

Parental Education in the Family According to Nusantara Tafsirs

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Abstract:

This article discusses the family-based character education model. This article specifically examines verses about important education in the family and analyzes the concept of important education in the family contained in the Tafsir An-nur, Tafsir Al-Azhar and Tafsir Al-Misbah. This research is literature research that uses descriptive analysis methods, namely by collecting verses related to the topic of discussion and analyzing them, interpreting them with theories and references that support data analysis. This research found that it is important to pray to be given good offspring like the prophets and scholars. the importance of the role of parents in providing good examples, teaching monotheism, and creating an environment that supports the development of children's faith. According to them, parenting education is a process that includes teaching about patience, affection and respect for parents, especially when they are elderly. This is an integral part of a child's worship and responsibility in Islam.

Keywords: Juvenile delinquency; Muslim family; noble character; parenting education; religious investment.

INTRODUCTION

Children in Islam are seen as a trust from Allah SWT to parents, society and the state. The children of this country today will determine the fate and future of this nation. Therefore, it is our collective obligation to educate the next generation of this nation to be a generation of noble character, faith and knowledge. It is the obligation of every Muslim family to educate their children and grandchildren with good morals. Because someone who has children who are religious has made an investment that they will enjoy in the afterlife (Prasetiawati, 2017). Nowadays, we often encounter various problems related to children around us. These problems include children who have difficulty carrying out obligatory acts of worship such as fasting and praying, children who behave badly towards their parents, children who do not care about the environment, children who have difficulty listening to their parent's advice, children who cheat on exams and are considered normal, and juvenile delinquency related to drugs and various other delinquencies. And it is very unfortunate that incidents like this are increasing every year. This can be seen in the environment around us as well as in mass and electronic media (Barnawi & Arifin, 2013).

We all have to work together to overcome this, especially parents. Remember that parents are the main educators for their children. Because having children is a mandate from Allah SWT, parents have an obligation to raise them (Huriani et al., 2021). To fulfill this duty, parents must provide adequate care, attention and protection to their children from things that could be dangerous. If children are not treated like this, then it is clear that their parents and the God who gave them this trust do not respect them (Rachman, 2014).

Parents are those who have important responsibilities in the family. Luqman and Prophet Ibrahim are two examples of parental education found in the Qur'an (Mubarak & Barkia, 2021). He educates his children with

the concepts of the Qur'an, which gives young people aspirations to become independent and strong. People who provide warnings about children's behavior tend to make people more self-aware based on their social environment. The person next to you is the person most willing to help guide your child in a good direction (Nurwadjah, 2007). This is mentioned in the Al-Qur'an Surah at-Tahrim verse 6 which reads:

يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَفُودَهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهُ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O believers, protect your family and yourselves from the material fire of hell the fire is people and stones. The angels who are your guardians are harsh and unforgiving creatures, who always obey God's commands."

Luqman is so revered in the eyes of Allah that a letter in the Qur'an contains his name, immortalizing him in the language of holiness. Only a small portion of Luqman Hakim's advice and words of wisdom are preserved in the Qur'an, but they are enough to show that Allah recommends following Luqman Hakim's example and learning from and using his advice.

Prophet Muhammad SAW was ordered to remember Luqman's wise words to his son. His Word in QS. Luqman verse 13:

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

"And (remember) when Luqman said to his son when he was teaching him: "O my son, do not associate partners with Allah, indeed associating partners (with Allah) is really a great injustice."

The wise words that were immortalized in the Al-Qur'an are the wisdom that was bestowed on Luqman. It is a command to be grateful for His favors; of course, one of those favors is children, and to be grateful for the presence of children is to educate them. Notice how the Qur'an immortalizes Luqman's words when educating his children. Note also how He calls his son with a friendly name, "O Bunayya" as a signal that educating should be based on love for students. The story of Prophet Ibrahim in the Quran is one of the examples of education. The prophet who is closely related to education and is most often mentioned in the Quran is Prophet Ibrahim. God commanded this nation to follow the example of Prophet Ibrahim and his companions, as a guarantee of getting perfect role models and examples in all aspects of life, especially in matters of education. As stated in QS. Mumtahanah verse 6:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَّوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْغَنِيُّ

"There are many things that can be learned from them (Ibrahim and his people), especially for those who expect reward and salvation from God on the Day of Judgment. Whoever repents, then God is Rich and Righteous."

Prophet Ibrahim succeeded in giving birth to descendants who were patient, pious, obedient, and submissive to Allah and themselves. Because of his father's dream, his son Ismail was willing to sacrifice even his life to follow Allah's instructions. Globalization has had a significant impact throughout the world, including Indonesia. The impact of globalization is a double-edged sword, each of which has the same weight. The benefits of globalization include competition, integration, and cooperation. On the other hand, the negative impacts include the emergence of the instant generation, materialism, moral decline, and even laxity. Other negative impacts include increased crime, drug abuse, violent crime, and sexual promiscuity (Rahman & Mufti, 2021). The erosion of national character is the result of all these negative factors. This is due to the fact that education still only consists of students being forced to memorize facts (knowledge transfer). Therefore, it is very important to introduce new teaching ideas, i.e. educational ideas based on the Qur'an.

In order to form children who believe and are devoted to Allah SWT and have noble character, which includes ethics, morals, noble character, or understanding and practicing religious values in everyday life, Al-Quran-based education is education that is based on the values of Islamic teachings practiced in the

Qur'an (Yunus et al., 2020). From an early age, parental education is a very important activity that will influence how children interact with their family and the surrounding environment (Janah & Yusuf, 2021). The home environment is a place where children learn and develop their personalities (Febriyani et al., 2020). The family is the unit from which societies, countries, and even entire civilizations are formed. There are a number of main problems that are at the core of children's education problems today. First, there is a lack of parental involvement in their children's education and attention. The impact of technology and gadgets is in second place. Third, there is a lack of religious teaching.

Parenting education often ignores lessons centered on life after death, morality, values, and the heart in favor of teachings that are more worldly, real, and external. So education only produces information that does not contain morality, ethics, Islamic values, and external material progress. While moral scientists uphold Islamic principles, the spiritual and religious development of children is neglected (Huriani, 2021b; Sahirman, n.d.).

The author chose the Nusantara Tafsir book to deepen the analysis of the parts of the Tafsir book about parenting education. The Nusantara tafsir book was specifically chosen by the author for the following reasons: the interpreters deal directly with Indonesian culture and understand various problems that exist in Indonesia, and the Nusantara tafsir in Indonesian is easy for the general public to understand. Therefore, the author believes that applying Nusantara's interpretation to difficulties in Indonesia would be more appropriate. Tafsir An-Nur, tafsir Al-Azhar, and tafsir Al-Misbah are among the tafsir books chosen by the author. These three tafsir books are interesting to study because they were written by leading Indonesian scholars with diverse educational backgrounds.

First of all, Hasbi Ash-Shiddieqy, a cleric from the Muhammadiyah circle who had political and organizational ties, wrote Tafsir an-Nur. He is also active and effective in writing. The books he produced on various Islamic disciplines are proof of this. He has written 142 volumes or 73 titles. Tafsir An-Nur is one of them. Tafsir an-Nur uses a global or *ijmali* approach. On the other hand, some say that this tafsir uses a *tahlili* approach because Hasbi discusses every detail of the translated verses, interpreting their meaning according to the interpreter's experience. Next, Hasbi gave interpretations for all 30 juz along with *asbabun nuzul* and *munasabah*. He dedicated more than nine years of his career to this interpretation (Ismatulloh, 2014).

Second, Buya Hamka wrote about Al-Azhar's perspective. He was not only a mufassir but also an advocate of Indonesian education reform. He wrote extensively on philosophy, Islamic studies, and education. Using the Al-Qur'an and hadith as sources, Hamka's tafsir work which consists of thirty juz, Tafsir Al-Azhar, is distinguished by *adabi-ijtima'i* (Tafsir bi Al-Ma'tsur). To expand his extensive collection of interpretations, Buya Hamka also includes sociological, anthropological and other scientific research (Murni, 2015).

Third, Tafsir al-Misbah by M. Quraish Shihab. This interpretation uses *tahlili* and *maudhu'i* or contemporary thematic methods that are in line with current developments. The author claims that this method has various advantages, among which is the ability to express opinions and teachings of the Qur'an eloquently and thoroughly regarding the subject it discusses (Nata, 2005).

Starting from the problem above, the author wants to study further the methods and interpretation of parenting education verses. Through this academic research, the author wants to analyze the methods and concepts of Indonesian mufassirs regarding parenting education. The importance of this research lies in its potential to provide substantial scientific contributions, especially to the knowledge and understanding of the Al-Quran and Tafsir of Indonesian society. The word education comes from the Greek words *pedagogos*, which means to guide, and the word "paid," which means child. Therefore, pedagogy is the study of guiding children. However, the definition of education is the process of changing the attitudes and behavior of individuals or groups in an effort to help people or students mature through instruction or training. Therefore, education can be broadly defined as an effort to fulfill a person's intrinsic potential both physically and spiritually in accordance with societal and cultural standards (Djumransjah, 2004).

On the other hand, Ki Hajar Dewantara emphasized that education is a necessity to develop children. The idea is that in order for people to achieve the highest levels of security and enjoyment in life, education must harness all of the student's innate strengths. Article 1 of Law Number 1 of 1974 concerning Marriage states that the purpose of marriage is to form a happy and prosperous family based on the belief in the Almighty God by binding a man and a woman as husband and wife physically and spiritually. Children born from this marriage are legitimate children, and it is the obligation and right of both parents to care for and educate the child as well as possible. According to Article 45, paragraph 2 of the marriage law, the obligations and responsibilities of both parents will return to effect if their marriage is dissolved for any reason. As long as

the child is not married or able to support himself, both parents are obliged to educate him. In this way, both parents are again responsible for the child (Hasbullah, 2017; Sapsudin, 2025).

Islamic parenting is a parenting pattern that is based on the teachings of Islam, the Qur'an and the Sunnah. Rachman defines Islamic parenting as parenting in accordance with the child's natural growth and development process, as guided by the Al-Qur'an and the Sunnah of the Prophet SWT. Providing this parenting style is based on Islamic teachings which aim to realize goodness in this world and the hereafter by explaining various aspects of comprehensive education (Maghfiroh et al., 2013). For children, the family is the first informal learning environment where they grow up, develop, and become adults. A child first receives his education from his family. Children gain experience, habits, skills in various attitudes, and knowledge in various forms through home education. Culture can be passed on from parents to children from generations that have developed with society, and the family has an important role in raising children and in upholding all social norms and principles (Effendi et al., n.d.).

METHOD

The type of research used in writing this thesis is library research, where the author uses a descriptive normative research approach with more emphasis on the power of data analysis on existing data sources. What is meant by literature study is all efforts made by researchers to collect information that is relevant to the topic or problem that will be or is being researched. This information can be obtained from scientific books, research reports, scientific essays, theses, dissertations, regulations, decrees, yearbooks, encyclopedias, and other written sources, both printed and electronic (Mirzaqon T, 2017).

Data sources can be divided into at least two categories, namely primary data sources and secondary data sources. Based on the object of discussion in this research, the primary data are the tafsir An-Nur by Hasbi al-Shiddieqy, the tafsir Al-Azhar by Hamka and the tafsir Al-Misbah by Quraishy Shihab. Meanwhile, secondary data is the work of other figures or scholars as well as book articles that are related to the object of research, namely, the *tarbawi* tafsir book by Ahmad Munir, children's education books from the perspective of the Al-Qur'an by Shaykh Fadhlorrahman Jalaluddin, educational books and childcare works according to the Al-Qur'an and Sunnah by HM Hasballah and early childhood education books according to Islamic concepts by Ihsan Dacholfany, and others. Data collection in this research was carried out using documentation techniques. This technique is used to track documents, data and information in the form of books, magazines, scientific journals, articles, and so on that are relevant to this research.

In this discussion the author uses *content analysis*, namely a method that prioritizes revealing aspects of the content (essence) of several existing proportions. This method is a method of reviewing theory and analysis. With this method, it is hoped that it can answer all problems that exist in the contemporary realm and its application can be felt by the general public. In this analysis, the author uses an interpretive approach (Bakker & Zubair, 2007). This means that the author dives into the thoughts of Hasby As-Siddieqy, Hamka and Quraish Shihab regarding verses about parenting education in the family.

RESULTS AND DISCUSSION

Pray to be given a good offspring

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۱۰۰ فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ ۱۰۱

"Oh my God, grant me (a child) who is among the pious people. So We gave him the good news of a very patient child."

In Tafsir An-Nur, Hasbi Ash-Shiddiqi explains that Prophet Ibrahim's prayer was not just a request for offspring, but also showed high spiritual aspirations. Prophet Ibrahim did not just ask for a child, but a pious child, meaning a child who would obey Allah and continue the prophetic mission. Hasbi also emphasized that the gift of patient children is clear evidence of Allah's love for His pious and obedient servants (Ash-Shiddieqy, 2000).

According to Hamka, Prophet Ibrahim taught us the importance of praying to Allah with all our heart and sincere hope. When Prophet Ibrahim asked for a pious child, he wanted a child who could continue the message of faith and obedience to Allah. Hamka emphasized that Prophet Ismail's patience and obedience were a

manifestation of prayers that were answered by Allah, showing that requests based on good intentions will always be accompanied by abundant grace from Allah (Hamka & Jilid, 2015).

In Tafsir Al-Mishbah, Quraish Shihab explains that Prophet Ibrahim's prayer was a prayer that showed humility and recognition of Allah's power. According to him, Ibrahim realized that godly offspring could only come from God's grace. According to him, parents must pray and work hard to create an environment that supports the growth of children's faith and morals (Quraish Shihab, 2005). These three mufasssirs emphasized the importance of prayer, sincerity and patience in living a religious life, as well as how Allah answers the prayers of His servants by giving them the best according to His will.

Formation of Children's Spiritual and Moral Character

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ٣٥ رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ٣٦ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ٣٧ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعَلِّقُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ٣٨ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ٣٩ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ٤٠ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ٤١

"And (remember), when Ibrahim said: "O my Lord, make this land (Mecca) a peaceful land, and keep me and my grandchildren away from worshipping idols. O my Lord, indeed those idols have led most of the people astray, then whoever follows me, then indeed that person belongs to my group, and whoever disobeys me, then indeed You are Most Forgiving and Most Merciful. O our Lord, indeed I have placed some of my descendants in a valley that has no crops near the house You (Baitullah) who is respected, O our Lord (that is) so that they establish the prayer, then make the hearts of some people inclined to them and give them sustenance from fruits, hopefully, they will be grateful. O our Lord, indeed You know what we hide and what we bring forth; and nothing is hidden from God, neither in the earth nor in the heavens. All praise to God who has blessed me in my old age with Ismail and Ishaq. Indeed, my Lord, truly Hears (permits) prayer. Oh my God, make me and my grandchildren people who keep praying, oh our God, accept my prayer. O our Lord, forgive me and my parents and all the believers on the day of reckoning (the Day of Judgement)".

Surah Ibrahim verses 35-41 are part of Prophet Ibrahim's prayer, asking for protection and goodness for himself, his descendants, and the holy land. These verses talk about the importance of pious offspring, a good environment, and religious education and teaching to children. In Tafsir An-Nur, Hasbi Ash-Shiddiqi interprets Prophet Ibrahim's prayer as a reflection of the great responsibility of parents in educating their children. According to Hasbi, parenting education must focus on forming a godly character from an early age. Parents should always pray for the well-being of their children, and strive to create an environment conducive to their spiritual and moral growth. Hasbi emphasized that religious education must be a top priority in parenting because faith and piety are the foundations of a good life (Shiddieqy, 2000).

Hamka in Tafsir Al-Azhar explains that the prayer of Prophet Ibrahim shows the importance of parental example in educating their children. Prophet Ibrahim asked that his descendants be kept away from idol worship and given correct guidance. Hamka emphasized that parenting education must involve active efforts from parents in teaching monotheism and distancing children from all forms of shirk. Apart from that, Hamka also highlighted the importance of parents praying for their children, as a form of concern and hope that they will grow up to be individuals who have faith and piety (Hamka, 2015).

Quraish Shihab in Tafsir Al-Mishbah interprets these verses as an ideal description of a father who is responsible for the spiritual education of his children. Prophet Ibrahim, as a father, not only prayed for his safety

but also for his descendants. Quraish Shihab emphasized that parenting education must include prayer, good role models, and efforts to instill the values of monotheism in children. Parents must be active in guiding their children, ensuring they understand the importance of faith and avoid all forms of evil. Religious and spiritual education must be a top priority in the family, according to the example set by the Prophet Ibrahim (Quraish Shihab, 2005).

These three commentators agree that good parenting education is one that focuses on forming children's spiritual and moral character. They emphasized the importance of the role of parents in providing good examples, teaching monotheism, and creating an environment that supports the development of children's faith. Prayer and supplication to Allah are also considered an important element in parenting, where parents always ask that their children be kept away from error and given the right guidance. Religious education must be a priority in educating children, following the example of the Prophet Abraham, who always thought of the good for his descendants.

Dedicated to the Elderly

Surah Al-Isra verses 23-24 teach about the importance of respecting and filial piety to parents, especially when they are elderly.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٍّ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا
كَمَا رَبَّبَّنِي صَغِيرًا ٢٤

"And your Lord has commanded that you do not worship other than Him and that you should do good to your parents as best you can. If one or both of them reach an advanced age in your care, then never say to them the word "ah" and do not scold them and speak to them noble words. And humble yourself towards them both with love and say: "O my Lord, love them both, as they both taught me when I was a child".

In Tafsir An-Nur, Hasbi Ash-Shiddiqi emphasizes that this verse emphasizes two main obligations for a child: first, the obligation to Allah to worship Him alone, and second, the obligation to serve parents. Hasbi highlighted the importance of respecting and treating parents with love, especially when they are elderly and need more attention. According to Hasbi, parenting education is not only about how parents educate children but also about how children are taught to respect and look after their parents when they are old. This includes teaching about patience, gentleness, and compassion in interacting with parents (Shiddieqy, 2000).

Hamka in Tafsir Al-Azhar underlines that this verse is one of the most important commandments in Islam which shows how great the rights of parents are over their children. Hamka explained that respect and affection for parents must be an integral part of education from an early age. According to Hamka, a child must be taught not only to respect but also to speak politely and be humble towards parents. He also emphasized that this is part of the moral education that parents must instill in their children. According to Hamka, parenting education is a holistic process, including teaching about social and spiritual obligations (Hamka, 2015).

Quraish Shihab in Tafsir Al-Mishbah emphasizes that respect for parents, as explained in this verse, is a reflection of submission to Allah. Quraish Shihab explained that children must be educated to realize that respect for parents is part of worship and is an obligation that cannot be ignored. He highlighted the importance of teaching children to be gentle and loving towards their parents, as well as the importance of children praying for their parents. Quraish Shihab sees that parenting education must include instilling these values from an early age so that children grow up with a sense of responsibility towards their parents, especially when they are elderly (Quraish Shihab, 2005).

These three commentators agreed that respect and love for parents is an important aspect of parenting education that must be taught from an early age. They emphasize that this education includes not only teaching divine values but also social and moral obligations to parents (Rahman, 2021). According to them, parenting education is a process that includes teaching about patience, affection and respect for parents, especially when they are elderly. This is an integral part of a child's worship and responsibility in Islam (Huriani, 2021a).

CONCLUSION

There are three concepts of parenting education in the family from the perspective of the Tafsir An-nur, Tafsir Al-Azhar and Tafsir Al-Misbah: First, the importance of prayer, sincerity, and patience in living a religious life, as well as how God grants the prayers of His servants by giving the best according to His will. Also, good parenting education is one that focuses on forming children's spiritual and moral character. They emphasized the importance of the role of parents in providing good examples, teaching monotheism, and creating an environment that supports the development of children's faith. Finally, parenting education is a process that includes teaching about patience, love and respect for parents, especially when they are elderly. This is an integral part of a child's worship and responsibility in Islam.

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