

The Concept of Prophet Ya'qub a.s. Parenting and its Relevance to the *Birrun Wālidain* of Prophet Yusuf a.s.: A Study of Tafsīr Asy-Sya'rāwī

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Abstract

The decline of filial ethics in contemporary society indicates the weakening of value-based parenting within the family. Although Surah Yusuf presents an exemplary model of parent-child relationships, previous studies have not specifically examined the relationship between parenting patterns and the formation of filial piety (*birrun wālidain*) within the perspective of Tafsīr Asy-Sya'rāwī. This study examines the parenting concept of Prophet Ya'qub (a.s.) and its relevance to the formation of *birrun wālidain* in Prophet Yusuf (a.s.). It employs a qualitative library approach using the thematic (*maudhu'i*) method by analyzing selected verses of Surah Yusuf. The primary source is Tafsīr Asy-Sya'rāwī, supported by relevant scholarly literature. The findings reveal two integrated parenting patterns: (1) affectionate communication combined with preventive protection, and (2) strategic guidance accompanied by the cultivation of *tawakkul*. These patterns function as a continuous process of value internalization that shapes filial piety as an internalized character rather than a spontaneous attitude. This study concludes that Qur'anic parenting in Surah Yusuf offers an integrative model of family education that connects emotional, moral, and spiritual dimensions, and is relevant for addressing the contemporary decline of filial ethics.

Birrun Wālidain, Family Parenting, Tafsir Asy-Sya'rāwī, Prophet Ya'qub and Yusuf

Abstrak

Kemerosotan etika anak terhadap orang tua dalam masyarakat kontemporer menunjukkan melemahnya pola asuh berbasis nilai dalam keluarga. Meskipun Surah Yusuf menghadirkan model relasi orang tua-anak yang ideal, penelitian sebelumnya belum secara spesifik mengkaji hubungan antara pola asuh dan pembentukan *birrun wālidain* dalam perspektif Tafsīr Asy-Sya'rāwī. Penelitian ini bertujuan mengkaji konsep pola asuh Nabi Ya'qub a.s. serta relevansinya terhadap pembentukan *birrun wālidain* pada Nabi Yusuf a.s. Penelitian menggunakan pendekatan kualitatif berbasis studi pustaka dengan metode tafsir tematik (*maudhu'i*) melalui analisis ayat-ayat Surah Yusuf. Data utama bersumber dari Tafsīr Asy-Sya'rāwī dan didukung literatur ilmiah yang relevan. Hasil penelitian menunjukkan dua pola asuh utama, yaitu (1) komunikasi penuh kasih disertai perlindungan preventif, dan (2) pengarahannya strategis yang disertai penanaman nilai *tawakkul*. Pola ini berfungsi sebagai proses internalisasi nilai yang membentuk *birrun wālidain* sebagai karakter yang tidak muncul secara spontan. Penelitian ini menegaskan bahwa pola asuh Qur'ani dalam Surah Yusuf merupakan model pendidikan keluarga yang integratif, yang menghubungkan dimensi emosional, moral, dan spiritual, serta relevan dalam menjawab problem kemerosotan etika anak terhadap orang tua.

Kata Kunci: *Birrun Wālidain*, Parenting Keluarga, Tafsīr Asy-Sya'rāwī, Nabi Ya'qub dan Yusuf

INTRODUCTION

Parenting is a continuous process of interaction between parents and children that involves guidance, education, the internalization of values, and the overall development of a child's

character. Parenting is not limited to fulfilling children's physical needs; it also includes nurturing their emotional, intellectual, and spiritual aspects, which form the foundation of their personality development. Therefore, parenting practices that are applied consistently by parents play a crucial role in influencing children's growth and development, as well as shaping the direction of their character formation in the future (Astari & Sariah, 2022).

However, social realities indicate that not all parent-child relationships are built upon strong moral and value-based foundations. The absence of appropriate parenting practices can lead to a decline in children's respect toward their parents. One incident that reflects this crisis of filial respect occurred in Pesisir Barat Regency, Lampung Province, where a father died after being abused by his own biological child. The incident was triggered by a trivial matter: the father, who was suffering from a stroke, asked to be assisted to the bathroom. Feeling disturbed while eating, the perpetrator repeatedly struck the victim on the head, causing severe injuries that ultimately led to his death. This tragic case illustrates the erosion of respect and concern that children should have toward their parents (Okezone, 2024).

A similar incident occurred in Bumi Baru Village, Blambangan Umpu District, Way Kanan Regency, Lampung Province. In this case, a child committed physical violence against his biological father by hitting and pushing him until the victim fell and his head struck the wall of the house. The act of violence was triggered by a family conflict related to the father's stance in upholding principles of fairness toward his child and son-in-law. As a result of the assault, the victim suffered bruises on his face and a head laceration that required nine stitches, and he also briefly lost consciousness (iNews.ID., 2024). Such incidents of children committing violence against their parents in Lampung represent a clear reflection of the moral and ethical crisis that is increasingly troubling among the younger generation.

The Qur'an provides exemplary models of parenting that can serve as guidance, one of which can be found in the story of Prophet Yusuf and Prophet Ya'qub. The parenting approach of Prophet Ya'qub reflects a pattern that emphasizes affectionate communication and preventive protection, as well as strategic guidance accompanied by the cultivation of trust in God (*tawakkul*) in educating children. Prophet Ya'qub demonstrated gentleness and deep concern when advising his son, while at the same time remaining firm and wise in guiding all of his children. This parenting approach shaped Prophet Yusuf into a person of noble character, patience, and devotion to his parents. The story of Prophet Yusuf represents a clear manifestation of the concept of *birrun walidain*, which refers to devotion and respect toward parents. Despite facing numerous trials in life being betrayed by his brothers, sold into slavery, and even imprisoned Prophet Yusuf never forgot his love and respect for his father, Prophet Ya'qub. When they were eventually reunited, Prophet Yusuf welcomed his father with great honor and humility, showing no trace of arrogance (Yudha, 2022). Conversely, Prophet Ya'qub also exemplified the role of a loving and wise parent in raising Prophet Yusuf, providing guidance with tenderness while maintaining his authority as a father. Even during their separation, Prophet Ya'qub continued to pray for his son and hold the best hopes for him (Zulhelmi, 2022).

The relationship between the parenting approach of Prophet Ya'qub (a.s.) and the attitude of *birrun walidain* demonstrated by Prophet Yusuf (a.s.) indicates that filial devotion does not emerge spontaneously. Rather, it is the result of a balanced parenting approach grounded in Islamic

values. Therefore, the parenting model illustrated in Surah Yusuf becomes increasingly relevant in the context of moral development and the prevention of children’s moral decline, including reducing acts of disobedience toward parents. Social phenomena show that the relationship between parents and children can deteriorate when it is not built upon proper values. The parenting pattern presented in Surah Yusuf plays a crucial role in instilling the values of *birrun wālidain* through affectionate communication and preventive protection, accompanied by strategic guidance and the cultivation of *tawakkul* (trust in God). Through such an approach, parents can build relationships that nurture respect, compassion, and spiritual maturity in their children. To gain a deeper understanding of Prophet Ya‘qub’s parenting in Surah Yusuf, this study examines verses related to the parenting of Prophet Ya‘qub (a.s.) and the *birrun wālidain* of Prophet Yusuf (a.s.) from the perspective of *Tafsīr Asy-Sya‘rāwī* by Shaykh Muḥammad Mutawallī Asy-Sya‘rāwī. This tafsir was chosen because of its accessible language style and its rational approach, which remains relevant to contemporary developments. Through his interpretation, Asy-Sya‘rāwī emphasizes that *birrun wālidain* is not merely a social obligation but also an act of worship and a means of drawing closer to Allah. He further highlights that devotion to parents should be carried out with love, patience, and sincerity, even when parents hold different beliefs (Junaidi, 2024).

The researcher chose to examine the topic “*The Concept of Prophet Ya‘qub’s Parenting and Its Relevance to the birrun wālidain of Prophet Yusuf: A Study of Tafsīr Asy-Sya‘rāwī*” because there is a significant gap in previous studies. Although many studies have explored Surah Yusuf, most of them primarily focus on aspects such as the exemplary patience of Prophet Yusuf, the wisdom reflected in his story, or his struggle in facing life’s trials. For example, research conducted by Zulhelmi (2022) discusses the moral values of youth in addressing moral decline through the narrative of Prophet Yusuf. Similarly, Anwar (2024) examines moral education in verses 23-25 of Surah Yusuf through the perspective of Tafsir Jalalain. Likewise, Hariyanto & Nafish (2025) have identified ten roles of Prophet Ya‘qub as an educational father in Surah Yusuf; however, their study does not relate these roles to the concept of *birrun wālidain* demonstrated by Prophet Yusuf toward his father. In addition, Zayyadi & Hasanah (2025) examine parent-child communication in the Qur’an, including the dialogue between Ya‘qub and Yusuf. Nevertheless, their discussion remains general and has not explored its relevance to children’s obedience (*birrun wālidain*) through the perspective of the contemporary interpretation of Asy-Sya‘rāwī.

To date, no research has specifically discussed the concept of Prophet Ya‘qub’s parenting and its relevance to the *birrun wālidain* of Prophet Yusuf through the perspective of Tafsīr Asy-Sya‘rāwī. Therefore, this study seeks to offer insights for building harmonious relationships between children and parents based on Islamic values. It is expected that this research will contribute to the development of Islamic education and parenting studies by emphasizing the importance of both aspects as a foundation for character formation and the strengthening of parent-child relationships in accordance with Qur’anic teachings.

METHOD

This research employs a qualitative approach using a library research method to obtain a deeper understanding of the concept of Prophet Ya‘qub’s parenting and its relevance to the *birrun wālidain* of Prophet Yusuf. The qualitative approach was chosen because the study emphasizes

descriptive-analytical interpretation of meanings rather than numerical data. The primary data for this research were derived from *Tafsīr Asy-Sya'rāwī* by Shaykh Muḥammad Mutawallī Asy-Sya'rāwī, while the secondary data were obtained from books, scholarly journal articles, theses, and other academic works related to the topic.

Data collection was conducted through a documentation study by examining various sources of literature, both printed and digital, that are relevant to the focus of the research. The process involved organizing and classifying primary and secondary data sources, after which the researcher analyzed documents that discuss the parenting approach of Prophet Ya'qub (a.s.) in Surah Yusuf. The document analysis was carried out critically from the perspective of *Tafsīr Asy-Sya'rāwī* by Shaykh Muḥammad Mutawallī Asy-Sya'rāwī in order to identify the relationship between the parenting pattern of Prophet Ya'qub (a.s.) and the formation of the attitude of *birrun wālidain* in Prophet Yusuf (a.s.).

Operationally, the research procedures follow the steps of the *maudhu'i* (thematic) method of Qur'anic interpretation: (1) determining a research theme relevant to the needs of the study, (2) identifying and collecting verses in Surah Yusuf related to the parenting of Prophet Ya'qub (a.s.) and the *birrun wālidain* of Prophet Yusuf (a.s.), (3) examining the interpretations of these verses in *Tafsīr Asy-Sya'rāwī*, (4) classifying the parenting values and the values of *birrun wālidain* contained within them, and (5) drawing conclusions regarding the relevance of Prophet Ya'qub's parenting concept to the *birrun wālidain* of Prophet Yusuf (a.s.). These stages of *maudhu'i* interpretation research align with the procedures of thematic Qur'anic interpretation studies, which emphasize systematic organization, accuracy in collecting relevant verses, and consistency in the analytical process (Rokim & Triana, 2021).

RESULTS AND DISCUSSION

Biography of the Mufassir and the Methodology of *Tafsīr Asy-Sya'rāwī*

Shaykh Muḥammad Mutawallī Asy-Sya'rāwī was a contemporary Qur'anic exegete from Egypt who was born in 1911 and passed away in 1998. He pursued his education at Al-Azhar University and was widely recognized as a scholar with strong rhetorical abilities in preaching as well as a profound understanding of the Qur'an. His well-known work of interpretation, *Tafsīr Asy-Sya'rāwī*, originally began as a collection of lectures, which were later transcribed and systematically compiled into a comprehensive work of Qur'anic exegesi (Baihaqi et al., 2025).

Tafsīr Asy-Sya'rāwī was not originally written as a systematic exegetical book from the outset. Instead, it originated from Qur'anic interpretation lectures delivered by Shaykh Muḥammad Mutawallī Asy-Sya'rāwī to the wider public through media broadcasts and various preaching forums. These lectures were later transcribed, reorganized, and compiled into written form, eventually developing into the comprehensive work of Qur'anic exegesis that is widely known today (Baihaqi et al., 2025).

Historically, *Tafsīr Asy-Sya'rāwī* developed in the second half of the twentieth century, within the context of the social and intellectual dynamics of the Muslim world that were confronting the challenges of modernity. In this twentieth-century context, Asy-Sya'rāwī presented an interpretation that not only explains the textual meaning of Qur'anic verses but also relates them

to the social, moral, and spiritual issues faced by society (Fauziah, 2021). From a methodological perspective, the history of *Tafsir Asy-Sya'rawi*, which originated from oral lectures, influenced the interpretive style of Muḥammad Mutawallī Asy-Sya'rawī, making it dialogical, narrative, and easy to understand. This narrative and dialogical character distinguishes his work from classical tafsir literature, which tends to be more academic and densely referenced. The communicative nature of *Tafsir Asy-Sya'rawi* also strengthens its relevance in studies of Islamic educational values, including in analyzing family relationships as illustrated in Surah Yusuf.

In terms of its structure, *Tafsir Asy-Sya'rawi* follows the order of the *mushaf* (*tartib muṣḥafī*), interpreting the Qur'an verse by verse according to the sequence of the Qur'anic text. The interpretation is presented systematically by explaining the wording, linguistic structure, and the meaning of each verse step by step. This verse-by-verse interpretive structure indicates the use of the *tablili* method as the primary framework in the composition of *Tafsir Asy-Sya'rawi* (Idris, 2020). However, in practice, the interpretation also occasionally groups discussions based on certain themes, thereby introducing elements of the *maudhu'i* (thematic) approach, although it remains within the overall *tablili* structure (Hermansyah, 2021). Since it originated from oral lectures that were later transcribed, its systematic presentation tends to be narrative and communicative, making it more flexible compared to classical tafsir works, which are generally more formal and highly academic in nature (Rahmawati, 2022).

In terms of interpretive sources, *Tafsir Asy-Sya'rawi* combines both *tafsir bi al-ma'tsur* and *tafsir bi al-ra'yi*. Muḥammad Mutawallī Asy-Sya'rawī refers to Qur'anic verses, hadith, and the opinions of the Companions; however, his interpretations are predominantly characterized by rational analysis and the exegete's own *ijtihad* (Hermansyah, 2021). Other studies also emphasize that the dominant tendency of his interpretive sources lies in *tafsir bi al-ra'yi*, with a strong emphasis on contextual and rational approaches (Rahmawati, 2022). For instance, in discussing the meaning of *al-'afwu*, he not only explains its lexical meaning but also elaborates on its social and spiritual implications in everyday life (Gunawan et al., 2024).

Methodologically, *Tafsir Asy-Sya'rawi* employs the *tablili* method, which interprets Qur'anic verses sequentially through linguistic analysis and in-depth explanation of their meanings (Idris, 2020). However, elements of the *maudhu'i* (thematic) method are also integrated in several thematic discussions, although the *tablili* method remains the dominant approach. The *tablili* methodology in *Tafsir Asy-Sya'rawi* is further strengthened by linguistic analysis (*tablil lughawi*), attention to the occasions of revelation (*asbab al-nuzul*), and the use of concrete examples from social realities to illustrate the meanings of the verses (Hermansyah, 2021).

In terms of its approach and orientation, *Tafsir Asy-Sya'rawi* is categorized as an *adabi ijtima'i* style of interpretation, which emphasizes social, moral, and educational dimensions in understanding Qur'anic verses (Idris, 2020). In addition, it also carries strong *tarbawi* (educational) and *hidayi* (spiritual guidance) nuances. Its communicative and practical character makes *Tafsir Asy-Sya'rawi* relevant to the dynamics of modern social life and accessible to a wide range of audiences.

The Concept of Parenting in Surah Yusuf and Its Interpretation in Tafsir Asy-Sya'rāwī

The concept of parenting in Surah Yusuf is clearly reflected in the relationship between Prophet Yusuf (a.s.) and Prophet Ya'qub (a.s.). Asy-Sya'rāwī's interpretation of Surah Yusuf verses 4, 5, 13, and 67 demonstrates that the parenting pattern depicted in the narrative is rooted in the values of *tawhid*, proper communication ethics, and moral responsibility, all of which are integrated within the framework of Qur'anic family education. The following discussion examines the parenting pattern of Prophet Ya'qub (a.s.), derived from an analysis of the verses of Surah Yusuf based on the interpretation presented in *Tafsir Asy-Sya'rāwī*.

1. Affectionate Communication and Preventive Protection

In the context of Surah Yusuf, the parenting pattern characterized by affectionate communication and preventive protection is reflected in the expressions of love, emotional closeness, and gentle, anticipatory guidance demonstrated by Prophet Ya'qub (a.s.) toward his son. This communication is carried out with proper etiquette and accompanied by guidance intended to prevent potential harm. Therefore, the protection provided is not repressive in nature but is instead grounded in spiritual awareness and the moral responsibility of a parent.

QS. Yusuf [12]: 4-5

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾

“(Remember) when Yusuf said to his father (Ya'qub), “O my father, indeed I saw eleven stars, the sun, and the moon; I saw them prostrating to me.” (4) He (his father) said, “O my dear son, do not relate your dream to your brothers, lest they devise a plot against you. Indeed, Satan is a clear enemy to humankind.” (5) (Kementrian Agama RI, 2019).

The aspect of affectionate communication is reflected in the use of loving forms of address between Prophet Yusuf (a.s.) and Prophet Ya'qub (a.s.). Prophet Yusuf addressed his father using the expression “*yā abati*” (يَا أَبَتِ). Asy-Sya'rāwī explains that the term “*yā abati*” (يَا أَبَتِ) derives from “*yā abi*” (يَا أَبِي), and represents a linguistic variation in Arabic that conveys the same paternal meaning with a particular nuance. The expression *yā abati* reflects proper communication etiquette that embodies emotional closeness and recognition of the parents' honorable position (Rustandi & Hanifah, 2024).

Conversely, the use of the address “*yā bunayya*” (يَا بُنَى) by Prophet Ya'qub (a.s.) toward Prophet Yusuf (a.s.) reflects warmth and support within the father-son relationship. Asy-Sya'rāwī interprets the expression *yā bunayya* as a loving form of address that indicates emotional closeness between parent and child. Linguistically, *bunayya* (بُنَى) is a diminutive form (*taṣghīr*) of the word *ibn* (ابن) which functions to convey tenderness and affection. At the same time, it suggests that Prophet Yusuf was still young and had not yet developed an independent capacity to determine what was right or wrong. In this context, Prophet Ya'qub (a.s.) represents the source that shelters and protects, while Prophet Yusuf (a.s.) is likened to the branch that grows from that source. By nature, the source is filled with affection for its branch. Consequently,

when facing fear, distress, or difficult situations, Prophet Yusuf (a.s.) naturally turned to Prophet Ya'qub (a.s.) as the most trusted figure and the one considered capable of dealing with significant challenges.

The aspect of preventive protection is reflected in the response of Prophet Ya'qub (a.s.) after hearing Prophet Yusuf's dream. Rather than blaming or discouraging him, Prophet Ya'qub offered protection through reasoning that was both logical and spiritual. As stated in the verse, "O my son, do not relate your dream to your brothers." Asy-Sya'rāwī interprets this response as illustrating Prophet Ya'qub's role as a trustworthy father who was able to discern what was best for Prophet Yusuf. In contrast, Prophet Yusuf's brothers did not share the same level of trust, as there was concern about the potential for human jealousy something that was later proven to occur in the course of Prophet Yusuf's life story.

The concrete manifestation of affectionate communication and preventive protection in parenting can be seen in the attitude of Prophet Ya'qub (a.s.), who expressed his love through wise protection and guidance. Prophet Ya'qub was able to recognize the potential psychosocial dangers posed by the jealousy of Prophet Yusuf's brothers and took anticipatory measures, not through threats or pressure, but through spiritual reinforcement and carefully considered guidance. As stated in the verse, "Indeed, Satan is a clear enemy to humankind." This statement by Prophet Ya'qub not only provided spiritual reinforcement but also conveyed emotional guidance with wisdom. By attributing the potential danger to the temptation of Satan rather than directly to the character of his other sons, he encouraged vigilance without fostering suspicion or resentment, thereby preserving harmony within the sibling relationship (Asy-Sya'rāwī, 1991).

2. Strategic Guidance and the Cultivation of Tawakkul

In the context of Surah Yusuf, the parenting pattern of strategic guidance and the cultivation of *tawakkul* is understood as a form of parental responsibility in providing guidance that is measured, anticipatory, and grounded in spiritual considerations. Such guidance does not merely function to regulate a child's behavior, but also instills the awareness that every human effort must be accompanied by reliance upon Allah.

QS. Yusuf [12]: 13, 67

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ ﴿١٣﴾ وَقَالَ يَبْنَى لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

"He (Ya'qub) said, "Indeed, it saddens me that you should take him with you, and I fear that a wolf may devour him while you are unaware of him." (13) And he (Ya'qub) said, "O my sons, do not enter through a single gate, but enter through different gates. Yet I cannot avail you against the decree of Allah in the least. The decision belongs only to Allah. In Him I place my trust, and in Him let all those who trust place their trust." (67) (Kementrian Agama RI, 2019).

Strategic guidance is reflected in the statement of Prophet Ya'qub (a.s.) in Surah Yusuf verse 13 when he expresses his concern: "I fear that a wolf may devour him while you are unaware of

him.” In Asy-Sya'rawī's interpretation, this statement is not meant as an accusation, but rather as guidance intended to cultivate a sense of responsibility and brotherly awareness. Prophet Ya'qub communicates the potential danger rationally without placing blame on his children.

Strategic guidance becomes even clearer in Surah Yusuf verse 67 through the instruction not to enter through a single gate, but through different gates. This directive demonstrates prudence and attentiveness in reading the social situation as a form of planned protection. Meanwhile, the cultivation of *tawakkul* is reflected in the statement, “*The decision belongs only to Allah. In Him I place my trust.*” Asy-Sya'rawī emphasizes that through this statement, Prophet Ya'qub teaches a balance between human effort and reliance upon Allah. In this way, his children are not only guided socially but are also spiritually strengthened.

Strategic guidance is reflected in the instruction given by Prophet Ya'qub (a.s.) to his sons: “*O my sons, do not enter through one gate, but enter through different gates.*” This directive demonstrates prudence and contextual awareness in recognizing potential social risks. In the literature on Islamic parenting, such anticipatory guidance is understood as a form of parental responsibility in protecting children from moral and social dangers (Raffar et al., 2021).

Asy-Sya'rawī interprets that Prophet Ya'qub's concern was related to the possibility of jealousy (*basad*) and hostility arising among people. Therefore, the strategy of entering through different gates functioned as a form of planned social protection. Even when his children had reached adulthood, the role of guidance was still exercised wisely as part of a parent's responsibility to guide and safeguard the moral direction of their children (Nasution & Jazuli, 2022).

Prophet Ya'qub (a.s.) not only provided strategic guidance but also instilled the value of *tawakkul* in his children through the statement: “*However, I cannot avail you in the least against the decree of Allah. The decision belongs only to Allah. In Him I place my trust, and in Him let all those who trust place their trust.*” Asy-Sya'rawī interprets this statement as reflecting an awareness that all affairs ultimately lie within Allah's decree. Thus, Prophet Ya'qub teaches that every human effort must be accompanied by *tawakkul* as a spiritual foundation in facing the uncertainties of life (Asy-Sya'rawī, 1991).

Based on the explanation above, the parenting approach of Prophet Ya'qub (a.s.) demonstrates a form of firmness that is constructive and educational in nature. His concern for the safety of Prophet Yusuf (a.s.) is expressed without accusation, but rather as a manifestation of responsibility and an effort to cultivate awareness among his children. Strategic guidance, such as the instruction to enter through different gates, reflects wisdom, prudence, and careful consideration in interpreting social circumstances.

The Concept of *Birrun Wālidain* in Surah Yusuf and Its Interpretation in Tafsīr Asy-Sya'rawī

The concept of *birrun wālidain* in Surah Yusuf is not only understood as a normative obligation but also as a relational value that shapes family ethics as a whole. Contemporary studies emphasize that *birrun wālidain* serves as a foundation of interpersonal ethics within Muslim families, encompassing respect, empathy, and courteous communication (Lathifah et al., 2025). From the perspective of *Tafsīr Asy-Sya'rawī*, the value of *birrun wālidain* is clearly reflected in the relationship

between Prophet Yusuf (a.s.) and Prophet Ya‘qub (a.s.), where filial devotion appears as an internalized character rather than merely a formal obligation. The following discussion outlines three forms of *birrun wālidain* reflected in Surah Yusuf based on Asy-Sya‘rāwī’s interpretation:

1. Trust and Openness toward the Father

QS. Yusuf [12]: 4-5

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَبْنِي لَأَ تَقْصُصَ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

“(Remember) when Yusuf said to his father (Ya‘qub), “O my father, indeed I saw eleven stars, the sun, and the moon; I saw them prostrating to me.” (4) He (his father) said, “O my dear son, do not relate your dream to your brothers, lest they plot against you. Indeed, Satan is a clear enemy to humankind.” (5) (Kementrian Agama RI, 2019).

Asy-Sya‘rāwī interprets the address *yā bunayya* as an indication that Prophet Yusuf (a.s.) was still young, with Prophet Ya‘qub (a.s.) representing *al-aṣl* (the root or source) that shelters and protects, while Prophet Yusuf (a.s.) is *al-far‘* (the branch) that naturally receives affection from its source. In addition to the affection shown by Prophet Ya‘qub (a.s.), what is also noteworthy is the response of Prophet Yusuf (a.s.). He addressed his father with the expression *yā abati*, which reflects both respect and emotional intimacy. He then shared his dream not in pursuit of praise, but because he believed that his father was the figure most capable of facing major challenges and the best source of guidance (Asy-Sya‘rawī, 1991).

The dialogical relationship between Prophet Yusuf (a.s.) and Prophet Ya‘qub (a.s.) demonstrates a strong emotional bond within the family. Qur’anic parenting values that emphasize closeness and trust between parents and children are regarded as the foundation for character formation and the emotional stability of children (Sit et al., 2025). Family education based on Qur’anic values also places communication etiquette (*adab*) as an integral component in shaping a child’s character (Saimun et al., 2023).

2. Morality and Etiquette in Concrete Practice

QS. Yusuf [12]: 93

إِذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

“Go with this shirt of mine and cast it over my father’s face; then he will regain his sight. And bring all of your family to me.” (Kementrian Agama RI, 2019).

Birrun wālidain is reflected in the command of Prophet Yusuf (a.s.): “Go with this shirt of mine and cast it over my father’s face.” Asy-Sya‘rāwī interprets the use of the phrase “*وَجْهِ أَبِي*” (my father’s face), rather than “*وَجْهِ أَبِيكُمْ*” (your father’s face), as an indication of the depth of Prophet Ya‘qub’s affection that had long been restrained due to their separation. The statement of Prophet Yusuf demonstrates that his concern was not only aimed at restoring his father’s sight, but also at healing the emotional pain caused by their long separation, thereby reflecting *birrun wālidain* that remained intact despite distance and status. Furthermore, Prophet Yusuf avoided

mentioning his father directly when instructing his brothers, saying, “*And bring all of your family to me.*” Muḥammad Mutawallī Asy-Sya‘rāwī, in *Tafsīr Asy-Sya‘rāwī*, interprets the choice of wording in Surah Yusuf verse 93 as a careful expression in the Qur’an. This wording ensures that the invitation to bring the entire family to Egypt would not appear as an order that compelled Prophet Ya‘qub from the perspective of the ‘Azīz of Egypt. Such an attitude reflects the etiquette and respect shown by Prophet Yusuf toward his father by preserving the dignity and freedom of Prophet Ya‘qub (Asy-Sya‘rawi, 1991).

From the perspective of Qur’anic exegesis, *birrun wālidain* is understood as a form of respect that is manifested through concrete actions aimed at preserving the dignity and well-being of one’s parents (Lathifah et al., 2025).

3. Honoring and Elevating His Father’s Status at the End of the Narrative

QS. Yusuf [12]: 100

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

“*And he raised his parents upon the throne, and they all fell down in prostration before him. And he said, “O my father, this is the interpretation of my former dream. My Lord has made it come true. Indeed, my Lord has been gracious to me when He freed me from prison and brought you from the desert after Satan had caused discord between me and my brothers. Indeed, my Lord is Subtle in what He wills. Truly, He is the All-Knowing, the Most Wise.*” (Kementrian Agama RI, 2019).

Birrun wālidain is reflected in the action of Prophet Yusuf (a.s.) when “*he raised his parents upon the throne.*” Asy-Sya‘rāwī interprets this act as a form of respect shown by Prophet Yusuf, demonstrating that he did not place himself above his family despite his elevated status. In addition, Prophet Yusuf displayed emotional sensitivity by refraining from recalling the painful experiences of his past particularly when his brothers had thrown him into a well while explaining how the interpretation of his earlier dream had come to pass. In doing so, he preserved the feelings and honor of Prophet Ya‘qub (a.s.).

Regarding his brothers, Prophet Yusuf did not blame them directly. Instead, he attributed the matter to another cause, as expressed in the verse: “*after Satan had caused discord between me and my brothers.*” Asy-Sya‘rāwī interprets this statement as a form of refined speech, since Prophet Yusuf did not assign direct blame to his brothers but rather attributed it to Satan as a momentary incitement (*nazgh*). In this way, he maintained emotional harmony and safeguarded the feelings of Prophet Ya‘qub (a.s.) (Asy-Sya‘rawi, 1991).

Honoring parents within Muslim families is regarded as part of interpersonal ethics that affirms the noble status of parents within the social and spiritual structure of the family (Albarra et al., 2025). Based on the explanation above, the *birrun wālidain* demonstrated by Prophet Yusuf (a.s.) is reflected in both outward respect and inward consideration toward Prophet Ya‘qub (a.s.). The act of raising his parents onto the throne symbolizes respect for their honorable position, while his reluctance to recall painful events from the past and his refined manner of speech demonstrate emotional sensitivity in safeguarding his father’s feelings and dignity. Thus,

the *birrun wālidain* of Prophet Yusuf (a.s.) is manifested not only through actions but also through communication etiquette and emotional self-control.

The Relevance of Prophet Ya'qub's Parenting Concept to the *birrun wālidain* of Prophet Yusuf (a.s.)

The story of Prophet Yusuf (a.s.) in the Qur'an is not merely a sequence of historical events, but also a model of divine education that illustrates how the relationship between parents and children is built through love, guidance, respect, and consistent prayers (Rokim et al., 2023). The relationship between Prophet Ya'qub (a.s.) and Prophet Yusuf (a.s.) demonstrates that *birrun wālidain* does not arise from pressure or rigid authority. Instead, it develops through parenting practices characterized by affectionate communication and preventive protection, integrated with strategic guidance and the cultivation of *tawakkul*.

Reflecting on the example of Prophet Ya'qub (a.s.), Rindiani and colleagues explain that when parents adopt the interaction patterns demonstrated by Prophet Ya'qub, they can build harmonious emotional relationships with their children. In such relationships, children begin to perceive communication with their parents as a necessity, as they feel comfortable and regard their parents as the safest place to express their feelings and concerns. The loving interaction and sense of security illustrated in Surah Yusuf verses 4-5 contribute to the realization of a harmonious and happy family life (Rindiani et al., 2024).

In accordance with the guidance of Prophet Ya'qub (a.s.) in Surah Yusuf verses 13 and 67, Asy-Sya'rāwī's interpretation indicates that his advice represents a form of preventive control that is constructive rather than repressive, aimed at instilling caution and *tawakkul* in his children. The consistency of Prophet Ya'qub's guidance toward his children, as explained by Hariyanto and colleagues, includes his roles as a protector, advisor, conflict mediator, and educator who safeguards confidentiality. This parenting pattern is understood to foster children's independence, noble character, moral integrity, emotional maturity, and the ability to face life's challenges wisely (Hariyanto & Nafish, 2025).

Based on the previous discussion of Prophet Ya'qub's parenting approach, parenting based on Qur'anic principles plays a significant role in shaping children's emotional intelligence. Children who are nurtured with care, attention, and effective communication are more likely to grow into independent individuals who are resilient and capable of strong self-control (Zhafirah & Zainuddin, 2022).

The parenting concept presented in Surah Yusuf demonstrates that the attitude of *birrun wālidain* does not emerge instantly; rather, it is the result of consistent and purposeful parenting practices. The parenting approach implemented by Prophet Ya'qub gradually shaped Prophet Yusuf into a mature, gentle, and well-mannered individual. Prophet Yusuf grew not only into a wise leader but also into a child who exemplified reverence for his parents, emotional sensitivity, proper communication etiquette, emotional self-control, and the protection of his father's dignity and feelings.

The relationship between Prophet Ya'qub (a.s.) and Prophet Yusuf (a.s.) further shows that *birrun wālidain* is not merely a formal obligation. In fact, filial devotion is often considered a duty that takes precedence over certain communal obligations (*fardhu kifayah*) and voluntary acts of

worship. More than a moral responsibility, honoring one’s parents is regarded as a key that opens the door to blessings and success in life, since the way a person treats their parents greatly influences the presence of blessings in their life (Robiansyah et al., 2024).

Thus, the relationship between Prophet Yusuf and Prophet Ya‘qub illustrates that *birrun wālidain* emerges from the internalization of structured and consistent parenting values rather than from mere behavioral regulation. Parenting practices characterized by affectionate communication and preventive protection, combined with strategic guidance and the cultivation of *tawakkul*, serve as the foundation for the formation of a child’s character. Consequently, the parent–child relationship in Surah Yusuf demonstrates that family relationships are not only social interactions but also spaces for moral development, spiritual strengthening, and the actualization of worship values within family life.

Table 1. The Relevance of Prophet Ya‘qub’s Parenting to the *birrun wālidain* of Prophet Yusuf

Aspect of Prophet Ya‘qub’s Parenting	Basis in Surah Yusuf	Form of Implementation	Impact on Prophet Yusuf’s Personality	Manifestation of <i>birrun wālidain</i>
Affectionate communication and a sense of security	Verses 4-5	Building polite dialogue and providing preventive guidance without a repressive attitude	Self-confident, open, emotionally stable	Respecting his father, safeguarding his advice and trust
Constructive preventive control	Verse 13	Expressing concern rationally to cultivate a sense of brotherly responsibility	Careful, empathetic, wise	Not blaming his father for the destiny that occurred
Education in <i>tawakkul</i> and effort	Verse 67	Guiding children to remain cautious while instilling reliance upon Allah	Balance between human effort and dependence on Allah	Grateful and not arrogant when in a position of power
Role as mediator and protector	Verses 83-86	Demonstrating patience and self-control in dealing with family conflict	Patient, forgiving, spiritually mature	Elevating and honoring his parents
Consistency in prayer and hope	Verse 86	Entrusting sorrow to Allah while maintaining spiritual hope	Strong faith and emotional self-control	Honoring and bringing happiness to his father at their reunion

The Table 1 above illustrates that the *birrun wālidain* demonstrated by Prophet Yusuf (a.s.) did not develop instantly, but rather emerged as the result of the structured and consistent parenting of Prophet Ya‘qub (a.s.), as reflected in Surah Yusuf. Each aspect of parenting ranging from affectionate communication and constructive preventive control to the cultivation of

tawakkul and the example of patience and prayer—contributed to the development of Prophet Yusuf’s emotional intelligence, spiritual maturity, and moral character. Therefore, the *birrun wālidain* embodied by Prophet Yusuf can be understood as the outcome of an educational process that balances affection, moral guidance, and exemplary faith. In this way, the parent–child relationship is not merely social in nature but also represents an act of worship and a continuous process of character formation.

CONCLUSION

The main findings of this study indicate that the parenting concept of Prophet Ya‘qub (a.s.) in Surah Yusuf, as interpreted in *Tafsīr Asy-Sya‘rāwī* by Muḥammad Mutawallī Asy-Sya‘rāwī, demonstrates a balanced parenting model that combines emotional warmth with moral and spiritual firmness. Emotional warmth is reflected through affectionate communication, the provision of a sense of security, and preventive protection without adopting a repressive attitude. Meanwhile, firmness is manifested through constructive supervision, strategic guidance, and the consistent cultivation of the value of *tawakkul*.

The findings also reveal that the *birrun wālidain* demonstrated by Prophet Yusuf (a.s.) did not emerge spontaneously; rather, it resulted from the internalization of parenting values consistently instilled by Prophet Ya‘qub (a.s.). Parenting practices grounded in affectionate communication, preventive control, and the cultivation of *tawakkul* shaped Prophet Yusuf into a mature individual characterized by emotional maturity, courteous communication, self-control, and deep respect for his parents in both actions and speech. Therefore, the parent–child relationship portrayed in Surah Yusuf, as interpreted in *Tafsīr Asy-Sya‘rāwī*, represents an integrative model of Qur’anic family education that remains relevant for the moral development of contemporary Muslim families.

DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. All generated content has been carefully reviewed and edited by the authors, and the authors take full responsibility for the final content of the article.

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