



Weak Offspring from the Perspective of Qur'anic Interpretation: Approaches to Islamic Law, Psychology and Economics

Linda Firdawaty*, Siti Mahmudah, Ahmad Fauzan

Universitas Islam Negeri Raden Intan Lampung, Indonesia

*Correspondence: ✉ linda.firda@radenintan.ac.id

Abstract

Keywords:

Interpretation;

Children;

Heredity;

Parenting Patterns.

Having children is one of the goals of marriage and also a dream for every family. These offspring are a mandate from Allah that must be looked after, cared for, raised and educated as stated in religious guidance. On the other hand, the Qur'an mentions that there are weak descendants. This article was prepared to reveal the meaning of weak offspring according to commentators. This article is an analytical description of various tafsir that are well known to the public, including: Tafsir Al-Azhar, Al-Mishbah, Al-Jilani, Ath-Thabari, and Tafsir of the Ministry of Religion. This article is written in the form of a qualitative analysis description. The result of this article was that offspring with a weak perspective on interpreting the Al-Qur'an are offspring who do not receive guarantees of a good livelihood from their parents. For this reason, parents are obliged to prepare provisions for life for their offspring in terms of basic needs, religious education, knowledge, and skills as provisions for life and economic planning to support children's needs in the future

PENDAHULUAN

Islam is a complete religion. Islam does not strictly separate the sacred from the profane.¹ Islam is also accommodating to local traditions and can accept modernism while still having a religious orientation.² Of course, this includes all aspects of Muslim life. Among these is child rearing (*badanah*).

Children are a gift from Allah. This statement means that having children is ordained by Allah alone. Some families have been married and want offspring but have not been given offspring. Some couples are reluctant or delay having offspring, but Allah gives them children. This proves that children are a blessing and a mandate from Allah that must be accounted for properly.

Every parent wants their child to be successful in all aspects of life. Parents want their children to acquire religious knowledge life support knowledge, and live happily. It all starts from the family. How do parents educate and prepare the infrastructure and needs of children to achieve their goals? From here, the child's personality and abilities are determined in family life.³

Considering the importance of providing for children, the Qur'an has also given direction through Surah An-Nisa' (4):9. In this verse, Allah warns every parent to take good care of their children well and into the future even if the parents have passed away. To get a better understanding of the verse, information is needed from the interpretations made by the mufassir so that the concept becomes more comprehensive.

¹ Masykuri Abdillah, *Islam dan Dinamika Sosial Politik Di Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2015). Hlm. 65

² Masykuri Abdillah, "Moderasi Beragama Untuk Indonesia Yang Damai: Perspektif Islam" (Prosiding Seminar Nasional Institut Agama Hindu Negeri Lampung Penyang Palangka Raya, Palangka Raya: Institut Agama Hindu Negeri Lampung Penyang Palangka Raya, 2019), <https://www.prosiding.iahntp.ac.id/index.php/seminar-nasional/article/view/13/10>.

³ Qurrotu Ayun, "Pola Asuh Orang Tua dan Metode Pengasuhan dalam Membentuk Kepribadian Anak," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 5, no. 1 (2 Oktober 2017): 102, <https://doi.org/10.21043/thufula.v5i1.2421>.

This article is written to explain the meaning of weak offspring in Surah An-Nisā' (4):9 through the interpretation of prominent commentators, such as Hamka, Quraish Shihab, Al-Jailani, At-Thabari, as well as the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia. In addition, approaches are also necessary to enrich the discussion of weak offspring, namely Islamic law, psychology and economic approach. These approaches are sorted out because they are suitable for use in the discussion.

Some articles that are relevant to this article are articles written by Muhammad Zakki. In his article he explains that Protection in Islam includes physical, psychological, intellectual, moral, economic, and others. This is described in the form of fulfilling all his rights, guaranteeing his clothing and food needs, maintaining his good name and dignity, maintaining his health, choosing good friends, avoiding violence, and others.⁴ Another article written by Uyun et al. explains that children's rights are given by parents or guardians, either in absolute or abstract terms. Furthermore, children's rights mean the responsibility of parents or guardians. The United Nations (UN) stipulates four fundamental rights of children: the right to life, the right to growth and development, the right to protection, and the right to participation. Islam is concerned with children's proper development, specifically the right to growth and development, the right to protection from the punishment of hellfire, the right to property, the right to education, the right to justice, the right to love, and the right to play.

This research uses a qualitative descriptive method. This means that the research aims to describe and explain the object of study based on facts obtained from secondary data. Furthermore, this research will describe the understanding of weak offspring according to exegetes based on popular interpretations in the community. This research uses an Islamic legal approach (fiqh munakahat) on the concept of ḥaḍānah, psychology with the theory of parenting psychology and an economic approach that uses the theory of sakinah finance from Luqyan Tamanni and Murniati Mukhlisin..

RESULTS AND DISCUSSION

Theoretical Overview

Descendants

According to the Big Indonesian Dictionary (KBBI), the meaning of the word descendant is a human, animal, or plant that is passed down from the previous one.⁵ Thus, what is meant by offspring is children and grandchildren as the successor to a family. In Arabic, descendants are known by the term ذُرِّيَّةٌ.⁶ Children are part of human offspring as in Islam children are offspring who are present from a marriage bond. Children, in a family, play a role in carrying out certain rights and obligations according to family conditions. This is necessary in order to harmonize family rights and obligations. So, in the end, a harmonious, happy, sakinah and prosperous family will be the estuary or goal of a marriage bond.

⁴ Zaki, Muhammad. "Perlindungan anak dalam perspektif islam." ASAS: Jurnal Hukum Ekonomi Syariah 6.2 (2014). Hlm. 13

⁵ "4 Arti Keturunan di Kamus Besar Bahasa Indonesia (KBBI)," diakses 13 Juli 2023, <https://kbbi.lektur.id/keturunan>.

⁶ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997). Hlm. 54

Parenting Psychology

Parenting psychology is very suitable to be associated with childcare.⁷ This is because parenting determines the condition of a person's development.⁸ In practice, parenting requires techniques in education to children by example, attention, habituation, advice and even punishment.⁹ Fathers and mothers or parents have a very major role in the successful upbringing of their children with various parenting models that may be different.¹⁰

Parenting is the key to raising, educating and preparing the offspring to become good individuals. Parents should be prepared and understand the purpose of parenting to make children strong and resilient in adulthood. Such upbringing will ultimately make children healthy, pious, knowledgeable, confident, with good character and morals.¹¹ Parents' readiness in parenting is related to the methods and concepts used. Wilis Werdiningsih, offers the concept of mubadalah in parenting so that children become gender responsive.¹²

Parenting focuses on the primary function of parents for children. These are functions that must be realized and cannot be delegated to others. The main functions are support and control. The support function is carried out by parents through the closeness of feelings given and shown by parents to children. Meanwhile, the control function (Parental Control) is the level of flexibility of parents in carrying out the rules of the game (reward and punishment) or the pattern of disciplining children.¹³ Mindfulness parenting is the most significant factor in influencing the well-being of a family's children. Because, parenting for boys and girls has differences.¹⁴

Sakinah Finance

Sakinah finance is a condition of wise financial management because the person concerned no longer feels deprived with little wealth and does not forget himself when he has a lot of wealth. This means that in the concept of sakinah finance there is a qana'ah nature in a person's day that makes him feel free from worrying about wealth. On the other hand, Ali bin Abi Talib once mentioned 'financial freedom' which means that a person has succeeded in 'placing wealth in his hands, but not in his heart'.¹⁵

⁷ Beatriks Novianti Kiling-Bunga, Kristin Margiani, dan Indra Yohanes Kiling, "Parenting Research in Indonesia: What We Have Done So Far," *Buletin Psikologi* 28, no. 1 (22 Juni 2020): 59, <https://doi.org/10.22146/buletinpsikologi.51578>.

⁸ Agnes Indar Etikawati dkk., "Mengembangkan Konsep dan Pengukuran Pengasuhan dalam Perspektif Kontekstual Budaya," *Buletin Psikologi* 27, no. 1 (14 Juni 2019): 1, <https://doi.org/10.22146/buletinpsikologi.41079>.

⁹ Ayun, "Pola Asuh Orang Tua dan Metode Pengasuhan dalam Membentuk Kepribadian Anak."

¹⁰ Agnes Maria Sumargi, Eli Prasetyo, Benedicta Winona Ardelia, "Parenting Styles And Their Impacts On Child Problem Behaviors" 19, no. 3 (2020): hlm. 269.

¹¹ Herviana Muarifah Ngewa, "Peran Orang Tua Dalam Pengasuhan Anak" 1 (2019): hlm. 20.

¹² Wilis Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak," *IjouGS: Indonesian Journal of Gender Studies* 1, no. 1 (22 Juni 2020), <https://doi.org/10.21154/ijougs.v1i1.2062>.

¹³ Tim Penulis Ikatan Psikologi Perkembangan Indonesia, *Bunga Rampai Psikologi Perkembangan (Memahami Dinamika Perkembangan Anak)* (Sidoarjo: Zifatama Jawara, 2019). Hlm. 76

¹⁴ Laila, Imas, Latifah, Melly, dan Muflikhati, Istiqlaliyah, *Ketidakhadiran Ayah, Mindfulness Parenting, Harga Diri, Keteguhan, dan Kesejahteraan Subjektif Anak Laki-laki dan Perempuan Keluarga Pekerja Migran Indonesia*. (Bogor: IPB University, 2022). Hlm. 45

¹⁵ Luqyan Tamanni, Murniati Mukhlisin, *Sakinah Fivance* (Solo: Tinta Medina, 2018), hlm. 9.



Figure 1. Sakinah Finance Schema

Sakinah finance can be realized by carrying out several stages, including planning and managing for needs that are adjusted to the priority scale. In addition, it is also necessary to manage finances related to family dreams, such as performing the Hajj or Umrah pilgrimage and going on vacation. Investment planning related to children's education funds, investments, pension funds and unexpected needs also need to be prepared by every Muslim family.¹⁶

Interpretation of the Qur'an

Interpretation of the Qur'an is the explanation of the meaning of Allah's words according to human ability. This explanation is born from the interpreter's repeated and earnest efforts to infer and explain the abstruse or vague from the verses according to the interpreter's ability and inclination.¹⁷ The Qur'an is the main source of Islamic teachings that is written uniquely, that is, it is not arranged systematically. The broad and high content of the Qur'an makes tafsir scholars use various methods and styles in understanding it.¹⁸

One part of the content of the Qur'an is the discussion of offspring. Descent in Islam is only recognized through legal marriage ties. Not only that, Islam also warns parents to pay attention to their offspring so as not to become weak offspring as stated in Surah An-Nisā' (4):9.

Interpretation of Surah an-Nisā' (4):9

Allah said:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"And let those fear (Allah) who think they may leave behind them weak offspring, of whom they fear for their welfare. Therefore, let them fear Allah, and let them speak with truthful speech."

Tafsir Al-Azhar explains that this verse is still related to the care of orphans. This verse is addressed to a person who is sick and expected to die. There are also those who understand it as a verse addressed to those who are guardians of orphans to treat the orphans like the treatment they expect to their weak children when the guardians die. Hamka also quotes Muhammad Sayyid Thanthawi who states that this verse is addressed to all parties, anyone, because all are commanded to be fair, speak the truth and right, and all are worried about experiencing what is described in the verse. This verse also guides someone to convey something/speech must be correct and right on target.¹⁹

¹⁶ Luqyan Tamanni, Murniati Mukhlisin, *Sakinah*. Hlm 34

¹⁷ M. Quraish Shihab, *Kaidah Tafsir* (Ciputat: Lentera Hati, 2013). Hlm. 56

¹⁸ Moh Tulus Yamani, "Memahami Al-Qur'an Dengan Metode Tafsir Maudhu'" 1 (2015): hlm. 20.

¹⁹ Hamka, *Tafsir Al-Azhar*, vol. 2 (Jakarta: Gema Insani Press, 2020). Hlm. 72

In the book of tafsir Al-Misbah, it is explained that this yat is related to a reminder to those who are around the owners of wealth who are suffering from illness. They often advise the owner of the sick property to bequeath his property to certain people until their children are neglected. And let those who advise wealthy owners to distribute their wealth to others so that their children are neglected, let them imagine that they will leave behind them, i.e. after their death, children who are weak because they are young or have no wealth, and they fear for their welfare or mistreatment..

If they were in a similar situation, would they take the advice they are giving? Of course not! So let them fear Allah or the future of their children. Therefore, let them fear Allah by observing to the best of their ability all of His commands and avoiding His prohibitions, and let them speak truthfully and accurately.²⁰

Tafsir Al-Jilani it is explained that in the translation And let fear from the hatred and wrath of Allah those who are present to accompany those who are approaching death, if the purpose is to remind the person to give away some of his property, which might prevent the distribution of inheritance. And let those who are present remind them in case they die or leave behind them a weak generation of children without property and skills that they are worried about (the welfare) of them lest they be neglected.²¹

In the Book of Jamiul Bayan, Attabari explains that this verse encourages parents who want to make a will regarding their property to preserve their property for their children and not leave them in a state of poverty (begging for others), weakness, and unable to carry out transactions.²² The weak offspring in this verse also means a child who is still young and has nothing that makes his life neglected.²³ Thus, to avoid the existence of weak descendants, the property of a person who will die should be saved for the descendants.²⁴

The most representative opinion as an interpretation of the verse is the opinion that says that the meaning of the words of Allah is: "Let those fear Allah who would leave behind them weak children, whom they fear would be neglected if they were to distribute their wealth during their lifetime, or distribute it as a bequest from them to their families, orphans, and the poor. Therefore, they kept their wealth for their children, because they feared that their children would be abandoned after them, in addition to their children being weak and unable to fulfill the demands of their lives."²⁵

In the interpretation book of the Ministry of Religious Affairs, it is explained that this verse is a consequence of *ḥaḍānah*, so parents, especially fathers, have an obligation to provide for children. This is because *ḥaḍānah* is not possible without the provision of food, clothing, shelter and other means of support so that the child grows and develops properly. In fact, it can be said that the obligation to provide for the child is still part of *ḥaḍānah*, because *ḥaḍānah* is the maintenance of the child in terms of physical health, mental health, and the development of knowledge.²⁶ People who are nearing the end of their lives are warned to think about not leaving behind weak children or families, especially about their welfare in the future. For this reason, they should always fear and draw closer to Allah. Always

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 2, 2 vol. (Ciputat: Lentera Hati, 2009). hlm 134.

²¹ Syaikh Abdul Qodir Al-Jilani, *Tafsir Al-Jilani*, Vol. 2 (Yogyakarta: Yayasan Baitul Kilmah, 2021), hlm. 190.

²² Ath-Thabari, *Tafsir Ath-Thabari Jilid 6* (Jakarta: Pustaka Azzam, t.t.), hlm. 513.

²³ Ath-Thabari, *Tafsir Ath-Thabari* hlm. 515

²⁴ Ath-Thabari, *Tafsir Ath-Thabari* hlm. 519

²⁵ Ath-Thabari, *Tafsir Ath-Thabari* hlm. 524

²⁶ Tim Penyusun, *Tafsir Al-Qur'an Tematik Kementerian Agama: Membangun Keluarga Harmonis* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Deapartemen Agama RI, 2008), hlm. 104.

Speak softly, especially to orphans for whom they are responsible. Treat them as you would your own biological children.²⁷

Discussion

Descendants or weak children, if you look at the definition, are the same as neglected children, as referred to in Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection Article 1 paragraph (6), namely neglected children are children whose needs are not met properly, both physical, mental, spiritual, and social. However, when referring to Surah. An-Nisā' (4):9 as explained above, the definition can be expanded to a child whose basic needs are not guaranteed in the future.

Every Muslim family must realize that family management and planning is something that must be considered and implemented as much as possible. If a child's rights are not fulfilled, other family members in the extended family should fulfill the child's rights and needs. This is a form of helping attitude that is preferred to the family.

Parents of the future must understand the development of children's needs according to the conditions of their era. From this understanding, various strategies will be born in fulfilling needs. Not only that, the fulfillment method will be very adapted to the child's condition. Thus, what happens is not only the fulfillment of children's needs, but the birth of a strong bond between the two.

Long before that, parents should equip themselves with knowledge related to parenting. Parenting is not best done in the same way as what parents received in their childhood. In fact, parenting for boys and girls is differentiated in Islam. Hadanah or parenting carried out with good planning and implementation is a form of parents' efforts to make their family a *sakinah* family.²⁸

Broadly speaking, it can be understood that what is meant by weak offspring according to the commentators is offspring/children who do not get good care, proper provision for life and religious education. Related to the provision of life as a basic need, parents must guarantee the child's livelihood. The maintenance guarantee is not only for daily needs, but also prepared for the future. From here, careful family financial management is needed.

A child's provision for life can be supported through the family's financial condition. The better the economic condition of a family, the family's needs will be guaranteed. This includes the needs of daily life as well as provisions for the future. Thus, every parent, especially the head of the family, must ensure the economic stability of the family to support the needs of present and future life as provisions.

Family conditions with a minimal economy can lead to poverty. This is dangerous because poverty can be a factor in someone becoming apostate.²⁹ In fact, Islam views poverty as closer to *kufr*.³⁰ Disbelief or apostasy is a universal desecration of the purity of human rights given by God.³¹

You can imagine, for example, if there is an orphan and he has economic limitations. This becomes vulnerable because he can be lured to convert and will be given economic sufficiency. The

²⁷ Tim Penyusun, *Al-Qur'an dan Tafsirnya Jilid 2* (Jakarta: Kementerian Agama, 2011), hlm. 124.

²⁸ Ahmad Fauzan dan Hadi Amroni, "The Concept of *Sakinah* Family in The Contemporary Muslim Generation," *AL-'ADALAH* 17, no. 1 (30 November 2020): 51–70, <https://doi.org/10.24042/adalah.v17i1.6458>.

²⁹ Aulia Ulfa, *Fenomena Kemurtadan Dalam Perspektif Al-Qur'an (Desa Durian Banggal, Kecamatan Raya Kabean, Kabupaten Simalungun)* (Medan: UIN Medan, 2018). Hlm 143

³⁰ Zuki Arum Mekarsari, *Kemiskinan Dan Perilaku Beragama Masyarakat Desa Margajasa Kecamatan Sragi Kabupaten Lampung Selatan* (Bandar Lampung: UIN Raden Intan Lampung, 2020). Hlm.54

³¹ Sobhan, Kholidah, dan Muhammad Ridho, "Murtad: Hubungannya Dengan Hukum Islam Dan Hak Asasi Manusia," *Jurnal Jurisprudencia*, 1, no. 1 (2021): hlm. 37.

solution is to understand tawhid as the basic concept of family economics. That Allah has created human beings with quality human resources as a provision for life.³²

Inadequate economic conditions, weak faith and lack of care, especially from family, can cause someone to end their life. For example, someone who is being crushed by life's problems but he does not get a solution, may be the way he chooses is suicide. This happens because he sees it as the only way out that is quick to choose and can be done. Even though this choice is a mistake.

Strong religious education and the practice of worship are important as a foundation for a person's life in the family. Religious education is not only focused on worship, but also various aspects of life that are approached with a religious approach also need to be improved. Such as family financial management in a shar'i manner, the concept of child education, patterns of attention, fulfillment of life, and other aspects related to the dynamics of family life.

Family financial management through the concept of *sakinah* finance offered by Luqyan Tamanni and Murniati Mukhlisin is considered suitable and in line with Islamic teachings. Good family management will have an impact on the dynamics of household life. The concept of *sakinah* finance requires wise management by understanding needs based on income. Furthermore, investment schemes must also be considered and also desires that must be based on *maqashid al-syari'ah*. These are the efforts in financial management in Islam that must be done by every Muslim family. Of course, this cannot go well if it is not accompanied by faith and praiseworthy morals in dealing with the assets owned and their allocation. Parents must have a vision and prediction of their children's future living conditions and needs. This is needed to divide the financial scheme based on the concept of *sakinah* finance.

The concept of *sakinah* finance as an effort to prevent weak offspring in the family can work with good and effective cooperation from all family members. Why is that? It is because parents, as the ones responsible for their children's needs, must also understand their children's condition. Parents can impose their will on children. However, this must be accompanied by a wise understanding of the child. Thus, misunderstandings between children and parents regarding the fulfillment of children's needs can be avoided.

This is where the role of religious education in the family comes into play. By displaying praiseworthy morals and approaches that are full of wisdom, the process of fulfilling needs in the family can run according to the foundation of *maqashid al-syari'ah* which will ultimately realize a fair / balanced and grateful attitude. If a family is not brought closer to the values of religious teachings, presumably the foundation in family life will not be solid. Which in turn will make the dynamics of fulfilling family needs not run well.

The mufassirs agree that leaving weak offspring is something that every Muslim parent should avoid. Providing for the child's basic needs and related facilities and infrastructure is an obligation that must be fulfilled. Initially, this obligation must be borne by the parents. However, if the parents are deceased, then the obligation can be transferred to the guardian. This is an implementation of the extended family principle in Islam.

When parents are still alive, parents are also obliged to provide appropriate education for children regarding the development of their abilities, early financial management, and introduction to the obligations that must be carried out by children. Of course, this must be based on religious

³² Nabilla Rizka Ardiani, "Peran Pembangunan Sumber Daya Insani Dalam Mengentas Kemiskinan," *Jurnal Manajemen Dan Bisnis Indonesia*, 5, no. 1 (2019): hlm.110.

provisions. Thus, when a child's faith and piety (tawhid) are present, then the fear of the adverse effects of weak offspring can be minimized or even avoided.

CONCLUSION

Weak offspring from the perspective of Qur'anic interpretation are offspring who do not get a guaranteed livelihood when their parents die. More than that, while living a family life, parents also do not provide good parenting. Thus, parents are obliged to prepare life provisions for their offspring by displaying wise parenting in accordance with the conditions. The things that must be prepared and fulfilled are related to basic needs, religious education, science, and skills as a provision for life and economic planning to support children's future needs.

From the explanation above, several solutions can be drawn regarding weak offspring, including: The presence of parents for children; Religious education that is fulfilled with methods tailored to the child's condition; Nurturing the child's faith and placing it in a good and comfortable environment; As well as teaching him life skills tailored to the conditions of the child's interests and talents. The last thing is that parents are able to carry out family financial management and planning, both through wills and inheritance.

REFERENCES

- “4 Arti Keturunan di Kamus Besar Bahasa Indonesia (KBBI).” Diakses 13 Juli 2023. <https://kbbi.lektur.id/keturunan>.
- Agnes Maria Sumargi, Eli Prasetyo, Benedicta Winona Ardelia. “Parenting Styles And Their Impacts On Child Problem Behaviors” 19, no. 3 (2020): 269.
- Ahmad Warson Munawwir. *Kamus Al-Munawwir Arab-Indonesia Terlengkap*. Surabaya: Pustaka Progressif, 1997.
- Ath-Thabari. *Tafsir Ath-Thabari Jilid 6*. 6 vol. Jakarta: Pustaka Azzam, t.t.
- Aulia Ulfa. *Fenomena Kemurtadan Dalam Perspektif Al-Qur'an (Desa Durian Banggal, Kecamatan Raya Kabean, Kabupaten Simalungun*. Medan: UIN Medan, 2018.
- Ayun, Qurrotu. “Pola Asuh Orang Tua dan Metode Pengasuhan dalam Membentuk Kepribadian Anak.” *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 5, no. 1 (2 Oktober 2017): 102. <https://doi.org/10.21043/thufula.v5i1.2421>.
- Etikawati, Agnes Indar, Juke Rossjati Siregar, Hanna Widjaja, dan Ratna Jatnika. “Mengembangkan Konsep dan Pengukuran Pengasuhan dalam Perspektif Kontekstual Budaya.” *Buletin Psikologi* 27, no. 1 (14 Juni 2019): 1. <https://doi.org/10.22146/buletinpsikologi.41079>.
- Fauzan, Ahmad, dan Hadi Amroni. “The Concept of Sakinah Family in The Contemporary Muslim Generation.” *AL-'ADALAH* 17, no. 1 (30 November 2020): 51–70. <https://doi.org/10.24042/adalah.v17i1.6458>.
- Hamka. *Tafsir Al-Azhar*. Vol. 2. Jakarta: Gema Insani Press, 2020.
- Kiling-Bunga, Beatriks Novianti, Kristin Margiani, dan Indra Yohanes Kiling. “Parenting Research in Indonesia: What We Have Done So Far.” *Buletin Psikologi* 28, no. 1 (22 Juni 2020): 59. <https://doi.org/10.22146/buletinpsikologi.51578>.
- Laila, Imas, Latifah, Melly, dan Muflikhati, Istiqlaliyah. *Ketidakbadiran Ayah, Mindfulness Parenting, Harga Diri, Keteguhan, dan Kesejahteraan Subjektif Anak Laki-laki dan Perempuan Keluarga Pekerja Migran Indonesia*. Bogor: IPB University, 2022.
- Luqyan Tamanni, Murniati Mukhlisin. *Sakinah Fiance*. Solo: Tinta Medina, 2018.

- M. Quraish Shihab. *Kaidah Tafsir*. Ciputat: Lentera Hati, 2013.
- . *Tafsir Al-Mishbah*. Vol. 2. 2 vol. Ciputat: Lentera Hati, 2009.
- Masykuri Abdillah. *Islam dan Dinamika Sosial Politik Di Indonesia*. Jakarta: PT. Gramedia Pustaka Utama, 2015.
- . “Moderasi Beragama Untuk Indonesia Yang Damai: Perspektif Islam.” Palangka Raya: Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, 2019.
<https://www.prosiding.iahntp.ac.id/index.php/seminar-nasional/article/view/13/10>.
- Nabilla Rizka Ardiani. “Peran Pembangunan Sumber Daya Insani Dalam Mengentaskan Kemiskinan,” *Jurnal Manajemen Dan Bisnis Indonesia*, 5, no. 1 (2019): 110.
- Ngewa, Herviana Muarifah. “Peran Orang Tua Dalam Pengasuhan Anak” 1 (2019): 20.
- Sobhan, Kholidah, dan Muhammad Ridho. “Murtad: Hubungannya Dengan Hukum Islam Dan Hak Asasi Manusia,” *Jurnal Jurisprudencia*, 1, no. 1 (2021): 37.
- Syaikh Abdul Qodir Al-Jilani. *Tafsir Al-Jilani*. 2 vol. Yogyakarta: Yayasan Baitul Kilmah, 2021.
- Tim Penulis Ikatan Psikologi Perkembangan Indonesia. *Bunga Rampai Psikologi Perkembangan (Memahami Dinamika Perkembangan Anak)*. Sidoarjo: Zifatama Jawara, 2019.
- Tim Penyusun. *Al-Qur’an dan Tafsirnya Jilid 2*. Jakarta: Kementerian Agama, 2011.
- . *Tafsir Tematik Kementerian Agama: Membangun Keluarga Harmonis*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur’an, 2008.
- Werdiningsih, Wilis. “Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak.” *IJouGS: Indonesian Journal of Gender Studies* 1, no. 1 (22 Juni 2020). <https://doi.org/10.21154/ijougs.v1i1.2062>.
- Yamani, Moh Tulus. “Memahami Al-Qur’an Dengan Metode Tafsir Maudhu’i” 1 (2015): 20.
- Zuki Arum Mekarsari. *Kemiskinan Dan Perilaku Beragama Masyarakat Desa Margajasa Kecamatan Sragi Kabupaten Lampung Selatan*. Bandar Lampung: UIN Raden Intan Lampung, 2020.