

Strengthening the Concept of Parenting in the Modern Era: A Study of al-Qur'an Surah at-Tahrim Verse 6 on Child Parenting

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Abstract

This study explores the relevance of QS At-Tahrim verse 6 in parenting in the modern era, which faces challenges from social and technological changes. The main focus is on how Islamic parenting methods can be adapted to contemporary life demands and how this verse can serve as a foundation for developing a relevant parenting concept today. Using library research methods and a descriptive analysis approach, the study utilizes literature such as Quranic exegesis and scholarly articles on Islamic parenting. Through Tahlili and ijmalī exegesis, the research finds that this verse emphasizes the role of parents in protecting themselves and their families from the fire of Hell through strict religious education and supervision of children. The study links these Islamic parenting principles with modern parenting models, such as positive and authoritative parenting, which share similarities in supervision, discipline, and communication. The conclusion is that QS At-Tahrim verse 6 is relevant for modern parenting and provides guidance in shaping a generation that is strong both spiritually and intellectually.

Keywords: *Parenting, QS At-tahrim:6, Family Education*

Abstrak

Penelitian ini mengeksplorasi relevansi QS At-Tahrim ayat 6 dalam konteks pengasuhan anak di era modern, yang menghadapi tantangan dari perubahan sosial dan teknologi. Fokus utama adalah bagaimana metode parenting Islami bisa disesuaikan dengan tuntutan kehidupan kontemporer, serta bagaimana ayat ini dapat digunakan sebagai landasan dalam mengembangkan konsep pengasuhan yang relevan saat ini. Dengan menggunakan metode library research dan pendekatan analisis deskriptif, penelitian ini memanfaatkan literatur seperti tafsir Al-Qur'an dan artikel ilmiah tentang parenting Islami. Melalui tafsir Tahlili dan ijmalī, penelitian menemukan bahwa ayat ini menekankan peran orang tua dalam menjaga diri dan keluarga dari api neraka dengan pendidikan agama yang ketat

dan pengawasan terhadap anak. Penelitian ini mengaitkan prinsip-prinsip parenting Islami dengan model pengasuhan modern seperti positive parenting dan authoritative parenting yang memiliki kesamaan dalam hal pengawasan, kedisiplinan, dan komunikasi. Kesimpulannya, QS At-Tahrim ayat 6 relevan untuk pengasuhan di era modern dan memberikan panduan dalam membentuk generasi yang kuat secara spiritual dan intelektual.

Kata Kunci: Parenting, QS: At-tahrim, Pendidikan Keluarga

A. Introduction

In today's modern era, parenting has become increasingly complex and dynamic. The influence of the family is significant in children's formation and emotional development, technological developments, changing social patterns, and the challenges of globalization that have changed many aspects of life.¹ Such as digital addiction, access to harmful content, and loss of traditional Islamic values, so parents need to balance children's screen time with spiritual and social needs,² that includes how parents educate their children. Children raised in toxic environments tend to experience impaired emotional development, low self-confidence, and a tendency to use disrespectful language in their social environments.³

Amid these changes, various parenting approaches have emerged that attempt to offer solutions to build good character in children. However, it is common for these approaches to rely on values that are not always in line with religious principles, especially the Qur'an. For example, in a book by Nelsen and others⁴ entitled "Positive Discipline: The Classic Guide to Helping Children Develop Self-Discipline, Responsibility, Cooperation, and Problem-Solving Skills," which states the theory of avoiding explicit prohibitions, namely not saying "don't." This theory is called hypno-parenting, a parenting method that utilizes a decrease in the child's frequency by using hypnosis techniques or positive suggestions to influence the child's subconscious mind.⁵ While in the verses of the Qur'an, there are many uses of the word "لا," which means do not, such as in (QS Ali-Imran [3]: 139): "wa lâ tahinū wa laâtahzanū wa antumul a'launa in kuntum mu`minîn" meaning: "Do not be weak and do not grieve, for you are the highest if you are believers".

Based on the writings of Mamlu'ah⁶, the interpretation of the above verse, which contains the word "do not," is that people who have confidence in the Qur'an are described

¹ Popy Puspita Sari, Sumardi, and Sima Mulyadi, "Pola Asuh Orang Tua Terhadap Perkembangan Emosional Anak Usia Dini," *Jurnal PAUD Agapedia* 4, no. 1 (2020): 158.

² Sukisno et al., "Parenting Problems in the Digital Age and Their Solution Development in the Frame of Value Education," *Multidisciplinary Reviews* 7, no. 8 (2024), <https://doi.org/10.31893/multirev.2024163>.

³ Riza Khairani Harahap and Annisa Arrumaisyah Daulay, "Toxic Parenting and Its Impact on Children's Language Ethics," *Counsnesia Indonesian Journal Of Guidance and Counseling* 4, no. 1 (2023): 42, <https://doi.org/10.36728/cijgc.vi.2534>.

⁴ Jane Nelsen and others, *Positive Discipline: The Classic Guide to Helping Children Develop Self-Discipline, Responsibility, Cooperation, and Problem-Solving Skills* (Ballantine Books, 2006).

⁵ Dinda Nur Haliza, "Medic Nutricia," *Medic Nutricia Jurnal Ilmu Kesehatan* 1, no. 3 (2023): 46, <https://doi.org/10.5455/mnj.v1i1.555>.

⁶ Aya Mamlu'ah, "Konsep Percaya Diri Dalam Al Qur'an Surat Ali Imran Ayat 139," *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman* 1, no. 1 (2019): 33, <https://doi.org/10.36840/alaufa.v1i1.222>.

as those who do not feel fear, sadness, or anxiety. They believe in and are always *Istiqomah* when carrying out religious teachings.

Therefore, we need to explore and strengthen the concept of parenting based on spiritual and moral values contained in the Qur'an through Islamic parenting methods. The research results by Masrufa, Kholishoh, and Madkan⁷, with the object of study in a village in Kediri, stated that applying Islamic Parenting brings good achievement in teaching children Islamic religious education. In its realization, the author seeks to explore the study of a verse of the Qur'an. The Qur'an is the basis of human guidance in thinking and doing.⁸ Especially as reflected in (*QS At-Tahrim: [66] 6*). This verse provides fundamental guidance for Muslim parents to protect themselves and their families from a greater danger, namely the punishment of hell. Educating children starts with family education because the family has a vital role in developing the child's personality in a more holistic way that is relevant to the conditions of the times.⁹ The primary purpose of this article is to analyze and conceptualize the relevance of (*QS at-Tahrim [66]:6*) in the context of modern-era parenting. According to Sinaga et al.¹⁰ dalam (*QS at-Tahrim [66]:6*), it emphasizes the importance of educating children, which requires supervision so that children feel constantly monitored and supervised. As explained in the book "Ternyata Mendidik Anak Cara Rasulullah itu Mudah & Lebih Efektif," by Wendi Zarman¹¹, by educating under supervision, parents can direct children to always be on the right path, guiding them in facing challenges, and prevent unwanted behavior, following the teachings of the Prophet who emphasized the importance of parental attention and involvement in educating children.

This study is packaged through a linguistic approach, wrapped in the *Tahlili* tafsir method as well as *Ijmali* tafsir to understand the meaning of *QS At-Tahrim [66]:6*, primarily related to the concept of "protecting yourself and your family from hellfire." This verse is analyzed using linguistic theory to examine the meaning of keywords such as "*quu*" (guard), "*ahlikaum*" (your family), and "*naar*" (hellfire) in their original context. In short, tafsir *Tahlili* is a type of interpretation that explains the Qur'an in detail, starting with interpreting verse by verse and surah by surah in sequence. Besides that, this interpretation also examines the Qur'an from various aspects and its meaning.¹² The results of previous studies suggest that the *Tahlili* method was considered heavy by subsequent *Mufasssirs*, so the email method emerged as a solution that was considered more feasible and suitable for interpretation based on the level of science and human understanding in general.¹³ Departing from the above

⁷ Binti Masrufa, Binti Kholishoh, and Madkan Madkan, "Pelaksanaan Pendidikan Agama Islam Anak Dalam Keluarga Melalui Metode Islamic Parenting," *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2023): 26, <https://doi.org/10.59373/ngaos.v1i1.1>.

⁸ Eka Safliana, "Al-Qur'an Sebagai Pedoman Hidup Manusia," *Jihafas* 3, no. 2 (2020): 72.

⁹ Muhammad Hertoyo and Robiah Robiah, "Analisis Pendidikan Orang Tua Terhadap Keluarga Dalam Al-Qur'an Surah At-Tahrim Ayat 6 Kajian Tafsir Al-Misbah Karya M.Quraish Shihab," *Jurnal Ilmiah Pendidikan Dan Keislaman* 3, no. 3 (2023): 296, <https://doi.org/10.55883/jipkis.v3i3.83>.

¹⁰ Elvi Hardianti Sinaga et al., "Konsep Pendidikan Tauhid Dalam Keluarga Tafsir Ibnu Katsir Dalam Qs At-Tarim Ayat 6," *ANTHOR: Education and Learning Journal* 2, no. 5 (2023): 633, <https://doi.org/10.31004/anthor.v1i5.198>.

¹¹ Wendi Zarman, *Ternyata Mendidik Anak Cara Rasulullah Itu Mudah & Lebih Efektif* (Ruang Kata, 2011).

¹² Sayed Akhyar, "Eksistensi Metode Tafsir Tahlili Dalam Penafsiran Al-Qur'an," *Al-I'jaz: Jurnal Kewahyuan Islam* 7, no. 1 (2021): 3, <http://jurnal.uinsu.ac.id/index.php/alijaz/article/download/9775/4571>.

¹³ Akhdiat Akhdiat and Abdul Kholiq, "Metode Tafsir Al-Qur'an: Deskripsi Atas Metode Tafsir Ijmali," *Jurnal Iman Dan Spiritualitas* 2, no. 4 (2022): 643–50, <https://doi.org/10.15575/jis.v2i4.21315>.

problems, the author seeks to explain the results of the interpretation (*QS at-Tahrim [66]:6*) by contextualizing it in strengthening children's education in the family environment in the modern era through the collaboration of various styles between tafsir *Tahlili* and *ijmali* interpretation with the hope that readers will be able to understand the essence of this paper, especially in interpreting *QS At-Tahrim:6*, so that readers can take lessons and apply the values contained therein. The thematic interpretation theory is also used to collect other verses related to family responsibility and child education because to interpret the Qur'an, thematic interpretation can interpret the Qur'an as a whole without contradicting the concepts of the Qur'an that have been agreed upon by the majority of scholars.¹⁴

B. Research Methods

The author uses a qualitative method, namely, a library research approach through descriptive analysis, to collect data and information relevant to the topic discussed. According to Muri Yusuf¹⁵ in his book, qualitative research is an investigative method that emphasizes searching for meaning, understanding, concepts, characteristics, symptoms, symbols, or descriptions of a phenomenon with a focused and multimethod approach. This approach is natural and holistic, prioritizes quality, uses various techniques, and presents the results narratively. This research was conducted by identifying, collecting, reviewing, and analyzing multiple literature related to the research problem. The literature sources used in this research include books, scientific articles, journals, research reports, and other relevant documents.

To facilitate this research, the author uses two types of data sources, namely:

- a. **Primary data** is data obtained directly from the main structure. The Qur'an is the primary reference in this research because the verses are the core of the discussion.
- b. **Secondary data** is complementary data relevant to the research topic. This includes the Book of Tafsir, the works of Eastern mufassirs, the local Mufassir, Quraish Shihab, and other interpretations supporting the discussion. In addition, books, journals, theses, and articles written by previous researchers are also used as supporting materials.

This research uses content analysis techniques, where the materials analysed are texts, documents, or archives related to the *Tahlili* and *ijmali* analysis methods.

C. Results and Discussion

Muffasir` s Interpretation of the Qur` an Surah At-tahrim verse 6

Surah *At-Tahrim*, which means "forbidding," has a close relationship with the previous surah *At-Thalaq*, as both deal with matters relating to Women. In this surah (*ath-talaq*), the Prophet's household affairs are described, followed by Allah's call to the believers on how

¹⁴ Deddy Iyas, Fajri, Patur Rahman, Sulaiman Mohammad Nur, "Epistemologis Tafsir Tematik: Menuju Tafsir Al-Qur'an Yang Holistik," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 3, no. 1 (2023): 12, <https://doi.org/10.19109/jsq.v3i1.18327>.

¹⁵ A.Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, Dan Penelitian Gabungan*, ed. Irfan Fahmi, Edisi Digi (KENCANA (Divisi dari PRENADAMEDIA Group), 2017), 329.

they should run their household.¹⁶ Let's look at the interpretation of the verse from the following commentaries:

1. Tafsir al-Munir

Tafsir al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj is a tafsir book by Syaikh Wahab Zuhaily, which is compiled using the *Tahlili* method, where the mufassir has a distinctive feature by giving a theme to each collection of verses in a surah.¹⁷ Explained in the translation of tafsir al-munir¹⁸ Syaikh Wahab Zuhaily grouped QS Aat-tahrim verses 1-5 with the theme "Some Things About the Wives of the Prophet Muhammad SAW" where these verses discuss certain events that occurred in the Prophet's household. In these verses, Allah rebukes the Prophet Muhammad SAW for forbidding something that Allah legalizes to please some of his wives. In the following analysis, *QS At-Tahrim* verses 6, which leads to the theme of "Preserving Yourself from Hell, Nashuuh Taubat, and Jihad Against the Infidels," functions as a continuation and emphasis on the importance of maintaining the household and paying attention to family education. This grouping of verses consists of verses 6-9. The following is an explanation of the meaning of each word interpreted by Syaikh Wahab Zuhaily in *QS At-three verses 6*:

Tabel 1. Arti dan penjelasan kaidah lughawi dari ayat tersebut

Lafadz	Arti dan Penjelasan
فُوا أَنْفُسَكُمْ	In i`rabic explanation, the woord فُوا is <i>fi`il amr</i> which indicates the word command, which comes from the word <i>waqâ yaqî</i> .
فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا	Then in the science of <i>balaghah</i> , for the sentence beside shows <i>majaz mursal</i> accompanied by <i>alaqqah musabbabiyyah</i> , that is, although the verse mentions the effect what is actually meant is the cause. In other words, be consistent in practicing obedience so that you can protect yourself and your family from the punishment of Allah SWT As for what is meant by <i>al-Ahl</i> (family) is the wife, children and children`s helpers.
عَلَيْهَا مَلَائِكَةٌ	There are angels called <i>Khazanah</i> , their number is nineteen, as mentioned in Surah <i>Al-Muddathir</i> verses 30.

¹⁶ Rijaal Qurrota A'yuni, Dede Mulyadi, and Rista Erika, "Pendidikan Diri Dan Anggota Keluarga Perspektif Q.S At Tahrim Ayat 6," *AlMaheer: Jurnal Pendidikan Islam* 1, no. 01 (2023): 3, <https://doi.org/10.63018/jpi.v1i01.4>.

¹⁷ Iqlima Nurul Ainun, Lu'luatul Aisyiyah, and Badruzzaman M. Yunus, "Metode Tafsir Tahlili Dalam Menafsirkan Al-Qur'an: Analisis Pada Tafsir Al-Munir," *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 38, <https://doi.org/10.15575/jis.v3i1.21788>.

¹⁸ Wahbah Az Zuhaili, "Tafsir Al-Munir Jilid 14 (Juz 27 & 28)," in *Gema Insani* (Gema Insani, 2018), 674.

Lafadz	Arti dan Penjelasan
غَالِظٌ	The violent ones
شِدَادٌ	Physically strong, to do hard, rough activities.
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ	They never disobeyed the commands of Allah
وَيَفْعَلُونَ مَا يُؤْمَرُونَ	And they will always do what you are told to them. This sentence reinforces previous sentence.

Source: *Tafsir Al-Munir*

Allah SWT commanded the wives of Prophet Muhammad, SAW, to repent for their mistakes, negligence, and transgressions (verse 5). Then, Allah directs the believers to protect themselves and their families from the fire of hell by avoiding sinful acts and obeying the commandments (verse 6). Allah SWT also reminds the disbelievers of what will be said to them on the day they enter hell, namely that they have no excuse, pretext, or defense (verse 7).

Furthermore, Allah commands the believers to repent earnestly and sincerely from their mistakes and sins (verse 8). Next, Shaykh Wahab Zuhaily found the interpretation, "O those who believe and have faith in Allah SWT and His Messenger, educate yourselves and make protection to keep yourself from hellfire by doing what Allah SWT commands and avoiding His prohibitions. Educate and teach your families, command them to obey Allah SWT, and prevent them from disobeying. Advise and guide them so you do not end up with them in the great, blazing, terrible fire of hell, unlike the fire usually lit with firewood, whose fuel is man and stone. "This interpretation is reinforced by the hadith narrated by Imam Hakim (hadith 7679). Rasulullah SAW said 'There are no greater gift from parents to their children than a good education'".

For Shaykh Wahab Zuhaily, this verse is a proof that shows that an educator and teacher must understand what is commanded and what is prohibited. This interpretation puts forward the view that Islamic Parenting is not only limited to spiritual needs which are an important foundation in facing the challenges of life, foundations outside of spirituality such as physical and emotional children also include aspects that need attention. According to Salsabila¹⁹ mengacu pada konsep menjaga diri dan keluarga dari api neraka yang berarti setiap orang tua harus berusaha sekuat tenaga untuk melindungi keselamatan anak-anak mereka di hari kiamat, perlindungan ini dilakukan melalui pemberian ilmu, baik dalam bentuk bimbingan dan pendidikan agama maupun pendidikan umum.

2. *Tafsir Fî zilaâil Qur`an*

¹⁹ "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Jurnal Pendidikan Tambusai* 6, no. 3 (2022): 13767, <https://doi.org/10.31004/jptam.v6i3.4502>.

This interpretation is based on a study of the *Al-Qur'an* by Sayyid Qutb. In Indayanti's research²⁰, it is concluded that one way of interpreting verses by Sayyid Qutb is with *Al-qur'an bil Qur'an*, meaning the approach in analyzing the Qur'an, namely with textual, contextual linguistic, historical, and socio-historical approaches. Sayyid Qutb updates his tafsir by removing the discussions he considers less critical. Unlike tafsir *Al-Munir*, this tafsir groups verses 6-9 under the title "Preserving oneself and family from the torment of Hell." The discussion of verses 1-5 includes events in the Prophet's household described at the beginning of this surah, providing general guidelines for Muslims on organizing and addressing family problems by emulating the morals and wisdom of the Prophet Nabi SAW²¹. Sayyid Qutb, in his work, explains that in verse 6 of *Surah At-Tahrim*, the Qur'an warns believers to carry out their responsibilities in the family, including in terms of education, direction, and warming, to save themselves and their families from the punishment of hellfire. This verse describes the state of the disbelievers in hell and the context of the call to repentance, motivates the believers to return to Allah.

In addition, the Qur'an also describes the paradise that awaits those who repent and calls on the Prophet Muhammad to wage jihad against the disbelievers and hypocrites. This is the second part of the surah's content. Interpretation with a linguistic approach put forward by Sayyid Qutb in *QS At-three verse 6* includes interpreting each sentence to form a logical meaning that is easy to understand, then concluded to be able to take broader lessons. "O you who believe, protect yourselves and your families from the fire of hell whose fuel consists of men and stones..." (Interpretation).

Humans in hell are like stones: in humiliation, low value, and neglected conditions without appreciation or attention. How fierce and hot is the fire of hell kindled with rocks! How painful does the sting of humiliation and lowliness accompany the punishment? Every element of it and everything associated with it is terrible and terrifying, "... Its guardians are angels who are stern and harsh" (Interpretation).

The nature of these angels corresponds to the nature of the punishment they have been assigned to inflict. "They do not disobey Allah in anything He commands them and always carry out what is commanded." (Interpretation) The main trait of the angels guarding hell is their absolute obedience to all of Allah's commands, as well as their ability to carry out every task assigned to them. With their fierce, cruel, and harsh character, they are given the responsibility of inflicting the devastating punishment of hell. Therefore, every believer should protect himself and his family from this torment of hell.²²

Sayyid Qutb further explains that believers are responsible for providing guidance to their families and improving their households' conditions, just as they are also responsible for leading themselves to guidance and improving their hearts and selves. The primary responsibility of a believer is to direct the da'wah to his household and family. He is obliged to ensure that the fortress of his household is secure from within and ward off any potential conflicts and chaos before going further to proselytize outside. If only one party, such as a

²⁰ "Implementasi Sumber, Pendekatan, Corak Dan Kaidah Tafsir Karya Sayyid Qutb Dalam Kitab Tafsir Fi Zhilalil Qur'an Jilid 3," ... -*Tadabbur: Jurnal Ilmu Al-Qur'an Dan ...* 7, no. 2 (2022): 302, <https://doi.org/10.30868/at.v7i0>.

²¹ Sayyid Qutb, "Tafsir Fii Zilaalil Qur'an Juz' Ke-28-Melayu," 2015, 448.

²² Sayyid Qutb, "Tafsir Fii Zilaalil Qur'an At-Tahrim-Indonesia," in *Tafsir Fi Zilaalil Qur'an*, 2015.

father, tries to protect the household, this task will not be fully achieved. Fathers, mothers, and children, both boys and girls, must play an active role in this da'wah task. Without the involvement of all family members, efforts to form an Islamic society will be in vain, as women also have an essential role in safeguarding the next generation. The Quran was revealed for both men and women, organizing and guiding households to implement the Islamic manhaj. The Qur'an gives believers responsibility for their families just as they are responsible for themselves.

3. *Tafsir Al-Maraghi*

Ahmad Ridho,²³ in his research, mentions that from the 18th century to the beginning of the 20th century, several Qur'anic commentaries emerged that became essential references in the Islamic world, both in the Middle East and in Indonesia. One of them is tafsir *al-maraghi*. In his method of interpretation, *Al-Maraghi* introduced a new approach by distinguishing between general and detailed explanations. Therefore, understanding the Qur'anic verses in his tafsir is divided into two categories: *ijmali* (general) and *Tahlili* (in-depth). In addition to using Qur'anic verses and *atsar* (narrations of the Companions and Tabiin), *Al-Maraghi* also relies on rational thought (*ra'yi*) as one of the sources of interpretation. However, it is essential to note that the interpretation derived from history still maintains authenticity, avoiding the use of weak history (*dha'if*) or those that contradict common sense and do not have the support of scientific evidence.²⁴ This commentary first categorizes the meanings of difficult words, which are then interpreted:

Tabel 1. Penafsiran mufradat yang sulit

Lafadz	Penafsiran Kata-kata Sulit
قُوًّا أَنْفُسَكُمْ	Be your own protector from hellfire.
وَأَهْلِيكُمْ	Bringing your family to that with exhortation and instruction
الْوَقُودُ	Firewood
الْحِجَارَةُ	Idols that are worshipped, based on the word of Allah SWT (Al-anbiya' [21]:98)
مَلَائِكَةَ	The nineteen guardians of hell
غِلَظٍ	Hardhearted and unvolving when they are asked for mercy
شِدَادٍ	Strong body

Source: Tafsir Al-Maraghi

²³ Ahmad Ridho Syakiri, "The Contribution of Contemporary Interpretation in the Modern Era: A Study of the Concept of Thought and Methodology of Interpretation," *AQWAL Journal of Qur'an and Hadis Studies* 3, no. 2 (2022): 178, <https://doi.org/10.28918/aqwal.v3i2.5784>.

²⁴ Dinni Nazhifah, "Tafsir-Tafsir Modern Dan Kontemporer Abad Ke-19-21 M," *Jurnal Iman Dan Spiritualitas* 1, no. 2 (2021): 215, <https://doi.org/10.15575/jis.v1i2.12302>.

Al-maraghi-gives an outline: O you who believe in Allah and His messenger, let some of you convey to others the things that can protect you from hellfire and keep you away from it, namely by obeying Allah and following all His commands. Teach your families the actions that will keep them from Hellfire. And guide them towards this through advice and education. The explanation above is similar to (QS Taha [20]: 132) “*And command your family to establish prayer and be patient in doing so.*” What is meant by *al-ahl* here is family, including wives, children, enslaved men, and women. This verse also includes the obligation of a husband to learn the religious *fardhu-fardhu*, which he is obliged to teach his family. As in the hadith, “*Allah has loved a man who said, 'O my family, take care of your prayers, your fasting, your zakat, your poor, your orphans and your neighbors` May Allah gather you with them in Paradise.*” Furthermore, this tafsir mentions the hadith about the 19 guardian angels in surah *al-mudatsir*. “These angels are angels who never associate partners with Allah; it is mentioned that these angels are angels who are in (hell) Sagar, (hell) Sagar is a burner of human skin.”²⁵ Then Lukis Alam²⁶ agrees with this interpretation regarding guarding here, which means keeping all family members to avoid all dangers, such as theft, drugs, and promiscuity, which can be dangerous.

4. Tafsir Jalalain

This tafsir book is the work of Jalaluddin As Suyuthi & Jalaluddin Muhammad Ibn Al Mahally. Both have educational ties as teachers and students who pursue religious knowledge, especially in tafsir. Jalaluddin al-Mahalli (d 1460 AD) is a Sunni scholar from Egypt famous for his understanding of tafsir, fiqh, and hadith. Jalaluddin al-Mahalli wrote tafsir for most of the Qur`an but died before completing it. His work was then continued by his student Jalaluddin As-suyuthi. He was a famous Egyptian scholar who continued and completed Jalaluddin al-Mahalli's tafsir. Jalaluddin as-Suyuthi was a versatile scholar who fought tafsir, hadith, and Arabic. His works were very influential in the Islamic world, and he was known as one of the leading scholars of his time.²⁷ The following are the results of the interpretation of *QS At-tahrim* verse 6 by Jalaluddin al-mahalli and Jalaluddin as-suyuthi. “*O you who believe! Preserve yourselves and your families*” by directing them to the path of obedience to Allah “*from the fire of hell whose fuel is the man.*” the disbelievers (and stones), such as the idols they worship, are part of the fuel of hell. In other words, the fire of Hell is very hot so that these things can be burned. In contrast to the fire in the world, because the fire is lit with wood and other things, “*the guardians of the angels,*” that is, the caretakers of hell, are angels whose number is nineteen angels. The angels of Hell are nineteen in number, as will be explained later in Surah *al-Muddatstsir*. “The harsh ones,” *ghilaazhun*, is derived from the word *ghilazhul galbi*, i.e., the harshness of their hearts. “The hard ones,” i.e., are very hard-hitting, “They never disobey Allah in what He has commanded them,” *maa amarahum*, is the Badal of Allah. In other words, the angels guarding hell never

²⁵ Ahmad Musthafa Al-Maraghi, “Tafsir Al-Maraghi” (Sudan, 1974).

²⁶ Lukis Alam, “AKTUALISASI PENDIDIKAN ISLAM DALAM KELUARGA (Perspektif Al-Qur’an Surat Luqman),” *Muaddib: Studi Kependidikan Dan Keislaman* 6, no. 2 (2017): 164, <https://doi.org/10.24269/muaddib.v6n2.2016.162-1816>.

²⁷ Izzah Rofidah, Muhammad Khoirul Anwar, and Zahrah Raudhatul Jannah, “Analisis Komparatif Kitab Tarjuman Al-Mustafid Dengan Tafsir Anwar At-Tanzil Dan Tafsir Jalalain Pada Ayat-Ayat Sihir” 5, no. 2 (2024): 72.

disobey Allah's commands, "always do what is commanded." The lafaz of this verse serves as a badal of the previous lafal. This verse threatens the believers not to apostatize but also to the hypocrites, namely, those who claim to believe with their tongues, but their hearts are still disbelievers.²⁸

5. *Tafsir Al-Mishbah*

In the Islamic world, scholars from various backgrounds and times have produced multiple interpretations of the Quran, providing diverse perspectives in understanding the meaning and teachings of this holy book. Complementing the four commentaries above, M Quraish Shihab, through his work "Tafsir al-Mishbah," integrates the various approaches with a more contextual and relevant perspective for today's readers. He offers thematic explanations and links classical interpretations with contemporary issues, thus making the Qur'an closer to the reality of modern life. Using easy-to-understand language and a systematic approach, Quraish Shihab's tafsir becomes a bridge that connects classical and contemporary understanding while enriching the treasures of thematic interpretation of the Quran. In the context of the events in the Prophet's household, as described in the previous verses, this verse guides believers: "O you who believe, take care of yourselves by *following the example of the Prophet. Also, take care of your family, children, and all those under your charge by guiding and educating them* to avoid the fire of hell, whose fuel is the disbelievers and those who worship idol stones. This hell is guarded by hard-hearted angels who are strict in their duties and who never disobey Allah's commands. They mete out punishment as Allah commands, without, based on the sins and faults of each inhabitant of hell, and are always obedient to Allah in every action He commands". This sixth verse indicates that da'wah and education should begin at home. Although the verse is redactional and addressed to men (fathers), this does not mean they are the only targets. This verse is addressed to both men and women (fathers and mothers), just as other verses (such as the command to fast) include both. This means both parents are responsible for their respective children and spouses, just as they are responsible for their behavior. The presence of a father or mother alone is not enough to create a household filled with religious values and harmonious relationships.²⁹ Maward Dalimunthe³⁰ argues that the concept of family education from (QS at-Tahrim [66]: 6) is that family members must protect themselves and family members from bad things, which means they must try to achieve harmonious family happiness (*Sakinah*).

Modern Parenting Principles that Can Be Harmonized with Qur`anic Teachings

Based on the explanation of the Mufasssir, one point that should be underlined is da`wah to oneself, by taking care of oneself - *فُوا أَنْفُسَكُمْ* - through obedience to Allah`s commands,

²⁸ Imam Jalaluddin al-mahalli & Imam Jalaluddin As-suyuthi, "Tafsir JALALAIN," in *Tafsir Jalalain*, 2015, 1408.

²⁹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Volume 14, Tafsir Al-Mishbah*, III, vol. 14 (Tangerang, 2005).

³⁰ M Dalimunthe, "Typology Keluarga Dalam Al-Quran Tadabbur Ayat-Ayat Keluarga," *Journal of Islamic Law El Madani* 1, no. 2 (2022): 85, <http://journal.marwah-madani-riau.id/index.php/JILE/article/view/24%0Ahttp://journal.marwah-madani-riau.id/index.php/JILE/article/download/24/20>.

avoiding His prohibitions, and repenting, to become the main foundation of Islamic education from an early age in the family environment.³¹ The role of oneself is vital, where women can act as mothers/wives, while men act as fathers/husbands, must be able to make the household a sound educational base.³² Family education in the community around us is usually carried out from generation to generation based on the parents' experience and the customs and habits of each child's parents.³³ In line with a hadith narrated by Bukhari :

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُوَلَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Meaning: The prophet Muhammad SAW said "Every child is born in a state of fitrah. Then it is the two parents who will make the child a Jew, Christian, or Magi".

In Islam, parents must educate their children in several important aspects, especially instilling a sense of responsibility in social life (*karakul karma*).³⁴ This is because the concept of good manners in Islam includes all good characteristics, such as honesty, responsibility, courtesy, humility, and cooperative attitude with parents.³⁵ Then, as the main stakeholder, parents have a significant role and must make family education a top priority to improve the welfare of their family members.³⁶ In her research, Nur Aljazira³⁷ 2 things need to be considered in realizing the concept of an ideal family: (1) A peaceful, loving family, (2) A family devoted to Allah SWT. To realize the ideal family concept, good cooperation is also needed in the family, especially the wife and husband. Therefore, cooperation in the division of roles between husband and wife must be transparent, where "there is no lie between the two" or "husband and wife do not hide anything in their daily activities".³⁸ This will create a relationship of interdependence based on trust and respect for each other to create a safe and loving family. Imam al-Kurtubi describes a harmonious family; in other words, love for the wife creates peace and tranquility in family life.³⁹

³¹ Ridhoul Wahidi, *Tafsir Dan Kontekstualisasi Ayat-Ayat Pendidikan*, ed. Warsiyah (Transmedia Grafika, 2016), 76, https://repository.unisi.ac.id/160/1/buku_tafsir_ayat_tarbawi.pdf.

³² Irawati Istadi, *Bunda Manajer Keluarga (1001 Jurus Cinta Dalam Manajemen Rumah Tangga)*, ed. Bunda Levi (Bekasi: Pustaka Inti, n.d.).

³³ Siti Mastiyah, "ANALISIS KEBIJAKAN PENDIDIKAN DASAR ISLAM DARI PERSPEKTIF LINGKUNGAN KELUARGA," *Jurnal Prodi PGMI Al-Misbah* 3, no. 2 (2023): 206, <http://repositorio.unan.edu.ni/2986/1/5624.pdf>.

³⁴ Sibuan Herwin Wijaya Kusuma, Darmawi, "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): 2419, <https://doi.org/10.35931/aq.v18i4.3600>.

³⁵ Izzatur Rusuli, "Tipologi Pola Asuh Dalam Al-Qur'an: Studi Komparatif Islam Dan Barat," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 6, no. 1 (2021): 82, <https://doi.org/10.35719/islamikainside.v6i1.126>.

³⁶ Lilim Mutoharo, Ruslan Wahyudi, Undang, and Mustopa Taufik, "Konsep Pendidikan Keluarga Menurut Syaikh Umar Hasyim Dalam Kitab Al-Usrah Fii Al-Islam," *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 13982.

³⁷ Ali Akbar Nur Aljazira, "Mewujudkan Generasi Rabbani Dan Masyarakat Madani Berdasarkan Konsep Keluarga Ideal Perspektif Al-Qur'an Dan Hadits," *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya* 3, no. 3 (2024): 1290–1304.

³⁸ Siti Rahmah, "Akhlak Dalam Keluarga," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 2 (2021): 32, <https://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/5609>.

³⁹ Anis Masruroh and Miftarah Ainul Mufid, "Harmonisasi Keluarga Dalam Al-Qur'an," *Jurnal Mahfum* 6, no. 1 (2021): 68, <https://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/5609>.

To foster the ideal family, the author seeks to present data on modern parenting concepts that are in line with QS At-Tahrim [66]: 6. According to Baumrind in Wahyu et al.,⁴⁰, there are four types of parenting patterns: democratic, permissive, authoritarian, and neglectful.

1. Positive Parenting

In the West, science is based solely on reason and the senses, so its scope is limited to things that can be perceived and understood rationally.⁴¹ Hanny Muchtar Darta⁴² mentions R. Sanders dalam *Triple P 'Parenting Program Every Parent's Group Workbook* as an approach to parenting and managing children's behavior constructively that does not hurt children. With a positive parenting approach, children have sufficient opportunities to develop their potential, build self-confidence, become independent and disciplined, grow according to their age, and be free from pressure, intimidation, and fear.⁴³ As the results of Danu and Ika's research⁴⁴ mentions, positive parenting can be a way to foster a group that is otherwise not good at socializing. Then, the group can be changed to more normative behavior. Positive parenting can be realized by emphasizing constructive communication about actions that are allowed and not allowed for a child.⁴⁵

This principle is also in line with the teachings of the Qur'an in *QS Luqman: 13-19*, where Luqman advises his son with wisdom and compassion, teaching the values of faith, patience, to be a human being who is always grateful to Allah, doing good to parents, upholding prayer, avoiding arrogance, being simple in walking, and lowering the voice.⁴⁶ The concept *qū anfusakum wa alike nâran* (Guard yourself and your family against hellfire) in *QS At-Tahrim [66]: 6* can be applied in positive parenting with a parenting approach focusing on good communication, appreciation, and positive reinforcement. This is in line with the results of research by Lilis et al., which suggests that the integration of parenting models from the perspectives of Western and Islamic psychology results in the CERDAS parenting model. Parents can give direction to their children in a loving way and appreciate their children's efforts in complying with Islamic values.⁴⁷ For Example, when the child shows commendable behavior, such as giving alms or helping a friend, parents giving praise

⁴⁰ Wahyu Aulizalsini Alurmei et al., "Mengkaji Pola Asuh Otoriter Terhadap Kelekatan Pada Dewasa Awal," *Educatioanl Journal: General and Specific Research* 4, no. Februari (2024): 150.

⁴¹ Mia Roswantika Nurrohmah and Akhmad Syahid, "Tujuan Pendidikan Perspektif Al-Quran Dan Pendidikan Barat," *Attractive : Innovative Education Journal* 2, no. 2 (2020): 34, <https://doi.org/10.51278/aj.v2i2.48>.

⁴² Hanny Muchtar Darta, *POSITIVE CHARACTERS WITH POSITIVE PARENTING UNTUK ORANG TUA DENGAN ANAK 0-12 TAHUN* (Jakarta: PT Gramedia, 2017).

⁴³ Hanif Cahyo Adi Kistoro, "Pelatihan Parenting Positif Bagi Orang Tua Di," *Jurnal Pengabdian Indonesia* 2, no. 1 (2024): 14.

⁴⁴ Danu Aji Nugroho and Ika Yuniar Cahyanti, "Psikoedukasi Positive Parenting Pada Pendamping Dan Pembina UPTD KANRI Surabaya," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 9, no. 1 (2023): 9, <https://doi.org/10.32884/ideas.v9i1.1172>.

⁴⁵ Hamka Aal Hakim Alya Khonsa At-taqiyyah, "Positive Parenting Untuk Menurunkan Kenakalan Pada Remaja," *Cendekia Inovatif Dan Berbudaya* 1, no. 3 (2024): 301–8, <https://doi.org/10.59996/cendib.v1i3.315>.

⁴⁶ Rhamuddin Madah Rahmatan, Dewi Rahayu, Nurhikmah Sani, M.Ridho Pratama, "Penanaman Nilai Pendidikan Keluarga Menurut Al- Qur'an Surat at -Tahrim: 6 Tentang Pendidikan Keluarga," *Journal of Applied Transintegration Paradigm* 4, no. 1 (2024): 25–37.

⁴⁷ Lilis Madyawati, Nurjannah Nurjannah, and Mazlina Che Mustafa, "Integration between the Western and Islamic Parenting Models: Content Analysis in A Literature Review," *Jurnal Tarbiyatuna* 14, no. 2 (2023): 192–214, <https://doi.org/10.31603/tarbiyatuna.v14i2.10584>.

and explain that such actions are one way to stay away from things that can bring them closer to sin. In addition, when children make mistakes, parents don't impact these actions on themselves and others and remind them of the importance of repenting to Allah. Thus, positive parenting is an effective tool to instill Islamic values through appreciation and constructive dialog.

2. Authoritative Parenting

A restrictive or punitive parenting model is often referred to as authoritarian parenting.⁴⁸ From the results of the Marchelino and Christiana study⁴⁹, Baurind suggests that authoritarian parenting is an approach in which parents tend to punish, control, and limit adolescents to follow their will and demand appreciation for the work and efforts made by parents. Authoritarian parents try to educate children's behavior following established norms because parental decisions regulate every aspect of the child's life.⁵⁰ International scale research results quoted from Khalida Raufs article⁵¹ highlight that authoritarian parenting in Western cultures tends to have *negative* values and impact academic achievement. Still, for some Asian cultures, authoritarian parenting is considered positive due to high socio-cultural factors, although in general, research results show a negative impact on children's academic development. Of course, this parenting style is in harmony with the interpretation of (*QS at-Tahrim [66]:6*) because to educate children in obedience to Allah, it needs to be implemented through coercion, not just a persuasive approach.⁵² This authoritarian parenting presumably includes family education in 3 main points: (1) Akidah education, (2) Akhlak education, and (3) Worship education.⁵³ Apart from that, as Rodiah said⁵⁴, authoritarian or overly liberating parenting, as well as the lack of communication between family members, can be a contributing factor to the emergence of delinquent behavior in adolescents.

Allah's command in QS At-Tahrim:6, '*quu anfusakum wa ahlikum naaran*' (Guard yourself and your family from hellfire), can be practically implemented in authoritative parenting by integrating religious values in every family interaction.⁵⁵ Parents can set firm but loving rules, such as the obligation to pray five times as part of the family routine, while

⁴⁸ Alya Khonsa At-taqiyyah, "Positive Parenting Untuk Menurunkan Kenakalan Pada Remaja," 303.

⁴⁹ Christiana Hari Soetjingsih Marchelino Nick Salenus, "POLA ASUH OTORITER (AUTHORITARIAN PARENTING) DAN PERILAKU AGRESIF PADA SISWA DI SALAH SATU SMA DI MALUKU TENGAH," *Jurnal Cakrawala Ilmiah* 2, no. 3 (2022): 1085–92.

⁵⁰ Hafidz and Auliya Putri, "Penerapan Pola Asuh Parenting Style Dalam Membina Moral Remaja (Studi Kasus Panti Asuhan Tirtonugroho Tirtomoyo)," *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner* 1, no. 1 (2022): 16, <https://doi.org/10.59944/jipsi.v1i1.6>.

⁵¹ Khalida Rauf and Junaid Ahmed, "The Relationship of Authoritarian Parenting Style and Academic Performance in School Students," *Pakistan Journal of Psychology* 2, no. December (2017): 61–71.

⁵² Hafid Rustiawan and Hasbullah, "Konteks Ayat Al-Qur'an Dengan Pendidikan," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (2023): 9, <https://doi.org/10.32678/geneologipai.v10i1.8418>.

⁵³ Erni Yusnita Yusnita and Era Octafiona, "Peran Orang Tua Dalam Pendidikan Keluarga," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 2, no. 1 (2021): 16–27, <https://doi.org/10.24042/el-izdiwaj.v2i1.10283>.

⁵⁴ Cucu Siti Rodiah, Isep Zaenal Arifin, and Hajir Tajiri, "Teknik Komunikasi Terapeutik Dalam Layanan Bimbingan Konseling Islam Untuk Penanganan Penyalahgunaan Narkoba," *AL-AFKAR : Journal for Islamic Studies* 7, no. 3 (2024): 1205, <https://doi.org/10.31943/afkarjournal.v7i3.1602>.Therapeutic.

⁵⁵ Lestari Wira and Sahrul Andri, "Substansi Tafsir Al-Maraghi Tentang Menjaga Diri Dan Keluarga Dari Siksa Api Neraka: Analisis Q.S. At-Tahrim Ayat 6," *Indonesian Research Journal on Education* 4, no. 4 (2024): 1030–36.

providing in-depth explanations about the importance of worship in getting closer to Allah and avoiding sinful acts. For example, when children are reluctant to pray, parents should reprimand them and engage in dialogue to understand the reasons behind their behavior.

Parenting implications for the interpretation of QS At-tahrim:6

It is now believed that environmental degradation caused by human activities is a moral crisis. This highlights the link between religion and the environment.⁵⁶ Thus, Islam has clearly explained the role of parents, especially mothers, in educating children.⁵⁷ Because a mother has the privilege of raising a child because of the physical and emotional closeness established even since pregnancy.⁵⁸ In the family environment, children first receive various influences or values.⁵⁹ The following are the parenting implications based on OS At-tahrim-6 Berikut implikasi *parenting* berdasarkan QS At-tahrim:6.

1. The importance of educating Islamic education as early as possible

(QS at-Tahrim [66]:6) Emphasizes the responsibility of parents to educate their children in religious teachings. Families must teach their children the knowledge of fardhu 'ain, related to the Qur'an hadist, and the basics of worship, such as prayer, fasting, zakat, and hajj.⁶⁰ Not to forget, the most important aspects of education to be instilled in children are tawhid / Islamic faith education, worship education, and moral education.⁶¹ By its characteristics, the nature of religion in children develops following the pattern of "ideas concept on authority," where religious ideas in children are almost entirely authoritative. This means that factors from outside themselves influence their religious concepts.⁶² Therefore, the role of parents in children's education is enormous, considering that children's education is the influence of their parents.⁶³

⁵⁶ Abdul Jalil and Muhammad Fahmi Hidayatullah, "Desain Lingkungan Belajar Berkonten Pola Asuh Pada Lembaga Pendidikan Islam," *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 3 (2022): 1006, <https://doi.org/10.31943/jurnalrisalah.v8i3.317>.

⁵⁷ Wahyu Widodo Yovi Carina Zenaida, Dedi Ardiansyah, "Membentuk Generasi Pemimpin Masa Depan: Eksplorasi Pendidikan Dan Pengasuhan Anak Perspektif Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 8, no. 2 (2023): 257–74, [https://doi.org/10.25299/al-thariqah.2023.vol8\(2\).14282](https://doi.org/10.25299/al-thariqah.2023.vol8(2).14282).

⁵⁸ Rofiatul Hosna Hari Prasetia, Fendrias Alamsyah, "Misoginis Dan Misandris Dalam Pendidikan Agama Islam: Analisis Al-Umm Madrasatul Al-Ula Dalam Perspektif Tafsir Qur'an," *Nusantara Journal of Multidisciplinary Science* 2, no. 1 (2024): 76–84, <https://jurnal.intekom.id/index.php/njms/article/view/284>.

⁵⁹ Ifham Choli, "Pendidikan Islam Dalam Keluarga," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 6, no. 2 (2023): 220, <https://doi.org/10.34005/tahdzib.v6i2.3302>.

⁶⁰ Adin Suryadin, Indah Maysela Azzahra, and Diningrum Citraningsih, "Islam Dan Dakwah: Strategi Mengelola Keluarga Dalam Surat At-Tahrim Ayat 6," *QULUBANA: Jurnal Manajemen Dakwah* 1, no. 2 (2021): 109, <https://doi.org/10.54396/qlb.v1i2.194>.

⁶¹ La Adi, "PENDIDIKAN KELUARGA DALAM PERSPEKTIF ISLAM," *Jurnal Pendidikan Ar-Rashid* 7, no. 1 (2022): 7, <http://www2.irib.ir/worldservice/melayu>.

⁶² Saeful Aziz, "Pentingnya Pendidikan Agama Islam Bagi Orang Tua Dalam Mendidik Anak," *Adz-Dzikhri Jurnal Pendidikan Agama Islam* 2, no. 2 (2017): 25.

⁶³ Anik Zakariyah and Abdulloh Hamid, "Kolaborasi Peran Orang Tua Dan Guru Dalam Pembelajaran Pendidikan Agama Islam Berbasis Online Di Rumah," *Intizar* 26, no. 1 (2020): 18, <https://doi.org/10.19109/intizar.v26i1.5892>.

2. Parental behavior model

Behavioral examples are very influential in shaping children into valuable individuals. However, the example set by parents needs to be supported by policies set by the parents themselves and implemented by all family members in various aspects of daily.⁶⁴ Parents need to realize that although young children do not yet fully understand the situation around them, they can still absorb every event that occurs in their environment, consciously and unconsciously.⁶⁵ This significantly impacts the development of the child's personality.

3. A caring family environment

The family environment is truly the most important and influential center of education. Therefore, the task of education is to find ways to support parents in optimally educating their children.⁶⁶ Parents can leave children unattended and expect them to be safe in their world and the hereafter. Parents must supervise, pay attention, give advice, and teach them things they do not understand.⁶⁷ As in surah *At-thur* verse 21

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

Meaning: Those who believe and their children and grandchildren follow them in faith, We will gather their children and grandchildren with them (in Paradise), We will not diminish in the least the reward of their deeds. Everyone is bound by what he does.

The above verse explains that Allah will reunite those who believe with their descendants who follow the faith. Allah states that if the descendants of believers follow the right path, they will be given the same honor, even though their deeds are not as high as their parents.

4. Balance of the world and the hereafter

Understanding the importance of having a family to avoid hellfire is not only limited to the notion of hell in the hereafter but also includes the negative impacts that can be felt in the world, such as grief, personal loss, and various problems and calamities that can affect reputation.⁶⁸ In the Qur'an, humans consist of interrelated souls and spirits that influence each other.⁶⁹ Therefore, it is not only the soul that needs education. The spirit also plays a

⁶⁴ Mohammad Roesli, Ahmad Syafi, and Aina Amalia, "Kajian Islam Tentang Partisipasi Orang Tua Dalam Pendidikan Anak," *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* IX, no. 2 (2018): 337.

⁶⁵ Enok Hilmatus Sa'adah and Abdul Azis, "Tanggung Jawab Orang Tua Dalam Mendidik Anak Menurut Alquran (Analisis Terhadap Tafsir Al-Maraghi)," *Jurnal Penelitian Pendidikan Islam* 6, no. 2 (2018): 190, <https://doi.org/10.36667/jppi.v6i2.295>.

⁶⁶ Sangkot Nasution, "Pendidikan Lingkungan Keluarga," *Tazkiya* 8, no. 1 (2019): 116, <http://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/view/457>.

⁶⁷ Mahdaniyah H.N and Ahmad Zubair, *Fikih Parenting*, ed. Sucpto (Semarang: Aneka Ilmu, 2020).

⁶⁸ Najiha Azzahra, Riha Datul Aisyah, and Nina Novita, "Anak Didik Dalam Perspektif Al Qur'an : Kajian Analisis Qs . At-Tahrim" 2, no. 3 (2024): 01–11.

⁶⁹ Suteja, *Tafsir Tarbawy*, ed. Agung, *Journal of Chemical Information and Modeling*, vol. 53 (Cirebon, 2013), 7.

vital role in perfecting education. According to Ushuluddin et al. in Iskandar article⁷⁰, ruhani education is a process in which humans understand the spirit as the highest source of intelligence given directly by Allah SWT. This spirit affects consciousness through favors or feelings that arise from the inner voice of truth, which is the source of accurate intelligence. Therefore, someone who understands spiritual education will be able to make the best use of the world because the world is a field in which to plant goodness for the hereafter, which is a means that leads a person to Allah Azza wa Jalla.⁷¹ Therefore, education for the Hereafter needs to be balanced with education for the world, which includes knowledge and practical skills that help individuals succeed, such as science, technology, economics, and social affairs.

D. Conclusion

This article concludes that *QS At Tahrim verse 6* provides a strong foundation for Islamic parenting, emphasizing the importance of balancing worldly and afterlife education. This verse encourages parents to actively supervise, educate, and guide their children to avoid the misguidance of this world and the punishment of the hereafter, as well as instilling moral and spiritual values from an early age. 2 among the many Western theories in family education refers to positive connotations following the teachings of Islam. This approach helps readers understand that parenting methods do not have to be rigid but can be adapted to the changing times as long as they remain based on Qur'anic values. Thus, parents can educate their children holistically, covering spiritual, intellectual, and emotional aspects so they can face life's challenges with strong faith and adequate skills.

Future researchers hope to deepen the curriculum in families that are not consumed by time, using a holistic approach to expand the scope of more applicable research. This article will help readers understand how Islamic parenting can be relevant and effective in modern life.

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⁷⁰ Iskandar Iskandar, "Pendidikan Ruhani Berbasis Kecerdasan Ruhiologi," *El-Ghiroh* 20, no. 01 (2022): 3, <https://doi.org/10.37092/el-ghiroh.v20i01.366>.

⁷¹ M Akmansyah, "Tujuan Pendidikan Rohani Dalam Perspektif Pendidikan Sufistik," *Jurnal Pengembangan Masyarakat Islam* 9, no. 1 (2016): 99.

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