



A Comparison of Traditional and Modern Parenting in the Context of the Qur'an: Ibn Kathir's Interpretation of Surah Al-Baqarah Verse 233

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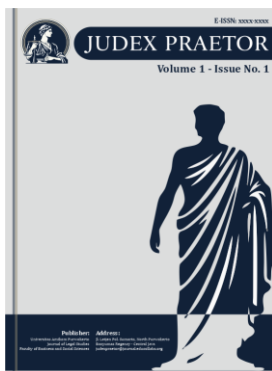
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ABSTRACT



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This research aims to analyze the comparison between traditional and modern *parenting* patterns in the context of the Al-Qur'an, by referring to tafsir Tafsir al-Qur'an al-Azhim by Ibn Kathir. The main focus of this study is to identify *parenting* approaches that have developed from generation to generation, as well as how *parenting* values in the Al-Qur'an—as interpreted by Ibnu Katsir—can become a conceptual basis for responding to today's *parenting* challenges. This research uses a qualitative method with a library research approach, where data is collected through text analysis of Al-Qur'an verses related to education and childcare. The research results show that the concept of *parenting* in Ibnu Katsir's interpretation is not only normative, but also contextual and solution, covering the spiritual, emotional and social aspects of children. The novelty of this research lies in the reinterpretation of classical values in Ibn Katsir's interpretation which is able to provide a new paradigm in modern *parenting* practices, as well as changing the perception that traditional approaches are no longer relevant. Thus, Qur'anic values remain applicable and relevant in shaping children's character in the contemporary era.

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INTRODUCTION

Education and parenting approaches have undergone significant changes from previous generations to the present generation. In this context, Ibn Kathir's interpretation can provide valuable perspectives on how to educate children. This article will discuss the differences in parenting approaches between these two generations based on the principles contained in the interpretation. In the previous generation, the parenting approach tended to be more authoritarian, where parents had complete control over their children. In Ibn Kathir's interpretation, there is an emphasis on strict discipline and moral teaching. This reflects the values of society at that time, which prioritized obedience and respect for parents as the foundation of education. Meanwhile, the current generation emphasizes a more democratic approach to parenting.¹

Parents today tend to be more open to discussing and listening to their children's opinions. Ibn Kathir's interpretation emphasizes the importance of affection and good communication in the relationship between parents and children, which is in line with modern trends in family education. In addition, technology also plays a big role in this difference. Previous generations did not have access to information like they do today; so their upbringing was based on direct experience without many outside references.² On the other hand, the current generation can refer to various sources, including Ibn Kathir's interpretation, to better understand how to educate children in a modern context. From the above analysis, it is clear that there are significant differences in the approach to parenting between previous and current generations. Using Ibn Kathir's interpretation as a guide can help today's parents adopt traditional values while remaining relevant to the times. Therefore, it is important for every parent to understand these changes in order to educate their children effectively.

The differences in parenting approaches between previous and current generations can be analyzed through Ibn Kathir's interpretation, which provides a theological basis for understanding Islamic teachings related to child rearing. Previous generations tended to prioritize strict discipline and parental authority as a form of responsibility for educating children in accordance with prevailing religious and social values. Ibn Kathir's interpretation explains the importance of moral and religious education from an early age, which includes instilling piety and obedience to Allah as the main foundation. This approach emphasizes the role of parents as central

¹ Mohammad Ruslan, "Konsep Parenting Dalam Al-Qur'an," *ICoIS: International Conference on Islamic Studies*, Vol. 4, No. 2 (2023), p. 131-152.

² Nadia Qurrota Ayunina and Zakiyah Zakiyah, "Islamic Parenting Sebagai Upaya Mendidik Karakter Islami Generasi Alpha," *Alhamra Jurnal Studi Islam*, Vol. 3, No. 1 (2022), p. 48-57.



figures who are obliged to provide concrete guidance without much room for discussion, thereby fostering respect through firmness.³

On the contrary, parenting in the current generation emphasizes two-way communication and an empathetic approach in shaping children's characters. This is in line with Ibn Kathir's interpretation of the verses of the Quran, which emphasize love and gentleness in educating children. Changes in the social context and technological advances require adaptive parenting methods so that children can face the challenges of the modern era without losing their Islamic identity. Therefore, today's parenting is more flexible, allowing room for children's psychological development and individual needs.⁴

Despite significant differences, the essence of both approaches remains rooted in Islamic teachings as explained by Ibn Kathir. Parenting should aim to shape believers with noble character and social responsibility. Therefore, the integration of classical discipline methods with modern empathetic communication is necessary to create a holistic parenting style that is in accordance with Sharia guidance while also being responsive to the dynamics of the times. Thus, analysis based on Ibn Kathir's interpretation shows that although parenting styles change with the times, the basic principles of Islam in education remain the main foundation.⁵

The comparison between traditional and modern parenting styles in the context of the Qur'an is an important topic for understanding how Islamic values can be integrated into child-rearing practices. Traditional parenting styles generally emphasize strict discipline, respect for parents, and the direct application of religious values from generation to generation. In contrast, modern parenting tends to be more flexible, prioritizing open communication and the use of technology and contemporary educational methods to support child development. In the context of the Qur'an, both approaches should be seen as means to achieve the main goal of parenting: shaping good character in accordance with Islamic principles.⁶

The Qur'an emphasizes the importance of compassion (rahmah) and parental role modeling in raising children (QS. Luqman: 13-19). Traditional parenting styles often succeed in instilling these values through strong conservative methods, but sometimes fail to pay attention to the emotional

³ Muallifah and Imadulhaq Fatcholli, "Konsep Parenting Era Society 5.0 (Analisis Surat Al-Ahzab Ayat 21 Tafsir Al-Mishbah)," *Advances in Humanities and Contemporary Studies*, Vol. 5, No. 2 (2024), p. 83-91.

⁴ *Ibid.*

⁵ Dion Eprijum Ginanto et al., "Defining Parental Involvement in Islamic Boarding School," *Kontekstualita*, Vol. 36, No. 01 (2021), p. 45-68.

⁶ Rizadiliyawati Rizadiliyawati and Agustiar Agustiar, "Relevansi Ajaran Al-Qur'an Dan Hadist Dalam Era Modern," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, Vol. 4, No. 02 (2024), p. 1941-1950.



needs and individual development of children, which are now more emphasized by modern parenting styles. Therefore, the integration of Qur'anic principles with modern approaches is essential so that religious education is not merely a formality but also relevant to the dynamics of the times.⁷

Previous research entitled Parenting Concepts in the Qur'an: An Analytical Study in the 5.0 Era. This study analyzes parenting concepts in the Qur'an and the challenges in the digital age, emphasizing the importance of parents adapting to technological developments while maintaining Islamic values in parenting. These principles are in line with the teachings in QS. Al-Baqarah verse 233 and Ibn Kathir's interpretation of the importance of the role of parents in educating children.⁸ This study shows that the concept of parenting in Ibn Kathir's interpretation is not only normative but also contextual and solution-oriented, covering the spiritual, emotional, and social aspects of children. The novelty of this research lies in the reinterpretation of classical values in Ibn Kathir's interpretation, which is able to provide a new paradigm in modern parenting practices and change the perception that traditional approaches are no longer relevant. Thus, Qur'anic values remain applicable and relevant in shaping children's character in the contemporary era.

METHOD

This study uses a descriptive qualitative approach with a library research method.⁹ A qualitative approach was chosen because the nature of the issues under study cannot be measured quantitatively, but rather requires a deep understanding of the text and context, particularly in exploring the meaning of verses from the Qur'an and their interpretation in relation to parenting practices in Islam. Meanwhile, the literature review method was considered most relevant because the data used was sourced from written literature, both classical and contemporary.¹⁰ This study aims to examine in depth the content of QS. Al-Baqarah verse 233 and analyze Ibn Kathir's interpretation of the verse in relation to the concepts of traditional and modern parenting.

⁷ Dede Hafirman Said and Azizatur Rahmah, "Fikih Keluarga: Perspektif Hukum Islam Terhadap Pola Asuh Anak Dalam Masyarakat Modern," *El-Ahli: Jurnal Hukum Keluarga Islam*, Vol. 5, No. 2 (2024), p. 150-162.

⁸ Ruslan, *Loc.Cit.*

⁹ Hanif Hasan et al., *Metode Penelitian Kualitatif*, Agam: Yayasan Tri Edukasi Ilmiah, (2025).

¹⁰ S E Nartin et al., *Metode Penelitian Kualitatif*, Batam: Cendikia Mulia Mandiri, (2024).



The data sources in this study are divided into two categories: primary data sources and secondary data sources.¹¹ The primary data source is Tafsir al-Qur'an al-'Azhim by Ibn Kathir, which is one of the main references in classical interpretation and is widely used in Islamic studies. This interpretation was chosen because it contains comprehensive explanations, sourced from authentic accounts, and includes the views of the companions and tabiin that are relevant to understanding the content of the verses. Meanwhile, secondary data sources include Islamic parenting books, scientific articles, current journals, academic documents, and previous studies discussing similar themes, both from an Islamic, family psychology, and sociological perspective.

Data collection techniques were carried out through in-depth and systematic literature review.¹² The data was collected by searching through various relevant writings, both from print and online sources, particularly those published between 2020 and 2025 to ensure the study remained current. Once the data had been collected, it was analyzed by following the stages of data reduction, data presentation, and conclusion drawing, as described by Miles and Huberman. Data reduction was carried out by selecting relevant parts of the interpretive texts and secondary literature related to the subject matter. Data presentation was carried out in a structured and analytical narrative form, and conclusions were drawn based on the relationship between the interpretation of the verses and the reality of traditional and modern parenting practices.

The analysis was also conducted using a thematic approach, which identified key themes such as the role of parents, breastfeeding responsibilities, traditional family dynamics, and parenting challenges in the millennial era. The results of this analysis were used to answer the research questions and achieve the research objectives, namely to describe the relevance and application of parenting values in QS. Al-Baqarah verse 233 as interpreted by Ibn Kathir in the context of contemporary Muslim family life. Thus, this method allows researchers to understand the phenomenon holistically and deeply through textual and reflective studies of authoritative sources in Islam.

RESULT & DISCUSSION

A. Parenting in the Qur'an

Parenting is a complex and dynamic process that reflects how parents exercise control, care, and responsibility in guiding their

¹¹ Fitria Widiyani Roosinda, *Metode Penelitian Kualitatif*, Yogyakarta: Zahir Publishing, (2021).

¹² Hasan et al., *Loc.Cit.*



children toward adulthood. This process is not merely about meeting children's basic needs such as food, clothing, and shelter, but also includes physical, emotional, social, and spiritual care. Parenting involves a series of conscious and continuous actions by parents to create a safe, supportive, and loving environment in which children can grow and develop optimally.¹³

The definition of parenting refers to the way parents act and play a role in their children's lives, including how they make decisions, set boundaries, provide support, and shape their children's characters. In this context, the family is the first and primary environment where children gain life experiences and early learning. Through the parenting style applied, children learn about the values, norms, and social behaviors that shape their future personalities.¹⁴ The Qur'an explains in Surah At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning: O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones. Its guards are fierce and harsh angels. They do not disobey Allah in what He commands them, and they always do what they are commanded.

This verse has a profound meaning and serves as a call to great spiritual responsibility for every head of the family. Allah explicitly calls on fathers to be leaders in their households, not only in worldly aspects such as providing for and physically protecting their families, but also in maintaining the faith, morals, and deeds of their family members so that they may avoid Allah's wrath and punishment in the hereafter. However, this responsibility is not limited to men. Mothers also have a big role in keeping their children and husbands on the path that is pleasing to Allah. With gentleness, patience, and love, a mother can be a wise reminder for her family, as well as a role model in patience and piety.¹⁵

The same applies to children. In Islam, children are not only required to be obedient and devoted, but also to participate in protecting their parents from Allah's wrath. Pious children will pray for their

¹³ Zaqy Faridatus Sholekhah et al., "Gaya Parenting Dalam Perspektif Al-Qur'an: Dampaknya Pada Pendidikan Sosial Anak Usia Dini," *Jurnal Pendidikan Islam*, Vol. 2, No. 2 (2024), p. 1-14.

¹⁴ Rika Widya et al., *Holistik Parenting: Pengasuhan Dan Karakter Anak Dalam Islam*, Tasikmalaya: Edu Publisher, (2020).

¹⁵ Erhamwilda Erhamwilda et al., "Efektivitas Pelatihan Parenting Dalam Meningkatkan Pengetahuan Orang Tua Menyiapkan Generasi Qur'ani," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, Vol. 6, No. 2 (2021), p. 793-800.



parents, remind them of goodness, and be the cause of Allah's mercy descending upon the family. Thus, this verse contains a universal message about collective responsibility within the family. Every family member has an obligation to protect one another not only from worldly dangers, but also from the far more devastating threats of the hereafter. A household built on the foundation of faith and mutual exhortation in truth will become a strong fortress against all forms of worldly temptations and a path to salvation in the hereafter.¹⁶

B. The Concept of Traditional Parenting

The definition of traditional parenting believed by Indonesian society cannot be simplified into a single model due to the diversity of cultures and social values that surround it. In the Indonesian context, traditional parenting is often interpreted as a parenting approach that emphasizes family hierarchy, respect for parents, and collectivism as core values. This pattern is usually based on customary norms and local beliefs that have been passed down from generation to generation, making the role of parents an authoritative figure who regulates children's behavior in order to maintain family and community harmony.¹⁷ In general, traditional families refer to families that still maintain values, norms, and lifestyles that have been passed down from generation to generation, and are strongly influenced by local customs and culture. The mindset of traditional families often differs significantly from that of modern families, especially in terms of how they raise their children, their use of everyday language, their attitude towards authority, their communication style, and even their overall livelihood and lifestyle.¹⁸

In the context of raising children, traditional families tend to emphasize discipline, respect for parents, and clearly defined roles and responsibilities for men and women. Modern families, on the other hand, tend to be more egalitarian, treating children as individuals who need to be consulted, and giving them greater freedom of expression and decision-making.¹⁹ Language and speech in traditional families are also

¹⁶ Ayunina and Zakiyah, *Loc.Cit.*

¹⁷ Dina Kusumanita Nur Alfaeni and Yeni Rachmawati, "Etnoparenting: Pola Pengasuhan Alternatif Masyarakat Indonesia," *Aulad: Journal on Early Childhood*, Vol. 6, No. 1 (2023), p. 51-60.

¹⁸ Murnia Suri, Khairul Ihsan, and others, "Peran Ayah Millenial Dalam Membentuk Mental Spiritual Anak Di PAUD Inklusi Kasya Kota Banda Aceh," *Journal of Education Science*, Vol. 6, No. 2 (2021). p 183-194.

¹⁹ Nuraeni Solihat, Farah Ruqayah, and Putri Elisna, "Pola Asuh Keluarga Tradisional Terhadap Pendidikan Dan Jodoh Anak Perempuan," *Socio Politica: Jurnal Ilmiah Jurusan Sosiologi*, Vol. 13, No. 2 (2023), p. 59-66.



steeped in politeness, respect for elders, and the use of strong regional dialects. Meanwhile, modern families are more flexible in their communication, often using the national language or even foreign languages, and adopting a more open and free style of speech.²⁰

In terms of income and material possessions, traditional families often still depend on the informal sector or agriculture, and family values are prioritized over economic aspects. In contrast, modern families tend to focus more on careers and individual achievements, with greater dependence on technology and the global economic system. Traditional families also highly value customs, considering them to be guidelines for life that must not be violated. This contrasts with modern families, who tend to be more pragmatic and choose to follow a more universal way of life, based on logic, efficiency, and current needs, often setting aside traditions if they are considered no longer relevant.²¹

C. Values Held in Traditional Parenting

Traditional parenting in Indonesia is strongly influenced by cultural values that have been passed down from generation to generation and are deeply rooted in the social structure of society. These values emphasize collectivism, where the interests of the family and community take precedence over individualism. In this context, children are considered an integral part of the extended family who must obey the norms and rules that apply in order to maintain social harmony.²²

In traditional families, the relationship between parents and children is generally characterized by emotional closeness, especially during childhood. Mothers often read bedtime stories, while fathers participate in their children's play activities as a form of direct involvement in their lives. However, despite this intimacy in early childhood, parenting patterns in traditional families tend to be authoritarian or even dictatorial. This becomes particularly evident when children reach adolescence, as they are not given the freedom to develop independence or make their own decisions.²³

One of the core values in traditional parenting is respect for parents and ancestors. Children are taught to respect and obey their parents as a form of devotion and preservation of moral and cultural values. This respect is not limited to polite behavior, but also includes obedience to family decisions, which are often authoritative. This

²⁰ Yunita Asman et al., "Keberagaman Pola Asuh Anak Dalam Keluarga Dan Efisiensi Kebutuhan Pendidikan Di Era Society 5.0," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, Vol. 14, No. 3 (2024), p. 447.

²¹ Solihat, Ruqayah, and Elisna, *Loc.Cit.*

²² Alfaeni and Rachmawati, *Loc.Cit.*

²³ *Ibid.*



reflects a more hierarchical parenting style compared to modern parenting models, which tend to be more egalitarian.²⁴

In this context, children in traditional families generally do not have enough space to express their views or manage their personal lives. This is felt more by girls, who often experience stricter restrictions on their freedom of behavior and in making important decisions. Parents play a dominant role in determining the direction of their children's lives, and every major decision must have their approval. As a result, the relationship between children and parents in adolescence tends to become strained, open communication rarely occurs, and the emotional closeness that was previously built slowly fades away.²⁵

In addition, adherence to social norms such as mutual cooperation and a sense of responsibility towards family and community are also important pillars of traditional parenting. Children are taught to understand their roles not only as individuals but also as members of the community who must actively contribute to the common good. Thus, the value of social solidarity is strongly emphasized so that the younger generation is able to maintain collective harmony.²⁶

D. The Concept of Modern Parenting

In today's digital age, parents are required to master technology as part of their efforts to educate and control their children's behavior wisely. Technological advances have had a major impact on children's lives, not only in negative ways such as gadget addiction, access to inappropriate content, or decreased social interaction, but also in extraordinary positive ways. Technology can be a means to enhance creativity, encourage innovation, enrich knowledge, and expand access to age-appropriate educational information.²⁷

In this case, parents not only serve as supervisors, but also as active digital companions who filter information, provide guidance, and set healthy boundaries. The approach taken is not one of absolute prohibition, but rather proportional control until a safe point is reached,

²⁴ Nurul Asqia and Hazrah Musakkir, "Dampak Pengasuhan Orang Tua Terhadap Self Esteem Anak Remaja," *EDUKATIF: JURNAL ILMU PENDIDIKAN*, Vol. 6, No. 3 (2024), p. 2804-2814.

²⁵ Muhammad Suaidi Yusuf, Habibatus Shofia, and Muhammad Hilmi Ulwan, "Kewajiban Orang Tua Dalam Pendidikan Anak Ketika Masa Penyusunan Perspektif Al-Qur'an (Studi Tafsir Surat Al-Baqarah Ayat 233)," *Jurnal Teknologi Pendidikan*, Vol. 10, No. 2 (2021), p. 1-61.

²⁶ Nahliyah Septi Zahrah Manik et al., "Peran Keluarga Dalam Pendidikan Moral Pada Remaja," *Indonesian Research Journal on Education*, Vol. 4, No. 2 (2024), p. 637-646.

²⁷ Muallifah and Fatcholli, *Loc.Cit.*



which is when children are able to use technology independently while remaining responsible.

Based on this thinking, millennial families, or what are often referred to as millennial parents, have a very important role in shaping their children's character and future. This role covers various aspects of a child's life, such as education, religion, economics, culture, and mastery of science and technology. Millennial parents are expected to be able to integrate good traditional values with a modern approach that is in line with the times.

If the functions and roles of the family are not carried out properly, various problems will arise in domestic life. These negative impacts can include physical and verbal abuse, a loss of affection between family members, a lack of moral and religious values, and stiff and unpleasant interactions. Children who grow up in this kind of environment will feel insecure and uncomfortable in their families.²⁸

Conversely, when parents fulfill their roles optimally, family life will be more harmonious, secure, and joyful. Healthy relationships will be formed through positive interactions, mutual respect, and constructive and transformative family activities. Therefore, it is crucial for millennial families to continue improving their technological competence and digital literacy so that they can educate their children in a relevant and contextual manner in line with the demands of the times.²⁹

E. Analisis Surah Al-Baqarah Ayat 233

Surah Al-Baqarah verse 233 provides important guidance in Islam regarding the obligation to breastfeed and provide for children, and emphasizes the synergy between the roles of mothers and fathers in meeting the basic needs of children in the early stages of their lives.³⁰

Allah SWT says:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى
الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تَضَارَّ
وَالِدَةٌ بَوْلِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا
عَنْ تَرْضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا

²⁸ Yuli Fatimah Warosari, Munzir Hitami, and Sri Murhayati, "Abdullah Nashih Ulwan: Pendidikan Anak Dan Parenting," *INNOVATIVE: Journal Of Social Science Research*, Vol. 3, No. 2 (2023), p. 13933-13949.

²⁹ Widya et al., *Loc.Cit.*

³⁰ Rieza Rizki and Habibi Al Amin, "Praktek Pemenuhan Hak Nafkah Anak Pasca Perceraian Oleh Ibu Menurut QS Al-Baqarah Ayat 233 (Studi Di Pondok Pesantren Al-Mahrusiyah III Ngampel Kota Kediri)," *Jurnal Al-Qadai: Peradilan Dan Hukum Keluarga Islam*, Vol. 10, No. 2 (2023), p. 204-219.



أَوْلَادِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۲۳۳

Meaning: Mothers should breastfeed their children for two full years, for those who wish to complete breastfeeding. It is the father's duty to provide for their food and clothing in a proper manner. No one is burdened beyond their capacity. A mother should not be made to suffer because of her child, nor should a father be made to suffer because of his child. The same applies to heirs. If both parents wish to wean the child (before two years) based on mutual agreement and consultation between them, there is no sin upon them. If you wish to have your child breastfed (by someone else), there is no sin upon you if you provide payment in a proper manner. Fear Allah and know that indeed Allah is All-Seeing of what you do.

Every mother, including widows, has an obligation to breastfeed her child until the age of two.³¹ However, if both parents agree that breastfeeding can be stopped early for reasons that are in the best interests of the child, then this is permissible. On the other hand, the father has a responsibility to provide for the mother's needs, both in terms of food and clothing, according to his means and her needs. The mother is likened to a place that shelters and cares for the child directly, while the father is the party responsible for maintaining that place.³²

God has made it obligatory for a mother to breastfeed her baby, because breast milk has a huge impact on the growth and development of the child. Research by medical experts shows that breast milk contains pure nutrients that are ideal for babies. In fact, nutritionists agree that breast milk is the best and most natural food for babies, especially in the early stages of life.³³ Therefore, it is unwise for some mothers to deliberately choose not to breastfeed their children solely for personal reasons, such as concerns about changes in body shape or physical appearance. Such actions, in addition to being contrary to maternal instinct, also have the potential to eliminate the golden opportunity to

³¹ Zulfia Zulfia, "ASI Eksklusif Dalam QS Al-Baqarah Ayat 233 (Studi Pandangan Wahbah Az-Zuhaili)" (Universitas Islam Negeri Datokarama Palu, 2022).

³² Noviane Rizka Azhari and others, "PERAN PEREMPUAN DALAM KELUARGA PERSPEKTIF TAFSIR AYAT SUCI LENYEPANEUN KARYA MOH. E. HASIM (Studi Atas Penafsiran QS. Al-Baqarah [2]: 223, QS. Al-Baqarah [2]: 233, QS. An-Nisa [4]: 9, Dan QS. An-Nisa [4]: 34)", Uin Sunan Kalijaga Yogyakarta, (2022).

³³ Muji Muji, "Peran Ibu Pada Pola Pendidikan Anak Dalam Keluarga (Telaah Q.S. Al-Baqarah : 233, Luqman : 14 & Al-Ahqof : 15)," *TA'DIBAN: Journal of Islamic Education*, Vol. 2, No. 1 (2022), p. 1-12.



form an emotional bond with the child. In the long term, this can lead to weak emotional bonds between mother and child.³⁴

Such is the division of responsibility between both parents towards their baby as ordained by Allah SWT. Each parent has a complementary role in fulfilling the needs of their child, especially during breastfeeding. However, Islam also provides leniency (*rukhsah*) in carrying out these obligations if there are certain conditions that make it difficult. For example, if the mother's health is compromised or based on medical advice from a doctor stating that direct breastfeeding from the mother could endanger the mother or baby, then it is permissible to seek alternatives for providing breast milk through a wet nurse or other suitable food sources.³⁵ This leniency reflects how Islamic teachings place great emphasis on the balance between obligations and capabilities, as well as prioritizing health and safety as important considerations in the implementation of the law. Thus, this flexibility does not mean neglecting obligations, but rather demonstrates the mercy and ease of Islamic law, as long as the welfare of children is prioritized and the principle of responsibility within the family is upheld.

Scholars of Islamic jurisprudence have differing opinions regarding the rights and obligations of breastfeeding and caring for children in the event of divorce between husband and wife.³⁶ The main question that arises is: does the responsibility for caring for the child remain with the mother, or does it become the father's obligation? According to Imam Malik, the obligation to breastfeed and care for the child remains the responsibility of the mother, even if she does not have milk. In such circumstances, if the mother still has sufficient assets, the child can be breastfed by someone else using funds from the mother's assets. In other words, the financial and caregiving responsibilities for the child remain with the mother.³⁷

Meanwhile, Imam Shafi'i had a different opinion. He stated that the obligation to breastfeed and care for children was the responsibility of the father. According to this view, fathers were obliged to provide for all of their children's needs, including the cost of breastfeeding through a wet nurse or other sources, as well as caring for their children in general. This difference of opinion shows that there are variations in

³⁴ Rukiah Rukiah, "Unsur-Unsur Pendidikan Anak Dalam Perspektif AlQur'an (Analisis QS: Al-Baqarah Ayat 233, Al-An'Am Ayat 140, Dan ArRum Ayat 30)", Universitas Islam Negeri Sumatera Utara, (2020).

³⁵ Monica Mulyana, "BREASTFEEDING FROM THE PERSPECTIVE OF TAFSIR AL-MUNĪR: ANALYSIS THE INTERPRETATION OF QS. AL-BAQARAH/2: 233," *Takafu: Journal of Tafsir and Gender Perspective* 1, no. 2 (2024): 1-8.

³⁶ Said and Rahmah, *Loc.Cit.*

³⁷ Yusuf, Shofia, and Ulwan, *Loc.Cit.*



interpretation in fiqh regarding the division of responsibilities between fathers and mothers, especially in situations of divorce. However, both agree that the main responsibility lies with both parents, albeit with different emphases according to the school of thought they follow.³⁸

The two-year breastfeeding period is Allah's guidance to mothers to breastfeed their babies for the full breastfeeding period, which is two years.³⁹ Ibn Kathir mentions in his interpretation:

لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

This verse is direct guidance from Allah Ta'ala to mothers, so that they breastfeed their children with sincerity and patience for the recommended period of two full years. This two-year period is considered the optimal period for exclusive breastfeeding, which is very important for the overall health, growth, and development of children. After this period ends, the obligation to breastfeed is also complete, and the child begins to be given food and other nutrients appropriate for their age.⁴⁰

This is reinforced by a narration reported by ad-Daruquthni from Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings be upon him) said:

وَرَوَاهُ الدَّرَاوَزِيُّ عَنْ ثَوْرٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ وَرَادَ: "وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ"، وَهَذَا أَصَحُّ

This hadith confirms that the status of mahram due to breastfeeding (radā') only applies if breastfeeding occurs within the first two years of a child's life. In other words, if breastfeeding occurs after the child is more than two years old, it does not result in the mahram ruling even if breastfeeding occurs. This narration is an important argument in Islamic law that regulates age limits in determining family relationships due to breastfeeding, as well as a basis in the fiqh of marriage and lineage. With this age limit, Islamic law provides clear guidelines on when breastfeeding has legal consequences and when it no longer affects the determination of mahram status.⁴¹

The meaning contained in the hadith about the age limit for breastfeeding becomes clearer and more complete with the

³⁸ Alfaeni and Rachmawati, *Loc.Cit.*

³⁹ Mohammad Rafli, M Nasrulloh, and M Toha Hidayatullah, "Penafsiran Interelasi Qs Al Baqarah: 233 Sebagai Upaya Meningkatkan Kesejahteraan Keluarga: Perspektif Qira'ah Mubadalah," in *Indonesian Proceedings And Annual Conference Of Islamic Law And Sharia Economic (Ipacilse)*, Vol. 1, 2023, p. 213-224.

⁴⁰ Ardiyanto Agus, "STUDI KOMPARASI TAFSIR SURAT LUQMAN AYAT 12-19 ANTARA TAFSIR IBNU KATSIR DAN TAFSIR AL MARAGHI TENTANG PENDIDIKAN KECERDASAN EMOSIONAL", UNDARIS, (2022).

⁴¹ Zulfia, *Loc.Cit.*



JUDEX PRAETOR

Volume 1 Issue 1 July 2025, ISSN: xxxx-xxxx

reinforcement of Allah SWT's words in the Qur'an, which emphasize the importance of breastfeeding for two years.⁴² In Surah Luqman verse 14, Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِينَ ۚ إِنَّ
شَكَرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۚ ١٤

Meaning: We have enjoined on man (to be good) to his parents. His mother carried him in weakness upon weakness, and weaned him in two years.⁵⁹⁸ (Our commandment is,) "Be grateful to Me and to your parents." To Me (you) will return.

This verse indicates that the ideal breastfeeding period is two full years, and that this period is also crucial for the physical and emotional development of children. Meanwhile, in Surah Al-Ahqaf verse 15, Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمَلُهُ
وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَاصْلِحْ لِي فِي ذُرِّيَّتِي ۚ إِنَّي تَوَّابٌ ۖ ١٥

Meaning: We have enjoined upon man kindness to his parents. His mother carried him with hardship and gave birth to him with hardship. The carrying of him and the weaning of him is thirty months. So when he reaches maturity and the age of forty, he (the child) says, "O my Lord, guide me so that I may be grateful for Your blessings which You have bestowed upon me and upon my parents, and so that I may do righteous deeds that please You, and grant me righteousness for my children and grandchildren. Indeed, I repent to You, and indeed, I am among the Muslims."

From these two verses, scholars understand that the total period of pregnancy and breastfeeding is thirty months. If the breastfeeding period is two years (24 months), then the minimum pregnancy period is six months, a conclusion that also forms the basis for determining the minimum age of pregnancy that is considered valid in Islamic jurisprudence. Thus, the integration of the Prophet's hadith and the verses of the Qur'an provides a strong foundation for the importance of breastfeeding for a full two years, both in terms of the child's health and in terms of Islamic mahram law. This also reflects the consistency of

⁴² Abdul Hakim, Akhmad Supriadi, and Nor Faridatunnisa, "Analisis Surah Al-Baqarah Ayat 233: Studi Tafsir Ilmi Dan Tafsir Tematik Kementerian Agama," *Syams: Jurnal Kajian Keislaman*, Vol. 3, No. 1 (2022), p. 26-34.



JUDEX PRAETOR

Volume 1 Issue 1 July 2025, ISSN: xxxx-xxxx

Islamic teachings in shaping a balanced pattern of child rearing that encompasses physical, psychological, and spiritual aspects.⁴³

Imam Malik argued that if a baby was weaned before reaching two years of age, and then breastfed by another woman, then that breastfeeding would not result in mahram status.⁴⁴ According to him, breastfeeding that occurs after weaning is considered no different from feeding a child normally, so it has no legal impact on lineage or mahram relationships. This opinion is also narrated from al-Auza'i, a well-known scholar from among the tabi'in.

In line with this, Umar bin Khaththab and Ali bin Abi Thalib, may Allah be pleased with them, also stated: "There is no breastfeeding after weaning." Some scholars interpret "after weaning" to mean after the child reaches the age of two, as is the general standard based on evidence from the Qur'an and hadith. This opinion is also in line with the view of the majority of scholars, both for children who have been weaned and those who have not. However, some jurists argue that the meaning of Umar and Ali's statement could also refer to the act of breastfeeding itself, not solely the age of the child, as interpreted by Imam Malik. This means that if breastfeeding no longer serves the purpose of providing nutrition in early childhood (as is its function in the first two years), then its status no longer has legal value in the context of mahram.⁴⁵

Thematically, there is significant attention to the concept of parenting from an Islamic perspective and its relationship to the dynamics of traditional and modern (millennial) families. In an academic framework, parenting is positioned not merely as a biological and social activity, but as a pedagogical practice laden with values and moral responsibilities. In Islam, parents play a central role as the first and primary educators of their children, as emphasized in a number of verses in the Qur'an and hadiths of the Prophet that regulate in detail the responsibilities of fathers and mothers, both in economic, emotional, spiritual, and social aspects within the family environment. For example, in QS. Al-Baqarah verse 233, Allah emphasizes the obligation of mothers to breastfeed their children for two full years as a form of affection and fulfillment of the child's basic needs, while fathers are responsible for providing for and protecting their wives and children. This verse not only emphasizes the structure of parental obligations, but also allows for

⁴³ Siti Iraini Subaini and Danil Putra Arisandy, "Rada'ah Perspektif Al-Qur'an Surat Al-Baqarah Ayat 233," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir*, Vol. 2, No. 1 (2022), p. 1-6.

⁴⁴ Said and Rahmah, *Loc.Cit.*

⁴⁵ Rizadiliyawati and Agustiar, *Loc.Cit.*



flexibility when circumstances do not permit, which shows that Islam pays attention to justice and real situations within the family.⁴⁶

Furthermore, the maternal role in breastfeeding is also viewed from psychological and medical perspectives, where breast milk has been proven to have vital benefits for children's physical growth and mental development. In classical Islamic scholarship, this was responded to by the *ijtihad* of scholars who provided diverse views in the event of divorce. Imam Malik, for example, placed the mother as the party most entitled to breastfeed, while Imam Shafi'i viewed that obligation as entirely the responsibility of the father. This variation in views confirms that in Islam, family law is dynamic and contextual. Not only that, the discussion of parenting also touches on the paradigm differences between traditional and modern families. In traditional families, parenting patterns are generally authoritarian, based on traditional values and patriarchy, and place children in a subordinate position without room for independent expression. Limited two-way communication and low levels of child participation, especially for girls, often have a negative impact on the development of their self-confidence and personal autonomy.⁴⁷

On the contrary, millennial families are faced with new challenges in the form of advances in information technology that affect almost all aspects of life, including parenting styles. Parents in the digital age are required to have adequate technological literacy in order to filter the information consumed by their children, accompany them in their use of social media, and instill moral and Islamic values amid the rapid pace of globalization. In this context, the role of parents becomes increasingly complex and requires a high level of adaptability. If family functions are not carried out properly, such as the loss of warm communication, neglect of children's emotional needs, or weak instilling of religious values, various problems will arise, such as verbal and physical abuse, relationship disintegration, and weak role modeling. Therefore, ideal child rearing in the Islamic perspective is not only based on fulfilling basic needs, but also includes character building, personality development, and empowering children to be able to face the challenges of the times spiritually and intellectually.⁴⁸

Thus, the collection of questions that have been asked reflects a comprehensive effort to understand the dimensions of parenting that are not only oriented towards traditional values, but also relevant to the times. The integration of Islamic principles derived from revelation, the

⁴⁶ Solihat, Ruqayah, and Elisna, *Loc.Cit.*

⁴⁷ Yusuf, Shofia, and Ulwan, *Loc.Cit.*

⁴⁸ Rizadiliyawati and Agustiar, *Loc.Cit.*



thinking of scholars, and the actual needs of contemporary society is an important foundation in building a responsive and transformative parenting model. Strengthening the family's function as the child's first educational institution, improving parents' digital and emotional literacy skills, and preserving religious values are strategic ways to create a generation that is intelligent, moral, and responsible.⁴⁹

CONCLUTIONS

This study shows that the concept of parenting in Islam as described in Ibn Kathir's interpretation of QS. Al-Baqarah verse 233 is comprehensive and transformative, not only normative but also solution-oriented. Ibn Kathir's interpretation emphasizes the importance of the role of fathers and mothers in fulfilling the needs of children, both physically and spiritually, especially during the ideal breastfeeding period of two years. In a comparative context, traditional parenting emphasizes discipline, obedience, and authoritarian structures rooted in traditional and religious values, while modern parenting is more democratic, adaptive to changing times, and emphasizes two-way communication and the psychological well-being of children. Despite differences in approach, both have the same goal: to shape children's characters to be faithful, noble, and socially responsible. Thus, the principles of Islam as interpreted by Ibn Kathir remain relevant to be integrated into contemporary parenting practices so that child-rearing is not detached from religious values amid the challenges of modernity.

Based on the results of this study, there are several suggestions that can be given to various parties involved in child care. First, for parents, it is recommended to integrate the noble values found in traditional parenting patterns such as discipline, respect for parents, and responsibility with a modern approach that emphasizes open communication, empathy, and attention to the psychological aspects of children. The combination of the two will create a balanced parenting style between the spiritual, emotional, and social aspects of children. Second, for educators and family counselors, it is important to use classical literature such as Ibn Kathir's interpretation as a reference in formulating educational materials on Islamic parenting. This is intended so that family guidance is not separated from strong theological foundations. Third, for academics, further research needs to be conducted to explore more broadly the relationship between the verses of the Qur'an and the dynamics of parenting in the contemporary era, thereby enriching scientific knowledge and responding to the challenges of the times in a contextual manner. Finally, it is recommended that the government and

⁴⁹ Avif Alfiyah, "Musyawarah Berdaya Komunikasi," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam*, Vol. 7, No. 2 (2023), p. 122-138.



educational institutions organize digital and spiritual literacy programs for parents, especially millennials, to equip them with adaptive skills in educating children amid rapid social change, without abandoning the basic values taught in the Qur'an.

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