

The Relationship Between the Piety of Parents and Children in Qs. Maryam From a Contemporary Interpretation Perspective

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Abstract. Parents play a major role in shaping their children's personalities to be pious. Therefore, parents must also be pious as role models in shaping their children's piety. Through QS. Maryam, the researcher aims to 1) examine the forms of piety exhibited by the parents of Prophet Zakaria, Sayyidah Maryam, and Prophet Ibrahim. 2) examine the relationship between the piety of parents and their children through evidence of piety exhibited by the parents of Prophet Yahya, Isa, and Ishaq. This study uses a qualitative approach with a literature study type of research with analysis techniques through the contents of the tafsir books Asy-Sya'rawi, Al-Azhar, and Al-Misbah as the main sources, and books, scientific journals, websites, and other literature as secondary sources. Results: 1) There are forms of piety possessed by the Prophet Zakaria, Sayyidah Maryam, and the Prophet Ibrahim, including: patience in facing trials, obedience to Allah's commands, and honesty in facing every problem. 2) The piety of the parents of Prophet Zakaria, Sayyidah Maryam, and Prophet Ibrahim has a close relationship with the formation of their children's piety, as evidenced by the appointment of Yahya, Isa, and Ishaq as prophets who possessed piety like their parents. QS. Maryam provides clear evidence that the piety of parents has a relationship with the piety of their children.

Keywords: Relationships, parental piety; child piety, QS. Maryam, Interpretation Perspective.

Introduction

The modern family is confronted with increasingly complex social challenges that significantly affect the quality of children's religious and moral development. In contemporary society, rapid urbanization, digital media exposure, and the weakening of traditional family structures have created a profound tension between secular influences and the transmission of religious values from parents to children.¹ Studies on contemporary family dynamics reveal that parents today are increasingly challenged to maintain their role as the primary moral and spiritual educators of their children, as external social forces compete for influence over the younger generation. This social phenomenon raises a critical question: to what extent does the piety of parents continue to shape the character and spirituality of children in the modern era.² From the perspective of Islamic psychology, parental influence on children's development is not merely a sociological phenomenon but a divinely ordained

¹ Badshah Muhammad Rais Gul, Muhammad Azizillah, "A Social Obligation of Parents Regarding the Upbringing of Their Offspring: An Islamic Perspective," *Al Khadim Research Journal of Islamic Culture and Civilization* 2, no. 3 (2021): 1, [https://doi.org/10.53575/arjcc.v2.03\(21\)21.1-11](https://doi.org/10.53575/arjcc.v2.03(21)21.1-11); Joko Ansari Setiawan et al., "The Role of Parents on the Character Education of Kindergarten Children Aged 5-6 Years in Bima," *Universal Journal of Educational Research* 8, no. 3 (2020): 779, <https://doi.org/10.13189/ujer.2020.080307>.

² Abd Basir and M Daud Yahya, "Imran and Luqman Family Education System Perspective of the Quran," *Journal of Positive School Psychology* 2022, no. 4 (2022): 7577.

process rooted in the Qur'an and the prophetic tradition.³ Islamic psychology posits that parental behavior, particularly the demonstration of taqwa (God-consciousness), functions as a primary mechanism of fitrah nurturing, whereby the innate spiritual disposition of a child is cultivated or suppressed depending on the religious environment created by parents. This theoretical framework, grounded in Qur'anic principles and elaborated by classical and contemporary Muslim scholars, suggests that a parent's relationship with Allah expressed through prayer, patience, obedience, and honesty directly conditions the spiritual development of the child. In this view, piety is not merely an individual virtue but an intergenerational inheritance mediated through lived example, du'a (supplication), and the moral atmosphere of the home. Surah Maryam provides one of the richest Qur'anic illustrations of this dynamic, presenting the narratives of Prophet Zakariya, Sayyidah Maryam, and Prophet Ibrahim as paradigmatic cases of how parental piety engenders pious offspring.⁴

Despite the abundance of studies on Surah Maryam, a significant gap exists in the existing literature.⁵ A study by Sharifah Norshah et al. (2017) explored kauniyah (cosmological) verses in QS. Maryam from the lens of scientific exegesis as applied by Hamka in Tafsir Al-Azhar.⁶ Fatih Muhammad (2023) examined the ethics of communication with parents in QS. Maryam verses 42–48 through the interpretation of Al-Taysir.⁷ Third, research by Syamsiah Nurul Hikmah et al., in 2023, entitled "Personal Disorder in the Qur'an (Psychological Analysis of Zakaria's Story)", discusses the analysis of the story of the Prophet Zakaria in QS. Maryam, which is connected to the realm of human psychology.⁸ Fourth, research by Jaber Ismail Hajajh et al. in 2023, entitled "The Story of Prophet Zechariah in Surah Maryam, Study, and Analysis", discusses the history of the Prophet Zakaria in QS. Maryam and the birth of the Prophet Yahya.⁹

Fifth, research by Syahrul Abdi Narotama et al., in 2024, entitled "The Urgency of Parental Piety in Preserving the Blessings of Their Offspring (A Comparative Study of Tafsir Al-Munir and Ibn Kathir)", which discusses the importance of parental piety in influencing blessings on their offspring in a comparison of the interpretations of Al-Munir and Ibn Kathir.¹⁰ While these studies each address important dimensions of QS. Maryam, none has systematically examined the relational dynamic between parental piety and children's piety within this surah from a contemporary interpretation perspective. Furthermore, no prior study has applied a comparative analysis across three major contemporary tafsir works, Asy-Sya'rawi, Al-Azhar, and Al-Misbah, to trace how the piety of prophetic parents is understood to have directly shaped the spiritual formation of their children. This

³ Ahmad Wahyu Hidayat, Abdullah Idi, and Nyayu Soraya, "Hubungan Akhlak Mahmudah Terhadap Prestasi Belajar Siswa Kelas VII 1 Smp Muammadiyah 6 Palembang," *Jurnal PAI Raden Fatah* 1, no. 1 (2020): 92, <https://doi.org/10.19109/pairf.v1i1.3015>.

⁴ Agus Imam Kharomen, "Kedudukan Anak Dan Relasinya Dengan Orang Tua Perspektif Al-Qur'an," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 7, no. 2 (2019): 206, <https://doi.org/10.36052/andragogi.v7i2.88>.

⁵ Samsul Fajeri et al., "The Role of Parents in Instilling the Values of Early Childhood Education According to the Qur'an," *The International Conference on Education, Social Sciences and Technology (ICESST)* 1, no. 1 (2022): 24, <https://doi.org/10.55606/icesst.v1i1.163>.

⁶ Sharifah Norshah Bani bt Syed Bidina et al., "The Approach of Interpretation Implemented by Hamka in Tafsir Al-Azhar Based on Scientific Exegesis," *International Journal of Academic Research in Business and Social Sciences* 7, no. 4 (2017): 194–207, <https://doi.org/10.6007/ijarbss/v7-i4/2798>.

⁷ Fatih Muhammad, "The Ethics Of Communication To Parents In Surah Maryam Ayat 42-48 (Study On Kitab Tafsir Al-Taysir By Firanda Andirja)," *Bulletin of Islamic Research* 1, no. 4 (2023): 35–46, <https://doi.org/10.69526/bir.v1i4.3>.

⁸ Syamsiah Nurul Hikmah et al., "Personal Disorder in the Qur'an (Psychological Analysis of Zakaria ' s Story)" 6, no. 2 (2023): 11–12, <https://doi.org/https://doi.org/10.31538/drstn.v6i2.4591>.

⁹ Jaber Ismail Hajajh and Shafi Safar Al-hajri, "The Story of Prophet Zechariah in Surah Maryam, Study and Analysis," *Mesopotamian Journal of Quran Studies* 2023 (2023): 24–32, <https://doi.org/10.58496/mjqs/2023/004>.

¹⁰ Alfiyatul Azizah Syahrul Abdi Narotama, Ainur Rhain, Yeti Dahliana, Ahmad Nurrohim, "The Urgency of Parental Piety in Preserving the Blessings of Their Offspring," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 5, no. 2 (2024), <https://doi.org/doi.org/10.37985/hq.v5i2.293>.

gap becomes particularly significant in light of the modern family's growing need for Qur'anic guidance on intergenerational piety transmission.

This study aims to address that gap by pursuing two principal objectives: (1) to identify and analyze the forms of piety exhibited by the parents in QS. Maryam, namely Prophet Zakariya, Sayyidah Maryam, and Prophet Ibrahim, as interpreted by Asy-Sya'rawi, Hamka, and M. Quraish Shihab; and (2) to examine the relationship between such parental piety and the piety of their respective children, Prophet Yahya, Prophet Isa, and Prophet Ishaq as evidenced within the same surah. The research employs a qualitative, literature-based methodology, drawing primarily on three contemporary tafsir works: Tafsir Asy-Sya'rawi, Tafsir Al-Azhar, and Tafsir Al-Misbah. These were selected because each embodies a distinct interpretive approach: rhetorical-spiritual, rational-contextual, and linguistic-thematic, respectively, thus enabling a multi-perspectival reading of the Qur'anic text. Supporting data were obtained from scientific journals, academic books, and relevant scholarly literature.

This study makes several original contributions to the field of Islamic studies and Qur'anic interpretation. First, it offers a focused thematic reading of QS. Maryam through the specific lens of intergenerational piety, a perspective that has not been systematically explored in prior literature. Second, by integrating three contemporary tafsir works into a comparative framework, this study enriches the methodological repertoire of Qur'anic studies and demonstrates how diverse interpretive traditions can converge on shared ethical and educational insights. Third, it contributes to the discourse in Islamic psychology by grounding the theory of parental influence in concrete Qur'anic narratives, thereby bridging the gap between scriptural interpretation and contemporary psychological understandings of family dynamics. Fourth, and perhaps most significantly, this study provides practical implications for Muslim parents navigating the challenges of modern family life, offering Qur'anic-based guidance on how personal piety can serve as a transformative force in shaping the spiritual and moral character of the next generation.

The research method used in this study is a literature study, a method aimed at exploring, compiling, and analyzing various relevant written sources to gain a comprehensive understanding of the topic under study. In the context of this research, the literature study was used to explore how parental piety and the relationship between it and children's piety are depicted in Surah Maryam, particularly through the perspective of contemporary interpretation. This approach was chosen because the object of study, the text of the Quran and its interpretation, naturally demands an in-depth examination of scholarly works compiled by Muslim scholars and scholars. Therefore, the literary study method was deemed most appropriate in providing space for exploring the ideas, values, and relationship patterns embodied in the stories contained in Surah Maryam.

The primary data in this study came from three contemporary tafsir books: Tafsir Ash-Sya'rawi, Tafsir Al-Azhar by HAMKA, and Tafsir Al-Misbah by M. Quraish Shihab. These three tafsir books were chosen because each has its own distinctive, representative interpretation and offers a rich perspective on understanding the Quranic text. Tafsir Asy-Sya'rawi is known for its rhetorical and spiritual style, Tafsir Al-Azhar combines a rational and contextual approach that is familiar to Indonesian society, while Tafsir Al-Misbah provides in-depth linguistic, thematic, and contextual analysis. By using these three primary sources, researchers can compare, clarify, and enrich their understanding of the concept of parental piety as depicted through the figures of the Prophet Zachariah, Lady Maryam, and the Prophet Ibrahim in Surah Maryam.

In addition to primary data, this study also utilized secondary data obtained from scientific journals, academic books, scholarly articles, credible websites, and various other literature relevant to the research theme. Secondary data serves to support, expand, and complement the analysis obtained from primary sources. The presence of secondary data allows researchers to obtain a more

comprehensive picture of the concept of piety, child education in Islam, and previous studies related to Surah Maryam and the characters depicted therein.

The analysis process was conducted in several stages. First, researchers collected and selected data from three main tafsir books and other supporting literature. This stage included identifying relevant verses, interpreting their meanings related to forms of parental piety, and explaining the relationship between parental exemplary behavior and children's piety as reflected in the stories of Prophet Zacharias and his son Yahya, Maryam and his son Isa, and Prophet Ibrahim and his grandson Ishaq. Second, researchers performed data reduction, filtering and selecting the most relevant information to maintain the focus of the research. This data reduction included grouping findings based on specific themes such as parental prayer, spiritual education, moral role models, and the values of monotheism.

After the data was collected and reduced, researchers analyzed the data in depth using a descriptive-analytical approach. This stage is carried out to interpret the meanings contained in these sources and organize them to produce conclusions that can answer the research problem formulation. All analysis results are then presented in the form of a scientific narrative that is coherent, systematic, and easy to understand.

Result and Discussion

This section presents the findings of the study organized around two analytical themes: (1) the forms of parental piety in QS. Maryam as interpreted by Asy-Sya'rawi, Al-Azhar (Hamka), and Al-Misbah (M. Quraish Shihab); and (2) the relational dynamic between parental piety and child piety as evidenced in the same narratives. Rather than recounting prophetic stories sequentially, the analysis adopts a cross-narrative, multi-tafsir comparative framework, synthesizing interpretive convergences and divergences to identify conceptual patterns of intergenerational piety transmission. A conceptual framework of Piety Transmission through Three Channels Du'a (supplication), Uswah (exemplary conduct), and Tarbiyah (intentional religious education) is proposed to structure the analysis and connect the Qur'anic evidence to contemporary Islamic family discourse.

Forms of Parental Piety in QS. Maryam: A Comparative Analysis

A cross-narrative reading of the three Qur'anic figures in QS. Maryam Prophet Zakariya (verses 1-11), Sayyidah Maryam (verses 16-34), and Prophet Ibrahim (verses 41-50) reveals three structurally recurring forms of parental piety: (1) Istiqamah fi al-Du'a (steadfast supplication), (2) Ita'ah wa Sabr (obedience and patient endurance), and (3) Sidq wa Tarbiyah (integrity and intentional religious nurturing). These three forms are not mutually exclusive but function as complementary pillars of what this study terms the Qur'anic Model of Parental Piety Transmission.

1. Istiqamah fi al-Du'a: Steadfast Supplication as Piety

Prophet Zakariya exemplifies the first channel of piety transmission: du'a-centered istiqamah. QS. Maryam verses 4-6 record his supplication to Allah despite advanced age and his wife's barrenness, not from personal longing alone, but from a theocentric motivation the desire for a successor in propagating divine guidance. All three tafsir sources converge on this motivational distinction, though each emphasizes a different dimension. Asy-Sya'rawi foregrounds the theological dimension: Prophet Zakariya's prayer reflects an unwavering certainty in Allah's rububiyah (lordship), demonstrating that du'a itself, when sustained without despair, constitutes an act of piety.¹¹ Hamka's Al-Azhar

¹¹ Nurita Supriyani et al., "Analysis of Commissive Speech Acts in the Translate Text of the Qur'anic Surah of Maryam and Its Function in Developing Students' Prophetic Characters," *Proceedings of the International Conference of Learning*

interpretation foregrounds the da'wah dimension: Prophet Zakariya feared the absence of a spiritual heir, framing the request for a child not as a worldly desire but as a religious necessity.¹²

Al-Misbah adds a qualitative dimension to this: the child requested was one “loved by Allah for piety and by people for character,” revealing that Prophet Zakariya’s supplication was already oriented toward the spiritual formation of a child not yet born.¹³ Taken together, these interpretations suggest that du’a for one’s offspring is not a passive petition but an active and formative pious act, one that encodes intentions for the child’s spiritual identity before birth. This is consistent with Islamic psychological perspectives on prenatal spiritual formation, where parental God-consciousness is understood to shape the moral environment into which a child enters.

2. Ita’ah wa Sabr: Obedience and Patient Endurance as Piety

The narrative of Sayyidah Maryam in QS. Maryam verses 16–34 embodies the second piety form: obedience (ita’ah) maintained under social trial and patient endurance (sabr) in the face of divine decree. The three tafsir works approach this form from distinct but complementary angles that, when synthesized, produce a richer analytical picture than any single interpretation alone.

Al-Misbah reads Maryam’s withdrawal to the eastern sanctuary (verse 16) as a deliberate act of spiritual concentration, a chosen isolation to strengthen taqwa away from social distraction.¹⁴ Al-Azhar, engaging the social dimension of verse 20, interprets Maryam’s astonished response to Gabriel not as doubt but as an assertion of her moral integrity; she affirmed her chastity precisely because her piety was grounded in consistent obedience to divine commands. Asy-Sya’rawi brings a third perspective through verse 25: Allah’s command to shake the date palm tree is interpreted not merely as provision but as a principle that divine sustenance is actualized through human effort.

Piety, in this reading, is not passive resignation but active engagement with divine will. The convergence of these three interpretive positions points to a conceptually significant finding: Sayyidah Maryam’s piety is distinguished by its integration of internal spiritual fidelity (ita’ah) and external active endurance (sabr fi al’amal), a dual structure that serves as the primary piety model operating in her role as a mother. In the context of modern family studies, this finding suggests that maternal religious modeling is most formative when it combines consistent worship practice with resilient, action-oriented faith under social pressure.

3. Sidq wa Tarbiyah: Integrity and Intentional Religious Nurturing as Piety

The narrative of Prophet Ibrahim in QS. Maryam verses 41–50 introduces the third and most explicitly pedagogical form of parental piety: sidq (truthfulness and integrity) and tarbiyah (intentional religious education of offspring). Verse 41 opens with the Qur’anic designation of Ibrahim as siddiqan nabiyyan a truthful prophet and the three tafsir works unpack this title with complementary analytical emphases.

Asy-Sya’rawi defines siddiqan as speaking in accordance with reality, a moral epistemological commitment.¹⁵ Al-Misbah broadens this to encompass consistency between attitude, speech, and

on *Advance Education (ICOLAE 2021)* 662, no. Icolae 2021 (2022): 185, <https://doi.org/10.2991/assehr.k.220503.017>; Qaziah Fatimah Berhanuddin et al., “The Virtues of Surah Maryam Through Its Correlation with Al-Rahman,” *International Journal of Academic Research in Business and Social Sciences* 14, no. 3 (2024): 218, <https://doi.org/10.6007/ijarbs/v14-i3/20919>.

¹² Celene Ibrahim Janan Delgado, *The Oxford Handbook of Religious Perspectives on Reproductive Ethics* (New York: Sheridan Books, 2024), <https://doi.org/10.1093/oxfordhb/9780190633202.001.0001>.

¹³ (Maula & Yuzar, 2024, pp. 186-187)

¹⁴ Muhammad Mutawali Asy-Sya’rawi, *Tafsir Asy-Sya’rawi* (Mesir: Dar Al-Akhbarul Yaum, 1991), 9022–24.

¹⁵ Muhammad Mutawali Asy-Sya’rawi, *Tafsir Asy-Sya’rawi* (Mesir: Dar Al-Akhbarul Yaum, 1991), 9022–24.

action, what might be termed integrated moral integrity.¹⁶ Al-Azhar engages verse 44, reading Prophet Ibrahim's patient, respectful da'wah to his polytheist father as the behavioral expression of *sidq* under relational pressure; he did not abandon truth, yet he did not abandon compassion either.¹⁷ Verse 47's record of Ibrahim's farewell prayer for his father, as analyzed in Al-Misbah, further reveals that *sidq* does not sever relationships but reorients them as a theologically significant point for the discussion of piety and family bonds. Most critically, all three tafsir works converge on verse 49 and QS. Al-Baqarah 132 as evidence that Prophet Ibrahim's piety culminated in *tarbiyah*, the formal transmission of *tawhid* to his children Ishaq and Ya'qub through explicit religious instruction. This distinguishes the Ibrahim model from the Zakariya and Maryam models: where the latter two transmit piety primarily through *du'a* and *uswah* respectively, Prophet Ibrahim adds the dimension of deliberate, content-based religious education.

The story of the piety of the Prophet Zakaria above provides an important lesson for parents today, especially about their children, that parents do not only give worldly things to their children, but parents must also always pray for their children so that they become pious children. This is what the Prophet Zakaria did in his prayer asking Allah, for a pious offspring, which Allah granted by giving him a son named Yahya who was pious like his father, and Allah made Yahya a prophet in spreading Allah's religion.

The second story of parental piety in Surah Maryam is the story of Sayyidah Maryam. Sayyidah Maryam is a pious woman who obeys the commands and prohibitions that Allah has set.¹⁸ One of the pieties in obedience carried out by Sayyidah Maryam is being obedient in worshipping Allah. This is as stated in Surah Maryam verse 16. Regarding the verse above, Quraish Shihab in his interpretation explains that Sayyidah Maryam's exile to Baitul Maqdis was her desire to obtain peace and avoid distractions to focus on worshipping Allah.¹⁹

As for her obedience in worshipping Allah, Allah tested Maryam's Sayyidah by sending Jibril.²⁰ The Jibril gave information to Sayyidah Maryam that Allah would give Sayyidah Maryam a gift in the form of a holy child.²¹ This is as stated in Surah Maryam verse 19, Allah says:

Hearing the information conveyed by Jibril, Hamka in his interpretation explained that Sayyidah Maryam accepted the decree given by Allah. This is because Sayyidah Maryam believed that Jibril was a messenger from Allah.²² However, an impossible thought arose in Sayyidah Maryam, Sayyidah Maryam thought that "*How could a son be present in me while I always obey Allah's command, namely*

¹⁶ Ismail Fahmi Arrauf Nasution and Miswari Miswari, "AL-'ULAMĀ' WARATHAT AL-ANBIYĀ': Modernity and Nurture of Authority in Aceh Society," *Jurnal THEOLOGIA* 30, no. 2 (2019): 198, <https://doi.org/10.21580/teo.2019.30.2.3845>.

¹⁷ Hamka, *Tafsir Al-Azhar*.

¹⁸ Didik Himmawan dan Saskia Ambareksa, "Parent Education Model for Children (Study of the Story of the Prophet Zakariya towards Siti Maryam in Surah Al- Imran Verse 37)," *Mazidab: Journal of Education Research* 1, no. 1 (2024): 21–22.

¹⁹ Shihab, *Tafsir Al-Misbah*, 2003.

²⁰ Muhammad Maedi, Kusmana Kusmana, and Imam Subchi, "Interpretation of the Soul in the Qur'an (A Study of the Perspective of Sheikh Abdul Al-Qadir Al-Jilani in Tafsir Al-Jilani)," 2022, 2, <https://doi.org/10.4108/eai.20-10-2021.2316348>.

²¹ Muhammad Shodiq Masrur and Azka Salsabila, "Peran Agama Dalam Kesehatan Mental Perspektif Al-Quran Pada Kisah Maryam Binti Imran," *Islamika* 3, no. 1 (2021): 39, <https://doi.org/https://doi.org/10.36088/islamika.v3i1.951>; Febri Wardani, Roihatul Jannah Siagian, and Muhammad Rizqi, "The Story of Disturbance in the Qur'an: A Study of the Tafsir Al-Mishbah By M. Quraish Shihab," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 1 (2023): 14, <https://doi.org/10.33650/mushaf.v4i1.7066>; Carl Chudy, SX, "The Virgin Mary: Bridging Muslims and Catholics," *The Journal of Social Encounters* 4, no. 2 (2020): 36, <https://doi.org/10.69755/2995-2212.1051>.

²² Hamka, *Tafsir Al-Azhar*.

not committing adultery or becoming a prostitute".²³ In line with Hamka's explanation, in the interpretation of Al-Misbah, it is also explained that Sayyidah Maryam was very careful about doing things that were forbidden by Allah, namely committing adultery.²⁴ This is as stated in Surah Maryam verse 20. In addition to the obedience of worship that was carried out, there was other piety in Sayyidah Maryam. This piety can be seen from the efforts she made to obtain sustenance from Allah.²⁵

The efforts in question were when Sayyidah Maryam had finished giving birth, Sayyidah Maryam felt hungry. Seeing this condition, Allah sent down a command to Sayyidah Maryam to shake the date palm tree in response to the hunger felt by Sayyidah Maryam. This is as stated in Surah Maryam verse 25, Asy-Sya'rawi in his interpretation of the verse above, explains that Allah is actually able to provide food and drink to Maryam directly, but Allah still commands Maryam to shake the date palm tree as a form of effort to obtain food and make it easier for her to give birth to her child ²⁶.

In line with the opinion above, Hamka in his interpretation also explains that Allah's command to shake the date palm tree is part of the destiny and help that Allah has provided, which destiny and help can be achieved if there is an effort made by humans themselves.²⁷ From the story of Maryam's piety above, it provides an important lesson to parents today, that every gift that Allah gives must be accepted with gratitude, sincerity, and responsibility. As done by Sayyidah Maryam when Allah gave a son (Prophet Isa) without a man impregnating her.²⁸ Then, from this story also provides wisdom that all trials that come from Allah, if accepted with patience and sincerity, Allah will provide the best solution to the trials given. As in the story of Sayyidah Maryam, Allah gave a miracle to Prophet Isa, who was still a baby, to be able to speak to explain to the surrounding community that his mother was someone who had never committed adultery, but the presence of the Prophet Isa without a father is a form of the greatness and power of Allah.

The third story of the piety of parents in Surah Maryam is the story of Prophet Ibrahim. Prophet Ibrahim is known as a prophet who is very patient in carrying out his da'wah to introduce the religion of Allah. This is as stated in Surah Maryam verse 41. The trait of "*shiddiq*" contained in the verse above is one form of piety possessed by Prophet Ibrahim ²⁹. In the interpretation of Asy-Sya'rawi, the word "*shiddiqan*" contains the meaning of honesty, which is an indication that the trait of honesty is being able to speak according to the facts or reality that occurs.³⁰ In addition, in the interpretation of Al-Misbah, it is also explained that the word "*shiddiq*" means true, namely someone who is always right in attitude, speech, and actions.³¹ So in his behavior, Prophet Ibrahim always obeyed whatever Allah had commanded, including in his preaching to spread the religion of Allah.³²

²³ B Rahmat, "Qashash As Material And Method Of Sex Education: Study Of Interpretation Surah Yusuf Verses 23-24," *International Conference on Early Childhood Education In Multiperspective* 1, no. 1 (2022): 23–24.

²⁴ Shihab, *Tafsir Al-Misbah*, 2003.

²⁵ Muhammad Sarbini, "Pendidikan Keluarga Dalam Perspektif Fiqih," *Edukasi Islami Jurnal Pendidikan Islam* 05 (2016): 974–77.

²⁶ (Asy-Sya'rawi, 1991, pp. 9066-9068)

²⁷ Hamka, *Tafsir Al-Azhar*.

²⁸ Mubaidi Sulaeman, "The Dialectic of Philosophical and Literary Exegesis : Mary ' s Prophetic Status from the Perspectives of Al-Tabari and Al-Qurthubi" 2, no. 2 (2024): 178–79, <https://doi.org/https://doi.org/10.59373/drs.v2i2.43>.

²⁹ Muthoifin and Isal Al Fajri, "Educational Values in the Story of the Prophet Ibrahim," *Proceeding of Dirundeng International Conference on Islamic Studies*, 2021, 121, <https://doi.org/https://doi.org/10.47498/dicis.v1i1.1028>.

³⁰ Asy-Sya'rawi, *Tafsir Asy-Sya'rawi*.

³¹ Shihab, *Tafsir Al-Misbah*, 2003.

³² Ismail Anshari, "Kajian Pedagogis Kisah Nabi Ibrahim Dalam Surat Maryam Ayat 42-48," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 10, no. 3 (2020): 470.

In addition to his obedience to Allah's commands, Prophet Ibrahim also had another piety, namely his patience in the process of preaching to convey the religion of Allah.³³ Patience in the process of his preaching can be seen from the disbelief of his father and some of the surrounding community towards the religion he conveyed, and his preferring to worship idols as their god.³⁴ This is as stated in Surah Maryam verse 44. Based on Al-Azhar's interpretation, this verse explains that the father of the Prophet Ibrahim was a follower of a religion other than Allah, namely worshipping idols.³⁵ Therefore, the Prophet Ibrahim persuaded his father to believe in Allah's religion, but this invitation was not well received by his father, and he preferred to use idols as gods. The response given by his father and his community did not make Prophet Ibrahim despair, but Prophet Ibrahim remained patient with the trials he faced.³⁶ Patience for this test was shown by the Prophet Ibrahim with his willingness to leave his father while giving greetings and prayers to obtain forgiveness from Allah.³⁷ This is as explained in the interpretation of Al-Misbah in Surah Maryam verse 47. In addition to the patience of Prophet Ibrahim in conveying his da'wah, Prophet Ibrahim also had other piety as the head of the family, namely being grateful for the gift of a child given by Allah.³⁸ This gift was appreciated by providing religious education to his son, Ishaq. This is as stated in Surah Maryam verse 49. Based on the verse above, Quraish Shihab in his interpretation explains that the gift of a child that Allah gave to Prophet Ibrahim was a replacement for Prophet Ibrahim's willingness to leave his father who did not believe in Allah's religion and also a wish that Prophet Ibrahim had long awaited to be given offspring.³⁹

In line with the above, Hamka in his interpretation also explains that the gift of the child given to the Prophet Ibrahim was a replacement for his father who did not believe in Allah's religion, and that this child was also adopted by Allah as a Prophet to spread Allah's religion.⁴⁰ Apart from that, Hamka also explained that the Prophet Ibrahim's form of gratitude for the gift of a child that God had given him was shown by providing education or a will for his child to learn about God's religion. This is as stated in Surah Al-Baqarah verse 132, Allah says which means: *"And it was passed down by Ibrahim to his sons and Jacob too (had a similar will too). O my children: indeed Allah has chosen the true religion for you. Therefore, do not die unless you are in Islam."*⁴¹

From the story of the piety of the Prophet Ibrahim above, it provides an important lesson for parents today, that in carrying out the commandments of good and evil must be accompanied by patience. This is what the Prophet Ibrahim showed, who was always patient with the disbelief of his father, who did not believe in Allah's religion. Apart from that, the story of the Prophet Ibrahim also teaches parents a lesson that parents must provide religious education to their children so that they become pious children.

³³ Sana Fadel Hassan Abbas, "The Eloquence of The Qur'anic Interlude the Characteristics of The Prophets from Verse 49 - 56 In Surat Maryam as An Example," *International Journal of Religion* 5, no. 10 (2024): 710, <https://doi.org/10.61707/84fca114>.

³⁴ Anshari, "Kajian Pedagogis Kisah Nabi Ibrahim Dalam Surat Maryam Ayat 42-48."

³⁵ Hamka, *Tafsir Al-Azhar*.

³⁶ Siti Masithoh Suci Aristanti, Mochamad Nursalim, "Educational Philosophy: Reflections on the Teacher's Personality in the Story of the Prophet Ibrahim AS in the Qur'an," *Continuous Education : Journal of Science and Research* 4, no. 3 (2023): 33, <https://doi.org/10.51178/ce.v4i3.1663>.

³⁷ Shihab, *Tafsir Al-Misbah*, 2003.

³⁸ Ira Saputra Milsih and Zahra Baiti Nur Azizah, "The Prophet Ibrahim's Parenting Style in the Quran," *GENIUS Indonesian Journal of Early Childhood Education* 3, no. 1 (2022): 30, <https://doi.org/10.35719/gns.v3i1.77>.

³⁹ Shihab, *Tafsir Al-Misbah*, 2003.

⁴⁰ Wawan Wahyuddin, "Family Education According to the Qur'anic Perspective: A Review of the Tarbawi Interpretation," *Qathruna: Jurnal Keilmuan Dan Pendidikan* 2, no. 2 (2015): 193; Hamka, *Tafsir Al-Azhar*.

⁴¹ Hamka, *Tafsir Al-Azhar*.

The relationship of parental piety towards children in Surah Maryam

In this section, it is explained about the evidence of a child's piety from the attitude of piety that has been carried out by his parents, including the piety of the Prophet Yahya as the son of the Prophet Zakaria, the Prophet Isa as the son of Sayyidah Maryam, and the Prophet Ishaq as the son of the Prophet Ibrahim. A more in-depth explanation of the piety of each child is contained in Surah Maryam, as follows:

First, the story of the piety of the Prophet Yahya. Several pieties happened to the Prophet Yahya for the piety that had been carried out by the Prophet Zakaria as his parent. This is as contained in QS. Maryam verses 12-14, Asy-Sya'rawi in his interpretation explains that one of the first pieties of the Prophet Yahya was having an understanding of Allah's religion. The understanding of this religion was obtained by the Prophet Yahya by studying, practicing, and spreading the understanding of the Taurat.⁴² This, if associated with the piety of the Prophet Zakaria, then the piety of the Prophet Yahya is part of the prayer that is always offered to Allah so that in the future he will have pious descendants who can replace the preaching of the Prophet Zakaria.

The second piety that Prophet Yahya had was having a great affection for both of his parents. In the interpretation of Al-Azhar, the affection that was aroused by Prophet Yahya was a form of harmony in the family of Prophet Zakaria and his wife.⁴³

The third piety that Prophet Yahya had was having an attitude of devotion to both of his parents. In the interpretation of al-Misbah, the form of devotion carried out by Prophet Yahya to his parents was part of his piety to Allah, this is as stated in the Taurat that Allah revealed to Prophet Yahya.⁴⁴ If it is related to the piety carried out by Prophet Zakaria, then this is very much in line with the request of Prophet Zakaria who wanted his son to continue the struggle in spreading his da'wah to convey the values of Allah's religion.

Table 1. The relationship between the piety of Prophet Zakaria and Prophet Yahya in Surah Maryam

The Piety of Prophet Zakaria	The Piety of Prophet Yahya
Have Istiqomah in praying to Allah to be given pious offspring as successors in spreading Allah's religion	1. Have a deep understanding of the Taurat 2. Have a sense of affection for parents 3. Be devoted to parents

The second story of the piety of a child in Surah Maryam is the story of the Prophet Isa. Several instances of piety happened to Prophet Isa because of the piety that had been done by Sayyidah Maryam as his parents. This is as stated in Surah Maryam verses 30-32, Asy-Sya'rawi in his interpretation explains that the ability to speak to explain the truth of his mother Sayyidah Maryam when Prophet Isa was still a baby is one form of piety and a miracle that Allah gave for his mother's patience in facing the insults of society, who considered his mother as an adulterer who had a child without a man who impregnated her.⁴⁵

⁴² Asy-Sya'rawi, *Tafsir Asy-Sya'rawi*.

⁴³ Hamka, *Tafsir Al-Azhar*.

⁴⁴ Shihab, *Tafsir Al-Misbah*, 2003.

⁴⁵ Asiva Noor Rachmayani, "Beliefs about Prophet Isa in Islam: A Critical Refutation of Mirza Ghulam Ahmad's Claims in the Light of Qur'En and Sunnah" 1, no. 1 (2017): 6; Qaziah Fatimah Berhanuddin et al., "Revisiting Maryam

The second piety possessed by Prophet Isa was inviting his people to return to the religion of Allah by performing prayer and paying zakat through the prophethood that Allah gave him.⁴⁶ Regarding the command to pray and zakat, Hamka in his interpretation explains that prayer is part of devotion to Allah, while zakat is a command for Allah so that someone has a generous attitude as a form of sensitivity to life for people in need.⁴⁷ In addition, the piety possessed by Prophet Isa by spreading the Shari'a to his people is part of the piety carried out by his mother before Prophet Isa was born.⁴⁸

The third piety possessed by Prophet Isa is having an attitude of devotion to his parents. This is as explained in the Al-Azhar interpretation that the form of his devotion to his parents was motivated by the struggle and suffering of his mother in giving birth to him.⁴⁹ And the form of his devotion to his parents is part of the religious teachings that Allah entrusted to Prophet Isa, namely the Injil.⁵⁰

Table 2. The relationship between the piety of Sayyidah Maryam and the Prophet Isa in Surah Maryam

The Piety of Sayyidah Maryam	The Piety of Prophet Isa
1. Have obedience to Allah 2. Have patience and sincerity regarding God's decree in the form of having children without a father. 3. Have efforts to obtain sustenance from Allah. In this case, Sayyidah Maryam tried to survive for the sake of her child, by eating dates, as Allah had commanded her.	1. Had the miracle of being able to speak when he was a baby to prove the truth of his mother (Sayyidah Maryam) over accusations from society that his mother was a perpetrator of adultery. 2. Inviting people through their prophethood to believe in Allah's religion 3. Have a filial attitude towards parents.

The third story of child piety in QS. Maryam is the story of the Prophet Ishaq, as found in the Surah Maryam verse 50, Quraish Shihab in his interpretation explains that the piety of Prophet Ishaq in the form of good and noble speech is a form of reward from Allah for the preaching of his father, namely Prophet Ibrahim, who had been patient in facing the disbelief of the community, including his father, towards the teachings he conveyed.⁵¹ If associated with the story of his father, namely Prophet

through Thematic-Structural Study," *International Journal of Academic Research in Business and Social Sciences* 11, no. 12 (2021), <https://doi.org/10.6007/ijarbss/v11-i12/11156>; Asy-Sya'rawi, *Tafsir Asy-Sya'rawi*.

⁴⁶ Riki Astafi, "Konsep Pendidikan Anak Dalam Keluarga Single Parent Berdasarkan Kajian Kisah Maryam Dan Isa Dalam Surat Maryam Ayat 16-40," *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi* 3, no. 3 (2024): 94–95, <https://doi.org/https://doi.org/10.56799/ekoma.v3i3.2966>.

⁴⁷ Hamka, *Tafsir Al-Azhar*.

⁴⁸ Waryono Abdul Ghafur, Zaenuddin Hudi Prasajo, and Mohammed Sahrin Bin Haji Mastri, "THE QUR'ANIC JESUS: Isa Al-Masih in the Qur'an," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 14, no. 2 (2019): 357–58, <https://doi.org/10.21274/epis.2019.14.2.349-373>.

⁴⁹ Bustanul Karim, Ahmad Thib Raya, and Kholilurrahman Kholilurrahman, "The Concept of Child and Parent Relationships from the Perspective of Qur'anic Parenting in Tafsir Al Munir," *Bulletin of Early Childhood* 2, no. 2 (2023): 75, <https://doi.org/10.51278/bec.v2i2.1122>; Hamka, *Tafsir Al-Azhar*.

⁵⁰ Hamka, *Tafsir Al-Azhar*.

⁵¹ M. Quraish Shihab, *Tafsir Al-Misbah*, 1st ed. (Jakarta: Lentera Hati, 2002), 202–3.

Ibrahim, then the title of Siddiq that was on Prophet Ibrahim was also on his son, namely Ishaq (both have the same honesty in spreading the religion of Allah).

Table 3. The relationship between the piety of Prophet Ibrahim and Prophet Isa in Surah Maryam

The Piety of Prophet Ibrahim	The Piety of Prophet Ishaq
1. Have an honest attitude in terms of speech and actions. 2. Have patience and sincerity in his preaching to spread the religion of Allah. 3. Provide religious education to his children.	1. Has the same honest attitude as his father (Prophet Ibrahim) 2. Allah made him a prophet who had the responsibility to spread Allah's religion

Conclusion

Through this study, it can be concluded that there is a relationship between parental piety and a child's character and spirituality. This is evidenced by the forms of parental piety in Surah Maryam, which are characterized by patience, obedience, and honesty possessed by Prophet Zakariya, Sayyidah Maryam, and Prophet Ibrahim. In addition, there is also an influence of parental piety on the high character and spirituality of a child, which is marked by the gift of prophethood received by Prophet Yahya, Prophet Isa, and Prophet Jacob. Overall, the story in Surah Maryam illustrates that good education for children does not only include worldly aspects, but also spiritual aspects that must be instilled with full awareness, patience, and prayer, so that a child can grow into a generation with high character and spirituality, as the piety received by Prophet Yahya, Prophet Isa, and Prophet Ishaq from the piety that has been carried out by their parents. This study contributes to Islamic education, especially in the context of the urgency of the relationship between parental piety and a child's character and spirituality. By introducing this urgency, it is hoped that it will broaden parents' horizons to always pay attention to their own behavior, serving as a guide for their children's future. However, this study has limitations, namely the lack of interpretation of the research results on the relationship between parental piety and children, as related to current parent-child phenomena. Therefore, the researchers recommend that future researchers deepen this research to broaden scientific knowledge.

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