



JURNAL PENELITIAN

Volume 18, Nomor 2, 2024 (255-279)

DOI: 10.21043/jp.v18i2.25846

<https://journal.iainkudus.ac.id/index.php/jurnalPenelitian>

THE ROLE OF PARENTS IN CHILDREN'S EDUCATION: PEDAGOGICAL IMPLICATIONS OF Q.S AL-MAIDAH 104

Hilman Djafar

hilman.djafar@gmail.com

Universitas Muhammadiyah Sorong, Indonesia

Abu Sofyan

abusofyanums11@gmail.com

Universitas Muhammadiyah Sorong, Indonesia

Ruslan Hasyim

ruslanruse89@gmail.com

Universitas Muhammadiyah Sorong, Indonesia

Akhmad Riadi

akhmad@unikarta.ac.id

Universitas Kutai Kartanegara Tenggarong, Indonesia

Taqi Ullah Khan

taqiullahk@yahoo.com

Government College of Commerce, Pakistan

Abstract

In the modern era, the role of parents in their children's education has become increasingly complex and multifaceted. Scholars have made various studies regarding aspects, methods, processes, and educational objectives based on verses in the Al-Qur'an holy book. However, no research has been found on the pedagogical implications of the Al-Qur'an Surah Al-Maidah verse 104 regarding the role of parents towards childhood education. This study aims to determine parents' role in children's education according to Islamic education and the pedagogical implications of Surah Al-Maidah verse 104. This research is library research.

Primary data were taken from the interpretation by Buya Hamka, Ibnu Katsir, and Ismail Haqqi Al-Buruswi, and secondary took from relevant Islamic education articles. The researcher acts as an instrument in this study. Collected the data by inventorying relevant literature titles, selecting the reading, examining, and classifying the reading results. Data analysis was performed by processing, categorizing, interpreting, and concluding. The results of the study show that parents act as educators, mentors, and role models for their children. Furthermore, to educate with sharia, to set a good example uswah, to educate in avoiding taqlid, teaching with knowledge, and to reprimand and remind are found as the pedagogical implications of QS. Al-Maidah verse 104. However, The specific context of this study restricts its generalizability to only parents' roles, based on the opinions of interpreters. Furthermore, a more comprehensive study could have been conducted for another research that empirical testing of the pedagogical implication of QS Al-Maidah 104 by utilizing a wider range of sources with diverse interpretations, and bolstered by numerous literary works to capture a wider range of perspectives.

Keywords: Role of Parents, Children's Education, Pedagogic

A. Introduction

The Holy Qur'an has places parents as the first and foremost educators of their children in fostering a sense of love for Allah, the messenger, and the teachings of Islam. As the primary educators of their children, parents play a crucial role in shaping the moral and spiritual foundations of their offspring.¹ The Quran, as the central text of the Islamic faith, holds immense significance in this regard, providing guidance and wisdom that can greatly enhance a parent's ability to nurture their child's development.² Furthermore, one of the most important roles of parents is to instill the values of faith and monotheism in children from an early age, as explained in the QS—

¹ Saifuddin Herlambang, "Misinterpretation of the Qur'an: Thesis Analysis of Students of the Pontianak State Islamic Institute," *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 3 (2022): 1397–1408, <https://doi.org/10.29240/alquds.v6i3.5668>.

² Mesut Akdere, Darlene Russ-Eft, dan Natalie Eft, "The Islamic Worldview of Adult Learning in the Workplace: Surrendering to God," *Advances in Developing Human Resources* 8, no. 3 (2006): 355–63, <https://doi.org/10.1177/1523422306288428>.

Luqman verse 13.³ Parents can form character and noble morals through exemplary behavior, worship, and morals. Moreover, the Holy Qur'an emphasizes the responsibility of parents to protect and care for their children, as Allah says in QS. At-Tahrim verse 6.⁴ Besides, religious education is an important part of children's education that must be given in the family, as mentioned in Surah Al-Baqarah (2: 132).⁵ Thus, parents must educate their children about the teachings of Islam so that they will grow into people who obey Allah and His Messenger.

Islam is a religion that Allah Subhanahu Wata'ala revealed to the surface of the earth to educate all human beings to become perfect human beings. Islamic education obtained from formal education provides the primary basis for humans to achieve prosperity happiness in this world and the hereafter.⁶ Islamic education not only focuses on developing religious values in increasing faith and purity as well as knowledge broadly and deeply but also on applying knowledge in everyday life.⁷ Islamic education has taught about (1) Procedures for reading the Qur'an, (2) Belief in Allah Subhanahu Wata'ala, (3) Belief in angels, (4) Procedures for obligatory prayers and congregational prayers, (5) Procedures for plural prayers and qashar , (6) The virtue of seeking knowledge, (7) Being a forgiving, sincere and patient person, (8) Stories of the Prophets and Apostles, and (9) Khulafaurrasyidin. In reality, the behavior of many Muslims still deviates from this because

³ Herwin Wijaya Kusuma, Darmawi Darmawi, dan Sibuan Sibuan, "Islamic Parenting: Pola Asuh Anak dalam Al-Qur'an Surah Luqman Ayat 13-19," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 18, no. 4 (2024): 2412, <https://doi.org/10.35931/aq.v18i4.3600>.

⁴ Muhamad Nur Muhajir et al., "the Role of Parents in Educating Children According To Law Number 35 of 2014 Concerning Child Protection and Islamic Law," *Mawaddah: Jurnal Hukum Keluarga Islam* 2, no. 1 (2024): 51–64, <https://doi.org/10.52496/mjhki.v1i2.12>.

⁵ Suci Rahmatika, "Nilai-Nilai Pendidikan dalam Keluarga (Analisis Terhadap Surah Al-Baqarah Ayat 132-133 dalam Tafsir Ibnu Katsir)," *Tarbiya Islamica* 4, no. 1 (2016): 25.

⁶ Mappasiara Mappasiara, "Pendidikan Islam (Pengertian, Ruang Lingkup Dan Epistemologinya)," *Inspiratif Pendidikan* 7, no. 1 (2018): 147, <https://doi.org/https://doi.org/10.24252/ip.v7i1.4940>.

⁷ Muhammad Rusmin B., "Konsep dan Tujuan Pendidikan Islam," *Inspiratif Pendidikan* 6, no. 1 (2017): 72, <https://doi.org/10.24252/ip.v6i1.4390>.

religion is only an identity and symbol and is even used as a matter of debate and not to be practiced.

The formal and non-formal Islamic education institutions have their theories, processes, materials, and learning objectives and are characteristics that differentiate Islamic education from other education. Islamic education's educational and learning process is fully implemented to form monotheism and increase every human being's faith and devotion to Allah Subhanahu Wata'ala. Islamic education teaches that everything in the universe is the creation of Allah Subhanahu Wata'ala and cannot be separated from His omnipotence. Furthermore, through Islamic education, a person can direct his life by Islamic teachings.⁸ However, several behaviors that deviate from Islamic teachings that often occur in society include; (1) Indifferent to understanding and knowing the true teachings of Islam, (2) Not performing prayers, (3) Not fasting, (4) Reluctant to pay zakat, (5) Carrying out the Hajj pilgrimage to get praise as a rich person, (6) Miserly in giving alms, (7) Likes to imitate the behavior of followers of other religions, (8) Is lazy, (9) Money oriented, (10) Fond of pitting and against one another, (11) Lazy about seeking knowledge, and (12) Fond of committing sins.

Children are a trust of Allah Subhanahu Wata'ala to every parent. Knowledge and practice of religion are the main things provided by parents in the child's education process in their family.⁹ The role of parents is very much needed in the process of children's education, especially to support the achievement of Islamic education goals. Parents are the prominent educators for every child during their growth and development.¹⁰ In childhood education, parents should

⁸ Ishak Hamdi et al., "Amalan Pengajaran Guru dalam Pengajaran dan Pembelajaran Pendidikan Islam di Sekolah Kebangsaan Pendidikan Khas (Masalah Pendengaran)," *Journal of Islamic and Arabic Education*, 2012.

⁹ Azizah Maulina Erzad, "Peran Orang Tua Dalam Mendidik Anak Sejak Dini Di Lingkungan Keluarga," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 5, no. 2 (2018): 414, <https://doi.org/10.21043/thufula.v5i2.3483>.

¹⁰ M. Syahrani Jailani, "Teori Pendidikan Keluarga dan Tanggung Jawab Orang Tua dalam Pendidikan Anak Usia Dini," *Nadwa* 8, no. 2 (2014): 245, <https://doi.org/10.21580/nw.2014.8.2.580>.

provide examples, good living habits, attention, advice accompanied by rewards and punishment, because every part of the parents' actions is a form of example for the child.¹¹ As hadith H.R. Bukhari-Muslim says "No baby is born unless it is born in a fitrah state, then its father and mother educate it to become a Jew, Christian or Majusi".¹² In this way, parents are expected to become disciplined mentors and act as supervisors and provide motivation to their children during their growth and development.

Various studies have been conducted to learn about parents' role in children's education in general. There is a significant influence on children's disciplinary behavior between parents who maximize their role as educators.¹³ Meanwhile, in supporting children's religious education, parents are fully responsible for educating their children as early as possible to worship Allah Subhanahu Wata'ala because the children are entrusted with responsibility in the afterlife.¹⁴ Parents are obliged to carry out character education for early childhood because character education is a forum for instilling moral and religious values in critical periods of children's development.¹⁵ Every parent in a family must create a conducive situation to support children's education by

¹¹ Nuraini Asriati Megawati, Lisa, "Peranan Orang Tua dalam Pendidikan Anak pada Keluarga Nelayan," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)* 6, no. 5 (2015).

¹² Mufatihatur Taubah, "Pendidikan Anak dalam Keluarga Perspektif Islam," *Jurnal Pendidikan Agama Islam* 3, no. 1 (2016): 109–36.

¹³ Ernie Martsiswati dan Yoyon Suryono, "Peran Orang Tua Dan Pendidik Dalam Menerapkan Perilaku Disiplin Terhadap Anak Usia Dini," *Jurnal Pendidikan dan Pemberdayaan Masyarakat* 1, no. 2 (2014): 187, <https://doi.org/10.21831/jppm.v1i2.2688>.

¹⁴ Muzdalifah. Muzdalifah, "Efektifitas Peran Orang Tua Terhadap Keberhasilan Pendidikan Keagamaan Anak," *Konseling Edukasi: Journal Of Guidance and Counseling* 1, no. 1 (2018).

¹⁵ Edi Widiyanto, "Peran Orang Tua Dalam Meningkatkan Pendidikan Karakter Anak Usia Dini Dalam Keluarga," *PG-PAUD Trunojoyo* 2, no. 1 (2015): 31–39.

listening to verses from the holy Quran, communicating, being open, and respecting each other.¹⁶

The Al-Qur'an is the word of Allah Subhanahu Wata'ala, which was conveyed through the intercession of the Angel Gabriel to the Prophet Muhammad Sallallahu Alaihi Wasallam to be used as a guide for all mankind in achieving happiness in this world and the hereafter. The verses of the holy book Al-Qur'an are a fundamental source and have an absolute nature that never changes but is dynamic with the times.¹⁷ The main aim of the revelation of the Al-Qur'an is to educate humans fully so that the Al-Qur'an can be used as a reference for implementing education for all humankind. Verses from the holy book Al-Qur'an contain the main teachings, which include the values of faith, morals, worship, social life, science, and principles relating to educational activities or efforts because, in essence, the Al-Qur'an provides respect for human reason. Therefore, the content of the holy book Al-Qur'an not only contains specific values and guidelines for Islamic education but also underlies the role of parents in children's education.

For several decades, the verses of the Qur'an have been studied and interpreted through various approaches to accompany the progress of science, which is developing dynamically, especially in finding solutions to various pedagogical problems faced in everyday life. The commentators stated that QS. Al-Ankabut's verses 16-24 contain the values of monotheism education, worship, and moral education.¹⁸ QS. Al-Rahman Verses 1-4 contain the substance of a method that prioritizes a humanist attitude in educating, including compassion, gentleness, example, habituation, the use of reading stories in the teaching process, questions and answers, and lectures. Through the

¹⁶ Qurrota A'yun, Nanik Prihartanti, dan Chusniatun, "Peran Orangtua dalam Pendidikan Anak Usia Dini (Studi Kasus pada Keluarga Muslim Pelaksana Homeschooling)," *Jurnal Indigenous* 13, no. 2 (2015): 33–40.

¹⁷ Rosniati Hakim, "Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Quran," *Jurnal Pendidikan Karakter* 5, no. 2 (2015): 123–36, <https://doi.org/10.21831/jpk.v0i2.2788>.

¹⁸ Karen Solihin, "Nilai-nilai Pendidikan yang Terkandung dalam Surat al-Ankabut Ayat 16-24" (2016).

story of the Luqman family, Allah Subhanahu Wata'ala teaches monotheism and an excellent personality to all humanity.¹⁹ The essence of education in QS. Al-Luqman Verses 13-19 include monotheistic education towards Allah Subhanahu Wata'ala and moral education in interacting with fellow creatures.²⁰

Islamic character education takes the form of a prohibition against committing shirk arrogance and orders always to be grateful and patient, to protect oneself from actions that are prohibited by Allah Subhanahu Wata'ala, as well as orders always to pray, do good to one's parents, and do amar ma'ruf nahi munkar is found in QS. Al-Luqman Verses 13-17.²¹ QS. Luqman Verse 13 and QS. Ash-Saffat verses 102-107 contain the perfect educational value of faith and monotheism, and they can lead students toward achieving academic goals.²² Children's education methods are also found in the Holy Qur'an. QS. Al-Luqman Verses 13-18 show that to create robbani generations, every parent must provide education about monotheism, recommendations to do good to both parents, sharia education such as prayers, and character education as a Muslim. the kaffah.²³

Aspects of children's education in QS. Al-Luqman Verses 12-19 based on Ibn Katsir's interpretation, include monotheism education as the primary foundation that needs to be instilled in children as early as possible, sharia education as further education after the child has an attitude of monotheism, and moral education, which will later become

¹⁹ Sabaruddin Garancang, "Nilai-Nilai Pendidikan Dalam Surah Lukman," *Jurnal Studi Al-Qur'an* 5, no. 1 (2009): 241–52.

²⁰ M. Zubaedy, "Konsep Pendidikan Anak Menurut Al-Qur'an Surat Luqman Ayat 13-19," *DIDAKTIKA: Jurnal Kependidikan* 12, no. 2 (2019): 135–50, <https://doi.org/10.30863/didaktika.v12i2.182>.

²¹ Ahmad Fauzi, "Karakteristik Pendidikan Luqman Hakim dalam Al- Qur'an Surat Luqman Ayat 13 -17" 2, no. 1 (2019).

²² Nursyamsu. Nursyamsu, "Nilai Pendidikan Dalam Al-qur'an," *Jurnal Muta'aliyah* 1, no. 1 (2016): 111–40.

²³ Fachrur Razi Amir Purwatiningsih, "Pendidikan Anak dalam Keluarga," *Ta'dibi* 5, no. 2 (2016): 90–97.

self-control for the child in getting along with each other.²⁴ Students' rights and obligations are contained in QS. Al-Luqman Verses 13-19 indicated that students have the right to receive the best education regarding Allah Subhanahu Wata'ala (hablum minallah), and humankind (hablum minannas).²⁵

It requires understanding and knowledge about the role of parents in children's education based on the holy book Al-Qur'an. Various studies regarding aspects, methods, processes, and educational objectives are based on verses in the holy book Al-Qur'an, such as in QS. Al-Ankabut Verses 16-24, QS. Al-Rahman Verses 1-4, QS. Al-Luqman Verses 13-19, QS. Ash-Shaffat verses 102-107 have been carried out, but no research has been found that specifically examines the pedagogical implications of the Al-Qur'an regarding the role of parents in children's education in the family. Therefore, a comprehensive picture is needed regarding (1) What is the role of parents in children's education according to Islamic education and (2) What are the pedagogical implications of Surah Al-Maidah Verse 104 regarding the role of parents in the child's education process. This research aims to (1) Find out the role of parents in children's education according to Islamic education and (2) Find out the pedagogical implications of Surah Al-Maidah Verse 104 regarding the role of parents in the child's education process. This research is expected to be able to contribute ideas in the form of knowledge regarding the concepts and pedagogical implications of the role of parents towards children's education to be implemented both in general education institutions, and religious education institutions.

The study methodology is qualitative and uses a library research strategy to provide the finest information. In order to provide useful

²⁴ Rohani dan Hayati Nufus, "Pendidikan Anak Menurut Surat Luqman Ayat 12-19 Dalam Tafsir Ibnu Katsir," *Al-Ilizam: Jurnal Pendidikan Agama Islam* 2, no. 1 (2017): 108.

²⁵ Alex Nanang Agus Sifa, "Hak dan Kewajiban Guru dan Siswa dalam QS Luqman Ayat 13-19," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 12, no. 01 (2020): 79–90, <https://doi.org/10.37680/qalamuna.v12i01.328>.

information, this method entails gathering and evaluating literature sources, classifying the data, and making conclusions. The researcher looks for, gathers, and examines the required data using the documentation data gathering approach. The primary data was taken from the books Tafsir Azha by Buya Hamka, Al-Azhim by Ibnu Katsir, and Tafsir Ruhul Bayan by Ismail Haqqi Al-Buruswi, and secondary data was taken from relevant Islamic education articles. Researchers act as instruments in this research. The data collection technique in this research was carried out by taking an inventory of pertinent library titles, selecting reading content, and analyzing and grouping the reading results. The validity of the data in this study was determined through triangulation of relevant sources. The interpretation of *maudhui'* was used to collect verses according to the theme, *asbabul nuzul* and be connected between one verse and another that is thoroughly and objectively studied. The next step, called the conclusion-drawing stage, involves using the data, if it is suitable, to create a story that serves as the study results.

B. Discussions

1. Parents role based on Islamic Education

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
ءَابَاءَنَا ؕ أُولَٰئِكَ كَانُوا لآبَائِهِمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

Meaning:

When it is said to them: "Come follow what Allah has revealed and follow the Messenger." They answered: "It is enough for us what we found our fathers doing." And will they also follow their ancestors even though their ancestors did not know anything and were not (also) guided? QS. Al-Maidah Verse 104.

QS. Al-Ma'idah is a Madaniyah surah, and the 5th surah consists of 120 verses containing rebukes and condemnations by Allah Subhanahu Wata'ala against ignorant people and their next generation or children who follow in the footsteps and traditions of their misguided ancestors and disobeyed His call. The people referred to in this criticism do not want to know whether their path is right or

wrong, but what is certain is that if it comes from their ancestors, they will follow it even without any scientific basis. This verse indicates how much influence parents have on their children, because parents are figures for their children. Islam teaches that in doing something you must stick to religious teachings and you cannot just follow heresy without conducting research based on religious knowledge first.²⁶ The content of QS Al-Maidah verse 104 applies throughout the ages, not only to the ignorant people during the time of the Prophet Muhammad Sallallahu Alaihi Wasallam, but also to humankind forever.

a. Educator

In the modern era, the role of parents in their children's education has become increasingly complex and multifaceted. Parents are expected to provide for their children's material needs and ensure their emotional well-being, instill values, and support their academic development. The Islamic tradition, as exemplified in the Quran, offers a comprehensive framework for understanding the responsibilities of parents in this regard. Parents are educators in their families because, naturally, children at the beginning of their lives are in the middle of the two. Children gain views of life, attitudes, and skills from their father and mother. Children observe and record their parents' behavior and are directly influenced by everything they see, hear, and feel in their daily lives.²⁷ Several things are fundamental and must be done by parents in their children's education, including; (1) create an atmosphere of affection (2) be gentle in speaking, and (3) be consistent in keeping promises to their children so that the child's nature can be well maintained and have a loving nature and are far from envy, hasad and revenge.

Fathers have an essential role in their children's education. Generally, a child views his father as a perfect figure. Fathers tend to be busy earning a living, resulting in reduced communication frequency between fathers and children. In the child's education

²⁶ Abdullah Bin Muhammad Bin Abdurrahman Bin Ishaq al Syeikh, "Terjemah Tafsir Ibnu Katsir," 4, 2003.

²⁷ Oki Mitra dan Ismi Adelia, "Profil Orang Tua Sebagai Pendidik Menurut Al Qur'an," *Tarbawi: Jurnal Ilmu Pendidikan* 16, no. 2 (2021): 170–77, <https://doi.org/10.32939/tarbawi.v16i2.759>.

process, a father plays a role as; (1) Providing a sense of security for all family members, (2) Rational educator, (3) Internal liaison between the family and society, (4) Protector from external threats, (5) Judge who adjudicates disputes within the family. On the other hand, as an educator for her children, the role of the mother is very influential in the development and formation of the child's character in the future.

On the other hand, the mother plays a role as (1) Source and giver of love, (2) Caregiver and nurturer, (3) Place to pour out one's heart, (4) Personal guide for children. Children tend to imitate the actions of their parents, for this reason the role of parents is in guiding. This can be done for children by providing the basics of religious education, character, manners, ethics, love and instilling good habits. Therefore, in educating children, parents should always try to improve their own morals so that they can be good role models for the children in the family.

b. Mentor

The prominent role of parents in children's education is; (1) guiding children to believe in Allah Subhanahu Wata'ala and implementing His Shari'ah, (2) Getting children used to doing good deeds, (3) Advising children to always be steadfast in living their lives. Apart from that, in children's education, parents not only function to develop the child's soul and purify themselves so that they are closer to Allah Subhanahu Wata'ala but also always keep the child's nature pure and far from evil. According to Hasan Baharun, the task of parents in children's education is to guide, perfect, and purify the child's heart to be devoted to Allah.²⁸ The role and duties of an educator in guiding are: (1) Guiding to follow in the footsteps of the Prophet in carrying out his responsibilities and obligations. Parents act as Warasah al-Anbiya, heirs of the Prophets. In the family, parents should guide their children to behave, act, and have a personality like Rasulullah Sallallahu Alaihi Wasallam. (2) Guiding with love. In guiding children, parents should give them a deep sense of affection

²⁸ Hasan Baharun, "Pendidikan Anak dalam Keluarga; Telaah Epistemologis," *Jurnal Pendidikan*, 2016.

because affection is a nature that every human being has had since his creation by Allah Subhanahu Wata'ala.

c. Role model

Acting as ideal role models in the family, parents should first carry out the commands and stay away from the prohibitions of Allah Subhanahu Wata'ala. Apart from that, parents must also be able to put into practice all the knowledge they teach, which ultimately makes children obedient and obedient so that all words, actions, and advice from parents can be used as guidance and guidance in the child's daily life.

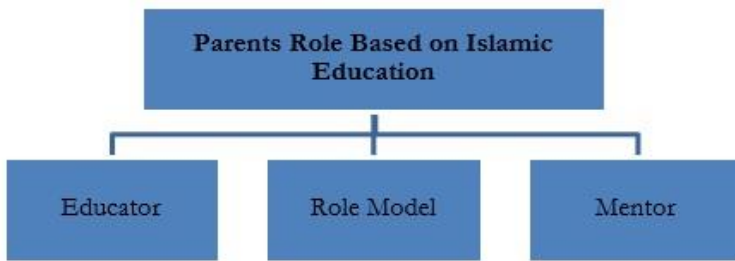


Figure 1. Parents role based on Islamic Education

2. Parents role based on QS Al-Maidah verse 104

a. To educate with sharia

In Tafsir Fi Zhilalil, Allah's Shari'ah is absolute and limited to what Allah revealed and explained through the Sunnah of His Messenger.²⁹ Likewise, Tafsir Ruhul Bayan Al-Buruswi explains that what Allah revealed was a book revealed to the Prophet Muhammad Sallallahu Alaihi Wasallam, which explains what halal and haram are.³⁰ The same thing is also stated in Buya Hamka's interpretation that the religious sources referred to in this verse have given us an explanation to follow what was revealed by Allah and the Messenger as his intermediary who brought His teachings and message, in other words,

²⁹ Sayyid Quthb, "Tafsir Fi Zhilalil Quran," *Jilid 7*, 2003.

³⁰ Mahyuddin Hashim, Adnan Mohamed Yusoff, dan Abd Rahman Hussien Obeid, "التفسير الصوفي الإشاري في بداية السالكين: دراسة نقدية في روح البيان"، *Ma'alim al-Qur'an wa al-Sunnah* 11, no. 12 (2016): 36–62, <https://doi.org/10.33102/jmqsv.11i12.72>.

following the Sharia law.³¹ According to the Qur'an, sharia are (1) the Implementation of Islamic teachings, (2) Explanation of the aqeedah which is mandatory to believe in, (3) an explanation of worship of Allah according to its principles; and (4) The basis for the commands and prohibitions which are determined, which are devoted to Allah alone. Islamic Sharia contains educational values that are visible in the method called *targhib* (fun and scary), which invites you always to have faith, holiness, and fear of Allah.³²

Islamic Sharia contains applicable (applied) values; this is clearly seen in the commands, prohibitions, rewards, *halal*, warnings, *hudud qishash*, and buying and selling instructions contained in every aspect of life. Based on QS. Al-Maidah verse 104 is an example of heresy committed by ignorant people led by Amr Bin Luhay Al-Khuzai. They fabricated falsehood by erecting the idols of Saida, Washilah, and Haam, namely the stars intended for God. They said that their actions were God's orders. For this reason, every Muslim parent should make Islamic law, the Qur'an and Sunnah, the basis for educating their children because the Qur'an and Sunnah are instructions for solving human problems in various aspects of life that involve the physical, spiritual, economic, political, educational, and social. Ahmad Tafsir explained that the core of children's education in the household is instilling religion, faith, and purity in children's hearts in line with Muslim guidelines from the holy books Al-Qur'an, Sunnah, and Shari'ah.³³

Parents must educate their children with monotheism, love for Allah, and love for the Messenger of Allah, teach the holy qoran, perform prayers, and train children in fasting, zakat, and the pilgrimage. One of the main objectives of the role of parents in

³¹ Avif Alfiyah, "Metode Penafsiran Buya Hamka dalam Tafsir Al-Azhar," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2017): 25, <https://doi.org/10.18592/jiu.v15i1.1063>.

³² M Saifullah Rohman, "Kandungan Nilai-Nilai Syariat Islam Dalam Pancasila," *Jurnal Studi Agama Millah*, 2013.

³³ Tafsir Ahmad, *Ilmu Pendidikan dalam Perspektif Islam*, PT Remaja Rosdakarya, 2007.

children's education in the family is to uphold the laws of Allah Subhanahu Wata'ala, and it is hoped that this can have an impact on the process of children's growth and development so that when the children have become adults they can uphold Allah's laws and make the Shari'ah He is the law in all matters. Based on the interpretation of the mufasssirs regarding the Shari'a of Allah and the Prophet, which is accompanied by the opinions of Islamic education experts regarding the role of parents as educators in implementing His Shari'a, it can be concluded that QS. Al-Maidah verse 104 has implications for the role of parents in educating their children, which must be by the Shari'a of Allah Subhanahu Wata'ala and His Messenger.

b. To set a good example *uswah*

According to Sayyid Qutb, the polytheists of jahiliyyah are called to follow Allah and the Messenger, but they are reluctant to abandon the traditions and teachings that came from their ancestors; in other words, they reject Allah's call.³⁴ Ignorant polytheists tend to follow what is prescribed by humans and do not want to follow what has been defined by Allah Subhanahu Wata', the God who created humans. In Buya Hamka's Tafsir Azha, it is stated that the jahiliyah polytheists said that the teachings they believed and practiced had been inherited by their ancestors, and they would not change them at all.³⁵ They will always obey consistently and not care whether the traditions of their ancestors are beneficial or not. Ibnu Katsir added that they felt it was enough to follow their fathers and ancestors in terms of worship.³⁶

Parental example is the most powerful and effective part of preparing and forming children's spiritual and moral attitudes. Parents are educators who are ideal examples in children's eyes because every child imitates their parents' behavior. It is necessary to realize that all the parents' examples will be attached to the child's self, feelings,

³⁴ Quthb, "Tafsir Fi Zhilalil Quran."

³⁵ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *el-Umdah* 1, no. 1 (2018), <https://doi.org/10.20414/el-umdah.v1i1.407>.

³⁶ Abdullah Bin Muhammad Bin Abdurrahman Bin Ishaq al Syeikh, "Terjemah Tafsir Ibnu Katsir."

words, and actions in the future. Therefore, the example of parents determines whether a child's character is good or bad. If the parents are honest, trustworthy, and brave, then in the future, their children will grow up with these noble qualities, but on the other hand, if the parents are liars, traitors, and cowards, then In the future, their children will have the same character as their parents.

In guiding children, parents should rely on Allah by obeying and following the Shari'a. Furthermore, in guiding children, every parent must have faith, purity, and sincerity to gain Allah's approval, be fair, honest, patient, polite, straightforward, responsible, knowledgeable, gentle, humble, merciful, firm in actions, consistent, and forgiving. Through these commendable qualities, children are expected to follow what they learned from their parents. Outwardly, humans need role models who can direct them on the right path. It is hoped that parents will be able to fulfill these needs by providing role models in everyday life. Prophet Muhammad Sallallahu Alaihi Wasallam emphasized to every parent the need to be an ideal role model early so that the child becomes a person with good morals and commendable qualities.

There are three elements of imitation that every human being has outwardly, namely: (1) The desire to imitate and emulate. Children are driven by an unconscious desire to imitate people they admire in everything without meaning to; this is directed at good behavior and other things. Therefore, it is highly recommended for every parent to be a good role model for every child. (2) Readiness to imitate because each age stage in children has certain readiness and potential; therefore, Islam does not require children to perform the five daily prayers at the age of seven but allows them to imitate prayer movements. (3) Purpose. Every imitation has a purpose known to the person doing the imitation and sometimes unknown at all. Biologically, this is intuitive and unconscious and usually appears in young children. If the imitation and purpose are realized then the imitation is no longer just following along but has become an activity accompanied by consideration, and can be called *itiba'* (obedience).

Parents are seen as role models and heirs of the Messengers; parents' words, actions, and personality are required always to reflect the morals of Rasulullah Sallallahu Alaihi Wasallam.³⁷

Exemplary is a pillar of support in correcting children's moral and behavioral deviations. Exemplary is a principle in improving the quality of children's attitudes towards glory, priority, and social procedures. Without example, education and advice to children, there will be nothing left. Good behavior is a very effective educational method for children.³⁸ When a child gets an example from his parents, the child has truly learned the principles of goodness, which will be imprinted on him so that he grows up and is educated in goodness. Therefore, one of the roles of parents is to be an excellent example for children. Parents should be able to teach commands and, stay away from the prohibitions of Allah Subhanahu Wata'ala and practice all the knowledge taught first because parents' actions are role models for children. Parents' words, suggestions, advice and actions must be correct and trustworthy so that they can be used as guidance by children in their lives. From the description above, the pedagogical implications of QS. Al-Maidah verse 104 is that parents play a role in providing a good example of *uswah hasanah* for their children so that they remain on the path that Allah Subhanahu Wata'ala blesses.

c. To educate in avoiding *taqlid*

In Tafsir Ruhul Bayan, it is stated that the statements of the polytheists of the jahiliyyah did not express these words even though their ancestors did not know anything about religion, and the truth could not guide them.³⁹ Even though obedience is only done to people who are known to be clever and can show it and this cannot be known except through evidence. Furthermore, in Tafsir Fi Zhilalil Qur'an Qutb states that QS. Al-Maidah verse 104 is the truth about their

³⁷ Lis Yulianti Syafrida Siregar, "Pendidikan anak dalam Islam," *Pendidikan Anak Islam*, 2016.

³⁸ Siregar.

³⁹ Hashim, Mohamed Yusoff, dan Obeid, "التفسير الصوفي الإشاري في بداية " السالكين: دراسة نقدية في روح البيان للبروسوي

nature.⁴⁰ A statement regarding the attitude of those who follow their ancestors even though those ancestors did not know anything and did not receive guidance. In Ibn Kathir's Tafsir, it is stated that they do not understand what is right, know it, or receive guidance. How can they follow their father in such conditions.⁴¹

Taqlid is a mashdar izim from the words qallada-yuqollidu-Taqliidanqallada-yuqollidu-Taqliidan, which means imitating, misrepresenting, falsifying. Regarding taqlid, this means following an opinion, thoughts and considerations or hujjah, the behavior of following other people's views and imitating their actions without knowing the scientific basis and valid arguments for their imitation. The dangerous and very evil attitude of taqlid is being reluctant to accept the truth and denying it when it is deemed to be contrary to one's opinion; this can lead to hostility, hatred, and tafarruq division. From the opinion above, it is clear that the act of following their ancestors is not based on true knowledge, they do not know anything; what is clear is that if it comes from their parents or ancestors, they accept and follow it one hundred percent without true evidence so that it can be said with blind Taqlid.

Taqlid is the most significant cause of the emergence of firqoh and the deviation of the people from the straight path. Apart from that, taqlid plays a vital role in the spread of heresy and lust. Heresy experts blindly apply taqlid to their teachers and imams in principal and furu' (branch) matters. They also prioritize the words of teachers and priests even though they are contrary to the words of Allah and His Messenger, whatever they see about the affairs of their priests or teachers, they just follow them and make it the only way to bring them closer to Allah's path up to the things they need. Violate Allah's instructions. Taqlid acts as a mediator for the system and

⁴⁰ Quthb, "Tafsir Fi Zhilalil Quran."

⁴¹ Abdullah Bin Muhammad Bin Abdurrahman Bin Ishaq al Syeikh, "Terjemah Tafsir Ibnu Katsir."

thogut.⁴² The ignorant polytheists remained in their polytheism; the Jews remained in their Jewish teachings, and the Christians remained in their Christian religion. In the end, various problems with the Shari'ah and other issues arose among Muslims, which made their hearts stronger in taqlid, so that when people tried to advise them to leave taqlid and return to the Shari'a, they avoided them.

Parents play a role in educating their children to forbid and prevent themselves from taqlid behavior by providing understanding and direction to children based on knowledge and getting used to ritual activities under the teachings of the Shari'a because Taqlid is proof of spiritual and soul defeat and is proof of its absence. Self-confidence, even within it contains personality fragility. Taqlid can cause slander in world life because it will most likely lead to deceit, arrogance, and a desire for popularity. Taqlid can plunge the people into destruction and destruction. Blind taqlid damages morals and can lead to religious deviation. Taqlid carries people away by foreign habits, neglecting religious obligations. Taqlid can weaken memory, kill personality, and destroy spiritual virtues. To prevent children from taqlid, parents should understand the knowledge and teachings that will be given to children. Therefore, parents must study, know the arguments, and understand so that in carrying out worship, children know the commands and prohibitions of Allah Subhanahu Wata'ala. Therefore, the pedagogical implications of QS. Al-Maidah verse 104 states that parents play a role in preventing their children from behaving taqlid.

d. Teaching with knowledge

The denial of ignorant people who follow their ancestors even though those ancestors did not know anything and had abandoned what Allah Subhanahu Wata'ala showed was exemplified by the Prophet. Obedience is only carried out to known parents except

⁴² Nasihin, "Internalisasi Nilai-Nilai Agama Islam Dalam Pembinaan Akhlak Mulia," *Ummul Quro* V, no. 1 (2015): 1–10, <http://ejournal.kopertais4.or.id/index.php/qura/issue/view/531>.

through Hujjah.⁴³ Ibn Kathir ends this verse by saying how they follow their fathers, even though in such conditions, no one follows unless they are stupid and more astray.⁴⁴ From the opinions of the commentators above, it can be understood that their parents and ancestors were people who did not have religious knowledge and carried out actions that did not originate from the guidance of Allah Subhanahu Wata'ala and science. The ignorance of their ancestors and their unwillingness to accept the truth became a disaster for themselves. For this reason, knowledge is important for humanity, especially for parents in educating their children.

Parents are obliged to foster a basic understanding of faith education and Islamic teachings in the early stages of their child's growth so that the child is connected to Islam both in faith, worship, and mu'amalah, which can be done through; (1) opening children's lives with the word of monotheism, (2) practicing halal and haram laws to children, (3) telling children to worship when they reach the age of seven, (4) educating children to love the apostles and their families, and (5) read the Koran. In QS. Al-Maidah verse 104 shows that the misguidance followed by the next generation is due to their shallow religious knowledge. Parents should understand well the knowledge and teachings given to their children. Furthermore, parents must always equip themselves with the knowledge to support them in education so their children do not become misguided. Based on the description above, it can be concluded that the pedagogical implications of QS. Al-Maidah verse 104 is that parents act as sources and teachers of knowledge to their children so that they do not behave as ignorant people.

e. To reprimand and remind

The commentators argue that QS. Al-Maidah verse 104 is Allah's rebuke or warning to His servants who have deviated from His

⁴³ Hashim, Mohamed Yusoff, dan Obeid, “التفسير الصوفي الإشاري في بداية ” السالكين: دراسة نقدية في روح البيان للبروسي

⁴⁴ Maliki Maliki, “Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya,” *el-Umdah* 1, no. 1 (2018): 74–86, <https://doi.org/10.20414/el-umdah.v1i1.410>.

teachings. The servant who associated Him with idols then made regulations for the animals named Bahriah, Washilah, Saidah, and Haam then lied in the name of the Shari'a of Allah Subhanahu Wata'ala. In this verse, Allah acts as the absolute and essential educator, the perfect educator who gives reprimands to His servants as objects of education. Likewise, in family education, parents really need to give warnings to their children's mistakes so that they are not repeated in the future.

In the Islamic view, firm action taken by parents in educating children about mistakes they have made is not a punishment but a choice for dealing with children who misbehave. The act that is punished must be indeed an act that is contrary to Allah's Shari'a and the social norms that apply in society.⁴⁵ Punishment is adjusted to the physical and psychological condition and level of intelligence of the child; for this reason, parents should act wisely when giving punishment to children. Parents can do the following things when their child makes a mistake, including; (1) Provide opportunities, in this way the child will get the opportunity to correct the mistakes that have been made, (2) provide warnings and advice that are wise, short, with soft words, and do not criticize. (3) Give punishment to the child. but it doesn't often hurt the child, this can be done if the child is really not behaving well.

Parents need to realize that giving physical punishment can cause hatred in the child's soul. Still, by allowing the child to indulge in depravity, it will actually destroy the child's religion and morals. The use of physical punishment is carried out selectively because it is the last effort to correct a child's bad behavior in the hope that in the future, the child will become a pious child.⁴⁶ Prophet Muhammad Sallallahu Alaihi Wasallam taught how to overcome and correct mistakes in children, including by; (1) Telling mistakes accompanied by guidance, (2) Blaming gently, (3) Blaming with gestures, (4)

⁴⁵ Siregar, "Pendidikan anak dalam Islam."

⁴⁶ Irjus Indrawan, "Pendidikan Karakter dalam Perspektif Islam," *AL-AFKAR, Jurnal Keislaman dan Peradaban* 3, no. 1 (2014): 78–90.

Blaming with taubih (badmouthing), (5) Correcting mistakes by leaving (not talking), (6) Correction by hitting, (7) Making mistakes known by harsh sanctions.

There are three methods that parents can use to give warnings or prohibitions to children. *Tarhib* threatens violence, conveys threats of violence against recalcitrant children who do not receive gentle warnings. For example, in dealing with the behavior of children who often ignore prayer, parents can use threats of violence to bully their children. *Targhib*, temporary isolation, which is done by locking children in a room to deter them and prevent the spread of bad traits. For example, children violate moral provisions that can affect the destruction of other people's morals, such as adultery, drunkenness, and gambling. *Ta'dzib*, physical punishment is given to children who ignore their parents' warnings and threats. For example, a child who has been given warnings or threats, but still does not pray, on the other hand, the child is at the age of puberty, therefore parents may hit him. Thus, the pedagogical implications of QS. Al-Maidah verse 104 regarding the role of parents in children's education in the family is that parents act as reprimands and warnings to their children in the hope that children can realize their mistakes and be motivated to change their bad behavior.

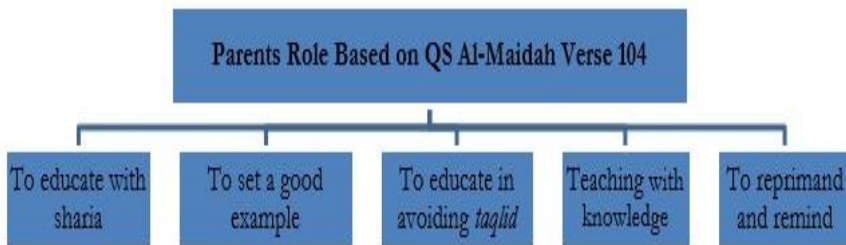


Figure 2. Parents role based on QS Al-Maidah verse 104

C. Conclusion

Based on the results of the analysis, it can be concluded that parents act as educators, mentor, role model for their children. Furthermore, to educate with sharia, to set a good example *uswah*, to educate in avoiding *taqlid*, teaching with knowledge, and to reprimand and remind are found as the pedagogical implications of QS. Al-Maidah verse 104. This study practically imply that parents should not only be role models but also help children grow into individuals who understand Islamic law, have upright morals, and think critically according to Islamic values. The specific context of this study restricts its generalizability to only parents' roles, based on the opinions of interpreters. Furthermore, a more comprehensive study could have been conducted another research that empirical testing of the pedagogical implication of QS Al-Maidah 104 by utilizing a wider range of sources with diverse interpretations, and bolstered by numerous literary works to capture a wider range of perspectives.

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