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Reconstruction of the Concept of Birrul Walidain in the Qur'an: (Synthesis of Thematic Interpretations of the Interpretations of Hamka, Sayyid Qutb, and Ibn Kathir)

Imam Anas Hadi[1], Arif Fajri[2], Diyah Nuraini Mahmudah[3], Lilis Setyoningsih[4]
[1]*Universitas Darul Ulum Islamic Centre Sudirman, Semarang, Indonesia*
[2]*Universitas Darul Ulum Islamic Centre Sudirman, Semarang, Indonesia*
[3]*Universitas Darul Ulum Islamic Centre Sudirman, Semarang, Indonesia*
[4]*Universitas Darul Ulum Islamic Centre Sudirman, Semarang, Indonesia*

Ariffajri453@gmail. com

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Abstrack

Birrul Walidain is one of the fundamental teachings in the Qur'an that is closely related to the value of monotheism and the formation of a Muslim's morals. Although it has been widely studied, research on birrul walidain generally still focuses on certain verses or surahs and therefore does not provide a complete conceptual picture. This study aims to reconstruct the concept of birrul walidain in the Qur'an through a thematic interpretation synthesis of the interpretations of Hamka, Sayyid Qutb, and Ibn Kathir. This study uses a qualitative approach with a type of library research. Data were obtained from Qur'anic verses related to birrul walidain, tafsir books, and various relevant scientific literature. Data analysis was carried out using the maudhu'i interpretation approach combined with literature synthesis techniques through the stages of verse identification, interpretation comparison, conceptual synthesis, and conclusion drawing. The results of the study indicate that the concept of birrul walidain in the Qur'an is a value system centered on monotheism and is built through four main dimensions, namely the theological dimension, the moral-humanitarian dimension, the social-family dimension, and the educational-exemplary dimension. These four dimensions form an interrelated unity so that birrul walidain is not only understood as an obligation to do good to both parents, but also as an integral concept that integrates the relationship between humans and Allah SWT, the relationship between children and both parents, and character formation in family and community life. This study contributes to enriching thematic interpretation studies on birrul walidain through a more comprehensive conceptual reconstruction.

Keywords: Birrul Walidain; Al-Qur'an; Maudhu'i Interpretation; Concept Reconstruction; Islamic Education.

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INTRODUCTION

Birrul walidain is one of the fundamental teachings in Islam which has a very important position in the value system of the Qur'an (Adam Z & Kharomen, 2025; Safrudin & Nasaruddin, 2025). The command to be devoted to both parents in various verses is always associated with the command to believe in Allah SWT, thus showing that the relationship between a child and his parents does not only have a social dimension, but is

also part of the manifestation of faith and obedience to Allah SWT. This value is emphasized through several verses spread across various surahs, including Q.S. Al-Baqarah Verse 83, Q.S. An-Nisa' Verse 36, Q.S. Al-Isra' Verse 23–24, Q.S. Luqman Verse 13–19, and Q.S. Al-Ahqaf Verse 15, each of which emphasizes aspects of monotheism, respect for parents, moral responsibility, and moral development in family life (Adam Z & Kharomen, 2025; Safrudin & Nasaruddin, 2025). The distribution of these verses shows that the concept of birrul walidain is comprehensively constructed in the Qur'an through the interconnection of various complementary Islamic themes. Therefore, understanding the concept of birrul walidain is not sufficient through reading a single verse or a single chapter, but requires a thematic tafsir approach that compiles all verses based on a specific theme to produce a complete and comprehensive understanding of the concept of birrul walidain from the perspective of the Qur'an (Al-Qaththan, 2015; Azis, 2016).

Attention to the study of birrul walidain in Qur'anic studies continues to grow along with increasing research examining the theme from various perspectives (Adam Z & Kharomen, 2025; Permata et al., 2024; Safrudin & Nasaruddin, 2025). Various studies have discussed birrul walidain through thematic interpretation, tahlili interpretation, Islamic education, family education, Islamic parenting, and character formation approaches (Afroni & Afifah, 2021; Masrury, 2021; Ratnasari et al., 2024; Sofiya & Rusmana, 2022). These developments indicate that birrul walidain is no longer understood solely as an individual ethical teaching, but also as a concept with implications for family development, children's education, and strengthening Islamic values in social life (Inayati, 2020; Lutfiyah, 2016). However, this diversity of approaches also demonstrates that discussions on birrul walidain have developed within different research focuses, resulting in a fragmented understanding. Therefore, a study is needed that not only compiles various research findings but also synthesizes the various interpretations and emerging themes to obtain a more complete conceptual picture of birrul walidain from a Qur'anic perspective (Aulia et al., 2025; Rahma Dewi et al., 2023; Sayuti, 2025; Suyati & Sulisno, 2025).

The results of a review of various studies indicate that the study of birrul walidain in the Qur'an has developed into several main trends (Adam Z & Kharomen, 2025; Safrudin & Nasaruddin, 2025). Some studies focus on formulating the concept of birrul walidain through a thematic interpretation approach, while other studies emphasize the analysis of the interpretation of certain verses, especially Q.S. Al-Isra' Verses 23–24 and Q.S. Luqman Verses 13–19 (Afroni & Afifah, 2021; Permata et al., 2024; Rahma Dewi et al., 2023; Ratnasari et al., 2024; Sofiya & Rusmana, 2022). In addition, there are also studies that link birrul walidain with children's education, family education, Islamic parenting, character building, and internalization of monotheistic values in the educational process (Aulia et al., 2025; Inayati, 2020; Lutfiyah, 2016; Masrury, 2021; Sayuti, 2025; Suyati & Sulisno, 2025). On the other hand, several studies pay attention to methodological aspects through discussions of maudhu'i interpretation, interpretation patterns and approaches, and Ulumul Qur'an as a foundation for understanding the verses of the Qur'an comprehensively (Al-Qaththan, 2015; Arief, 2024; Azis, 2016). This diversity demonstrates that the study of birrul walidain has developed multidimensionally and made significant contributions to enriching the treasury of Qur'anic studies, Islamic education, and the development of moral values in family life (Adam Z & Kharomen, 2025; Safrudin & Nasaruddin, 2025).

Although previous studies have made significant contributions to the development of birrul walidain studies, the results of the literature synthesis indicate that several areas of study remain under-recognized. Most studies tend to focus on the interpretation of specific verses or surahs, leaving discussions of birrul walidain fragmented. Furthermore,

research integrating all the verses of birrul walidain into a single analytical framework is relatively limited. Similarly, studies comparing various commentators' views and synthesizing them into a coherent conceptual construct are scarce. Some studies emphasize descriptive aspects, both in explaining the meaning of verses and their educational implications, resulting in a lack of comprehensive conceptual understanding of the conceptual relationship between the dimensions of monotheism, respect for parents, family education, and character formation. These findings indicate a continued need for research that not only compiles various interpretations but also systematically synthesizes them to build a more comprehensive conceptual understanding of birrul walidain from a Qur'anic perspective.

Building on the results of this synthesis of various previous studies, this study positions itself to fill this remaining open research space through a thematic interpretive synthesis approach to all Qur'anic verses related to birrul walidain. This approach aligns with the maudhu'i interpretation methodology, which compiles all verses based on a single theme to produce a more comprehensive and systematic understanding of the Qur'an (Al-Qaththan, 2015; Azis, 2016). Unlike previous studies, which generally focused on the interpretation of a specific verse, the view of a single commentator, or partial educational implications, this study seeks to integrate all verses related to birrul walidain and their various commentator views into a single, systematic analytical framework. Through this approach, this study is expected to be able to formulate a conceptual construction of birrul walidain that not only explains the meaning of devotion to parents from the perspective of the Qur'an, but also shows its relationship with the values of monotheism, family education, and character formation. Based on this background, this study is focused on answering the question of how the concept of birrul walidain in the Qur'an can be formulated through a thematic interpretation synthesis of related verses so as to produce a conceptual construction that can enrich the treasury of studies on Qur'anic interpretation and Islamic education.

METHOD

This study is a library research with a qualitative approach that aims to formulate the concept of birrul walidain in the Qur'an through the synthesis of thematic interpretations of related verses (Al-Qaththan, 2015; Arief, 2024; Azis, 2016). The library approach was chosen because the research objects are Islamic texts, specifically verses of the Qur'an and the interpretations of commentators found in various scientific literature. The maudhu'i interpretation approach was chosen because it allows researchers to collect all verses related to a single theme, then systematically analyze the relationships between verses and various commentators' views to obtain a complete understanding of the theme being studied (Azis, 2016). Through this approach, this study focuses analysis on the process of searching, reviewing, and synthesizing various written sources to obtain a comprehensive understanding of the concept of birrul walidain from the perspective of the Qur'an (Al-Qaththan, 2015; Arief, 2024).

Data sources in this research consist of primary data and secondary data. Primary data is in the form of Al-Qur'an verses related to birrul walidain along with tafsir literature which is the main object of analysis (Hamka, 2018; Ibnu Katsir, 2009; Qutbh, 2016). The secondary data were obtained from scientific articles, books, and research results relevant to the themes of birrul walidain, thematic interpretation, Islamic education, family education, and Ulumul Qur'an (Adam Z & Kharomen, 2025; Afroni & Afifah, 2021; Al-Qaththan, 2015; Arief, 2024; Aulia et al., 2025; Inayati, 2020; Lutfiyah, 2016; Masrury, 2021;

Permata et al., 2024; Rahma Dewi et al., 2023; Ratnasari et al., 2024; Safrudin & Nasaruddin, 2025; Sayuti, 2025; Sofiya & Rusmana, 2022; Suyati & Sulisno, 2025). All sources were selected based on their relevance to the research focus, thus providing an adequate conceptual and methodological foundation for the thematic interpretation synthesis process.

Data collection was conducted through a documentation study, identifying, inventorying, classifying, and reviewing various literature related to the research theme. Each reference was analyzed based on the focus of the study, the verses discussed, the interpretation approach, the research method, and the main findings. This process was carried out systematically to obtain a comprehensive picture of the development of birrul walidain studies and to serve as the basis for developing a conceptual synthesis during the analysis stage.

Data analysis used a maudhu'i (thematic) interpretation approach combined with literature synthesis techniques (Al-Qaththan, 2015; Arief, 2024; Azis, 2016; Rubini, 2016; Sofiya & Rusmana, 2022). The analysis stage began by identifying all Quranic verses related to birrul walidain and then compiling various interpretations of these verses by commentators. A comparative analysis of similarities, differences, and interpretative tendencies was then conducted to gain a more comprehensive understanding. The results of this analysis were then synthesized into a single conceptual construct explaining the relationship between the values of monotheism, respect for parents, family education, and character formation from a Qur'anic perspective.

To maintain analytical consistency, this study employed a step-by-step synthesis process, encompassing verse identification, an inventory of interpretive sources, a classification of themes, a comparison of interpretations, a conceptual synthesis, and a conclusion. These stages allow each interpretation to be understood not only individually but also within a single, interrelated analytical framework. Thus, the research findings do not stop at describing the meaning of the verses but rather yield a conceptual formulation regarding birrul walidain, constructed through a thematic synthesis of interpretations across the entirety of the verses studied.

RESULT AND DISCUSSION

The Structure of the Birrul Walidain Verses in the Qur'an

A study of the verses of Birrul Walidain shows that the Qur'an does not discuss the theme in one complete chapter, but rather spreads it across several chapters with varying emphases (Adam Z & Kharomen, 2025; Ghaffar, 2021; Safrudin & Nasaruddin, 2025). The structure of this discussion can be found in Q.S. Al-Baqarah Verse 83, Q.S. An-Nisa' Verse 36, Q.S. Al-Isra' Verse 23–24, Q.S. Luqman Verse 13–19, and Q.S. Al-Ahqaf Verse 15. Each group of verses presents a different emphasis, ranging from strengthening the value of monotheism, establishing social ethics, family education, to affirming a child's moral responsibility towards both parents. Thus, these verses cannot be understood in isolation because each has a complementary relationship in forming the conceptual construction of birrul walidain from the perspective of the Qur'an.

Based on the results of the exploration of these verses, this study maps the concept of birrul walidain into four main, interrelated groups of themes. The first group contains verses that emphasize the obligation to be devoted to one's parents as a consequence of

monotheism, namely Q.S. Al-Baqarah Verse 83, Q.S. An-Nisa' Verse 36, Q.S. Al-An'am Verse 151, Q.S. Al-Isra' Verse 23, Q.S. Al-'Ankabut Verse 8, Q.S. Luqman Verse 14, and Q.S. Al-Ahqaf Verse 15. The second group contains verses that emphasize humility, gentleness, and prayer for one's parents, as contained in Q.S. Al-Isra' Verse 24. The third group relates to material responsibility through the command to prioritize parents in providing for their children, as explained in Surah Al-Baqarah Verse 215. The fourth group is illustrated through the stories of the prophets who provide concrete examples of birrul walidain, namely the Prophet Yahya, the Prophet Jesus, and the Prophet Ismail, as contained in Surah Maryam Verse 14, Surah Maryam Verse 32, and Surah As-Saffat Verse 102.

This mapping shows that the Quran constructs the concept of birrul walidain through a comprehensive approach. Normative verses provide a foundation for a child's obligations to their parents, while narrative verses present concrete examples of the application of this value in the lives of the prophets. Thus, the concept of birrul walidain in the Quran is not only conveyed in the form of commands and prohibitions, but is also reinforced through exemplary behavior that can serve as a guide in life. The results of this mapping form the basis for the thematic interpretation analysis in the next section to examine how Hamka, Sayyid Qutb, and Ibn Kathir understand the relationship between all these verses in building the concept of birrul walidain.

Thematic Interpretation Analysis of Birrul Walidain's Verses

Commandment to be filial to both parents

Verses commanding a child to be devoted to both parents constitute the most dominant group of verses in the discussion of birrul walidain in the Qur'an (Hamka, 2018; Ibn Kathir, 2009; Qutbh, 2016). A study of these verses shows that the Qur'an does not summarize the discussion of birrul walidain in one complete chapter, but rather spreads it across several chapters with complementary emphases. This presentation pattern indicates that the concept of birrul walidain is constructed thematically through the interconnectedness of various verses encompassing the dimensions of monotheism, respect for parents, family education, and character formation, thus requiring a comprehensive reading through interpretive synthesis (Ghaffar, 2021). Therefore, based on the results of the analysis of the verses of the Qur'an, this study identifies that the command to be devoted to both parents is scattered throughout the following chapters:

Q.S. Al-Baqarah verse 83

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَاۤءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ۝٨

Meaning: (Remember) when We took the covenant from the Children of Israel, "Do not worship other than Allah, and be kind to parents, relatives, orphans and the poor. Apart from that, speak kind words to people, perform prayers, and pay zakat." However, you turned away (denied it), except for a small part of you, and you were (still) dissidents.

Q.S. An-Nisa' Ayat 36

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًاۙ ۝٣٦

Meaning: Worship Allah and do not associate anything with Him. Do good to your parents, close relatives, your children, poor people, close and distant neighbors, colleagues, relatives,

and any servants you have. Indeed, Allah does not like people who are arrogant or very proud of themselves.

Q.S. Al-An'am Ayat 151

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًاۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍۗ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّۗ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ١٥١

Meaning: Say (Prophet Muhammad), "Come here! I will recite what God has forbidden you, (namely) do not associate anything with Him, do good to both parents, and do not kill your children because of poverty. (Your God says,) 'We are the ones who provide sustenance to you and to them.' that is true. That is what He commanded you so that you understand.

Q.S. Al-Isra' 23

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًاۗ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ٢٣

Meaning: Your Lord has commanded you not to worship other than Him and to do good to your parents. If one of them or both of them reaches old age in your care, then never say to both of them the word "ah" and do not shout at both of them, and say to both of them good words.

Q.S. Al-'Ankabut Ayat 8

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًاۗ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَآ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ٨

Meaning: We have entrusted (to) humans to (do) good to their parents. If both of them force you to associate partners with Me with something that you have no knowledge of, do not obey them. Only to Me will you return, then I will tell you what you have been doing.

Q.S. Luqman Ayat 14

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُ ١٤

Meaning: We entrust humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness and weaned him in two years. (Our Will,) "Be grateful to Me and to your parents." Only to Me (you) return.

Q.S. Al-Ahqaf Ayat 15

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسَانًاۗ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًاۗ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًاۗ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙقَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْۗ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ١٥

Meaning: We command humans to do good to their parents. His mother had conceived him with difficulty and gave birth to him with difficulty (also). Pregnancy until weaning takes thirty months. So, when he was an adult and reached the age of forty years, he (the child) said, "O my Lord, give me guidance so that I can be grateful for Your blessings that You have bestowed on me and my parents, can do good deeds that You approve of, and grant piety to me and my children and grandchildren. Verily I repent to You and verily I am one of the Muslims."

Although these verses were revealed in different contexts, they all demonstrate a consistent pattern, placing birrul walidain as one of the main teachings after the command to believe in Allah SWT (Hamka, 2018; Ibnu Katsir, 2009; Qutbh, 2016). This similarity in pattern indicates that the relationship between tauhid and birrul walidain is not merely a wording of the verses, but rather reflects a value construction that places respect for both parents as a direct consequence of faith in Allah SWT. This finding is in line with the results of Abdul Ghaffar's study (2021) which shows that the educational verses in Q.S. Luqman establish a close relationship between strengthening faith, respect for parents, and character formation as a unified educational system in the Qur'an. Thus, respect for both parents is not only understood as a social ethic, but also as a manifestation of the value of tauhid that is the foundation of family and community life.

Comparative Analysis

A comparative analysis of the interpretations of Hamka, Sayyid Qutb, and Ibn Kathir reveals fundamental similarities regarding the position of birrul walidain (parents) in Islamic teachings. All three commentators agree that the juxtaposition of the command to be devoted to one's parents with the command to believe in Allah SWT demonstrates the high status of parents in Islam (Hamka, 2018; Ibn Kathir, 2009; Qutbh, 2016). This similarity demonstrates that birrul walidain is not positioned solely as an ethical relationship between children and parents, but as a theological consequence born of the recognition of the oneness of Allah SWT. This finding aligns with research by Abdul Ghaffar (2021), which shows that commentators, both classical and modern, view family education in the Quran as a unified value rooted in monotheism and realized through the formation of morals and respect for parents.

Unlike Hamka, Sayyid Qutb viewed the verses on "birrul walidain" as part of an Islamic societal development system based on monotheism (Qutbh, 2016). According to him, a harmonious relationship between children and parents is a crucial pillar in building a strong family and society. Therefore, the command to be devoted to one's parents not only has an individual dimension but also has a social function in maintaining the continuity of Islamic values between generations (Qutbh, 2016).

Meanwhile, Ibn Kathir placed birrul walidain as the greatest right that a servant must fulfill after fulfilling the rights of Allah SWT through monotheism and worship (Ibn Kathir, 2009). According to him, the juxtaposition of the command to be devoted to one's parents with the command to be monotheistic to Allah SWT demonstrates that birrul walidain has a very strong normative basis and occupies a high position in Islamic teachings. Therefore, fulfilling the rights of both parents is seen as a direct consequence of the perfection of a Muslim's faith (Ibnu Katsir, 2009).

Based on a comparison of the interpretations of Hamka, Sayyid Qutb, and Ibn Kathir, it is clear that the three commentators agree on the assertion that birrul walidain is a direct consequence of monotheism. The difference lies in the perspectives used to explain the meaning of the verse. Hamka emphasized the humanitarian and educational dimensions of the family, Sayyid Qutb emphasized the dimension of fostering Islamic society, while Ibn Kathir emphasized the normative dimension based on the order of rights in sharia. These differences in emphasis do not indicate a conflict, but rather complement each other, resulting in a more comprehensive understanding of the essence of birrul walidain from a Qur'anic perspective.

Based on a synthesis of the interpretations of Hamka, Sayyid Qutb, and Ibn Kathir, this study finds that the concept of birrul walidain in the Qur'an is built on three interrelated dimensions: theological, humanitarian, and social. The theological dimension positions birrul walidain as a consequence of monotheism. The humanitarian dimension emphasizes appreciation for the sacrifice, affection, and service of parents. The social dimension demonstrates that respect for parents is the foundation for a harmonious family and a moral

society. These three dimensions form a unified and complementary concept of birrul walidain, meaning they cannot be understood separately..

Humble Yourself to Your Parents

Apart from commanding a child to be filial to his parents, the Qur'an also provides guidance on how this attitude is manifested in everyday life. These guidelines are specifically explained in Q.S. Al-Isra' Verse 24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًاۗ ٢٤

Artinya: Rendahkanlah dirimu terhadap keduanya dengan penuh kasih sayang dan ucapkanlah, "Wahai Tuhanku, sayangilah keduanya sebagaimana mereka berdua (menyayangiku ketika) mendidik aku pada waktu kecil."

through the command to humble oneself before both parents with love and pray for them to receive the grace of Allah SWT. (Hamka, 2018; Ibnu Katsir, 2009; Qutbh, 2016). This verse shows that birrul walidain is not only realized through fulfilling obligations outwardly, but must also be reflected in an inner attitude based on sincerity, gentleness, and respect for both parents.

Comparative Analysis

Hamka in Tafsir Al-Azhar interprets the command to humble oneself towards one's parents as a form of humility born of a feeling of love, respect and affection for one's father and mother (Hamka, 2018). According to him, even if a child has achieved a high position in life, he is still obliged to place himself respectfully before his parents. This attitude is not a form of humiliation, but rather an expression of sincere love in return for the parents' sacrifices since conceiving, giving birth, raising and educating children (Hamka, 2018).

In line with Hamka, Sayyid Qutb interpreted the expression "humble oneself" as a reflection of the tenderness of a child's heart towards his parents (Qutbh, 2016). However, Sayyid Qutb placed a stronger emphasis on the psychological and spiritual dimensions of the relationship between children and parents. According to him, a child should show feelings of affection, submission, and empathy toward his parents, especially when they have reached old age and need attention as they once showered affection and attention on their children. The command to pray for both parents at the end of the verse is understood as an acknowledgment that all their sacrifices and affection can never be fully repaid by a child (Qutbh, 2016).

> A comparison of the interpretations of Hamka and Sayyid Qutb shows that both commentators agree on the importance of humility as the core of the practice of birrul walidain (respect for parents). The difference lies in the emphasis given to the verse. Hamka emphasizes the ethical and moral aspects of a child's relationship with their parents, while Sayyid Qutb expands the verse's meaning by linking it to the development of a child's emotional and spiritual sensitivity. These differences in emphasis do not indicate a conflict, but rather complement each other, demonstrating that respect for parents is not only demonstrated through concrete actions but also through an inner attitude based on love, respect, and sincere prayer.

This study found that the concept of humility toward parents in the Quran represents the integration of the moral and spiritual dimensions. The moral dimension is reflected in respect, courtesy, and humility toward parents, while the spiritual dimension is manifested through sincerity, love, and constant prayer to Allah SWT for both parents. Thus, birrul

walidain is not only measured through outward actions, but also through the quality of a child's inner attitude in respecting, loving and praying for his parents sincerely.

Obligation to Provide Support to Both Parents

One form of implementation of birrul walidain that receives attention in the Quran is the obligation to meet the economic needs of both parents. This principle is explained in Surah Al-Baqarah, verse 215.

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَۗ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ٢١٥

Meaning: They ask you (Prophet Muhammad) about what they should spend. Say, "Whatever wealth you donate, should be intended for parents, relatives, orphans, poor people, and people who are on a journey (and need help)." Whatever good you do, Allah is All-Knowing.

through the command to prioritize both parents as the parties most entitled to receive alms before relatives, orphans, the poor, and travelers (Hamka, 2018; Qutbh, 2016). This arrangement demonstrates a scale of priority in the distribution of assets that places both parents in a primary position. Thus, birrul walidain is not only manifested through respect and gentleness of attitude, but also through material responsibility according to a child's ability.

Comparative Analysis

Hamka interprets Surah Al-Baqarah, verse 215, as a guideline regarding the priority scale in distributing alms (Hamka, 2018). According to him, when someone receives excess wealth, the parents are the ones most deserving of attention, especially if they have reached old age and need assistance. Hamka also emphasized that the opportunity to provide for one's parents is a blessing to be grateful for, as not every child still has the opportunity to be devoted and serve their father and mother (Hamka, 2018).

Sayyid Qutb interprets Surah Al-Baqarah, verse 215 as part of the social solidarity system established by Islam (Qutbh, 2016). According to him, the mention of parents first demonstrates that the family is the primary foundation in building a society that shares each other's burdens. Therefore, almsgiving to parents is not only an individual act of worship but also strengthens family bonds, which form the basis for a harmonious and just society (Qutbh, 2016).

A comparison of the interpretations of Hamka and Sayyid Qutb shows that both commentators agree that parents have primary priority in the use of a child's wealth. The difference lies in the focus of their interpretations. Hamka emphasizes a child's moral responsibility as a form of reciprocation for the sacrifices of their parents, while Sayyid Qutb views this obligation as part of the social solidarity system established by the Quran. These differences in emphasis do not indicate a conflict, but rather complement each other, demonstrating that providing for parents embodies both humanitarian values and a social responsibility rooted in faith.

This study found that the obligation to provide for parents, from a Quranic perspective, cannot be understood solely as an economic obligation, but rather as a manifestation of a child's moral, spiritual, and social responsibility. The moral dimension is reflected in the awareness to repay the sacrifices and services of both parents. The spiritual dimension is manifested through obedience to Allah SWT's command to prioritize the rights of both parents. The social dimension is evident in maintaining family resilience by meeting the parents' living needs. Thus, the concept of birrul walidain in the Quran integrates respect, affection, and material responsibility as an inseparable whole in family life.

The Exemplary Behavior of the Prophets in Birrul Walidain

In addition to providing normative commands, the Quran also establishes the concept of birrul walidain through the stories of the prophets as practical examples for humanity. This exemplary behavior is illustrated in:

Q.S. Maryam Ayat 14

وَّبَرًّا ۢ بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ١٤

Meaning: (He) is a person who is devoted to his parents and he is not arrogant or disobedient.

Q.S. Maryam Ayat 32

وَّبَرًّا ۢ بِوَالِدَتِيْ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ٣٢

Meaning: and be devoted to my mother and He will not make me arrogant or miserable.

Q.S. As-Saffat Ayat 102

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِى الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰىۗ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُۖ سَتَجِدُنِيْٓ اِنْ شَاۤءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ١٠٢

Meaning: When the child reached the age when he was able to work with him, he (Ibrahim) said, "O my son, I have seen in a dream that I am slaughtering you. What do you think?" He (Ishmael) said, "O my father, do as you are commanded! God willing, you will find me among the patient."

(Hamka, 2018; Ibn Kathir, 2009; Qutbh, 2016). The stories of the Prophets Yahya, Jesus, and Ismail demonstrate that devotion to one's parents is not merely a moral obligation, but rather a character trait inherent in the prophets' personalities. The presentation of these stories demonstrates that the Quran teaches values not only through commands but also through concrete examples, making them easier to understand and internalize in the life of a Muslim..

Comparative Analysis

Hamka interprets the stories of the Prophets Yahya, Jesus, and Ismail as depictions of the qualities of the guardian angels (birrul walidain) embodied in each prophet's individual circumstances (Hamka, 2018). Yahya is depicted as a gentle and obedient child to his

parents. Jesus was commanded by Allah SWT to be devoted to his mother as a form of respect for Maryam's sacrifice in carrying and raising him. Ismail demonstrated the pinnacle of obedience to his father when he accepted the command to slaughter him with patience and willingness. According to Hamka, these stories demonstrate that good manners toward parents are an integral part of a servant's piety (Hamka, 2018).

Sayyid Qutb interprets the exemplary behavior of the prophets as evidence of the success of monotheistic education, which produces individuals who submit to Allah SWT and respect their parents (Qutbh, 2016). According to him, the devotion of the prophets was not born of social pressure, but rather was the fruit of the faith that was deeply embedded within them. Therefore, these stories function as educational media that shape the character of Muslims so that respect for parents is part of their devotion to Allah SWT (Qutbh, 2016).

Meanwhile, Ibn Kathir, especially in interpreting Q.S. As-Saffat Verse 102, emphasizes that Prophet Ismail's obedience to his father was a manifestation of obedience to Allah SWT's commands. (Ibnu Kathir, 2009). Prophet Ismail's willingness to accept the order to slaughter is seen as proof of patience, sincerity and belief in the wisdom of Allah SWT. This interpretation shows that the relationship between children and parents in Islam is built on the basis of obedience to Allah without reducing respect for both parents (Ibnu Katsir, 2009).

A comparison of the interpretations of Hamka, Sayyid Qutb, and Ibn Kathir shows that the three commentators share common ground in viewing the stories of the prophets as concrete representations of the implementation of birrul walidain. The differences lie in the emphasis placed on the meaning of the verses. Hamka emphasizes the moral and exemplary dimensions, Sayyid Qutb emphasizes character formation through monotheism, while Ibn Kathir demonstrates the connection between obedience to Allah SWT and respect for parents. These differences in emphasis do not indicate a conflict, but rather complement each other, demonstrating that birrul walidain is a prophetic character rooted in faith, manifested in morals, and demonstrated through concrete actions.

This study found that conveying the concept of birrul walidain through the stories of the prophets has a powerful educational function in shaping a Muslim's character. The exemplary behavior of Prophet Yahya, Prophet Isa, and Prophet Ismail shows that devotion to parents is not only manifested through obedience to the commands of Allah SWT, but also through the formation of character based on monotheism and reflected in attitudes of respect, affection, patience, and obedience to Allah SWT. Thus, the stories of the prophets become models for the implementation of birrul walidain which integrates the values of faith, morals, and exemplary behavior as reinforcement of the normative messages of the verses of the Qur'an.

Reconstruction of the Concept of Birrul Walidain in the Qur'an

Based on a comparative analysis of the interpretations of Hamka, Sayyid Qutb, and Ibn Kathir, this study demonstrates that the concept of birrul walidain in the Quran cannot be understood simply as an injunction to be kind to one's parents. Rather, birrul walidain is a system of values developed gradually through the interconnectedness of theological, moral, social, and educational dimensions. All of the verses analyzed demonstrate that the Quran systematically constructs the concept of birrul walidain, beginning with the affirmation of monotheism, realized through respect for one's parents, reinforced by social and material responsibility, and exemplified through the example of the prophets.

The first dimension shaping the concept of birrul walidain is theological. Nearly all of the verses studied place the command to be devoted to one's parents after the command to believe in Allah SWT. This pattern demonstrates that birrul walidain is a consequence of faith, not simply a social norm. A child respects, obeys, and loves both parents not solely

because of their biological relationship, but as a form of devotion to Allah SWT. Thus, the relationship between monotheism and birrul walidain becomes the primary foundation for developing the concept of devotion to both parents from a Qur'anic perspective.

The second dimension that shapes the concept of birrul walidain is the moral and humanitarian dimension. An analysis of the verses of birrul walidain shows that the Qur'an not only commands a child to respect both parents but also regulates the ethics of interacting with them. The prohibition on harsh language, the command to humble oneself with compassion, and the encouragement to always pray for both parents in Surah Al-Isra' (verses 23–24) demonstrate that birrul walidain is a moral education that emphasizes respect for human dignity. At the same time, the Qur'an reminds us of the sacrifices of mothers who conceive, give birth, and breastfeed, as well as the struggles of both parents in raising and educating children in Surah Luqman (verse 14) and Surah Al-Baqarah (verse 15). Al-Ahqaf verse 15, thus respecting both parents has a strong moral foundation.

The third dimension that shapes the concept of birrul walidain is the social dimension and family responsibility. The synthesis shows that birrul walidain does not stop at respect, but is also manifested through concern for the welfare of both parents. The command to provide for and fulfill their needs in Surah Al-Baqarah verse 215, and the command to remain kind to both parents despite differing beliefs as long as it does not conflict with the principle of monotheism in Surah Luqman verse 15, demonstrate that the Quran builds family relationships on the basis of love, responsibility, and justice. Thus, birrul walidain serves as the foundation for a harmonious family and a society with strong social solidarity.

The fourth dimension that shapes the concept of birrul walidain is the dimension of education and exemplary behavior. The stories of the Prophets John, Jesus, and Ismail in Surah Maryam verse 14, Surah Maryam verse 32, and Surah As-Saffat Verse 102 demonstrates that birrul walidain is not only taught through normative commands, but also through the exemplary behavior embodied in the lives of the prophets. These exemplary behaviors demonstrate that respect for parents is a characteristic that develops from the education of monotheism and is reflected in patience, humility, compassion, and obedience to Allah SWT. Therefore, the stories of the prophets serve as a medium for character education that strengthens the internalization of birrul walidain values in a Muslim's life.

Based on the overall analysis, this study reconstructs the concept of birrul walidain in the Qur'an as a value system centered on monotheism and manifested through four main dimensions: the theological dimension, the moral-humanitarian dimension, the social-family dimension, and the educational-exemplary dimension. These four dimensions form an interconnected whole, so that birrul walidain cannot be understood solely as a child's individual obligation to their parents, but as an integral concept connecting the human relationship with Allah SWT, relationships within the family, and character formation in social life. This conceptual reconstruction is the main contribution of this research in enriching the thematic interpretation study of birrul walidain while offering a more comprehensive conceptual framework compared to previous research.

CONCLUSION

This research shows that the concept of birrul walidain in the Qur'an is a comprehensive value system constructed through the interconnectedness of various verses scattered throughout several surahs. Based on a thematic interpretation synthesis of Hamka's interpretations in Tafsir Al-Azhar, Sayyid Qutb's Tafsir Fī Ẓilāl al-Qur'ān, and Ibn Kathir's Tafsir Ibn Kathir, it was found that birrul walidain is not only interpreted as an obligation to be kind to one's parents, but also as a manifestation of faith rooted in monotheism. This concept is realized through respect, affection, prayer, fulfillment of material responsibilities, and exemplary morals, which serve as the foundation for harmonious family relationships oriented toward Islamic values.

The analysis also shows that the three commentators share a similarity in placing birrul walidain as an obligation that holds a higher position after monotheism, although each places a different emphasis. Hamka emphasizes the humanitarian dimension, family education, and social relevance; Sayyid Qutb emphasized the character formation of believers and the Islamic system of life; while Ibn Kathir emphasized the normative aspect through interpretations based on the Qur'an, hadith, and atsar. These differences in emphasis do not indicate a conflict, but rather complement each other, resulting in a more comprehensive understanding of the concept of birrul walidain from a Qur'anic perspective.

The main contribution of this research lies in the reconstruction of the concept of birrul walidain as a value system consisting of four main dimensions: theological, moral-humanitarian, social-family, and educational-exemplary. This reconstruction demonstrates that birrul walidain is not merely an individual ethic, but rather an integral concept that integrates the relationship between humans and God, the relationship between children and their parents, and character formation within family and community life. Thus, this research is expected to enrich the treasury of thematic interpretation studies of the Qur'an, become a reference in the development of Islamic education based on the values of the Qur'an, and open up opportunities for further research regarding the implementation of the values of birrul walidain in the context of contemporary community life.

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