

Mother's Parenting in the Study of Quranic Exegesis with a Contextual Approach

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Abstract

This study investigates the pivotal role of mothers in child-rearing through a contextual analysis of Quranic exegesis, with a specific focus on the interpretations of Ibn Ashur. Addressing contemporary concerns regarding the impact of diminished maternal presence on child development, the research aims to formulate a parenting model that aligns Islamic values with modern needs. The study analyzes three key Quranic passages—QS. Al-Qasas 13, QS. Al-Maidah 75, and QS. Al-Imran 36-37—to derive essential principles of maternal care. The findings indicate that a mother's primary responsibilities encompass three dimensions: instilling faith by introducing the child to God, teaching the Qur'an and Islamic laws, and cultivating morals and etiquette. Furthermore, the research emphasizes that successful parenting relies heavily on the mother's personality, characterized by patience, affection, honesty, and trust in Allah (tawakkul). The study also integrates these theological insights with psychological perspectives, including a comparison with the Montessori method, and addresses the necessity of shielding children from negative physical and cyber environments. Ultimately, this paper argues that the contextual application of Quranic narratives offers a comprehensive framework for developing a resilient, morally grounded generation.

Keywords: Islamic Parenting, Quranic Exegesis, Contextual Approach, Ibn Ashur, Maternal Role.

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Introduction

Indeed, a mother has a vital responsibility to ensure that the next generation possesses a strong moral and intellectual foundation to face future difficulties. According to the Islamic perspective, children are a trust given by Allah to favored individuals; therefore, parents play a crucial role in helping them fulfill this trust. While humans belong to Allah, they are entrusted to the responsibility of their parents. Consequently, it is not surprising that family education plays a primary role in shaping children's behavior, from waking up to going back to sleep, underscoring the impact of the primary family environment on children (Goffar & Saeful, 2018).

Children generally have a stronger emotional and psychological bond with their mothers compared to their fathers. This ultimately leads to mothers being entrusted with the roles of caregiver, educator, and overseer of the child's growth from infancy to adulthood, while fathers often work outside the home. Therefore, if the mother works outside the home, she may pay less attention to the child (Muhammad, 2019). Social changes have greatly affected family life in Western and Eastern countries over the past 40 years, but regardless, a mother must still spend more time with her children than a father (Van Holland De Graaf et al., 2018).

In the last decade, science has discovered much about the emotional role a mother plays in her child's life. Researchers have found that emotional awareness and the mother's ability to handle feelings will determine all aspects of life. John Gottman, in his book *Raising an Emotionally Intelligent Child*, emphasizes that for a mother, emotional intelligence means being aware of her children's feelings and being able to empathize, soothe, and guide them. Children's emotional intelligence depends on the love and affection of their parents and on parenting practices (Joshi & Dutta, 2015).

In this case, mothers play an important role in educating the next generation to be healthy and broad-minded. Since every child has the potential to grow into a good leader for their country, having a quality next generation will certainly help and encourage national growth (Safitri et al., 2024). The goal of education is to help children develop into moral, social, kind, polite, respectful, and healthy individuals who

can think critically, succeed, have good habits, possess a tolerable personality, and be accepted in society. In addition to meeting physical needs (such as food and drink) and psychological needs (such as a sense of safety, comfort, love, and protection), parenting involves interacting with children and educating them about social norms so that they can live peacefully within their environment. In other words, in terms of character education, parenting also includes the parent-child interaction pattern (Rahmi & Yenita, 2018).

Edwards defines parenting as the relationship between parents and children aimed at educating, guiding, disciplining, and protecting them so that they can grow and adapt to social norms. Parenting is a set of attitudes expressed towards the child through the emotional environment created. All interactions between parents and children, including how they express attitudes, values, interests, beliefs, and behaviors while raising the child, are referred to as parenting styles. Children are influenced by these interactions, both directly and indirectly, to acquire the values and skills they will need in the future. Parents must have a strong understanding of parenting styles (Padjrin, 2016).

The phenomenon occurring nowadays is that many children are not fortunate enough to grow up with their mothers; some children have to be placed in daycare, cared for by babysitters, or entrusted to close family members. The lack of parental attention certainly causes a number of developmental problems for the child. Good parenting is defined as being sensitive to the child's needs, responding to the child's words, body language, or other signals, encouraging the child's interests, and being kind, attentive, and supportive. On the other hand, children who grow up with poor parenting tend to be rude and disobedient. Effective parenting fosters strong attachment bonds and a good self-concept in children. Problematic parenting is often caused by the parents' lack of mental readiness (Zierow, 2017).

Education is always considered the solution to every problem that occurs in community life (Annisa, 2021). Based on this phenomenon, the researcher conducted a study using the contextual approach of Ibn 'Ashur's exegesis, which provides a foundation for interpreting the verses of the Qur'an in a way that is relevant to the needs of the times,

thereby helping Muslim families to develop parenting patterns that align with Islamic values.

Parenting in Several Dimensions

A. Parenting from an Islamic Perspective

Parenting, or child-rearing, is the process of guiding, raising, and educating children to grow into independent, moral individuals who contribute to society (Hurlock, 2014). In Islam, parenting is not merely a worldly responsibility but also a form of trust from Allah. In Islam, parenting has several foundations. First is the principle of monotheism, which involves educating children to recognize Allah and follow His teachings, as derived from QS. Luqman: 13. Second is the principle of love and gentleness, as the Qur'an emphasizes the importance of affection in upbringing, derived from QS. Al-Isra: 24. Third is the principle of parental example; because children imitate their parents' behavior, Islam teaches that parents must be good role models, derived from QS. Al-Ahzab: 21. Fourth is the principle of responsibility and moral education, in which Islam obliges parents to educate their children in goodness and keep them away from evil, derived from QS. At-Tahrim: 6.

Islamic parenting is a child-rearing approach based on Islamic values, encompassing education in faith, worship, morals, and social aspects according to the teachings of the Qur'an and Sunnah (Ellyza, 2017). In Islam, parents have the primary responsibility of educating their children to grow into individuals who are faithful, have good morals, and are beneficial to society. According to Abdullah Nashih Ulwan in his book *Tarbiyatul Aulad fil Islam* (Education of Children in Islam), Islamic parenting encompasses five main aspects: first, Education of Faith (*Aqidah*) by instilling faith from an early age so that children have a strong relationship with Allah. Second, Moral Education (*Akhlak*) by guiding children to have noble character in accordance with the example of the Prophet Muhammad (SAW). Third, Intellectual Education by providing beneficial knowledge, both religious and worldly. Fourth, Psychological Education, which equips children with affection and builds a strong personality. Fifth, Social Education, which helps children to interact well within society by upholding Islamic values (Ulwan, 2007).

Parenting involves the role of parents, which has a significant influence on the psychological development of their children during the maturation process. Generally, in developing countries, the primary caregiver for infants and toddlers in households is the mother. A role is a set of behaviors expected from someone occupying a certain position or status in society. Roles are carried out based on the social status chosen by an individual. Experience plays a significant role in shaping the role of a mother. This period is referred to as a transitional phase. The conditions that influence experiences during the transition period are understanding, expectations, level of knowledge, environment, level of planning, as well as good physical and emotional conditions (Cimi et al., 2013).

Educating children is one of the primary duties of a mother; the process of educational upbringing in children has a level of success and achievement proportional to the extent of the mother's role in it (Al-Ghazali, 2025). A good mother is one who consistently fulfills her child's basic needs, including nutrition, not only physically but also for the brain and heart. This analogy illustrates the fulfillment of a child's brain nutrition through the education provided by their biological mother. Childhood is the golden period for a child's growth and development; the education they receive in their early years is a reflection of how they will grow up as adults (Chatib, 2010).

When physical health positively impacts the smoothness of activities, a healthy heart will bring about a happy life in this world and the hereafter. A heart adorned with faith radiates spiritual intelligence to children. A mother is a beauty; from her, all beauty is created. From the tiny, cute baby, to the colors that adorn the house, and the trinkets and jewelry for her husband. With her gentle hands, the mother moves her small fingers to compose writing, her melodious voice brings a sense of calm, and from her, the potential of a person begins to be developed (Ellyza, 2017). It cannot be denied that behind every person with great achievements, there is a mother who was the foundational pioneer during their childhood (Pasiak, 2012).

The best upbringing given by a mother has a significant impact on the continuity of her child's talent. A good mother will not impose her will on her child. She will prioritize her child's interests and talents, so the

skilled hands from the gentle cradle of the mother will be realized at that moment (Anggelista et al., 2024). The lack of a mother's role in fulfilling a child's basic needs certainly has a negative impact on the child. If the mother's role is unsuccessful, the child will experience growth and developmental disorders, and if the child experiences delays in growth and development, it will be difficult to detect. Conversely, if the mother's role is successful, the child can grow and develop according to their age (Werdiningsih & Astarani, 2012).

Etymologically, the word *al-umm* has four meanings: first, *al-aṣḥl* which means "source" or "origin" because the mother is the place where humans are born and her womb is the origin of human life. Second, *al-marji'* meaning "place of return" or "support" because the mother is the most comfortable place to lean on and complain to. Third, *al-jamā'ah* meaning "collection" or "group" because a mother's sacrifice for her child is very great (grouped; indicating many). Fourth, *ad-dīn* which means religion (guidance or teaching) (Al-Fairuzabadi, 1999). A mother is the first school for her children. All the attitudes and things taught to the child will indirectly become a role model in the child's daily life (al-Abrasyi, 1981). A mother is a symbol of sacrifice and a source that nurtures humans to grow into someone who possesses nobility and devotion to their Creator. In a piece of wisdom, it is mentioned that: "Mother is a spring of water that will never run dry, giving without asking for anything in return, a heart full of love, without her, the sweetness of life would be lost," and she is also interpreted as a place to return (Muhammad, 2021).

B. Parenting European Perspective

One of the parenting methods from a European perspective that is quite famous and widely popular is the Montessori parenting method developed by Maria Montessori, an Italian doctor and educator. The Montessori method emphasizes the importance of giving children freedom within clear boundaries to develop independence, skills, and a sense of responsibility. Montessori Parenting has several key principles, namely: child independence, where children are given the opportunity to choose and make decisions themselves in a structured environment; the prepared environment, which is a learning space that supports exploration and independent learning; and the role of parents as

facilitators, not as rulers. In this approach, parents do not dictate but rather guide the child in the exploration process. Additionally, Montessori emphasizes the importance of experiential learning, where children learn through concrete activities, not just theory. The concept of Montessori Parenting aligns with Islamic values. Montessori teaches that children should be given freedom in guided exploration, in line with Islamic principles that value individual effort (Montessori, 1967). In Islam, the concept of parenting emphasizes the importance of education based on religious values, exemplary behavior, and affection. Meanwhile, the Montessori method emphasizes the development of children's independence, active exploration of the environment, and learning based on concrete experiences. Ibn 'Ashur, in his commentary, emphasizes the importance of education based on advice and historical values as a medium for character formation in children. The Montessori Parenting approach can be adopted in Islamic education as long as it remains in line with Qur'anic principles. Parents are allowed to adapt the Montessori method, but Islamic values must remain the main foundation in educating and guiding the child.

C. Parenting According to Ibn Ashur

In *Tafsir al-Tahrir wa al-Tanwir*, Ibn 'Ashur explains that the verses about parenting in the Qur'an emphasize the role of the mother as the first school for the child. He interprets QS. Luqman verse 14 by emphasizing that mothers play a significant role in shaping a child's personality from the time of pregnancy to the period of breastfeeding, considering the immense physical and emotional sacrifices made by mothers. In QS. Al-Ahqaf verse 15, Ibn 'Ashur highlights that a mother's patience in raising her children is one of the most noble acts in the sight of Allah, as it involves extraordinary sacrifice. Additionally, in the interpretation of QS. An-Nisa verse 9, he emphasizes the importance of parental moral responsibility in educating children, so that they grow into a generation that is strong both spiritually and socially. Thus, according to Ibn 'Ashur, the role of mothers in parenting is not only biological but also involves continuous moral and religious education from an early age (Ibn 'Ashur, 1984, Vol. 21, pp. 98–99).

Aspect	Islamic Parenting	Montessori Parenting	Ibnu 'Ashur's Parenting View
The Role of Parents	Guide & moral example	Learning facilitator	Advisor & character builder
Child Independence	Balanced between rules & freedom	Given within limits	freedom certain Must be guided with wisdom
Educational Methods	Based on religious values & exemplary behavior	Based on exploration experience	on & Prioritizing advice & history
Learning Environment	Islamic house as the main place	An environment that supports exploration	An environment that shapes Islamic character

A. Interpretation of the Qur'anic Verses

1. QS. Al-Qasas 13

So We returned Moses to his mother, that she might be at peace and not grieve, and that she might know that the promise of Allah is true, but most people do not know.

In this verse, the story is told of the mother of Prophet Moses who was afraid for her son who was about to be killed by Pharaoh. However, due to her submission and faith in her God for his safety, Allah returned her son to her. Here, God's promise truly came to pass, emphasized by the letter "*kay*" with its synonym, *lam ta'lil*, which means causality, to clearly state from the beginning that it is connected to an affirmative action, not a negative one. Meanwhile, the pronoun "*Akstaruhum la Ya'lamun*" refers back to the context of Pharaoh's people from the Children of Israel, indicating evidence for him that God's promise is true. That is, only she knew this, while most people did not know it. This is because they are divided between the polytheists and the believers. Their faith has long been in vain and they do not have scholars who can teach them the meaning of religion, thus their faith is close to disbelief (Ibn 'Ashur, 1984, Vol. 20, p. 86).

The purpose of the meaning of the Qur'anic verse here is: we must have faith in Allah and understand the importance of instilling belief in oneself, according to Ibn Ashur's theory of *maqasid al-Qur'an*, which

is True Belief and Learning/Teaching True Belief (*al-Is}la>h} al-I'tiqad>d wa Ta'li>m al-Aqd as-S{ohi>h*) (Ibn 'Ashur, 1984, Vol. 1, pp. 40–42).

Contextualization of the verse: This verse tells the story of the mother of Prophet Moses and her faith and trust in her God, so the context of applying this verse is: how a mother teaches her child to know their God and instills faith.

2. QS. Al-Maidah 75

Al Masih, the son of Mary, was only a Messenger, and indeed, many Messengers had passed away before him. His mother was a woman of truth, and they both used to eat food. Observe how We explain to them (the People of the Book) the signs of Our power, then observe how they agree (by considering Our verses).

In the teachings of Christ, it is the same regarding the mother of Prophet Jesus, which then refutes the Christian belief in the divinity of Christ and his mother, in the phrase: *Wa Ummuhu Shiddiqotun* being conjoined with the phrase *Ma al-Masih ibnu Maryam Illa Rosul*. The meaning in this context depicts her as a truthful woman. This is as emphasized by the author of *al-Kashshaf* when he said: "His mother is none other than a truthful woman." The word "siddiqah" (truthfulness) is an exaggerated form, meaning it is excessive in describing her as a truthful person, which signifies the truth of God's promise, which is the covenant of faith and the truth of human promises. Just as Prophet Ismail is depicted in the Qur'an as a truthful person (Maryam: 54), Prophet Yusuf is given the title "the truthful" because he fulfilled God's promise to avoid forbidden things even when the means were available. It has been mentioned that what is meant here is to describe her as someone who is very sincere in believing in the word of Allah, just as Abu Bakr was given the title "the truthful" because he was the first to believe in the Messenger of Allah, as stated in the word of Allah (QS. Az-Zumar: 33). Therefore, this word comes from the word "more." His statement makes it very clear that the Qur'an describes Maryam's character as someone who is honest, meaning she believes in the word of Allah (Ibn 'Ashur, 1984, Vol. 6, pp. 285–286). The mother of Prophet Jesus was someone who firmly adhered to God's commandments, so God granted her the son of a mighty prophet.

The purpose of the meaning of the Qur'anic verse here is: we must truly possess the trait of obedience to Allah as a reflection of our honesty as His servants, and how important it is to instill this noble trait within oneself, according to Ibn Ashur's theory of *maqasid al-Qur'an*, which emphasizes holding firmly to the laws of Allah (*at-Tasyri'*) and learning from the stories of the past that serve as examples (*Qishos wa Ahbar al-Umam as-Salifah*) (Ibn 'Ashur, 1984, Vol. 1, pp. 40–42).

Contextualization of the verse: This verse tells the story of the mother of Prophet Jesus about her obedience to her God, earning her the title of being honest in the Qur'an. Therefore, the context of applying this verse is: how a mother teaches her child about honesty, and how a mother teaches her child about Islamic law.

3. QS. Ali Imran 36-37

So when the wife of 'Imran gave birth to her child, she said: "O my Lord, indeed I have given birth to a girl; and Allah knows best what she has given birth to; and the male is not like the female." Indeed, I have named her Maryam, and I seek refuge for her and her descendants in You from the accursed devil." # So her Lord accepted her with good acceptance and nurtured her with good nurture, and He made Zakariya her guardian. Every time Zakariya entered to see Maryam in the prayer niche, he found food beside her. Zakariya said: "O Maryam, where did you get this (food)?" Maryam replied: "This food is from Allah." Indeed, Allah provides sustenance to whom He wills without account.

Imran's wife is Hannah binti Faqudha. Her husband passed away leaving her pregnant, so she vowed to dedicate her unborn child to devote herself to the Temple of Jerusalem. They usually did this when the newborn baby was male. The use of the word "freed" in this context is honorable, because when she is freed to serve in the Temple of Jerusalem, it is as if she is liberated from the shackles and captivity of this world and given the freedom to worship God. It is said that the wife of Imran, when she was pregnant, desired a male child and hoped that her wish would be granted by her God. But in the end, she gave birth to a female child, which is why it is said in the Qur'an: "*Rabbi inni nadartu laka ma fi batni muhrara*," followed by the phrase "*Wallahu 'Alamu ma wadha'at*," as a form of submission and contentment to her God. She firmly believed that anyone who entrusts their affairs to Allah should

not doubt His plans. The next sentence: "And I have named her Maryam," seems to indicate that she intended to name her after the best Prophetess among the Children of Israel, namely Maryam (Ibn 'Ashur, 1984, Vol. 3, p. 233).

Then her Lord accepted her with a good acceptance and nurtured her with good character. The meaning of "*Taqobbalaha*" is that He accepted her release to serve the Sanctuary in Jerusalem, which means that God appointed Mary to a position dedicated to Him due to the patience and contentment of her mother, something that was not allowed before. Then in the phrase: *bi Qobulin Hasanin*, she will become a special woman, which is a sign that a messenger will emerge from her who will annul many of the Torah's laws, because women are not obligated to worship in the *Masjid al-Haram*. Whereas the meaning of *Wa Anbataha Nabatan Hasanan* is that from her will grow good morals, meaning that she will shape righteous morals in others, in this case character and inner purity. Her education and youth are likened to the buds of a fresh plant, a metaphor. "*Nabata*" is the absolute object of "*Anbata*," which is the source of "*Nabata*." The word "*Anbata*" is used for emphasis (Ibn 'Ashur, 1984, Vol. 3, p. 235).

The purpose of the meaning of the Qur'anic verse here is: we must truly have good morals, and it is important to instill morals in a person. In the theory of *maqasid al-Qur'an* by Ibn Ashur, this is to adhere firmly to the Sharia of Allah (*Tadzhib al-Akhlak*) (Ibn 'Ashur, 1984, Vol. 1, pp. 40–42).

Contextualization of the verse: This verse tells the story of Imran's wife, the mother of Maryam, about her sincerity and submission to her Lord as a form of noble character. So the context of applying this verse is: how a mother teaches her child about morals and etiquette.

B. Contextualization of Quranic Verses

Parenting behavior has two main dimensions: first, support; second, control. Examples of supportive parenting behaviors include patience, responsibility, affection, and others, while the control dimension refers to parenting behaviors aimed at regulating children's behavior, such as keeping them away from bad habits and negative impacts (Vanderfaeillie et al., 2012). It is no longer a secret that behind a great child, there is a great mother. A mother teaches her child from the womb

and continues to educate them during childhood about habits such as saying prayers before meals, introducing religion, and if Islam, about faith and its Creator. In this context, the contextualization of the interpretation of the Qur'anic verse about the role of a mother in educating a child includes: 1) The behavior of a mother, and 2) The use of language. Meanwhile, in the context of education that needs to be provided to the child during the teaching process, it includes: 1) Creed, 2) The Qur'an, 3) Rules, 4) Socialization (Parhan, 2020).

In the contextualization of the above verses: In QS. Al-Qasas 13, the actualization is the mother's education to the child regarding *Aqeedah* (Creed). Meanwhile, in QS. Al-Maidah 75, the actualization is the mother's education to her child regarding the Qur'an and Islamic Sharia. In QS. Al-Imran 36-37, the actualization is the mother's education to her child regarding Morals and Ethics. All of these children are shaped by maternal qualities that consist of love, patience, and good communication, among others, in the contextualization of the verses:

1. Forming a maternal personality

a. Patience with Children

A child is certainly born without knowledge, sometimes making various mistakes that are considered less than pleasant by their parents. Therefore, in shaping the personality of a child—especially one with special needs—patience is very important. Through a patient attitude, it is hoped that the mother can understand or have a sense of affection, because it is clear how patience can have a significant impact on the child's development (Syifani, 2023). A study conducted by George S. Morrison notes that the concept of shaping children by parents according to the Qur'an consists of 11 points. Points 1 to 4 pertain to knowledge in the cognitive aspect (36.36%), points 5 to 6 pertain to practical skills in the psychomotor aspect (18.18%), while points 7 to 11 pertain to attitudes in the affective aspect (45.46%). This is because children are considered miniature adults, children as sinful, children as blank tablets, children as growing plants, children as property, and children as future investments (Morrison, 2016).

On the other hand, a child's social competence is influenced by the behavior of their parents towards them, especially a mother who often accompanies the child, demonstrating qualities such as patience,

honesty, discipline, responsibility, sincerity, and parental advice. A study conducted by McDowell and Parke shows that maternal involvement in all these behaviors will demonstrate the child's competence, both morally and otherwise. Therefore, the quality of the mother-child relationship is very close, with mothers having a greater impact on their children than fathers. Cross-country studies also show that various personality tendencies in a meta-analysis of 50 studies conducted in 18 countries by Khaleque and Rohner found that perceptions of children's behavioral tendencies significantly decrease with maternal acceptance; each related to seven personality tendencies, one of which is patience and emotional intelligence (Fagan et al., 2014). In another study by Lovejoy and colleagues in the field of parenting, the role of emotional regulation and its impact on children has begun to be considered, as the emotional volatility of parents provides strong evidence that deficits in emotional regulation are the most prominent predictors of adverse outcomes, such as maternal aggression towards their children (Cohen et al., 2008).

Therefore, shaping a mother's personality here involves training her patience towards her child. Based on many existing facts, the emotional stress of a mother and her parenting behavior in understanding children with irregular behavioral problems are common issues. This type of problem is often observed, as a mother tends to have a higher level of emotional stress, resulting in less warmth and flexibility in her interactions with her children (Assel et al., 2002).

b. Good communication with the child

The mother's caregiving system can be reflected in her representation, which includes her view of herself as a caregiver, both in general and for a specific child, and how she perceives that specific child needs and accepts her care. Therefore, this child can be happy to accept the mother as their companion, especially in how the mother communicates well with her child (Button et al., 2001). There are several things to consider in maintaining communication between mother and child:

The first stage (imitation stage): Parents need to realize that everything unintentionally heard or intentionally played for the child will naturally be imitated, whether the words have a good meaning or a bad meaning. Parents should set a good example in communication, striving to use

proper language when interacting with their children. In the theory of language use, there is a possibility that children will naturally remember words that have good and beautiful meanings, as well as words that have bad and ugly meanings, both in terms of sound and meaning.

The second stage (the stage of understanding meaning): Parents can implement learning that will increase the child's vocabulary. It can include introducing the names of objects around them, the differences between one word and another, and explaining words based on their similarities.

The third stage (the stage of using words in communication): Parents can play a role in the communication carried out by the child. If the child uses words that are not quite right, both in terms of sound and meaning, the parents can correct the mistakes made by the child. By informing the child of the position of their language errors while also providing the correct answer, the child can understand the proper use of words (Choirunnisa, 2020).

On the contrary, if not, it will have a negative impact on the child, because a mother's communication determines her child's condition. There is a study on the aspect of maternal parenting which states that communication will depend on mental conditions. In the theory of mind according to cross-sectional studies by Ruffman, Perner, and Parkin, a child feels like a victim of a mother's judgment if the child makes a mistake, which will have a negative impact on the child's emotional condition. This is because the mother's talk about mental conditions predicts individual differences, including: (a) the child's theory of mind performance, (b) the child's general language ability, (c) the child's own talk about mental conditions, and (d) other types of the mother's talk (Ruffman et al., 2006). Therefore, in many studies, it is mentioned that the bond between mother and child has a greater impact than the influence of cultural stereotypes, as long as the communication between mother and child has a good bond. After all, the relationship between child and parent, accompanied by a good bond—in this case, communication—cannot be denied, as communication determines the child's feelings (Friedlmeier & Trommsdorff, 2011).

2. Keeping Children Away from Bad Environments

a. Real World Environment

Every mother certainly desires her children to have good morals in accordance with religious teachings. However, reality often does not meet expectations, especially when mothers neglect supervising a child's daily habits, or worse, when a mother sets a poor example or encourages her children to break religious rules. Similarly, regarding school education, mothers should not neglect their duty to supervise or monitor whether their children are doing their work correctly. As a result, when children grow into teenagers without adequate supervision, they may develop a personality that leads them to act without considering the negative consequences or Islamic values. It is not uncommon for unsupervised children to engage in free mixing or drug use; often, issues like early dating arise due to a lack of parental supervision (Anabella et al., 2021).

External behavioral influences that negatively impact children's behavior must be quickly anticipated. For example, mothers must prevent children from being stingy, using harsh words, or behaving rudely. Parental protection involves keeping children away from "naughty" peers and informing children that they should feel ashamed when behaving badly (Nelson et al., 2006).

Research by Posada and colleagues using the Attachment Q-Set (AQS) to assess a mother's education about ideal child behavior found that conclusions were similar across seven Western and non-Western countries. These findings greatly overlapped with the concept of attachment theory regarding the phenomenon of a "secure base," where a child strongly desires to be close to their caregiver—typically the mother. This means that the child certainly does not want to be separated from their mother. Therefore, mothers should not distance the child but rather bring them closer to the outside environment securely (Mesman et al., 2016). Because if a mother cannot get along with the child, that child will be educated by the times.

b. Cyber Environment

The rapid advancement of technology is always accompanied by negative aspects, so a mother must optimize the positive impacts, such as providing educational applications, imparting understanding to the child, and guiding the child to use gadgets wisely. While technology has benefits, excessive use of gadgets by children can lead to several

negative effects, such as addiction, dependence, laziness in studying, unstable emotions, red eyes from radiation, a tendency to access inappropriate content, and wasted time. The mother must minimize these negative impacts by reducing usage, advising the child not to use devices for too long, and diverting them with enjoyable activities, thereby making an effort to approach the child so that they are closer to their parents than to their cellphones (Briliany et al., 2023).

The use of smartphones can also divert a child from their mother, whereas this interaction is actually very important for the child's cognitive, language, and emotional development. Recent observational research from Boston Medical Center shows that children who are already focused on games or applications like YouTube or TikTok on their smartphones have negative interactions with their families. The research findings indicate that smartphone use can lead to a rift between mother and child in terms of educational, psychological, biological, and social functions (Pratiwi & Alfiana, 2020).

Therefore, the mother's role is crucial in keeping the child away from excessive smartphone use. Various studies have shown different patterns related to parental behavior in accompanying children's smartphone use. If a mother accompanies, supervises, and selects content for her child, it can enhance the child's language, cognitive, and concentration skills. Conversely, parents who give their child a smartphone from the age of two without setting clear usage limits—often reasoning that it prevents the child from being fussy—risk causing addiction and behavioral issues regarding the child's mental health (Widyandari & Maharani, 2021).

3. A Mother's Teaching to Her Child

A mother as an educator can instill good values in her child based on Islamic teachings so that the child can perform social functions in accordance with religious, legal, and moral norms, as well as noble character. Therefore, the role of the ideal mother is fundamental in Islamic teachings. The results of this research reveal the integration of Islam between the role of the ideal mother and the contextual interpretation of Qur'anic verses (Yakub et al., 2023). Mothering based on the Qur'an includes the following contextual approaches:

a. Teaching the Qur'an

A prevalent phenomenon today is that many Muslims, upon reaching adulthood, cannot read their own holy book, the Qur'an. In fact, learning the Qur'an should be done at an early age so that a child can develop all their potentials, including cognitive, social-emotional, and religious aspects (Shodiqin & Fatimah, 2023). Therefore, the role of the mother in teaching the Qur'an to children should begin as early as possible.

Women, as beings destined to be intermediaries in the birth of humans, are capable of conceiving, giving birth, nurturing potential humans, and teaching and educating them. Therefore, the duties of mothers are truly a heavy task. Even Allah Himself has determined that the nature of women includes the heavy task of educating their children. One of the roles of a mother is to teach her child the Qur'an, the divine holy book. Thus, as an ideal mother, it is not enough to just be able to conceive; a mother must also be of quality. Their children should not only have their physical needs met but also their spiritual needs, which are even more important (Susanti, 2022).

b. Introducing God

Islamic education as outlined in QS. Luqman 13-19 involves: Introducing the Creator, teaching religious knowledge, training and habituating prayer, training and habituating enjoining good and forbidding wrong, and training children not to be arrogant. This is encompassed in the bond between a servant and their God (Nurhadi et al., 2018).

Regarding children's education within the family, mothers play a crucial role. According to Sheikh Sofiudin bin Fadli Zain, one of the mother's roles is as an educator of monotheism, involving God in every activity performed by humans. Mothers have an important role in instilling religious values from an early age. These values will serve as a foundation for the child in fulfilling their roles as both an individual and a social being. One of the values that must be instilled from a young age is the teaching of Islam, which requires every Muslim to worship the Almighty God and believe in Him (Kusmawati & Surachman, 2021).

c. Teaching Ethics

When a child is born into a world where both parents are in a harmonious and amicable state, the child will grow up in a nurturing environment filled with tranquility and peace. This positive impact is

enveloped by ethical and civilized values. Therefore, it is essential for a mother to create an atmosphere of care for her children (Lubis & Harahap, 2021). Education in ethics and manners is about teaching practical habits, such as eating while reciting *Basmalah*, drinking while sitting, and so on.

The role of a mother in teaching a child occurs directly through nurturing, caring, and providing affection. This behavior is expected to be emulated by the child so that they develop a self-concept or good habits, including speaking well, being responsible, being honest, apologizing if making a mistake, having empathy for others, and comprehensively classifying events (Pangesti & Agussafutri, 2017).

Thus, valuable ethics are reflected in parenting practices that emphasize, for example, the encouragement to be polite, which in turn is reflected in moderate and humble behavior when interacting with others. Historically, achieving and maintaining social order among adults has been viewed as the primary responsibility of parents of young children. Children are taught to promise to respect their parents, while at the same time, parents have the primary responsibility to manage, teach, and discipline their children. These ethical values emphasize the importance of a mother's role in raising her children (Wu et al., 2002). Therefore, the task and responsibility of a mother in teaching her children are defined by the habits she practices. In this case, parents are the people children imitate and emulate. For example, a mother should provide the best example for her child through cleanliness, discipline, honesty, and speaking kindly. Therefore, the parents' attitude must reflect good behavior. Additionally, parental education influences the shaping of a child's personality and character; this is what is meant by teaching ethics to children (Annisa, 2020).

d. Teaching Morals

Moral education from a mother is absolutely necessary for all children. This moral education is so important that it will shape good character, resilience in facing trials, and the ability to live life (Erwanto, 2022). A study in America found that 90% of criminal cases are caused by the formation of bad behaviors such as irresponsibility, dishonesty, and poor interpersonal relationships. Additionally, other studies indicate this is due to emotional quotient factors (Munirah, 2014).

The function of applying moral values is, among other things, to improve the continuity of a child's social life in the future. As a form of moral behavior that will develop and be passed on to future generations, values such as respect, honor, self-discipline, responsibility, and kindness must be instilled in children. For a child to understand their behavior, they must also possess and comprehend the values of respect and responsibility. Additionally, to understand right from wrong, a conscience is needed as an internal control for the child's behavior. For instance, if a child does not yet understand good or bad deeds—such as when a friend falls and the child does not immediately help, or when a beggar needs food and the child lacks the initiative to give—this is where the mother's teaching role comes in (Bueraheng, 2023). Finally, interviews conducted to understand parenting behavior revealed two recurring and comprehensive parenting goals: (a) the importance of education for children and (b) the need for sharp awareness (*pendiente*) towards children in both physical and emotional realms (Ceballo et al., 2012).

Conclusion

A mother has the primary responsibility of educating her child through childhood, adolescence, and adulthood, with an upbringing based on Islamic values, including the education of faith, worship, morals, and social aspects. In the Qur'an, it is narrated in QS. Al-Qasas 13 that the mother of Prophet Moses possessed the characteristic of *tawakkul* (trust) and knowing her God. In QS. Al-Maidah 75, the mother of Prophet Jesus is described as someone who steadfastly adhered to God's law and was recognized as a truthful person. In QS. Al-Imran 36-37, the mother of Mary is noted for her patience and contentment with her God. With these noble qualities, the Qur'an illustrates the role of a mother in educating her children.

Contextualization in the interpretation study includes: First, a mother must possess maternal qualities consisting of patience, affection, and good communication. Second, a mother should keep her child away from bad environments, whether in the real world or the virtual world. Third, a mother's teaching to her child includes introducing the child to God, teaching the Qur'an, and teaching morals and etiquette.

In his contextual theory, Ibn Ashur states that if there is a story in a Qur'anic verse, the wisdom and lessons in that verse must be applied in a different temporal context, as the pattern of that story will certainly be repeated in every era with different people, times, and places. Therefore, the contextual formulation of the verses suggests:

1. QS. Al-Qasas 13 implies that a mother's role should be to introduce her child to God (teaching faith).
2. QS. Al-Maidah 75 implies that a mother's role should be to teach Islamic teachings and the Qur'an to her child.
3. QS. Al-Imran 36-37 implies that a mother's role should be to teach morals and etiquette to her child.

From all three verses, it is implicitly stated that the mother's role in shaping her child is rooted in her own character and personality. Therefore, the mother must develop maternal qualities, including love, patience, and good communication. Only then, during the educational process, can she effectively guide the child and keep them safe from negative environments.

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