

Transmitting Islamic Values within the Family Ecosystem: A Thematic Quranic Exegesis

Abdul Malik Karim Amrullah, Siti Asiah, Muhyidin Azmi

STAI Darul Kamal NW Kembang Kerang, Indonesia

amkausa@gmail.com; dkbelief@gmail.com

Submitted:	Revised:	Accepted:	Published:
Sep 2, 2026	Sep 30, 2026	Oct 11, 2026	Oct 16, 2026

Abstract

Rapid technological change and global value pluralism present challenges for Muslim families seeking to sustain religious and moral integrity across generations. This study examines the Qur'anic conception of the family's role in transmitting and internalizing Islamic values. A qualitative library research approach employing thematic exegesis (*tafsir maudhu'i*) was used to analyze four Qur'anic passages: Luqman (31:13–19), At-Tahrim (66:6), Ta-Ha (20:132), and Al-Baqarah (2:132). Primary sources comprised classical and contemporary Qur'anic commentaries, supplemented by literature on Islamic education and family psychology. Descriptive-analytical interpretation integrated the circumstances of revelation (*asbab al-nuzul*), intratextual coherence (*munasabah*), and thematic synthesis. The findings characterize value transmission as an intentional, gradual, and sustained pedagogical process. Six foundational pillars constitute the family's educational ecosystem: cultivating monotheism (*tawhid*), sustaining steadfast worship through patience, nurturing inward and outward moral character (*akhlak*), demonstrating exemplary parental conduct, exercising active and empathetic supervision, and maintaining intergenerational religious commitment. The analysis further emphasizes emotionally engaged dialogue and consistency in parental ethical conduct as essential to value internalization. These findings position spiritual and moral integrity as the primary benchmark of children's well-being, challenging materialistic conceptions of success. The study contributes to thematic Qur'anic pedagogy by articulating an integrated account of family-based value transmission and offers practical guidance for parents and Islamic educators seeking to strengthen character education in the digital era.

Keywords: Family Education; Intergenerational Value Transmission; Islamic Values; Islamic Parenting; Thematic Qur'anic Exegesis

INTRODUCTION

The family is the primary social unit in human life, playing a strategic role in shaping a child's personality and core values from an early age. In the context of Islamic education, the family serves not only as a place to fulfil biological and emotional needs but also as a vehicle for the initial internalization of Islamic teachings. Islamic values such as faith, worship, and morals are first introduced and instilled through daily interactions between parents and children. The family's failure to fulfil this role can result in a weak understanding and practice of Islamic teachings in children (Lismayanti et al., 2023). The inheritance of Islamic values within the family does not occur automatically, but rather through a deliberate and ongoing educational process. Parents act as primary educators, providing role models, habits, and guidance to their children. Therefore, the parenting style they apply significantly influences the success of instilling these values, particularly in the formation of children's morals (Adnan, 2018).

In an era marked by globalization and technological advancement, families face increasingly complex challenges in instilling Islamic values in their children. Information readily accessible through digital media often carries values that conflict with Islamic teachings, and children who do not receive adequate Islamic values education from their families are prone to value confusion and identity crises (Zain et al., 2024). Islam views the family as an educational institution with a major responsibility for the moral and spiritual development of children. From a Qur'anic perspective, the family is the primary bulwark in safeguarding a child's natural faith (Nuha, 2024). One verse that addresses the issue of family education is Surah At-Tahrim, verse 6, which commands believers to protect themselves and their families from the fires of hell. It means that it is the duty of believers to educate and condition their families to obey Allah's commands and avoid His prohibitions.

In the Al-Qur'an, family education is also reflected in QS. Luqman verses 13–19 which contain Luqman's advice to his children regarding monotheism, worship, morals and social responsibility. QS. Al-Baqarah verse 132 tells how Prophet Ibrahim and Prophet Ya'qub bequeathed their children to adhere to the Islamic religion until the end of their lives. Based on the article "The Values of Monotheism Education in the Family (Analysis of Surah

Al-Baqarah Verses 132-133 in Tafsir Ibnu Katsir)", monotheism education in the family must be instilled from an early age through guidance, example and habituation in daily life (Rahmatika, 2016). Meanwhile, in QS. Thaha verse 132, Allah commands every parent to tell their family to pray and be patient in guiding them. Based on the article "The Concept of Family Education in the Perspective of the Al-Qur'an Study (Q.S. Thaaha Verse 132)", family education functions as the main means of instilling spiritual values, discipline of worship and morals in children so that a generation of faith and piety is formed (Putri et al., 2024). Therefore, the study of the role of the family in inheriting Islamic values is important to be researched from the perspective of thematic interpretation of the Qur'an.

Based on the above description, the research problem formulation is: (1) what are Islamic values in the Qur'an; and (2) what is the role of the family in inheriting Islamic values. The purpose of this research is to identify Islamic values inherited through the family and explain the role of the family in inheriting these values. Theoretically, this research is expected to contribute to the development of thematic interpretation studies, especially in the context of integrating Islamic educational values within the family framework. Practically, the results of this research can be a reference for parents, educators, and Islamic educational institutions in instilling and integrating Islamic values effectively in the family environment.

Previous studies on the internalization of Islamic values in families through the Qur'anic approach have been analyzed from various methodological dimensions. Muflihah and Barni (2025) examined the concept of family education in the Qur'an through thematic interpretation of family education verses, emphasizing that the instilling of monotheism, worship, and morals requires parental example as the primary foundation of children's education. Similarly, Arifin et al. (2026) examined Qur'anic parenting patterns based on Surah Luqman verses 12–19 and found that the transfer of faith and social values is most effectively passed down through dialogical habits and empathetic communication. In terms of exemplary relationships, Susiana et al. (2026) analyzed the role of parents in internalizing Islamic values in the younger generation, showing that the inheritance of religious values is vulnerable to being reduced if families do not build consistency between normative doctrine and daily practice. Meanwhile, Hasanah and Maseri (2025) expanded the thematic study on the resilience of Qur'anic families in the digital era, which emphasized that the inheritance of Islamic values functions as a protective instrument against moral shifts in children when parents position the family as an adaptive monotheistic educational institution. These four studies collectively reinforce the urgency of the family as a medium for transmitting divine

values, while also opening space for this research to deepen the synthesis of thematic interpretations across classical and contemporary exegetes.

METHODS

This research is a qualitative study with a thematic interpretation (*maudhu'i*) approach through library research. This approach was carried out by collecting verses of the Qur'an that discuss the theme of family and Islamic values education, examining the interpretations of these verses by commentators, and analyzing them thoroughly to find a complete understanding of the role of the family in the inheritance of Islamic values. Primary data includes the Qur'an and commentaries, while secondary data includes literature on Islamic education, family psychology, and relevant scientific articles. Data were collected through documentation studies, namely by identifying, collecting, and classifying verses of the Qur'an, commentaries, and other relevant literature (Cresswell, 2012; Rijali, 2018; Suwendra, 2018).

Data analysis used a descriptive analysis approach operationalized through the thematic interpretation study method. The initial stage was carried out by establishing the main research theme, then tracing and collecting Qur'anic verses that correlated with that theme, taking into account the classification of Makkiyah and Madaniyah verses (Fauzan et al., 2019). After that, an internal analysis of the text was carried out by arranging the verses in a coherent manner based on orderly nuzul accompanied by an understanding of *asbab al-nuzul*, a study of munasabah between verses, as well as compromises between general (*'amm*) and specific (*khas*), absolute (*mutlaq*) and bound (*muqayyad*) verses (Amin et al., 2025). The final stage is the formulation of conclusions inductively (*istimbat*) supported by the authentic hadiths of the Prophet SAW and the opinions of relevant commentators. (Fadli, 2025).

RESULTS

The term "inheriting Islamic values" in this study is not interpreted as biological inheritance, as in inheritance of property, and therefore has no relation to Islamic jurisprudence. Rather, it is understood as the process of transmission, habituation, role modeling, teaching, and internalization of religious values from parents to children, so that these values do not stop at knowledge but become part of the child's attitudes and behavior and are passed on to the next generation. This study examines four groups of verses that are linked to each other using the *maudhu'i* interpretation method.

Analysis of Verses about the Role of the Family

1. QS. Luqman [31]:13–19

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

The meaning: “And (remember) when Luqman said to his son, when he taught him a lesson, 'O my son! Don't associate partners with Allah! Indeed, associating partners with Allah is truly a great injustice.’” (QS. Luqman [31]:13).

Surah Luqman is the 31st surah which consists of 34 verses and is generally classified as a Makkiyah surah; verses 13–19 contain advice to their children regarding religious education and good morals (Faiqoh & Al-AsyâAri, 2017).

a. Planting monotheism

QS. Luqman [31]:13 describes that religious education in the family begins with instilling faith in Allah and the prohibition of associating partners with Him. Quraish Shihab explains that Luqman's advice was delivered with expressions that showed closeness and affection, then directed at the issue of faith through the prohibition of polytheism, which is a form of great injustice because it equates the status of creatures with Allah as Creator (Shihab, 2017). Based on this interpretation, the researchers analyzed that the family has a fundamental function as an institution for transmitting faith; if the inheritance of Islamic values does not begin with monotheism, religious education has the potential to stop at habituating behavior without an understanding of its spiritual basis. Andriansyah and Permadi's study shows that the figure of Luqman can be understood as a model of family education that places monotheism as the foundation of children's education (Andriansyah & Permadi, 2022).

b. Education of filial piety to parents

After the ban on shirk, QS. Luqman [31]: 14 explains the will for humans to do good to both parents by describing the condition of mothers who experience weakness after weakness during pregnancy. Ibn Kathir quotes the explanation of Mujahid, Qatadah, and 'Atha' al-Khurasani regarding the expression *hamalat-hu ummuhu wabnā 'alā wahn* (Tammulis & Arsyad, 2021). This verse demonstrates that monotheistic education does not stop at a vertical relationship with God, but also fosters horizontal relationships with other people. Researchers have analyzed that the family is the primary setting for the formation of values

of gratitude, compassion, and respect. Children who understand their parents' sacrifices will more easily develop genuine respect, rather than merely forced obedience.

c. Muraqabah awareness

Verse 15 of Surah Luqman lays the foundation for a distinctive relational ethic between religious obedience and filial respect, where the boundaries of obedience to parents are drawn strictly along the lines of monotheism. The prohibition against adhering to the call to shirk (polytheism), coupled with the command to maintain good deeds (*ma'ruf*) in this world, demonstrates that the inheritance of Islamic values inherently fosters critical thinking in children (Ulfa, 2022). Faith education does not indoctrinate children into blindly obedient subjects to human authority figures, but rather trains their reason to distinguish between primordial loyalty and the principles of divine truth. Thus, this process of transmitting values liberates children from unconditional subordination, placing moral-theological considerations above the family hierarchy without undermining human decency toward parents.

The affirmation in verse 16 reinforces this vertical orientation through the recognition of God's All-Perceiving (*Lathif*) and All-Knowing (*Khabir*) attributes, where even the smallest human deed—even a mustard seed in a stone—will be rewarded by God. The focus of this verse rests purely on the theological-eschatological dimension, namely the instilling of an awareness of God's omniscience (*muraqabatullah*) independent of human oversight. Without the need to reduce it or pit it against modern psychological frameworks such as "moral consciousness," textual analysis demonstrates that the internalization of faith works through direct accountability to God. Children are guided to realize that every choice and action carries the weight of personal accountability before God, transcending mere social validation or power relations between individuals (Maria & Nendissa, 2025).

d. Education of worship and social responsibility

QS. Luqman [31]:17 contains the command to establish prayer, invite to goodness, forbid evil, and be patient. The command to establish prayer shows that family education includes training in worship, and the command to enjoin good and forbid evil that follows shows that Luqman's advice continues with responsibility towards the social environment. Researchers argue that Islamic values inherited from families have a social dimension inseparable from the personal dimension: personal piety must be accompanied by concern for the good of society, such as honesty, justice, and the courage to prevent evil.

e. Moral education

QS. Luqman [31]:18–19 addresses the prohibition of arrogance, excessive walking, and raising one's voice. Research on parenting patterns based on QS. Luqman [31]:13–19 found that the educational values in the verse include monotheism, devotion to parents, awareness of Allah's supervision, prayer, enjoining good and forbidding evil, patience, and humility (Husna, 2024). Researchers analyzed that the success of family education cannot be measured only by the child's ability to worship, but also by how the child treats others, because morality is the fruit of monotheism and worship that have been instilled previously.

f. Luqman's educational method

According to Lubis et al. (2024), Luqman's way of delivering advice shows a pattern of parental treatment that takes the child's condition into account and avoids an authoritarian parenting style. QS. Luqman [31]:13–19 demonstrates personal educational communication, characterized by gentle greetings and the delivery of advice in stages: from monotheism, devotion to parents, muraqabah, worship, social responsibility, patience, to morals. This series of values strengthens the conclusion that the family plays a primary role in the gradual and continuous formation of faith, worship, and morals (Lutfiyah, 2016).

2. QS. At-Tahrim [66]:6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

The meaning: “O you who believe! Protect yourself and your family from the fire of hell whose fuel is people and stones...” (QS. At-Tahrim [66]:6).

QS. At-Tahrim verse 6 explains the responsibility of believers to protect themselves and their families from the fires of hell. While QS. Luqman [31]:13–19 provides an overview of the content and methods of family education; this verse provides an affirmation of the religious responsibility that must be borne by the family. The command to protect oneself and one's family shows that religious responsibility does not stop at individual piety but includes efforts to guide family members to be obedient to Allah. Research by Muflihah and Barni shows that this verse emphasizes the spiritual obligation of parents to protect the family through education, role models, teaching, and continuous moral development (Muflihah & Barni, 2025).

This verse places the words “qū anfusakum” (guard yourselves) before “wa ahlikum” (and your family). Based on this sequence, the researcher analyzes that family development cannot be separated from the prior development of parents; this emphasis is the result of the researcher's analysis of the sentence structure of the verse, not an explicit statement by the exegete regarding the concept of role models. The researcher analyzes that the strongest Islamic values are passed down not through verbal commands alone, but through behavior that children witness continuously; parents who ask their children to be honest but often lie will have difficulty instilling honesty.

3. QS. Thaha [20]:132

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

The meaning: “And order your family to perform the prayers and be patient in doing them. We do not ask you for sustenance, We are the ones who give you sustenance. And good consequences are for those who are pious.” (QS. Taha [20]:132).

QS. Thaha verse 132 explains Allah SWT's command. to the Prophet Muhammad saw. to order his family to perform prayers and guide them to remain diligent. In the Brief Tafsir of the Ministry of Religion of the Republic of Indonesia, this order is explained as a mandate to the Prophet to direct his family to carry out prayers while maintaining the time and continuity (Kemenag RI, 2011). The command to instruct the family to perform prayer demonstrates the active role of parents in fostering family worship, unlike the individual command to pray in other verses. The phrase "waṣṭabir 'alayhā" emphasizes that carrying out this command requires patience, both personal patience in maintaining prayer and patience in guiding the family. Quraish Shihab explains that the use of the word form waṣṭabir emphasizes sincerity and steadfastness in performing prayer as part of family life (Shihab, 2017). The final part of the verse which states that it is Allah who provides sustenance can be understood as an affirmation that carrying out family worship should not be defeated by the busyness of earning a living.

4. QS. Al-Baqarah [2]:132

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَى إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

The meaning: “And Abraham bequeathed these words to his children, as did Jacob. 'O my children! Indeed, Allah has chosen this religion for you, so do not die unless you are a Muslim.’” (QS. Al-Baqarah [2]:132).

Verse 132 of the Qur'an, Al-Baqarah, describes the Prophet Ibrahim (peace be upon him) and the Prophet Jacob As's concern for the continued faith of their children. Sukrillah explains that this verse embodies the concept of monotheism education within the family, which is carried out continuously to the next generation (Sukrillah, 2014). The word "waṣṣā" (bequest) indicates a message that is deliberately conveyed to the next generation, and what is bequeathed is not wealth but a commitment to religion. Researchers analyzed that one of the family's tasks is to ensure that religious values are not interrupted in one generation, with a delivery pattern that explains religious reasons to children as seen from the sentence "Allah has chosen this religion for you", not just passing on religious identity without understanding. Syarifudin's research on QS. Al-Baqarah [2]: 132–133 also shows three main points of faith education, namely belief in the truth of Islam, awareness towards husnul khatimah, and monotheism education (Syarifudin, 2021).

Thematic Synthesis: Six Roles of the Family in Inheriting Islamic Values

A thematic synthesis of this series of verses emphasizes that the family functions as a complete and hierarchical educational ecosystem. The most fundamental foundation is laid in the family's role as a planter of monotheism and an educator of worship. In verse 13 of the Qur'an and verse 132 of Al-Baqarah, the instillation of monotheism is positioned not merely as a transfer of doctrinal knowledge, but rather as an internalization of divine awareness that is passed down continuously between generations. This transcendental awareness is then concretely embodied in the practice of ritual worship. As stated in verse 17 of the Qur'an and verse 132 of the Qur'an, establishing prayer in the household requires the perseverance and patience of a family leader to guide all members, making worship a collective rhythm of life that maintains obedience to God.

This theological dimension organically continues in the formation of moral character. The third role positions the family as the womb for moral formation, as demonstrated through the ethical dialectic in verses 14–15 and 18–19 of the Qur'an. This formation moves

along two mutually reinforcing relational axes: inward through *birrul walidain* and intra-family *adab*, and outward through social politeness and the rejection of arrogance in public spaces (Hafizudin et al., 2020). This balance of vertical and horizontal *adab* demonstrates that a child's moral maturity in society is directly rooted in the quality of moral education within their own household.

The effectiveness of instilling these values rests on the moral authority of parents, which gives rise to the fourth and fifth roles: role model and guidance-supervision. A structural analysis of Surah At-Tahrim, verse 6, reveals a crucial pedagogical priority, where the phrase "guarding oneself" is placed before the obligation to guard one's family. This wording indicates that parental authority demands personal integrity first; role modelling is an absolute prerequisite before instruction is given. However, passive role modelling is not enough (Izzati, 2019). The same verse demands protective and active guidance and supervision to mitigate potential deviations and spiritual negligence that could damage the family structure.

As the culmination of the synthesis, the sixth role affirms the family's position as a conduit of values between generations. QS. Al-Baqarah verse 132 serves as a conceptual link that unites the five previous roles into a pivotal historical continuity. Without a solid inheritance mechanism, the internalization of monotheism, orderly worship, noble morals, exemplary conduct, and oversight will cease to be disconnected individual achievements (Nurgenti, 2025). Through the testaments and commitments of the prophets across the ages, the family transforms into a link in the chain of civilization that ensures the legacy of faith and virtue lives on and is internalized by subsequent generations.

DISCUSSION

Methods of Inheriting Islamic Values in the Family

Internalization of values from a Qur'anic perspective rests on the affective foundation and personal integrity of educators, as reflected in the methods of advice and role modelling. The dialogical expression *yā bunayya* in QS. Luqman [31]:13–19 emphasizes that the transmission of values requires emotional closeness and a sincere relationship of guidance, compassion, and nurturing, so that advice is not positioned as rigid doctrine but rather as empathetic dialogue. Simultaneously, the exemplary dimension articulated through the analysis of QS. At-Tahrim [66]:6 places the educator's self-protection before family (*qū*

anfusakum) as an absolute prerequisite for pedagogical morality. Before an educator demands noble values from their students, those values must first be concretely manifested in their actions and personal integrity (Ichsan, 2019; Ichsan et al., 2023; Samsudin et al., 2023).

In the operational realm, instilling values requires a process of cognitive transmission and practical character formation through teaching and habituation. The teaching method, which is primarily sourced from QS. Luqman [31]:13–19 and QS. Taha [20]:132, supported by the ethical obligation in QS. At-Tahrim [66]:6, provides a knowledge structure, theological foundation, and rational argumentation behind each moral command. However, conceptual knowledge alone is not enough; the command to establish prayer in QS. Taha [20]:132 requires pedagogical meaning in the form of habituation (Solihah et al., 2024). Through structured routines and consistent repetition, theoretical values experience sedimentation into practical skills and subconscious character that are inherent in everyday life.

The effectiveness of internalizing values also depends on a balance between discipline and emotional attachment through adaptive supervision and mentoring. The command to protect families from the dangers of destruction in QS. At-Tahrim [66]:6 provides a protective mandate that necessitates active monitoring of the dynamics of student development. However, this supervision should not be reduced to a restrictive control mechanism but rather combined with direct mentoring and two-way communication. Through a supportive presence and a safe space for dialogue, supervision transforms into empathetic guidance that prevents moral errors without stifling student independence and self-confidence (Samaratunga & Naeem, 2025).

Ultimately, the continuity of values demands educational resilience and a long-term vision that transcends generational barriers. The extraordinary steadfastness contained in the word *waṣṭābir* in QS. Taha [20]:132 underscores that character development is not an instant project, but rather a dialectical process that demands extra patience, full commitment, and mental resilience from educators. This dimension of continuous development was later refined by QS. Al-Baqarah [2]:132 through the will of the descendants of the Prophets Abraham and Jacob, which expands the scope of pedagogy beyond the limitations of time. The inheritance of values is projected as a relay chain of civilization across generations, ensuring that spiritual and moral integrity is maintained even after the pioneering generation has passed away.

Relevance for Contemporary Family Life

Contextualizing the principle of family protection in QS. At-Tahrim [66]:6 demands a fundamental shift in parenting paradigms amidst the digital landscape. As information flows without limits and direct physical supervision becomes increasingly limited, conventional protective approaches based on external restrictions are no longer adequate. True protection transforms into the internalization of values, namely equipping children with critical literacy skills rooted in Islamic principles so they can independently sort, filter, and evaluate content. These preventive efforts against the dangers of cyberspace are closely intertwined with the realities of modern career families, where the limited duration of meetings can be bridged through adapting the educational values of QS. Luqman [31]:13–19. The limited quantity of time is compensated for through reflective, meaningful, and consistent interactions, so that the process of transmitting values remains effective without being eroded by parents' professional busyness (Aidil et al., 2026).

Another dimension of this contextualization is the need for a reorientation of the benchmarks of success for generations, which have tended to be reduced by materialistic achievements. In a contemporary society that often glorifies academic achievement and social status as the sole indicators of nobility, the guidance of the Quran restores the foundation of success to the establishment of monotheism, consistent worship, noble morals, and piety. Instilling these spiritual pillars is not merely complementary, but the primary axis of character development for children, so that their intellectual and social achievements are oriented toward the common good, not existential arrogance. Judging children's achievements solely by worldly status risks fostering mental fragility and moral crisis when they face the pressures of life's realities (Books, 2010).

This entire development framework ultimately rests on the integrity of parental example, the most persuasive means of domestic da'wah. The disparity between verbal advice and concrete actions is the greatest anomaly that often triggers cynicism and moral disorientation in children. The normative command to protect oneself and one's family from the fires of hell requires complete moral coherence; religious advice loses its transformative power if parents practice double standards in their daily lives. Thus, family care in the current context is not limited to textual doctrine, but rather the embodiment of ethical consistency between what is taught and what is lived out in front of children.

CONCLUSION

This study confirms that the transmission of Islamic values in the Qur'an—as reflected in Surah Luqman [31]:13–19, At-Tahrim [66]:6, Thaha [20]:132, and Al-Baqarah [2]:132—is a continuous and gradual intergenerational educational process, not merely a transfer of cognitive knowledge. Departing from the thematic synthesis of these texts, the function of the family is conceptualized into six main pillars: instilling monotheism, fostering patience-based worship, forming morals, role models, supportive supervision, and preserving values across generations. These findings imply the need for a synergistic reorientation between strengthening the domestic role of parents, an integrative curriculum in Islamic educational institutions, and social environmental support in shaping children's character. Given that this study is limited to textual analysis of four groups of verses, further research is recommended to expand the corpus of comparative interpretations and apply an empirical approach to evaluate the effectiveness of implementing these values in the context of contemporary Muslim families.

REFERENCES

- Adnan, M. (2018). Pola Asuh Orang Tua dalam Pembentukan Akhlak Anak dalam Pendidikan Islam. *CENDEKIA: Jurnal Studi Keislaman*, 4(1), 66–81. <https://doi.org/10.37348/cendekia.v4i1.57>
- Aidil, A., Arifudin, I., Hani, U., & Fauziyah, N. (2026). Can the educational values of QS. Luqman 13–19 be contextualized for career families? *QiST: Journal of Quran and Tafseer Studies*, 5(2), 459–476. <https://doi.org/10.23917/qist.v5i2.15319>
- Amin, I. M., Kurniawan, D., & Zulaiha, E. (2025). Tafsir Maudhu'i: Menelusik Sejarah, Metode, dan Signifikansinya dalam Pemikiran Tafsir Kontemporer. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial dan Pendidikan*, 5(6), 1330–1339. <https://jurnal.syntaximperatif.co.id/index.php/syntax-imperatif/article/view/569>
- Andriansyah, A., & Permadi, A. S. (2022). Analisis Konsep Pendidikan Islam Parenting dalam Surah Luqman Ayat 12–19 menurut Tafsir Ibnu Katsir: Analysis of the concept of Islamic parenting education in Surah Luqman verse 12–19 according to Tafsir Ibnu Katsir. *Pedagogik: Jurnal Pendidikan*, 17(1), 64–76. <https://doi.org/10.33084/pedagogik.v17i1.3354>
- Arifin, M. Z., Habibi, E., & Murtiningsih, S. (2026). Relasi Pendidikan Orang Tua dan Anak Perspektif Al-Qur'an (QS. Luqman Ayat 12–19). *EDUSHOPIA: Journal of Progressive Pedagogy*, 3(1), 021–031. <https://doi.org/10.64431/edushopia.v3i1.411>
- Books, S. (2010). *Invisible children in the society and its schools*. Routledge.
- Creswell, J. W. (2012). *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Pustaka Pelajar.

- Fadli, N. (2025). Tafsir Maudhu'ī sebagai Pendekatan Integratif dalam Studi Al-Qur'an. *Al-Qawānin: Jurnal Ilmu Hukum, Syariah, dan Pengkajian Islam*, 2(1), 137–164. <https://doi.org/10.70193/alqawanin.v2i1.07>
- Faiqoh, L., & Al-Asy'Ari, M. K. H. (2017). Tafsir Surat Luqman Perspektif KH Bisri Musthofa dalam Tafsir Al-Ibriz. *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(1), 55–74. <https://doi.org/10.24090/maghza.v2i1.1543>
- Fauzan, Mustofa, I., & Masruchin. (2019). Metode Tafsir Maudu'ī (Tematik): Kajian Ayat Ekologi. *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits*, 13(2), 195–228. <https://doi.org/10.24042/al-dzikra.v13i2.4168>
- Hafizudin. (2020). *Peran Orang Tua dalam Pendidikan Keluarga menurut Al-Qur'an (Studi Analisis terhadap Q.S. Luqman Ayat 12–19 Tafsir Al-Azhar dan Tafsir Al-Mishbah)* [Tesis magister, Institut Agama Islam Negeri Curup]. E-Theses IAIN Curup. <https://e-theses.iaincurup.ac.id/2677/>
- Hasanah, R., & Maseri, A. C. (2025). Model Pendidikan Islam Berbasis Keluarga yang Adaptif di Era Digital dan Kecerdasan Buatan: Telaah Literatur, Teks, dan Konteks. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 10(1), 63–80. <https://doi.org/10.55187/tarjpi.v10i1.6234>
- Husna, A. (2024). Konsep Parenting dalam Perspektif Al Quran Analisis Surah Luqman Ayat 13–19; Studi Tafsir Ibnu Katsir. *Al-I'jaz: Jurnal Kewahyuan Islam*, 10(1), 1–10. <https://jurnal.uinsu.ac.id/index.php/alijaz/article/view/23527>
- Ichsan, A. S. (2019). Konstruksi Pendidikan Relasi Kiai dan Santri di Pondok Pesantren Lintang Songo Piyungan Yogyakarta (Sebuah Pendekatan Multidisipliner). *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam*, 11(1), 199–221. <https://doi.org/10.30739/darussalam.v11i1.458>
- Ichsan, A. S., Samsudin, & Yuniarta, R. D. (2023). Contextualization of Fazlur Rahman's thought towards the curriculum of Merdeka Belajar in primary education. *Syekh Nurjati International Conference on Elementary Education*, 1, 171–182. <https://doi.org/10.24235/sicee.v1i0.14569>
- Izzati, D. N. (2019). *Konsep Pendidikan Keluarga dalam Al-Qur'an Surat At-Tabrim [66] Ayat 6* [Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang]. Etheses of Maulana Malik Ibrahim State Islamic University. <https://etheses.uin-malang.ac.id/14430/>
- Kemenag RI. (2011). *Al-Qur'an dan Tafsirnya* (Edisi yang disempurnakan). Widya Cahaya.
- Lismayanti, I., Gunawan, Y. A., Budiarti, L. S., Sukatin, S., & Yusup, M. (2023). Teori Pendidikan Keluarga dan Tanggung Jawab Orang Tua dalam Pendidikan Anak Usia Dini. *Hijaz: Jurnal Ilmu-Ilmu Keislaman*, 2(1), 20–26. <https://doi.org/10.57251/hij.v2i1.864>
- Lubis, A. F., Rosfiani, O., Putri, H. H. K., Agustin, C. L., Wisnu, I. A. F., & Farhan, M. (2024). Concept of parental treatment in Surah Luqman verses 13–19: An analysis of Tafsir Al-Misbah and Tafsir Fi Zilal Al-Qur'an. *EDUTREND: Journal of Emerging Issues and Trends in Education*, 1(1), 9–19. <https://doi.org/10.59110/edutrend.290>
- Lutfiyah. (2016). Peran Keluarga dalam Pendidikan Anak: Studi Ayat 13–19 Surat Luqman. *Sanwa: Jurnal Studi Gender*, 12(1), 127–150. <https://doi.org/10.21580/sa.v12i1.1472>

- Maria, C., & Nendissa, J. E. (2025). Peran Etika Sosial Orang Tua dalam Pembentukan Tanggung Jawab Sosial Anak Usia Sekolah Dasar di Komunitas Multikultural. *Basilius Eirene: Jurnal Agama Dan Pendidikan*, 4(2), 1–15. <https://doi.org/10.63436/bejap.v4i2.118>
- Muflihah, N., & Barni, M. (2025). Pendidikan Keluarga dalam Al-Qur'an; Tinjauan QS At-Tahrim Ayat 6 dan QS Luqman Ayat 12–19. *Arini: Jurnal Ilmiah dan Karya Inovasi Guru*, 2(2), 401–415. <https://doi.org/10.71153/arini.v2i2.449>
- Nuha, M. U. (2024). Peran Keluarga dalam Penerapan Nilai-Nilai Tauhid terhadap Anak Perspektif Al-Qur'an (Kajian Tafsir Maudhu'i). *Jurnal An-Nur*, 13(1), 15–21. <https://doi.org/10.24014/an-nur.v13i1.35122>
- Nurgenti, S. (2025). Internalisasi Nilai Pendidikan Islam dalam Surat Al-Baqarah Tafsir Fi Zhilalil Qur'an. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 2(2), 411–421. <https://journal.staittd.ac.id/index.php/at/article/view/415>
- Putri, N. I., Razzaq, A., & Imron, K. (2024). Konsep Pendidikan Keluarga dalam Perspektif Al-Qur'an Kajian (Q.S. Thaaha Ayat 132). *Jurnal Ilmiah Global Education*, 5(3), 1896–1902. <https://doi.org/10.55681/jige.v5i3.3232>
- Rahmatika, S. (2016). Nilai-Nilai Pendidikan Tauhid dalam Keluarga (Analisis terhadap Surah Al-Baqarah Ayat 132–133 dalam Tafsir Ibnu Katsir). *Tarbiya Islamica*, 4(1), 18–28. <https://journal.iaisambas.ac.id/index.php/TarbiyaIslamica/article/view/1395>
- Rijali, A. (2018). Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81–95. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Samaratunga, M., & Naeem, U. (2025). A wellbeing-integrated and person-centred supervision framework for capstone projects. In *2025 IEEE International Conference on Teaching, Assessment, and Learning for Engineering (TALE)* (pp. 1–8). IEEE. <https://doi.org/10.1109/TALE66047.2025.11346730>
- Samsudin, Panjaitan, C. J., & Ichsan, A. S. (2023). Formation of children's character through socio-emotional learning with teacher creativity at MI Nurul Ulum Bantul. *PIONIR: JURNAL PENDIDIKAN*, 12(3), 47–61. <https://doi.org/10.22373/pjp.v12i3.20817>
- Shihab, M. Q. (2017). *Tafsir Al-Mishbah*. Lentera Hati.
- Solihah, A. M., Sugara, U., & Fathoni, A. (2024). Teacher's role: Implementation of religious character education through the habituation method in elementary school. *Jurnal Ilmiah Sekolah Dasar*, 8(3), 402–412. <https://doi.org/10.23887/jisd.v8i3.63426>
- Sukrillah, S. (2014). Tafsir Pendidikan Tauhid Keluarga dalam QS. Al-Baqarah 132–133. *Mudarrisa*, 6(2).
- Susiana, A., Ramadhani, I., Riandi, M. H., & Rizqa, M. (2026). Peran Orang Tua dalam Menanamkan Nilai-Nilai Agama Islam terhadap Pembentukan Karakter Anak Usia Remaja di Desa Muara Langsat, Kabupaten Kuantan Singingi. *Al-Abshor: Jurnal Pendidikan Agama Islam*, 3(1), 37–47. <https://doi.org/10.71242/t52xh150>
- Suwendra, W. (2018). *Metodologi Penelitian Kualitatif dalam Ilmu Sosial, Pendidikan, Kebudayaan*. Nila Cakra.
- Syarifudin, A. (2021). Konsep dan Implementasi Pendidikan Keimanan dalam Keluarga menurut Al-Qur'an Surat Al-Baqarah. *al-Afkar, Journal For Islamic Studies*, 4(1), 141–154. https://al-afkar.com/index.php/Afkar_Journal/article/view/159

- Tammulis, & Arsyad, A. (2021). Kisah Israiliyat dalam Tafsir Ibn Katsir (Analisis Penelusuran Surah Al-Baqarah). *al-Afkar, Journal For Islamic Studies*, 4(2), 450–458. https://al-afkar.com/index.php/Afkar_Journal/article/view/228
- Ulfa, K. I. (2022). *Analisis Nilai-Nilai Pendidikan Islam dalam Buku Prophetic Parenting; Cara Nabi SAW Mendidik Anak* [Skripsi, Universitas Islam Negeri Raden Intan Lampung]. Raden Intan Repository. <https://repository.radenintan.ac.id/19608/>
- Zain, S. H. W., Wilis, E., Syarkani, & Sari, H. P. (2024). Peran Pendidikan Islam dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an dan Hadis. *IHSAN: Jurnal Pendidikan Islam*, 2(4), 199–215. <https://doi.org/10.61104/ihsan.v2i4.365>