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*Mirza Mahbub Wijaya, Mahmutarom,
Ifada Retno Ekaningrum & Nanang Nurcholish*

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ISLAMIC PHILOSOPHY PERSPECTIVE ON BIRR AL-WALIDAIN

Mirza Mahbub Wijaya*

Universitas Wahid Hasyim, Semarang
Email: mirzamahbub27@yahoo.com

Mahmutarom

Universitas Wahid Hasyim, Semarang
Email: mahmutarom@unwahas.ac.id

Ifada Retno Ekaningrum

Universitas Wahid Hasyim, Semarang
Email: ifadaretnoekaningrum@unwahas.ac.id

Nanang Nurcholish

Universitas Wahid Hasyim, Semarang
Email: nanang_nurcholish@unwahas.ac.id

Abstrak

Seiring dengan perkembangan zaman, tidak sedikit manusia semakin jauh dari nilai-nilai al-Qur'an. Ini termasuk penyebab kemerosotan moral. Penelitian ini bertujuan untuk mengetahui konsep *birr al-walidain* secara filosofis dalam Surah al-Ahqof ayat 15. Penelitian ini merupakan penelitian kualitatif dengan jenis penelitian pustaka. Teknik pengumpulan data yang digunakan adalah teknis dokumentasi. Analisis data yang digunakan adalah metode tafsir tahlili. Hasil penelitian ini diperoleh, secara ontologis konsep *birr al-walidain* merupakan perantara untuk bertaqwa kepada Allah. Pada dimensi epistemologis, role model orang tua merupakan sumber utama dalam *birr al-walidain*. Sedangkan pada dimensi aksiologis, konsep *birr al-walidain* masuk dalam transcendental virtue yang diperoleh melalui character strength (komposisi psikologis, baik proses maupun mekanisme) dengan spiritualitas (keagamaan, keimanan, dan tujuan).

Kata kunci: Birr al-Walidain, Karakter, Etika, Filsafat Islam, al-Ahqof 15

Abstract

Along with the times, not a few people are getting away from the values of the Qur'an. This includes the causes of moral decline. This study aims to determine the philosophical concept of birr al-walidain in Surah al-Ahqof verse 15. This study is qualitative research with the type of library research. The data collection technique used is technical documentation. The data analysis used was the tahlili interpretation method. The results of this study obtained, ontologically, the concept of birr al-walidain is an intermediary for devotion to Allah. In the epistemological dimension, the role model of parents is the main source in birr al-walidain. Whereas in the axiological dimension, the concept of birr al-walidain is included in the transcendental virtue which is obtained through character strength (psychological composition, both process, and mechanism) with spirituality (religion, faith, and purpose)

Keyword: *Birr al-Walidain, Character, Ethics, Islamic Philosophy, al-Ahqof 15*

Introduction

Confucius said that the government of his kingdom depends on his regulation of the family.¹ This is undoubtedly a message about the importance of family education. Someone cannot teach others, whereas he cannot teach his own family. Without going beyond his family, the ruler completed the lessons for the country. The family is the first and natural education that is prepared to undergo stages of development to enter the adult world in terms of language, customs, and cultural content. Therefore, the family must maintain the sustainability of the future until the end.² The Qur'an has also explained this. As Allah says in surah at-Tahrim [66]: 6 which reads:

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

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (English Sahih Translations)

Children are generally referred to as gifts, mandates, and deposits. However, this is still unclear where the source is. In the Qur'an, no single explanation covers all aspects of human life. One of the topics discussed in the Qur'an is morality. Morality is an act that

¹ Confucius, *The Great Learning* (London: Global Grey Books, 2018), 5.

² Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam* (Jakarta: Prenadamedia Group, 2017), 264.

is automatically intertwined and attached to a person's soul of a person without going through a process of thought or consideration. If, for the thought of Islamic law and human ideas, the condition gives birth to excellent or praiseworthy deeds, so he can be referred to as having good morals.³ However, he is referred to as a flawed character when the condition gives birth to a wrong deed or reprehensible act. Morality is one of the three pillars of Islamic teachings, where he has a meaningful role. When likened to a plant, *akblaq* is the leaf and its fruit.⁴

On the other hand, *shari'ah* is the stem, and *aqeedah* is the root.⁵ The dense leaves are the result of a healthy base as well as a strong stem. Not only that, morality is a barometer of happiness and peace for human beings in the life of individuals, families, citizens, or the state.⁶ Honoring parents is not limited to words and obeying them with joy and willingness; a child should understand in substance. This includes fulfilling their parents' primary needs (clothing, food, and shelter) and other necessities of life. What they seek is the child's service to parents accordingly, such as rewards for payment, attention, and the various problems parents have to face when raising their children to adulthood.

That is, the meaning of the word "respect" has an interpretation that is not only dialogue about the behavior and actions of a child to his parents when the parents are still strong and able to support family life, especially when the parents no longer have such power in the past. The command to respect parents is even listed when the parents are obliged to live depending on their children. Respecting parents is linked with respect, respect, and support. It also means that the responsibility for the family lies with them and is always on the lookout for them through service, support, finance, and visits. Thus in the reading titled "Honor Your Mother and Father," it is stated that the form of respect includes support in all aspects, especially when parents have reached old age and do not have the physical or financial strength.⁷

Rasulullah not only teaches his people to transfer matter but also to integrate the process of knowledge transformation, internalizing spiritual values, and emotional guidance. Given the efforts and success of the Prophet in educating humans, the concept of prophetic education emerged. This prophetic education with a process of education and values that aims to get closer to Allah.⁸ Recently in Indonesia, a new parenting concept has

³ Mirza Mahbub Wijaya and Mamdukh Budiman, "Character Development Based on Hybrid Learning in the Post-Pandemic Era," *At-Ta'dib* 16, no. 2 (2021): 175, <https://doi.org/10.21111/at-tadib.v16i2.6736> Available.

⁴ Roni Ismail, *Menuju Hidup Islami*, (Yogyakarta: Pustaka Insan Madani, 2009), h. 113; Lihat juga, Roni Ismail, *Menuju Muslim Rahmatan Lil'Alamin*, (Yogyakarta: Suka Press, 2016), h. 47.

⁵ Roni Ismail, "Hakikat Monoteisme Islam (Kajian atas Konsep Tauhid *Laa Ilaaha Illallah*)," *Religi*, Vol. X, No. 2, Juli 2014.

⁶ Juwita Puspita Sari, Alimron, and Sukirman, "Konsep Birrul Walidain Dan Implikasinya Dalam Membentuk Karakter Peserta Didik: Telaah Surat Maryam Ayat 41-48 Menurut Tafsir Al-Misbah," *Jurnal PAI Raden Fatah* 2, no. 1 (2020): 89, <https://doi.org/10.19109/pairf.v1i1.3015>.

⁷ Wardah Nuroniyah, "Penelantaran Orang Tua Dalam Lingkup Rumah Tangga Perspektif Hukum Islam Dan Hukum Positif Indonesia" 13, no. 1 (2019): 69.

⁸ Mirza Mahbub Wijaya, *Filsafat Kesatuan Ilmu Pengetahuan: Unity of Sciences Sebagai Format Integrasi Keilmuan UIN Walisongo* (Sema-

emerged. This shows the progress of thinking toward pursuing global solutions that start with improving the relationship between parents and children. Modern attention returns to the classical text of religion, whose concept emphasizes parenting importance since time immemorial. One of the main themes in the religious concept is respect and devotion, which is the parenting concept and educating and caring for children on the other.⁹

Our society is driven by a spirit of nurture, an awareness of the parents' obligation, and the family's primary role. This provides a fresh atmosphere for families who crave harmony and hope for good future generations. Considering the two concepts above (devotion and parenting), it seems confused about which one should take precedence. Which of the first is devotion, and the next is the concept of parenting or vice versa? Parenting and devotion? The answer is not that simple. Islam has a complex and comprehensive answer.¹⁰ Therefore, parental awareness is needed in choosing a balanced education pattern between the interests of the world and the hereafter by adhering to religious and ancestral values, namely the guidelines of the *Al-Qur'an Al-Karim*.¹¹

This study discusses the obligation to respect parents in surah al-Ahqof verse 15. In particular, here we will discuss the traditions and narratives in Islam that relate to using a philosophical and *tahlili* interpretation approach. The data is explained in detail with the support of arguments or facts that can be justified scientifically. The argument is then combined with finding and collecting relevant and objective scientific data with the themes discussed, especially those contained in the interpretation books of the Ulama, the books of interpretation and education (*Tarbiyyah*) of the *salaf al-shalih* books or contemporary tafsir and education (*Tarbiyyah*) books.

Results and Discussions

Birr al-Walidain Concept

Respect for both parents in Arabic is called *birr al-walidain*. The term consists of two words, namely *birr* and *walidain*. Linguistically, *birr* means to be open in respect (*kbair*). According to Ashfahani quoted by Quraish Shihab, *birr al-walidain* means to be open in kindness (*ihسان*) to the elderly. This goodness (*ihسان*) is not only for oneself but for others, which is manifested in the goodness that are rationalist (related to the intellect; *'aql*), empirical (related to the senses; *hiss*), and esoteric (related to the soul; *air*). While *walidain* means both parents, namely father (*walid*) and mother (*walidah*).¹²

rang: Fatawa Publishing, 2019); Citra Putri Sari, Husniyatus Salamah Zainiyati, and Rudy Al Hana, "Building Students' Character Through Prophetic Education at Madrasa," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 27–36, <https://doi.org/10.15575/jpi.v6i1.6380>.

⁹ Ade Hidayat and Akhsan Sukroni, "The Value Inheritance of Family Systems in Islamic Tradition :," *Ulum Islamiyah: The Malaysian Journal of Islamic Sciences* 22, no. June 2016 (2017): 22.

¹⁰ Hidayat and Sukroni, 22.

¹¹ Abdul Basir et al., "The Parenting of Parents toward Their Children Education According to Al-Quran Perspective," *International Journal of Advanced Science and Technology* 29, no. 11 (2020): 2749.

¹² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2017).

The relationship between parents and children contributes to individuals' psychological and psychosocial functioning.¹³ *Birr al-walidain*, in the context of the relationship, takes the form of two things. First, the dynamic wealth in the relationship changes according to the development of the relationship. This means that the relationship between parents and children is dynamic. It depends on the relationship's development in a positive or negative direction. The relationship quality is determined by the child's age or the relationship's duration. These two relationships are not single but relate to other parties, such as family, relatives, friends, and others. Thus, the quality of the relationship is also determined from the context of other relations. Therefore, classical writers such as Al-Jauzi and al-Marwazi often connect *birr al-walidain* with relatives (*silaturrahim*), family, orphans, poor people, and servants.¹⁴

In Islam, *birr al-walidain* is a behavior/practice that has a very high value. *Birr al-walidain* is often juxtaposed with the fulfilment of Allah's rights, such as the commandment of gratitude and the prohibition of associating partners with Allah. In the interpretation of QS. Al-Baqarah: 83, Muhammad Abduh argues that the match is related to the parents' difficulty in educating, raising, caring for, and helping until the child can be independent. As said in al-Ahqaf 15, interpreted as giving birth to children who are complex and full of suffering.¹⁵ So the obligation to thank both parents through *birr al-walidain* is a must for the child. How important this *birr al-walidain* is, Allah commands in QS. Luqman: 15 when parents tell them to do bad things, the child cannot obey them. Even so, God commanded that a child remain kind and get along well with his parents.¹⁶

Respect for both parents is conveyed through encouragement to live up to the mother's suffering and pain during pregnancy. A method like this is a way of influencing by arousing the student's emotions so that it substantially impacts changing attitudes and behavior according to the desired goals. Maturity in the emotional or mental aspects results from developing the psychological order. Emotion is the power of knowledge and feeling in the human soul. Everything that has to do with feelings is a nature known through emotion.¹⁷

¹³ Jonathan F. Mattanah, Frederick G. Lopez, and John M. Govern, "The Contributions of Parental Attachment Bonds to College Student Development and Adjustment: A Meta-Analytic Review," *Journal of Counseling Psychology* 58, no. 4 (2011): 1, <https://doi.org/10.1037/a0024635>.

¹⁴ Nur Panah, "Birr Al-Walidain Konsep Relasi Orang Tua Dan Anak Dalam Islam," *Buletin Psikologi* 25, no. 2 (2017): 115, <https://doi.org/10.22146/buletinpsikologi.27302>. parent-child relationship deemed to be a complicated relationship. Parents as adult individuals who have the necessity to educate will tend to straighten up their children. And children are other individuals with different dimensions of life have a tendency to explore life by playing, hanging out, and learning. This relationship then often creates tension and misunderstanding as a result of ineffective communication and power relation in the status as a parent or a child. Islam offers the concept of *birr al-walidain* for parent-child relations, which is ideal for maintaining harmony of parent-child relationships and good for both. The article is aimed to discuss a virtue in the religion and society of Islam that governs the concept of parent-child relationship, namely *birr al-walidain*. Virtue values contained in *birr al-walidain* are needed to form a good relationship pattern between parent and child. The understanding of *birr al-walidain* as a virtue that requires bidirectional relations will be able to benefit both parties (parents and children).

¹⁵ Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti, *Tafsir Al-Jalalain* (Semarang: Toha Putra, n.d.).

¹⁶ Ibn Kathir, *TAFSIR AL-QUR'AN AL-AZIM* (Beirut: Dar al-Kutub al-Ilmiyah, 2017).

¹⁷ Cut Suryani, "Konsep Pendidikan Keluarga Dalam Surat Luqman Ayat 12-19," *Jurnal Ilmiah Didaktika* XIII, no. 1 (2012): 116.

In one narration it is stated that Abdullah ibn Mas'ud - one of the Prophet's famous companions - asked Rasulullah SAW about the most loved practice according to the love of Allah, so he said:

عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم: أي العمل أحب إلى الله تعالى؟ قال: الصلاة على وقتها. قلت ثم أي؟ قال: بر الوالدين. قلت ثم أي؟ الجهاد في سبيل الله (رواه البخاري)

“Narrated from Abu Abdurrahman Abdullah ibn Mas'ud R.A. He said: I asked to Prophet PBUH, which deed is most beloved by Allah (the exalted and almighty)? He replied: to offer salat (prayer) in its proper times. I asked again: what is the next? He replied: to be good and dutiful to one's parent. Then, I asked again: what is the next? He answered: to participate in the Holy struggle for Allah's cause”.

In another explanation, Allah has commanded us to be kind and devoted to our parents, but He only mentions the cause from the mother's side. Thus experienced by the greater her, the mother has tainted her child with weariness and anxiety, then bored him and cared for him every night and every day.

According to Al-Ghazali, one of the essential values of *birr al-walidain* is that people who respect their parents will live successfully. However, the offender's life will be short, and those who respect God's parents will reward him by being in the ranks of honor¹⁸. This is supported by the number of verses in the Qur'an that explain respect for parents. One of the comments about *birr al-walidain* is found in the Qur'an surah al-Ahqaf verse 15, about *Birr al-walidain* because parents are people who already have, educated and raise us to become useful human beings.

That is, we must respect, love, make them happy, and pray for happiness in their world or the hereafter. Therefore, Islam is very concerned about that right.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ
وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

¹⁸ Fayzullaeva, “Respecting Parents in the Ethical Ideas of Al-Ghazali,” *Global Journal of Archaeology & Anthropology* 7, no. 4 (2018): 76, <https://doi.org/10.19080/gjaa.2018.07.555716>.

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.” (English Sahih Internasional)

The verses that previously described God’s rights to humans now describe the rights of parents to children. Indeed, al-Qur’an often juxtaposes obligations to Allah with the obligation to obey parents, such as in QS Al-Baqarah 83, An-Nisa verse 36, and others. Rasul SAW also underlined that: “Allah is pleased with both parents. And Allah’s wrath is the wrath of both” (Narrated by Bukhari and Muslim). Ibn Assyur connects this verse and subsequently with the previous verses from the side of the relationship between belief in God and belief in the last days. These scholars evaluate these verses and then talk about the polytheist’s attitude about the oneness of God. While the verse and the following verses talk about their attitude towards the Day of Resurrection, which they also reject. These verses afterward are compiled as a discussion between two believing parents and an unbelieving child and a believing child with an unbelieving parent.¹⁹

The word (إحسانا) *ihsānan*, some have read it (حسنا) *husnan*. Both words include “everything that pleases and is liked.” The word *hasanah* describes what makes human beings happy due to the acquisition of favors, concerning the soul, the body, and the condition. This was formulated by the vocabulary expert of the Qur’an, ar-Raghib al-Asfahani. Devotion or respect to parents is to be polite to both in speech and deed following the customs of society so that they feel happy with the child. The meaning of devotion is to cover their legitimate and reasonable needs according to the child’s ability.²⁰

Ontology Side

Ontology is a branch of philosophy that discusses existence²¹. The concept of Birr al-walidain is closely related to an intermediary to submit to Allah. Islam is a religion that has a solid transcendental narrative and tradition that emphasizes the respect of parents and a harmonious relationship between parents and children. The Qur’an and Hadith describe the virtue of respecting parents. The strength of parent-child relationships is built on the values of *taubid*, and the obligations that come from respecting parents. The verses of the Qur’an that explain several commands to worship Allah at Tawhid are always overshadowed

¹⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur’an*.

²⁰ M. Quraish Shihab.

²¹ Mahfud Junaedi and Mirza Mahbub Wijaya, *Pengembangan Paradigma Keilmuan Perspektif Epistemologi Islam: Dari Perennialisme Hingga Islamisasi, Integrasi-Interkoneksi Dan Unity of Science* (Jakarta: Prenadamedia Group, 2019), 14.

by *birr al-walidain* orders, such as the following verses: al-Baqarah: 83, al-Nisa: 3, Luqman: 14-15, and al-Ahqaf: 15.²²

Knowledge is not only seen from the achievements of the last education diploma. However, it is more seen in terms of mastery of subjects. Second, more specific prophetic goals. Apart from seeing the *santri* as individuals, the purpose of prophetic education also views the *santri* as beings who have the Essence that must be worshipped and views the *santri* as social beings. That is not enough for science. Because of knowledge, nature, and dexterity in all kinds of knowledge, if it only encourages moral decadence and weakness of the soul, it will not make people respected and will not encourage others to follow their knowledge or dexterity in knowledge. Nevertheless, on the other hand, a person with noble character, a noble personality, an educated person, whose knowledge will benefit us and all his actions are charities that impact our souls (impress us). Therefore we have to make a moral direction for our life, and we make it a direction in education.²³

This means that students have a portion of *habluminallah* (the relationship between individuals and God) and *habluminannas* (the relationship between individuals and other individuals) in a balanced (balanced) manner. Also, the goals of prophetic education are more predictive and visionary. It is an effort so that students can form an ideal social community in society. Namely, becoming a person who can create a polite, cultured, and cultured society. Third, prophetic education material contains 3 main points, namely *amar ma'ruf, nabi munkar*, and *tu'minuna billah* which are taken from the learning materials used by Madrasas. Fourth, prophetic students are seen from the point of view of their nature. Based on the students' understanding of nature, the madrasah prepares several extracurricular activities to develop the potential of their students.²⁴

Something is fascinating about applying the lecture method in this madrasah. This method tends to influence and shape the personality of the students. Then the lecture method is also accompanied by the example of the teacher. For that, it has an impact on the personality and character of students. Sixth, the media used in this madrasah is simple media accompanied by a dominant role of educators so that it can shape students' character. The evaluation of prophetic education in this madrasah is an evaluation that includes the quality of understanding, mastery of the material, intelligence, and skills, which is carried out through several written and oral exams as well as some memorization.²⁵

²² Hidayat and Sukroni, "The Value Inheritance of Family Systems in Islamic Tradition ;," 22.

²³ Riza Ashari, "The Method of Moral Education In Constructing Personality According to Islam," *AL-ASASIYYA: Journal Basic Of Education* 02, no. 02 (2017): 24.

²⁴ Sari, Zainiyati, and Hana, "Building Students' Character Through Prophetic Education at Madrasa," 31.

²⁵ Sari, Zainiyati, and Hana, 32.

Epistemology Side

The source of Islamic education is a reference from which to transmit knowledge and values translated into Islamic education. This source of Islamic education serves to direct the goals to be achieved from the Islamic education method, frame the entire curriculum applied in the teaching and learning process, and become a standard in Islamic education²⁶. Because basically, religious values are an early basis given by parents to their children. Kindness values are instilled from childhood so that children's attitudes reflect positive values, and when they reach their age, they can solve their problems, such as the destructive influence of technology and peers, so that they can be resolved by themselves. Therefore, as Muslim parents, directing positive values is an obligation because God has taught all through the holy book Al-Qur'an. The aim of this teaching is that the parents can deliver a family that is not only *sakinah*, *mawaddah*, and *warahmah* in this world but also in the hereafter.²⁷

The phase of birth describes the epistemological aspect. The process of human birth, in which a human takes his first breath during his life on earth, is interpreted as the process of gaining knowledge in this world. Since childhood, children must be taught to worship correctly based on the guidelines of the Prophet Muhammad. Starting from the procedures for washing, praying, fasting, and other worship. In this case, the main role of *birr al-walidain's* epistemology is the role model of parents. A child who is devoted can get influenced by his parents.

If a human can maintain prayer order, invite them to attend congregational prayers at the mosque. By educating children from an early age, they are accustomed to such worship as adults. Thus, all of these things will be useful for getting children to obey Allah SWT. It cannot be denied that monotheism is the foundation of Islam. If someone is loyal to his tauhid, he will get salvation in this world and the hereafter. On the other hand, without tauhid, he will fall into shirk and suffer in this world and the hereafter. Tawhid is the center of all endeavors and goals in every deed and deed.²⁸

In this case, parents are the first educational institutions for children.²⁹ Parents must provide instruction and education to their children. Parents must instill tauhid education in children. Children as believers are taught to be able to glorify God without committing shirk. These are the basic values related to faith, education that teaches worshipping God and not practicing shirk. An example of education parents should also instill in their children is

²⁶ Mohd Aderi Che Noh and Miftachul Huda, "Understanding The Quran Resources as Main Principle for Family Institution in Islamic Education," *Journal of Critical Reviews* 7, no. 2 (2020): 689, <https://doi.org/10.31838/jcr.07.02.126>.

²⁷ Basir et al., "The Parenting of Parents toward Their Children Education According to Al-Quran Perspective," 2750.

²⁸ Habrun, "Urgency of Islamic Education in Constructing Noble Behavior: Family Structure As the Basis and Foundation of Micro-Scale Community Reform Commencement," *Didaktika Religia* 5, no. 1 (2017): 219, <https://doi.org/10.30762/didaktika.v5i1.858>.

²⁹ Marhamah, "Parenting Parents With The Islamic Counseling Approach," *Jurnal Konseling Religi* 10, no. 1 (2019): 42.

the basic values of religion and morals/character.³⁰

There is the knowledge that children get from parents in the family environment, including:

1. Teaches the basics of *tauhid*. To instill the value of God's oneness, knowledge taught children that there is no God but Allah and the Prophet Muhammad is the messenger of Allah.
2. Providing basic education for filial piety and *muamalah*. To instil obedience to Allah and stay away from all His prohibitions by worshipping properly and responsibly.
3. Provide a foundation for moral and character education. Instilling the values of good and right behavior, respecting and embracing others, and maintaining and caring for the natural environment.
4. Provide basic character education. Teaching certain norms, although still in a simple form for children.
5. Provide basic anti-corruption education. To instill the habit of living honestly, simply, and loving the nation.
6. Provide a foundation for social education. Train children to get along with their environment.
7. Provides a foundation for intellectual education. Children are taught the main principles of conversation, speaking good language, and the arts that are taught in the form of games.
8. Provides a foundation for habit formation. Good and natural personality development such as living clean, orderly, disciplined, and diligent.
9. Provide a foundation for civic political education. Teaches the norms of nationalism, patriotism, love for the country, and humanity³¹.

Parents can influence their children's cognitive development in many ways. This influence may be in terms of the amount of stimulation and attention a child receives. Parents must identify specific cognitive development ways for their children. Personality: Children can learn several aspects of their personality through selective reinforcement and imitation of their parent's behavior. Parents are the best example of building a child's personality in the family³².

³⁰ Agus Imam Kharomen, "Kedudukan Anak Dan Relasinya Dengan Orang Tua Perspektif Al-Qur'an," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 7, no. 2 (2019): 206, <https://doi.org/10.36052/andragogi.v7i2.88>.

³¹ Junaedi, *Paradigma Baru Filsafat Pendidikan Islam*, 266.

³² Muhammad Khairul Islam and Rafikul Islam, "Strengthening Muslim Family Institution: A Management Perspective," *Pertanika Journal of Social Science and Humanities* 19, no. 1 (2011): 71. The Muslim society is embroiled with many problems and there are reasons for this. It is the view of many Muslim scholars that presently the Muslim family institution is not as strong as it is supposed to be. The objective of the present research was to apply Quality Function Deployment (QFD)

Thus, parents are obliged to teach goodness and religious teachings to children, tell them to do good and stay away from bad by guiding them in truth or goodness and by setting an example. To become a father or mother, one must meet the requirements as an educator, especially mastery of Islamic science and exemplary skills. This also means that the prospective husband and wife (father and mother) must be equipped with family education principles.³³

Axiology Side

The axiological aspect in *birr al-walidain* is described by the transmission of values (moral, ethical, aesthetic) from the parents (mother) during the process. The mother not only breastfeeds her baby but also teaches her children some values, including ethics and aesthetics³⁴. When the child is at an early age, the child's development must be carried out by the parents. A child's quality of growth and development at an early age determines his life's physical, mental, emotional, social, learning, behavior, and personality qualities. Specifically, early childhood is a critical period for the formation and fostering of quality characters.³⁵

Parents provide the first experience, which is essential to the child's personal development. Parents are the first and foremost educators of children. It is said first because the birth of a child is because of the relationship between the parents. Given that parents are adults, they must be responsible for the children. It is in the family that the human child first receives or experiences an educational process. Meanwhile, "Main" means parents are responsible for their children's education. In the sense that a child is born helpless, in a state full of dependence on other people, unable to do anything, not even able to help himself.³⁶

With the gentleness of his *da'wah* call, Prophet Ibrahim faced his father. He tried to show it to the goodness that Allah SWT has bestowed and taught him. With the love of Prophet Ibrahim a.s, he spoke to his parents using soft words, "O my father." In that verse, Prophet Ibrahim a.s did not call his father stupid or indifferent, nor did he mention that he had perfect knowledge, not to make his father away from him. In this verse, Prophet Ibrahim a.s said, "I was given a little knowledge that was not given to you"³⁷. From this verse, it can be concluded that Prophet Ibrahim a.s was a prophet who had a gentle nature.

³³ A. Yakub Matondang, Dja'far Siddik, and Ernawati, "Family Education in The Quran," *IOSR Journal of Humanities and Social Science* 22, no. 06 (2017): 71, <https://doi.org/10.9790/0837-2206010716>.

³⁴ Hidayat and Sukroni, "The Value Inheritance of Family Systems in Islamic Tradition :," 23.

³⁵ Sri Wahyuni and Supriyono, "The Role of Principal in Improving Competitive Advantage of Early Childhood Education Institution," *Journal of Nonformal Education* 4, no. 1 (2018): 2, <https://doi.org/10.15294/jne.v4i1.13569>.

³⁶ Lisnawati, "MEWUJUDKAN PENDIDIKAN DALAM KELUARGA MUSLIM YANG VISIONER," *MUADDIB: Studi Kependidikan Dan Keislaman* 08, no. 01 (2018): 78.

³⁷ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, ed. Abdul Hayyie Al-Kattani, Mujiburrahman Subadi, and Akhmad Ikhwani (Jakarta: Gema Insani, 2016), 386.

The interaction content given by parents to children will affect the relationship between the two parties. Therefore, *Birr al-walidain* does not start from a child himself but is exemplified (by doing) by parents. Warm, close and fun interaction content will affect the psychological health of parent-child relationships. Specificity and uniqueness in the relationship between parent and child. One person will differ from another in condition, form, value, implementation, or medium. Therefore, *birr al-walidain* is a universal concept, but its condition, form, value, implementation or medium adjusts the specificity and uniqueness of the relationship between the two.³⁸

Birr al-walidain is categorized as a virtue. Virtue is a virtue that comes from sources other than culture or ethics that are higher than oneself. The concept of *birr al-walidain* is included in the transcendental virtue obtained through character strength (psychological composition, process and mechanism) and spirituality (religion, faith and purpose)³⁹. *Birr al-walidain* values are transferred as a culture that develops in the family and society. Reflection and habituation are needed to form the *birr al-walidain* attitude in children. The pattern of good relationships between parents and children is formed by teaching kindness, caring, educating patterns, and providing direction in the household. As a virtue, *birr al-walidain* is implemented into various virtues, including loving and cherishing parents, obeying and respecting parents, practicing, and preserving parental heritage.⁴⁰

According to Nurcholish Madjid that, quotes by Habrun, religious education here does not mean only in the form of formality but must be seen from its main purpose and meaning, which is to draw closer (*taqarrub*) to Allah, and to build the morals of fellow

³⁸ Panah, "Birr Al-Walidain Konsep Relasi Orang Tua Dan Anak Dalam Islam," 117. parent-child relationship deemed to be a complicated relationship. Parents as adult individuals who have the necessity to educate will tend to straighten up their children. And children are other individuals with different dimensions of life have a tendency to explore life by playing, hanging out, and learning. This relationship then often creates tension and misunderstanding as a result of ineffective communication and power relation in the status as a parent or a child. Islam offers the concept of *birr al-walidain* for parent-child relations, which is ideal for maintaining harmony of parent-child relationships and good for both. The article is aimed to discuss a virtue in the religion and society of Islam that governs the concept of parent-child relationship, namely *birr al-walidain*. Virtue values contained in *birr al-walidain* are needed to form a good relationship pattern between parent and child. The understanding of *birr al-walidain* as a virtue that requires bidirectional relations will be able to benefit both parties (parents and children)

³⁹ Panah, 117. parent-child relationship deemed to be a complicated relationship. Parents as adult individuals who have the necessity to educate will tend to straighten up their children. And children are other individuals with different dimensions of life have a tendency to explore life by playing, hanging out, and learning. This relationship then often creates tension and misunderstanding as a result of ineffective communication and power relation in the status as a parent or a child. Islam offers the concept of *birr al-walidain* for parent-child relations, which is ideal for maintaining harmony of parent-child relationships and good for both. The article is aimed to discuss a virtue in the religion and society of Islam that governs the concept of parent-child relationship, namely *birr al-walidain*. Virtue values contained in *birr al-walidain* are needed to form a good relationship pattern between parent and child. The understanding of *birr al-walidain* as a virtue that requires bidirectional relations will be able to benefit both parties (parents and children)

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human beings (*akhlak al-karimah*). Therefore, it needs to be emphasized that teaching can be delegated to learning institutions but learning is always the responsibility of parents.⁴¹

Morality is divided into 3; namely the bond between a man and God, a bond between a man and another, and a bond between a man and himself. Moral development is easier to train from an early age, so personality-building can be built early. Its built-in schools and morals are also built in the informal learning area of the family. So the family has a meaningful position in making the child's morals. Therefore, parents must accompany their children in educating Islam from an early age. Creating a personality to gain noble morals is late for the position of family, father, and mother.⁴²

Conclusion

Respect to both parents is conveyed through encouragement to live up to the mother's suffering and pain during pregnancy. A method like this is a way of influencing by arousing students' emotions. It strongly impacts changing attitudes and behavior according to the desired goals. Maturity in the emotional or mental aspects is a consequence of developing the psychological order. The concept of Birr al-walidain is closely related to an intermediary to submit to Allah. Islam is a religion that has a solid transcendental narrative and tradition that emphasizes the respect of parents and a harmonious relationship between parents and children. The Qur'an and Hadith illustrate the virtues of respecting parents and the strength of parent-child relationships built on the values of tauhid. In this case, the main role of birr al-walidain's epistemology is the role model of parents. A child who is devoted can get influenced from his parents. *Birr al-walidain* is categorized as a virtue. Virtue is a virtue that comes from sources other than culture or ethics that are higher than oneself. The concept of *birr al-walidain* is included in the transcendental virtue obtained through character strength (psychological composition, both process and mechanism) with spirituality (religion, faith, and purpose).

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⁴¹ Habrun, "Urgency of Islamic Education in Constructing Noble Behavior: Family Structure As the Basis and Foundation of Micro-Scale Community Reform Commencement," 221.

⁴² Habrun, 221.

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