

FILIAL PIETY IN THE QUR'ANIC PERSPECTIVE: A THEMATIC STUDY USING GROUNDED THEORY

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Abstract: *The concept of filial piety or birr al-wālidayn in the Qur'an is a form of respect, devotion, and a child's deep sense of loyalty to their parents. This value, when viewed from a moral, social, and spiritual perspective, has a central position in building harmonious family relationships and forming a complete and civilized human character. The phenomenon of increasing disobedience behavior, even disobedience to parents in various contemporary Muslim societies, is a worrying indication and indicates the urgency of revitalizing Islamic ethical values, especially in the context of child-parent relationships. This study uses the method of thematic interpretation (tafsīr mawdū'i) combined with the Constructive Grounded Theory approach to examine in depth 15 relevant verses of the Qur'an. These verses are analyzed and classified into three main categories: (1) the conceptual definition and moral-spiritual obligation of birr al-wālidayn, (2) the concrete form of expression of gratitude and recognition for the sacrifice of one's parents, and (3) a firm warning against disobedient behavior that can have adverse consequences, both in this world and in the hereafter. The findings of this study show that birr al-wālidayn not only demands respect and obedience, but also includes gentleness of speech, sincere prayer, providing for, and consistent affection. In conclusion, birr al-wālidayn is not only a social norm but a real manifestation of monotheism and worship, which needs to continue to be contextualized in modern life through an innovative and constructive approach to interpretation.*

Keywords: *Constructive Grounded Theory Studies, Filial Piety, Thematic Qur'an.*

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Abstrak: Konsep bakti kepada orang tua atau *birr al-wālidayn* dalam Al-Qur'an merupakan wujud penghormatan, pengabdian, dan loyalitas mendalam seorang anak kepada orang tuanya. Nilai ini, jika ditinjau dari perspektif moral, sosial, dan spiritual, memiliki kedudukan sentral dalam membangun hubungan keluarga yang harmonis dan membentuk karakter manusia yang utuh dan beradab. Fenomena meningkatnya perilaku maksiat, bahkan durhaka kepada orang tua di berbagai masyarakat muslim kontemporer, merupakan indikasi yang memprihatinkan dan menunjukkan urgensi revitalisasi nilai-nilai etika Islam, khususnya dalam konteks hubungan anak-orang tua. Kajian ini menggunakan metode tafsir tematik (*tafsir mawdū'i*) yang dipadukan dengan pendekatan Constructive Grounded Theory untuk mengkaji secara mendalam 15 ayat Al-Qur'an yang relevan. Ayat-ayat ini dianalisis dan diklasifikasikan ke dalam tiga kategori utama: (1) definisi konseptual dan kewajiban moral-spiritual *birr al-wālidayn*, (2) bentuk konkret ungkapan rasa syukur dan penghargaan atas pengorbanan orang tua, dan (3) peringatan tegas terhadap perilaku durhaka yang dapat berakibat buruk, baik di dunia maupun di akhirat. Temuan penelitian ini menunjukkan bahwa *birr al-wālidayn* tidak hanya menuntut rasa hormat dan ketaatan, tetapi juga mencakup kelembutan tutur kata, doa yang tulus, pemberian nafkah, dan kasih sayang yang konsisten. Kesimpulannya, *birr al-wālidayn* bukan hanya norma sosial, tetapi juga manifestasi nyata dari tauhid dan ibadah, yang perlu terus dikontekstualisasikan dalam kehidupan modern melalui pendekatan penafsiran yang inovatif dan konstruktif.

Kata-kata Kunci: *Al-Qur'an Tematik, Kajian Teori Dasar Konstruktif, Kesalehan Anak.*

Introduction

As Muslims, we all know very well that doing good to our parents is very important. Children have an obligation to respect and obey those who have lovingly born, cared for, and raised us. In Islam, this obligation is often referred to as *birr al-wālidayn*.¹ The Qur'an itself repeatedly emphasizes how crucial it is for us to respect, love, and obey our parents. This is all part of our obedience to God. In fact, socially, the way we treat our parents is often a benchmark of how godly we are as children.² In psych ethics emphasize ship is known as filial piety, which is a social ethic that emphasizes the importance of children always obeying their parents³.

However, it is sad to see reality on the ground. Although Islam places morality towards parents in the highest position, we still often witness various bitter incidents that are due to their parents.⁴ For example, some children often have disputes with their parents, do not obey their advice, and even deny the existence or role of their parents. In some extreme cases, some people imprison or hurt their parents until they lose their lives. Incidents like this are no longer unusual, because many have happened and are known by the wider community.

1 Siti Rahmah, "Akhlik dalam Keluarga," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 2 (December 2021): 27–42, <https://doi.org/10.18592/alhadharah.v20i2.5609>.

2 Nur I'annah, "Birr al-Walidain Konsep Relasi Orang Tua dan Anak dalam Islam," *Buletin Psikologi* 25, no. 2 (December 2017): 114, <https://doi.org/10.22146/buletinpsikologi.27302>.

3 Dicky Sugianto, Andrian Liem, and Nurtaty Sinaga, "Reliability and Validity of the Indonesian Version of the Dual Filial Piety Scale," *Jurnal Psikologi Ulayat* 11, no. 1 (April 2024): 109–121, <https://doi.org/10.24854/jpu839>.

4 Lina Marlisa, "Analisis Krisis Moral Anak Terhadap Orang Tua, Guru, dan Masyarakat di Era Abad Ke-21," *Analysis* 1, no. 2 (July 2023): 252–62.

In previous research, it was stated that *birr al-wālidayn* is not just a personal moral demand, but also an important part of Islamic social ethics that bridges man's relationship with Allah and fellow humans. By performing *birr al-wālidayn*, a person is considered to have applied the values of monotheism in his family's daily life.⁵ The results of the study show that this concept not only talks about the obligation to do good to parents, but also includes the prohibition of hurting their hearts, speaking abusively, to the recommendation to take care of and care for them in old age.⁶

Field research proves that Muslim families that consistently inculcate the value of filial piety tend to have stronger emotional bonds as well as lower levels of family conflict, also positively impacting the psychological well-being of children and parents.⁷ This model recognizes that conflict is an inherent dimension that can coexist with intergenerational cohesion. In this context, the commandment of *birr al-wālidayn*, affirmed in the Sunnah of the Prophet Muhammad, where obedience to parents is placed after tawhid, serves as an essential protective factor. This value reflects the positive dimension of reciprocal filial piety, namely, obedience driven by affection, sincere respect, and reciprocal exchange.

Thus, instilling *birr al-wālidayn* in accordance with the Sunnah not only strengthens the moral foundation of the family but also provides an adaptive psychosocial framework that minimizes intergenerational tensions and contributes significantly to improving the mental health and well-being of all family members.

Field research shows that Muslim families that consistently instill the value of respecting parents tend to have stronger emotional relationships between family members, fewer conflicts within the family, and a clear positive impact on the mental health of children and parents. These findings are in line with modern theories in family psychology and intergenerational studies, such as the Intergenerational Solidarity Theory, which emphasizes aspects such as emotional solidarity, shared values and obligations, and practical support. The stronger the sense of solidarity between generations, namely moral and emotional responsibility rooted in the value of respecting parents, the higher the mental well-being and emotional stability in a family.

Theories related to generational conflict explain that parents typically have a stronger emotional attachment to their relationships with their children because they view the child as their embodiment of self and continuity. This suggests that in a place where the values of respect for parents are valued, the possibility of intergenerational conflict can be minimized through a common normative and

5 Sofi Sofiya and Dadan Rusmana, "Studi Tafsir Maudhu'i Tentang Konsep dan Tata Cara Birrul Walidain," *Gunung Djati Conference Series* 8 (January 2022): 357–72.

6 Aisyatun Nadhirah et al., "Pengaruh Ekonomi Keluarga Terhadap Loyalitas dan Kebaktian Anak Kepada Orang Tua: Perspektif Hukum Islam dan Psikologis," *APCoMS: The Annual Postgraduate Conference on Muslim Society* 6 (2024): 182–91.

7 Herman Herman, "Birrul Walidain: Tanggung Jawab Moral dan Spiritual dalam Kehidupan Sehari-Hari," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 10, no. 01 (May 2025): 155–72, <https://doi.org/10.30868/at.v10i01.8429>.

emotional understanding, thus supporting the integrity of the family.⁸

The Dual Filial Respect model has been used in recent studies to show that elements that prioritize mutual reward have a greater contribution to mental well-being, reducing aggression and conflict in the family, while more authoritarian forms can lead to mental distress if responsibilities are perceived as too heavy or unfair.

Empirically, in an intercultural study among Muslim participants, it was found that a form of belief in authoritarian family obligations can also reduce the level of aggression through self-control, although the impact is not as strong as a form of reciprocity involving a sense of indebtedness and appreciation as an emotional motivation.⁹

Thus, the values of respecting parents are not only accepted as cultural or moral heritage but also serve as psychological mechanisms that strengthen solidarity between generations, reduce conflicts, as well as improve mental health, as long as these values are conveyed with a balance between responsibility and emotional respect, and not in a way of absolute domination.

Based on the previous description, the author formulates in detail the scope of the problem formulation and the objectives of the research. The formulation of the problem in this study is related to how the Qur'an discusses and builds the concept of filial piety or *birr al-wālidayn* in its verses. Thus, this study aims to examine the concept of *Branch Piety* (*birr al-wālidayn*) in the Qur'an through the method of thematic interpretation (*tafsīr mawḍūʿī*) with the Constructive Grounded Theory. This approach is used to build a new understanding or theory of the meaning and relevance of these values in today's life, still based on the texts of the Qur'an as the main source.

The uniqueness of this research lies in the application of the Constructive Grounded Theory method in the study of thematic interpretation of the Qur'an, an approach that has rarely been used in previous studies. The results of this research can provide the development of thematic interpretation methods and also for the understanding of Qur'anic values that are more relevant and applicable in modern life.

This study uses a qualitative approach that integrates thematic interpretation methods with Constructive Grounded Theory approaches. The main data in this study is sourced from verses of the Qur'an that discuss the theme of *birr al-wālidayn* (filial devotion to parents). In addition, this research is also supported by secondary data in the form of scientific writings that discuss the theme of filial piety. Data collection in this study was conducted through library research, focusing on the exploration, collection, and analysis of Quranic verses related to the theme of

8 Wang Zheng et al., "Filial Beliefs Reduce Aggression in Different Cultures: A Conditional Process Model," *Heliyon* 10, no. 10 (May 2024): e30995, <https://doi.org/10.1016/j.heliyon.2024.e30995>.

9 Hynek Jeřábek, "Applying Bengtson's Model of Intergenerational Solidarity to Czech Caring Families," *Sociológia - Slovak Sociological Review* 15, no. 6 (2019): 584–602, <https://doi.org/10.31577/sociologia.2019.51.6.24>.

birr al-wālidayn (filial piety). Secondary data in the form of scholarly works on filial piety also supported this analysis. The data analysis process was carried out systematically following the stages of Constructive Grounded Theory, with the following application details:

Open Coding: This initial stage aims to unravel the underlying meaning inherent in each data unit. For example, from the interpretation of Q.S. Al-Isrā' [17]: 23–24, the phrase "...do not say to them the word 'ah'..." (Q.S. Al-Isrā' [17]: 23) is broken down into substantive codes such as "prohibition of negative communication," "maximum verbal gentleness," and "minimum limits of verbal obedience."

Axial Coding: This stage focuses on category formation by identifying relationships and interconnections between codes generated during the open coding stage. For example, the code "prohibition of negative communication" is linked to codes from other verses, such as "praying for well-being" (Q.S. Al-Isrā' [17]: 24) and "commandment of *iḥsān* (optimal goodness)" (Q.S. Al-Aḥqāf [46]: 15) and then consolidated under a central category such as "affective dimensions and intergenerational communication of respect."

Selective Coding: This final stage integrates all axial categories (e.g., "affective dimensions of obedience," "material & non-material responsibilities," and "sanctions of obedience") to formulate the research's core category. The resulting core theme is "*birr al-wālidayn* as a multidimensional construct of generational well-being and divine obedience."

Through this GT stage, the researcher successfully developed a logical and systematic thematic framework regarding *birr al-wālidayn* from a Qur'anic perspective. This framework was then further explored through descriptive and interpretive narratives to comprehensively explain the concept of devotion to parents from the Qur'anic perspective.

Finding of Filial Piety in the Qur'an

The results of this study were obtained through the data processing process based on the method used in this study. Through a systematic thematic search, it was found that the theme of Qur'anic verses related to filial piety. This process is carried out by searching for keywords such as "filial" and "elderly" through the *Ministry of Religion's Qur'an* platform.¹⁰ Based on the methods and stages described earlier, 15 verses of the Qur'an were found that have the same purpose in the theme of filial piety. Furthermore, the verses are analyzed and grouped into three main themes regarding filial piety, as shown in Table 1, which maps the relationship between topics.

10 Lajnah Pentashihan Mushaf Al-Qur'an, "Qur'an Kemenag," 2022, <https://quran.kemenag.go.id/>.

Table 1. The Qur'an Filial Piety Verses

Theme/ Sub-Theme of Qur'an Verses	
Definition and Duties of Filial Piety	ID Code
Understanding:	
a. Humbling oneself in front of parents	Q.S. Al-Isrā' [17]: 24.
b. Limits on obedience to parents	Q.S. Al-'Ankabūt [29]: 8; Q.S. An-Nisā' [4]: 36; Q.S. Al-Baqarah [2]: 83; Q.S. Al-An'ām [6]: 151.
Filial Piety's Obligations:	
a. Praying for the elderly	Q.S. Ibrāhīm [14]: 41 and Q.S. Nūḥ [71]: 28.
b. Giving property/inheritance	Q.S. Al-Baqarah [2]: 180 & 215; Q.S. An-Nisā' [4]: 7 & 11.
c. Prohibition of profanity	Q.S. Al-Isrā' [17]: 23.
Grateful for the Services of Both Parents	ID Code
a. Mother's struggle during pregnancy	Q.S. Luqmān [31]: 14.
b. Maternal sacrifice during childbirth	Q.S. Al-Aḥqāf [46]: 15.
Threats for the Disobedient to Both Parents	ID Code
a. The consequences of not keeping the word	Q.S. Al-Aḥqāf [46]: 17.

The analysis of the above verse shows that filial piety in the Qur'an is not only a social obligation, but also a form of spiritual devotion that is worth worship. The verses of the Qur'an explicitly explain several dimensions of filial piety, namely: the meaning and form of practice, the obligation of children to parents, recognition of the services and sacrifices of parents, and harsh warnings for disobedient behavior.

In the aspect of understanding and obligation, the Qur'an underlines the importance of humility (Q.S. Al-Isrā' [17]: 24) and obedience to both parents (Q.S. Al-'Ankabūt [29]: 8, Q.S. An-Nisā' [4]: 36, Q.S. Al-Baqarah [2]: 83, and Q.S. Al-An'ām [6]: 151). Other forms of obligation include praying for parents (Q.S. Ibrāhīm [14]: 41; Q.S. Nūḥ [71]: 28), giving wealth/inheritance (Q.S. Al-Baqarah [2]: 180, 215; Q.S. An-Nisā' [4]: 7, 11), as well as the prohibition of speaking rudely (Q.S. Al-Isrā' [17]: 23), which shows that the relationship between children and parents should be based on full respect, both in speech and deed.

Meanwhile, verses such as Q.S. Luqmān [31]: 14 and Q.S. Al-Aḥqāf [46]: 15 show the importance of appreciating the services and sacrifices of parents, especially mothers, who have endured suffering from pregnancy to childbirth. This

verse also reinforces the message that being devoted to one's parents is a form of gratitude to Allah. On the other hand, Q.S. Al-Aḥqāf [46]: 17 warns disobedient children, especially those who utter words of rejection and denial towards their parents. This confirms that filial piety is an important indicator of the character of a devout Muslim.

Definition and Duties of Filial Piety

The term filial piety comes from two words in Latin, namely *subsidiaries* and *squirrels*. The word *subsidiary* itself is in relation to the word *filius* (boys) and *filia* (daughter), which describes the relationship of offspring or children resulting from the marriage of parents. Meanwhile, the said piety derives from *squirrels*, which means obedience or a form of devotion. So, in simple terms, filial piety can be interpreted as an attitude of respect and devotion of a child to the sacrifice of their parents.¹¹

The same thing also explains that filial piety focuses on respect, appreciation, care, obedience, and carrying out obligations to parents and grandparents. Filial piety applies not only in nuclear family relationships, but also in broader relationships such as between parents and children, husband and wife, between neighbors, friends, social environments, and even in relationships in the realm of institutions.¹² In essence, filial piety emphasizes the importance of relationships between humans, not only between children and parents, but also between individuals and the surrounding community.

Within the framework of Confucianism, filial piety was also considered the main foundation for a harmonious social order. By creating a good relationship between children and parents, harmony will be created in the family, which will then extend to society and the state.

Based on this understanding, the author concludes that in this study, branch piety is understood as a healthy relationship between the child and the parent, which is reflected in actions such as polite speech, a sense of responsibility, and sacrifice; as well as emotional aspects such as affection, harmony, and respect.

In family life, filial piety is reflected in several obligations that are considered a concrete form of a child's devotion.¹³ One of them is the obligation to take care of and take care of the elderly, especially when they are sick or elderly. This is a form of real affection and a way to repay the sacrifices made by parents during childhood. In Asian societies, including Indonesia, this practice is still very strong,

11 Rika Rostika Johara and Ikhwan Lutfi, "Filial Piety: Studi Pengaruh Komitmen Religius, Gratitude, dan Demografi Terhadap Filial Piety," *TAZKIYA Journal of Psychology* 3, no. 2 (2015), <https://doi.org/10.15408/tazkiya.v20i2.9167>.

12 Bakri Bakri, "Implementasi Berbakti Kepada Kedua Orang Tua dalam Perspektif Hukum Islam dan Akuntansi," *Al-Mizan (e-Journal)* 17, no. 1 (June 2021): 187–200, <https://doi.org/10.30603/am.v17i1.2263>.

13 Muhammad Fachri, "Pengabaian Kewajiban Orang Tua Terhadap Anak Perspektif Hukum Keluarga Islam (Studi Jorong Tanjuang Modang Nagari Tanjuang Bonai Kecamatan Lintau Buo Utara)" (Skripsi, UIN Mahmud Yunus Batusangkar, 2022).

especially among people who uphold family values.

In addition to taking care of others, another obligation that is no less important is to obey and respect parents. Children are taught to listen respectfully to their parents' advice and directions. In the Confucian tradition, going against the will of parents can be considered a form of unfilial piety. However, in the modern context, this obedience is understood more as a respectful dialogue, rather than just absolute obedience without consideration.

The next obligation is to maintain the good name of the family. This means that children are expected to live a moral life, not to commit actions that could tarnish the reputation of their parents or ancestors. In many Asian cultures, a child's success in education, work, and social life is considered a form of appreciation for parents. Therefore, the success of children is not only seen as a personal achievement but also as a form of filial piety.

No less important is the respect for ancestors through family rites or traditions. In Chinese culture, for example, the ritual of ancestor prayers is carried out regularly as a form of respect for the generation that has passed away. It is not only a religious symbol, but also an expression of the value of close intergenerational attachment. In a multicultural Indonesian society, similar practices can be found in the form of *tahlilan*, family prayers, or commemorations of the day of death, which are moments of reflection on the family's services to their parents.

The value of filial piety also includes the child's obligation to provide happiness and inner peace for parents. This can be done by showing affection, not worrying them, and paying attention in daily life. In the Confucian view, a child who only fulfills physical obligations without feelings of love is considered not yet fully devoted.¹⁴

In today's modern society, filial piety faces many challenges. Urbanization, economic demands, and individualistic lifestyles have made the practice of filial piety change shape.¹⁵ Many children live far from their parents because of work, so their form of service changes to financial support or regular communication through digital media. Even though the form has changed, the essence of this value can still be maintained, namely, respect and sincere love for parents.

In the context of Indonesia, which is rich in culture and religion, the value of filial piety is not only found in Chinese society, but also in religious teachings such as Islam, Christianity, Hinduism, and Buddhism. All of these teachings place the obligation of children to parents as part of noble morality and spirituality. Thus, filial piety can be seen as a universal value that bridges intercultural and interreligious values in upholding the dignity of the family.

In Islamic teachings, the relationship between a child and his parents is not just a biological bond, but an important part of worship and the path to Allah's

14 Ongky Setio Kuncono, "Inti Sari Ajaran Konfusius dan Mengembangkannya," *Study Park of Confucius Journal: Jurnal Ekonomi, Sosial, dan Agama* 3, no. 1 (June 2025): 1–6.

15 Risma Neta Lestari and Yani Achdiani, "Pengaruh Globalisasi Terhadap Gaya Hidup Individualisme Masyarakat Modern," *SOSIETAS* 14, no. 2 (December 2024): 121–32, <https://doi.org/10.17509/sosietas.v14i2.70149>.

pleasure.¹⁶ Islam views respect and obedience to the elders as the main practice that has a high position after tauhid.¹⁷ Humbling oneself before the elders and obeying both is the main concern in the Qur'an, as reflected in two key verses: Q.S. Al-Isrā' [17]: 24 and Q.S. Al-'Ankabut [29]: 8. These two verses provide a profound moral and spiritual guide for a child in the treatment of his parents, combining compassion, humility, and the principle of responsible obedience.

Q.S. Al-Isrā' [17]: 24 reads:

وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

"And humble yourselves toward them both with affection and say, 'O my Lord, love them as they both loved me in childhood.'"

Al-Shawkānī, in the tafsir of *Faṭḥ al-Qadīr*, explained that scholars like al-Qaffāl provide a beautiful interpretation. They described this command by analogy of a bird and its young. When a bird wants to hold its young, it will lower its wings, enveloping them with protection and tenderness. It has become a symbol of caring love. So, when God tells children to "lower their wings," what they mean is: nurture your parents with love, warmth, and deep closeness, just as they used to embrace you with all your soul and body when you were young and helpless.¹⁸

This verse shows that respect for parents is not enough only in the form of formal obedience, but must be accompanied by a sincere mental attitude, namely humility (*tawāḍū'*) with affection. The phrase "*ikhfīd labumā janāḥa al-dhullī*" (humble yourself) metaphorically describes a gentle, empathetic, and loving attitude, like a bird that lowers its wings to protect its youth.

Meanwhile, Q.S. Al-'Ankabūt [29]: 8 reads:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"We have bequeathed to humans to do good to their parents. If they force you to associate Me with something about which you do not know, do not obey them. Only to Me do you return, and I will tell you what you have been doing."

In *Jalālayn's* commentary, the above verse can be understood as Allah Swt. Gives commands to every human being to do good to their parents. This form of kindness includes respect, affection, and devotion to father and mother in daily life. However, under certain circumstances, if both parents invite or force him to

16 Abdullah, *Prinsip-Prinsip Dasar dalam Keluarga Islam* (Yogyakarta: Aswaja Pressindo, 2022).

17 Achmad Suhaili, "Memahami Konsep Al-Qur'an Tentang Birrul Walidain: Kewajiban dan Penghormatan Kepada Orangtua dalam Islam," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 6, no. 2 (May 2023): 243–57, <https://doi.org/10.35132/albayan.v6i2.430>.

18 Muḥammad ibn 'Alī ibn Muḥammad ibn 'Abd Allāh al-Shawkānī, *Faṭḥ al-Qadīr* (Damascus: Dār Ibn Kathīr, 1993), 3:260.

associate Allah with something the truth of which is not known, then the child should not follow the invitation. The act of shirk is a form of gross violation in the teachings of Islam, and cannot be justified, even if the invitation comes from the parents. Nevertheless, the obligation to be kind and courteous to parents still applies, only not in cases that are contrary to faith. In the end, every human being will return to Allah, and He will tell and reward all the deeds that have been done in the world, whether good or bad.¹⁹

The above verse provides an important affirmation of the limits of obedience to parents. Islam does oblige children to do good and obey the orders of their parents, but not in matters that are contrary to the principle of tauhid. If parents force their children to commit polytheism or acts that are contrary to Islamic values, then the child is allowed not to comply with the request.²⁰ But interestingly, the Qur'an still emphasizes that children should treat their parents well and respectfully, even if they have differences in beliefs or principles. This shows that Islam not only maintains the purity of *'aqidah* but also upholds manners and social ethics in family relations.²¹

If these two verses are understood together, there will be a beautiful balance in the teachings of Islam. On the one hand, a child is taught to be gentle, humble, and loving towards his parents; But on the other hand, children are also required to adhere to the principles of truth and not be influenced by directions that deviate from religious teachings. Thus, the relationship between children and parents in Islam is not rigid or absolute, but is built based on love, respect, and integrity of faith. This example teaches that being kind to parents does not always mean blindly obeying all their wishes but understanding their position fairly and proportionately.

In the context of modern life, which is often characterized by differences of opinion between the old and young generations.²² The values of these verses are very relevant to serve as a guide. Humbling oneself before one's parents does not mean losing self-esteem but rather reflects spiritual maturity and noble morals. Likewise, in terms of obedience, Islam teaches that true devotion is not only in following, but also in conveying the truth in the most polite and civilized way.²³

One form of devotion to them is to always pray for goodness, both when

19 Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī, *Tafsīr Jalālayn* (Beirut: Mu'assasah al-Nūr lil-Maṭbū'ah, 1995), 400.

20 Almer Ragil Amri et al., "Pendidikan Akhlak Anak Kepada Orang Tua dalam Perspektif Al-Quran dan Hadits," *Jurnal Budi Pekerti Agama Islam* 2, no. 3 (May 2024): 128–44, <https://doi.org/10.61132/jbpai.v2i3.308>.

21 Nashirah Dwi Arini Faiza et al., "Aqidah dan Etika: Membangun Moralitas di Tengah Perubahan Sosial," *Reflection: Islamic Education Journal* 2, no. 1 (2025): 32–39, <https://doi.org/10.61132/reflection.v2i1.374>.

22 Sirajul Fuad Zis, Nursyirwan Effendi, and Elva Ronaning Roem, "Perubahan Perilaku Komunikasi Generasi Milenial dan Generasi Z di Era Digital," *Satwika: Kajian Ilmu Budaya dan Perubahan Sosial* 5, no. 1 (April 2021): 69–87, <https://doi.org/10.22219/satwika.v5i1.15550>.

23 Muhammad Jukhairin, "Berbakti Kepada Orang Tua Perspektif Al-Qur'an (Studi Tematik Atas Tafsir Ibnu Katsir)," *JIIIP (Jurnal Ilmiah Ilmu Pendidikan)* 6, no. 9 (2023): 6946–52.

they are alive and after death. In Q.S. Ibrāhīm [14]: 41, Prophet Ibrahim prayed that Allah would forgive him, his parents, and all the believers. Likewise, in Q.S. Nūḥ [71]: 28, Prophet Noah asked for forgiveness for himself, his parents, and his people. This shows that praying for parents is not just an exhortation, but an exemplary inheritance from prophets, who show deep gratitude, love, and respect for them.

In addition to prayer, our form of affection and responsibility to our parents can also be realized through property. Q.S. Al-Baqarah [2]: 180 teaches that when a person is nearing his death, he is encouraged to make a will for his parents and close family fairly. Even before that, in Q.S. Al-Baqarah [2]: 215, Allah explained that the most important gift of wealth is to one's parents and close relatives. This signifies that our responsibility is not only in the form of prayers or good deeds, but also through financial support and sincere giving.

Furthermore, the issue of inheritance is also regulated in detail in Islam, as in the Q.S. An-Nisā' [4]: 7 and 11. In these verses, Allah affirms that both men and women have a clear right to inheritance from parents and relatives. This verse describes how Islam upholds justice in the division of family property, while also emphasizing the importance of respecting the rights of parents and children after someone dies. Distributing an inheritance according to God's rules is not only a matter of law, but also part of maintaining family honor and avoiding conflict.

However, more than just material and prayer, the most fundamental thing is how we speak and behave towards parents.²⁴ Q.S. Al-Isrā' [17]: 23 affirms that we should not be rude or say hurtful things to them, even complaining with the word "*ah*" is forbidden. Instead, we are commanded to speak gently and respectfully. It serves as a reminder that the way we treat our parents is a reflection of the quality of our faith.

Islam teaches that respecting one's parents is not only an emotional matter, but also spiritual, social, and moral. At every stage of life, from the time they are alive to the day they die, we still have an obligation to care for and respect them wholeheartedly. Through these teachings of the Qur'an, we are guided to become devoted, loving, and responsible children.

Grateful for the Services of Both Parents

Parents are very meritorious figures in our lives. Since before we were born, they have been willing to sacrifice for the sake of their children.²⁵ Mothers bear the brunt of pregnancy, the pain of childbirth, and the fatigue of breastfeeding and caring for us day and night. My father also struggled to make a living, making

24 Fika Pijaki Nufus et al., "Konsep Pendidikan Birrul Walidain dalam QS. Luqman (31): 14 dan QS. Al-Isra (17): 23-24," *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan dan Pengajaran* 18, no. 1 (August 2017): 16, <https://doi.org/10.22373/jid.v18i1.3082>.

25 Achmad Fawaid and Rifah Hasanah, "Pendekatan Parenting Berbasis Al-Qur'an: Kajian Tematik Atas Ayat-Ayat Komunikasi Orang Tua dan Anak Usia Madrasah Ibtidaiyah dalam Qs Luqman Ayat 13-19," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 6, no. 3 (June 2022): 962, <https://doi.org/10.35931/am.v6i3.1233>.

sure we could eat, go to school, and grow properly. They did all of that without asking for anything in return. They just want to see us grow up to be good, happy children. So, as children, we should be grateful and appreciate everything they have done. The Qur'an also emphasizes this, as stated in Q.S. Luqmān [31]: 14 and Q.S. Al-Aḥqāf [46]: 15.

In the *al-Tafsīr al-Munīr*, Allah Swt., commands every human being to do good and be devoted to their parents. Especially to the mother, who has conceived with increasing difficulties and weaknesses. Starting from pregnancy, pain when about to give birth, the delivery process, the recovery period after childbirth (puerperium), to breastfeeding and weaning the child for two years.²⁶

In the two verses that have been mentioned, Allah tells us to be grateful to Him and to our parents. This means that being grateful to parents is not just a matter of manners, but part of worship to Allah. Allah even reminds us how hard a mother's struggle is from conceiving to breastfeeding her child for two years. All of this shows that the kindness of parents cannot be underestimated. The Qur'an gives a picture of a child who realizes how much his parents have served, and he prays to Allah to give him the strength to be grateful and to continue to do good throughout his life. This prayer shows that gratitude to parents is not only a feeling in the heart but must also be manifested in daily attitudes and actions.

Forms of gratitude to parents can be manifested in various ways.²⁷ From simple things like being polite, not yelling or arguing, listening to their advice attentively, to larger forms like helping with their work, caring for them when sick, and providing comfort in old age. Even when our parents are gone, we can still show our devotion by praying for them, continuing friendship with their relatives, and continuing the good deeds they have taught us.

Islam teaches that the pleasure of Allah is highly dependent on the pleasure of parents.²⁸ The Qur'an gives a picture of a child who is fully aware of the great service of his parents. He then prayed to God to give him the strength to be grateful for His favor and for the services of his parents, and to ask for the ability to continue doing good throughout his life. This prayer shows that gratitude does not stop at awareness or verbal expressions, but must be manifested in the form of attitudes, actions, and daily habits that reflect appreciation and affection for parents.

Islam strongly emphasizes the importance of parental pleasure. The Prophet Muhammad said that the pleasure of Allah lies in the pleasure of the parents, and the wrath of Allah is in the wrath of the parents.²⁹ This means that our spiritual

26 Wahbah al-Zuhaylī, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj* (Damascus: Dār al-Fikr, 1990), 26:29–30.

27 Winda Widyaningsih, Iu Ruslana, and Naan Naan, "Sikap Syukur Sebagai Proses Pembentukan Budi Pekerti Pada Remaja (Studi Deskriptif Terhadap Siswa Kelas 10 di SMK Pasundan 4 Bandung)," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 3 (April 2022): 666–86, <https://doi.org/10.15575/jpiu.17008>.

28 Hoffah Astuti, "Berbakti Kepada Orang Tua dalam Ungkapan Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 45–58, <https://doi.org/10.15575/jra.v1i1.14255>.

29 Khoirul Anwar, "Takhrij Hadits: Ridho Allah Ridhonya Orangtua," *Jurnal Landraad* 2,

closeness to God is greatly influenced by how we treat our parents. When we can make them happy, then Allah will also open the doors of blessings and goodness in our lives. On the other hand, if we hurt their hearts, even if we don't realize it, it can be a barrier to God's grace and help coming into our lives.

In the social context, being devoted to parents is also an example for the next generation. Children will emulate how we treat their grandparents. Thus, a harmonious and respectful relationship with parents not only yields rewards from God but also creates a chain of goodness that continues across generations. Values such as empathy, compassion, and sacrifice will thrive in families that uphold devotion to parents.³⁰

Therefore, let's make this moment an opportunity to continue to do good for both parents. Don't wait for the right time, because the opportunity could pass without realizing it. While they are still around, treat them with love and sincerity. And if they are gone, accompany them with prayers and charities that continue to flow. Because actually, devotion to parents is one of the main ways to the pleasure of Allah and a life full of blessings.

Threats for the Disobedient to Both Parents

Q.S. Al-Aḥqāf [46]: 17, is part of a series of verses that describe the noble position of parents and the obligation of children to both. Allah SWT said:

وَالَّذِي قَالَ لُؤْلُقُ لَوَالِدَيْهِ أَفِ لَكُمَا أَعَدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِيَّ وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

"However, the one who said to his parents, 'Ah, you two! Did you both warn me that I would be raised (from the grave) when the people before me have passed away? Meanwhile, his parents begged Allah for help (saying,) 'Woe to you, believe! Indeed, the promise of Allah is true. Then he (the child) said, this is just a fairy tale of the ancients.'"

According to al-Ṭabarī, he explains, Allah gives a stern warning to those who behave like this. This is a form of error that Allah has warned against for those who disobey Him and disobey their parents. In fact, the parent has tried wholeheartedly to guide his child through sincere advice and prayers offered in the hope that the child will return to the path of truth. In the verse that follows, it is stated that they belong to the group that deserves punishment, just like the previous ones who also denied His teachings. This shows that disobedience towards parents is not a trivial mistake. If this attitude continues to be carried out, especially accompanied by a rejection of faith, then the consequences will be very severe both in this world and in the hereafter.³¹

no. 2 (October 2023): 114–24, <https://doi.org/10.59342/jl.v2i2.402>.

30 Tuti Supriyanti and Anwar Sanusi, "Etika Dan Tanggung Jawab dalam Memperkuat Kesalehan Sosial di Bulan Ramadhan dalam Kegiatan Bersedekah," *JURNAL PAI: Jurnal Kajian Pendidikan Agama Islam* 3, no. 1 (June 2024): 94–119, <https://doi.org/10.33507/pai.v3i1.1951>.

31 Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān* (Beirut: Dār al-Ma'rifah,

Disobedience to parents does not only concern big actions such as leaving them without dependents or insulting them. Even ignoring their call, being reluctant to help when they are in need, or being indifferent when they speak can be classified as disobedient. This confirms that in Islam, attention to parents is not just a form of politeness, but a religious obligation that has a direct impact on the fate of one's hereafter.

The description of the threat to disobedient children shows that in the teachings of Islam, the relationship between children and parents is not only a blood relationship, but also a relationship of spiritual and moral responsibility. Anyone who neglects that responsibility will face serious consequences, both in this world and in the hereafter.

This nature of disobedience, as explained in the commentary, is very reprehensible because it is contrary to human nature and the main principles of Islamic teachings. Parents are those who have worked hard, sincerely, and affectionately in educating and guiding their children.³² Through the advice they give, as well as the prayers that are constantly offered, parents hope that their children will return to the straight path and be pleasing to Allah.

Disobedience of parents is no small offense. It is a great sin that has severe consequences, not only in the hereafter but also in this world. When a person disobeys his parents, especially those who try to bring their children to the truth, he not only hurts the parents' hearts, but also ignores the trust and commands of Allah. This is an indicator that he is also moving away from the path of faith and piety.³³

The moral message of this verse is very relevant for us to ponder in the context of today's life. In the modern age, filled with the flow of information and freedom of thought, many children feel that they know everything better than their parents.³⁴ They begin to look down on the simple but meaningful advice of their parents, as if they are no longer relevant to modern life.

In the Islamic view, advice and prayers from parents are a great blessing. The prayers of parents, especially mothers, have extraordinary power in opening the door to goodness and salvation in life.³⁵ Therefore, to underestimate or even ignore

fah, 1991), 20:84.

32 Yanuarius Jack Damsy, Supriadi, and Wanto Rivaei, "Peran Orang Tua dan Guru dalam Mengatasi Sikap dan Perilaku Menyimpang Anak," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)* 3, no. 2 (February 2014), <https://doi.org/10.26418/jppk.v3i2.4617>.

33 Afina Azmi Nurdianisa and Arif Firdausi Nur Romadlon, "Berbakti Kepada Kedua Orang Tua: Studi Komparatif Tafsir Al-Maraghi dan Tafsir Al-Azhar," *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 5, no. 1 (August 2021): 25–46, <https://doi.org/10.58438/alkarima.v5i1.40>.

34 Ervina Anatasya, Linda Cibya Rahmawati, and Yusuf Tri Herlambang, "Peran Orang Tua dalam Pengawasan Penggunaan Teknologi Digital Pada Anak," *Jurnal Sadewa: Publikasi Ilmu Pendidikan, Pembelajaran dan Ilmu Sosial* 2, no. 1 (2024): 301–14, <https://doi.org/10.61132/sadewa.v2i1.531>.

35 Rohmatul Fajri and Yayat Suharyat, "Eksistensi Orang Tua Fil Qur'an Wal Hadits," *Student Research Journal* 1, no. 1 (January 2023): 113–23, <https://doi.org/10.55606/srj-yappi>.

them means to close the door of blessings that should be a lamp in a child's life.

Therefore, it is very important for every individual to maintain a good relationship with parents and respect every piece of advice they convey. Do not let freedom of thought make a person lose in intellectual arrogance to forget that the blessings of life often come from the pleasure of one's parents. Remember that Allah has given a stern warning, and whoever remains disobedient and rejects the truth will undoubtedly feel the bad consequences, both in this world and in the hereafter.

Conclusion

This research shows that the *birr al-wālidayn* in the Qur'an is not only a moral guide, but also a profound expression of spiritual devotion and ethical responsibility in Islam. The directions in the Qur'an emphasize the importance of kindness, humility, and continued respect for parents, even when there are religious or generational differences, thus making devotion to parents an inseparable part of a Muslim's faith and worship.

Furthermore, this study confirms the importance of adjusting these values in modern society, where the tendency to neglect parents is increasingly visible. Using thematic excesses and constructive basic theory, the analysis shows that devotion to parents should be understood not only as obedience, but also as an act of sustained affection, prayer, and gratitude. Therefore, *birr al-wālidayn* must be revived as a spiritual ethic and social foundation to strengthen family relationships in modern Muslim life.

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