

**QURAIISH SHIHAB'S CONCEPT OF *BIRRUL WALIDAIN*
AND ITS IMPLICATION ON ISLAMIC EDUCATION**



THESIS

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ABSTRACT

Moral education is one of the most important factors of achieving ideal character education, because the emphasis is aligned, that is emphasis on the affective domain. The creation of a generation that have a good moral itself is strongly influenced by education in the smallest social environment, the family environment. Then the magnitude of the role of the holy book of the Qur'an in all aspects of the life of muslims also impact on Islamic education based on the Qur'an. So how is the role of the Qur'an itself in the implementation of moral education to parents (*birrul walidain*) and its implications in the world of Islamic education. It's all studied in this research.

This study aims to examine critically and deeply about the values of moral education honor/devote to the parents (*birrul walidain*) contained in the book *Birrul Walidain*; the work of M Quraish Shihab and other supporting source.

The approach used in this study is a qualitative approach. While the type of research is included in the category of library research. In accordance with the type of research, this research use the book *Birrul Walidain* by M Quraish Shihab as the main study. The research method is to collect data used as a source of analysis of the studied text, or also called the method of documentation. Documentation in this study is to collect relevant data in the form of posts relevant to the focus of the study. Then the method of data analysis used in this discussion is the method of qualitative analysis by using content analysis.

Based on the assessment of *Birrul Walidain* book is in line with the teachings of Islam that emphasizes the moral of respecting parents, it is very relevant to the mission of government education on improving the quality of character education that includes Islamic education in Indonesia.

Key words: *Birrul Walidain*, Devotion to parents, Islamic education.

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IAIN PURWOKERTO

CHAPTER I INTRODUCTION

A. Background of the Problem

In order to achieve the best possible education, the Indonesian government has role to achieve the ultimate goal of Indonesia development which stated in the Law of the Republic of Indonesia No. 20 Year 2003 on National Education System:

"National Education has a function to develop the ability and shape the character and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students potentials in order to become a man of faith and fear of God Almighty, have a good moral, healthy, knowledgeable, skilled, creative, independent, and become a democratic and responsible citizens".¹

On the basis of the functions and aims of the National Education mentioned above, it is clear that education is a very important factor. Similarly, the Islamic education also has a very important role in shaping the Indonesian people believe and fear to Allah, and have a good moral in everyday life both in the family and in society.

Quran gives very important principle for education, which is a respect to human reason, the guidance of scientific, not against human nature, and to maintain social needs. The next basic Islamic education is a social value that does not conflict with the Quran and the Sunnah on principle bring benefits and keep from dangerous for humans. Then the end of the aim of Islamic education

¹ Undang-Undang Republik Indonesia No. 20 Tahun 2003 about National Education System

includes not only individualistic, but also socialistic. The concept shows that Islam is prioritizing the benefit of all mankind.²

Needs to be recognized by every human being that real human lives are now many deviate from the guidance of Allah and His Prophet. Both *aqidah* and *akhlak*, there have been many shifts of great Islamic values.

Sayid Qutub, in the preamble of the book *At-Thatowwur wa At-Tsabat fi hayah Al-Basyariyyah* (Moral Evolution), explains that this age is the evolution, *at-thatowwur*. In this age of everything good that thought and belief (*aqidah*), values and understanding, moral and tradition or *matrealisme* life forms that shelter, clothing and food, means of transportation, war and peace, tools and even the man himself, evolved.

Humans in general except human that privileged by God, some have a good moral, and partly have a bad moral. This is due to that carried human nature, which God gifted them the potential / tendency to do good and bad. Imam Al Ghazaly in his book, *Ihya 'Ulum ad Din* argued that "*khuluq and khalaq*" are two words that can be found in one sentence. You can say *فلان حسن*

الخلق و الخلق *Fulan hasan al Khalq wa al Khuluq* (Si Fulan both good body shape and also moral); The first (form / body) can be seen with the eyes, while the second because it is the mind, "invisible substance", but visible impact in their activities. The nature of these two words exist in every human being, because

² Azra Azyumardi, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, (Jakarta: Prenada Media Group, 2012), p. 10.

man is a combination of physical and spiritual, each of which can be good and can also be bad.³

Moral is expression state of mind, which is so easy to produce works without requiring thought and consideration. If the act is good, it is called a good moral, and if no called bad moral.⁴ Al Ghazaly further explained that the character is a steady psychiatric condition, which is essentially born on the various activities easily, without having to think about it first.⁵ Akhlak if viewed in terms of its aims is a set of values that must be heeded humans in their activities in order to create a harmonious relationship with any other kind, even to achieve personal happiness and society.

In the association among the people, as social beings, and of course living in a social environment, the family is the first place to know the social environment. Both in the family and society, we as humans interact certainly will not be separated from the older people, because humans are basically in going through the ladder of life is passed along from generation to generation. Therefore, Islam regulate how the younger generation should get along with the older generation, where the people closest to us who are older are both parents.

Parents are servants of Allah which mediates the presence of the child in this world. If not for the struggle of them, then the child will not grow well, and if not for the drinks of both, then the child will not feel a pleasure.⁶

³ M Quraish Shihab, *Yang Hilang Dari Kita: Akhlak*, (Tangerang: Lentera Hati, 2016), p. 5.

⁴ Choiruddin Hadhiri, *Akhlak dan Adab Islami*, (Jakarta: PT Bhuana Ilmu Populer, 2015), p. 14.

⁵ M Quraish Shihab, *Yang Hilang Dari Kita: Akhlak.....*, p. 5.

⁶ Hafidh Hasan Al Mas'udi, *Akhlak Mulia*, (Surabaya: Al Miftah, 2012), p. 23.

In everyday life they try with all capabilities: nurturing, educating and nurturing their children to become good generation. Both parents provide for cost of living, care for, nurture and educate children, not least their wish that their children become a useful man for the religion, homeland and nation.

God highly exalts and glorifies the rights of the parents, so the orders of devoted to parents placed after the command to worship God.⁷ In the Qur'an mentioned in Surah An Nisa' verse 36:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (٣٦)

“And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful.”
(Surah An-Nisa': 36)

Based on the above verses can be understood that devote to parents, including the obligations and acts of worship to God that very principal among other, after the command to His Oneness. Opposite Allah had put braved to parents ('uquql walidain) as a major sin which placed on second rank after shirk (associating partners with Allah),⁸ because parents are intermediatery birth of mankind in this world, who educate and raise so that a perfect human and got great degrees. And although a child can do good to his parents, it's still can not repay that have been given by their parents.

⁷ Achmad Mujab Machalli, *Menjadi Anaka Sholeh: Birrul Walidaini*, (Surabaya: Al Miftah, 2010), p. 10.

⁸ Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta: LPPI, 2016), p. 157.

Basic command people to do good to parents, namely Surah Al 'Ankabut verse 8:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (٨)

“And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.” (Surah Al ‘Ankabut: 8)

Today, along with the development of the times, certainly getting a lot of changes to the pattern of life in society. With the advancement of science and technology experienced today, not little the negative impact on the attitudes and behavior of human life. Including the moral of children to both parents, that seem to not a few of them tend to be disobedient again, forget of its obligations and more busy with pleasures things, without remember of their obligation. They seemed forget themselves that mother and father which has led them so far as they exist in the world.

In this modern era, this rebellious to parents is already happend, devoted to parents largely forgotten by the Muslim, because lulled by the luxury of worldly, whereas if we realize the love that gave by both parents to their children, since when it is still in the pregnant was very valuable, even impossible can be repay with anything on this earth.

The problem in this time, the development of technology and science can not be used as relationship adhesive (glue) but they bring a bad effect. Our younger generation have a moral crisis. Many news published in newspapers and

magazines about the events that happened on our young generation. We realize that parents are the bridge between for child birth to the world, without parents as a mediation, they could not possibly exist.

Today many of us like to forget the obligations of a child to a parents. As a good child, we must have good moral to others, especially to our own parents, certainly with the perfect moral we respect our own parents. In this era, many young men or teenagers who pay little attention to devote to both parents, and supposedly they issue devoted to parents is not an obligation and not so important to them. Not infrequently they treat parents like to treat a friend or treat others in which the degree of the person is not higher than them, even many of those who treat parents with rough treatment and said the hurt words, or said words that were not good.

Many news broadcasts on television, radio and news that was published both in newspapers and in magazines about children up to heart to kill his parents because of trifles or thing that no important. If our lives are filled with ugliness that goes beyond the limits, so human relations will fade and the cord/rope were disconnected, so friends are like strangers.

As a Muslim and certainly as a good men, we certainly know that the character of parents is very important. Because parents are the one who introduces us to the world from childhood to adulthood. And every parent also must have hope for their children so that later became a successful child, devoted to them, as well as being better and sholeh / solehah and never to rebel

against them. More than that they are a loving, caring, raising, educating, and satisfy all the needs of both physically and spiritually.⁹

Allah says in Surah Al Isra' verse 23 :

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا
يَبْغَىٰ الْفُجُورَ عِنْدَكَ ۖ أَلَّا تَكْبُرُوا ۚ أَفَلَا تَتَّقُونَ ۚ أَوْ كَالَّذِينَ هُمْ عَنْ
آلِهِمْ كَاهِنِينَ قُلْ إِنَّمَا بَغَىٰ مِنَ الْفُجُورِ مَا أُفٍّ عَلَيْهِمْ وَمَا كُنَّا عِندَهُمْ
فَاعْتَابُوا ۚ وَإِنَّمَا كُنَّا مِنْهُمْ بِحَقٍّ ۖ وَإِنَّمَا كُنَّا مِنْهُمْ بِمَنَافِقِينَ ۚ

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.” (Surah Al Isra' : 23)¹⁰

That the Qur'an describes how people should do good to both parents. Because it is should have for a child to do good to his parents, who said it was because of how great their service to the child. Quran also mentioned how the sacrifice of parents to their children when the children are still in the womb, how a difficult mother in keeping her womb in order to her child would born with healthy and perfect. The pain of the suffering by the mother close to the moments of birth, struggled mightily between life and death for the sake of the baby (child). How much father's sweat incurred in earning a living for the happiness of the child who will be the lamp of pride in their life, tired words never spoken from father's lips when he saw the happy smile of his baby's lip. Similarly, the position of doing good to both parents gone before look for earning for a living, if people still have a stock to prop up his stomach and his

⁹ Muhammad Fatih Masrur dan Miftakhul Asror, *Adab Silaturrahmi*, (Jombang: CV Artha Rivera, 2007), p. 149.

¹⁰ Departemen Agama, *Al-Qur'an dan Tafsirannya Jilid 5*, (Jakarta: Lembaga Percetakan Al-Qur'an Departemen Agama. 2009), p. 458.

family. Similarly, they have a shelter like home and the proper clothing and no slander for religious defamation or incurred heavy disaster for him.¹¹

Islamic Education as religious subjects, must ensure that the values of *birrul walidain* that taught able to crystallize in self-learners and touching experiences in real life. *Birrul walidain* education should be able to process the experience of learners when seeing the bad moral abomination to parents that happen.

Al-Qur'an down step by step that the verses should interact with the culture and the people whom it's met. Nevertheless, the values that mandated can be applied to every situation and condition. These values are in a line with the development of society, so Qur'an can actually be a instruction, the gap between the right and false, as well as a way for every problem faced life. Qur'an as a source of Islamic teachings, it also brings the story of the past like the prophets and the stories of the previous race.

Burrul walidain is already of concern to the classical scholar and contemporary scholar, and scientists of Islam both classical and contemporary. Attention to *birrul walidain* contemporary scholars looked at the books of M Quraish Shihab entitled *Birrul Walidain* (Insights Quran about the devotion to Mother Father). In the book *Birrul Walidain* M Quraish Shihab give a statement as follows:¹²

¹¹ Musthafa Bin Al 'Adawiyi, *Fikih Berbakti Kepada Orangtua*, (Bandung: PT Remaja Rosdakarya, 2011), p. 3.

¹² M Quraish Shihab, *Birrul Walidain (Wawasan Al Quran tentang Bakti kepada Ibu Bapak)*, (Tangerang: Lentera Hati, 2014), p. 97.

"Allah Almighty to embrace a prohibition to associating Him with the command of devote to parents, to signed that the sins of have rebellion to the parents was directly under the sin of associate God. Stated that the orders serve and not to disobey the parents. Because not disobey the two has not been adequately assessed".

The statement gives the impression that M Quraish Shihab invite or even strongly encourage everyone to read the book without exception to devote to the mother-father, not just not disobey. Because the context of the word 'not disobey' it is only one does not hurt, do not fight against both parents, but if we interpret more deeply about the word 'devotion to both parent's' has a deeper meaning than the word 'not disobey', the meaning in addition to not disobey, hurt and fight, a person is also capable of abiding by giving happiness to both parents.

Books *Birrul Walidain* (Insights Quran about the devotion to Mother-Father) by M Quraish Shihab, who Indonesian famous tafsir expert peeling Islamic guidance on what is meant by devotion to both parents, the types of service the recommended ways to devote to both parents, priority service, and others related to *birrul walidain*. Style of language used in this book is simple language and easy to understand for readers.

Looking at the background of the problems above, it is necessary to study on *Birrul Walidain* / devotion to the mother-father. The review aims to bring new thinking in the aspect of devotion to both parents and internalize it to all mankind, and especially to be implicated in the Islamic education for students. This study also as a step on the degradation of moral in particular moral problem to both parents. Therefore, the authors wanted to examine more deeply about **"Quraish Shihab's Concept Of *Birrul Walidain* And It's Implication On Islamic Education"**.

B. Operational Definitions

To avoid any misunderstanding in the interpretation of the title, the writer needs to express the meaning of the terms contained in the title above to be understood clearly in line with the restrictions that the authors mean.

1. Concept

According Big Indonesian Dictionary, the word concept have meaning design, idea or sense abstracted from concrete events.

The concept means opinion (understanding), the design ideals of thought. That is the idea that comes from a stream, religion, race, or class. In case this is religion.¹³ So the concept is a thoughts result of someone.

2. *Birrul Walidain*

Birrul walidain consists of two words, that are البرّ (*al birr*) and الوالدين (*al walidain*). The Word البرّ or بَرّ is a *masdar* form of the word يبرّ - بَرّ - بَرّ . Word البرّ in the Dictionary of Contemporary Arab Indonesia has meaning to do good, to obey, or devote to.¹⁴ Word البرّ (*al birr*) means virtue.¹⁵ Word البرّ (*birr*) is a word that covers a variety of goodness and are associated with a variety of objects.¹⁶

While the word الوالدين (*al walidain*) is a *tasniyah* form or a noun that denoting two, which means two parents. What is meant here is two parents, mother and father.

¹³ W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 1985.

¹⁴ Atabik Ali, *Kamus Kontemporer Arab Indonesia Cet. Ke-9*, (Yogyakarta: Multi Karya Grafika, 2014), p. 309.

¹⁵ Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta: LPPI, 2016), p. 147.

¹⁶ M Quraish Shihab, *Yang Hilang Dari Kita: Akhlak.....*, p. 97.

So *birrul walidain* is to do good to both parents,¹⁷ always do the goodness to the parents by awareness with no necessity, not hurt their heart, and always devote them in a good thing.

3. Implication

In Big Indonesian Dictionary, the word ‘implication’ have meaning the sense of involvement. The implication means that the state is involved, the involvement of action to intervene, which include implication, and have a involvement relationship.¹⁸

4. Islamic Education

Islamic education is a life education that trains students in such a way so that the attitudes, actions, decisions and their approach against any kind of science is influenced by spiritual values and are very aware of the ethical values of Islam.¹⁹

According to the second worldwide Islamic Education Conference, on 1980 in Islamabad, Islamic education is: Education should aim at the balanced growth of total of personality throught the training of man’s spirit, intellect, the rational self, feeling and bodily sense. Education should therefore cater for the growth of man in all its aspect, spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively, and motivate all these aspect toward goodness and attainment of perfection.

¹⁷ Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta: LPPI, 2016), p. 148.

¹⁸ Em Zulfajri, Ratu Aprilia Senja, *Kamus Lengkap Bahasa Indonesia*, p. 374.

¹⁹ Moh. Roqib, *Ilmu Pendidikan Islam Cet. Ke 6*, (Yogyakarta: PT. LKIS Pelangi Aksara, 2016), p. 21.

The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large.²⁰

In essence, Islamic education emphasize three things: (1) an educational effort by using certain methods, especially methods of exercise to achieve discipline mental learners, (2) educational materials given to students in the form of material, ie various kind of science and spirituality, the attitude and outlook on life that is based on the ethical values of Islam, (3) educational goals to be achieved is to develop human rational and virtuous, and achieve well-being of society just and prosperous embraces the pleasure of Allah SWT.

Islamic education is not a concept that separate from *birrul walidain* concept. As in Islamic Education, teacher need to understand the student character as well as in *birrul walidain* that parents need to understand the child. Islamic Education and *birrul walidain* walk intertwined and complementary.

Birrul walidain concept must be in line with Islamic Education for children fulfill their obligation to their parents based on the awareness not of necessity and in order to *birrul walidain* can be implicated on Islamic Education.

So, the researcher's purpose is doing research on the Quraish Shihab's concept of *birrul walidain* and the concept of *birrul walidain* by a few

²⁰ Abuddin Nata, *Ilmu Pendidikan Islam*, (Jakarta: Kencana Prenada Media Group, 2010), p. 30-31.

figures/experts, and then from its several concepts, researcher review how the implication of *birrul walidain* on Islamic education.

C. Problem Formulation

Based on the background of the problems above, the authors propose some formulation of issues to be raised in writing a thesis entitled: "*Quraish Shihab's Concept of Birrul Walidain and Its Implication on Islamic Education*". The formulation of the problem, among others, are:

1. What is Quraish Shihab's concept of *birrul walidain*?
2. What is implication of Quraish Shihab's concept of *birrul walidain* on Islamic Education?

D. Objectives and Benefits Research

1. Research Objectives

Based on the formulation of the problem above, the purpose of this research is:

- a. To know Quraish Shihab's concept of *birrul walidain*
- b. To know the implication of *birrul walidain* on Islamic Education

2. Benefits Research

The benefits that can be drawn from this study among others, that:

- a. Become the foundation and reference in determining the concept of *birrul walidain* to parents.
- b. Adding to the depth of knowledge for writers in particular and to the reader in general.

E. Literature Review

Literature review is a description of the research that supports the importance of the implementation of research relevant to the issues examined. Several studies on *Birrul Walidan* been carried out by the author, but studies specifically addressing the opinion of M Quraish Shihab about *birrul walidain* throughout the author's observation has not been done.

Before the authors carry out a study on Quraish Shihab's concept of *Birrul Walidain* and It's Implication on Islamic Education, at the first researcher examines several references of existing research results. This is done with the intention to further clarify the intersection of existing research or explore some of the theoretical and the thinking of experts.

The previous studies are as follows:

1. *Birrul Walidain* According to Muhammad 'Ali al Sabuni (Study About Rawa'i al Bayan Book) in 2010, by Sobiroh, State Islamic University Sunan Kalijaga, Yogyakarta. This thesis focuses on the interpretation of Muhammad 'Ali al Sabuni of the Quran Surah Luqman verse 12-15 of *birrul walidain*, how devotion to both parents, the suggestion of devotion to both parents, and the virtue of devote to parents, and the implication for the interpretation of the verse in the context of Islamic family.
2. Moral Education: *Birrul Walidain* Values in the Al Qur'an Surah Al Isra' Verses 23-24 and it's Implication on Education, by Irsadul Umam, IAIN Purwokerto. This thesis discusses about moral education, namely *birrul walidain* according to the interpretive perspective of the verses of Al Qur'an

surah al Isra 'verses 23 and 24 and its implications in education. This thesis takes from several books of commentary that is tafseer Al Mishbah, tafseer Maraghi, tafseer Azhar and tafseer of Department of religion. In this thesis discussed about the content of that verse about *birrul walidain* and how the implication of *birrul walidain* on education.

3. Devoted to Parents According to Hamka's Interpretation In Tafsir Al Azhar And Hasbi Ash Shiddieqy In Tafsir Nur (Comparative Study) (2010), by Fatkhur Rochman, Walisongo IAIN Semarang. This thesis discusses the *birrul walidain* concept in the Qur'an and discuss the similarities and differences between Hamka's interpretation in Tafsir Al-Azhar and Hasbi Ash-Shiddieqy in Tafsir Al-Majid Qur'anul An-Nur about the verses of devote to parents.

The first thesis entitled *Birrul Walidain* According to Muhammad 'Ali al Sabuni (Study About Rawa'i al Bayan Book) in 2010, by Sobiroh, State Islamic University Sunan Kalijaga, Yogyakarta that become a reader review by the researcher have several differences. This differences placed at the object is to study the interpretation of Muhammad 'Ali al Sabuni about Surah Luqman verse 12-15 about *birrul walidain*, and talk about how the implication for the interpretation of the verse in the context of Islamic family, but still there are similarities between the research conducted by the researcher is still talking about devoted to parents, how to serve them, and the suggestion to devoted to both parents. The difference of researcher's thesis from the second thesis that become reader review by researcher with titled Moral Education: *Birrul Walidain* Values in the Al Qur'an Surah Al Isra' Verses 23-24 and it's Implication on Education,

by Irsadul Umam, IAIN Purwokerto. That this thesis discuss the values of *birrul walidain* from surah Al Isra' verses 23 and 24 takes from several books of commentary that is tafseer Al Mishbah, tafseer Maraghi, tafseer Azhar and tafseer of Department of religion. In this thesis discussed about the content of that verse about *birrul walidain* and how the implication of *birrul walidain* on education. Where the thesis written by researcher discusses the Quraish Shihab's concept of *birrul walidain* in *Birrul Walidain* book and added by Quraish Shihab's Tafsir about the verses of *birrul walidain* and how it's implication on Islamic education. The third to reader review titled Devoted to Parents According to Hamka's Interpretation In Tafsir Al-Azhar And Hasbi Ash Shiddieqy In Tafsir Nur (Comparative Study) (2010), by Fatkhur Rochman, Amanah IAIN Semarang, has the distinction of the object of research is the comparison between Hamka's interpretation in Tafsir Al Azhar And Hasbi's interpretation in Tafsir Nur about Qur'an's verses about *birrul walidain*. Different with researcher's research is about *Birrul Walidain* book by Quraish Shihab and how it's implication on Islamic education.

F. Research Methodology

In general, the research method is defined as a scientific way to get data with a specific purpose and usefulness.²¹ From that sense, the author can take four key words to note, they are a scientific way, the data, the purpose and specific benefit.

²¹ Sugiyono, *Metodologi Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif Dan R&D)*, (Bandung: Alfabeta, 2014), p. 3.

Scientific way means that the activity is based on the characteristics of science that is rational, empirical and systematic. Rational itself means that the research activities carried out in ways that make sense, making it can be understood by human reasoning. Empirical means in ways that made sense can be observed with the eye, so that others can observe and know the ways used in the study. While systematically defined as the process is carried out in the study uses certain measures that are logical.²²

The data is something that researchers collected in research process. According to Lofland and Lofland, primary data sources in qualitative research is words and actions. The rest is additional data such as documents and others. In this regard, data types can be divided into four, namely the words and actions, the written data, images and statistical.²³

The method of research by the author are as follows:

1. Types of Research

In terms of where the study was conducted, the study classified into categories of library research.²⁴

Library research is research done by reading books or literature or other data source in a library. The research was undertaken by collecting data from the literature, either in the library or in other places. Literature used is not limited to books, but can also documentary material, magazines, newspapers and others.²⁵

²² Sugiyono, *Metodologi Penelitian.....*, p. 3.

²³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2014), p. 157.

²⁴ Sutrisno Hadi, *Metodologi Research Jilid I*, (Yogyakarta: Andi Offset, 2004), p. 4.

²⁵ Mahmud, *Metode Penelitian Pendidikan*, (Bandung: Pustaka Setia, 2011), p. 31.

2. Data Sources

The data source is the subject from which data can be acquired, could be library materials, or people (informants or respondents). The research object or the research variables are the core issues focus of research or focus of a study.²⁶

The meaning of the data source in the study were the subject from which the data can be obtained.²⁷ Sources of data in this study are the books that are relevant to the discussion. Research sources used by the writer is divided into two, namely:

a. Primary Data Sources

The primary data source is a data source that directly provide data to a data collection or in this case was a researcher.²⁸ In the form of a document, the primary data source is defined as a source of data obtained directly from the person or institution having authority or responsibility for the collection or storage of documents. Such sources can also be called by the 'first hand sources of information'.²⁹

As for the source of primary data in this study is the book *Birrul Walidain* (Insights Quran about the devotion to Mother-Father) by M Quraish Shihab.

²⁶ Mahmud, *Metode Penelitian Pendidikan.....*, p. 151.

²⁷ Suharsimi Arikunto, *Prosedur Penelitian; Suatu Pendekatan Praktik: Revisi VI*, (Jakarta: PT Rineka Cipta, 2006), p. 129.

²⁸ Sugiyono, *Metodologi Penelitian Pendidikan.....*, p. 308.

²⁹ Mahmud, *Metode Penelitian Pendidikan.....*, p.152.

b. Secondary Data Sources

In addition to the primary data source, the author also uses secondary data sources that are relevant to the study authors. Secondary data source that the data source does not directly provide the data to the data collector or in this case was a researcher.³⁰ This secondary source of data relevant to the research that is being studied to support the primary data source.

As for the secondary data source in this study are:

- 1) *Menjadi Anak Sholeh (Birrul Walidaini)*, by KH. Achmad Mujab Machalli
- 2) *Berbakti Kepada Ayah Bunda*, by Ahmad Isa Asyur
- 3) *Dasar-Dasar Pendidikan Anak Dalam Al Qur'an*, by Juwariyah
- 4) *Fikih Berbakti Kepada Orangtua*, by Musthafa Bin Al 'Adawiyi
- 5) *Yang Hilang Dari Kita: Akhlak*, by M Quraish Shihab
- 6) *Akhlak dan Adab Islami: Menuju Pribadi Muslim Ideal*, by Choiruddin Hadhiri
- 7) *Kuliah Akhlaq*, by Yunahar Ilyas

3. Data Collection Methods

Methods of data collection is the most important step in the study, because the main goal of the study is to get the data. Without knowing the method or technique of data collection, the researchers will not get the data that meets the standard data set.³¹

³⁰ Sugiyono, *Metodologi Penelitian Pendidikan.....*, p. 309.

³¹ Sugiyono, *Metodologi Penelitian Pendidikan.....*, p. 308.

Given that topic research in this thesis is a library research, the method of the collection of the data that researcher use is the method of documentation, because documents can be used and utilized to examine, interpret, even to foresee.³²

Here the author doing research about *birrul walidain* with reviewing the book '*Birrul Walidain (Insights Quran about the devotion to Mother Father)*' by M Quraish Shihab and reviewing other literature that support the study, both classic literature and modern literature.

4. Data Analysis

In qualitative research, the data obtained from various sources, using assortment data collection techniques (triangulation), and carried out continuously until the data is saturated. With continuous observation resulted very high data variation. The data that obtained in general is a qualitative data (although not reject quantitative data), so that the data analysis technique has been no clear pattern. Therefore, often have difficulty in performing the analysis.³³

Qualitative data analysis is the effort made by working with the data, sorted them into units that can be managed, synthesis, search and find patterns, find what is important and what is learned, and decide what can be told to others.³⁴

After the researchers collected data from various literature related to the Quraish Shihab's concept of *birrul walidain* and It's Implication on

³² Lexy J. Moleong, *Metodologi Penelitian Kualitatif.....*, p. 217.

³³ Sugiyono, *Metodologi Penelitian Pendidikan.....*, p. 303-334.

³⁴ Lexy J. Moleong, *Metodologi Penelitian Kualitatif.....*, p. 248.

Islamic Education, the researchers conducted the analysis or interpretation to decipher the data obtained and then grouped it into a conclusion.

Here are the steps undertaken by the author in this study:

- 1) Read the entire book *Birrul Walidain* (Insights Quran about the devotion to Mother-Father) by M Quraish Shihab, and determine quotations relating to the object of research that needed.
- 2) Noting predetermined quote then displayed in order to understand it thoroughly.
- 3) Researchers do coding, ie selecting and sorting the appropriate data in and are required in this study.
- 4) Analyze the concept of *birrul walidain* from the quotes that have selected.
- 5) Summing concept *birrul walidain* by M Quraish Shihab and its implication in Islamic Education.

G. Systematics Discussion

For the convenience of the reader in understanding this paper, the authors systematically preparing this thesis with the following explanation:

The initial section includes a page title, page statement of authenticity, endorsement page, page memos supervisor, motto pages, pages offerings, abstract page, the page preface, table of contents, and page tables list.

The main section includes issues-which consists of five (5) chapters, among others:

Chapter I, discusses the introduction that includes background the problem, the problem formulation, operational definitions, objectives and

benefits of research, literature review, research methods and systematic discussion.

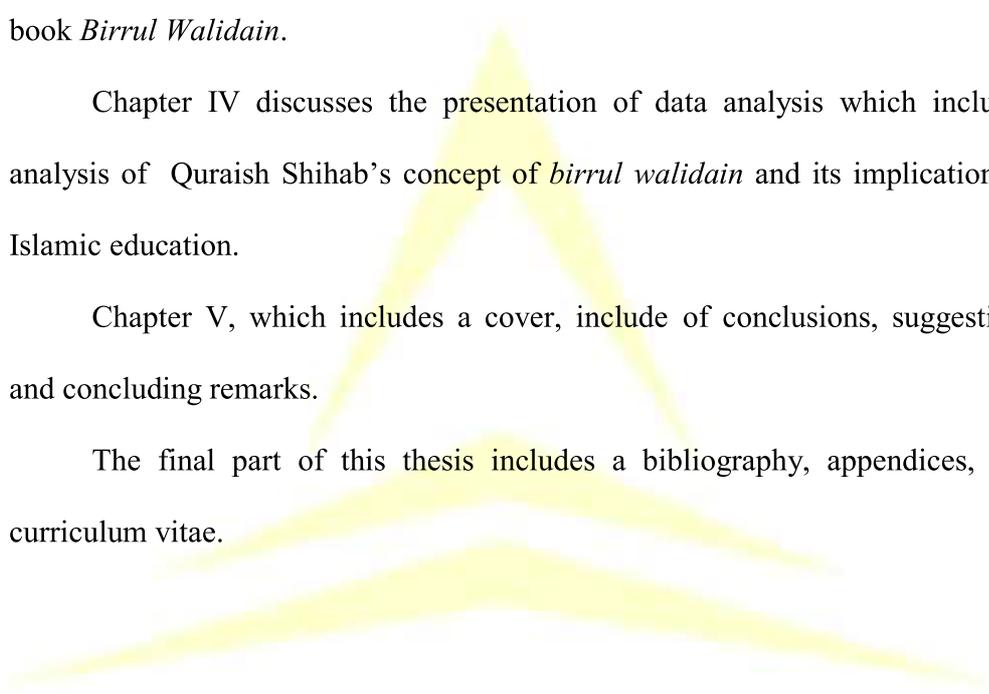
Chapter II discusses the theoretical basis concept of *birrul walidain* and Islamic Education.

Chapter III, discusses the book *Birrul Walidain* (Insights Quran about the devotion to Mother-Father) and a brief biography of M Quraish Shihab: author of book *Birrul Walidain*.

Chapter IV discusses the presentation of data analysis which includes analysis of Quraish Shihab's concept of *birrul walidain* and its implication on Islamic education.

Chapter V, which includes a cover, include of conclusions, suggestions and concluding remarks.

The final part of this thesis includes a bibliography, appendices, and curriculum vitae.



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CHAPTER V CLOSING

A. Conclusion

Based on the results of library research conducted in the writing of this thesis that discusses about moral education related values *birrul walidain* in the book *Birrul Walidain* by M Quraish Shihab and its implications on Islamic education, which uses secondary data sources from some books, can be concluded that:

1. The concept of *birrul walidain* according to M Quraish Shihab is a devoted word to a parent who is commanded by the religion of Islam is to be polite to both in their speech and deeds in accordance with the customs of the people, so that they are happy with us, and to meet their legitimate and natural needs according to our ability (as a child).
2. The value of *birrul walidain* concept of M Quraish Shihab on His book *Birrul Walidain* (Insights Quran about the devotion to Mother-Father) and book/tafseer Al Mishbah which is also a commentary book of M Quraish Shihab, in Surah Al Isra' verses 23 and 24 was the concept that very good and in accordance with the Islamic education.

B. Recommendation

For the sake of increasing the value and quality of education in Indonesia and the achievement of character education as a whole in every level of education in Indonesia, it is better if in running the model of education also take into account the following things:

- a. Adjust the model of domestic education by taking the moral education rules derived from Al-Qur'an.
- b. The need for an active role of parents and families in building the moral of each student. So not only capital of education in school, whereas the creation of moral a child much affected from education and family care.

C. Concluding

With the end of writing this thesis, the authors say a lot of gratitude to the presence of Allah swt, because with his inayah and instructions the author can complete this work with as much as possible, though there are still many shortcomings in it. Besides, the authors say many thanks that are not endless to all parties who helped in writing this thesis.

Finally, the author hopes to ridho Allah SWT, hopefully with this thesis can help and play a role in the wealth of scholars of Islamic scholars and useful for writers and all parties concerned with this thesis theme, also especially useful for readers. Aamen.

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