

**PARENTING EDUCATION OF PERSPECTIVE T.M HASBI
ASH-SHIDDIEQY (ANALYTICAL STUDY IN TAFSIR
AL-QUR'ĀN AL-MAJĪD AN-NŪR QS. AL-ISRĀ '[17]: 22-39)**

Miftahur Rohmah

UIN Sunan Kalijaga Yogyakarta
E-mail : rohmahmiftahur02574@gmail.com

Nafisah Innayati

UIN Sunan Kalijaga Yogyakarta
E-mail : naphis48@gmail.com

Abstract : This paper discusses parenting education from the perspective of the Indonesian interpreters, Hasbi Ash-Ashiddieqy. The purpose of this study is to map the application of parenting education contained in QS.Al-Isrā' [17]: 22-39. This study uses a qualitative descriptive analysis method with munasabah verses. The result of this study found five implementations of parenting education from the perspective of Hasbi Ash-Shiddieqy. The first is always remembering Allah, the second is devoted to parents, the third is doing well to others, the fourth is spending wealth properly, and the last is not violating the Shari'a. The essence of implementing parenting education is the importance of *hablumminallah wa hablumminannas*. Five parenting education points that parents can apply are instilling monotheism and faith from an early age, teaching manners, , providing knowledge in managing finances from an early age, and providing guidance to children about the differences between commendable behavior and despicable.

Keywords : Parenting Education, QS.Al-Isrā' [17]:22-3, Hasbi Ash-Shiddieqy

Abstrak : Tulisan ini membahas tentang parenting education dari sudut pandang juru bahasa Indonesia, Hasbi Ash-Ashiddieqy. Tujuan penelitian ini adalah untuk memetakan penerapan parenting education yang tertuang dalam QS. Al-Isra' [17]: 22-39. Penelitian ini menggunakan metode analisis deskriptif kualitatif dengan ayat-ayat munasabah. Hasil penelitian ini menemukan lima implementasi parenting education dari perspektif Hasbi Ash-Shiddieqy. Yang pertama selalu mengingat Allah, yang kedua berbakti kepada orang tua, yang ketiga berbuat baik kepada orang lain, yang keempat membelanjakan harta dengan baik, dan yang terakhir tidak melanggar syariat. Esensi pelaksanaan parenting education adalah pentingnya *hablumminallah wa hablumminannas*. Lima poin parenting education yang bisa diterapkan orang tua adalah menanamkan tauhid dan iman sejak dini, mengajarkan sopan santun, memberikan pengetahuan dalam mengelola keuangan sejak dini, dan memberikan bimbingan kepada anak mengenai perbedaan perilaku terpuji dan tercela.

Kata Kunci : Pendidikan Parenting, QS.Al-Isrā' [17]:22-39, Hasbi Ash-Shiddieqy.

INTRODUCTION

The development that occurs in children cannot be separated from the role of parents. If parents take care of him with love and provide good guidance, the child will also grow well. In contrary, if someone gets harsh and harsh

treatment or guidance, the child's behavior will follow it.¹ Most of the child's life is in the family environment. That way the role of the family is very decisive in the formation of the child's future.² Families must succeed in teaching good character values to children.³ So the need for parenting education that is applied by parents to children in order to get good behaviour and do not deviate harm society. With the implementation of parenting education on an ongoing basis, a child is able to follow good habits in accordance with the expectations of parents.

One of the goals of parenting education is to facilitate children to be responsible (independent).⁴ The application of parenting education has been implied in the Qur'an. Therefore, Islam itself has alluded to parenting education which is described in the Qur'an. One of them is a series of verses from the 22nd to 39th verse of Surah Al-Isrā' from the interpretation of Hasbi Ash-Shiddieqy, in which the author thinks that one theme of the verse is implied by indications related to comprehensive parenting education. The purpose of this study is to map the application of parenting education contained in QS.Al-Isrā' [17]:22-39 from Hasby Ash-Shiddieqy's perspective. In order to achieve the results of these objectives, the method used in this research is descriptive-analysis, with the elaboration of the analysis, and the results can be clearly seen regarding the forms of application that parents have to do to their children.

As for the perspective related to this research, the author also looks at several previous studies which only focused on a few aspects. First, research related to educational implications in QS.Al-Isrā' [17]: 23 and 24 which shows there are several ways to fulfill the obligations that must be carried out by a child to his parents.⁵ Second, research linking to QS.Al-Isrā' [17]:23-24 and QS.Luqmān [31]:14 with the result that there are several prohibitions that prohibit

¹ Rifa Hidayah, *Psikologi Pengasuhan Anak* (Malang: Uin-Malang Press, 2009).

² Jaja Suteja dan Yusriah, "Dampak Pola Asuh Orang Tua Terhadap Perkembangan Sosial-Emosional Anak," *Awlady: Jurnal Pendidikan Anak* 3, no. 1 (2017): 2.

³ Edi Widiyanto, "Peran Orang Tua Dalam Meningkatkan Pendidikan Karakter Anak Usia Dini Dalam Keluarga," *Jurnal PG-PAUD Trunojoyo* 2, no. 1 (2015): 38.

⁴ "Definisi Dan Pendapat Para Ahli Tentang Pengasuhan (Parenting)," Yayasan Pusat Kemandirian Anak, 2018, <https://pusatkemandiriananak.com/definisi-dan-pendapat-para-ahli-tentang-pengasuhan-parenting/>.

⁵ Aep Saepudin Muhammad Kurnia Pratama Tama, "Implikasi Pendidikan Dari QS.Al-Isra Ayat 23 Dan 24 Tentang Birrul Walidain Terhadap Upaya Dalam Membentuk Adab Anak Kepada Orang Tua" (Sesi Konferensi Bandung : Pendidikan Islam 2 (2), 2022).

children from committing disgraceful acts to their parents.⁶ Third, research that discusses globally related to Qur'anic parenting in early childhood education which refers to three discussions, namely the basic views of the Koran on children, children's rights, and the parenting model offered by the Koran.⁷ Fourth, the research which reveals that parenting education in it requires a good educational role from parents, schools, society, and the state with the perspective of the Koran.⁸ The results of previous studies showed no specific results related to the discussion of Hasby Ash-Shiddieqy's parenting education. So this research will provide a novelty related to parenting education which is implied in the interpretation of al-Qur'ān al-Majīd An-Nūr.

The argument in this study is the parenting education in QS.Al-Isrā' [17]:22-39 from the Hasby Ash-Shiddieqy perspective implicitly has a complete mapping in educating children based on the values of the Koran. Therefore, the results can be used as a reference in parenting education both personal and institutional. The mapping of this research can be said to be a complete result in the way of educating children by applying parenting education from the perspective of the Koran. The mapping of parenting education from Hasby Ash-Shiddieqy's perspective has an impact on the importance of parents paying attention to the education of their children. And the role of parents is an important point in building the future morals of religion and the state.

METHODS

This study uses a qualitative method. This method can be used to find and understand something that is hidden or something that is implied behind the existence of a phenomenon that is difficult to understand. Thus, the nature of this method can produce descriptive data in the form of writing, speech and behavior being observed.⁹ In addition to describe this research, it uses an analytical approach, which is combine of the two (descriptive-analytic) and become a research finding. The data collection technique in this study is to collect text,

⁶ Dkk Fika Pijaki Nufus, "Konsep Pendidikan Birrul Walidain Dalam QS.Luqman [31]:14 Dan QS.Al-Isra [17]:23-24," *Jurnal Ilmiah Didaktika : Media Ilmiah Pendidikan Dan Pengajaran* 18, no. 1 (2017).

⁷ Ani Oktarina, "Pendidikan Anak Usia Dini Berbasis Quranic Parenting," *Jurnal Edukasi AUD* 6, no. 2 (2021).

⁸ Ismat Iskandar, "Pendidikan Parenting Dalam Perspektif Al-Qur'an" (Institut Ilmu Al-Qur'an Jakarta, 2018).

⁹ Pupu Saeful Rahmat, "Penelitian Kualitatif," *Jurnal Equilibrium* 5, no. 1 (2009): 2.

manuscripts or documents that are in line with the studies raised. From the data that has been summarized, the researcher then describes the explanation and analyzes the results of the data that has been processed. Therefore, this method can provide conclusions about Hasby Ash-Shiddieqy's interpretation regarding QS.Al-Isra' [17]: 22-39 which implies parenting education. This form of interpretation mapping can also be used as a parenting guide for children, because it is based on the values of the Koran which are significantly applied in everyday life.

RESULTS AND DISCUSSION

Scope of Parenting Education

Parenting education is education that seeks to improve or facilitate the actions of parents which will later affect positive outcomes in child development.¹⁰ The scope of parenting education, according to Einzig, is certainly related to various teaching programs, that focuses on the skills, feelings, and duties of being a parent. In this case parenting education also has several types based on the target population, namely: parenting education for all parents, new parents who are at risk, parents with low incomes, parents with low education, even parents who do wrong treatment and child neglect, and prevention of violence against children with youth with disabilities.

The type of parenting education that focuses on parents includes the scope of knowledge, skills, academics, economics, focus on children's health, socio-emotional behavior, cognitive, even related to the quality of interactions between parents and children. Parenting education is usually provided by an educational institution, both formal and non-formal with a focus on targets, types, and methods of delivering parenting education. So the parenting education itself can be used as a universal access program design for all parents.¹¹ It can be concluded that the core content in the parenting education program itself is always teaching and training related to parenting techniques to be applied in nurturing or educating children.

¹⁰ Marc Bornstein, "Handbook of Parenting Second Edition," in *Practical Issues in Parenting*, 2nd ed. (London, n.d.), 434.

¹¹ (Mutiara Suci,Dkk, n.d.)

The parenting education program is included in the type of adult education which according to Sudjana is intended for adults in the community, so they can develop abilities, enrich knowledge, improve skills and professions they already have.¹² While Islamic-based parenting is an educational program that has been provided by family members, especially for parents who have the ability to educate and care for children in order to grow and develop optimally as to create quality human resources for the country and the future.¹³ Therefore, parents can expand their knowledge and skills in parenting through parenting education programs.

Interpretation of QS. Al-Isrā' [17]: 22-39 T.M Hasbi Ash-Shiddieqy

Hasbi Ash-Shiddieqy groups the discussion in QS. Al-Isrā' [17]:22-39 into one sub-theme. The author assumes that the sub-theme is included in the category of comprehensive and effective parenting education paragraphs to be applied as a parenting concept in a family. The interpretation is as follows:

Interpretation of QS.Al-Isrā' [17] : 22

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّخْذُومًا ۚ ٢٢

It is not permissible to make partners with Allah SWT who has made you, whether in matters of divinity or worship. Because only Allah SWT is the only God who must be worshiped. If you make another god, you will hate Allah, angels and humans. And will be a lowly person in the eyes of Allah SWT because they have worshiped other than Him.¹⁴

Interpretation of QS.Al-Isrā' [17]: 23-24

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَهِمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَخُفِضَ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۚ ٢٤

Allah's commandment to worship Him. Because, worship is a form of the peak of greatness that must be offered only to Allah SWT. All of that is given to the person who was given the favor. Then, the command to do good and be filial

¹² Djudju Sudjana, *Pendidikan Luar Sekolah : Wawasan Sejarah Perkembangan Filsafah Dan Teori Pendukung Asas* (Bandung: Falah Production, 2010).

¹³ Dkk Triana Indawati, "Peningkatan Pendidikan Keluarga Melalui Pengembangan Parenting Berbasis Islami," *Dedikasi : Jurnal Pengabdian Masyarakat* 2, no. 1 (2020): 68.

¹⁴ Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4* (Semarang: PT. Pustaka Rizki Putra, 2000), 2317.

to parents. Because, the father is the first person who loves his child with great affection, while a child should need parental love. This verse explains that there is no pleasure received by humans more than the blessings of Allah SWT. After that, the love of parents. So, let's be grateful for these blessings, namely the blessings of Allah SWT and the blessings of parental love.

If the parents or one of them (father or mother) has reached a weak condition and is in a state of end of life, a child (you) is obliged to devote his affection and attention to his parents. The steps are carried out by: First, it is not permissible to say words that hurt parents' hearts, even though you are finding something you don't like. However, what must be done is to be patient by hoping for a full reward from Allah SWT for patience. Second, it is not allowed to yell at them. In this case, it is not permissible to show anger (disappointment) to them (parents) when they do something that you think is unpleasant. Likewise, don't argue with hurtful words.

Third, in speaking, one must use good words accompanied by a sense of respect that is in accordance with morals. Fourth, be humble and obey the orders of parents as long as it does not cause disobedience to Allah SWT. This is done, of course, because it is a form of love for parents, not because of an order. Fifth, pray to Allah SWT with the aim that Allah SWT will give grace to parents. This is a form of balance for the grace of parents to their children when they are small.¹⁵

Interpretation of QS.Al-Isrā' [17]:25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ٢٥

Allah SWT already knows from a servant in his heart about how to honor parents and be devoted to parents and about bad treatment of parents. And Allah will certainly reward the servant for the bad deeds that have been done. If a servant does good and always obeys Allah's commands relating to filial piety to parents, then with this Allah will forgive the sins of a servant, because Allah SWT is most forgiving to servants who have repented for their sins.¹⁶

Interpretation of QS.Al-Isrā' [17]:26

وَأَنْتَ دَا الْقُرْبَى حَقَّهُ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَلَا تُبْدِرْ تَبْدِيرًا ٢٦

¹⁵ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4*, 2318.

¹⁶ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4*, 2319.

This verse explains giving the right to close relatives, namely connecting the ties of brotherhood friendship, visiting them, and getting along in a good way. If a close relative is in need of support for a living, then please help or give just to meet their needs. Likewise for the poor and also travelers to provide assistance in the interests justified by religion. But the thing to remember is that it is not permissible to waste or squander property and it is not allowed to spend wealth in prohibited ways (immorality) or to people who are not entitled to receive the property.

Interpretation of QS.Al-Isrā' [17]:27

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۚ ٢٧

Hasbi Ash-Shiddieqy explained that indeed people who have squandered wealth (wasteful) in immoral acts and spent their wealth not on a path that leads to actions to obey the true religion, then they are among the friends of Satan, both in this world and in the hereafter. Because their behavior follows the actions desired by Satan, which is always telling humans to waste their wealth, so that humans who follow Satan's will will go together to hell.

Satan is a group that denies the favor of Allah SWT. Thus to those who are brothers of Satan, these people prefer to waste their wealth in actions that are prohibited by religion and are not grateful for the blessings of Allah SWT that they have received. In this case Hasbi includes a narration from Al-Karakhi which says "people who have obtained the splendor and wealth from Allah SWT, but do not use it for things that are pleasing to Allah SWT, then that person has denied the favors that Allah SWT has given him. Because these actions are in accordance with the actions of the devil's nature."¹⁷

Interpretation of QS.Al-Isrā' [17]:28

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ۚ ٢٨

If you turn away from close relatives, the poor and Ibn Sabil, do not give something to them because they do not have something, while you are ashamed to refuse their request and you hope at that time from Allah SWT to be able to give something to them, then the thing to do is to convey it to them with a gentle word and give it with a pleasant promise.

¹⁷ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4*, 2319.

Interpretation of QS.Al-Isrā' [17]:29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ٢٩

This verse explains that it is not permissible to be stingy, nor is it permissible to be extravagant. Because if someone is stingy, it will make that person despicable and if it is wasteful, someone will become poor and experience difficulties later in life. The point is this verse tells the servant to be frugal in using or spending wealth in managing life.

Interpretation of QS.Al-Isrā' [17]:30

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ٣٠

Messenger of Allah, verily Allah SWT extends his gift to whomever he wills regardless of the position or condition of the person concerned. In contrary, Allah SWT will to narrow the gift to anyone. Allah is aware of their condition. Allah SWT revealed this verse after the command to be frugal. So being rich or poor is something that must be returned to Allah SWT.¹⁸

Interpretation of QS.Al-Isrā' [17]:31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطًا كَبِيرًا ٣١

This verse explains not to kill female babies, for fear of poverty. Allah will provide for them. So it is not permissible to be afraid of being poor on the pretext that girls are not able to earn sustenance. Furthermore, Hasbi in this verse describes the condition of Arabs in the past, namely Arab Jahiliyah at that time burying the lives of their daughters, for fear of poverty or to reject a disgrace as a result of having daughters. But on the other hand, if their son takes care of it very well in the hope that the boy can help in fighting the enemy. Thus, killing a child if the reason is fear of poverty means that he has suudzon to Allah SWT. It will arouse jealousy by means that they have tried to destroy the world.

Interpretation of QS.Al-Isrā' [17]:32

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ٣٢

This verse is related to not being allowed to approach adultery or do things that encourage adultery to occur. Thus, if it has been forbidden to do

¹⁸ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4*, 2320.

things that cause adultery, then of course it is strictly prohibited to have such adultery. Because in fact, adultery is a heinous act and a very bad way.

Interpretation of QS.Al-Isrā' [17]:33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ
مَنْصُورًا ۝ ٣٣

Hasbi explained that this verse emphasizes that it is not permissible to kill humans, unless there are things that allow it. Examples such as qisas, adultery for people who are married, apostates, or people who make riots (against the congregation and treason). And whoever is killed not because there is an obligatory legal reason to kill him, then Allah SWT gives the right to the guardian of the killed or the government to demand qisas or compensation. But in exercising the right to fulfill the qisas, the guardian is not allowed to exceed the limit. Thus, actually with this Allah SWT has helped the wali by giving his rights. Hasbi also explained that this verse is the beginning of the verse that was revealed regarding the issue of murder. And this verse was revealed in Mecca.

Interpretation of QS.Al-Isrā' [17]:34

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝ ٣٤

It is not allowed to use the property of an orphan, except in a good way by maintaining a business that can generate profits, until the orphan is an adult. Thus, at that time the property was handed back to the orphan because he was able to take care of himself in a natural way. This verse emphasizes that it is forbidden to spend the property of an orphan. And for those who break the promise they have made themselves, later Allah will hold them accountable.¹⁹

Interpretation of QS.Al-Isrā' [17]:35

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزَنُوا بِالْقِسْطِاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝ ٣٥

This verse instructs to perfect the dose for the people who are related, and it is not allowed to cause harm. But if you measure for yourself then there is no objection to reducing the dose. On the other hand, towards other people, never reduce the dose. So weigh it using a fair scale, never do wrong. Besides

¹⁹ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4*, 2323.

the command to perfect the measure, perfecting the scales for people who have relationships, this verse also commands to perfect the promise.

Interpretation of QS.Al-Isrā' [17]:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ۚ ٣٦

This verse explains that it is not permissible to find out what is not known, both in the form of actions and words. But in this case the commentators have several opinions regarding interpreting this verse. There are those who say that the prohibition here is to determine something based on mere conjecture. There are also those who say that the prohibition is in the form of forbidding the polytheists to adhere to beliefs that are only based on taklid and follow their passions. And this verse explains the forms of accountability that humans do, be it hearing, sight, or even the heart.

Interpretation of QS.Al-Isrā' [17]:37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَتَّبِعَ الْجِبَالَ طُولًا ۚ ٣٧

This verse reminds that it is not allowed to walk like arrogant and arrogant people. For below is the plain of the earth and no one is able to cleave with the heel, and above are mountains great and mighty. Then no one can split the earth with a tread and no one can match the height of the body with the height of the mountains to the point of boasting about the mountains.

Interpretation of QS.Al-Isrā' [17]:38

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ۚ ٣٨

Hasbi in this case does not explain in detail. It's just to say that all of what has been explained in the gaps in the commands and prohibitions which consist of 25 forms, the ugliness in this case is very hated by Allah SWT.

Interpretation of QS.Al-Isrā' [17]:39

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفَلَىٰ فِي جَهَنَّمَ مَلُومًا مَذْمُورًا ۚ ٣٩

This verse begins with an explanation of the existence of a wisdom in doing good deeds or leaving evil jobs. And this verse reminds again that it is not permissible to associate partners with Allah which causes a servant to be thrown into hell as a person who is reproached by Allah SWT, angels, and all humans.

And Allah SWT repeats again regarding his prohibition to give an understanding that monotheism is the base of religion, as well as the place of departure and final destination.

Conclusion Interpretation of QS. Al-Isrā '[17]: 22-39 T.M Hasbi Ash-Shiddieqy

Hasbi Ash-Shiddieqy always gives conclusions regarding the sub-chapters that have been thematic in his interpretation. The contents of the conclusion are the verses above explain the nature of faith and a practice that will make people feel happy in this world and the hereafter. So Allah SWT explained the actions that became symbols of faith, such as worshiping Allah SWT, filial piety to parents, giving help to close relatives even to the poor, and ibn sabil. Then Allah SWT also explained the prohibition so as not to be wasteful in using wealth. On the contrary, it is ordered to spend wealth in a way that has been approved by Allah SWT.

In addition, Allah SWT forbids killing children because of the fear of poverty, because Allah SWT is the one who guarantees the existence of this sustenance. Allah SWT in this case also forbids adultery, because adultery can cause chaos in offspring, as Allah SWT forbids killing and destroying the property of orphans. Allah SWT also ordered to keep promises, perfect the measure and scales. And in the end Allah does not allow determining something that is not based on perfect knowledge or following a habit that only parents do based on taqlid alone. Allah SWT forbids his servant to walk with an arrogant attitude. Thus, all these commands and prohibitions are revelations of Allah SWT that have been conveyed to his servants by the Prophet Muhammad SAW.²⁰

Analysis of the Interpretation of QS. Al-Isrā '[17]: 22-39 T.M Hasbi Ash-Shiddieqy

The results of the explanation of the interpretation of QS. Al-Isrā '[17]: 22-39 from Hasbi Ash-Shiddieqy's perspective above, it can be seen that the mapping related to the implication of parenting education consists of 5 important points, including: First, Always remember Allah. The explanation is found in QS. Al-Isrā '[17]: 22 which essentially prohibits not associating partners with Allah

²⁰ Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur - Jilid 4*, 2326.

SWT. Second, to be devoted to parents as stated in the verse of QS. Al-Isrā '[17]: 23-25. The verse explains the obligation to honor and serve parents and not to use harsh (bad) words when talking to parents. The form of obedience to parents (as long as it does not violate the Shari'ah) is also a reference that must be applied by a child. Then the third point is to do good to others. But the most emphasized in QS. Al-Isrā' [17]:26 is to do good to close relatives. In addition to close relatives, doing good to others or all is something that must be done.

The fourth point gives an explanation for removing the treasure properly. This is stated in QS. Al-Isrā' [17]: 27-30 which essentially is not allowed to squander money and even prohibits being stingy. Then the last point is not to violate the Shari'ah. The explanation is found in QS. Al-Isrā' [17]: 31-39 which includes a prohibition on killing baby girls. In the days of Jahiliyyah a woman was underestimated, even when the baby girl was born she would be killed because it was considered a disgrace even for reasons of fear of poverty. In addition to the prohibition of killing baby girls, parenting education in it forbids not to approach adultery, does not kill fellow human beings, is not allowed to use the property of orphans except in a good way, is not allowed to do wrong, including reducing the dose so as not to do justice and not keep promises, even does not teach to walk proudly or conceitedly. The following table describes the values of parenting education contained in the content of QS. Al-Isrā' [17]: 22-39:

No	Name of Surah & Ayat	Verse Command
1	QS.Al-Isrā' [17]:22	Always Remember Allah SWT
2	QS.Al-Isrā' [17]:23-25	Dutiful to parents
3	QS.Al-Isrā' [17]:26	Doing Good to Others (Especially To Close Relatives)
4	QS.Al-Isrā' [17]:27-30	Properly dispense treasure
5	QS.Al-Isrā' [17]:31-39	Not allowed to violate the Shari'ah (Prohibition of killing others, not allowed to approach adultery, and may not do dzalim)

Table 1 The verses that show Parenting Education Tafsir An-Nūr Hasby

The mapping of parenting education QS. Al-Isrā' [17]:22-39 above turns out to be in line with Chatib's statement (A thinker and mover of children's education at home and school). Through his trilogy of books entitled "The School of Humans (2009), Teachers of Humans (2011)), and his Human Parents (2012) who realized the importance of a new paradigm in children's education both at home and at school) regarding practical advice for parents in order to protect their children from the negative impact of the media, namely providing deeper

religious education.²¹ In educating children, basically parenting can be defined as the way parents treat their children. That way, parenting can be a process of interaction between parents and children. These interactions include care, meeting needs, and even socializing to work on general behavior that is acceptable to society. The interaction and education of parents with children must use the methods that are considered the best.²² If you look at the results of this research mapping in the interpretation of Hasbi Ash-Shiddieqy QS. Al-Isrā' [17]:22-39, it produces parenting education that is very appropriate to be applied to children. Because in this case, it is very clear that the values of the Qur'an can certainly have an impact on the benefit of both small and large circles, both for oneself and for others.

There is a saying that the fruit that falls will not be far from the tree, this implies that the habits of children will not be far from the habits of their parents. Education and habits instilled by parents from an early age greatly affect the growth and development of a child. Besides that, a good family will certainly implement parenting education coupled with religious values. Because it can affect how a person will behave in accordance with the teachings that have been embraced.²³ So the parenting education contained in QS. Al-Isrā' [17]:22-39 Hasbi Ash-Shiddieqy's perspective can be used as a reference for parents to educate their children and can be applied by parents in the practice of daily life, so that children easily imitate it.

Hasbi's perspective on parenting education in QS. Al-Isrā' [17]:22-39 above consists of five important points that parents can apply to educate their children by applying the following things:

1. Instill monotheism and aqidah from an early age. One way to do this is for parents to convey to their children that it is not permissible to associate partners with Allah in any way. Parents can also introduce who God is and all of his creation.
2. Parents teach manners to children from an early age. The method taken is to teach children regarding polite speech and behavior that children should do to

²¹ Sigit Purnama, "Materi-Materi Pilihan Dalam Parenting Education Menurut Munif Chatib," *Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 1, no. 1 (2016): 12.

²² Agus Suprijono Siti Nur Mauanah, "Parenting Education Sebagai Pendidikan Keluarga," *Paradigma* 4, no. 1 (2016): 6.

²³ (Pandu. H. Dkk, 2020)

parents and other people. Parents can provide examples of application directly to children. So that children can catch related behavior that should be done. The form of teaching parents regarding manners will also have a big impact, because if a child is used to being kind then the child can also be devoted to parents and do good to others.

3. Parents must be good at teaching their children about managing finances. This application must be done by parents to children from an early age. The impact of children's habituation will become a habit in everyday life. So that if the child has been educated not to be wasteful, the child will be good at using money and wealth. One of its applications is by ordering to get used to saving, always reminding about the consideration of the items purchased.
4. Parents provide guidance to their children from an early age regarding all forms of commendable and despicable behavior. The purpose of this form of behavior is can distinguish between good and bad things and things that must be done and left behind. Thus, children will grow and develop in accordance with behavior that does not violate the Shari'a.

CONCLUSION

Parenting education is very important to implement, because a child grows up due to good habits that are carried out from an early age or the habits of parents. The purpose of parenting education applied by parents to their children certainly has a good essence, including being able to behave well so that it is accepted by the community. In terms of Islamic values, the Qur'an itself has provided instructions for what actions should be applied in educating children. One of them is found in the interpretation of Hasbi Ash-Shiddieqy on QS. Al-Isrā' [17]: 22-39 which reveals the implicit importance of parenting education. The point is always remembering Allah (QS. Al-Isrā' [17]:22-39), filial piety to parents (QS.Al-Isrā' [17]:23-25, doing good to others (QS.Al- Isrā' [17]:26), spend wealth properly (Surah Al-Isrā' [17]:27-30), do not violate the Shari'ah including not killing each other, not approaching adultery, not doing dzalim (QS. Al- Isrā' [17]:31-39). The application of these five points can be applied by parents in educating their children by instilling monotheism and faith from an early age, teaching manners to children from an early age, teaching children about managing finances, and

providing guidance to children from an early age regarding differences in praiseworthy and despicable behavior.

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