

How to Cite:

Nirwana AN, A., Wahid, A., Shomad, B. A., Akhyar, S., Hayati, H., Saifudin, S., & Nashrulloh, F. (2022). Serving to parents perspective azhar's quranic interpretation: Study of Birrul Walidain's terms with the thematic method. *Linguistics and Culture Review*, 6(S5), 254-263. <https://doi.org/10.21744/lingcure.v6nS5.2155>

Serving to Parents Perspective Azhar's Quranic Interpretation (Study of Birrul Walidain's Terms with the Thematic Method)

Andri Nirwana AN

Universitas Muhammadiyah Surakarta, Indonesia

Abd. Wahid

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

Bukhori Abdul Shomad

Universitas Islam Negeri Raden Intan Lampung, Indonesia

Sayed Akhyar

Universitas Islam Negeri Sumatera Utara Medan, Indonesia

Hayati

Universitas Serambi Mekkah, Indonesia

Saifudin

Universitas Muhammadiyah Surakarta, Indonesia

Fauzan Nashrulloh

Universitas Muhammadiyah Surakarta, Indonesia

Abstract---Today, the problem that cannot be solved is about the pious deeds of a child to his parents. There are still many children from Muslim families who ignore their parents. The purpose of this study is to describe Buya Hamka's interpretation of the concept of birrul walidain in the Qur'an, which is described in QS A-Baqarah (2): 83, An-Nisā' (4): 36, Al-An'ām (6): 151, Al-Isrā' (17): 23, Al-'Ankabūt (29): 8, Luqmān (31): 14, and Al-Ahqāf (46): 15. This research is a literature study using an interpretive approach thematic. The primary source of this research is the book of Tafsir Al-Azhar by Buya Haji Abdul Malik Karim Amrullah and assisted by books, previous research, and scientific works according to the object of study. The data analysis technique in this study used descriptive analysis. The conclusion that can be drawn from this research is the concept of birrul walidain which means to be devoted to both of them, to take

care of both of them until they are old, to be pious as long as they do not associate partners with Allah SWT, to prioritize mother over father, not to say anything that offends both of them, to maintain friendship between siblings, to establish friendship between friends, wise in life, always do good in life, give the best life for the family.

Keywords---*Birrul wālidain*, Book of Tafsir Al-Azhar, concept, parents perspective, thematic method.

Introduction

Birrell wālidain is one of the discussions in the Qur'an which is closely related to the behavior and manners of children towards their parents. Devotion to both parents (*birrul wālidain*) is one of the primary Islamic laws and noble behavior. Therefore, a child must love, respect, and make them happy, and pray for their safety and happiness in the world and the hereafter, as Allah (SWT) has prescribed in Islam (Nufus et al., 2017).

In the Qur'an, it is explained that filial piety to parents is one way to get the pleasure of Allah SWT.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُولُغَنَّ عِندَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا

Meaning: And your Lord has commanded that you do not worship other than Him and do good to your parents as well as possible. If one of them or both say "ah" and do not shout at them and say to them old age in your care, then do not say to a noble word.

Based on the verse above, it shows how the high value of filial piety to both parents in the sight of Allah SWT, as a form of obedience of a child to his parents so that he gets the pleasure of Allah SWT. A concept that has not been put into practice. Nowadays, many cases of abuse against parents are carried out by their biological children only because of minor problems, even to the point that some have the heart to kill their parents because their parents do not do what they ask. (Nufus et al., 2017).

Based on the brief description above, the researcher wants to understand more deeply the concept of *Birrul wālidain* in Tafsir Al-Azhar. Tafsir, which emphasizes the explanation of the verses of the Qur'an with careful expression, explains in an attractive language style, is easy to understand, and relates it to the existing conditions of social and cultural reality (Henley & Schott, 2008; Sparreboom et al., 2012).

Method

This research is a library or *library research* using a thematic interpretation approach (Schmidt-Schauß & Smolka, 1991). Because the data is contained in

the book *Tafsir Al-Azhar* by Buya Haji Abdul Malik Karim Amrullah. This research was conducted by reading books and other data sources in the library or using library materials as a source (Weisleder & Benitez, 2003). To look for theories and concepts that have been studied by experts first. This research's data source includes two aspects, namely primary data and secondary data (Polfuss et al., 2016; Abuhammad, 2020).

The primary data source in this study is a book entitled *Tafsir Al-Azhar* by Buya Haji Abdul Malik Karim Amrullah. This book was published in the third edition in 1999 by the publisher Pustaka Nasional Pte Ltd Singapore. At the same time, the secondary data sources in this study are books, journals, theses sourced from the works of figures, and the work of Buya Hamka, which discusses the theme of *Birrul Wālidain's concept*.

The method used in this research is a descriptive-analytical method, namely describing or explaining the *Birrul wālidain concept* according to Buya Hamka in *Tafsir Al-Azhar*. Researchers try to analyze in-depth and look for general or abstract descriptions of the meaning of words in the Qur'an according to the thoughts of these figures, then draw conclusions that can thus be implied in everyday life (Giannoudis et al., 2007).

Discussion

Biography of Buya Haji Abdul Malik Karim Amrullah

Abdul Malik Karim Amrullah or often called Buya Hamka was born in West Sumatra, precisely in Nagari Sungai Batang, Maninjau, West Sumatra Province on February 17, 1908. His father was Abdul Karim bin Amrullah and his mother was Siti Safiyah Tanjung bint Zakaria. Buya Hamka's wife named Siti Raham bint Endah Sutan, they have ten children named Rusydi Hamka, Irfan Hamka, Aliyah Hamka, Afif Hamka, Fathiyah Hamka, Hilmi Hamka, Syakib Hamka, Azizah Hamka, Fachry Hamka, and the last one is Zaky Hamka. Buya Hamka died in Jakarta on July 24, 1981 at the age of 73.

Buya Hamka learned religion from his father, who was a Muhammadiyah figure in Minangkabau. In 1916-1923 Buya Hamka was admitted to the *Diniyah School* and Sumatra Tawalib. At the age of 16, Buya Hamka migrated to Java to study at HOS Tjokroaminoto, RM Surjopranoto, Ki Bagus Hadi Kusumo, and Haji Fakhruddin in Yogyakarta (1924). And also learned from his brother-in-law, Ahmad Rasyid Sutan Mansyur who at that time served as chairman of the Pekalongan branch of Muhammadiyah.

Buy Hamka's works include "Modern Sufism, the sinking of the Van Der Wijck ship, History of the Islamic Ummah, and many more. In his career, Buya Hamka has had quite some promising careers. Buya Hamka served as chairman of the MUI in 1975-1981, editor-in-chief of Al-Mahdi Magazine in Makassar (now Ujungpandang) in 1932. In 1936-1943 he served as chief editor of the Community Guidelines Magazine in Medan and many others (Yaremko et al., 2021).

About the Book of *Tafsir Al-Azhar*

In this *Tafsir* Buya Hamka has several references its preparation; the *first reference* is the interpretation of *Al-Manar* by Sayid Rasyid Rida, based on the teachings of his teacher Sheikh Muhammad Abduh's interpretation. *Second*, after the well-known *Tafsir Al-Manar*, several other interpretations are *Tafsir Al-Maraghi*, *Tafsir Al-Qasimi*, and *Tafsir Fi Zhilalil Qur'an* (under the protection of the Qur'an), which are full of journalists' writings. Spirit in Islam, namely Saiyid Quthub Rahimaullah (Afifah et al., 2020).

Buya Hamka used the *bi al-iqtiran interpretation method* to carry out his interpretation. Because in its interpretation, it is not only with the Qur'an, hadith, the opinions of friends, tabi'in, or narrations from the books of *al-mukhabarat*, but also provides a scientific explanation (*ra'yu*), especially with the problem of the verses *kauniyah* verse. *Tafsir Al-Azhar* focuses on one method of interpretation of the *bi al-ma'tsur* and uses the *bi al-ra'yi method*, linked to various general approaches such as history, language, community culture, and culture. Elements of the state of the geographical area.

In the preparation of *Tafsir Al-Azhar* using the *tahlili method*. What is explained by the *muqarin method*, namely the interpretation of a group of verses that speak in a problem by comparing the verse with a verse or hadith and by highlighting certain aspects of the difference between the objects being compared through the interpretations of other scholars of interpretation?

There are several stages or procedures that Buya Hamka uses in the interpretation of *Tafsir Al-Azhar*; a) Translating the verses thoroughly; b) Explain the meaning of the verse being studied; c) Insert a history of cause and effect revelation of the verse (*asbab al-Nuzul*); d). Confirming opinion with other verses or hadith of the Prophet SAW. *Tafsir Al-Azhar* uses the *Tartib Al-Mushafi step*, namely the interpretation or writing of the entire Qur'an, which amounts to 30 juz sequentially from Surah Al-Fatihah-Surah An-Nas.

Concept Analysis of *Birrul Wālidain* in *Tafsir Al-Azhar*

Children born on this earth have duties and obligations. In addition to believing and obeying Allah SWT, a child also must do good to be devoted to his parents. The things that are included in worshipping both are:

Be respectful to both parents after obeying Allah SWT

Being solemn, respectful, doing good to both parents is an act of worship that Allah has commanded a child so that he/she belongs to the group of people who are submissive and pious to Him (Castleberry & Nolen, 2018). Allah has conveyed this command to humans through the verses contained in the QS Al-Baqarah (2): 83, An-Nisa' (4): 36, Al-An'ām (6): 151, Al-Isrā' (17): 23 which reads:

وَبِالْوَالِدَيْنِ إِحْسَانًا

"And with parents, let it be good."

In this verse, Allah SWT commands His servants to do good to both parents. Because thanks to both of them, a child can see the beauty of the world, the beauty of nature, plants, and all the creatures that God has created on earth. In addition to the four surahs, in QS Al-'Ankabūt (29): 8, Luqmān (31): 14 and also Al-Ahqāf (46): 15 it is explained that they are similar, only with different pronunciations.

No matter how busy we are, no matter how high the position is, whether we are president, minister, or even a driver who commutes long distances, stop approaching them for a moment even if we kiss their hands and then leave again, it has slightly reduced the feeling of homesickness (Darmiah, 2019)

Caring for Both Parents to Age

Parents who are getting weaker day by day are no longer strong enough to do all their activities independently (Shersher et al., 2021). The children should take care of both or one of them with an open heart, sincere and selfless as they both take care of and raise their children. Parents who are getting older sometimes also increase their childish nature. In QS Al-Isra '(17): 23 Allah SWT says:

إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ

If one of them, or both of them are old in your care, then do not say "off" to both of them.

So do not let any harsh words come out of actions that hurt them so that both are displeased and make Allah angry with us. Lucky children are those whose parents are old in their care. He cares for, loves, and provides what they both need with respect and devotion (Hudon et al., 2012).

Do not let parents who care for their children but their children go to hell because they fail to serve both at the end of their lives.

Be devoted to both as long as you do not associate partners with Allah SWT.

Allah SWT has willed in QS Al-'Ankabūt (29): 8. A will to His servants to do good to both parents. Because both parents are servants of God who have privileges on His side. Which is explained in QS Al-Ankabut (29): 8. However, all of that becomes a prohibition when the command contains an act of disobedience to Allah SWT, which is following the verse continued:

وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

And if both of them insist on inviting you to associate with Me (Allah) something that you do not know about, then do not obey them.

It is fundamental law to be devoted to both parents, as long as their orders do not violate Allah SWT's prohibitions. However, in a case where the rights of Allah SWT and the rights of both parents cannot be reached, the right to unite Allah SWT remains number one.

So a child who believes in Allah SWT should refuse the invitation or command that both parents give and must refute it if the command can injure faith or even kufr to his Lord.

The virtue of a mother over a father

In Islam, these two humans have a unique position; even Allah has ordered them to worship them after obeying Him. However, a mother's efforts have something more special than a father's. Exhaustion after hardship he went through during pregnancy, the older the womb, the weaker he became. Allah says in QS Luqman (31): 14:

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ

His mother had conceived him in a state that was getting worse and worse.

Nine months the mother carries her baby in the stomach, then the child is born, then the mother takes care of, breastfeeds, looks after, and cares for it with complete happiness. It is very noble and unique for a mother in Islam, so a hadith specifically explains her virtue, which takes precedence over a father ([Nirvana, 2020](#)).

It was narrated from Abu Hurairah RA: that a man came to the Messenger of Allah, then he asked "who is more deserving of human beings with my good relations?" The Prophet replied "your mother," the person asked again "then who?" The Prophet replied "your mother," he asked next "then who else?" The Prophet replied "your mother," "then who else?" Ask the man, "your father" replied the Prophet.

This hadith shows that if a child's affection is divided into four, three quarters are for the mother and a quarter for the father. That is because the mother's exhaustion multiplies in raising her child.

Do not Say Anything That Offends Both.

A child who believes and believes in the Last Day must have known the sound of the QS Al-Isra' (17): 23:

إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ

If one of them, or both of them are old in your care, then do not say "off" to both of them.

In this verse, Allah SWT gives a warning and a prohibition for a child not to say "muffin" from his mouth. Sayings that contain feelings of irritation, irritation, trouble for what both of them are doing in their old age.

Mujahid interprets this verse, which means "if you see one of them or both of them defecate or urinate wherever they want, as you did when you were a child, do not utter a word that contains the slightest complaint."

In the continuation of the verse, Allah says:

وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And do not shout at them, and say to both of them noble words.

A child who believes in Allah and has a good soul should speak to his parents with kind words, calling them both noble. Do not let complaining or frowning words come out of the mouth, even if we do not hear them. Please do not yell at both of them, do not rebuke them, or glare at them (Nirvana, 2021).

Be humble in front of both, even though we are highly educated people, rank, and respect many people. When we are in front of them, act as their children and be dutiful. Even act like a slave in front of them.

Keeping the Relationship between Relatives

Humans are individual beings as well as social beings. In general, everyone must have family or relatives, both close and distant relatives. Moreover, a believer is ordered by Allah SWT to maintain the ties of friendship between his family. In QS Al-Baqarah (2): 83 Allah SWT says:

وَذِي الْقُرْبَىٰ

And also to close relatives (relatives).

Family is like the moon that illuminates the night; family is people who sincerely help without expecting anything in return, without any requests; they quickly help when others are in trouble and need help.

So do not break the friendship between relatives. Moreover, if both parents have died, a child left behind is obliged to re-establish the broken friendship due to the absence of both of them. Besides that, it can be an advantage for us because, with family or relatives, life feels more accessible and full of blessings; the reward will also continue to flow for relatives and parents who have passed away.

Establishing Friendship Between Friends

The child who had been abandoned by his parents both had died. In addition to having an obligation to pray for him, to maintain the ties of friendship between his family, a child also has the responsibility to maintain a friendship with his parents' friends. Allah SWT says in Surah an-Nisa (4): 36:

وَالصَّاحِبِ بِالْجَنْبِ

"And best friends on the side."

Colleagues, friends, comrades in arms is something that everyone must-have. Because they are essential things in this life. So Allah SWT pays special attention to this friendship in one of His words. Do not let this friendship slack or cut off (Darmiah, 2019).

After the death of both parents, a child should reconnect the relationship between close friends, friends of the two, whether business friends, study friends, or former school friends. Even if his friend is gone, continue with his friends' children.

Everything must have something good in it, including connecting the friendship ropes between friends of both parents. Materially, a relationship with a business friend can facilitate a child's business in seeking profit; the connecting friendship between his study friends can improve the quality of science and faith. Moreover, there is a blessing and a reward that flows from a friendship full of goodness in it and a reward that continuously flows to the two who have passed away (Zuhri, 2021).

Be Wise in Living

Allah SWT says in QS Ibrahim (14): 7, which essentially is always grateful and patient in living life. Moreover, make regret a valuable life lesson.

What his parents may not have been able to do before can be improved and implemented better, especially if it is a practice that can become a charity for both and get the pleasure of Allah SWT.

Always do good in life.

Allah SWT says in QS Al-Isra '(17): 7, which essentially in this life there is such a thing as the law of karma or natural law that Allah created for His creatures. Everyone who does good has done well for himself.

Children who are submissive, obedient, and devoted to both parents will be happy to do good deeds in their lives. In order to maintain the excellent name of himself, his parents, and his extended family. Moreover, make life more peaceful in beauty and harmony wrapped in goodness.

Providing the Best Life for the Family

It has been explained in QS Al-Ahqaf (46): 15 how a servant prays to Allah SWT so that he can be grateful for all His blessings and also for his grandchildren. Children and wives are the closest families apart from their parents. Everyone wants their family to live a comfortable, happy, and peaceful life.

Their clothing, housing, food, and Education are met. Children who are already married will try to make their new family get a life worth, as they used to or even better. The best life was full of jokes without any sorrow, a family that is always in the embrace of Islamic law, always filled with piety and full of gratitude to the Almighty.

Conclusion

Based on the data obtained and the analysis that has been explained, in the Qur'an, there are many verses relating to the concept of *birrul wālidain*. Conclusions that can be drawn from the analysis of the concept of *birrul wālidain* in Tafsir Al-Azhar QS Al-Baqarah (2): 83, An-Nisā' (4): 36, Al-An'ām (6): 151, Al-Isrā' (17): 23 QS Al-'Ankabūt (29): 8, Luqmān (31): 14 and Al-Ahqāf (46): 15 are:

Be respectful to both parents after obeying Allah SWT, take care of them until old age, be devoted to both as long as they do not associate partners with Allah SWT, the virtue of a mother over a father, do not say anything that offends them, maintain friendship between relatives, establish friendship between friends, be wise in living life, always do good in life, provide the best life for the family.

Acknowledgments

Author epreciate all support and contribution both from university and the Minister of Education and higher Education of Republic of Indonesia.

References

- Abuhammad, S. (2020). Barriers to distance learning during the COVID-19 outbreak: A qualitative review from parents' perspective. *Heliyon*, 6(11), e05482. <https://doi.org/10.1016/j.heliyon.2020.e05482>
- Afifah, R. A., Oktavia, R. D., & Qoni'ah, A. Z. (2020). Studi Penafsiran Surat Al-Isra' Ayat 23-24 Tentang Pendidikan Birru al-Walidain. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 1(2), 17-35.
- Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds?. *Currents in pharmacy teaching and learning*, 10(6), 807-815. <https://doi.org/10.1016/j.cptl.2018.03.019>
- Darmiah. (2019). Akhlak Anak Terhadap Kedua Orang Tua Oleh:, Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Bawda Aceh.
- Giannoudis, P. V., Einhorn, T. A., & Marsh, D. (2007). Fracture healing: the diamond concept. *injury*, 38, S3-S6. [https://doi.org/10.1016/S0020-1383\(08\)70003-2](https://doi.org/10.1016/S0020-1383(08)70003-2)
- Henley, A., & Schott, J. (2008). The death of a baby before, during or shortly after birth: good practice from the parents' perspective. In *Seminars in fetal and neonatal medicine* (Vol. 13, No. 5, pp. 325-328). WB Saunders. <https://doi.org/10.1016/j.siny.2008.03.003>
- Hudon, C., Fortin, M., Haggerty, J., Loignon, C., Lambert, M., & Poitras, M. E. (2012). Patient-centered care in chronic disease management: a thematic analysis of the literature in family medicine. *Patient education and counseling*, 88(2), 170-176. <https://doi.org/10.1016/j.pec.2012.01.009>
- Nirwana, A. (2020). Konsep Pendidikan Psikologi Religiusitas Remaja Muslim dalam Motivasi Beragama. *AT-TA'DIB: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 71-88.
- Nirwana, A. (2021). Perkembangan Jiwa, Perasaan, Motivasi Dan Sikap Beragama Remaja Zaman Now Dalam Kajian Ilmu Parenting: article review. *Sintesa: Jurnal Kajian Islam dan Sosial Keagamaan*, 1(2), 196-220.
- Nufus, F. P., Agustina, S. M., Lutfiah, V. L., & Yulianti, W. (2017). Konsep Pendidikan Birru Walidain Dalam Qs. Luqman (31): 14 dan QS. AL â€ISRA (17): 23-24. *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan dan Pengajaran*, 18(1), 16-31.
- Polfuss, M., Johnson, N., Bonis, S. A., Hovis, S. L., Apollon, F., & Sawin, K. J. (2016). Autism spectrum disorder and the child's weight-related behaviors: a parents' perspective. *Journal of Pediatric Nursing*, 31(6), 598-607. <https://doi.org/10.1016/j.pedn.2016.05.006>

- Schmidt-Schauß, M., & Smolka, G. (1991). Attributive concept descriptions with complements. *Artificial intelligence*, 48(1), 1-26. [https://doi.org/10.1016/0004-3702\(91\)90078-X](https://doi.org/10.1016/0004-3702(91)90078-X)
- Shersher, V., Haines, T. P., Sturgiss, L., Weller, C., & Williams, C. (2021). Definitions and use of the teach-back method in healthcare consultations with patients: a systematic review and thematic synthesis. *Patient Education and Counseling*, 104(1), 118-129. <https://doi.org/10.1016/j.pec.2020.07.026>
- Sparreboom, M., Leeuw, A. R., Snik, A. F., & Mylanus, E. A. (2012). Sequential bilateral cochlear implantation in children: parents' perspective and device use. *International Journal of Pediatric Otorhinolaryngology*, 76(3), 339-344. <https://doi.org/10.1016/j.ijporl.2011.12.004>
- Weisleder, R., & Benitez, C. R. (2003). Maturogenesis: is it a new concept?. *Journal of endodontics*, 29(11), 776-778. <https://doi.org/10.1097/00004770-200311000-00022>
- Yaremko, Y., Luzhetska, N., Kushlyk, O., Matskiv, P., & Senkiv, S. (2021). Structural and contextual model of a concept. *Linguistics and Culture Review*, 5(S4), 1352-1364. <https://doi.org/10.21744/lingcure.v5nS4.1761>
- Zuhri, E. (2021). *Pendidikan Akhlak Pada Generasi Milenial* (Doctoral dissertation, UIN Raden Intan Lampung).