; Bertens [17]; Palmer [18]; Musbikin [19]; Hart [20]; Faiz [21]. Bauman (1978) defines hermeneutics as an attempt to explain and trace the message, and a basic understanding of a speech or writing that is unclear, blurred, dim, and contradictory, which creates confusion for listeners and readers[22].

The author divides the story of a single mother in the Qur'an with two criteria (the status and condition of their spouse) based on the terminology used by Jurjany [23]: first, *hakiki* single mother; namely a mother who raises and educates her child alone, because her husband has died, or because of extraordinary events as evidence of the power of God. Within this category is Hannah bin Faqudz who raises and educates Maryam without Imran, who has died, and Maryam herself, the mother of the prophet Isa. (See QS. At-Tahrīm: 12). Second, *majazi* single mother, a mother who raises and educates her child alone because her husband leaves the family and stays far away. They are (1) Sarah; the mother of prophet Ishaq; (2) Hajar, the mother of prophet Ismail, and (3) Yokabed, the mother of Prophet Musa.

The research steps are as follows: First, collecting data on the story of the single mother in the Qur'an and determining the problems to be studied hermeneutically. The search for the story of the single mother in the Qur'an uses Qashah al-Anbiya 'by Ibn Katsir, Qashah al-Qur'ân ('Arâis al-Majâlis) by al-Tsa'labî, Qashah al-Anbiyâ 'by Imâm al-Hafîdz Imaddudîn, and women in the Qur'an by Stowasser. They are then identifying the Qur'anic verses based on the Mu'jam al-Mufharas Li alfâzi al-Qur'ân al-Karîm by Muhammad Fuâd 'Abd al-Bâqî. Second, after the required data is collected, the verses are then arranged according to the historical chronology based on the biography of Musa's mother. Some and review the reported events relating to the content explanation of the verses of the Qur'an. Third, determining themes related to children's education in a single mother story and examining the Qur'anic passages in the framework of these themes.

3. Result and Discussion

Education for children is an important thing to do because education is the basis for the formation of human personality, as the foundation of the noble character, intelligence, and skills. Because every child is unique in terms of characters and abilities, the way they are developing is certainly different from one another. Islamic education must be carried out not only right after the child is born, but also during the prenatal phase [24]. At this stage of, borrowing Awwal [25]'s terms, al-fetus(when the child is still in the mother's womb after the spirit has been blown on its embryo) Since then, a prenatal education should begin. The pregnant mothers must prepare themselves as a place for the growth of the fetus.

Searight, Thomas, Manley, and Ketterson [26] found that communication between parents and children is an essential aspect of the process of education so that children can grow and develop into independent adolescents and adults. In the teenage period, if both children and parents have experienced good relationships, the former's process of individuation will work well too. Parents, therefore, must understand the development of children because children's development is closely related to the aspects of mental health. As Hurlock suggests, children will experience a series of progressive changes that occur as a result of the process of maturity and as a process of integration of many complex structures and functions.

3.1. The Spiritual and Physical Prenatal Education

The spiritual education in this article means any psychological and mental efforts done by the pregnant woman to maintain the safety of the baby in the womb. They are carried out in various ways; some of them are based on religious teachings and others on traditional cultural values [27]. The prenatal education as a human endeavor to grow and develop the inherent potentials begins from the time he or she chooses the life partner and decides to have marriage (preconception), up to the time of pregnancy (post-conception). It is, according to Burke [28] a conscious effort of parents to educate their children when children are still in the womb which is specifically directed to the parents due to the fact that the pre-born child is not yet possible to be educated, let alone be taught, except by his own parents. Although the prenatal period is the shortest period of all periods of development, this period is in many cases the most important of all periods.

Some of the Islamic environmental coaching methods regarding the pre-born children are: 1) Method of affection; 2) The method of following the recitation in the *majlis taklim*; 3) Methods of worship; 4) Reading and memorizing methods; 5) Storytelling methods (communication); 6) Methods include with speech; 7) Method of prayer; 8) The method is classified; 9) The method of *dzikir*; 10) Dialogue methods and 11) Methods of playing and singing [29].

The Qur'an teaches us the need for prenatal education, as stated in QS. al-A'râf: 172. For Shihab [30], QS. al-A'râf: 172 is an explanation that the child in the womb can receive certain forms of education directed to him because the spirit (of) Allah has been blown into him. The spirit will later carry out the mandate and command of God to worship Him until he is accountable for his deeds before God. In this stage, the figure of the mother has the most significant role, and this education will be the foundation of the child's education later after birth.

Recently, researchers argue that prenatal education in Islam is as important as postnatal education. Islamic education, in general, is essentially aimed at fostering a pattern of human personality that is unanimous in initiating psychological training, intelligence, reasoning, feeling, and senses. Prenatal Islamic education is an education that contains Islamic values to mothers during pregnancy. According to Maksun [31] prenatal education in Islam should start from the beginning of conception (the process of *nuthfah*) if parents want their child to be smart, intelligent, skillfully and has a good personality,

Amalia Study [32] emphasizes that the gentle touch is given by a mother, as well as a father to the mother's abdomen to a fetus can stimulate a sense of affection and peace towards a prospective baby. If done consistently, this will give the effect of calm and comfort felt by the fetus in the womb until it grows healthier and more comfortable. The husband or the father also shares responsibility with the wife in educating prenatal children by giving the gentle touch to the fetus. In the case when the Husband is dead or incapable of accompanying the pregnant wife for a long time, the woman will probably face mental problems such as feelings of loss, economic, and social issues of [33].

The success or the failure of the single mother in educating her children depend on her ability to do both roles (father and mother) and responsibilities, without making the children confused or anxious. Hence, a single mother in carrying out these dual tasks often sacrifices happiness and personal interests. The spiritual effort is needed to ask God for help in trying to achieve what he aspires to, by praying to Allah.

Vow With Something Good (QS. Ali Imran: 35-36)

A Children's education in the family is not only done when they are adults but starts at their earlier age even when they are still in the mother's womb, as Hannah (Imran's wife) did. Hannah did communicate with God even from the time she was pregnant until her child was born. Hannah also vowed that if she were blessed with a child later, she would become a devotee, serving in Baitul Maqdis.

As explained by Shihab[34], in the tradition of Hannah's community, a child who was dedicated to being a servant of the holy house would be in charge of a full duty until he grew as an adult. Later on, he can continue his service or look for other options. Since Nazar who was delivered by Hannah proved the depth of faith, Hannah was willing to offer her children for religious purposes. It can be concluded that to form the piety of a child stems from the formation of godly parents, which is not only characterized by obedience in carrying out religious orders but also marked by seriousness in educating their children to grow up in a religious or godly environment[35].

As mentioned in the book of history and interpretation, Imran and Zakariya were two prophets and prominent figures of the Children of Israel who took two sisters as wives. But no one gave

birth to a child. Until one day, Hannah, Imran's wife vowed, if God gave the child to them, then he would make him a servant of Baitul Maqdis and free him to worship in the way of God. Found the fact that she was born a woman, Hannah was disappointed; this was because women in the community culture at that time were servants of Baitul Maqdis unusual [36].

Allah SWT bestows children based on wisdom and benefit. Therefore, in Hannah's story, even though she was given the gift of a daughter, God made her daughter, better than a boy whom her mother dreamed of and had perfection. Later he became the mother of Prophet Isa a.s.

There are three important stages that parents need to pay attention to educating their children. First, when a mother is pregnant. During pregnancy, parents, especially mothers, must maintain the intensity and quality of communication with God. This is because the condition of parents (mothers) can affect the fetus in the womb. Second, after birth, the child must always be communicated to God. Hamidi [37] added that parents also need to pray or plead with Allah continuously to Allah so that their children become good children, starting from the child in the womb. That hope for pious children is a prayer and suggestion through self-suggestion so that praiseworthy qualities can enter into the soul of the child. The second effort is to put his person as a pious person so that he becomes an example for his children. Besides, parents continually guide children to always obey God (See Surah Al-Furqon: 74, which suggests that parents pray, ask God to give pious children to please and be a role model for those who be cautious, concerning the study of in-prayer prayer activities.

Hannah's nadzar is an effort to strengthen enthusiasm, optimism for the presence of a child, at the same time opening the door of the heart to rely wholeheartedly on end (destiny) which is good in the sight of Allah, what Hannah did by saying nadzar as a manifestation of her faith required consequences if something that was realized was realized.

In the Hannah story, it can be concluded; first, parents are required to be visionary, think long before the birth of their children, plan guidance and education for their children to the right way of life and realize it in the service of religion and society. Second, devotion to the place of worship Baitul Maqdis is so valuable that the sacred humans in history are told to expose their children to devote themselves to the holy ideals. Third, the obligation of parents to choose names that are good for your children. In this case, Hannah, Imran's wife named her son Maryam, which means human worshipers and servants. Fourth, in the process of children's education, it should be realized that parents are not just relying solely on their efforts, but must be accompanied by prayer so that God will always keep his children from the harassment and traps of Satan.

Asking For Protection From Allah (QS. Maryam: 18-19)

The virtue of Maryam from other women is to get pregnant and give birth to a boy without any interference from others, but the spirit of Allah SWT into his womb (QS. At-Tahrim: 12). The incident of the presence of Malaikat that manifests humans informs the presence of the fetus in Maryam recorded on QS. 19: 16-19. The presence of an unknown human being and Maryam in her situation, avoiding her family, fear arose, so she said while affirming her words with the word "true", namely: Indeed I take refuge in ar-Rahman, the Most Gracious God of you; if you are a cautious person then move away from me and never touch me. Shihab [34], explaining Rahman's words spoken by Maryam could also be used as an excuse to reinforce the opinion that said the word was known before going down the Qur'an.

Maryam's words combine the application of protection to Allah with a warning to Malaikat who are supposed to be humans. His remarks reminded him of the figure he saw with the conditional word "if you are a fearful person," it was a heartening reminder of who has even a little awareness. On the other hand, the answer of the Malaikat gives peace to Maryam, not only in her words that she is a messenger of Allah, but she will be given a child, and the child is holy again perfect. Chastity and perfection at the same time imply that the means of acquiring it must be in a sacred way [34].

In Surah Maryam: 19, Allah describes complicated situations and conditions. The dialogue between Maryam and the Malaikat of Jibril who has become male sex (See also al-Tantâî, 1998; al-Tabarî, 2000). In the story of the arrival of the Malaikat, Jibril in the male form, makes Maryam's heart anxious and worried. This is because Maryam estimates the presence of the man in a lonely condition, feared it would only threaten his honour, by teasing and disturbing him.

Maryam said praying for help; self-protection took refuge in Allah. The prayer Maryam said was an attempt to rely on the power of Allah for the problems that occurred her.

3.2. Education, Supervision and Responsible for Single Mothers (Postnatal)

Postnatal education (education after birth) is provided to children after birth with things that are useful and useful in their lives. The practice of postnatal education tends to character education and behaviour of these individuals. Postnatal education in the story of a single mother in the Qur'an is the result of a reading of the efforts of education, supervision, and care of a single mother to her child to increase knowledge in adapting and increasing knowledge of children. The role of parents in providing education to children is influenced by several factors. The factors that influence the role of parents in children's education include: a) social status factors are determined by elements such as education, employment, and income; b) family form factor; c) The stage of family development begins with the marriage that unites two different personalities, followed by the preparation stage of becoming a parent; d) factor role models.

Concerning what is the obligation of parents and what is accepted by the child, and who is obliged to provide the needs of the child are distinguished as follows: first, regarding the need for care (foster care), this is an obligation for the fathers to give it to the child. Secondly, the need for care and sharpening is an obligation for mothers, while relating to the costs for the needs of care and childcare is an obligation that must be given by the husband to his wife in order to fulfill their obligations properly. Third, if there is a single parent condition, then the needs of a child's life starting from clothing, shelter, food, drinks and so on are borne by the father or mother until the child has reached the age of *baligh*, even though the child lives with his mother.

Giving Breast Milk to Children (QS. Al- Qasas: 12-13)

Mother's events Musa who was ordered by Allah to wash away his baby (Prophet Musa), to avoid Firaun. For the sake of salvation, the Prophet Musa as a baby was washed away in the Nile, which was finally collected by the Fir'aun wife. The Prophet Musa who was still a baby finally became the adopted son of Firaun himself. But the baby cannot be breastfed by anyone, so with the will of Allah the baby Musa finally returns to his mother, because only he can suckle her. Musa, who did not want to be breastfed by other women, was instinctive prevention. This is because Musa is the chosen human being who has the right to breastfeed, Yokabed, his biological mother. On the other hand, because the power of Allah SWT made the return of Musa to his mother to feed him naturally.

The Yokabed event breastfed Musa a.s when viewed from a scientific perspective, suggesting that the process of breastfeeding a child to his mother is important, which determines immunity, attachment of children, and their mothers. In the process of breastfeeding the baby's brain will drain the hormone oxytocin which functions to calm the mother's heart and also soothe the baby. In the breastfeeding phase that ends until the age of two, a child needs all of his food sources from breast milk. This is like the statement mentioned by the Qur'an, QS. Al-Baqarah: 233. The story of Yokabed above shows that breast milk is an important thing given to a baby from the time of birth until he is two years or more. Giving ASI (*Air Susu Ibu*) to babies is the best way of feeding, especially when babies are less than six months old [37].

Mother's milk or often abbreviated as ASI is the only best food for babies because it has the complete nutritional composition for infant growth and development. At birth, until a few months later, babies do not have a perfect body defense system, so by giving breast milk babies rarely get sick, because breast milk has immune substances that the baby does not have [38]. ASI contains many benefits needed by babies in the first six months of life, such as nutritional, immunological, psychological, intelligence, neurological, economic and pregnancy delays. Allah says; We prevent Musa from breastfeeding women who want to breastfeed (before), indicating that God has power over himself as Musa. So we returned Musa to his mother. In this case, God returned Musa's breastfeeding rights to Yokabed. This is an important note that breastfeeding is a child's right and obligation for the mother (QS. al-Baqarah: 233).

Amalia's [32] research confirms that the mother's initial contact with breastfeeding as soon as a baby has many advantages. The immediate interaction between mother and baby in a few minutes after birth is closely related to the success of breastfeeding and is an alternative to prevent the provision of food/drinks before breastfeeding (prelacteal). Prelacteal is feeding the neonates

(newborns up to 28 days, 0-28 days) before the milk comes out in the form of milk powder, cow's milk, or sugar are, honey given before the milk comes out. Prelacteal food is a type of food such as coconut water, starch, masu, bananas, which have been given to the neonate and interfere with the success of breastfeeding. Giving prelacteal can lead to decreased milk production, malnutrition, diarrhea and allergies in infants. In addition, prelacteal feeding/drinking is a frequent practice and is one of the main factors in the failure of exclusive breastfeeding, see Siregar [39]; Hapsari [40].

Indeed, in breast milk, there are many ingredients that are not found in formula milk, including immunological substances. ASI contains clean and contamination-free anti-infective substances. Immune substances are in immunoglobulin, secretory, and lactoferrin and the presence of Bifidus factors that can stimulate *Lactobacillus Bifidus* to protect the baby's digestive tract. Conversely, in addition to not finding immunological substances, in packaged milk, there is a bacterial content due to processing and packaging and can be harmful to the health of the baby — children's intelligence. Hanafi[41] argues that increasing intelligence can be caused by the nutritional content of breast milk, the way, and the duration of breastfeeding. The results showed that taurine, docosahexaenoic acid (DHA), and arachidonic acid (AA) were beneficial in the formation of baby brain cells and accelerated the arrival of stimuli from receptor organs to the brain so that the response can be given in a fast time.

Seeking Good Education (QS. Ali Imrân: 37)

Humans are born with the potential that is in themselves. This potential is the embodiment of pedagogic (educated and educating) creatures so that he can become a caliph on this earth by being equipped with Allah's nature. In the pedagogic process, Daradjat based on the theory of convergence. Because, with the education and teaching of potential it can be developed by humans, even though it is born like white paper, it does not contain anything clean and although he was born with traits that can develop on his own because it is a determinant factor for the development and formation of personal children [42].

The nature of education as a series of interaction events between innate and environment, which then the child will be formed as a resultant personal or the results of the interaction of the two determinant factors. Islam views the potential of *fitrah* to emphasize the formation of personality which leads to the basic human nature of believing in Allah SWT. Surah Ali Imran: 37, is an explanation of Allah remarks on the prayers that Hannah offered related to the hope that Maryam would become a devout woman.

Shihab [34] argues that Allah, with His power, outside the prevailing habits in the community, manipulated so that Maryam became a caregiver in the synagogue by her mother's hopes and because Imran, a pious father had died, then Allah made Zakariya its keeper.

The provisions that apply to Maryam are Hannah's hopes that she hopes that her daughter will become a woman who is obedient in obtaining good knowledge and education. Maryam has the privilege of being fought over by caregivers and leaders of the holy house. But God made Zechariah as. As protector and caregiver Maryam. Regarding providing an excellent education for children, the Prophet explained about the education of children that must be given by both parents as a provision for the future. "It has been told to us Abu Qasim Abdurrahman bin Muhammad bin Siraj gave the news by detecting Abu Hasan Ahmad bin Muhammad bin Abdusiththara'ifi giving news to Usman bin Said had told us Yazid bin Abdirrobbin had told us Baqiyyah from Isa bin Ibrahim of Zuhri from Abi Sulaiman Maula Abi Rofi 'said: Tell me, O Messenger of Allah: Do children have rights like ours (parents) to them. Prophet answered: Yes, the right of the child to his father is to teach writing, swimming, archery and inherit it with good things" [43].

Regarding the obligation of parents to provide an excellent education for their children, the authors found it in QS. 3:37, namely the hope and nadzar Hannah of Maryam to be a devoted and obedient woman. Furthermore, regarding education and fulfilling the needs of Maryam as a single mother-child, Zakaria took over, husband Elizabeth-Brother Hannah (see QS. Ali Imran: 42-44). Hannah and Zakaria's efforts are a division of the role of fulfilling Maryam's educational needs and care. It is also an important note that in Islam do not know single parents or single parents, Islam, in this case, the Qur'an gives a sign that there is a distinctive distribution of roles in the event of a husband and wife were separated, due to certain circumstances, at the same time they have children who still need care, care, and education. The phenomenon of single mothers in Indonesian society,

in general, is found that the attention of a single mother-child is left to the parents of a single mother (grandparents). If you examine the history of Maryam's care and education by Zakaria, then you can take notes as follows; 1) the transfer of care and education responsibilities of a single mother-child should be the responsibility of the closest productive relatives; 2) spiritual education is an important effort to shape the character of a single mother.

Determination of Child Care (QS. Ali Imrân: 42-44)

Families have a significant role in planting values to children; through these interactions the parents socialize the values, attitudes, and culture that are considered important for children to have. Thus, the formation of character and personality of children comes from the environment, especially the family environment. The loss of one of the family members in this case father became a hobby in the family. In the absence of a father figure, the mother will automatically carry out the role of the father in the family.

The Andrawina research [44] found that unbalanced communication obtained by children from single-parent families was thought to provide differences for children in shaping their concepts. Self-concept is strongly influenced by family factors, namely parents who are the earliest and most important social contacts experienced by individuals. The influence of parent communication is very influential and responds to children, compared to other information received by children. The story of Maryam recorded on QS. Ali-Imran and Surat Maryam. In the letter ali-Imran the story of the family of Maryam and how he was raised and raised by Zakariyah (see Ali Imran: 41-42). Furthermore, it is told how Maryam sanctified herself and how God showed His greatness by giving him the privilege to give birth to a child without a father.

Shihab [34] revealed that in QS. Ali-Imran: 42-44, Maryam was chosen twice by Allah. The first implies that the attributes which he clothed were also carried by others who had also been chosen by God. Second, there is a special choice among all women. The choice this time overcomes the other so that it cannot be achieved by other women, namely giving birth to children without having sex. Or it could be, Maryam was chosen as the only prophet from among women by considering the reason the Malaikat conveyed divine revelations to her, as a comparison see Zuhdi [45]. Zakaria's parenting event began at the age of 3 years Imran, and the father passed away. Whereas Hannah desperately needed people who cared for and cared for her daughter so that later she could become a temple for the Lord's temple in Ursyalim as before Hannah's nadzar, see McAuliffe [46]; Mu'thi [36]. While in Ursyalim, the temple's dignitaries were interested in caring for Maryam. They fight and fight with each other. Also present was Zakaria, Elizabeth's husband, Brother Hannah. Eventually, a lottery was made which would take care of Maryam. Lottery fell to Zakaria.

Similarly, when repeated once, it falls on Zakaria. Finally, it was decided that the Prophet Zakaria was the person who had the right to care for Maryam. Regarding the lottery, it is written by writing the name on the tip of the pen and throwing it at the Holy Shari'a river. Whoever has the questioner moves against the flow; he is the one who has the right to care for Maryam. There have been several differences of opinion between the Tafsir ulama, concerning Maryam when sent to Baitul Maqdis; 1) sent immediately after birth, but this opinion is weak. 2) after weaning by the mother. The second most accepted opinion, because of being cared for by Zakaria after being perfect (*nabat al-hasan*) [47] (see QS. Ali Imran: 37). Zakaria, in the historical record is a person who is pious, obedient to worship and holds firm to the unity and including close relatives, although in some interpretations of the Qur'an there are differences. Some say Zakaria is Uncle (from mother/*zauj khalah*), some say Uncle and his lineage descend upon Prophet Musa a.s. [48] (further search see https://www.thetruthoflife.org/messengers_yahya.htm). Maryam was taken home and cared for by the Prophet Zakaria for several years. Having grown up and had understood various matters concerning religion and life, while his mother had died, he was taken by Zakaria to the temple of God. There he made a special place so that he could freely pray to Allah [36].

4. Conclusion

The story of a single mother in the Qur'an is based on the search of the author, including: story (1) mother of the Prophet Ishaq; (2) the mother of Prophet Ismail; (3) mother of Prophet Musa; (4) Siti Maryam's mother and (5) the mother of Prophet Isa The story of the single mother in the Qur'an the author of categorization with two criteria, namely the single mother and single mother *majazi* based on the status and condition of their life partner. First, the single mothers *hakiki*; namely a

mother who raises and educates her child alone, because her husband has died, or because of extraordinary events as evidence of the power of God. This category consists of Hanna bin Faqudz who raises and educates Maryam, without Imran, who has died and Maryam, the mother of the prophet Isa a.s. Second, single mothers *majazi* (figuratively); 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 Prophet Ishaq a. 2) Siti Hajar, mother of Prophet Ismail a.s and 3) Yokabed, mother of Prophet Musa a. Concerning the verses of children's education in the story of Sarah, Hajar, Yokabed, Hannah binti Faqudz, and Maryam, found in the Qur'an and the Old Testament Book.

The relevance of children's education in a single mother's story based on a study conducted by the author is divided into two stages, namely: first, spiritual education and physical education in the womb (Prenatal). Second, education, supervision, and responsible for single mother children (Postnatal). The efforts of spiritual education and physical education of children in the womb (Prenatal) are found in the story of Hannah binti Faqudz, and Maryam. While education, supervision and responsible for single mother children (Postnatal) found efforts to give ASI to the story of Yokabed, aims to provide excellent education and determination of childcare responsibilities in the story of Hannah and Maryam.

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