



The Moral Responsibility Of Parents In The Education Of Their Children From The Perspective Of The Qur'an And Hadith

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ABSTRACT:

This study aims to analyze the concept and implementation of parental moral responsibility in children's education based on the perspectives of the Qur'an and Hadith. This study is motivated by the weakening of the moral role of the family in the modern digital era, which demands a renewed understanding of the responsibility for children's education. This study uses a qualitative approach with literature review and content analysis of verses from the Qur'an and Hadith of the Prophet SAW that are relevant to moral education in the family. The results of this study indicate that the basic concept of parental moral responsibility is based on the values of faith, exemplary behavior, and compassion, as well as spiritual supervision, as reflected in QS. Luqman 13-19 and the hadith on leadership. These values emphasize that children's education is a religious mandate that is considered an act of worship. The implementation of this moral responsibility is manifested through exemplary behavior, giving advice, supervision, and instilling good character in family life.

This study concludes that the integration of the values of the Qur'an and Hadith is the basis for shaping children's character to be faithful, moral, and responsible in the digital age.

Key words: *Responsibility, Morality, Parents, Child Education, Al-Qur'an, Hadith.*

Introduction.

Children's education is a divine mandate that not only relates to worldly life, but also determines salvation in the hereafter.¹ In Islam, the family is the first madrasah that instills values of faith, morals, and knowledge.² Parents play the role of primary educators who guide every aspect of their children's growth in accordance with Islamic teachings.³ This responsibility is not merely a social obligation, but a moral and spiritual trust that will be accounted for before Allah SWT.

In the context of modern life today, parents face increasingly complex challenges. The digital age has brought about major changes in family interaction patterns and children's

¹ Ahmad Zainudin and Fatima Al-Muqri, "The Role of Family on Children's Education Islamic Law Perspective," *As-Sakinah Journal of Islamic Family Law* 2, no. 2 (2024): 75–84, <https://doi.org/10.55210/jhki.v2i2.436>.

² Digdo Aji Mukti et al., "Pembentukan Akhlak Mahmudah Perspektif Keluarga Masalah sebagai Upaya Pencegahan Menghadapi Pandemi Covid-19," *SETARA: Jurnal Studi Gender dan Anak* 2, no. 01 (2020): 98, <https://doi.org/10.32332/jsga.v2i01.2220>.

³ Dedi Arianto, "Orang Tua Dalam Mendidik Anak Perspektif Islam," *Jurnal Kajian Ilmu Pendidikan* 17 (2024)

behavior⁴. This situation requires parents to be more active and wise in providing a balanced education between knowledge and spiritual guidance, so that children are able to face various negative influences with a strong foundation of faith.⁵ Unrestricted access to the internet and social media often instills hedonistic and individualistic values, as well as weakens children's moral and spiritual control. The phenomenon of "instant parenting", where parents entrust their children's upbringing to gadgets or educational institutions, has diminished the family's role as the center of moral guidance.

According to the 2024-2025 report by the Indonesian Child Protection Commission, parenting issues within the family environment dominated complaints about Indonesian children, with 1,097 reports. The KPAI stated that the suboptimal functioning of the family as the primary caregiver is a major factor in the emergence of a character crisis among the younger generation.⁶ A study titled "Child Care in the Digital Age" mentions that children's use of gadgets and the internet is widespread, and parental care is very important so that children do not lose their moral compass. This shows that child care in the digital age requires parents to play an active role in guiding and supervising their children's use of gadgets and the internet.⁷ In a Liputan6 news report, it was reported that a child burned down a boarding school dormitory as a result of bullying, which shows the lack of optimal moral development in children⁸. Then, at a school in Jakarta, there was a bomb explosion that was assembled by a student who was a victim of bullying.⁹ This also shows that children's morals have not been developed optimally.

Schools and formal educational institutions do play an important role, but their function is only complementary. The main foundation of a child's character is still built in the family environment through parental example, guidance, and supervision.¹⁰ In facing this reality, the educational values in the Quran and Hadith have once again become important guidelines for

⁴ Nur Fatimatuz Zahro, "Pendidikan Dasar Islam Sebagai Fondasi Pembangunan Moral Dan Sosial Di Era Globalisasi," Articles, *MODELING: Jurnal Program Studi PGMI* 11, no. 4 (2024): 1–12, <https://doi.org/10.69896/modeling.v11i4.2624>.

⁵ Rania Ambarwati et al., "Parental Involvement in Qur'anic Education for Early Childhood: Keterlibatan Orang Tua Dalam Pendidikan Al-Qur'an Untuk Anak Usia Dini," *PAUDIA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini* 14, no. 1 (2025): 116–28, <https://doi.org/10.26877/paudia.v14i1.1203>.

⁶ Humas KPAI, "Laporan Tahunan KPAI 2024" <https://www.kpai.go.id/publikasi/laporan-tahunan-kpai-jalan-terjal-perindungan-anak-ancaman-serius-generasi-emas-indonesia> diakses pada 8 November 2025.

⁷ Widya, Monika, "Gambaran Pengasuhan Anak Era Digital," *E-Journal Universitas Tarumanegara*, Vol.2, No.1, (2022), <https://doi.org/10.24912/pserina.v2i1.18550>

⁸ Rino abonita, Kronologi Santri Bakar Asrama Ponpes di Aceh Besar Usai diduga Alami Perundungan. <https://www.liputan6.com/regional/read/6206987/kronologi-santri-bakar-asrama-ponpes-di-aceh-besar-usai-diduga-alami-perundungan> diakses pada 8 November 2025

⁹ Ika Maryani. Bom rakitan di SMAN 72 diduga dibawa oleh siswa yang kerap dibully. <https://www.antaraneews.com/berita/5226557/bom-rakitan-di-sman-72-diduga-dibawa-oleh-siswa-yang-kerap-dibully>. diakses pada 8 November 2025

¹⁰ Afif Alfiyanto et al., "Parental Involvement in Islamic Education: A Literature Review and Its Implications for Students," Articles, *ISLAMIC PEDAGOGY: Journal of Islamic Education* 2, no. 2 (2024): 111–20, <https://doi.org/10.52029/ipjie.v2i2.249>.

Muslims, especially for parents in nurturing their children's moral character. The Quran explicitly commands every believer to protect themselves and their families from deviations in faith and morals (QS. At-Tahrim: 6), as well as to emulate Luqman's advice to instill monotheism, worship, patience, and social manners in his children (QS. Luqman: 13-19). The Hadith of the Prophet Muhammad SAW also emphasizes that every parent is a leader who will be held accountable for their family. These values form the moral foundation for Muslim family education throughout the ages.

Several previous studies have discussed the theme of parental responsibility in children's education from various perspectives. Research by Rahmawati in an Islamic education journal highlights the importance of the role of parents in instilling good character in children through role modeling and habit formation, but the discussion is still limited to social and psychological aspects.¹¹ Furthermore, research by Fawaid and Hasanah highlights Quran-based parenting in Surah Luqman 13-19, but the focus is more on patterns of communication between parents and children.¹² Meanwhile, research by Ruslan et al. reviews the role of moral education in shaping children's character, but the focus is more on moral principles through real examples.¹³

Based on a number of previous studies, it can be understood that studies on parental responsibility in children's education have been conducted extensively, both from psychological, social, and Islamic educational perspectives. However, most of these studies still discuss parental responsibility partially by separating the normative concepts of the Qur'an and the practical implementation of the Prophet's hadith. Studies that integrate these two sources of Islamic teachings into a single analytical framework are still very limited. In addition, most previous studies have not highlighted how moral values of responsibility derived from revelation are relevant to modern family education phenomena such as the challenges of the digital age, the decline in children's morals, and the weak role modeling of parents.

Therefore, this study attempts to fill this gap by presenting an integrative analysis between the Qur'an and Hadith to reveal the concept and implementation of parental moral responsibility in children's education. This study seeks to show that the values of the Qur'an and Sunnah of the Prophet SAW not only form the theoretical basis of moral responsibility, but also provide practical guidelines that are relevant to the current state of family education. Thus, this

¹¹ Rahmawati Y, "Peran pendidikan sosial dalam membentuk karakter individu. *Jurnal Pendidikan Sosial Indonesia*. Vol 1, No.2. 41-46. <https://doi.org/10.62238/jupsijurnalpendidikansosialindonesia.v1i2.56>

¹² Achmad Fawaid & Rifah Hasanah, "Pendekatan Parenting berbasis Al-Qur'an: kajian tematik atas ayat-ayat Komunikasi Orang Tua Dan Anak Usia Madrasah Ibtidaiyah Dalam QS. Luqman Ayat 13-19. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*. Vol.6, No.3, 2022. 962.

¹³ M Ruslan dkk. "Pendidikan Moral dan Sosial Anak dalam Islam (Studi Hadits tentang Interaksi Nabi SAW). *Jurnal Manajemen dan Pendidikan Agama Islam*. Vol.3, No.5, 2025.01-21. <https://doi.org/10.61132/jmpai.v3i5.1386>

study has novelty in its integrative approach that connects the normative concepts of revelation and moral application in the practice of family education.

Based on the above description, the research questions in this study are: 1. What are the concepts and values of parental moral responsibility in children's education from the perspective of the Quran? 2. How is parental moral responsibility implemented in children's education from the perspective of the Hadith?

Research Method

This study on "The Moral Responsibility Of Parents In The Education Of Their Children From The Perspective Of The Qur'an And Hadith" is a qualitative study using a library research approach¹⁴. This is a study in which all data is obtained through a review of relevant literature and scientific works. This method was chosen because the focus of the study lies in the examination of normative texts and scientific literature related to Islamic teachings, particularly primary sources such as the Qur'an and Hadith, as well as secondary sources such as interpretations, commentaries on the Hadith, Islamic education books, and related scientific journals.

The primary sources of data for this study are the Qur'an and the Hadith of the Prophet Muhammad (peace be upon him). Secondary sources consist of classical tafsir books such as the works of Ibn Kathir, Al Tabari, Al Qurtubi, Al Razi, and Al Suyuthi, as well as contemporary literature such as the works of M. Quraish Shihab and Abu Hamid Al Ghazali.

Data collection was conducted through documentation, namely compiling verses from the Qur'an, hadith, and related literature. Each relevant text was recorded and categorized according to theme, such as the moral responsibility of parents, the concept of family education, and the moral values of children's education.

Data analysis was conducted using content analysis,¹⁵ which involves interpreting and examining the content of verses and hadiths related to the moral responsibilities of parents in their children's education. The analysis process was carried out in four stages: identifying relevant verses and hadiths, classifying themes based on moral values, interpreting the meaning of verses and hadiths using a tafsir approach, and drawing descriptive conclusions.

With this research method, it is hoped that the study can provide a deep understanding of the normative and practical foundations of parental moral responsibility in children's

¹⁴ Lilik Tahmidaten and Wawan Krismanto, "Permasalahan Budaya Membaca Di Indonesia (Studi Pustaka Tentang Problematika & Solusinya)," Articles, *Scholaria: Jurnal Pendidikan Dan Kebudayaan* 10, no. 1 (2020): 22–33, <https://doi.org/10.24246/j.js.2020.v10.i1.22-33>.

¹⁵ Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1998). 56

education according to the perspective of the Qur'an and Hadith, while also offering theoretical contributions to the development of the concept of Muslim family education in the modern era.

Results and Discussion

1. The Concept and Values of Parental Moral Responsibility in Children's Education from the Perspective of the Qur'an

A. The Obligation to Educate the Family in the Perspective of the Qur'an (QS. At-Tabrim: 6)

The Qur'an places the family as the primary unit for moral guidance of the people. In Islam, the responsibility for children's education does not lie solely with educational institutions, but is a spiritual mandate that rests with parents, as clearly stated in the words of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهُ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (6)

“O you who believe! Protect yourselves and your families from the fire of Hell, whose fuel is men and stones, and whose guards are fierce, harsh angels who disobey not Allah in what He commands them, and always do what they are commanded.” (QS. At-Tabrim: 6)

This verse forms the basis of parents' obligations in educating their families. Exegetes, such as Ibn Katsir, explain that “maintaining” means protecting oneself and family members by instilling faith, teaching Sharia law, and preventing immoral acts. The education referred to is not only formal teaching, but also the habit of worship, exemplary morals, and consistent supervision so that all family members are protected from Allah's punishment.

In Tafsir al-Qur'an al-'Azhim, Ibn Kathir interprets the word “quu” (preserve) as a command to prevent oneself and one's family from committing sins that lead to hell.¹⁶ This is done by teaching obedience to Allah, instilling noble character, and instructing the family to perform acts of worship such as prayer and to avoid prohibitions. He emphasizes that this obligation includes enjoining what is good and forbidding what is evil in the home environment.

Al-Tabari emphasized the aspect of spiritual leadership. According to him, this verse commands every head of the family to educate and discipline their children and wives to

¹⁶ Abu al-Fida' Ibn Katsir, *Tafsir Al-Qur'an Adzim* (Beirut: dar al-marifah, n.d.). 145

remain obedient. He interpreted “fueled by humans and stones” as a serious threat that parental negligence in educating their children will result in real punishment.¹⁷

Al-Qurthubi in *Al-Jami’ li Ahkam al-Qur’an* mentions this verse as evidence of the obligation of parents and guardians to provide religious education.¹⁸ He quotes the opinion of Ali bin Abi Thalib: “Teach them manners and knowledge.”¹⁹ This means that protection from hell is achieved by instilling manners (morals) and religious knowledge so that families are able to distinguish between right and wrong.

Al-Razi viewed this verse from the perspective of moral and intellectual education. For him, protecting oneself and one’s family meant instilling a deep understanding of faith and righteous deeds, not merely outward rituals. He emphasized the importance of setting an example: parents who wanted their families to be obedient must first establish obedience in themselves.²⁰

In *Tafsir al-Mishbah*, Quraish Shihab interprets the command “take care” as a proactive effort: providing education, supervision, and ongoing guidance. According to him, the family is the first and foremost “moral fortress.”²¹ This verse emphasizes that protection from the fires of hell begins at home, through the habit of worship, good communication, and an Islamic environment.

From these various interpretations, several key messages can be concluded:

- 1) Dual Obligation: Protecting oneself and one’s family from the torment of hell through faith, worship, and good character.
- 2) Comprehensive Education: Teaching religious knowledge, encouraging good deeds, and instilling good manners.
- 3) Parental Role Models: Effective education begins with real-life examples in everyday life.
- 4) Supervision and Discipline: Preventing sin requires supervision, guidance, and sometimes wise discipline.

Thus, QS. At-Tahrim verse 6 becomes a strong foundation that family education is a mandate and moral responsibility of every parent,²² not only a social matter, but also a religious obligation that will be accounted for before Allah SWT. This verse also illustrates that the moral responsibility of parents is comprehensive, covering the

¹⁷ Ibn Jarir al-Thabari, *Tafsir Jami’ al-Bayan Fi Ta’wil al-Qur’an* (Beirut: dar al-fikr, n.d). 491

¹⁸ Samsyu al-Din al-Qurtubi, *Jami’ al-Bayan Li al-Ahkam al-Qur’an* (Beirut: dar al-fikr, n.d). 194

¹⁹ Abu Hamid al-Ghazali, *Kimiya’ Sa’adah* (Dar al-Fikr, 2005). 200

²⁰ Fahrudin al-Razi, *Mafatih Al-Ghaib* (Mauqi’u al-Tafasir, 2010). 572

²¹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian al-Qur’an* (Jakarta: Lentera Hati, 2002). 45

²² Jalaluddin al-Syuyuthi, *Al Dur al Mantsur Fi Ta’wil al-Matsur* (Beirut: Dar al-Fikr. n.d: *Maktabah Syamilah digital edition* 2010). 221

development of faith, morals, and righteous deeds. However, the Quran does not stop at commanding the preservation of the family, but also provides practical examples of how this responsibility is realized through the process of moral education. This is clearly illustrated in Luqman's advice to his son as explained in QS. Luqman verses 13-19.

B. Moral Values in Luqman's Advice to His Son (QS. Luqman verses 13-19)

In Surah Luqman verses 13-19, the Quran presents Luqman al-Hakim as a wise parent figure in educating his son. Luqman's advice not only shows the depth of his faith and morals but also contains contextual moral educational values throughout the ages.

Allah SWT says:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (12)
 وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) وَوَصَّيْنَا الْإِنْسَانَ
 بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي شَامِئِنَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ
 جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ
 أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ (15) يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ
 فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ
 بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ
 لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18) وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ
 صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19)

And indeed, We bestowed wisdom upon Luqman, saying: "Be grateful to Allah. And whoever is grateful (to Allah), then indeed he is grateful for himself, and whoever is ungrateful, then indeed Allah is Self-Sufficient and Praiseworthy."(12) And (remember) when Luqman said to his son, while he was instructing him: "O my son, do not associate anything with Allah. Indeed, associating others with Him is a great injustice." (13) And We have enjoined upon man (to be good) to his parents. His mother carried him with hardship upon hardship, and weaned him in two years. Be grateful to Me and to your parents. To Me is your return. (14) And if they compel you to associate with Me something about which you have no knowledge, then do not obey them, but treat them kindly in this world, and follow the way of those who turn back to Me. Then to Me is your return, and I will inform you of what you used to do. (15)

Luqman said: "O my son, if there is (an act) as heavy as a mustard seed, and it is in a rock or in the sky or in the earth, Allah will bring it forth (and reward it). Indeed, Allah is Subtle and All-Aware. (16) O my son, establish prayer and enjoin good and forbid evil, and be patient over what befalls you. Indeed, that is among the obligations (imposed by Allah). (17) And do not turn your cheek away from people (out of arrogance) and do not walk proudly on the earth. Indeed, Allah does not like those who are arrogant and boastful. (18) And walk modestly and soften your voice. Indeed, the worst sound is the sound of a donkey. (19) (Q.S. Luqman/ 31: 12-19)

This verse also forms the basis of parents' obligations in educating their families, and its interpretation is as follows: .

Verse 13: Prohibition of Shirk

"O my son, do not associate anything with Allah, for shirk is indeed a great injustice."

- 1) Ibnu Katsir: Describes shirk as the height of injustice because it places creatures on the same level as Allah. Education in tawhid is the earliest foundation that parents must instill. ²³
- 2) Al-Qurthubi: Emphasizes that the prohibition of shirk is the core of family education, because all deeds without tawhid are worthless.²⁴
- 3) Quraish Shihab: Interprets this advice as a teaching that must begin as early as possible, because belief in tawhid shapes a child's mindset and morals.²⁵

Verses 14-15: Being dutiful to parents

"...your mother carried you in weakness... be grateful to Me and to your parents... If they compel you to associate anything with Me... then do not obey them..."

- 1) Ibnu Katsir & Al-Tabari: Emphasizes the obligation of birrul walidain (filial piety) with patience, respect, and obedience in matters that are ma'ruf (good and right).²⁶
- 2) Al-Razi: Underlines balance: respect for parents remains subordinate to obedience to Allah.²⁷
- 3) Shihab: Indicates that obedience to parents is "relative," bound by truth and must not violate the principle of tawhid.²⁸

Verse 16: Awareness of Divine Supervision (Muraqabah)

"If there is (an act) as small as a mustard seed... surely Allah will bring it forth..."

²³ Ibn Katsir, *Tafsir Al-Qur'an Adz'im*. Juz 3 (Beirut: Dar al-ma'rifah, n.d. *Maktabah Syamilah digital edition* 2010) 120

²⁴ al-Qurthubi, *Jami' al-Bayan Li al-Ahkam al-Qur'an*. Juz 10 (Beirut: Dar Al-Kutub Al-Ilmiyyah, n.d. *Maktabah Syamilah digital edition* 2010) 312

²⁵ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*.45

²⁶ Katsir, *Tafsir Al-Qur'an Adz'im*; al-Thabari, *Tafsir Jami' al Bayan Fi Ta'wil al-Qur'an*. 125

²⁷ al-Razi, *Ma'fatih Al-Ghaib*. 577

²⁸ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*.45

- 1) Ibnu Katsir: Explains that no matter how small a good or bad deed is, Allah will reward it.²⁹
- 2) Al-Qurthubi: Emphasizes education about faith in the Day of Reckoning so that children always feel they are being watched.³⁰
- 3) Shihab: Links this to the concept of personal responsibility, encouraging children to think critically that no deed escapes Allah's judgment.³¹

Verse 17: The Command to Pray and Enjoin Good and Forbid Evil

"O my son, establish prayer, enjoin good, forbid evil, and be patient with what befalls you..."

- 1) Ibn Kathir & Al-Tabari: Prayer is the pillar of religion, enjoining good and forbidding evil requires courage and patience.³²
- 2) Al-Razi: Emphasizes that education is not only a personal ritual, but also the formation of social awareness.³³
- 3) Shihab: Highlights the importance of patience as a provision for facing the consequences of preaching and doing good.³⁴

Verses 18-19: Social Etiquette and Noble Character

"Do not turn your face away from people (out of arrogance), walk modestly, and soften your voice..."

- 1) Ibnu Katsir: The prohibition of arrogance and the encouragement of humility are very important character lessons.³⁵
- 2) Al-Qurthubi: Links the ethics of speaking and walking to the maturity of a Muslim's morals.³⁶
- 3) Shihab: Interprets a simple attitude and soft voice as symbols of self-balance, emotional control, and respect for others.³⁷

QS. Luqman verses 13-19 provide a comprehensive framework for Islamic education. Ibn Kathir, Al-Qurthubi, Al-Tabari, Fakhruddin al-Razi, and contemporary exegetes such as Quraish Shihab agree that parents have a duty to instill monotheism, guide worship, and cultivate noble character through example, habit formation, and wise

²⁹ Ibnu Katsir, *Tafsir Al-Qur'an Adz'im*. Juz 3 (Beirut: Dar al-ma'rifah, n.d) 120

³⁰ al-Qurtubi, *Jami' al-Bayan Li al-Abkam al-Qur'an*. Juz 10 (Beirut: Dar Al-Kutub Al-Ilmiyyah, n.d) 312

³¹ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an..* 45

³² Katsir, *Tafsir Al-Qur'an Adz'im*; al-Thabari, *Tafsir Jami' al Bayan Fi Ta'wil al-Qur'an*.

³³ al-Razi, *Mafatih Al-Ghaib*. 578

³⁴ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an..* 45

³⁵ Ibnu Katsir, *Tafsir Al-Qur'an Adz'im*. Juz 3 (Beirut: Dar al-ma'rifah, n.d) 120

³⁶ al-Qurtubi, *Jami' al-Bayan Li al-Abkam al-Qur'an*. Juz 10 (Beirut: Dar Al-Kutub Al-Ilmiyyah, n.d) 312

³⁷ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*.

counsel. These verses serve as an eternal guide for Muslim families in shaping a generation that is faithful, knowledgeable, and of noble character.³⁸

The verses of the Qur'an that emphasize the obligation to educate the family, such as QS. At-Tahrim: 6 and QS. Luqman: 13-19, provide a number of practical implications that can be used as guidelines in the moral education of children.³⁹ Scholars view these verses not only as spiritual commands, but also as the basis for Muslim family education strategies throughout the ages. The following is a summary of the main points:

1) Instilling Tawhid as a Moral Foundation

Luqman verse 13 emphasizes that shirk is “a great injustice.” The implication is that children’s moral education must begin with the belief in Tawhid. Moral values will not be solid without the awareness that only Allah is worthy of worship. Parents need to instill faith from an early age through habitual prayer, introducing the names and attributes of Allah, and reinforcing the awareness that every behavior is always under His supervision.

2) Parental Role Models as Primary Educators

QS. At-Tahrim: 6 requires parents to “protect themselves and their families from the fire of hell.” The mufassir emphasize that this command begins with protecting oneself. This means that children’s moral education is only effective if parents model behavior such as maintaining prayer, honesty, discipline, and noble character. Role modeling is stronger than verbal advice.

3) The Obligation of Worship and the Habit of Good Deeds

Ayat Luqman: 17 commands prayer, *amar ma'ruf*, and *nahi munkar*. This shows that moral formation is not just theory, but requires the habit of worship and social activities. Parents need to guide their children to pray, fast, and do good to others, so that moral values grow into daily habits.

4) Moral Education and Social Ethics

Verses 18-19 emphasize the prohibition of arrogance, the importance of humility, and gentleness in speech. Implicitly, parents must instill social manners: politeness in speech, humility, and respect for others. The family is the first laboratory for training empathy, manners, and the ability to control emotions.

5) Supervision and Accountability

³⁸ Rahmat Hidayat, “Tanggung Jawab dan Peran Orang Tua Terhadap Pendidikan Anak Dalam Pandangan Islam,” *Al Hikmah: Journal Of Education* 1, no. 2 (2020); Abd Syahid, “Peran Orang Tua Dalam Pendidikan Islam Pada Anak,” *Al-Liqo: Jurnal Pendidikan Islam* V, no. 1 (2020).

³⁹ Habieb Bullah, “Peran Orang Tua dalam Pendidikan Anak Perspektif Al-Quran dan Hadis,” *Scholastica: Jurnal Pendidikan dan Kebudayaan* 2, no. 1 (2020).

Verses 16 emphasize that even the smallest deed will be rewarded. This value educates children to have internal moral awareness (muraqabah) that no deed escapes Allah's supervision. Parents can instill this concept through dialogue, Qur'anic stories, and the habit of reflecting on daily deeds.

6) Balance between Obedience and Independence

Verses 14-15 teach children to be devoted to their parents but to refuse obedience in sin. This guides moral education toward balance: respecting parents and authority, but remaining critical of deviant invitations. Children are taught to value advice, but also to have strong principles of faith.

The values of parental moral responsibility outlined in the Qur'an are explained more practically in the hadiths of the Prophet Muhammad (peace be upon him). Through his words, the Prophet (peace be upon him) shows how moral responsibility is manifested in the form of exemplary behavior, supervision, and compassion in raising children. Therefore, the following section will discuss the implementation of parental moral responsibility in the education of children as exemplified in Islamic teachings.

2. Implementation of Parents' Moral Responsibility in Children's Education Based on the Qur'an and Hadith

A. The Value of Implementation in the Hadith

The moral values described in the Qur'an are not only conceptual, but also applicable in family life. Islamic teachings guide parents not to stop at moral understanding alone, but also to implement it through exemplary behavior, guidance, and supervision of their children. In this context, the Prophet Muhammad (peace be upon him) provided a concrete example of how parental moral responsibility is manifested in everyday life.

أَلَا كُنتُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Each of you is a leader, and each of you will be held accountable for what you lead. A king is a leader for his people, and he will be held accountable for what he leads. A husband is a leader for his family members, and he will be held accountable for them. A wife is a leader for her household, her husband, and her children, and she will be held accountable for what she leads. A servant is a leader for

*his master's property, and he will also be held accountable for what he leads. And remember, each of you is a leader and will be held accountable for your leadership. (HR. Al-Bukhari)*⁴⁰

This hadith is authentic, narrated by Imam Al Bukhari and Muslim from the companion 'Abdullah bin 'Umar RA. In terms of its chain of narration, all of its narrators are trustworthy and connected. In terms of its text, this hadith contains the principle of universal leadership that encompasses moral dimensions and social responsibility. As for the reason behind this hadith, as explained by scholars such as al-Khatib al-Baghdadi and al-Mubarakfuri, it arose when the Prophet Muhammad advised his companions to realize that the mandate of leadership is not limited to state leaders, but includes every individual within their respective spheres of responsibility. The Prophet (peace be upon him) emphasized that everyone is a leader for themselves, their families, and their immediate environment.

The scholars explain that the term ra'in (leader) does not only mean political rulers, but every individual who has been entrusted with responsibility. Ibn Hajar al-'Asqalani in *Fath al-Bari* emphasizes that leadership in this hadith includes all forms of responsibility, including the responsibility of parents towards their children in terms of religion, morals, and welfare.⁴¹

Imam Nawawi (Syarh Sahih Muslim): The father is the head of the household who is obliged to provide for his family, educate them in matters of faith, teach them how to worship, and protect them from sin.⁴² This responsibility is not merely material, but also spiritual guidance. Ibn Hajar: Adds that the father must uphold the command to do good and forbid evil in the home, protect children from bad company, and instill noble character.⁴³

Leadership in the household is not solely centered on the father; mothers also play a significant leadership role. According to Imam Nawawi, this includes managing the household, providing basic education for children, and safeguarding the family's honor.⁴⁴ Al-Qadhi 'Iyadh emphasizes that mothers have a strategic role as the first educators, because children spend a lot of time with them in their early years of growth.⁴⁵

⁴⁰ Muhammad al-Bukhari, *Shabih Al-Bukhari* (Dar al-Kutub al-Ilmiyah, 2010); Muslim al-Hajaj, *Shabih Muslim* (Dar al-Fikr, *Maktabah Syamilah digital edition* 2010).

⁴¹ Ibn Hajar al-Asqolany, *Fath Al-Bari* (Dar al-Fikr, n.d.: *Maktabah Syamilah digital edition* 2010). 98

⁴² Yahya al-Nawawi, *Al-Minhaj Syarh Shabih Muslim* (Mauqiu al-Islam, n.d. *Maktabah Syamilah digital edition* 2010). 56

⁴³ al-Asqolany, *Fath Al-Bari*. 98

⁴⁴ al-Nawawi, *Al-Minhaj Syarh Shabih Muslim*. 56

⁴⁵ Jalaluddin al-Syuyuthi, *Al-Dzibaj Syarh Shabih Muslim* (Mauqi'u al-Islam, *Maktabah Syamilah digital edition* 2010).

The scholars emphasize that every leader will be held accountable before Allah. This accountability includes:

1. Aqidah: Whether parents teach monotheism and uphold worship.
2. Akhlak: Whether parents instill moral values and Islamic manners.
3. Physical Needs: Including proper sustenance, health, and education.

Imam Al-Ghazali in *Ihya' Ulum al-Din* interprets this hadith as a call for parents to be role models. Children imitate behavior, not just listen to advice. Moral leadership comes from consistency between words and deeds.⁴⁶

From the explanation of the hadith, the moral obligations of parents include:

1. Setting an example of good character and worship: Parents must first establish prayer, honesty, and trustworthiness.
2. Spiritual guidance: Teaching monotheism, the Qur'an, and the values of worship from an early age.
3. Supervision and Protection: Monitoring children's social interactions, media, and environment to protect them from negative influences.
4. Fulfilling Children's Rights: Providing love, education, and financial support in accordance with Islamic law.

B. The Example of the Prophet Muhammad SAW in Family Education

The implementation of parental moral responsibility in children's education is also reflected in the example set by the Prophet Muhammad SAW in his family life. He exemplified how love, gentleness, and attention to children are an integral part of effective moral education. Through his behavior towards Hasan and Hussein, as well as his guidance to his young companions, the basic principles of moral responsibility based on love and exemplary behavior are illustrated.

The Prophet Muhammad SAW was a great role model in educating children and nurturing families. He demonstrated a balance between compassion, exemplary behavior, and firmness, which formed the foundation of moral education in the household. His life with his wife, children, and grandchildren showed that education begins at home with love and wise parenting.

The Prophet's love was evident in every interaction with children. He often held, kissed, and played with his grandsons Hasan and Husain, even reprimanding friends who considered kissing children a weakness. His words, "*Whoever does not love will not be loved,*" emphasize that love and kindness are the first steps toward developing noble character.

⁴⁶ Abu Hamid al-Ghazali, *Ihya' Ulum al-Din* (Dar al-Kutub al-Ilmiyah, n.d. *Maktabah Syamilah digital edition* 2005). 112

With a sense of security and love, children will be more receptive to advice and values of goodness.

In addition to gentleness, the Prophet Muhammad SAW instilled education through moral exemplary behavior. The Qur'an affirms, *“Indeed, in the Messenger of Allah you have a good example to follow”* (QS. Al-Ahzab: 21). He lived a simple, honest, patient, and just life. The Prophet Muhammad helped with household chores, repaired his own clothes, and did not demand excessively from his wife or children. It was through such concrete actions that family members learned without needing to hear many commands, as his character had already become a living lesson.

Religious education was also a major concern. The Prophet encouraged parents to instruct their children to pray from the age of seven and to emphasize it at the age of ten.⁴⁷ He himself woke his family up for night prayers, advised them gently, and guided them to maintain their relationship with Allah. The habit of worship from an early age fosters spiritual discipline and instills a sense of responsibility to the Creator.

In addition, the Prophet Muhammad SAW was known as a wise communicator. He spoke in clear and gentle language, adapting his speech to the age and understanding of his listeners. His advice to Ibn Abbas, *“Guard Allah, and Allah will guard you,”* is an example of communication that touches the heart and instills deep conviction. In this way, moral and spiritual messages can be accepted with joy, not coercion.

The Prophet also emphasized the importance of fairness. He rejected gifts that were only given to one child and instructed parents to be fair to all their children. This kind of fairness fosters a sense of security, prevents jealousy, and instills a value of equality that children will carry into adulthood. Discipline and supervision were also never neglected; he set clear boundaries in social interactions, table manners, and social etiquette to protect children from negative influences.

Through the example set by the Prophet Muhammad (peace be upon him), it is clear that educating children and families is not merely a matter of providing material things, but rather a process of nurturing faith, morals, and emotional intelligence. Gentle affection, consistent role modeling, habitual worship, wise communication, fairness, and prudent supervision are the main pillars he passed on. By emulating the Prophet's approach to education, Muslim parents can raise a generation that is not only intellectually intelligent, but also strong in faith and noble in character. Parents have a

⁴⁷ 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>.

very fundamental role in the moral development of children. The role of parents as the first educators of their children is a major factor in determining their success in the moral development of their children. The level of children's spirituality is greatly influenced by the moral qualities of their parents. The example set by parents is an important factor in the moral development of children.⁴⁸

While the prophetic model provides an ideal foundation for moral education in the family, its implementation in contemporary muslim families requires contextual adaptation in response to social change and digital transformation

C. Contextual and Practical Implementation of Parental Moral Responsibility in Contemporary Muslim Families

The moral responsibility of parents as articulated in the Qur'an and Hadith is not merely normative, but is intended to be lived and practiced within the concrete realities of family life. In contemporary Muslim families, this responsibility must be understood contextually, particularly in response to social change, digitalization, and shifting patterns of parent-child interaction. Therefore, the implementation of parental moral responsibility requires an adaptive approach that remains faithful to Islamic principles while being responsive to modern challenges.

One of the central Qur'anic values emphasized in parental responsibility is *muraqabah*, or awareness of Allah's constant supervision, as expressed in QS. Luqman: 16. Classical exegetes such as Ibn Kathir explain this verse as an educational strategy to instill internal moral control, so that individuals refrain from wrongdoing even when no human supervision is present.⁴⁹ In the contemporary digital context, this value becomes highly relevant, as children increasingly interact with virtual spaces that are difficult to monitor externally. Rather than relying solely on restrictive control, parents are encouraged to cultivate inner moral awareness so that children are able to exercise ethical judgment in their online behavior.

Furthermore, the Qur'anic emphasis on parental role modeling, as derived from QS. At-Tahrim: 6, underscores that moral education begins with the parents themselves. Al-Qurthubi interprets this verse as an obligation for parents to educate their families through instruction and exemplary conduct.⁵⁰ In modern family settings, exemplary behavior extends beyond ritual observance to include ethical digital conduct, responsible

⁴⁸ Zaini Fasya, dkk. "Pembangunan Spiritualitas Anak Oleh Orang Tua Perspektif QS Maryam Ayat 30-32. *Al-Qalam : Jurnal Kajian Islam dan Pendidikan*. Vol.17, No.1, 2025. 114

⁴⁹ Abu al-Fida' Isma'il ibn 'Umar ibn Kathir, *Tafsir al-Qur'an al-'Azim* (Beirut: Dar al-Fikr, n.d.), 6:336.

⁵⁰ Muhammad ibn Ahmad al-Qurthubi, *Al-Jami' li Ahkam al-Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.), 194

use of technology, and respectful communication within the household. Children tend to emulate what they observe; thus, parental consistency between moral discourse and daily practice is crucial for effective character formation.

The pedagogical model found in Luqman's advice to his son (QS. Luqman: 13–19) also provides a framework for contemporary parenting. Fakhruddin al-Razi highlights the dialogical and persuasive nature of Luqman's counsel, which prioritizes wisdom (*hikmah*) and emotional closeness over coercion. This approach aligns with modern educational psychology, which emphasizes positive communication and emotional bonding as key elements of effective parenting. In contemporary Muslim families, especially those navigating generational gaps intensified by digital culture, such dialogical communication becomes essential in transmitting moral values.

In practical terms, the implementation of parental moral responsibility may include structured family worship, ethical guidance regarding media consumption, open dialogue about moral dilemmas, and consistent supervision grounded in compassion rather than authoritarianism. These practices reflect the prophetic model of education, which integrates affection, discipline, and moral guidance in a balanced manner. As Al-Ghazali asserts, moral education is most effective when children internalize values through habituation and lived example rather than mere verbal instruction.⁵¹

D. Differentiated Family Contexts and Their Implications for Islamic Family Education

Although the moral principles derived from the Qur'an and Hadith are universal, their implementation within Muslim families is shaped by diverse social, economic, and cultural contexts. Recognizing this diversity is essential to avoid a monolithic understanding of Islamic family education. Differences in family environments—such as urban and rural settings, parental educational background, and socio-economic conditions—significantly influence how parental moral responsibility is exercised.

In urban Muslim families, moral education often confronts challenges related to time constraints, exposure to globalized culture, and intensive engagement with digital technology. Studies on contemporary parenting indicate that urban parents must negotiate between professional responsibilities and family life, which can reduce opportunities for direct moral mentoring.⁵² In such contexts, intentional quality

⁵¹ Abu Hamid al-Ghazali, *Ihya' Ulum al-Din*.150

⁵² Rania Ambarwati, Sri Wulan, and Elindra Yetti, "Parental Involvement in Qur'anic Education for Early Childhood," PAUDIA: Jurnal Penelitian Pendidikan Anak Usia Dini 14, no. 1 (2025): 116–28.

interaction, guided digital literacy, and value-oriented communication become strategic tools for fulfilling parental moral responsibility.

Conversely, in rural or traditional family settings, while access to digital technology may be more limited, challenges often arise from restricted educational resources and lower parental literacy. However, these families frequently benefit from stronger communal ties and intergenerational interactions, which can reinforce moral values through collective social norms. Islamic education in such contexts may rely more heavily on oral tradition, daily practice, and community-based role modeling, aligning closely with classical Islamic educational patterns.⁵³

Socio-economic conditions also play a critical role in shaping parental responsibility. Families with limited economic resources may struggle to provide formal educational opportunities, yet Islamic teachings emphasize that moral responsibility is not contingent upon wealth. The Prophet Muhammad SAW emphasized justice, compassion, and fairness within the family regardless of material circumstances, indicating that moral leadership is primarily ethical and spiritual in nature.

These contextual variations suggest that Islamic family education must adopt a flexible and context-sensitive approach. While the foundational values of faith (*iman*), morality (*akhlaq*), and responsibility remain constant, the strategies for their implementation should be adapted to each family's circumstances. This perspective reinforces the relevance of the Qur'an and Hadith as dynamic sources of moral guidance capable of addressing diverse social realities.

By acknowledging differentiated family contexts, this study strengthens its contribution to Islamic educational discourse and provides a conceptual basis for future empirical research. Such studies may further explore how contextual factors influence the effectiveness of parental moral responsibility in shaping children's character in contemporary Muslim societies.

Conclusion

⁵³ Habieb Bullah, "Peran Orang Tua dalam Pendidikan Anak Perspektif Al-Qur'an dan Hadis," *Scholastica: Jurnal Pendidikan dan Kebudayaan* 2, no. 1 (2020): 45–58.

Based on the analysis of verses from the Qur'an and Hadith of the Prophet Muhammad SAW, two main points can be concluded: first, the basic concepts and values of parental moral responsibility in children's education according to the perspective of the Qur'an and Hadith are based on the principles of faith, example, and noble character. The Qur'an, particularly in the story of Surah Luqman verses 13-19, emphasizes the importance of instilling tauhid, forming a disciplined character, respecting parents, and building a moral personality. This principle is reinforced by the Hadith "*kullukum Ra'in*". Thus, moral responsibility is not only normative in nature, but also a social and spiritual mandate that must be carried out with full awareness and compassion.

Second, the implementation of parental moral responsibility in children's education includes concrete efforts to set an example, provide guidance, supervise, and instill Islamic values in daily life. Parents are central figures in instilling the values of honesty, discipline, responsibility, and social awareness. The example set by the Prophet Muhammad shows that effective education begins with the behavior and character of the parents themselves, not just verbal instruction. In the modern context, the implementation of these values remains relevant in order to face the challenges of globalization and technological advances that have the potential to weaken moral interaction within the family.

Thus, this study emphasizes that parental moral responsibility is the main foundation in children's education, which must be based on the teachings of the Qur'an and Hadith and actualized in a nurturing pattern that is full of love, exemplary behavior, and spiritual awareness. this study also emphasizes that the implementation of parental moral responsibility is influenced by contemporary social context, particularly in the digital era and diverse family settings

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