



The Concept of Child and Parent Relationships from the Perspective of Qur'anic Parenting in Tafsir Al Munir

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Abstract

The parenting relationship between children and parents has recently attracted a lot of attention. Issues of neglect and violence are often children who become victims. This has become a highlight not only among educational practitioners, but also among theologians (religious scholars), including commentators on the interpretation of the Al-Qur'an. This research aims to provide an in-depth understanding of the parenting relationship between children and parents by exploring the meaning of the term child in the Al Qur'an, as well as identifying the implications of its meaning in the context of parenting relationships. The method used in this research is maqāshidī thematic with the main object of study being the interpretation of al-Munīr by Wahbah Zuhaili. The findings show differences in the substance of the meaning of each child term in the Al-Qur'an, reflecting the dimensions of the relationship between children and parents which involve aspects of biological, psychological, sociological and physical development. The emphasis on the relationship between children and parents is reflected through messages about attachment, rights and obligations, as well as reciprocal dynamics that begin when the child is in the womb until he grows into an independent person.

Keywords: Relationships, Quranic Parenting, Tafsir al Munīr

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INTRODUCTION

The family, as the smallest unit in society, plays a central role in shaping character and facilitating individual growth (Kamaruddin et al., 2023). A healthy relationship between parents and children is a key element in positive family dynamics. According to human development theory and previous research, the relationship between children and parents has a significant impact on the emotional, social, and cognitive development of children anak (Bowlby, 1969; Britton, Britton, & Gronwaldt, 2006; Marrone, 2014; Schmidt, Demulder, & Denham, 2002).

Modern life often presents new challenges in maintaining family relationship stability, including the relationship between parents and childrenpa (Ferdian Utama, 2017). Various factors, such as technological developments, economic pressures, and social changes, can influence family relationship dynamics. Therefore, it is important to return to the fundamental principles of religious teachings in forming healthy and harmonious relationships between parents and children (Mulia & Kurniati, 2023). Muhammad Abduh's interpretation of Al Munir is one work that provides a profound understanding of the teachings of the Qur'an and its application in daily life. Through this

interpretation, we can gain deeper insights into the values that should be upheld in forming a strong family relationship.

Previous research examining the parenting patterns of Prophet Ibrahim towards his children in the Qur'an provides valuable insights into how the relationship between parents and children should be grounded in religious values (Milsih & Azizah, 2022). Although this research provides a deep understanding of the concept of Qur'anic Parenting, its focus is still limited to the singular figure in Islam, namely Prophet Ibrahim, and does not yet include an analysis of the interpretation of Tafsir Al Munir. Therefore, there is a need for further research specifically analyzing Muhammad Abduh's interpretation of Al Munir regarding Quranic verses related to the parent-child relationship. This research is conducted using the thematic maqâshidî method, which examines the content of Wahbah Zuhaili's Tafsir al-Munîr in the fields of Al-A'qidah, as-Syarî'ah, and al-Manhaj, especially related to the verses that are the focus of the research theme. Tafsir al-Munîr is considered a work that bridges the gap between classical and modern interpretation traditions (Hakim, 2019). This work enriches references from various fields, including interpretation, language, hadith, and jurisprudence, by presenting views from classical and modern scholars. Not only does it provide a broad interpretation, but Zuhaili also manages to present views relevant to the context of contemporary society. The characteristics of this interpretation provide a basis for maqîshidî analysis to achieve the main goal of presenting interpretations verse by verse.

Based on literature review conducted by researchers between 2018 and 2023 using Google Scholar with relevant keywords such as "attachment" and "Quranic Parenting," and data analysis using the "publish and perish" and VOSviewer software version 1.6.20, it is found that research on the relationship between children and parents, especially in the context of Quranic Parenting analyzed using Tafsir Al Munir, has not yet been done. Analysis using VOSviewer also shows that the theme of "attachment" has not been the main focus of previous research. Therefore, the proposed research is of significant relevance in filling this literature gap. The following is the analysis result figure:

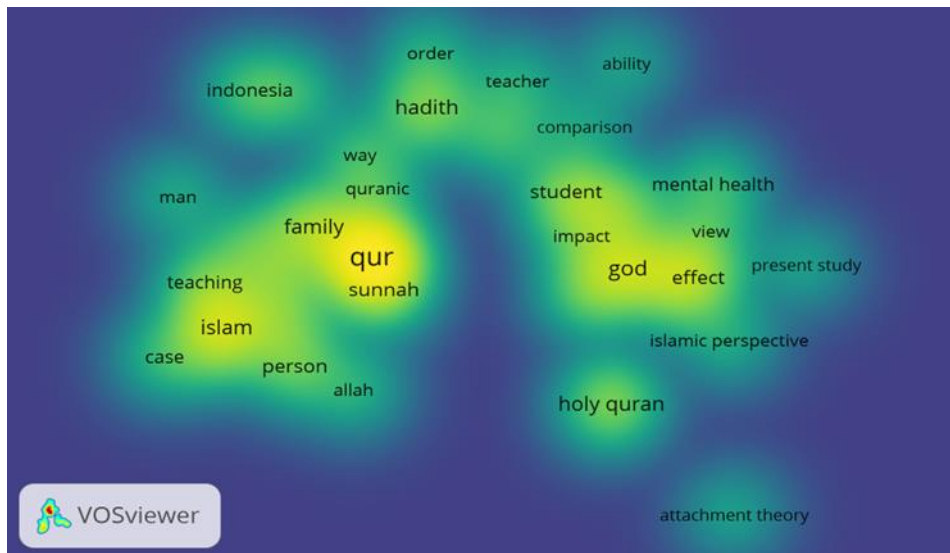


Figure 1. Literature Gap

Through this research, it is hoped that a deeper understanding of the concept of the relationship between children and parents from the perspective of Quranic Parenting found in Tafsir Al Munir can be obtained. Thus, this research is expected to fill the existing literature gap by presenting a comprehensive analysis of how the Quran, through the interpretation of Tafsir Al Munir, addresses the parent-child relationship.

METHOD

This research uses a literature study research method with a maqâshidî thematic approach as formulated by Wasfi Asyur in his book *Nahwa Tafsir al Maqâshidî li al Qur'an al Karim Ru'yah Ta'sisiyyah li Manhâj Jadîd fi Tafsîr al Qur'an*. The term maqâshid is generally a study that is often used in Islamic law studies such as maqâshid shari'ah. In tafsir studies, the term maqshid is also used as an effort to explore the goals to be achieved from the meaning of a verse.

The following are the steps taken in interpretive research using the thematic maqâshidî method (Asyur, 2020: 46-47):

- a. Collect all verses related to the theme discussed.
- b. Interpret it scientifically regarding the themes discussed.
- c. The results of the study are prepared separately and include several simple discussions in an analytical interpretation.
- d. Focus on the desired theme in order to be able to show the perspective of the Qur'an on the theme more easily.

From these steps to obtain an in-depth object of discussion, the study of terms is the key to obtaining verses which are the object of discussion according to the theme. In this case, the terms children, parents, and the relationship between the two are the objects of this research to be studied in more depth.

RESULT AND DISCUSSION

A. Distinguishing the Meaning of the Term Child in the Qur'an

The Qur'an mentions children in various terms. The mention of the term child is repeated quite a lot and is spread across a number of surahs. The following is a description of several terms that refer to the existence of children in the Qur'an:

1. Term Ibn

This Ibn term with all its derivations is repeated 161 times. The word Ibn has the root word ba-na-wa which means something that arises from something else. This word has the plural form abnâ'. From this word the word banâ-yabnû-binwun was born, which means building something, by combining something with something else (Faris, 2001). The word Ibn is a form of isim mufrâd with the basic word binwun, after changes to certain rules of pronunciation in Arabic then in the form mufrad it becomes Ibn and the plural form is banîn. Ibn's term is still the same as the term banî, which means building or doing good. Therefore banî al bayt means building a house and banî al-rajul means doing good (Louis, 1960).

The term Ibn is more specific than walâd. Where Ibn is a term used to designate sons. The term used to denote girls with a similar position to Ibn is bint. The terms Ibn and bint from a fiqh perspective when attributed to parents (father and mother) have the status of biological children from a legal marriage relationship (Ministry of Waqf, 1983:183-184). In the sense that the terms Ibn and bint are used to indicate the existence of children as descendants, biological children, or children who are blood related in the family structure. For example, in the Qur'an surah An-Nisâ'/4:171 which means "Indeed, the Messiah, Jesus the son of Mary, is the messenger of Allah SWT and (who was created with) His words which He conveyed to Mary, and (by blowing) a spirit from Him."

The mention of Isa as the son of Mary is expressed in Ibn's terms because genealogically Isa is the biological son of Maryam herself. In another verse of Surah Al-A'râf it is stated: "And when Musa returned to his people with anger and sadness, he said: "What a bad deed you did after my departure! Do you want to go ahead of the promise of your Lord? And Musa shed tears- the tear (Torah) and held (the hair) of his brother's (Harun's) head while pulling him towards him, Harun said: "O son of my mother, indeed

these people have considered me weak and they almost killed me, so do not make your enemies happy see me, and do not include me in the ranks of the wrongdoers. (al-A'râf/7:150)

In this verse, when Prophet Musa showed anger at his brother Prophet Harun, the word used was *Ibn umma* which means my mother's son. As is known, Moses and Harun were siblings. Harun as was born earlier than Musa as by 3 years. Both were prophets and apostles descended from the Children of Israel. Abdurrahman Habannakah stated that Harun AS was the sibling of Musa AS who was sent by Allah SWT as Musa AS's minister to help his preaching (Thaib, 2021:98).

This terminological meaning illustrates that children are referred to in *Ibn*'s terms like buildings that can bring goodness. The characteristics of a good building are those that have strong construction so that they do not easily collapse in the event of a disaster. Likewise, children will become a strong and good generation if they are equipped with strong basics of faith from childhood so that they can grow and develop into adults as a strong generation because they have both physical and spiritual skills.

2. Term Bint

The term *bint* is a *mufrad* form of *banî*. The term *bint* shows the meaning of daughter. With its various forms, *bint* is repeated 19 times in the Qur'an (Baqi, 2001). Regarding girls too, the Qur'an sometimes uses the term *untsa*. This term is repeated 30 times in the Qur'an (Baqi, 2001). Both terms have female connotations. The term *bint* means a woman as a child who has a relationship with her parents as in the term *ibn* while the term *untsa* relates to the biological status of women as opposed to *dzakar* (men). The position of *untsa* is the biological status of women as explained by Hamka when interpreting surah ar- Ra'd/13 verse 8 (Hamka, 2014).

The topic of girls is an issue that brings a lot of attention, especially in the era when the Qur'an was revealed. An ignorant tradition that considers anyone who has a daughter to be a shame, at the same time the Qur'an shows the opposite treatment. The Qur'an breaks the ignorant tradition which considers having a daughter to be a shame. The Qur'an elevates women and places them in a position of honor. Women must maintain their chastity and honor, so Allah SWT revealed to the Prophet SAW to order adult girls to cover their private parts to those other than mahram by wearing the hijab.

The command to wear the hijab for women is an effort for women to protect themselves from the potential for the nakedness and beauty of their bodies to be visible which can attract men. If a woman does not cover her private parts, it is feared that it will attract men to harass her and make her uncomfortable. Moreover, men have a physical structure that tends to be stronger than women. So it is feared that women will be powerless to distance themselves from male harassment. It is clear that Islam commanding women to cover their private parts by wearing the hijab is not a form of discrimination, however, is actually a form of protection and respect for women. The order for women to wear the hijab is as stated in surah al-Ahzâb/33:59.

The content of the verse shows respect for women. Women can carry out all their activities both at home and outside the home as long as they are able to look after themselves. The minimum self-protection is to cover your private parts. The hijab is clothing that can cover a woman's private parts, thereby preventing other people from seeing the beauty of her body. In the context of parenting, parents need to instill in their daughters the practice of covering their private parts from a young age. Wear a headscarf and dress modestly when leaving the house so that in the future children will get used to wearing modest clothing and covering their private parts without being forced.

3. Term Bunayya

Still related to the term *ibn*, the Qur'an sometimes also uses the form *tashghîr*. The term *ibn* has the form *tashghîr*, namely *bunayya*, which means the child is physically still small and shows a close relationship (Nasif, n.d.) . This term in the Qur'an is repeated 7

times (Baqi, 2001). The term bunayy is often used in the Qur'an to address children. Like yâ bunayya used in QS. Luqmân/ 31:13, which shows Luqman Hakim's advice to his son not to associate partners with Allah SWT. Likewise, this term was used by the Prophet Ya'qub when giving advice to his son Yusuf not to tell his dreams to his brothers (Yusuf/12:5). Prophet Nuh called his son to come on a boat when the flood occurred as in surah Hûd/11:42. These three verses use the term bunayya as a reference to children, describing the closeness between children and parents. A relationship of love is created, not a relationship based on hatred and harsh treatment of children (Mustaqim, 2015).

Al-Marâghi said that the term bunayya is used as a pronoun for children which suggests deep affection (Al Maraghi, 1992). This term also indicates that in educating and caring for children parents should fully devote their love. Quraish Shihab stated that in general a feeling of affection grows towards children, especially when they are still small (Shihab, 2004). Parents' expressions of affection towards their children usually lead to effective communication. This will build positive relationships between children and parents.

When relationships are well established, good advice from parents is easily accepted by children, so that children are easy to guide and direct towards positive things. When he deviated, his parents easily straightened him out because of the good relationship they had. Even if a prohibition or command is considered heavy, if it is preceded by a caress of affection, it will be easy to accept and understand. So that the relationship between children and parents is not hampered by disputes due to rejection, instead what is built is a harmonious and loving relationship between children and parents.

The following is the word of Allah SWT which uses the term bunayy as the word Luqman uses when interacting with his children as stated in the Q.S Luqmân/31: 13,16,17

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

Meaning: *And (remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate partners with Allah SWT, indeed associating partners (with Allah SWT) is truly a great injustice."* (Luqmân/31: 13).

يُيَسِّرُهَا لِابْنِهِ إِذْ يَأْتِي الشُّبُهَاتِ إِذْ يَسُوغُ الْكَافِرِينَ بِأَلْسِنَتِهِمُ مِنَ الْمَعْتَدِ فَذَكَرْهُمْ إِذِ الْفُلْجِ الْمُجْتَمِعِ إِذْ يَخْدُونَ إِذْ يَأْتِي الشُّبُهَاتِ إِذْ يُضْمِرُونَ خَلْفَ ظُهُورِهِمْ إِذَا يَخُصِمُونَ ١٦
وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ١٧

Meaning: *there is (an act) as heavy as a mustard seed, and it is in a rock or in the sky or in the earth, surely Allah SWT will bring it (reply to him). Indeed, Allah SWT is Most Subtle, All-Knowing. O my son, establish prayer and order (people) to do good and prevent (them) from evil deeds and be patient with what befalls you. Indeed, such things are among the things that are obligatory (by Allah SWT).* (Luqmân/31: 16-17).

The three verses of surah Luqmân describe a dialect that is polite and full of gentleness. Parents' instructions and invitations to children to do good and obey the commands of Allah SWT are conveyed without any authoritarian or coercive tendencies. From the dialectic presented in this verse, it can be understood that the call of children as yâ bunayya in the Qur'an describes the model of education offered by the Qur'an, which is an education full of love, in the sense of love that educates, not pampers. Luqman Hakim exemplifies this as the content of the verse which calls his child does not directly say the child's name but with the term yâ bunayya, a call that contains caress and affection. This is why caring for children is the most important component of the caretaker's or parent's love for the child.

4. Term Walad

When referring to children, the Qur'an often uses the term walad. This term is repeated 65 times with various derivations (Baqi, 2001). This term has the plural form

aulâd which means children born to parents. Whether it is a boy or a girl, this term also refers to the meaning of a child when he is still small or an adult (Louis, 1960). From this term it can be understood that an unborn child cannot be called a walad but rather he is called a fetus which is taken from the word Janna-yajunnu which means something hidden or closed in a mother's womb (Louis, 1960).

The term walad describes the relationship between a child and his parents. This can be seen in Surah al-Baqarah/2:233, Ali Imran/3:47, an-Nisa/4:11, Luqmân/31:33, al-Balad/90:3. Therefore, in Arabic, the word wâlid is used to refer to the meaning of a father who has a lineage bond with his child. Likewise, the term walidah means the mother who gave birth or the biological mother. This is different from the use of the term Ibn which means either a biological child or an adopted child, as well as the term abb which means biological father and can also mean adoptive father (Shihab, 2004).

From the word walad we can also derive the words wallada which means to give birth and ansya'a which means to grow and rabba which means to guide. In this regard, according to Mustaqim, he gives a signal in the context of parenting that parents' duty towards children is not only to foster their growth and development in terms of the physical aspect of the child, but also the emotional, psychological and spiritual aspects of the child (Mustaqim, 2015). For example, in the Qur'an, a mother is instructed to give breast milk (breast milk) when the child is still a toddler until the child is two years old (Al-Baqarah/2:233). Regarding this order, Imam Qurthubi emphasized that a mother is obliged to give breast milk to her child unless there are circumstances that prevent her from being able to breastfeed the baby (al-Qurthubi, 2003).

Breast milk is the best drink for toddlers because it contains breast milk the best nutrition for children as well as antibodies for the baby's immune system. On the other hand, psychologically, a mother who breastfeeds her child can build attachment to the child (attachment). The attachment of children and parents occurs because of the relationship between the two. This relationship can be in the form of a good relationship or a bad relationship. Building attachment with children by providing breast milk when children are under 2 years old apart from having a positive impact on the child's growth and development also psychologically creates good relationships between children and parents, especially mothers.

Children naturally have potential that can be developed. The Qur'an gives a signal that this potential can be developed through the educational process (tarbiyyah) because the essence of education is to accelerate a person's potential to be able to grow and develop. With education, children become characterful, knowledgeable and have skills, so that the child's potential brings hope to parents. Children who can bring hope and coolness to their parents. The Qur'an calls them Qurrata a'yûn (jewels of the heart) for their parents (al-Furqân/25:74).

5. Term *Thifl*

Regarding the term thifl, the Qur'an mentions it 4 times in three surahs, namely surah an-Nûr/24:31 and 59, al-Hajj/22:5, al-Mukmin/23:67 (Baqi, 2001). Linguistically, the term thifl has the plural form al-athfâl which means this is a new born child. Arabs are used to saying thifl dhalâm which means the beginning of night time. When we say thaffalnâ ibilanâ tathfâlan, it means we have separated the camel calf from its mother (Faris, 2001). From this term it can be understood that a child is said to be a child because he is still small and therefore needs serious assistance from his parents in the form of parenting. According to Mustaqim, children with the term thifl contain three contexts (Mustaqim, 2015):

a. Newborn child (baby child)

As explained in surah al-Hajj/22:5;

... وَنُورٌ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا

أَشْدُّكُمْ ...

Meaning: ... and We determine in the womb, what We will until a predetermined time, then We bring you out as a baby, then (gradually) you come to maturity, ... (al -Hajj/22:5)

The verse above illustrates a message that parents have an obligation to develop and develop their child's potential until he or she grows into an adult. For children to grow and develop well, of course they need good parenting, especially love. Therefore, the unborn child is in the mother's womb. This uterine haka is the term al Arhâm (mother's womb) where in this place the fetus gets protection. The term arhâm itself has the root word rahm which means affection.

- b. Children who have not yet reached adulthood

As in Al-Qur'an surah an-Nûr/24: 59:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥٩

Meaning: And when your children have reached the age of puberty, then they should ask permission, like those who asked permission before them. Thus Allah SWT explains His verses. And Allah SWT is All-Knowing and All-Wise (An-Nûr/24: 59)

This verse explains the etiquette that parents need to teach their children. When a child wants to enter his parents' room, he should be taught to ask permission first. Because if children are not taught to ask for permission by saying hello or knocking on the door when they want to enter their parents' room, they may just wander into their parents' room. It becomes a negative thing when the child finds his parents with their private parts exposed. By being taught manners, children will be more polite and parents will not be surprised and can adjust to the situation when the child enters their room.

- c. Children who are entering the early development phase

Of this criterion are children who do not yet know the opposite sex, meaning that they do not yet have an interest in the opposite sex. Therefore, in this phase, a boy's child is allowed to see the private parts of a woman, not her mahram, as seen in Q.S. an-Nûr/24:31.

6. Term Shabiyy

Ibn Faris defines the word shabiyy as a small child (Faris, 2001). This term is only repeated twice in the Qur'an (Baqi, 2001).

First related to Allah SWT's command to Prophet Yahya to learn the Torah book (Surah Maryam/19:12), secondly when Prophet Jesus was able to speak when he was still a baby (Surah Maryam/19:29). Regarding the first verse, it is related to Allah SWT's command to Prophet Yahya to study, practice the contents and teach the Torah book to his people. Allah SWT has given wisdom to Yahya since he was a child (before reaching puberty) (Shabuni, 1981).

Meanwhile, in the second verse, the term shabiyy as explained by al-Razi refers to the Prophet Isa, who was still a baby, when his mother ordered him to speak about the accusation that his mother, Maryam, was pregnant without having a husband. At that time, Jesus was still in his mother's arms, ordered to speak as he hurriedly said that I (Isa) was a servant of Allah SWT, created without a father (al Rozi, 2000).

7. Term Ghulâm

The term ghulâm in the Al-Qur'an is mentioned 13 times in various forms (Baqi, 2001). There are at least two forms of using ghulâm in referring to children. Firstly, to refer to small children who are still babies, as Zakariya said, who was not sure that he would have children because of his old age and his barren wife (Surah Maryam/19:8). Related to this story, it is also repeated in surah Ali Imrân/3:40 as if it were impossible if he could be blessed with children when he was too old and his wife was barren. This doubt

received an answer from Allah SWT that nothing is impossible if Allah SWT wills it. Second, the term *ghulâm* is used to indicate the meaning of young people as implied in surah Yusuf/12:19. In this verse, it is indicated that the use of the word *ghulâm* refers to young people who have reached puberty, who have an urge to be attracted to the opposite sex.

As Asfahani stated in *Mu'jâm Mufradât li Alfâdz Al-Qur'an*, the word *ghulâm* is the plural of *ghilmah* or *ghilmân*. This word is used to indicate the meaning of young people who have reached adulthood where at their age the lust of attraction towards the opposite sex is dominated (al Asfahani, 2010). A child who enters puberty usually has a burning passion because he needs attention and love from his parents. It is necessary for parents to establish open communication with their children so that they can find solutions to the problems they face in the family and not harm others.

8. Term Arhâm

The term *arhâm* has a meaning relationship with the term *ra-hi-ma* which means a woman's womb or a woman's womb. This term is also used to indicate kinship because it originates from one womb (al Asfahani, 2010). On Basically, this term does not indicate the meaning of child directly, but from the signs shown by the verse Surah Luqmân/31:34, the expression *al arhâm* in this verse contains a partial understanding of what is in the womb. The womb is the place where an unborn baby exists. From this indication, it is not wrong that the term *al-arhâm* has relevance to the mention of children in the Qur'an. Moreover, it is related to parenting issues, where parenting takes place not only after the child is born but since the child develops in the mother's womb, from then on parenting of the child begins.

9. Term Dzurriyyah

The term *Dzurriyyah* in the Qur'an is mentioned 32 times (Baqi, 2001). This word has the root word *dzarra* which means soft and spread. The Qur'an uses the term *Dzurriyyah* in referring to children because it relates to children and grandchildren (Faris, 2001). Children and grandchildren are a large number of descendants, so it cannot be denied that they have spread widely. This sets a precedent where good children and grandchildren are the pride of their parents because they will definitely be gentle with their parents who are no longer young.

The use of the word *dzurriyyah* in the Qur'an partly contains negative meanings such as *dzurriyyatan dhi'âfan* (weak offspring) as mentioned in surah an-Nisâ'/4:9

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ٩

Meaning: *And those who should fear Allah SWT should leave behind them weak children, whom they worry about (well-being). Therefore they should fear Allah SWT and they should speak the true words (an-Nisâ.) 4:9/*

This verse emphasizes the need for parents to be serious in building a family, especially offspring, so that they become a superior generation in all aspects. On the other hand, the term *dzurriyyah* is used with positive connotations, such as the prayer offered by the Prophet Zakaria when asking Allah SWT to be blessed with offspring (Ali-Imrân/3: 38). Likewise, the prayer offered by the Prophet Ibrahim was to be blessed with pious offspring who would obey the commands of Allah SWT (al-Baqarah/2:128). These two verses give a signal that producing a superior generation who is pious and of good quality requires the prayers of parents in addition to serious efforts in educating them. Allah SWT will bring good offspring together with their parents in the last day because of the goodness they have instilled from generation to generation (at-Thûr/52: 21).

10. Term Hafadzah

The term *hafadzah* has the singular form *hâfidh* which is used to indicate the meaning of grandchild, whether related to kinship or from another line. This word has a

derivation from the term ha- fa-da which means a meritorious person who provides service (serving) both to close relatives and other people (al Asfahani, 2010). From this word it can be understood that grandchildren should be able to serve and serve their parents sincerely. Because it was because of his parents that he was born into the world and because of their love and sincerity they educated and raised him with great effort without calculation. Regarding the term hafadah, the Qur'an mentions it only once (Baqi, 2001). As found in surah an-Nahl/16:72

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ٧٢

Meaning: Allah SWT made for you wives from your own kind and made for you from your wives, children and grandchildren, and gave you sustenance from the good. So why do they believe in falsehood and deny the blessings of Allah SWT? (an-Nahl/16:72)

Allah SWT repeated several times the command of children to always be good to their parents as stated in surah al-An'am/6: 151, al-Isrâ'/17:23, Luqmân/31:14, al-Ankabut/29: 8, al-Ahqâf/46:15. The repetition of the same terms in the Qur'an as in the rules of interpretation shows the urgency of the repeated issues. This means that Allah SWT pays attention to the context of the repetition. Moreover, the substance of repetition has similarities in the message to be conveyed. This shows that there is ta'kid (reinforcement) that the message is of very important value. How important it is regarding children's devotion to their parents, the Qur'an gives a testament through the story of Luqman as stated in verses 14-15;

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ١٤ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٥

Meaning: And We command man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your two parents, only to Me will you return. And if they both force you to associate with Me something that you have no knowledge of, then do not follow them, and associate with them in the world well, and follow the path of those who return to Me, then only to Me will you return, then I tell you what which you have done (Luqmân/31: 14-15).

From the explanation above, it can be understood that the expressions in the Qur'an in referring to children have different emphases according to the terms used. A child is called ibn/bint with a different emphasis on meaning when called walad. Likewise, children are referred to with the term thifl which has a different emphasis on meaning from shabiy, ghlâm, and other terms. The following are the differences in referring to children from the various terms for children used in the Qur'an:

Table 1. Distinctions of Child Terms in the Al-Qur'an

Term	Frequency	Distinction of Meaning
Ibn and Bint	161 and 19	Used to show the existence of children as common descendants
Bunayy	7	Calls to children shown by parents because of a relationship of closeness and affection
Walad	65	Children born to their parents specifically illustrate the bond between a child and his parents
Thifl	4	Children are still small and therefore need

		serious assistance from their parents in the form of parenting.
Dzurriyyah	32	Descendants who become the hope so that the parents' earnestness is necessary in raising descendants to become a superior generation.
Hafadah	1	Grandson, it's good that there's a relationship kinship or from other paths
Shabiyy	2	A little boy who has potential
Ghulâm	13	Young people who have grown up at this age are dominated by attraction towards the opposite sex
Arhâm	1	Kinship because they come from the same womb

From the description of the table above, it can be seen that each term for children in the Al-Qur'an has a tendency to vary in meaning. Mentioning children with different terms shows different discussion contexts and meanings. Referring to children using the terms thifl, shabiyy, and ghulâm tends to offend children in the physical aspect which is part of the biological aspect. Likewise, the terms walad and ibn and bint also touch on more general biological aspects than the three terms. The terms walad and arhâm cover various biological aspects both related to individual children and aspects of blood relations with other people. The terms dzurriyyah, ibn, bint, and hafadzah tend to touch on aspects of children's relationships with their social environment. Meanwhile, the term bunayy has a tendency to refer to children from a psychological aspect, where this term is often used in expressions that contain affection and caress for children.

B. Mention of Children in The Qur'an and Its Implications for Parenting Relationships

1. Parenting Relationships Before Child Birth

a. Preparatory Phase of Pregnancy

The news that is most awaited and brings joy to the newly married couple is the news that the wife is carrying the fetus of their heart (Thalib & Zamakhsyari, 2012). In a tradition that is common among Muslims, the news of the presence of a fetus in the womb as a form of gratitude is to hold a prayer by inviting relatives, neighbors and giving alms for them. Praying for the safety of the baby and the pregnant mother is very important because pregnancy is a very difficult time to live. In the words of Allah SWT surah al A'raf/7:189 it is mentioned;

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ ^ط فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْنَا صُلْحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ۝ ١٨٩

Meaning: *He is the One who created you from one self and from him He created his wife, so that he would feel happy with her. So after mixing it, his wife became pregnant with a light pregnancy, and she continued to feel light (for some time). Then when he felt heavy, both of them (husband and wife) begged Allah, their Lord, saying: "Indeed, if You give us a righteous child, we will certainly be among the grateful" (QS. al A'raf/ 7:189).*

Through this verse, Allah SWT shows the fruit of marriage between a man and a woman in the form of the gift of a child between them. This gift is marked by the wife's pregnancy, this situation initially feels light there is an early pregnancy but as the fetus

grows in the womb it becomes a heavy burden for a wife to live. This is due to the increasing size of the fetus that she is carrying, thus inhibiting various activities and of course the burden that must be felt throughout the pregnancy. At this time, parents are encouraged to pray a lot as Adam and Eve prayed for safety and hope for their child (Zuhaili, 2009).

It is not uncommon for married couples to receive a gift for the first time in the form of children in their wives' wombs feeling confused. Concerns come to them, especially regarding how to care for the fetus and especially when the child is born (Thalib & Zamakhsyari, 2012). In a quite popular hadith it is said:

اُطْبَبُوا الْعِلْمَ مِنْ الْمَهْدِ إِلَى اللَّحْدِ

According to Abdul Wahab Azam, the above hadith is a hadith narrated with meaning (Azam, 2022: 22). So far, Mahd's editorial has been translated as swing. Based on this understanding, parents consider children's education to start from the time the child is born, that is, when they are in adulthood. Basically, the word al Mahd in this hadith does not have to be interpreted as swing. The mother's womb can also be interpreted as mahd because the womb is the first swing where the fetus is inside. For nine months the fetus lives in the cradle of the mother's womb and remains in it (Thalib & Zamakhsyari, 2012). Since then, husband and wife have played their role in learning to educate their children. In general, parents dream of pious children who will be the focus of their dreams. So parents have high hopes that when their children grow up they can make their parents happy because the hopes of the parents who are pinned on their children are realized. As described in the Qur'an, surah Ali-Imran/3:35, about Imran's family who really longed for the presence of a pious child.

Verse 35 of Surah Ali-Imran talks about the strong desire of Imran's wife who wanted a pious child, so that when the child was still in the womb she vowed that her child would be educated to serve the religion. When Imran's wife was pregnant, she made a vow that if her child was born, she would be made to serve the religious interests of Allah SWT. Imraah Imran is the mother of Masyam who is the mother of Prophet Isa as her name is Hannah bin Faqud. He is a person who does not have a child (infertile) but very much wants to be blessed with a child, therefore he always prays to Allah SWT to be blessed with a child, Allah SWT then grants Imraah's prayer until he conceives a child. His happiness was met with gratitude so much that he vowed that if his son was born he would be dedicated to the service of Baitul Maqdis (Zuhaili, 2009). At that time, those who had a role in preaching this religion were men, but it turned out that after the child was born, it was a woman. Even so, the woman who was born as Maryam can still be a pious person and devote herself to worshiping Allah SWT (Zuhaili, 2009).

From this description it can be concluded that the importance of determination and good intentions and never giving up in prayer. Imraah Imran has been married for a long time but has not been blessed with children, so this does not make her discouraged from continuing to set her intentions and offer prayers to Allah SWT. his sincerity and seriousness in getting an answer from Allah SWT so that he, who was barren, could conceive a child. As long as Imra'ah Imran was pregnant, she always prayed that the child she was born would be a pious child and devoted to the interests of the religion of Allah SWT, even though the child born was a girl, whereas in that era generally those who devoted themselves to religious interests in Baitul Maqdis were boys. but Imraah Imran's daughter can still serve the religion. Thus it becomes a lesson that service to religion and the people can be done by anyone, both men and women.

b. Phase of fetal care in the womb

The Qur'an has explained the relationship process between children and parents since the child was still a fetus in the womb (Muhajir, 2015: 37). The Qur'an mentions the stages of development of a child in the womb as indicated by the term *arhâm* in surah *al-mu'minûn/23:12-14*. The term *arhâm* has a meaning relationship with the term *rahâma* which means a woman's womb or a woman's womb. this term is also used to show kinship because it comes from the same womb (al Asfahani, 2010). Likewise with the term *al-ajinnah* as mentioned in surah *An-Najm/53:32*. *Al-ajinnah* is the plural form of *janîn* which means a baby that is still in its mother's womb (Zuhaili, 2009). In explaining the interpretation of this verse, Zuhaili asserted that the reality that creates the fetus in the womb is Allah SWT. A mother provides care and care for the fetus she carries so that it grows from phase to phase (Zuhaili, 2009). From this description it can be understood that Islam teaches that the unborn child always receives maximum attention until it is born.

Apart from discussing the condition of the fetus in the womb, the Qur'an also touches on the condition of a mother who is carrying a fetus. The relationship between a mother and the fetus she is carrying is intertwined, where as the fetus grows older in the womb, the burden felt by the mother also increases (*Al-Ahqâf/45:15*). In surah *Luqmân/31:14* the situation of a mother who is carrying a fetus in her womb is described. What a mother feels is the increasing burden on her body, as the fetus grows bigger and bigger over time. This adds to the feeling of heaviness and weakness, not to mention the birthing period which is a challenge that is not easy and must be overcome. People who are pregnant must be strong with the burden they bear both physically and psychologically and continue to take care of their fetus so that it is born safely. Such a big sacrifice as an effort to protect this child is a big struggle. Therefore, as Zuhaili said, anyone must be devoted to their parents and fulfill their rights, especially the mother. This is closely related to the pregnancy process which requires a great struggle in treating it until after birth the burden of care is also closely related to the role of the mother (Zuhaili, 2009).

The sacrifice of a parent, especially a mother, in caring for the baby in the womb does not end until the baby is born, the two years after that are also quite a tough time to get through. Infant age is an age that requires great attention, especially a mother's attention, because this is related to the breastfeeding period which is also very useful for the child's growth and development. The difficult periods of pregnancy, childbirth, and breastfeeding are also mentioned in the Qur'an with the term *kurhan* (trouble) as mentioned in surah *al-Ahqâf/ 46:15*. Zuhaili explained related to the redaction of *hamalathu ummuhû kurhan* in surah *al-Ahqâf* giving an image of pregnancy for a mother is a great struggle and sacrifice (Zuhaili, 2009). Therefore, in this verse, a will is mentioned for a child to always do good to his parents as best he can. The importance of children's devotion to their parents is none other than their struggle to provide protection and care until they are born safely and grow into adulthood. Zuhaili explained how great the rights of parents are over children, therefore God commanded someone not to associate with him and then followed the command to do good to parents (Zuhaili, 2009).

This explanation provides an understanding that efforts to protect and care for the fetus in the womb, apart from paying attention to the development of the fetus, also ensure the physical and psychological health of the pregnant mother. Where the relationship between the child in the womb and the pregnant mother is very close and mutually influential (Sugiarto, 2023). Basically, this relationship is the stage where education and upbringing begins. As Muhajir said, citing Imam Barnadib's opinion, prenatal education (before birth) can be classified into two, namely physical and psychological education. Physical attention is to maintain the health of the pregnant mother so that the child she is carrying remains healthy. While caring for psychological development by keeping a mother from thinking about serious problems, she always

thinks about light things. Because the emotions of a pregnant mother will affect the fetus. Muhajir also quoted Ashley Montagu's statement which stated that changes in a mother's emotions can cause the fetus she is carrying to receive excessive amounts of certain chemicals which can cause disturbances in the fetus (Muhajir, 2015: 50).

2. Parenting Relations After the Child's Birth

a. Parenting Relationships in Childhood

Childhood is a period that is very decisive for the direction of a child's growth and development. The period when a child learns to become an independent person and determines his own identity that he aspires to (Thaha, 1992: 51). This child's learning period certainly starts from the relationship that parents build with him as the first environment known to the child. The people closest to children are their biological parents.

The strongest relationship to build a relationship between children and parents is the relationship between the biological mother and her child. The closeness between the child and the biological mother has been formed since the child was still in the womb. The strong relationship between the child and the biological mother as mentioned in the Al-Qur'an surah Thâha/20:40. This verse describes how the baby Musa (a.s.) was found by Pharaoh's wife and then intended to take care of him. Musa (as), who was still a baby, needed breast milk, so the Pharaoh's family looked for a woman to be employed in breastfeeding Musa (as). Several wet nurses were presented, but Musa (as), who was still a baby, did not want to breastfeed him. This is different when what is presented is that his biological mother, unbeknownst to Pharaoh's family, was as faithful as Musa (as) willing to breastfeed him (Zuhaili, 2009).

The biological mother is the first environment known to the child. Muhajir said that naturally this means that parents have the responsibility to educate their children. Parents educate their children without looking at the size of the payment, parents even feel sad when they see their children are not educated. Therefore it is said by the ulama al usratu madrasah al ûlâ (family is the first school) for children (Muhajir, 2015: 7). Instinctively, good parents will feel anxious when their child is neglected, especially when they are still small, they need a lot of compassion from their parents. This is what made Musa's mother (as) when she was forced to sweep away Musa (as) who was still a baby, and her heart was very anxious. In surah al-Qashâs/28:10, it is described the extraordinary anxiety of Musa's mother as a baby when Musa as was still a baby who was swept away in the Nile but was found by Pharaoh who was very cruel and killed male babies. Musa's mother's anxiety made her mind go blank and she wandered away, turning away all her affairs apart from thinking about Musa (Zuhaili, 2009, Vol. 10: 425).

The anxiety experienced by Musa's mother disappeared and she returned to calm after hearing and knowing that Musa was being treated well by Pharaoh's family. It is explained through surah al- Qashâs/28:13 that the anxiety and anxiety experienced by Musa's mother began to subside after ensuring the safety of her baby (Musa as). This story shows the great love of parents and their sacrifices for their children. This is what makes the position of parents a position that must be respected by children. Allah SWT commands a child to devote his devotion to his parents, especially his mother. Surah Maryam/19:32 describes how Allah SWT places the Mother as a parent entitled to the devotion of her children. Verse 32 of surah Maryam affirms the command to be devoted to parents (especially a mother who is mentioned as) giving birth *وَبِرًّا بِوَالِدَتِي* (do good to parents (mother)). The rest of the parents have a position one degree below after piety to Allah SWT. This means that devotion to parents occupies an important stage in Islam as part of practicing piety to Allah SWT. As mentioned by Zuhaili, Allah SWT often mentions the command to obey the parents after the command to worship Him (Zuhaili, 2009).

Child development in the early birth period is the first period, namely 0-2 years old (Hasyim, tt: 83). During this period the relationship between a child and a mother is built quite intensely. In the early stages of birth, a child really needs breast milk (ASI) as nutritional intake for him until the age of two years. The two year limit for breastfeeding a child is based on the text of the Qur'an, surah al-Baqarah/2:233. The initial redaction of this verse shows the command to give breast milk (mother's milk) to children up to the age of two years. The commands here are recommendations that are recommended, because a mother should not suffer because of her child. Like if a mother is forced to breastfeed when she has no desire to breastfeed. Likewise with a father, the presence of children should not burden him with burdens beyond his capacity. The support (idhâfah) term walad to father and mother in this verse provides the function of awakening their love for children (Zuhaili, 2009).

A mother who wants to breastfeed her baby is a better decision, because apart from building attachment to the child, breast milk also has its own advantages compared to other nutritional intake for the child's growth and development. Britton and his colleagues conducted research to test the hypothesis that breastfeeding can improve attachment between mother and child. The results of his research showed that mothers who breastfed their babies had higher attachment and sensitivity in the first year (Britton, 2006: 1436-1443). This is in accordance with the previous discussion that a mother generally has a special attachment to her biological child, and this attachment can be divided into breastfeeding her baby from an early age (Annisa et al., 2023).

b. Parenting Relations: Growth to Adulthood

The child's development period is in the second phase, namely post-weaning childhood (2 years of age) until approaching adolescence. The characters classify the ages of children differently. Based on law no. 23 of 2002 concerning child protection, article 1 paragraph 1, a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. Meanwhile, according to WHO, the age limit for children is between 0-19 years. According to Umar Hasyim, the child's development period is in the second phase, namely at the age of 2-6 years (Hasyim, 1983: 86). Meanwhile, the third phase of development is aged 6-13 years or 7-13 years (Hasyim, 1983: 94). Meanwhile, 14-18 or 19 years is indirectly the fourth phase of child development. This age can be said to be adolescence. Even if we quote the opinion of monks, at the age of 12 years, children are in the early teens, 15-18, middle teens and the rest up to 21 years of age as the end of adolescence (Usop, 2013: 52-55).

Regardless of the various opinions about the age limit of a person being considered a child or an adult, literally this discussion is not in the Al-Qur'an, but the educational activities that need to be taught to children at the age mentioned above can be found in the Al-Qur'an . Like the command to train children to pray. In Surah Luqmân/31:17, parents need to train their children to pray from an early age. Teaching this prayer is ordered from the child at the age of 7 as conveyed through the hadith of the Prophet "Tell your children to perform the prayer when they are seven years old and beat them when they refuse to perform it when they have reached the age of 10 and separate their beds." (HR. Abu Dawud)) (Dawud, pp. Vol. 1: 133). This indicates that since the age of children, parents already need to provide guidance, advice, and at the same time can be a role model in the practice of life, whether it is related to worship or in matters of muamalah.

The Qur'an through the story of Luqman al-Hakim describes the importance of parental advice and guidance in raising their children as reflected in content of surah Luqmân/31:13. This verse is a chain of Luqman's story as a parent who always provides guidance to his son. The story of Luqman is immortalized in the Qur'an as a lesson in educating children. the urgency of mentioning the child in Luqman's story is to show Luqman's attitude in guiding his son. An important example of learning in raising children is that Luqman always gives advice to children with gentleness and touching hearts and

full of love (Zuhaili, 2009).

Apart from providing guidance and advice, what is no less important for parents to do is give appreciation to their children. Appreciating children's kindness is a necessary process in education, especially when parents do this for their children for the good things they do. This appreciation will increase the child's attachment to his parents because he gets appreciation which of course fosters affection between the two of them. On the other hand, giving appreciation to children makes them more confident because someone reinforces that what they do is appreciated. In the Al-Qur'an, surah al-Qashâs/28:25-27 tells the story of Sheikh Madyan and his daughter who are always devoted and can be a reflection in the context of parents' appreciation for their children.

From the description of surah al-Qashâs/28:25-27, there is appreciation given by parents to their children as well as to people who serve them. In this verse, Musa (AS) is described as a tough and noble young man, while Sheikh Madyan's daughter, who is also a noble girl, shows her willingness to serve her father even in things that are difficult to do. In the verse above, the big appreciation that most young people desire is to be met with a good partner (soul mate), especially those who offer their parents a partner who fits their dreams. This can be seen from the fragment of the verse *innî urîdu an unkihuka* which has the meaning in the context of the conversation of this verse as an offer to marry as a form of breeding. Zuhaili explained that a fragment of the verse *innî urîdu an unkihuka* indicates the permissibility of a guardian (parent) offering his daughter to a pious man who proposes. This was also practiced by Umar bin Khattab who offered his daughter Khafsa to pious men, namely Abu Bakar and Uthman. From a fiqh perspective, this verse also provides evidence for a father as a guardian who is responsible for marrying off his daughter. So marrying a daughter is the father's right. However, in the view of the Hanafi school of thought, no one has the right to marry a woman who has reached puberty unless the woman in question pleases her (Zuhaili, 2009).

This series of stories provides inspiration for the importance of giving appreciation to children's goodness. Syahminan explained that parents need to appreciate when their child does positive things so that he knows that if these actions are carried out, he will be proud of doing good things. Likewise, when a child does something bad, parents need to reprimand him by showing their rejection of what the child is doing. However, children need to receive a gentle touch in every situation. Ibn Khaldun opined that a child who is treated rudely in his environment has the potential to become mischievous and disobedient (Zaini, 1985). Therefore, giving appreciation to children is a lesson in good values. When parents give appreciation to children, the relationship between parents and children becomes closer, parents also indirectly teach empathy, cooperation and compassion.

The role of parents in overseeing the growth and development of children who are growing up does not stop at providing guidance, advice and appreciation. However, the most important instrument is being a good role model for children. The Qur'an alludes to the importance of the example of parents or ancestors in terms of goodness as a role model for their descendants, as stated in the words of Allah SWT in Surah Yusuf/12:6. From this verse, we can understand the picture where parents can be role models for their offspring. The thing that needs to be imitated by parents and ancestors is their good example. As a child, you should preserve that goodness, and parents should introduce and teach their children about goodness so that they can make their parents their idols in positive ways. Therefore, in surah Yusuf verse 6 above, the family of Prophet Ya'qub, Prophet Yusuf's parents, are referred to as *al âli Ya'qûb*. Zuhaili explained that the word *al âli* shows specialness because of its glory and honor As is known, the descendants of Prophet Ya'qub have the same privileges as the children of Isra'il (Zuhaili, 2009).

The role model from the parents is the most important role model in having the right belief. Obedience to Allah SWT is a role model that becomes a guiding principle in life

for descendants. In surah Yusuf/12:38 it is mentioned how parents should be able to be good role models for their children, especially in terms of obedience to Allah SWT as a principle that should be held in life. As said by Prophet Yusuf emphatically to the infidels that the religion he adheres to is the religion of his father and forefathers, which is the religion that invites to monotheism in Allah SWT (Zuhaili, 2009).

From this description it appears that good parents are those who can be role models for their offspring in terms of goodness. There is no doubt that children are different forms of their parents, so it is not uncommon for many things to be similar to what is in children as a reflection of their parents. Quoting Ghozali's statement, basically children will do things according to the things that are attached to them without realizing it. If what is attached is a good memory then good actions will emerge from it, but on the contrary, if what is attached to the child's subconscious are bad things then bad actions will emerge from it. Therefore, if a child is accustomed to goodness from a young age then what emerges from him is noble character, but if from a young age a child is exposed to bad things without guidance from his parents then he will get used to bad things and it will become his character. This is why the family environment is important, especially parents who can be good role models for their children.

CONCLUSION

From the analysis carried out, significant differences in meaning were found between the terms children contained in the Al-Qur'an. The substance of the meaning of each term reflects the dimensions of the relationship between children and parents in various aspects of life, involving biological, psychological, sociological and physical development aspects. Conceptually, parenting relationships in Tafsir al-Munir are relationships that are holistic and complementary to form good and responsible individuals. Parenting relationships built by parents in overseeing their children's growth and development are included in fundamental matters in Islamic teachings as one of the five *ushul kulliyah al khamsah*, namely part of *hifd* and *nasl* (looking after offspring). In the view of al-Munir's interpretation, this parenting relationship lasts from the time the child is not born until after birth and develops into an independent person, even the relationship between child and parent continues until after death. Parenting is not only a physical responsibility but also a responsibility spiritual to guide children to become individuals who obey the teachings of Allah SWT. Through these principles, the Qur'an teaches that children are a trust and gift from Allah who must be looked after, given protection and empowered so that they can grow and develop well in society

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