



QUR'ANIC PARENTING: DEMOCRACY AND PARENTAL ROLE MODELING IN THE TAFSİR AL-TAHRİR WA AL-TANWİR BY MUHAMMAD AL-TAHIR IBN ASHUR

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ABSTRACT

Parental mistakes in child-rearing often trigger developmental crises in children, making Qur'anic parenting a solution-oriented paradigm that integrates dialogic interaction, discussion communication, and exemplary behavior (*uswah*). This qualitative study explores parenting principles through Diana Baumrind's theories of authoritarian, authoritative, and permissive parenting in the exegesis *Al-Tahrir wa al-Tanwir* by Muhammad al-Tahir Ibn 'Ashur, with a thematic analysis focusing on verses regarding parent-child interaction in Surah Hud [11]:42-43, Yusuf [12]:4-5, Maryam [19]:42-43, As-Saffat [37]:102, and Luqman [31]:17-19. The methodology combines the approaches of Mustofa Muslim and *maqāshidi sharia* to unravel adaptive parenting patterns of democratic dialogue (Nuh, Yusuf, Ibrahim with his father) that build independence, exemplary behavior (Luqman), and the internalization of moral values. This study fills a crucial gap in thematic exegesis by formulating the first authoritative-permissive and authoritarian-permissive frameworks of Qur'anic parenting based on Ibn 'Ashur's previously unexplored novelty. Key contributions include: (1) a synthesis of *maqāshidi* for contemporary parenting, (2) empirical validation of the democracy-exemplarity model through thematic analysis, and (3) practical guidelines for parents, enriching the discourse on Islamic psychology and family education. Thus, this study not only strengthens the theoretical foundation of the Qur'an as a source of transformative parenting but also motivates compassionate parenting practices to foster a generation resilient in spiritual and moral terms.

Keywords: Baumrind, Parental modeling, parenting styles, Qur'anic parenting, *Al-Tahrir wa al-Tanwir*

1. INTRODUCTION

Parenting today is no longer merely a private discourse within the family room, but has become a multidisciplinary issue attracting the attention of scholars in the social sciences, psychology, education, and religious studies (Karim, 2023). In the Islamic context, the

Qur'an is understood not only as a source of ritual rules but also as a book that provides normative guidance for family life, particularly the relationship between parents and children. Various terms referring to children, such as *ibn*, *bint*, *walad*, *mawlūd*, *al ṭifl*, *ḥafazah*, *ṣabiyy*, and *gulām*, demonstrate that the Qur'an not only regulates the status of children but also implicitly establishes patterns of interaction, communication, attitudes, and role models that form the foundation of Islamic parenting (Qur'anic Parenting) (Baqi, 2001).

Observing the significant phenomena that frequently arise related to children, including cases of violence, abuse, exploitation, and neglect based on economic factors, as well as inappropriate parenting patterns by parents, has the potential to lead to failure in educating children (Mahardika, n.d.). The importance of good parenting is crucial because a child's development is greatly influenced by the role of parents as family leaders (Karim, 2023). This emphasizes the need for effective parenting management to ensure the protection and rights of children, including affection and holistic well-being.

In response to the various social challenges facing children and adolescents, the Quran is positioned not merely as a theological treasure but also as a source of practical inspiration for improving modern parenting (Mustaqim, 2019). This sacred text not only contains normative commands but also presents prophetic narratives rich in educational, ethical, and character-building values, particularly in the stories of parents' roles towards their children (Utama & Prasetiawati, 2020). One frequently studied example is the story of Ibrahim and his son in Surah al-Saffat, verse 102, which demonstrates that the sacred educational process is not built through coercion, but through persuasive communication, dialogue, and respect for the autonomy of the student.

In his commentary on *al-Taḥrīr wa al-Tanwīr*, Ibn 'Ashur asserts that the command to slaughter Ibrahim's son is better understood as a divine test (*ibtilā'*) that reveals the depth of Ibrahim's obedience and his son's spiritual maturity, rather than as an absolute shari'a requirement ('Ashur, 1984). Through an analysis of the syntactic structure, word choice, and dialogue patterns, Ibn 'Ashur demonstrates that the prophetic educational process in this story proceeds in a dialogical, empathetic, and transcendental manner, making it relevant as a parenting model that emphasizes role models, dialogue, and spiritual awareness.

Effective parenting is also influenced by parenting styles, as first introduced by Baumrind (Fadlillah & Fauziah, 2022). He identified four parenting styles: First, the authoritative parenting model involves equality between parents and children in expressing opinions. Second, the authoritarian model places parents as the primary decision-makers. Third, the permissive model grants power to parents, but leaves the final decision to the child. Fourth, the neglecting model is defined as a parenting style that involves neglecting the child, which contradicts other parenting models (Fadlillah & Fauziah, 2022).

Quranic-based parenting, demonstrated through persuasive communication, empathy, and role models (*uswah*), as in the story of Ibrahim and his son, demonstrates a correlation with Diana Baumrind's Western parenting theory, particularly the authoritarian, authoritative, and permissive models. Therefore, this theory will be incorporated into the narrative of parenting styles in the Quran. It can be assessed as being equal between parents and children in dialogue and responsive to the child's perspective, using a Qur'anic

approach. By integrating family examples as role models, this effective parenting not only shapes children's psychologically healthy character but also encourages obedience and patience born of empathy (Salsabila, 2025).

Several studies also support the study of parenting based on the Qur'anic concept, including: First, a study analyzing Luqman's advice in Surah Luqman (verses 12–19) based on Ibn Kaşir's interpretation, with an emphasis on Qur'anic-based parenting principles (Syahrani & Liddini, 2025). This study incorporates the spiritual-social principles of parenting through Luqman's advice. The relevance of Luqman's principles is similar through exemplary behavior; this study focuses on exemplary values through Ibn 'Ashur's interpretation as a parenting model. Second, Zayyadi and Hasanah's research: A thematic study of Qur'anic verses on communication between parents and children (Zayyadi & Hasanah, 2025). This study examines Qur'anic rules for effective parent-child communication, including the roles and responsibilities of parenting in child development. The relevance of parent-child communication differs from the focus of this research on parenting methods that integrate Baumrind's theory.

Third, research on the Concept of Parental Exemplary Behavior as a Model of Education for Children in Families from an Islamic Perspective by Sulaiman W and Sulaiman Ismail (W & Ismail, 2024). Its relevance lies in the concept of parental exemplary behavior as a model of education. The perspectives differ through the interpretation of specific and general Quranic verses, although the Quranic sources are aligned.

Fourth, a research thesis on the study of the relationship between children and parents in the Quran, based on Wahbah Zuhaili's commentary on al-Munir (Karim, 2023). Karim's research examines the relationship between children and parents in the Quran through al-Munir's commentary, analyzing the term "child," from birth to death. The relevance of parenting relationships with the maqāşidī approach is distinguished through different objects of interpretation. Fifth, a research book examining parenting: "Tips for Successful Child-Raising Through the Quran" (Mustaqim, 2019). Mustaqim's book discusses parenting principles and how to raise children according to the Quran. Relevance: While this research focuses on Quran-based parenting in general, the disparity lies in the deeper analysis of effective parenting patterns through the Quran and prophetic narratives.

Although several studies have described the principles of Quran-based parenting, significant research gaps remain. First, most studies are general in nature and do not systematically integrate contemporary parenting theories such as Baumrind's. Second, there has been no study that specifically connects the interpretation of al-Taḥrīr wa al-Tanwīr Ibn 'Āsyūr with the thematic interpretation approach of maqāşidī which is oriented towards authoritative cum permissive, authoritarian cum permissive, and exemplary parenting patterns, so that narratives such as Hūd: 42–43, Yūsūf: 4–5, Maryam: 42–43, Aş Şaffāt: 102, and Luqmān: 17–19 have not been widely analyzed as dialogic and democratic models relevant to modern parenting patterns.

In this context, this study emphasizes its novelty and theoretical contribution, by attempting to fill the gap between thematic interpretation and Islamic parenting psychology through a synthesis of thematic interpretation of maqāşidī based on the interpretation of al-Taḥrīr wa al-Tanwīr Ibn 'Āsyūr. 'Āsyūr which is connected with Baumrind's parenting theory. With this approach, the verses of the story of Noah, Joseph, Mary, Abraham, and Luqman are not only understood as educational narratives, but are also analyzed as a construction of parenting patterns that balance authority, warmth, and

space for dialogue, while emphasizing the dimensions of exemplary behavior and transcendental awareness, so that this study initiates a conceptual framework of “Qur’anic Parenting” that is more structured and relevant to the context of modern parenting styles, especially in dealing with destructive parenting patterns, authoritarian communication, and the imbalance between demands and affection.

2. RESEARCH METHOD

This study adopts a qualitative library research approach with an interpretive paradigm to explore the deeper meaning of the Qur’anic text related to Qur’anic parenting, particularly Baumrind’s parenting theory and the role model (*uswah*) in prophetic narratives. The primary focus is on the interpretation of Muḥammad al-Ṭāhir Ibn ‘Āsyūr’s tafsir *Al-Taḥrīr wa al-Tanwīr*, prioritized for its contextual-linguistic approach in revealing the dynamics of parent-child dialogue as a model of adaptive parenting in line with Baumrind’s authoritarian, authoritative, and permissive theories. The selection of this interpretation strategically fills a gap in previous normative studies by offering a persuasive, prophetic analysis oriented towards the *maqāsid*, directly relevant to the contemporary parenting crisis. The verses were selected through an initial content analysis of the Qur’anic thematic index, with strict criteria for explicitly containing parent-child dialogue, reflecting democratic values or exemplary behavior (*uswah hasanah*), and representing prophetic narratives in Surahs Hud (verses 42–43) (Noah), Joseph (verses 4–5) (Ya’qub), Maryam (verses 42–43) (Abraham-Azhar), Ash-Saffat (verses 102) (Abraham-Ismail), and Luqman (verses 17–19).

The analysis was conducted in stages: first, transcription of the Arabic text, contextual translation, and partial syntactic interpretation of Ibn Āshūr to identify dialogic elements. Second, a thematic analysis by Mustafa Muslim in relation to Baumrind’s parenting theory. Third, the integration of the *maqāsid* sharia (Islamic principles) to validate the findings against the *maṣlaḥah mursalah* (objectives of the law), such as the holistic protection of children’s physical and spiritual well-being. Triangulation with classical (Ibn Kaṣīr, al-Ṭabari) and contemporary (al-Munīr) interpretations is also carried out to avoid bias. Validity is maintained through a matrix of verse themes in interpretation, ensuring scientific accountability that addresses the preliminary research gap regarding the synthesis of thematic interpretations with the parenting of the Qur’an.

3. RESULT AND ANALYSIS

The Quran's Perspective on Parenting

Through verse 9 of the Quranic verse, An-Nisa, Islam commands every parent to prepare the next generation to achieve a happy and prosperous family (‘Āsyūr, 1984). Understanding the connotation of the connection between parents and children in the Quran certainly involves elements, and the Quran is identified through terms that encompass aspects such as the status of children, rights, obligations, and interactions between parents and children (Karim, 2023). Thus, the Quran is seen as conveying a spirit of concern for the lives of children and their descendants. This term is then used as the label for Quranic Parenting.

The mention of children in the Quran is quite frequent in several surahs, including terms such as *ibn*, *bint*, *bunayya*, *walad*, *ṭifl*, *zūrriyyah*, and others (Baqi, 2001). The terms "anak" (child) found in the Quran have varying connotations. For example, "ibn" and "bint" differ from "bunayya" (child). Bustanul Karim assessed several disparities in the connotations of "anak" (child) in the Quran. The term "ibn" is mentioned 161 times and "bint" 19 times in various surahs, meaning "boy" and "girl," respectively, used to denote a child's general status (Karim, 2023).

Meanwhile, "bunayya" is mentioned seven times, a term given by parents to a child, signifying a closer bond and greater affection. "Walad," mentioned 65 times, connotes a child born with special characteristics and ties of kinship. "Tifl," mentioned four times, connotes a child's infancy and thus requires more intense parental supervision. Then, the word "Zūrriyyah," repeated 32 times, has the connotation that children, as descendants, carry the family's hopes, thus necessitating guidance in an effort to produce a superior generation (Karim, 2023). The use of child terminology in the Quran, such as *ibn*, *bint*, *walad*, *zūrriyyah*, and *bunayya*, indicates biological, social, and psychological roles that emphasize attention to children and an appropriate parenting approach.

From a Quranic perspective, parenting practices are not merely an educational process but also a manifestation of the implementation of democratic values through dialogic interactions and active participation of children, as well as the role of parental role models as moral models (Harti, 2023). Parents are fully responsible as a necessity for educating a child to be good (*ṣālih*) (al-Fauzan, 2010). Therefore, a parenting approach based on the Quran encourages parents to act as wise, participatory, and consistent leaders (Rendi et al., 2025).

Parenting Perspective: Interpretation of al-Taḥrīr wa al-Tanwīr

Surah Hud [11] verses 42-43:

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبَيِّنُ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ قَالَ سَأُوْبِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ

"Noah called out to his son, who was far away from him, saying, 'O my son, ascend with us, and do not be with the disbelievers.' His son replied, 'I will seek refuge in a mountain that will save me from the flood.'"

The communication between Noah and his son, as described in Surah Hud [11], verses 42-43 of the Qur'an, in the commentary on al-Taḥrīr wa al-Tanwīr, provides an explanation of the disaster or calamity sent down by Allah SWT upon Noah and his people. Ibn 'Ashur explains that Noah invited his son to board the ark with him, but ultimately refused. This son was aloof from the believers because he did not believe in his father's teachings (disbelieved in his father's beliefs or lacked faith). He was the son of Noah's second wife, some call his name Wa'ilah, Yaman, or Kan'an ('Ashur, 1984).

Surah Yusuf [12] verses 4-5:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا

"Joseph said to his father, 'O my father, I have dreamed that I saw eleven stars, the sun, and the moon, all prostrating themselves to me.' O my son, his father said, 'Do not tell your dream to your brothers, for they will surely deceive you.'"

This communication was established between Jacob and his son, Joseph, because of their closeness and affection, allowing them to interact well with each other. Ibn 'Ashur explains this story in his commentary, explaining the background to the appearance or sign of revelation to Joseph, which his father recognized as a sign of prophecy. This led to a prohibition against telling his brothers, for fear that they would do something inappropriate and harm Joseph, and this ultimately happened (Ashur, 1984).

Surah Maryam [19] verses 42-43:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

"Abraham, as a child, spoke to his father, asking, 'O my father, why do you worship something that neither hears nor sees nor gives anything?' Then he invited his father to follow what he had learned as guidance on the straight path."

In this verse, Ibn 'Ashur explains in his commentary that this story relates to the polytheists who claimed to be descendants of Abraham but instead deviated and worshipped idols, and this served as a rebuke to them. In both verses, the gentleness of language, with the use of "ya abati," a term of endearment, demonstrates politeness and refinement in preaching (Ashur, 1984). Ibrahim's polite speech and intelligent demeanor served as a form of invitation to his father, although he ultimately received rejection after several attempts at communication, as outlined in the following verses.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ

"Abraham said, 'O my son, I have dreamed that I have been commanded to slaughter you. What do you think?' His son replied, 'O my father, do what God has commanded you.'"

In his interpretation, Ibn 'Ashur emphasizes fundamental issues through the uniqueness of his interpretation through his linguistic structure. The phrase "falamma balaga" (the word "fa") refers to a fleeting event in which his son, Ismail, grows to the age of 13, and at this age he can help his parents with their work. Ibn 'Ashur emphasized several things: the dreams that come to the prophets are revelations, and the slaughtering event is a test, not a legal decree, which cannot be canceled before it is carried out ('Ashur, 1984). There is an interactive dialogue between the two. Ibrahim asks his son's opinion on the command in the dream. And in this case his son responded by showing an attitude of humility, it was seen that he did not say "slaughter me" but "do what you have been told".

يُنَبِّئُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Among Luqman's communications with his son was giving advice "O my son, uphold prayer and call to what is right and forbid what is wrong. Don't act arrogantly, walk without arrogance and be polite in speaking."

In verses 17-19 in Surah Luqmān at least the advice stated in the conversation above is given. However, more clearly, Ibn 'Āshūr provides the following information, including that the important position of advice is exemplary. After Luqman taught monotheism in the previous verse, he moved to the basics of good deeds, namely prayer as the foundation because prayer is a form of acknowledgment of submission to Allah. Next, social responsibility includes all forms of kindness, commands to encourage goodness and prevent evil, directly leading children to do good things first, thereby guiding a child's behavior, which things bring goodness or harm (Āsyūr, 1984).

Analysis of the Role of Parenting in the Tafsir al-Taḥrīr wa al-Tanwīr

In Surah Yusuf (Quran, 4:4–5), Ibn 'Ashur describes Ya'qub's approach to Yusuf as a form of empathetic concern and concern for the potential for social psychological conflict if Yusuf's dream were recounted to his brothers. The use of the expressions *yā abati* (love) and *yā bunayya* (give thanks) demonstrates a strong emotional closeness, while also indicating that ideal family communication in the Quran takes place in a climate of trust and a secure psychological relationship. In the story of Ibrahim (Abraham) and his father (Surah Maryam, 4:42–43), Ibn 'Ashur emphasizes a combination of gentle language, firmness of principle, and selflessness in his preaching, where Ibrahim politely conveys his invitation despite not receiving a positive response from his father. This pattern demonstrates that education in the context of parenting does not always result in immediate success, but emphasizes the quality and integrity of the communication process (Āshur, 1984).

QS. Surah Aṣ Ṣaffāt: 102 presents the most explicit form of communication in the context of prophetic education, namely Ibrahim's discussion with his son Ismail. The phrase *fanzur mā dā ra* explained by Ibn 'Āsyūr contains the meaning of providing space for thought and respect for the autonomy of the student, not Ibrahim's doubts about God's commands. This verse emphasizes that the educational process in the context of parenting is not carried out through coercion, but through dialogue that requires the child's involvement and awareness. Furthermore, in Surah Luqmān: 17–19, Luqmān's advice to his son emphasizes spiritual foundations (prayer, enjoining good and forbidding evil), social ethics, and behavioral balance, thus presenting a holistic and sustainable educational pattern. According to Ibn 'Āsyūr, this advice is not merely verbal knowledge, but also a form of exemplary behavior that children are expected to internalize in their daily lives (Āsyūr, 1984).

To build a more systematic synthesis between thematic interpretations and modern parenting studies, the results of the interpretation of the verses mentioned above can be grouped into the following matrix:

Table 1
Synthesis of parenting verses, Ibn 'Ashur's interpretation, and the relevance of modern parenting theory

Verse/Story	Forms of dialogue and interaction	Parenting values	Ibn 'Ashur's explanation	Contemporary relevance
QS. Hūd: 42-43	Noah persuaded; the son refused and chose for himself	Openness to children's autonomy	Noah did not force his son, leaving his son's choice open.	Aligned with Baumrind's authoritative parenting style
QS. Yusūf: 4-5	A loving and trusting dialogue	Empathic closeness and conflict prevention	Jacob's gentleness and care in guiding Yusuf.	Aligned with Baumrind's authoritative and permissive concept
QS. Maryam: 42-43	Abraham gently reprimanded his father gradually	Critical dialogue skills	Personal preaching that emphasizes gentleness and obedience.	Bridging Baumrind's authoritarian and permissive parenting style
QS. Aş-Şaffāt: 102	Abraham asked his son's opinion before giving an order	Child involvement in decision-making	Dialogue as a form of strengthening voluntary obedience.	Relevant to Baumrind's authoritarian and authoritative parenting style
QS. Luqmān: 17-19	Holistic advice: faith, ethics, and behavior	Continuous character education	Emphasis on role models and the transfer of values.	Aligned with the moral stages of Islamic education

This table shows that the parenting values emerging in Ibn 'Asyūr's interpretation can be mapped into the conceptual framework of modern parenting, particularly Baumrind's authoritative model (balanced, responsive, and dialogical authority) and Gini Mustaqim's moral stages, which emphasize the internalization of values through role models, experiences, and relational interactions (Mustaqim, 2019; Kamal & Sassi, 2019). This interpretive approach strengthens the argument that Qur'anic Parenting can be read as a form of responsive, democratic, and role-model-based parenting, rather than simply a normative description of the Qur'an. In this context, child involvement, gentle dialogue, and the foundation of role models in Ibn 'Asyūr's interpretation not only illustrate patterns of religious interaction but also offer a theoretical model for the development of Islamic parenting relevant to the contemporary paradigm of educational psychology. In the Qur'an, Surah Luqman [31]: 17-19, Luqman teaches his son in the form of advice that serves as an example of education (ta'lim) for the child, starting with spiritual teachings, namely faith, human relationships, and ethical behavior, including speech. In his commentary, Ibn 'Asyur explains that Islamic law does not stop at the foundations carried out on personal rituals, but rather interconnected social roles ('Asyur, 1984). In this case, Luqman teaches based on life experiences gained so that they can be taught and applied by his child in navigating life.

Parental teaching of children begins from an early age. Basically, children have stages of moral development where a person can adapt to what they consider right for a reason (et al., 2021). In this case, parental teaching of children with exemplary values is divided into three stages: 1) Pre-Moral Stage (obeying rules and tending to expect praise). 2)

Conventional Stage (children tend to adapt to how they are important to others or liked).
3) Principled Stage (universal awareness that they should not harm themselves or disturb the comfort of others) (Mustaqim, 2019). Thus, individuals, under certain circumstances and external influences, can change their morals and attitudes until they settle on their principled state.

Parents are a guide for children in life (Karim, 2023). Everything in their parents' daily lives will reflect their children's morals and ethics (Mustaqim, 2019). Therefore, parents are asked to display their best behavioral criteria in front of their children. Actions that should be emulated by lineage or descendants are better examples (Alfani et al., 2024). Parents and ancestors should be the best role models for their descendants (Q.S. Yusuf [12]: 6).

Luqman's advice contains exemplary values, seen from the perspective that education has the meaning of transferring knowledge and the transfer of values simultaneously (Nabila, 2022). Therefore, the transfer process also has differences, including exemplary education can be categorized into two types: first, direct exemplary can also be called exemplary directly exemplified by actions. Second, indirect exemplary provides exemplary examples with messages, advice, or stories (Lubis, 2023). This explanation leads to the understanding that Luqman's advice to his son is part of the concept of exemplary through messages delivered directly.

From the analysis of the parenting verses above through the interpretation of Ibn 'Āsyūr's interpretation in *Tafsir al-Taḥrīr wa al-Tanwīr* based on Baumrind's parenting theory, a close relationship emerges which gives rise to new parenting that in certain positions Baumrind's theory cannot always be applied but can open up discourse on authoritative cum permissive and authoritarian cum permissive theories and parental exemplary behavior is seen through messages and advice.

4. CONCLUSION

This study finds that Ibn 'Ashur's *tafsir al-Taḥrīr wa al-Tanwīr* constructs a dialogical, role-model-based, and responsive Qur'anic parenting model, reflected in five key verses depicting two-way communication, respect for children's autonomy, and a balance between authority and compassion. These findings demonstrate significant alignment with Baumrind's authoritative parenting and moral stages, thus filling the theoretical gap between the thematic interpretations of the *maqāṣidī* and modern Islamic parenting studies.

In terms of contribution, this article offers a relevant conceptual framework for the development of Islamic parenting theory and practice, and serves as a basis for the development of books, training, and family interventions based on the Qur'an. Practically, the research findings can be used to design more empathetic, dialogical, and role-model-based communication patterns in addressing issues of violence, neglect, and toxic parenting.

Its limitations lie in the limited focus on the verses and the primary reliance on a single modern interpretation, as well as the study's still textual, qualitative nature without empirical testing. For further research, it is recommended to expand the scope of the verses, compare other interpretations, and test this Qur'anic Parenting model through

qualitative, quantitative field research and develop operational measurement instruments.

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