

**INTERPRETATION SHODIQ HAMZAH ON THE CONCEPT OF *BIRR*
AL-WĀLIDAYN IN TAFSĪR AL-BAYĀN**

THESIS

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the
requirements for the degree of S.Ag of Islamic Theology



BY:

AYU FAUZIAH ANNISA PUTRI

2104026173

**DEPARTMENT OF QURAN SCIENCE AND INTERPRETATION
FACULTY OF USHULUDIN AND HUMANITIES
WALISONGO STATE ISLAMIC UNIVERSITY
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SEMARANG**

2025

DECLARATION OF AUTHENTICITY

The undersigned:

Name : Ayu Fauziah Annisa Putri

NIM : 2104026173

Department : Qur'an Science and Tafsir

Faculty : Usuluddin and Humanities Stated that the thesis with the title:

INTERPRETATION SHODIQ HAMZAH ON THE CONCEPT OF *BIRR AL-WĀLIDAYN* IN TAFSĪR AL-BAYĀN

All of them are the work of the author himself without the use of others unless the author provides a source in it.

Semarang, 14 May 2025

The Author

Ayu Fauziah Annisa Putri

NIM.2104026173

ADVISOR APPROVAL

INTERPRETATION KH. SHODIQ HAMZAH ON THE CONCEPT OF
BIRRUL WALIDAIN IN TAFSIR AL-BAYAN



THESIS

Submitted to Meet the Requirements for Obtaining a Bachelor of Religion (S. Ag)
in the Study Program of Qur'an and Tafsir

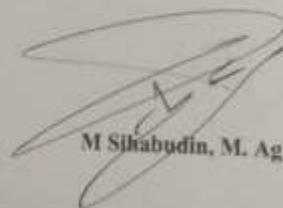
Submitted by :

AYU FAUZIAH ANNISA PUTRI
2104026173

Semarang, 14 May 2025

Approved by:

Supervisor



M Sidiq Hamzah, M. Ag

GUIDING NOTE

Lamp : -

Subject : Thesis Manuscript Approval

To :

Head of the Faculty of Ushuluddin and Humanities
UIN Walisongo Semarang

Assalamu'alaikum Wr. Wb.

Name : Ayu Fauziah Annisa Putri

NIM : 2104026173

Department : Ilmu Al-Qur'an dan Tafsir

Title : INTERPRETATION KH. SHODIQ HAMZAH ON THE
CONCEPT OF BIRRUL WALIDAIN IN TAFSIR AL-BAYAN

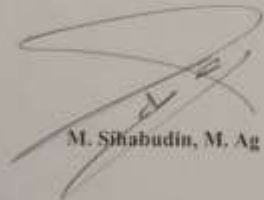
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With the approval of this thesis, we would like to express our deepest gratitude
for your attention.

Wassalamu'alaikum Wr. Wb.

Semarang, 14 May 2025

Supervisor



M. Shabudin, M. Ag

SCRIPT APPROVAL

The script on behalf of below :

Name : Ayu Fauziah Annisa Putri

NIM : 2104026173

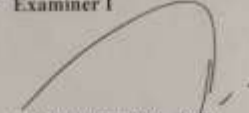
Judul : INTERPRETATION KHL SHODIQ HAMZAH ON THE CONCEPT *BIRRA AL-WALIDAYN* IN TAFSIR AL-BAYAN

The Thesis Examination Board of The Faculty of Ushuludin and Humanities State Islamic University Walisongo Semarang approved it on 4 June 2025 and accept it as one of the requirements for obtaining a Bachelor of Religion in Ushuludin and Humanities Science.

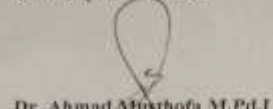
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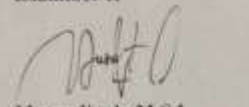
Chairman of Examiner


M. Sihabudin, M.Ag.
NIP. 197912242025211002
Examiner I


H. Sukendar MA, PhD.
NIP. 197408091998031004

Secretary of Examiner


Dr. Ahmad Muhrhofa M.Pd.I
NIP. 198842242020121003
Examiner II


Mutma'inah, M.S.I
NIP. 198811142019032017

Advisor


M. Sihabudin, M.Ag.
NIP. 197912242025211002

MOTTO

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ:
«الصَّلَاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟
قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَزِدُّهُ لَزَادَنِي

Meaning: "I asked the Messenger of Allah (peace and blessings be upon him), 'Which deed is most beloved to Allah?' He replied, 'Prayer at its appointed (earliest) time.' I then asked, 'What comes next?' He answered, 'Being dutiful to one's parents.' I asked again, 'Then what?' He replied, 'Striving in the cause of Allah (Jihad fi Sabilillah).' Ibn Mas'ud said, 'The Prophet continued to mention (the most beloved deeds to Allah) to me, and if I had asked for more, he would have told me more.'" (Narrated by Bukhari, Muslim, Ahmad, and Nasa'i).

LATIN ARABIC TRANSLITERATION GUIDELINES

Transliteration is meant to be the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

A. Consonant

Arabic consonant phonemes which in the Arabic writing system are symbolized by letters, in this transliteration some are symbolized by letters and some are symbolized by signs, and some others by letters and signs at the same time. Below is a list of Arabic letters and their transliteration with Latin letters.

Arabic Language	Name	Latin letters	Name
أ	Alif	No Symbolized	No symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṣa	ṣ	es (with the dot above)
ج	Jim	J	Jey
ح	Ḥa	ḥ	ha
خ	Kha	Kh	key and ej
د	Dal	d	Di
ذ	Ẓal	ẓ	Zi
ر	Ra	r	arr
ز	Zai	z	zi
س	Sin	s	es
ش	Syin	sy	es and way
ص	Ṣad	ṣ	es (with the dot below)
ض	Ḍad	ḍ	Di
ط	Ṭa	ṭ	Ti
ظ	Ẓa	ẓ	Zi (with the dot bellow)
ع	`ain	`	Inverted

			commas (above)
غ	Gain	g	ji
ف	Fa	f	ef
ق	Qaf	q	kyu
ك	Kaf	k	key
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	doubleyu
هـ	Ha	h	ha
ء	Hamzah	‘	apostrof
ي	Ya	y	ye

B. Vocal

Arabic vowels, like Indonesian vowels, consist of single vocal or monophroges and double vocal or diphroges

1. Single Vocal

Arabic single vowels whose symbols are signs or *harakat*, the transliteration is as follows :

Arabic Letters	Name	Latin letters	Name
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

1. Double Vowels

Arabic double vowels whose symbols are a combination of *harakat* or letters, the transliteration is a combination of letters as follow :

Arabic letters	Name	Latin letters	Name
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

Example

- كَتَبَ kataba

- فَعَلَ fa`ala
- سُئِلَ suila
- كَيْفَ kaifa
- حَوْلَ haula

C. Maddah

Maddah or long vowels whose symbols are in the form of harakat and letters, the transliteration is in the form of letters and signs as follows:

Arabic letters	Name	Latin letters	Name
ا...ى...	Fathah and alif or ya	ā	a and top line
ى...	Kasrah dan ya	ī	i and top line
و...	Dammah dan wau	ū	u and top line

Contoh:

- قَالَ qāla
- رَمَى ramā
- قِيلَ qīla
- يَقُولُ yaqūlu

D. Ta' Marbutah

There are two transliterations for ta' marbutah namely :

1. Ta' marbutah on
Ta' marbutah on or wich has the harakat fathah, kasrah, and dammah the transliteration is "t".
2. Ta' marbutah off
Ta' marbutah off or who gets sukun harakat, the transliteration is "h".
3. If the last word with ta' marbutah is followed by a word that uses the definite article al and the two words are read separately, then ta' marbutah is transliterated with "h".

Example:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- طَلْحَةُ talhah

E. Syaddah (Tasydid)

Syaddah or tasydid wih in Arabic writing is symbolized by a sign, the syaddah sign or the tasydid sign is transliterated with letters, namely the same letters as the letters marked with the syaddah.

Example:

- نَزَّلَ nazzala
- البِرُّ al-birr

F. Definite Article

The definite article in the Arabic writing system is represented by the letters ال, but in this transliteration, the definite article is distinguished as follow:

1. Definite articles follows by the Syamsyiah letter

Articles followed by syamsyiah letters are transliterated according to their sound that is, the letter “l” is replaced by the letter that directly follows the article.

2. Definite articles follows by the qamariyah letter

Articles followed by qamariyah letters are transliterated according to the rules outlined above and according to their sound.

Whether followed by a syamsyiah or qamariyah letter, the article is written separately from the word that follows it and is connected without any gaps.

Example:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ asy-syamsu
- الْجَلَالُ al-jalālu

G. Hamzah

Hamzah is transliterated as an apostrophe. however, this only applies to hamzahs located in the middle and at the end of a word. While hamzahs located at the beginning of a word are symbolized, because in Arabic writing it is an *alif*.

Example:

- تَأْخُذُ ta'khužu
- سَيِّئٌ syai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

H. Word Writing

Basically, every word, be it *fail*, *isim* or letter is written separately. Only certain words that are written in Arabic letters are commonly combined with other words because there are letters or harakat that are

omitted, then the writing of the word is also combined with other words that follow it.

Example:

- | | | |
|---|---|---------------------------------------|
| - | وَإِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ | Wa innallāha lahuwa khair ar-rāziqīn/ |
| | | Wa innallāha lahuwa khairurrāziqīn |
| - | بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا | Bismillāhi majrehā wa mursāhā |

I. Capital letters

Although in the Arabic writing system capital letters are not recognized, in this transliteration they are used too. The use of capital letters is what applies in EYD, including: capital letters are used to write the initial letters of personal names and the beginning of sentences. If a proper name is preceded by an article, then the first letter of the proper name is written in capital letters, not the first letter of the article.

Example:

- | | | |
|---|---------------------------------------|---|
| - | الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ | Alhamdu lillāhi rabbi al-`ālamīn/<br>Alhamdu lillāhi rabbil `ālamīn |
| - | الرَّحْمَنُ الرَّحِيمُ | Ar-rahmānir rahīm/Ar-rahmān ar-rahīm |

The use of capital letters for Allah only applies if the Arabic writing is complete and if the writing is combined with other words so that a letter or harakat is omitted, capital letters are not used.

Example:

- | | | |
|---|-----------------------------|---|
| - | اللَّهُ غَفُورٌ رَحِيمٌ | Allaāhu gafūrun rahīm |
| - | لِلَّهِ الْأُمُورُ جَمِيعًا | Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an |

J. Tajwid

For those who want fluency in reading, this transliteration guideline is an inseparable part of Tajweed Science. Therefore, the inauguration of this transliteration guideline needs to be accompanied by a tajweed guideline.

Expression of Gratitude

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise and gratitude be to Allah SWT, the Creator of the universe and everything within it. Endless thanks are also due to Allah SWT for bestowing upon all humankind the gift of intellect, which serves as a tool for thinking and reasoning. May peace and blessings always be upon our beloved Prophet Muhammad SAW, who brought a message of liberation from oppression and colonization for humanity. May we always be granted his intercession both in this world and in the hereafter.

In the process of obtaining a bachelor's degree (S1) at the university level, one of the requirements that must be fulfilled is the completion of a scientific paper in the form of a thesis. Walisongo State Islamic University of Semarang, as one of the state Islamic universities in Indonesia, implements the thesis as a prerequisite for earning a bachelor's degree. In order to fulfill this requirement, the author has written a thesis entitled **“INTERPRETATION SHODIQ HAMZAH ON THE CONCEPT OF BIRR AL-WĀLIDAYN IN TAFSIR AL-BAYAN.”**

In the process of working on this thesis, the author encountered a range of complex dynamics, both technical and non-technical. The author faced various obstacles and challenges in completing this thesis as a form of intellectual responsibility. In addition, the author had to manage other responsibilities and carefully allocate time to ensure the completion of this thesis. Challenges also arose during the stages of data collection, analysis, and processing. With the guidance of Allah SWT, the author was ultimately able to complete this scientific thesis on time. The author extends the highest appreciation and deepest gratitude to all parties involved in the process of completing this thesis. Specifically, the author would like to express sincere thanks to the following individuals and groups:

1. Prof Dr. H. Nizar Ali, M. Ag as the rector UIN Walisongo Semarang.
2. Dr. Mokh. Sya'roni M. Ag as the Dean of the Faculty of Islamic Theology and Humanities UIN Walisongo Semarang.
3. Mr. Muhtarom M. Ag and Mr. M. Sihabudin M. Ag as the Chariman and Secretary Humanities, Walisongo State Islamic University Semarang. Who continually motivate students to complete their final project, agree to this writing immediately
4. Mr. M. Sihabudin M. Ag is the advisor and the supervisor who always provides support and direction without stopping.
5. Mr. Muhammad Makmun, M. Hum. as a supervising lecturer who is willing to spend time, energy and thoughts to guide all campus academic activities since becoming a new student.

6. All lecturers, staff and academic community in the UIN Walisongo Semarang environment, especially in the Department of Al-Qur'an Science and Tafsir, Faculty of Ushuluddin and Humanities who have provided knowledge and experience during studies in the lecture classroom.
7. To the father who is still strong to accompany until now. Who always supports and facilitates whatever decisions and aspirations of his child. And to my beautiful angel who, although no longer accompanies the author in completing the final assignment, is the author's biggest reason to continue fighting for this S.Ag degree.
8. My two beloved brothers, Mas Faqih and Mas Aden, along with my brothers-in-law who were the biggest donors and sacrificed a lot of their lives to send their beloved younger siblings to school.
9. All the family who always support the author to continue living, especially Mami Huriana, Mr. Hurianto and Mr. Aziz Musthofa and his wife who are life donors and always encourage the author to continue to move forward to achieve his dreams and aspirations.
10. My new family, Kaka Khairunnisa, Mimi Zulfa and Mas Farhan as my trusted and 24/7 friends who are always ready in times of trouble and happiness and are the pulse that I always carry when I travel to explore all parts of the world.
11. To the little girl at the edge of Surabaya who witnessed the twists and turns of life while searching for her identity. Who, even though she is far away, still channels my sanity to me. Who patiently listens to my complaints. Even though we are no longer together, even though I can no longer fully help and accompany you, know that my success in achieving this title is one of my efforts to repay all your kindness more quickly.
12. My other little family, Mbak Hamidah, Nailul Mustaghfiroh, Iffany, Atina and Ja'far Shodiq who are always ready to accompany me, provide criticism and suggestions when the author is at a loss for words.
13. Friends from the KKN Posko 39 group who colored the author's life during 3/4 of the lecture period.
14. The extended family of the Amanatul Ummah Alumni Student Association (HIMMAH Semarang), the family of the Indonesian Islamic Student Movement (PMII) Rayon Ushuluddin Commissariat UIN Walisongo Semarang and the extended family of the Walisongo Scouts who have become a forum for the author in honing knowledge outside of the lecture bench so that he is able to produce unique and extraordinary ideas and concepts.

15. Friends of Sat-Set and Atas Kota along with their owners who have always been witnesses and accompanied the preparation of this thesis as well as being entertainers in between the boredom of working on the thesis.

16. And finally, to myself who has been able to overcome all the obstacles that have come my way at the end of my studies.

For their services that the author mentioned above, may Allah SWT always bestow the widest possible sustenance. And may the thesis written be useful for readers in general and the author in particular.

Semarang, 14 May 2025
The Author

Ayu Fauziah Annisa Putri

TABLE OF CONTENTS

HALAMAN JUDUL.....	i
DECLARATION OF AUTHENTICITY.....	ii
SCRIPT APPROVAL.....	Error! Bookmark not defined.
MOTTO	vi
LATIN ARABIC TRANSLITERATION GUIDELINES	vii
Expression of Gratitude.....	xii
TABLE OF CONTENTS.....	xv
ABSTRACT	xvii
CHAPTER I.....	1
INTRODUCTION.....	1
A. Background	1
B. Research Questions	6
C. Research Objectives	6
D. Benefits	6
E. Literature Review	9
F. Research Methodology.....	14
G. Sistematis of Discussion.....	15
CHAPTER II	17
The Concept of <i>Birr Al-Wālidayn</i> in the Al-Quran	17
A. Definition of <i>Birr Al-Wālidayn</i>	17
B. Forms of Birrul Walidain Practice	19
CHAPTER III	27
AL-QURAN VERSES ABOUT <i>BIRR AL-WĀLIDAYN</i> IN TAFSIR AL-BAYAN	27
A. Description of the Interpretation of Al-Bayan	27
1. Biography of KH. Shodiq Hamzah	27
2. Methodology of Interpretation of Tafseer Al-Bayan.....	28
B. Verses of the Quran About Birrul Walidain	31
1. QS.Al-Baqarah ayat 83.....	31
2. QS Al-Baqarah Ayat 180	33

3. QS Al-Baqarah Ayat 215	34
4. QS. An-Nisa ayat 36.....	35
5. QS. An-Nisa ayat 135.....	37
6. QS.Al-anam ayat 151	39
7. QS.Ibrahim ayat 41.....	42
8. QS. Al-Isra ayat 23	43
9. QS. Al-Isra Ayat 24	45
10. QS. Luqman ayat 14	46
11. QS.Al-Ahqaf ayat 15-17	47
12. QS.Al-Ahqaf ayat 17	49
CHAPTER IV	52
ANALYSIS OF <i>BIRR AL-WĀLIDAYN</i> VERSES IN AL-BAYAN	52
A. The Concept of <i>Birr Al-Wālidayn</i> in the Interpretation of Shodiq Hamzah 52	
B. The Implementation of <i>Birr Al-walidayn</i> According to KH. Shodiq Hamzah.....	55
CHAPTER V	60
EPILOGUE	60
A. Conclusion	60
B. Suggestions	61
BIBLIOGRAPHY	62
CURRICULUM VITAE	64

ABSTRACT

Birr Al-Wālidayn or honoring one's parents, is a fundamental teaching in Islam that emphasizes the importance of maintaining a harmonious relationship between children and their parents on spiritual, moral, and social levels. This principle encourages mutual respect, care, and responsibility within the family structure. In Islam, honoring parents is not merely a moral recommendation but a religious obligation, deeply rooted in the teachings of the Qur'an and the Hadith. However, in today's rapidly changing world, traditional values like *birrul walidain* are increasingly challenged by modern developments such as globalization, technological advancements, and shifts in societal norms. In the modern context, the parent-child relationship often becomes strained due to changing lifestyles, digital communication patterns, and evolving perceptions of authority and independence. As such, the relevance and application of *birrul walidain* must be re-examined through a contextual lens. One approach to this is through the interpretations of local scholars who offer culturally grounded insights. Shodiq Hamzah, a prominent Indonesian Islamic scholar, exemplifies this approach by using Javanese language and cultural elements to explain Qur'anic verses. His method of interpretation bridges the universal values of Islam with local wisdom, making the teachings more relatable and impactful for the Javanese Muslim community. This study employs a qualitative-descriptive literature review using the thematic (*maudhu'i*) interpretation method to analyze Qur'anic verses related to *birrul walidain*, specifically from Surah Al-Baqarah, Al-Isra, Luqman, and Al-Ahqaf. The findings reveal that Shodiq Hamzah interprets *birrul walidain* not only as a normative obligation but also as a form of cultural respect, reflected in values such as *unggah-ungguh* (etiquette) within Javanese society. He highlights the importance of maintaining a balance between the rights and responsibilities of both parents and children, promoting open communication, and emphasizing an education model rooted in compassion and spirituality. His perspective presents a harmonious integration of Islamic values with local cultural identity, offering a relevant and holistic understanding of parent-child relationships in contemporary society. This study highlights the relevance of local interpretations in addressing the challenges faced by modern Muslim families and underscores the importance of Islamic values in fostering harmonious relationships among family members.

Keywords: *Birr Al-Wālidayn*, *Tafsir Al-Bayan*, Parent-Offspring Relationship.

CHAPTER I INTRODUCTION

A. Background

The relationship between parents and offspring is the most important foundation in social life. The family is the primary institution as the first place where someone learns to interact socially. Before offspring knows the norms and values of the general public, he first absorbs the norms and values that apply in the family to be part of the influence of his parents and children. Thus, offspring from the beginning of his life has been directly exposed to social roles so that it can be said that the family is the most dominant nursery for the development of its members.¹

In the context of modern life, the relationship between parents and children often faces quite big challenges. Globalization, technological developments, and changes in social values often affect the way parents and son/daughter interact. The digital era is very easy to influence children's behavior, so parents play a very important role in shaping children's behavior in the current digital era because parents are the main component in the family and the formation of offspring's behavior. Thus, seeing the various impacts of current technological developments, there needs to be proper supervision from parents to offspring, especially when children use digital device technology.²

Filial piety to parents is one of the main concepts in Islam which is an important part of a Muslim's morals. This concept is not only emphasized in various verses of the Qor'an, but is also understood as a concrete form of implementing the moral values taught by Islam. In the Qur'an, the command to be filial to parents is often placed side by side with the command to monotheify Allah, as in surah Al-Isra' verses 23-24 and Luqman verses 14-15. This shows how high the position of *Birr Al-Wālidayn* in Islam.

¹ Surya Natogar. *Hubungan Interaksi Orangtua dengan Anak dan Interaksi Teman Sebaya dengan Perkembangan Moral Siwa (Studi Pada MA Swasta Babussalam Baru Tapanuli Selatan)*. (Thesis, Universitas Medan Area, 2022), page 32

² Enggi Nurul Prameta, *Problematika Komunikasi Orang Tua dan Anak Pada Era Digital dan Solusinya di Desa Kaligending Kecamatan Karangsambung Kabupaten Kebumen*. (Skripsi: UIN Prof. K.H Saiffudin Zuhri Purwokerto, 2023)

However, understanding *Birr Al-Wālidayn* is not only textual, but also requires contextual study. The importance of this is reflected in the interpretations of the Qur'an which provide in-depth insights into how *birrul walidain* should be practiced in everyday life. One interpretation that is worth studying is the Tafsir Al-Bayan by Shodiq Hamzah, which is known for its simple approach but rich in contextual meaning. This interpretation tries to link the values of *Birr Al-Wālidayn* with the challenges of modernity faced by Muslims, especially in maintaining harmonious relationships between parents and children.

As times become increasingly complex, the challenges of practicing the value of *Birr Al-Wālidayn* honoring and showing kindness to one's parents are growing significantly. Changes in communication patterns, shifting family values, and mounting social pressures often lead to a widening emotional and relational gap between parents and children. This growing distance can make it more difficult for younger generations to uphold traditional Islamic values regarding parental respect and obedience, especially in modern contexts that emphasize individualism and autonomy.

Therefore, a deeper study and reflection on the meaning of *Birr Al-Wālidayn*, particularly through the lens of Tafsir Al-Bayan, is essential. By revisiting classical interpretations with a contemporary perspective, Muslims today can gain more relevant and applicable insights into how this noble value can be upheld in daily life. This approach not only helps preserve the essence of Islamic teachings but also fosters stronger family bonds by aligning spiritual obligations with modern realities.

It is not uncommon to find cases where children begin to neglect their duties toward their parents, while on the other hand, parents sometimes fail to provide guidance in accordance with religious teachings. Examples include parents struggling to allocate time to accompany their children, difficulties in fostering their children's interest in learning, and a lack of understanding of educational material on the part of the parents,³ among many others. In this regard, Islamic teachings particularly those found in the Qur'an offer relevant solutions to these challenges.

Based on this background, this study aims to explore how Shodiq Hamzah interprets the verses on *Birr Al-Wālidayn* in his Tafsir Al-Bayan. Shodiq Hamzah, as a scholar deeply engaged with the Qur'an, offers unique and profound insights regarding the relationship between parents

³ Vivin Ranti Rahayu, *Problematika Orang Tua dalam Membimbing Anak pada Pembelajaran di Desa Tirta Kencana Air Rami Kabupaten*. (Skripsi Universitas Negeri Fatmawati Sukarno Bengkulu, 2022)

and children. His tafsir, *Al-Bayan*, written in Javanese Latin script, captured the researcher's interest to conduct this study. Although the tafsir employs the *ijmali* method (a concise or general interpretation), certain contexts expressed in Javanese—when translated into Indonesian—reveal explanations that are far from simple.

In his interpretation of the verse in Surah Al-Baqarah, Shodiq Hamzah includes the term "*Unggah-Ungguh*," which, upon closer examination, holds its own distinct meaning within the cultural context. In addition to analyzing the contextual language used by Shodiq Hamzah in interpreting the Qur'an, this study will also examine the relationship between his interpretation of *Birr Al-Wālidayn* and the cultural values found within Javanese society.

According to Shodiq Hamzah, the relationship between parents and children is not merely a biological connection, but a sacred trust (*amanah*) bestowed by Allah SWT. This relationship carries deep spiritual and moral significance. Every individual who assumes the role of a parent holds a great responsibility in nurturing, guiding, and educating their offspring in accordance with Islamic values. Likewise, children are not free from obligation; they are required to show respect, obedience, and sincere devotion to their parents as an essential part of their faith.

Moreover, Shodiq Hamzah emphasizes that a offspring's duty extends beyond the immediate relationship with their parents. Offspring must also maintain good ties and express love toward those whom the parents cherish. This includes preserving relationships and avoiding severing connections (*silaturahmi*) with the close friends, relatives, or respected individuals associated with the parents. Such values reflect not only personal virtue but also contribute to the preservation of social harmony and familial unity as envisioned in Islamic teachings.

In the Qur'an, one of the most frequently cited verses regarding the parent-child relationship is Surah Al-Isra (17): 23–24. These verses emphasize the importance of honoring one's parents and explicitly prohibit speaking to them harshly or disrespectfully. The underlying message of these verses is to remind believers of the immense kindness and sacrifice of their parents. It affirms that a child exists only through the will of Allah and the presence of their parents, and thus, Allah elevates the status of parental rights immediately after the obligation of worshipping and affirming the Oneness of God (*tawhid*). This positioning highlights the significance of *Birr Al-Wālidayn* (dutifulness to parents) as a central tenet

in Islamic ethic.⁴ KH Shodiq Hamzah underscores that honoring one's parents is not limited to physical acts of service or verbal politeness, but also involves deep spiritual and moral obedience. He interprets the command to be dutiful as encompassing both outward behavior and inward sincerity. In his view, *birrul walidain* is not just a moral obligation, but a foundational principle in shaping the character of a true Muslim. By incorporating this value into one's daily life, a person strengthens their relationship with both their parents and their Creator.

In addition to emphasizing the duties of son/daughter toward their parents, the Qur'an also highlights the responsibility of parents in educating and nurturing their offspring. Surah Luqman (31): 13–19 presents a profound example of a father offering sincere counsel to his son, with the ultimate goal of preserving the belief in *tawhid* (the oneness of Allah) and nurturing an awareness of the Divine presence within the child's heart. In this passage, Luqman, with great affection and wisdom, addresses his beloved son by saying, "O my dear son, establish prayer with excellence, fulfilling all of its conditions, pillars, and recommended practices. Not only should you guard yourself against evil and corruption, but you must also encourage others to do good, just as you strive to do so yourself. Therefore, enjoin what is right (*ma'ruf*) in a kind and respectful manner, and advise others to avoid wrongdoing (*munkar*). Surely, you will face many trials and obstacles in fulfilling Allah's commandments, and thus, you must remain patient and steadfast in carrying out all the duties entrusted to you." This passage illustrates the ideal approach to parental guidance—rooted in love, wisdom, and spiritual concern. It reflects the Islamic view that a parent's role is not merely to provide for a child's physical needs, but also to shape their moral character and spiritual consciousness in alignment with divine guidance.⁵

Luqman's counsel in the Qur'an serves as a vivid example of how the ideal relationship between parents and children should be built—on a foundation of love, mutual respect, and a sense of responsibility. His words demonstrate that parental guidance, when delivered with compassion and wisdom, can have a lasting impact on a child's character and faith. Moreover, the Qur'an emphasizes that devotion to one's parents is not merely a social virtue, but a form of obedience that is closely linked

⁴ Salwati, *Relevansi Konsep Pendidikan Akhlak dalam Keluarga (menurut Para Mufassir QS Al-Isra ayat 23-24)*. (Skripsi IAIN Curup, 2023)

⁵ Manik, Nahliyah Septu Zahra. Damanik, Marlina Yulia Putri & Ramadhani, Novia. Ayat-Ayat yang Berkaitan dengan Pendidikan Islam dalam Surah Al-Luqman Ayat 17-19 Kajian Tasir Al-Misbah. *Jurnal Pendidikan dan Konseling*. Vol 3, No 1, 2024

to obedience to Allah Himself. In this context, *birrul walidain*—dutifulness to parents—goes beyond verbal expressions of respect. It encompasses a deeper moral and spiritual responsibility that reflects the essence of Islamic teachings. Honoring one's parents is both an act of worship and a reflection of sincere piety, requiring not only kind words, but also consistent actions, empathy, and inner awareness of the parents' elevated position in the eyes of God.

In Shodiq Hamzah's view, the relationship between parents and children must be balanced in terms of rights and obligations on both sides. Children have the right to receive love, education, and attention from their parents, while parents are entitled to respect, obedience, and prayers from their children. This balance is essential to maintain harmony within the family. The Quran emphasizes this balance in many of its verses, where parents are required to educate their children well, and children are obligated to honor and obey their parents.

In the context of modern education, Shodiq Hamzah's perspective on the relationship between parents and offspring is highly relevant. The challenges of globalization and modernization often make parents feel they are struggling to educate their offspring according to religious teachings. However, he emphasizes that as long as parents and offspring remain committed to the teachings of the Quran, these challenges can be effectively overcome. The Quran provides comprehensive guidance on how to educate son/daughter in various aspects of life, both worldly and spiritual.

Furthermore, Shodiq Hamzah also highlights the importance of prayer in maintaining the relationship between parents and offspring. As seen in QS. Ibrahim (14): 41, where Prophet Ibrahim prays for the goodness of himself, his children, and his descendants. According to him, prayer is one way for parents to express their love for their children, and children should always pray for their parents, whether they are alive or deceased. This prayer not only strengthens the emotional bond between parents and offspring but also serves as a means of drawing closer to Allah.

Shodiq Hamzah also stresses that offspring are a trust that must be carefully guarded with full responsibility. Parents must provide balanced education in both the worldly and the hereafter, equipping their offspring with beneficial knowledge. In QS. At-Tahrim (66): 6, the Quran commands parents to protect themselves and their families from the punishment of the hellfire by educating and guiding them toward the right

path. This verse emphasizes the importance of parents' responsibility in safeguarding the faith and morals of their offspring.

One of the major challenges in the parent-offspring relationship in the modern era is the difference in values between generations. Shodiq Hamzah emphasizes the importance of good communication between parents and offspring to bridge this gap. The Quran offers an example through the dialogue between Prophet Ibrahim and his son Ismail in QS. Ash-Shaffat (37): 102, where Prophet Ibrahim seeks his son's opinion about God's command. This dialogue shows that, although there is a command from Allah, communication and consultation between parents and children are still necessary to create harmony and mutual understanding.

In Shodiq Hamzah's view, the ideal parent-offspring relationship is one based on mutual respect, love, and always grounded in the teachings of the Quran. When parents and children understand each other's rights and responsibilities, this relationship will be harmonious and full of blessings. The Quran provides very comprehensive guidance on how to build a healthy relationship between parents and offspring, and this guidance should serve as a guide in everyday life.

By delving deeper into Shodiq Hamzah's views on the parent-offspring relationship in the Quran, this research is expected to make an important contribution to the development of family ethics studies in Islam. This study is also hoped to serve as a reference for the Muslim community in leading a more harmonious family life, based on the teachings of the Quran.

B. Research Questions

1. How does KH. Shodiq Hamzah interpret the verses that discuss *Birr Al-Wālidayn* in his Tafsir Al-Bayan?
2. How is the implementation of KH. Shodiq Hamzah's interpretation of *Birr Al-Wālidayn* in everyday life?

C. Research Objectives

1. To find out how KH. Shodiq Hamzah interprets the verses discussing *Birr Al-Wālidayn* in the tafsir Al-bayan
2. To find out the implementation of Kh Shodiq Hamzah's interpretation of *Birr Al-Wālidayn*

D. Benefits

The benefits of the research conducted can be directly felt both now and in the future. Research generally has two benefits: theoretical and

practical benefits. The theoretical benefit refers to the usefulness of the research in the long term, aimed at developing existing theories. Meanwhile, the practical benefit refers to the direct impact of the research conducted. The benefits in these two aspects generally aim to develop existing theories for implementation in practical areas, both for the present and the future.

In this research, both aspects of benefit are generally included. This research is implicitly and explicitly expected to have the following benefits:

1. Theoretical Benefits

a. Development of Quranic Tafsir Studies on *Birr Al-Wālidayn*

This research is expected to contribute to the development of Quranic tafsir studies, particularly those related to the theme of *Birr Al-Wālidayn*, or honoring and being dutiful to one's parents. This theme is an important part of Islamic teachings that is not only ethical but also has a strong theological foundation in the Quran. By exploring and examining the verses that discuss the relationship between children and parents, this research will enrich thematic tafsir knowledge, which is increasingly relevant amid the dynamics of modern family life.

Additionally, this study can serve as a reference for academics, students, and researchers interested in Quranic studies, especially in understanding the concept of family relationships from the perspective of Nusantara scholars, such as KH. Shodiq Hamzah. His tafsir approach offers a contextual local viewpoint, which can enrich methods and understanding in tafsir studies. Therefore, this research not only highlights Islamic values in the family but also demonstrates the importance of the contribution of Indonesian scholars to the intellectual heritage of Islam.

b. Contribution to socio-Religious Aspects

Theoretically, this research provides a deeper understanding of the connection between Islamic teachings and social life, particularly in the context of relationships among family members. The Qur'an, as the primary source of Islamic teachings, does not only address matters of ritual worship but also offers moral and ethical guidance in fostering healthy and harmonious social relationships. Through the theme of *Birr Al-Wālidayn*, this research reveals how Islamic values can be applied in daily life, especially in maintaining and strengthening the bond between children and their parents.

Furthermore, this research enriches socio-religious discourse by demonstrating that Islamic teachings are highly relevant in shaping harmonious families filled with love and mutual respect. The values derived from the Qur'an, as understood and interpreted by KH. Shodiq Hamzah, can serve as a reference in building a more civilized and moral social order. Thus, the findings of this research are not only academically beneficial but also offer practical contributions to fostering better socio-religious life within society.

c. Contribution to Thematic Tafsir Studies

This research broadens insight in the field of thematic tafsir by discussing *Birr Al-Wālidayn* from the perspective of Tafsir Al-Bayan, while also comparing it with the thoughts of other scholars to enrich the study of tafsir knowledge.

d. Implications for Spiritual and Social Ethics

Understanding the tafsir of *Birr Al-Wālidayn* has a profound spiritual impact on individual Muslims. The command to be dutiful to one's parents is not merely a moral obligation, but a direct command from Allah that carries the dimension of worship. In the Qur'an, the command to do good to one's parents is often placed alongside the obligation to worship Allah, illustrating the high status of parents in Islam. Thus, practicing the values of Birrul Walidain can strengthen a servant's spiritual connection with God and serve as a path toward divine pleasure and a blessed life.

Moreover, the practice of *Birr Al-Wālidayn* has significant implications for shaping social ethics within the community. Respect, affection, and care toward parents foster a culture of mutual respect that extends within family structures and social environments. When these values become the foundation of interpersonal interactions, society will be more accustomed to principles of empathy, tolerance, and intergenerational responsibility. This naturally contributes to the formation of a more harmonious, civilized society that upholds human values.

Equally important, *Birr Al-Wālidayn* is closely linked to the afterlife. Numerous verses and hadiths explain that Allah's pleasure is dependent on the pleasure of one's parents. Therefore, honoring and serving parents becomes one of the keys to attaining eternal happiness in the Hereafter. This research affirms that respect and devotion to parents not only impact one's quality of life in this world but also serve as a spiritual investment for

salvation in the Hereafter. With this understanding, Muslims are expected to be more motivated to internalize and practice this teaching in their daily lives.

2. Practical Benefits

a. A Guide for Muslim Families in Practicing *Birr Al-Wālidayn*

This research is expected to provide practical guidance for Muslim communities in practicing *Birr Al-Wālidayn* in accordance with the teachings of the Qur'an, particularly based on Luqman's advice to his son. Muslim parents and children can draw lessons from this story to build better, more harmonious, and responsible relationships.

b. A Reference for Preachers and Community Leaders

This research can serve as a reference for preachers, educators, and community leaders in delivering sermons, advice, or guidance regarding the importance of being dutiful to parents and maintaining family relationships in line with Islamic teachings. A deeper understanding of Shodiq Hamzah's tafsir can also be used to strengthen arguments in da'wah related to family relations in Islam.

c. Insight for the Young Muslim Generation

This research is beneficial for the younger Muslim generation in understanding the importance of honoring parents and maintaining good family relationships. By learning the values of *birrul walidain* through the story of Luqman, it is hoped that they will better appreciate the role of parents in their lives and become more responsible in fulfilling their duties as faithful children.

E. Literature Review

1. *Birr al-Walidain* Konsep Relasi Orang Tua dan Anak dalam Islam⁶

In a journal written by Nur I'anah, a student at Universitas Gadjah Mada, it is explained that *birr al-walidain* is a form of kindness (*ihsan*) shown to parents, whether through gentle speech, respectful behavior, or sincere intentions. This concept not only reflects the ethics of the parent-child relationship but also serves as an expression of gratitude to Allah for the blessing of life, granted through the efforts and sacrifices of one's parents. In Islam, the command to honor and serve one's parents holds a very high position; in many verses, it is

⁶ I'anah Nur. *Birr al-Walidain Konsep Relasi Orang Tua dan Anak dalam Islam*. *Buletin Psikologi*, Vol. 25 No.2, 2017, hal. 114-123.

mentioned directly alongside the command to worship Allah without associating partners with Him.

Moreover, the journal also highlights that the value of *birr al-walidain* does not naturally arise in a person from birth. This value is formed through a process of socialization, environmental influence, and the surrounding cultural context. This means that society plays an important role in instilling and normalizing the practice of honoring one's parents in everyday life. Thus, *birr al-walidain* is not merely an individual value but also part of a social construct that is shaped and preserved within Islamic culture. This emphasizes that character and moral education within the family and society are key to raising a generation that is dutiful and possesses noble character.

2. Kewajiban Orang Tua terhadap Anak dalam Perspektif Islam⁷

From the Islamic perspective, the relationship between parents and children is not merely one-directional—where children are obligated to be dutiful to their parents—but rather a reciprocal relationship in which both parties have their own responsibilities. An article written by Iim Fahimah in *Jurnal Hawa* emphasizes that Islam has established several important duties that parents must fulfill toward their children from birth, even before birth. One of the primary obligations is to provide a good lineage (*nasab*), meaning that parents are responsible for ensuring the clarity of the child's identity, both legally and morally. This includes choosing a righteous spouse and entering into a lawful marriage so that the child is born into an honorable union.

In addition, parents are also obligated to breastfeed their children, especially during the early stages of life. In the Qur'an, Allah mentions that the ideal breastfeeding period is two years, highlighting the importance of this process not only from a nutritional standpoint but also in terms of emotional bonding and attachment between mother and child. Another equally important duty is to raise the child with love and sufficient attention. This upbringing includes basic education, moral development, and guidance to help the child grow into a responsible and God-conscious individual. Parents are also required to meet their child's basic needs, such as nutritious food, proper clothing, and safe shelter, as these are the rights of the child that must be fulfilled.

By fulfilling these obligations, parents are essentially laying a strong foundation for their children's future. A child raised in an environment

⁷ Fahimah Iim.. *Kewajiban Orang Tua terhadap Anak dalam Perspektif Islam*, jurnal Hawa, Vol. 1, No. 1, 2019

full of love, attention, and parental responsibility is more likely to develop a healthy emotional and spiritual character. Therefore, Islam teaches a balance between rights and responsibilities—both from the side of the parents and the children. A harmonious family is not built solely on the obedience of children to their parents, but also on the sincerity of parents in fulfilling their roles and responsibilities according to religious guidance.

3. Kewajiban Anak terhadap Orang Tua menurut Hadits Bukhari⁸

In this journal, Wildan Fauzi, a student from the Department of Hadith at UIN Sunan Gunung Djati Bandung, presents several hadiths concerning the obligations of children toward their parents. These include hadiths about parents' rights over their children, hadiths about seeking permission from parents before going for jihad, and hadiths about maintaining good relations with parents, along with their commentaries (syarah). Prior to this, Wildan Fauzi also outlines the rights that must be fulfilled toward parents, such as the right to financial support. Fauzi emphasizes that providing financial support to parents should not be delayed until the parents are elderly or in need. Instead, it is an obligation that can and should be fulfilled by the child once they are financially capable. This statement is based on Surah At-Talaq verse 7 (QS. At-Talaq: 7).

4. Kajian Literatur Pengasuhan Anak Usia Dini dalam Islam⁹

The journal article written by students from UIN Maulana Hasanuddin and Universitas Singaperbangsa explains that a child's karsa (will or volition) is influenced by the pattern of tawhid-based education during parenting. When a child's cognitive and emotional potential consistently reflect values of aqidah (faith), their volitional potential tends to develop positively. A child's capacity to act (amal) is also viewed as a trust in parenting, with a primary focus on developing their physical abilities as the main support system.

5. Konsep Relasi Anak dan Orang Tua¹⁰

In the article written by Muh Arif and Ismail Busa, it is explained that the relationship between parents and children is not built solely through advice or rules, but also through positive daily habits. They emphasize the importance of creating quality time together, such as

⁸ Widan, Fauzi. Kewajiban Anak terhadap Orang Tua menurut Hadits Bukhari, *Gunung djati conference series*, vol 24, 2024

⁹ Imroatun. Kajian Literatur Pengasuhan Anak Usia Dini dalam Islam, *As-sibyan : Jurnal Pendidikan Anak Usia Dini*. Vol, 4, No. 1, 2020

¹⁰ Ismail, Busa. *Konsep Relasi Anak dan Orang Tua*, early childhood Islamic education Journal, Vol 1, No 1, 2024, page 27

sitting at the dining table without distractions from gadgets or television. These moments of togetherness serve as an ideal space to build healthy communication, share daily experiences, and strengthen emotional bonds among family members. Simple habits like eating together have a significant impact on fostering closeness and mutual understanding between parents and children.

Furthermore, fulfilling the needs of children is also an essential part of building a harmonious relationship. This includes not only material needs such as food, clothing, and education, but also emotional needs such as love, attention, and moral support. Children who feel valued and heard by their parents are more likely to be open in communication and develop greater self-confidence. In other words, a healthy parent-child relationship must be based on a balance of needs fulfillment, warm communication, and attentive presence from both parties.

6. Karakteristik Tafsir Pesantren: Studi Tafsir Al-Bayan fii Ma'rifati Ma'ani Al-Quran Karya Shodiq Hamzah¹¹

In this journal, Ngasiah discusses the profile of the author of the tafsir Al-Bayan fii Ma'rifati Ma'ani Al-Qur'an, namely Shodiq Hamzah, and explains the writing system he employed in his interpretation. This discussion includes word-by-word interpretation of the Qur'an, classification of surahs, asbabun nuzul (occasions of revelation) for certain verses, and additional explanatory notes.

7. Al-Bayan Fii Ma'rifati Ma'anil Qur'an Karya Shodiq Hamzah Usman: Sejarah Penulisan, Karakteristik, Format Penulisan, Metode dan Corak Penafsiran¹²

In this journal, Nor Ichwan provides a comprehensive review of the writing process of Tafsir Al-Bayan fii Ma'rifati Qur'an by KH. Shodiq Hamzah. The explanation begins with the background of the tafsir's composition, highlighting the motivations and socio-religious context that inspired the creation of this work. Nor Ichwan also examines the tafsir method used by KH. Shodiq Hamzah, which is the *ijmali* method combined with a word-by-word analytical approach, as well as a distinctive and consistent structure in the discussion of each

¹¹ Zulaikha Fitri Nur Ngaisah, Karakteristik Tafsir Pesantren: Studi Tafsir Al-Bayan fii Ma'rifati Ma'ani Al-Quran Karya K.H. Shodiq Hamzah, (Skripsi, Universitas KH. Abdurrahman Wahid, 2023), page 4-12

¹² Mohammad Nor Ichwan. Al-Bayan Fii Ma'rifati Ma'anil Qur'an Karya Shodiq Hamzah Usman: Sejarah Penulisan, Karakteristik, Format Penulisan, Metode dan Corak Penafsiran. *Jurnal Ilmu Al-Quran dan Tafsir*, Vol.9, 2024

verse. This elaboration greatly aids readers in understanding the character and approach of KH. Shodiq's tafsir in depth.

In addition to analyzing the content of the tafsir, Nor Ichwan also includes a detailed biography of KH. Shodiq Hamzah. This biography covers his personal background, intellectual journey, and educational experiences, both formally in general educational institutions and informally in various pesantren. His educational history is significant as it offers insights into the scholarly foundation that shaped KH. Shodiq's perspective in interpreting the Qur'an. Thus, this journal not only introduces the tafsir academically but also presents the personal and intellectual context of the mufassir.

8. Vernakularisasi Dalam Tafsir Al-Bayan Fi-Ma'rifati Ma'ani Al-Qur'an Karya Sodik Hamzah¹³

In the thesis, Nur Imam Akhmad Yani conveyed the existence of a strong vernacularization process in the delivery of the messages of the Qur'an by KH. Shodiq Hamzah to the Javanese community. The interpretation carried out was not only oriented towards transferring the language from Arabic text to Javanese, but also paid attention to the structure, vocabulary, and socio-cultural context of the local community. With this approach, KH. Shodiq Hamzah was able to convey the values of the Qur'an in a more communicative and easily understood way by the general public without reducing the essence of the message of revelation.

The vernacularization process in this interpretation takes place through two main stages, namely replication and hybridization. Replication is carried out by using Javanese at various levels ngoko, madya, and krama inggil which are adjusted to the context of the verse and the target readers. Meanwhile, hybridization is seen in the combination of the main meaning of the verse with local cultural symbols that are familiar to the community, such as typical Javanese idioms. This makes the Al-Bayan interpretation not just a translation, but also a cultural interpretation that reflects local values within the framework of the universal message of the Qur'an.

Thus, the interpretation of Shodiq Hamzah is a concrete example of how sacred texts can be grounded in a particular cultural context. The process of adapting local language and values shows that understanding the Qur'an cannot be separated from the socio-cultural context of its society. The interpretation of Al-Bayan shows that the

¹³ Nur Imam Akhmad Yani, *Vernakularisasi Dalam Tafsir Al-Bayan Fi-Ma'rifati Ma'ani Al-Qur'an Karya Sodik Hamzah* (Thesis UIN Sunan Kalijaga, 2024)

combination of Islamic values and local wisdom can produce a more inclusive, down-to-earth, and relevant understanding of religion for the lives of contemporary Javanese society.

F. Research Methodology

Research method is a process used to solve a problem within a study. Meanwhile, research methodology can be defined as the science that explains how the sequence of research is carried out.

According to the Kamus Besar Bahasa Indonesia (KBBI), a method is a systematic way of working that facilitates the implementation of an activity to achieve predetermined goals. In the context of research, a research method refers to specific steps or techniques used by researchers to collect, analyze, and interpret data. This method serves as an essential tool that guides researchers in finding solutions to the problems addressed in their research. Without an appropriate method, research may lose direction and fail to yield valid results. According to Muhammad Nasir, research method refers to the main way used by researchers to achieve objectives and determine the problems being addressed.

1. Type of Research

The type of research used by the writer in this study is qualitative research with a library research approach, as the data is primarily sourced from Quranic verses that discuss the obligation of children to honor and be devoted to their parents.

2. Data Sources

a. Primary Data

Primary data sources are the main data used by the writer in conducting and completing this research. In this study, the writer uses a tafsir (Quranic commentary) book as the primary data source. The specific tafsir used as the primary source is Tafsir Al-Bayan by Shodiq Hamzah.

b. Secondary Data

Secondary data sources serve as supporting and complementary data to strengthen the primary data. These sources are also used to reinforce the writer's arguments derived from the primary data. The secondary sources used include research journals and scientific writings that relate to the main theme discussed in this study.

3. Data Collection Technique

The data collection technique used in this study is the documentary study method. This method involves collecting data by seeking relevant information to support qualitative research.

The collected data can include books, notes, transcripts, newspapers, journals, magazines, and other sources. The documents used must be directly related to the research focus to complement and strengthen the available information. Documentary studies have several advantages, including the availability of ready-to-use data and the abundance of information that can be processed and analyzed in-depth to gain broader insights.

4. Data Analysis Technique

This research is carried out through the following steps: First, collecting and selecting the necessary data. Data relevant to the research theme is gathered from primary and secondary sources, such as Tafsir Al-Bayan and literature related to the concept of honoring parents in the Qur'an. Second, the collected data is examined and analyzed using a descriptive-analytical approach, specifically to analyze how KH. Shodiq Hamzah interprets these verses in Tafsir Al-Bayan. The study also explores the influence of Javanese cultural context on his interpretive style. Third, drawing conclusions based on the analysis. The research concludes with findings about the meaning of *Birr Al-Wālidayn* in Tafsir Al-Bayan and its relevance to the Javanese social context. This conclusion is expected to provide practical guidance for addressing challenges in parent-child relationships in modern life.

G. Systematics of Discussion

In this research, the researcher will divide the discussion into five chapters, where each chapter is interconnected with the others. Each chapter will be divided into sub-chapters, which will provide a more specific discussion.

In the first chapter, the background will be discussed, explaining why the research topic is important and including previous scientific studies such as theses, dissertations, or academic journals as references that differentiate this study. Additionally, the research methodology to be used in this study will also be explained in the first chapter.

In the second chapter, the concept of *Birrul Walidain* in the Qur'an will be discussed. This chapter will elaborate on the importance of children having a devoted attitude towards both parents. It will also include the foundations or principles in the Qur'an that discuss the command to honor parents. Furthermore, this chapter will describe how the practice of honoring parents is presented in the Qur'an.

In the third chapter, the interpretation system used by KH Shodiq Hamzah in Tafsir Al-Bayan will be discussed. Additionally, this chapter will provide a background on Shodiq Hamzah as the author of Tafsir Al-Bayan. In this chapter, the researcher will mention the Qur'anic verses related to Birrul Walidain as well as their Asbabun Nuzul (reasons for revelation). The verses included in this study are:

1. QS.Al-Baqarah ayat 83
2. QS. Al-Baqarah ayat 180
3. QS. Al-Baqarah ayat 215
4. QS. An-Nisa ayat 36
5. QS. An-Nisa ayat 135
6. QS.Al-anam ayat 151
7. QS.Ibrahim ayat 41
8. QS. Al-Isra ayat 23
9. QS. Al-Isra ayat 24
10. QS. Luqman ayat 14
11. QS.Al-Ahqaf ayat 15
12. QS. Al-Ahqaf ayat 17

In the fourth chapter, the researcher will present the findings of the research. The interpretation of Shodiq Hamzah regarding the verses about Birrul Walidain in Tafsir Al-Bayan will be analyzed. The researcher will explain Shodiq Hamzah's interpretations of the verses on Birrul Walidain both textually and contextually. The researcher will also analyze how Hamzah interprets the verses, providing explanations based on Asbabun Nuzul, linguistic aspects, and the local Javanese context. and the implementation of Shodiq Hamzah's interpretation of birr alwalidayn in everyday life.

In the fifth chapter, the researcher will present the conclusions for each of the formulated research questions. This chapter will also summarize the overall conclusion of the research. Additionally, the researcher will include suggestions or opinions based on the research findings.

CHAPTER II

The Concept of *Birr Al-Wālidayn* in the Al-Quran

A. Definition of *Birr Al-Wālidayn*

Birr Al-Wālidayn, or honoring one's parents, is a fundamental value in Islam that embodies respect, compassion, and obedience from a son/daughter to their father and mother. This concept includes speaking kindly to parents, maintaining respectful behavior, and fulfilling their needs with sincerity and love. It is not limited to financial support or verbal expressions of gratitude but also reflects an inner commitment to serve and care for one's parents in all stages of their lives. In Islamic teachings, this attitude is not seen as a mere cultural norm but as a core moral and religious obligation.

The importance of *Birr Al-Wālidayn* is emphasized repeatedly in both the Qur'an and Hadith. Islam places great emphasis on the rights of parents, equating them with the worship of Allah in several verses. One of the most cited verses regarding this principle is Surah Luqman verse 14, where Allah commands human beings to show gratitude to Him and to their parents, especially the mother, who endured the hardships of pregnancy, childbirth, and nursing. This verse highlights the deep sacrifices made by parents and the corresponding duty of son/daughter to acknowledge and repay those sacrifices with gratitude and devotion.

Beyond individual acts of kindness, *Birr Al-Wālidayn* forms the basis for strong family relationships and a stable society. By teaching children to honor their parents, Islam promotes a culture of mutual care, emotional security, and generational continuity. When offspring internalize the value of , they are more likely to become empathetic, responsible adults who contribute positively to their families and communities. Thus, *Birr Al-Wālidayn* is not only a personal virtue but also a cornerstone of Islamic social ethics.

The concept of honoring one's parents is not limited to material support; it also includes emotional and spiritual attentiveness. A devoted child consistently strives to bring happiness to their parents, listens sincerely to their advice, and avoids hurting their feelings through harsh words or disrespectful actions. Even after the death of one's parents, the responsibility of *Birr Al-Wālidayn* continues—through prayers for their forgiveness, maintaining ties with their relatives, and carrying on the good deeds and values they once taught. In many cultures, honoring parents is also a fundamental moral and ethical principle that shapes respectful and cohesive societies.

In the context of modern life, fulfilling this duty faces several challenges, such as work demands, physical distance, and generational gaps that can hinder communication and understanding. Despite these obstacles, the essence of *Birr Al-Wālidayn* remains deeply relevant. It can be manifested in various ways: spending time with one's parents, ensuring their comfort and well-being, and showing constant love, gratitude, and respect in both speech and action. Islam firmly teaches that the pleasure of Allah is closely linked to the pleasure of one's parents—making this act not just a worldly responsibility, but also a profound investment in the Hereafter.

In Arabic, the word '*birr*' means good. However, good in the word '*birr*' has a different meaning from the meaning of the word '*khair*'. The word '*birr*' means good which is intentionally bestowed for the benefit of others, while in the word '*khair*' the good meaning contained in it is still general.

In terms of language, the meaning of the word *wālidain* is the plural form of the word *wālid* (وَالِدٌ). The word *wālid* (وَالِدٌ) is the masculine singular form, meaning "a male parent, namely a father." The dual form is *wālidān-i* (وَالِدَانِ) or *wālidayn* (وَالِدَيْنِ), meaning "two male parents, two fathers." The plural form is *wālidūn-a* (وَالِدُونَ) or *wālidīn-a* (وَالِدِينَ), which means "old men, fathers."

Then, the *mu'annats* form of the word *wālid* (وَالِدٌ) is *wālidah* (وَالِدَةٌ), which means "a female parent, namely a mother." The dual form is *wālidatān-i* (وَالِدَتَانِ) or *wālidatayn* (وَالِدَتَيْنِ), which means "two female parents, two mothers." The plural is *wālidāt-un* (وَالِدَاتُ) which means "female parents, mothers."

The word above is the *ism fā'il* form (a word that indicates the doer, the one who does the work) of the verb *walada* (وَلَدَ). The verb وَلَدَ means "to give birth, to raise, and to raise." From the meaning of this verb it can be seen that the word *wālid* (وَالِدٌ) means "someone who gives birth, raises, and raises." The word *wālidayn* (وَالِدَيْنِ) in its dual form means "two people who give birth, two people who raise, and two people who raise." Other words are also formed from this verb, such as *walad* (وَلَدٌ), which means "child." The plural is *awlād* (أَوْلَادٌ).

So, the essence of the meaning of the word *wālidayn* (وَالِدَيْنِ) which is associated with the word *birr* (بِرٌّ) in the term *بِرُّ الْوَالِدَيْنِ* is "two people, father and mother, who give birth from the womb to the world, then care for it from one period to another, and raise it from childhood to a certain period." So, what is emphasized in the word *wālidayn* (وَالِدَيْنِ) is the effort and endeavor that has been made by both parents, father and mother, who

have given birth, who have cared for, and have raised a child. So, wālidayn (وَالِدَيْنِ) in this sense is specific, namely both parents, the biological father and mother.

Thus, ‘Birr al-Wālidayn’ means a good deed or attitude of a person towards both parents. The obligation of a child to behave well towards both parents applies throughout life. Whether the parents are still alive or if the parents have died.¹

According to Yazid bin Abdul Qadir Jawas in his book "Birr al-Wālidayn" he stated that being filial to both parents means conveying every kindness to both of them as much as we can and if possible preventing harm to both of them. According to Ibn Athiyah, every individual is obliged to obey both of them in things that are permissible, must follow what they command and stay away from what they prohibit²

B. Forms of Birr al-Wālidayn Practice

The proper attitude of a offspring toward their parents, according to religious norms especially in Islam provides very clear guidance. In practice, birrul walidain (dutifulness to parents) encompasses the following aspects:

1. Obedience to Parents in Matters of Goodness.

A child is obligated to obey their parents as long as their commands do not contradict Islamic law. The Prophet Muhammad (peace be upon him) said, “There is no obedience to any created being in disobedience to the Creator.” (Narrated by Ahmad). This obedience includes everything from fulfilling their material requests to following their advice that leads to goodness.

2. Maintaining the Honor of One’s Parents.

Islam places great emphasis on respecting and honoring one’s parents as part of the noble character that every child should possess. This respect is demonstrated through kind behavior, gentle speech, and loving treatment. In Surah Al-Isra [17]: 23, Allah explicitly forbids a child from speaking harshly or showing impatience toward their parents; even uttering “uff” (a mild expression of annoyance) is prohibited. Instead, children are encouraged to always speak politely, show respect, and treat their parents with dignity.

This verse shows that honoring one’s parents is not only obligatory when they are still healthy and independent, but also when they grow

¹ Rakhmawan, Zaki. *Ayah Ibumu Pintu Surgamu*. (Jakarta.: Pustaka Imam Asy-Syafi’I, 2024), Page. 13

² M. Mustaghfirin (2016). *BirrulWalidain dalam Pandangan Para Ahli*. Repository IAIN Kudus, Thesis IAIN Kudus

old and require special care and attention. In such situations, extra patience and sincerity are needed from the offspring. Using gentle language and showing respectful behavior are tangible forms of *birrul walidain* that are considered acts of worship. This attitude reflects the noble status of parents in Islam, where their right to be honored remains valid throughout their lives, unconditionally.

3. Providing Financial Support and Caring for Parents in Old Age.

In Islamic teachings, a child's obligation toward their parents does not end with respect and kind speech, but also includes financial support—especially when the parents are no longer able to meet their own needs. This responsibility is a concrete manifestation of *Birr Al-Wālidayn*, a way of repaying the parents who raised and cared for their child with great sacrifice. When parents reach old age and face physical or financial limitations, children are expected to be present and fulfill their needs, both materially and emotionally.

The Prophet Muhammad (peace be upon him), in a hadith narrated by Bukhari and Muslim, emphasized that being dutiful to one's parents is among the most virtuous deeds in Islam. This act is even described as a means of drawing closer to Allah Almighty. Providing for one's parents is not merely a form of social responsibility, but also an act of worship that brings great reward. Thus, caring for and supporting parents in their old age is not just a familial duty—it is also a spiritual path that can elevate a child's status in the sight of Allah.

4. Praying for One's Parents.

One of the spiritual dimensions of *Birr Al-Wālidayn* is offering prayers for one's parents. In Surah Al-Isra [17]: 24, Allah Almighty teaches a beautiful supplication for son/daughter to recite: "My Lord, have mercy upon them as they brought me up when I was small." This prayer captures the essence of gratitude and love that a child should have for their parents. By invoking God's mercy upon them, a child acknowledges the immense sacrifices and care their parents gave during their upbringing.

Praying for one's parents is not limited to when they are alive; it continues even after their passing. It is a means of honoring them and maintaining the bond of love and duty beyond their earthly life. The Prophet Muhammad (peace be upon him) emphasized that among the deeds of a person that continue to benefit them after death is the supplication of a righteous offspring. Thus, making *du'a* for parents becomes an enduring act of devotion, expressing both filial piety and

spiritual responsibility. It is a form of remembrance that strengthens the relationship between the child, the parents, and Allah.

In state norms, the principle of *Birr Al-Wālidayn* is often translated into regulations that support family welfare and the protection of parental rights. Indonesia, as a country that upholds religious and cultural values, regulates this in several laws and policies, namely:

1. Legal Protection of Parental Rights in Indonesian Law

Law Number 1 of 1974 on Marriage highlights the importance of the reciprocal relationship between parents and children. Article 46 of this law explicitly states that children are obligated to respect their parents and provide assistance when needed. This legal provision reinforces the cultural and religious values that emphasize filial duty, ensuring that the responsibilities of children toward their parents are not only moral and spiritual but also legal in nature. By embedding such principles into national law, the government underscores the vital role of the family in building a just and compassionate society³

In addition, Law Number 23 of 2004 on the Elimination of Domestic Violence provides specific protections for parents against abusive or harmful behavior by family members, including their own children. This law recognizes that parents, particularly in their later years, may become vulnerable to mistreatment and therefore deserve legal safeguards. It ensures that any form of emotional, physical, or psychological abuse within the household is punishable by law, thereby upholding the dignity and rights of parents. These legal frameworks collectively aim to protect the welfare of parents and affirm their respected position within both the family and the broader society

2. The Offspring's Responsibility to Support Their Parents Financially

A child's responsibility toward their parents is not limited to emotional support and respect, but also includes the obligation to provide for them materially or financially. Article 321 of the Indonesian Civil Code (Kitab Undang-Undang Hukum Perdata or KUHPerdata) clearly states that children are obligated to provide financial support to parents who are unable to support themselves. This provision reflects the state's recognition of the important role children play in ensuring the well-being of their parents, especially when they are elderly or no longer have a steady source of income.

³ Undang-Undang Republik Indonesia Nomor 1 Tahun 1974, Tentang Perkawinan. BAB X, Hak dan Kewajiban antara Orang Tua dan Anak.

This legal obligation is in harmony with Islamic teachings, particularly the principle of *birrul walidain*, which emphasizes the importance of repaying the kindness of parents and caring for them physically, emotionally, and financially. In this context, providing financial support is not only an act of concern but also a moral and spiritual duty. Economically capable children are encouraged to assist their parents so that they may live with dignity and comfort. Such acts are a tangible expression of gratitude and devotion, reflecting the sacrifices parents made during the years of raising and nurturing their children.

3. Social Programs and Elderly Protection

The Indonesian government has taken various measures to improve the well-being of the elderly, many of whom are parents in need of special care and attention. One concrete effort is through social assistance programs such as the Program Keluarga Harapan (PKH), or the Family Hope Program. Under this initiative, low-income families with elderly members receive regular cash assistance to help meet their basic needs and improve their standard of living.

Programs like PKH not only demonstrate the state's concern for vulnerable groups but also reflect the government's commitment to providing social protection for the elderly. However, these programs should not be used as an excuse for children to abandon their responsibilities toward their parents. Government assistance is intended to complement—not replace—the primary role of the family in caring for and supporting parents who have made great sacrifices for their children's lives.

Therefore, the existence of such social programs should serve as a reminder to every child to be more attentive and responsible toward the condition of their parents. Children are expected not to rely solely on external aid but to take initiative and actively provide support—both materially and emotionally. This aligns with religious teachings and cultural values that uphold respect and compassion for parents, especially during their later years when they face various limitations.

4. Sanctions for Violating Family Norms

State regulations also impose sanctions on children who fail to fulfill their obligations toward their parents. For example, in cases of violence against parents, the perpetrator can be prosecuted under Article 44 of the Law on the Elimination of Domestic Violence (UU KDRT), which stipulates criminal penalties. Although both religious norms and state laws share the common goal of preserving family harmony, there are some differences in their implementation, namely:

Aspect	Religious Norms	State Norms
Legal Sources	Al-Quran and Hadith	Government laws and regulations
Scope of Obligations	All actions include spiritual and emotional aspects	More focus on material aspects and physical protection
sanctions	Based on the reply in the Hereafter	Criminal or civil penalties
Implementation	Mandatory and driven by faith	Mandatory with the threat of legal sanctions if ignored

There are many realizations of the form of a child's devotion to both parents. In this case, researchers classify devotion to both parents into several forms, including:

1. Devoted to both living parents

In this practice, researchers have also summarized several forms of devotion to both parents while our parents are still with us in this world, namely:

- a. Obeying both of them in all their commands and prohibitions in matters that do not constitute disobedience to Allah SWT and in matters that do not conflict with His Shari'a because obeying creatures in acts of disobedience to Allah SWT is not justified.

- b. Honoring and Respecting Both Parents

Children are expected to honor and respect both parents, to humble themselves before them, and to show reverence through both words and actions. They must not scold their parents, raise their voice above theirs, or walk ahead of them. Walking behind one's parents signifies a child's humility and serves as a gesture of reverence, emphasizing the greatness of the parents. By honoring them in such ways, children bring joy to their parents and help them feel consistently valued and respected.

Furthermore, children are prohibited from imposing their will upon their parents. This means they should prioritize their parents' opinions in discussions, even if they hold different views themselves, and should avoid influencing their parents to simply follow their own desires. Additionally, both sons and daughters-in-law are forbidden from calling their parents by name; instead, they should use respectful forms of address such as "O my father" or "O

my mother.” It is also prohibited to travel or leave without their parents’ permission and consent.

c. Doing Good to One’s Parents as Much as Possible

A child is encouraged to do good to their parents to the best of their ability, including providing food, clothing, medical care, protecting them from illness, and making sacrifices in order to defend and support both parents. This includes ensuring that their parents’ physical, emotional, and financial needs are met, especially as they age or face difficulties. The act of sacrificing for their parents is a profound way of showing gratitude and love, as it honors the sacrifices the parents have made for their children throughout their lives. This principle reflects not only the material support children should offer but also the emotional and moral commitment to caring for the well-being of their parents in all circumstances.

d. Maintaining Family Bonds and Showing Respect to Others

Through Parents offspring should also maintain relationships with those who are connected to their parents, even if they have no direct familial ties. This involves fostering strong social bonds through parents, visiting and maintaining good relationships with family friends, and offering prayers for their parents. In Islam, praying for parents, asking for forgiveness on their behalf, and honoring their promises to others are considered acts of respect and devotion. Additionally, a child is encouraged to show respect to their parents’ friends and companions, as these individuals also played a significant role in their parents’ lives. By doing so, children strengthen the family and social ties, while also demonstrating their gratitude and honoring the legacy of their parents.

2. Dutifulness to Both Parents After Their Passing

Just as a person is obligated to be dutiful to their parents while they are alive, it is equally important to continue honoring them after they have passed away. This can be done by praying and asking for forgiveness on their behalf, giving charity in their name, and performing the funeral prayers for them when they pass away.

As mentioned in Allah’s words in Surah Al-Isra, verse 22: “And lower to them the wing of humility out of mercy, and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.’” In this verse, Allah Almighty commands His servants (children) to continually offer prayers and supplications for their parents. This shows that honoring and praying for one’s parents should not cease

with their death, but rather continues as a way to seek blessings for them in the hereafter.

In QS. Ibrahim verse 41 also explains the story of the prophet Ibrahim who prayed for his parents to Allah SWT. The following is the prayer that the prophet Ibrahim said to Allah SWT for his parents

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Meaning: "O our Lord, forgive me, my parents and all the believers on the day of reckoning (the day of judgment)."

Always seek forgiveness for them, pay off their debts, fulfill their wills, maintain family ties, and do good to their friends, companions, and loved ones. All of these are among the acts of dutifulness that must be completed.

Therefore, praying for the deceased, asking for forgiveness and mercy on their behalf, and giving charity in their name all bring great benefits to those who have passed away. Every person should not neglect these matters, especially when it comes to their own parents, then extending to other family members and those who have shown kindness to the Muslim community. To always be a dutiful child to one's parents, it is not enough to simply focus on one's parents alone, but also to show kindness to those who were treated well by one's father.

3. Dutifulness of Children to Non-Muslim Parents

The foremost virtue in Islam is the worship of Allah SWT, and dutifulness to one's parents comes in second place. This means that there is no way for parents to take precedence over Allah SWT, as parents are also creatures of Allah SWT. This implies that children are not required to obey their parents in matters that contradict Islamic teachings, but they should treat them with kindness and respect in this world. It is not obligatory for children to divide their wealth among their parents, except for a third of it. Doing good to one's parents is encouraged, regardless of whether they are Muslim or non-Muslim. This is because showing kindness to fellow human beings, sharing the benefits of one's wealth, status, strength, and any other good deeds, all serve as a form of positive interaction and goodwill toward others, regardless of their faith.⁴

⁴ Asy-Syaami, Shaleh Ahmad. *Berakhlak dan Beradab Mulia*, (Jakarta : Gema Insani, 2005), Page. 249

Even though there are differences in beliefs between parents and children, it does not prevent children from continuing to be devoted to their parents. As the word of Allah SWT in QS. Luqman verse 15

وَإِنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

Meaning: And if they both force you to associate Me with something of which you have no knowledge, then do not obey them, and deal with them in good manner in this world.

This verse contains Allah SWT's command to honor both parents under all circumstances. When parents instruct their offspring to engage in reprehensible behavior or actions that are prohibited by Allah SWT, the child is obliged to disregard or refuse to follow such commands. However, the manner in which the child rejects these requests must remain respectful and dignified. In other words, the child should refuse such actions in a way that does not dishonor the parents, maintaining kindness and reverence while standing firm on the principles of faith.

For a Muslim child, the best approach is to offer Islam to their parents, especially when those parents do not worship Allah SWT. Dutifulness to parents is a fundamental obligation for offspring, and this duty requires that children engage with their parents in a way that is ma'ruf (good and appropriate), regardless of the parents' religious beliefs. This approach ensures that offspring fulfill their responsibility in upholding the rights of their parents, showing them respect and kindness while simultaneously upholding the teachings of Islam.

CHAPTER III

AL-QURAN VERSES ABOUT *BIRR AL-WĀLIDAYN* IN TAFSIR AL-BAYAN

A. Description of the Interpretation of Al-Bayan

1. Biography of Shodiq Hamzah

His full name is Shodiq bin Hamzah bin Utsman. He was born in Demak on January 1, 1954. He came from a deeply religious family and was the second of seven siblings born to K.H. Hamzah Utsman and Nyai Hj. Rohanah, who were natives of Tambak Roto village, Sayung, Demak, Central Java. K.H. Hamzah Utsman was a respected religious figure who dedicated his life to serving the community through Islamic scholarship, a noble duty that he passed on to his children. K.H. Shodiq Hamzah (hereafter referred to as Mbah Shodiq) was the second son and the younger brother of K.H. Abdul Basyir Hamzah, the caretaker of the Al-Anwar Islamic boarding school in Suburan, Mranggen, Demak.

Since childhood, Shodiq received a strong foundation in religious education, primarily from his own parents. His father, K.H. Hamzah Utsman, played a central role in shaping his early understanding of Islam by personally teaching him the Qur'an and classical Islamic texts. Among the first books he studied was al-Jurūmiyyah, a well-known text on Arabic grammar (nahwu), which was taught with great discipline and rigor. This intensive learning environment laid the groundwork for Shodiq's deep attachment to Islamic scholarship from a young age.

At the same time, Shodiq also attended formal secular education through the Sekolah Rakyat (People's School), the standard elementary education institution at the time. Balancing both religious and general education was not easy, but it reflected the values instilled by his family—emphasizing the importance of both spiritual and intellectual development. This dual-track education helped shape his comprehensive worldview and prepared him for a lifelong dedication to teaching, scholarship, and community service.

However, during the G30S/PKI tragedy, young Shodiq and his classmates were forced to stop attending school in the fifth grade of Sekolah Rakyat (now known as elementary school). Mbah Shodiq later recounted that the reason for this disruption was a traumatic incident in which his schoolteacher was killed by PKI members right in front of the class while teaching. As a result, he was unable to continue his formal education at that time. In place of formal schooling, he later

enrolled in an equivalency education program in 1981. Following this, K.H. Hamzah Utsman entrusted young Shodiq to the care of the Futuhiyyah Islamic Boarding School in Suburan, Mranggen, Demak, which was led by the esteemed Syaikh Musliḥ Abdurrahmān al-Marāqī. It was at Futuhiyyah that Mbah Shodiq gained a solid and comprehensive religious education, which laid the foundation for his scholarly development and became the starting point of his prolific contributions in the field of Islamic thought and education.

Currently there are 37 books by him, including; *Al-Bayan Fi Ma'rifati Ma'ani Al-Qur'an* consists of 30 Juz, *Qalb Al-Qur'an*, *Zubdatu Al-Bayan Fi Bayani Fadla'il Al-Suwar Al-Qur'an* and *Dhilal Al-Manazil Fi Tarjamati Yasin* and *Tahlil*.

2. Methodology of Interpretation of Tafseer Al-Bayan

Tafsir Al-Bayan fii Ma'rifati Ma'ani Al-Quran by Shodiq Hamzah is a monumental work consisting of 30 volumes of books, which are arranged by adjusting each volume to each juz in the Al-Quran. Each volume is designed to make it easier for readers to understand the interpretation of the verses of the Al-Quran according to the order of the juz. This work was first published in 2020, and since then has become one of the important references in the study of Al-Quran interpretation, both for academics and the general public who want to deepen their understanding of the meaning and message of the Al-Quran.

The name Al-Bayan was chosen by Shodiq Hamzah as part of tafa'ul (absorption of name or spirit) with a great scholar, namely Sheikh Abi Thoyib Shiqid Hasam bin Ali Al-Hasani, who is famous for the book *Fathul Bayan*. The choice of this name illustrates the author's hope to reveal and explain the meaning of the Qur'an more clearly and clearly, as intended in the word Bayan, which means explanation or opening. In choosing the sentence *fii ma'rifati*, KH. Shodiq Hamzah was also inspired by Mustofa Bisri Rembang, a great scholar who wrote the book *Al-Ibriz fii Ma'rifati Quran Al-Aziz*. This shows the depth of thought and desire of Shodiq Hamzah to continue to explore and reveal the essence of understanding the Qur'an.

Meanwhile, in the lafadz *Ma'anil Al-Quran*, Shodiq Hamzah took inspiration from Sheikh Imam Abi Ja'far An-Nukhasi and Sheikh Ali Ashobuni, two figures who were very influential in the science of tafsir and who wrote *Tafsir Ma'ani Al-Qur'an Al-Karimi*. This choice shows the connection between Shodiq Hamzah with a deep and systematic tradition of classical interpretation. By choosing these big

names as part of the title of his book, Shodiq Hamzah not only continues the intellectual legacy of previous scholars, but also tries to make new contributions in understanding and explaining the meanings contained in the Al-Qur'an. Tafsir Al-Bayan thus becomes a work that brings together the rich thoughts of previous scholars and conveys them in a context that is relevant for today.

In writing the interpretation of Al-Bayan fii Ma'rifati Alquran, KH. Shosiq hamzah has more than 30 books to be used as references and comparisons, some of which are as follows:

Name of Book	Author
Tafsir Al-munir	Dr. Wabah Zukhaili
Tasir Al-Ibriz fii Ma'rifati Quran Al-aziz	KH. Bisri Mustofa Rembang
Tafsir Al-Iklil fii ma'ani at-Tanzil	KH. Misbah Mustofa
Tafsir Jalalain	Syeikh Abdurrahman mahalli & syeikh Abdurrahman as-suyuti
Tafsir Nawawi	Syekh Nawawi al-Bantani
Sufutu at-Tafsir	Syekh Muhammad Ali As-shobuni
Tafsir Al-Maraghi	Syekh Ahmad Mustofa Al-Maraghi
Al-Kasyaf	Imam Mahmud bin Umar Al-Zamahsyari
Al-Jawahir	Syekh Tantawi Jawahir Misri
Fathul Bayan fii Maqosid Al-Quran	Syeikh abi thoyib shodiq bin Hasan
Ma'anil Quran Alkarim	Imam Abi Ja'far
Tafsir Baidowi	Al-Qodi Nashiruddin Said Abdullah bin Umar bin Muhammadiyah Syirazi Al-Baydhowi

Tafsir Thobari	Abi Ja'far Muhammad at-Thobari
Jamiul Ahkamul Qur'an	Abi Abdullah bin Ahmad Al-anshori Al-Qurthubi
Rowai'ul Bayan	Syeikh Muhammad Ali As-Shobuni
Tafsir Al-Qur'an	Syeikh I'zuddin Abdul Aziz Abdussalam

The interpretation and explanation in the book Tafsir Al-bayan fii Ma'rifati Al-Quran can be said to be quite unique. The reason is, this book is interpreted using Javanese Pegon language. Shodiq Hamzah chose to use Javanese Pegon language for no other reason than to facilitate learning for students in Java or anyone who wants to study the Al-Quran. In addition, the interpretation using Javanese is a form of preserving culture and tradition. Prof. Imam Taufiq in his introduction wrote *'perkawis meniko minangka kelebihan sangking Tafsir Al-bayan, amargi tafsir meniko seeks to maintain the tradition of meaning pegon ingkang data ciri khas pesantren wonten ing tanah jawi*.¹

The interpretative method used in this tafsir is the ijmal method, a style of Qur'anic interpretation that presents the meanings of verses in a general and straightforward manner. In this work, Shodiq Hamzah adopts a literal approach by interpreting the Qur'an word by word using the Javanese language. This method reflects his commitment to making the Qur'an accessible to local communities, particularly those who are more familiar with Javanese than Arabic or even Indonesian. By using the vernacular, he bridges the gap between sacred scripture and the everyday lives of his readers.

In addition to the word-by-word interpretation, Shodiq Hamzah also includes brief explanations, summaries, and concise accounts of the asbabun nuzul (contexts of revelation). These supporting elements are written in a simple and clear manner, making the tafsir easy to understand even for those without advanced knowledge of Islamic sciences. His style reflects a pedagogical concern with clarity and accessibility, positioning the tafsir as a valuable tool for students,

¹ Shodiq Hamzah, Tafsir Al-bayan fii Ma'rifati Alquran, Juz 1 (Semarang : penerbit, tahun), hal.

preachers, and ordinary Muslims seeking to deepen their understanding of the Qur'an in a culturally familiar context.

B. Verses of the Quran About Birr al-Wālidayn

1. QS.Al-Baqarah ayat 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

Lan nalikane ngalap sopo ingsun	وَإِذْ أَخَذْنَا
Ing janjine wong isroil	مِيثَاقَ بَنِي إِسْرَءِيلَ
Mongko ojo nyembah sopo siro kabeh	لَا تَعْبُدُونَ
Anging Allah	إِلَّا اللَّهَ
Lan gaweo bagus sopo siro kabeh ing wongtuo loro	وَبِالْوَالِدَيْنِ
Kelawan gawe bagus temenan	إِحْسَانًا
Lan kang nduweni hubungan parek	وَذِي الْقُرْبَىٰ
Lan piro piro bocah yatim	وَالْيَتَامَىٰ
Lan piro piro wong miskin	وَالْمَسْكِينِ
Lan ngucapo sopo siro kabeh	وَقُولُوا
Marang manungso	لِلنَّاسِ
Kelawan ucapan kang bagus	حُسْنًا
Lan podo ngelakonono siro kabeh	وَأَقِيمُوا
Ing sholat	الصَّلَاةَ
Lan aweho sopo siro kabeh	وَأَتُوا
Ing zakat	الزَّكَاةَ
Mongko nuli mengo sopo siro kabeh songko nepati janji	ثُمَّ تَوَلَّيْتُمْ
Anging sitik	إِلَّا قَلِيلًا

Sangking siro kabih	مِّنْكُمْ
Hale utawi iro kabeh	وَأَنْتُمْ
Iku podo mlengs sopo siro kabeh	مُعْرَضُونَ

Al-Baqarah is the longest chapter in the Qur'an and belongs to the category of Madaniyah surahs—those revealed after the Prophet Muhammad (peace be upon him) migrated to Madinah. This chapter consists of 286 verses and covers a wide range of themes, including matters of faith (aqidah), acts of worship (ibadah), social laws, and historical accounts of earlier communities. It is named Al-Baqarah, which means "The Cow," referring to the story of the Children of Israel who were commanded to sacrifice a cow as a test of their faith. Instead of obeying promptly, they questioned and debated the command repeatedly. This narrative illustrates the stubbornness and resistance shown by some of the Jews toward divine revelation.

One of the contexts in which this surah was revealed was as a warning and reminder for the Jews living in Medina. They are actually familiar with the prophetic characteristics contained in the Torah, and these characteristics are very suitable for the personality of the Prophet Muhammad SAW. However, because of group arrogance and fanaticism, they refused to recognize the apostleship of the last Prophet. This rejection is considered a form of denial of their own holy book, and Allah SWT condemns this attitude through the verses in this surah

Apart from criticism of Jews, Surah Al-Baqarah also contains various basic teachings in Islam. Among these are the commands to perform prayers, pay zakat, do good to parents, support orphans and the poor, as well as the prohibition on associating partners with Allah. These values are the basis for the formation of a devout and just Muslim society. This surah also explains in detail laws such as inheritance, trade, usury, and marriage, making it an important guide in the life of Muslims.

Moreover, Surah Al-Baqarah also has verses that are very well known to Muslims, such as the Verse of the Throne (QS. Al-Baqarah: 255) which explains the oneness and power of Allah SWT. This surah teaches that faith is not only measured by words, but also by obedience in carrying out His commands. Containing moral, legal, and historical

messages, Surah Al-Baqarah is a very important surah in shaping the character of Muslims and building a society based on divine values.

2. QS Al-Baqarah Ayat 180

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ

diferdhuake	كُتِبَ
Ingatase siro kabeh	عَلَيْكُمْ
Nalikane arep teko	إِذَا حَضَرَ
Ing salah sawiji siro kabeh	أَحَدُكُمْ
Opo mati	الْمَوْتُ
Lamun ninggal sopo <i>ahadakum</i>	إِنْ تَرَكَ
Ing luwih bagus (bondho) kang akeh	خَيْرًا
Opo wasiat/loro kang wus nemen	الْوَصِيَّةُ
Marang wongtuo loro	لِلْوَلَدَيْنِ
Lan piro-piro kerabat	وَالْأَقْرَبِينَ
Kelawan becik	بِالْمَعْرُوفِ
Kelawan bener/ <i>haq</i>	حَقًّا
Ingatase wongkang podo taqwa kabeh	عَلَى الْمُتَّقِينَ

Sheikh Nawawi Al-Bantani in his Tafsir al-Munir (Juz 2, Page 41) narrated from Al-Asham, he explained that this will command was revealed because at that time many people gave their wills to people who were far from them or were not relatives in order to seek glory; and left their relatives in poverty and destitution. Therefore Allah made it obligatory for them to have a will at the beginning of the Islamic period.²

² Alwi Jamalulel Ubab. *Tafsir Surat Al-Baqarah Ayat 180-182: Ini perintah Allah agar Umat Islam jadi Orang Kaya*. Nuonline.id, 24 February 2023, 21.02,

3. QS Al-Baqarah Ayat 215

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Bakal podo takon sopo kaum ing siro	يَسْأَلُونَكَ
Ing opo	مَاذَا
Podo mblenjaake sopo kaum	يُنْفِقُونَ
Dawuho siro Muhammad	قُلْ
Utawi perkoro mblenjaake sopo siro kabeh	مَا أَنْفَقْتُمْ
Sangking bagus	مِنْ خَيْرٍ
Mongko iku marang wong tuwo loro	فَلِلْوَالِدَيْنِ
Lan piro-piro sanak	وَالْأَقْرَبِينَ
Lan piro-piro bocah yatim	وَالْيَتَامَىٰ
Lan piro-piro wong miskin	وَالْمَسْكِينِ
Lan anak dalan	وَابْنِ السَّبِيلِ
Lan ing opo	وَمَا
Podo nindaake sopo siro kabeh	تَفْعَلُوا
Sangking bagus	مِنْ خَيْرٍ
Mongko saktemene gusti Allah	فَإِنَّ اللَّهَ
Kelawan khair	بِهِ
Iku pirso	عَلِيمٌ

According to Imam as-Suyuthi, this verse was revealed because there was a question about how to distribute a believer's wealth. This interpretation is based on a hadith narrated by Ibn Jarir from Ibn Juraij who said: the believers asked the Messenger of Allah where they

should keep their wealth? So the verse came down, "They ask you about what they earn. Answer: "Whatever wealth you earn should be given to parents, relatives, orphans, the poor and people who are on a journey." And whatever good deeds you do, then surely Allah is All-Knowing."³

4. QS. An-Nisa ayat 36

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Lan nyembah sopo siro kabeh	وَأَعْبُدُوا
Ing gusti Allah	اللَّهُ
Lan ojo syirik sopo siro kabeh	وَلَا تُشْرِكُوا
Kelawan Allah	بِهِ
Ing suwiji wiji	شَيْئًا
Lan kelawan wongtuo loro	وَبِالْوَالِدَيْنِ
Kelawan agawe bagus	إِحْسَانًا
Lan kelawan kerabat kang parek	وَبِذِي الْقُرْبَىٰ
Lan piro piro anak yatim	وَالْيَتَامَىٰ
Lan piro piro wong miskin	وَالْمَسْكِينِ
Lan tonggo	وَالْجَارِ
Kang parek	ذِي الْقُرْبَىٰ
Lan tonggo	وَالْجَارِ
Kang adoh	الْجُنُبِ
Lan konco	وَالصَّاحِبِ
Kang ono ing adoh	بِالْجَنُبِ

³ Rahmawati,Desi,Yuliana, Konsep Berinfaq Kepada Anak Yatim: Prespektif Al-Quran Surat Al-Baqarah Ayat 215. *Jurnal El-Afkar*,Vol. 2 No. 02, 2022

Lan anak dalam (lungo)	وَأَبْنِ السَّبِيلِ
Lan barang	وَمَا
Kang miliki	مَلَكَتْ
Opo piro piro tangan tengen iro kabeh	أَيْمَنُكُمْ
Saktemene gusti Allah	إِنَّ اللَّهَ
Iku ora demen sopo Allah	لَا يُحِبُّ
Ing wong	مَنْ
Kang ono sopo man	كَانَ
Iku gumedede	مُحْتَمِلًا
Tur iku anggak-anggak'an	فَخُورًا

Surah An-Nisa is the 4th surah in the Qur'an and is included in the category of Madaniyah surahs, namely surahs that were revealed after the Prophet Muhammad SAW migrated to Medina. The name An-Nisa itself means women, which reflects one of the main themes in this surah, namely the discussion of women's rights in Islamic society. This surah consists of 176 verses that discuss many aspects of social, legal, and family life, and is an important reference in the formation of Islamic law, especially those related to the protection of women.

One of the main focuses of Surah An-Nisa is the affirmation of justice and proper treatment for women. In the context of pre-Islamic Arab society that tended to place women in a weak position and without inheritance rights, this surah brought about a major change. Islam, through this surah, gives women rights in terms of inheritance, self-protection, the right to choose a partner, and prohibits oppression in the household. This shows that Islam highly upholds the dignity of women and regulates gender relations with the principles of justice and protection of the weak.

Although the chapter is titled An-Nisa, meaning "The Women," and contains many discussions related to women's issues, its content is far broader, encompassing a wide array of important aspects in religious and social life. Surah An-Nisa outlines the responsibilities of Muslims towards orphans, emphasizes the necessity of social justice, and details rulings concerning warfare (jihad), marriage, and

inheritance. These topics reflect the chapter's commitment to establishing a fair and well-ordered society based on divine guidance.

Moreover, this surah addresses the relationship between Muslims and the Ahl al-Kitab (People of the Book), specifically Jews and Christians. It engages in theological correction, particularly regarding the divinization of Prophet Isa (Jesus, peace be upon him), which is upheld by certain Christian sects. Through these discussions, the Qur'an reaffirms the oneness of God and the true role of the prophets as messengers, not deities.

Given its comprehensive range of themes, Surah An-Nisa stands as one of the most significant chapters in the Qur'an for guiding the development of a just, inclusive, and morally upright Islamic society. It upholds the dignity and rights of every individual—men and women alike—while promoting values such as compassion, justice, accountability, and religious tolerance.

Narrated by Ibn Jarir from Ibn Ishak from Muhammad bin Abi Muhammad from 'Ikrimah or Sa'id sourced from Ibn Abbas: "Kurdum bin Zaid, an ally of Ka'ab bin al-Asyraf, Usamah bin Habib, Nafi bin Abi Nafi, Bahra bin 'Amr, Hay bin Akhthab and Rifa'ah bin Zaid bin at-Tabut, they came to the Ansar and said: 'Don't spend your wealth, we be afraid that you will become poor if you lose your wealth, and don't rush to spend, because you don't know what will happen.'"

Then, "The Ulama (scholars) of the Children of Israel were very ignorant of the knowledge they had, and did not want to disseminate it to mankind because they were afraid that their dignity would fall if they knew this knowledge. In this connection, Allah SWT sent down the An Nisa verses 36 and 37 as a warning against their falsehood, both regarding knowledge and other gifts of Allah." (HR. Ibn Abi Hatim)

5. QS. An-Nisa ayat 135

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ
ٱلْوَلَدَيْنِ وَٱلْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًا أَوْ فَقِيرًا فَٱللَّهُ أَوَّلَىٰ بِمَا ۖ فَلَا تَتَّبِعُوا ٱهْوَى
أَن تَعْدِلُوا ؕ وَإِن تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Hee eling-eling wong akeh	يَا أَيُّهَا الَّذِينَ
Kang podo iman sopo <i>alladziina</i>	ءَامَنُوا

Onoho sopo siro kabeh	كُونُوا
Iku podo jejek sopo siro kabeh	قَوْمِينَ
Kelawan adil	بِالْقِسْطِ
Hale podo nyekseni	شُهَدَاءَ
Maring Allah	لِلَّهِ
Lan senajan (ono olehe nyekseni) iku ingatase awak iro kabeh	وَلَوْ عَلَى أَنْفُسِكُمْ
Utowo ingatase wong tuo loro	أَوْ الْوَلَدَيْنِ
Lan ingatase piro-piro sanak seduluur kang parek	وَالْأَقْرَبِينَ
Lamun ono wongkang disekseni	إِنْ يَكُنْ
Iku sugih	غَنِيًّا
Utowo faqir	أَوْ فَقِيرًا
Mongko utawi gusti Allah	فَإِنَّ اللَّهَ
Iku luwih berhak	أَوْلَىٰ
Kelawan karo-karone <i>ghoniyan</i> lan <i>faqiiran</i>	بِمَا
Mongko ojo anut/ miturut sopo siro kabeh	فَلَا تَتَّبِعُوا
Ing howo nafsu	أَهْوَىٰ
Ing yento ora adil sopo siro kabeh	أَنْ تَعْدِلُوا
Lab lamun ngowahi sopo siro kabeh	وَإِنْ تَلَوْ
Utowo podo mlengos sopo siro kabeh	أَوْ تُعْرِضُوا
Mengko saktekene gusti Allah	فَإِنَّ اللَّهَ
Iku ono sopo Allah	كَانَ
Kelawan kang barang podo ngelakoni sopo siro kabeh ing <i>maa</i>	بِمَا تَعْمَلُونَ

Iku dzat kang waspodo	خَيْرًا
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It is also explained in al-bayan's interpretation of asbabun nuzul from QS. An-Nisa Verse 135. Ibn Abi Hatim narrated from Imam Saddi; This verse was revealed to the Prophet Muhammad after the Prophet found out that there was a rich man and a poor man who were at odds. At that time, the prophet was more inclined to defend someone who was poor. KH. Shodiq Hamzah explained *nuli gusti Allah Ora kerso, yen ngehukumi wong kudu nganggo adil kejobo olehe ngehukumi wong nganggo adil podo ugo kang dihukumi sugih utowo kafir*⁴

6. QS.Al-anam ayat 151

قُلْ تَعَالَوْا أَنُؤْمَرْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا أَلْفُوحًا مَّا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Dawuho sopo siro Muhammad	قُلْ
Podo mreneo/ madepo sopo siro kabeh	تَعَالَوْا
Bakal macak sopo ingsun	أَنُؤْمَرْ
Ing barang kang ngaromaken	مَا حَرَّمَ
Sopo pengeran iro kabeh	رَبُّكُمْ
Ingatase siro kabeh	عَلَيْكُمْ
Tegese ojo podo musyrik sopo siro kabeh	أَلَّا تُشْرِكُوا
Kelawan <i>robbakum</i>	بِهِ
Ing suwiji-wiji	شَيْئًا
Lan (mbagusno siro kabeh) kelawan wong tuo 2	وَبِالْوَالِدَيْنِ

⁴ Shodiq Hamzah, Tafsir Al-Bayan fii Marifati maanil Quran , Juz 5.

Kelawan mbagus ake temenan	إِحْسَنَّا .
Lan ojo mateni sopo siro kabeh	وَلَا تَقْتُلُوا
Ing piro-piro anak iro kabeh	أَوْلَادَكُمْ
Sangking wedi kafir	مِّنْ إِمْلَاقٍ
Utawi inghun gusti Allah	نَحْنُ
Iku paring rizqi sop inghun gusti Allah ing siro kabeh	نَرْزُقُكُمْ
Lan ing hiyo <i>aulaad</i>	وَأَيَّاهُمْ
Lan ojo marek-marek sopo siro kabeh	وَلَا تَقْرُبُوا
Ing piro-piro duso gede	أَفْوَاحَ شَـ
Ing barang kang pertelo opo <i>maa</i>	مَا ظَهَرَ
Sangking <i>alfawaahisyu</i>	مِنْهَا
Lan barang kang samar opo <i>maa</i>	وَمَا بَطَّنَ
Lan ojo mateni sopo siro kabeh	وَلَا تَقْتُلُوا
Ing awak-awakan	الْأَنفُسَ
Kang ngaromake	الَّتِي حَرَّمَ
Sopo Gusti Allah	اللَّهُ
Kejobo kelawan haq	إِلَّا بِالْحَقِّ
Utawi mengkono-mengkono hukum kang tinutur	ذَلِكُمْ
Iku wasiat sopo Gusti Allah ing soro kabeh	وَصَّائِكُمْ
Kelawan hukum <i>al madzkuur</i>	بِهِ
Supoyo siro kabeh	لَعَلَّكُمْ
Iku podo angen-angen sopo siro kabeh	تَعْقِلُونَ

Surah Al-An'am is the 6th surah in the Qur'an and is included in the category of Makkiyah surahs, namely surahs that were revealed in Mecca before the Prophet Muhammad SAW migrated to Medina. This

surah consists of 165 verses and most of its contents were revealed at one time at night, so that it has a strong continuity of themes. This surah generally contains the teachings of monotheism, refutation of idol worship, and affirmation of the mission of the Prophet Muhammad SAW's apostleship. The name Al-An'am itself means livestock, which refers to the practice of the pagans of ignorance in regulating the types of livestock based on their beliefs, which were later corrected by Islamic teachings.

Surah Al-An'am contains a profound affirmation of the prophethood of Muhammad (peace be upon him), supported by various signs that demonstrate the oneness of Allah. This chapter encourages people to reflect on the wonders of creation—the heavens, the earth, the alternation of night and day, and the balance of life—all as clear evidence of Allah's supreme power and singularity. Through these rational arguments, the Qur'an calls humanity to acknowledge divine unity and reject all forms of idolatry or polytheism. The surah also addresses the common objections raised by the disbelievers of Makkah, refuting them with both logical and theological reasoning.

In addition, the story of Prophet Ibrahim (Abraham, peace be upon him) is presented as a powerful example of unwavering commitment to monotheism. His dialogues with his people, in which he refutes their worship of celestial bodies and asserts belief in the Creator of all things, serve as a timeless model for conveying the message of tauhid (the oneness of God). This narrative not only strengthens the argument for monotheism but also reinforces the legitimacy of Prophet Muhammad's mission as the inheritor of the prophetic legacy. Thus, Surah Al-An'am plays a critical role in laying the theological foundation for Islamic belief by uniting rational reflection with spiritual insight.

In addition to its theological themes, Surah Al-An'am also conveys essential moral and social messages. One of the most prominent aspects is the set of ten divine commandments found in verses 151 to 153. These verses emphasize key Islamic values such as the prohibition of associating partners with Allah, the obligation to show kindness to one's parents, the prohibition of unjust killing, the necessity of fulfilling promises, and the imperative of fairness in measures and weights. These instructions serve as a comprehensive moral code that guides Muslims in building an ethical and responsible life.

Furthermore, the surah strongly condemns the pre-Islamic customs of ignorance (jahiliyyah) that contradict Islamic principles. These include superstitions, unjust social norms, and exploitative practices that were prevalent in Arab society before the advent of Islam. By challenging these traditions and replacing them with divine guidance rooted in tawhid (monotheism) and noble character, Surah Al-An'am serves as a foundational reference for Muslims striving to establish a just, spiritually grounded, and morally upright society.

7. QS.Ibrahim ayat 41

رَبَّنَا اغْفِرْ لِي وَلِوَلَدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Duh pengeran kito sedoyo	رَبَّنَا
Mugi ngapuro panjenengan ing ingsun	اغْفِرْ لِي
Lan dating wongtuo kali ingsun	وَلِوَلَدَيَّ
Lan maring wong mukmin	وَلِلْمُؤْمِنِينَ
Ing dalem dinane wujud	يَوْمَ يَقُومُ
Opo pemeriksaan amal	الْحِسَابُ

QS. Ibrahim is the 14th surah in the Qur'an with 52 verses. This surah explains that Allah knows what is in the human heart, whether hidden or shown. This surah consists of 52 verses and is included in the Makkiyyah surah group because it was revealed in Mecca before the Hijrah.

The Tafsir of Surah Ibrahim Verses 40-42 begins with an explanation of Ibrahim's other prayers to Allah. Namely, he asked Allah to ensure that he and his descendants always pray and always be filial to their parents, because all the deeds of the servant will be accounted for later in the day of reckoning. Apart from the prayers of Prophet Ibrahim in the previous several verses, the Tafsir of Surah Ibrahim Verses 40-42 and the following is an affirmation of Allah, how He is never careless in watching over the actions of unjust and disobedient people. Nothing escapes Him, and they will receive rewards according to the deeds they do.

In the previous verse, namely QS Ibrahim: 40, Ibrahim expresses his gratitude to Allah for all His blessings. He becomes more submissive and obedient to Allah, and prays that Allah will make his descendants always perform prayers, never neglect to perform them in

the slightest, be perfect in the pillars and conditions, and be perfect in carrying out their sunnahs with complete submission and devotion.

Ibrahim (AS) prayed that his descendants would always perform the prayer, because prayer is the distinguishing factor between believers and unbelievers and is the main worship commanded by Allah. Those who always perform the prayer will find it easy to perform other acts of worship and good deeds.

Then in verse 41, Ibrahim AS. pray that Allah will forgive all his mistakes, the mistakes of his parents, and the mistakes of those who believe on the day when Allah gathers them to be judged for all their deeds and deeds that they have done while living in the previous world.

It is narrated from al-Hasan that Ibrahim's mother was a believer in Allah, while his father was an unbeliever. He asked for forgiveness for his father because he had promised to ask for forgiveness for his father. However, when it turned out that his father remained in his disbelief and became an enemy of Allah, he broke away from him.

8. QS. Al-Isra ayat 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Lan perintah	وَقَضَىٰ
Sopo pengeran iro	رَبُّكَ
Kelawan yento ora nyembah sopo siro kabeh	أَلَّا تَعْبُدُوا
Anging ing Allah	إِلَّا إِيَّاهُ
Lan (nggaweho bagus siro) kelawan wong tuo	وَبِالْوَالِدَيْنِ
Kelawan agawe bagus temenan	إِحْسَانًا
Lamun teko temenan	إِمَّا يَبْلُغَنَّ
Ingdalem sanding iro	عِنْدَكَ
Ing mongso tuo	الْكِبَرَ
Opo salah sijine <i>walidain</i>	أَحَدُهُمَا
Utowo karo karone <i>walidain</i>	أَوْ كِلَاهُمَا

Lan ojo ngucap siro	فَلَا تَقُلْ
Maring <i>waalidain</i>	هُمَا
Ing ucapan huss	أَفِ
Lan ono nyentak nyentak sopo siro ing <i>waalidain</i>	وَلَا تَنْهَرُهُمَا
Lan ngucapo sopo siro	وَقُلْ
Ing <i>waalidain</i>	هُمَا
Ing ucapan	قَوْلًا
Kang mulyo	كَرِيمًا

Surah Al-Isra', the seventeenth chapter of the Qur'an, is classified as a Makkiyah surah—revealed before the Prophet Muhammad's migration to Medina. Comprising 111 verses, this surah is rich in spiritual, moral, and historical content. It is also known by another name, Bani Israil, due to its detailed references to the Children of Israel, highlighting both their blessings and their transgressions. The surah opens with a verse commemorating the miraculous journey of the Prophet Muhammad (peace be upon him), known as Isra', in which he was taken by night from Masjid al-Haram in Mecca to Masjid al-Aqsa in Jerusalem. This extraordinary event marked the beginning of Isra' Mi'raj, a profound spiritual journey that holds immense significance in Islamic theology and devotion.

The name Al-Isra', meaning "the night journey," not only references the physical journey but also symbolizes a deeper spiritual ascent that continues with Mi'raj, where the Prophet ascended to the heavens and received the commandment of the five daily prayers directly from Allah. This divine mandate became a pillar of Islamic worship and a daily connection between the believer and the Creator. The event emphasized the central role of prayer (ṣalāh) in a Muslim's life and highlighted the spiritual elevation that comes from sincere devotion and obedience.

Beyond the narrative of Isra' Mi'raj, the surah addresses broader themes such as the oneness of God (tawhid), moral behavior, personal responsibility, and social justice. It warns against arrogance and ingratitude, and it urges believers to show kindness, especially to parents and the less fortunate. The surah also serves as a reminder of

past nations that were destroyed due to their disobedience, thus offering moral lessons for the present and future. Surah Al-Isra' is not only a record of a miraculous event but also a comprehensive guide for ethical living and spiritual growth in the path of Islam.

The Isra' Mi'raj event mentioned in the first verse of this letter occurred after the Prophet Muhammad SAW experienced a period full of trials known as Amul Huzn (Year of Sorrow), namely when he lost two of the closest people: his wife Khadijah RA and his uncle Abu Talib. In an atmosphere of deep sorrow, Allah provided comfort and strength to the Prophet through this great journey. Apart from telling the events of Isra' Mi'raj, this letter also contains many moral and legal teachings, including the command to be filial to one's parents, the prohibition on committing shirk, the recommendation to act fairly, and ethics in social life. Surah Al-Isra' is one of the surahs that is rich in divine and humanitarian messages that are relevant for all time.

9. QS. Al-Isra Ayat 24

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Lan ngesorno sopo siro	وَاحْفَظْ
Ing walidain	هُمَا
Ing suwiwi iro	جَنَاحَ الذُّلِّ
Kerono welas iro	مِنَ الرَّحْمَةِ
Lan matur sopo iro	وَقُلْ
Duh Pengeran isun	رَبِّ
Mugi melasi tuan ing walidaiin	ارْحَمْهُمَا
Koyo olehe melasi sopo walidaiin ing ingsun	كَمَا رَبَّيْنِي
Ingdalem wektu cilik	صَغِيرًا

10. QS. Luqman ayat 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُ فِي عَامَيْنِ أَنْ
أَشْكُرَ لِي وَلِوَلَدَيْكَ إِلَى الْمَصِيرِ

Lan paring wasiat sopo isun	وَوَصَّيْنَا
Ing menungso	الْإِنْسَانَ
Kelawan wongtuo lorone ing <i>al insaan</i>	بِوَلَدَيْهِ
Ngandung ing al insaan	حَمَلَتْهُ
Sopo ibune al insaan	أُمُّهُ
Kelawan apes	وَهْنًا
Ingatase apes kang weneh	عَلَى وَهْنٍ
Utawi olehe di sapehe al insaan	وَفِصْلُ
Iku ing dalem 2 tahun	فِي عَامَيْنِ
Tegese syukuro	أَنْ أَشْكُرَ
Maring ingsun	لِي
Lan maring wongtuo loro	وَلِوَلَدَيْكَ
Iku maring ingsun	إِلَى
Utawi panggonan bali	الْمَصِيرِ

Surah Luqman is the 31st surah in the Qur'an and belongs to the Makkiyah surah group, namely surahs that were revealed before the Prophet Muhammad SAW moved to Medina. This surah consists of 34 verses and was revealed after surah As-Saffat. It is named Luqman because it contains the story of a wise figure named Luqman who gave wise advice to his son. This story is the main essence of the surah, which highlights the importance of moral values, morals and wisdom in life, especially in building relationships between parents and children.

Apart from conveying Luqman's advice, this surah also emphasizes the importance of being grateful to Allah SWT for all the blessings given. Allah reminds us that gratitude is part of faith that will

bring goodness to His servants. This surah also contains an explanation of the greatness of Allah, the wisdom of the Shari'a that He has established, as well as encouragement for Muslims to reflect on the signs of His power in the universe. Thus, Surah Luqman not only contains family advice, but also contains deep theological, social ethics and spiritual teachings for Muslims.

11. QS.Al-Ahqaf ayat 15-17

وَوَصَّيْنَا الْإِنْسَانَ بِوُلْدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمَلُهُ
وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِي وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۚ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

Lan paring wasiat sopo ing sun	وَوَصَّيْنَا
Ing menungso	الْإِنْسَانَ
Kelawan wong tuo lorone al insaan	بِوُلْدَيْهِ
Kelawan bagus	إِحْسَانًا
Ngandut ing al insaan	حَمَلَتْهُ
Sopo ibune al insaan	أُمُّهُ
Kelawan payah / rekoso	كُرْهًا
Lan ngelahirake sopo ummu ing al-insaan	وَوَضَعَتْهُ
Kelawan payah/ rekoso	كُرْهًا
Lan utawi ngandunge al-insaan	وَحَمَلُهُ
Lan nyapehe al-insaan	وَفِصْلُهُ
Iku 30	ثَلَاثُونَ
Apane wulane	شَهْرًا
Sehinggo nalikane tumeko sopo al-insaan	حَتَّىٰ إِذَا بَلَغَ
Ing adiwosone Al-insaan	أَشُدَّهُ

Lan tumeko sopo al-insaan	وَبَلَّغْ
Ing 40	أَرْبَعِينَ
Apane tahune	سَنَةً
Mongko ngucap sopo al-insaan	قَالَ
Duh pengeran ingsun	رَبِّ
Mugi paring Ilham panjenengan ing kulo	أَوْرَعِي
Ing yento syukur sopo kulo	أَنْ أَشْكُرَ
Ing nikmat panjenengan	نِعْمَتِكَ
Kang sampun paring nikmat panjenengan	الَّتِي أَنْعَمْتَ
Dateng kulo	عَلَيَّ
Lan ingatase tiang sepah kaleh kulo	وَعَلَىٰ وَلَدَيَّ
Lan yento ngamal sopo kulo	وَأَنْ أَعْمَلَ
Kelawan amal kang bagus	صَالِحًا
Kang ridho	تَرْضَاهُ
Lan mugi damel bagus panjenengan	وَأَصْلِحْ
Dating kulo	لِي
Ing ndalem tedak turun kulo	فِي ذُرِّيَّتِي
Saktemene kulo	إِنِّي
Iku taubat sopo kulo	تُبْتُ
Dating tuan	إِلَيْكَ
Lan saktemene kulo	وَإِنِّي
Iku klebu golongan tiang ingkang islam sedoyo	مِنَ الْمُسْلِمِينَ

Surah Al-Ahqaf is the 46th surah in the Koran and is classified as a Makkiyah surah. KH. Shodiq Hamzah in his interpretation explains the matter of asabbun nuzul from QS. Al-Ahqaf verse 15 and

verse 17. Imam Wahdi narrated from Ibni Abbas, he said that the 15th verse of Surah Al-Ahqaf was revealed because of Sayyidina Abu Bakar As-shiddiq who explained: when Sayyidina Abu Bakar was 18, he was already friends with Raulullah who was 20 years old at that time.

One day Abu Bakr and the Prophet went to Syria to trade. While on the way, Abu Bakr and the Prophet rested for a moment under a widara tree. While the prophet Muhammad was taking shelter under a tree, Abu Bakr went and met a priest. The priest asked Abu Bakr. In the tafsir al-bayan it is stated "Tiang ingkang ngiup wonten ing ngandap wit wit widoro meniku sinten?" then Abu Bakr answered "puniku Muhammas bin Abdullah bin Abdul Muthallib", then the priest said “*Demi Allah meniko sak sampune nabi Isa mboten wonten sing ngiup teng ngandap wit widoro meniko kejawi naming konco panjenengan niko asmo Muhammad. Dados tiang puniko sampun jelas kanti gambling yen dados nabi akhir zaman*”.⁵

Since that day, Abu Bakr knew that the man he always accompanied was not an ordinary human being, but was a prophet who was awaited by all mankind. And at the age of 40, the Prophet Muhammad was appointed as the Apostle. At that time, Abu Bakar was 38 years old.

12. QS.Al-Ahqaf ayat 17

وَالَّذِي قَالَ لَوْلَا إِلَهُي لَمَنْعَنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ
قَبْلِي وَهُمَا يَسْتَغِيثَنَّ اللَّهَ وَيُنَالُكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ
الْأَوَّلِينَ

Utawi wong / anak	وَالَّذِي
Kang ngucap sopo <i>alladzii</i>	قَالَ
Maring wong tuone <i>alladzii</i>	لَوْلَا إِلَهُي
Ing ucapan <i>huss/ nyentak</i>	أَفِ
Kanggo siro 2	لَمَنْعَنِي
Onotoh janji sopo siro loro ing ingsun	أَنْ أُخْرَجَ

⁵ Shodiq Hamzah, Tafsir Al-Bayan fii Marifati Quran, Juz.26 (Semarang : Penerbit, tahun terbit), hal.13

Ing yento ditok'ake sopo ingsun	أَنْ أُخْرِجَ
Temen-temen wus keliwat	وَقَدْ خَلَتْ
Sopo siro-siro Umat	الْقُرُونُ
Sangking sedurunge ingsun	مِنْ قَبْلِي
Utawi <i>alwaalidaani</i>	وَهُمَا
Iku istighosah sopo <i>waalidani</i>	يَسْتَعِيشُنِ
Ing gusti Allah	اللَّهُ
Ciloko siro	وَيْلَكَ
Imano siro	أَمِنْ
Saktemen janjine gusti Allah	إِنَّ وَعْدَ اللَّهِ
Iku bener	حَقٌّ
Mongko ngucap sopo <i>alladzi</i>	فَيَقُولُ
Ora ono utawi iki janji	مَا هَذَا
Kejobo iku piro-piro cerito gorohe wong-wongkang podo ndisik kabeh	إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

Asbabun nuzul or the reason for the revelation of the 17th verse in Surah Al-Ahqaf was explained by KH. Shodiq Hamzah referring to the history of Imam Hatim, who conveyed the hadith of Imam as-Sadi. In this history, it is explained that this verse is related to the story of Abdurrahman bin Abu Bakr. At that time, Abdurrahman's parents, namely Abu Bakar and his wife, had already converted to Islam. However, Abdurrahman himself still refused to follow the religion brought by the Prophet Muhammad SAW.

Even though his parents had gently invited and advised him to accept Islam, Abdurrahman still denied and rejected the invitation. He even said in a dismissive tone, "*Wong-wong Quraish kang wis kadung ati iku banjur kepiye? Saiki nengdi?*" which means more or less asking what will happen to the Quraish people who are already hard-hearted. His words reflected his doubts and resistance to Islamic teachings at that time, even to the point of lying to his parents.

Seeing this condition, Allah SWT then revealed verse 17 of Surah Al-Ahqaf as a warning and lesson for the people. This verse contains a warning against disobedience to parents, especially when they are already on the path of truth and inviting their children to Islam. This verse was a turning point for Abdurrahman bin Abu Bakr. After the revelation of this verse and receiving guidance from Allah, Abdurrahman finally regretted his actions, repented, and converted to Islam. This story is clear evidence of how parental love and God's guidance can open the door to guidance for anyone.

Each surah in Tafsir Al-Bayan is divided into multiple subchapters. During the course of this research, it was observed that many of these subchapter titles are directly linked to the asbabun nuzul (occasions of revelation) as outlined by KH. Shodiq Hamzah. In cases where no asbabun nuzul is mentioned, he organizes the subchapters thematically, grouping verses under general topics that reflect their central messages. This approach not only maintains the coherence of the surah but also allows readers to navigate its themes more effectively.

However, KH. Shodiq Hamzah's reliance on asbabun nuzul has also drawn some critical attention. Some scholars argue that his method tends to focus heavily on the historical dimension of revelation while sometimes neglecting a more nuanced exploration of the verses' broader contextual meanings. In certain instances, the emphasis on historical background may limit the interpretive depth and relevance of the message for contemporary issues. Nevertheless, his work remains valuable in bridging traditional scholarship with thematic clarity, offering a unique contribution to modern Qur'anic interpretation.

CHAPTER IV

ANALYSIS OF *BIRR AL-WĀLIDAYN* VERSES IN AL-BAYAN

A. The Concept of *Birr Al-Wālidayn* in the Interpretation of Shodiq Hamzah

In the interpretation of Al-Bayan, Shodiq Hamzah often explains key words in verses with a linguistic approach. This approach includes morphological and syntactic analysis that helps readers understand the meaning of the verse more deeply.

In his interpretation, Shodiq Hamzah refers a lot to classic tafsir books such as Tafsir Al-Thabari, and Tafsir Ibnu Katsir. He also uses linguistic reference sources such as the Tafsir Al-Kasyaf by Imam Mahmud bin Umar Zamakhshyari, in which Imam Zamakhshyari interprets it using the bil-ra'yi method and in his interpretation he uses a method that can legitimize the understanding of his school of thought, such as interpreting the verses of the Qur'an to suit his school of thought¹.

Shodiq Hamzah's approach in interpreting the Qur'an shows a distinctive character that reflects the balance between simplicity of language and depth of meaning. Although he is better known for using the ijmal method—a general and concise method of interpretation—this does not reduce the quality of his interpretation. In fact, with this method, Shodiq is able to convey the messages of the Qur'an in a language that is easily understood by the wider community, especially students and lay people in rural areas.

The choice of language used by Shodiq Hamzah in interpreting the Qur'an is also considered very closely related to the terms in Java. As in QS. Al-Isra verse 24 in the word *وَإِخْفِضْ* Shodiq Hamzah interprets it as '*Lan Ngesorno sopo siro*' which means an order to behave lowly. Which lowly attitude is intended for both parents. If interpreted literally the word *وَإِخْفِضْ* means 'and humble yourself'. The word 'low' certainly has several variants in Javanese including; *endhek*, *nestha* and *andah*. When viewed from the understanding of the verse in QS. Al-Isra, Shodiq Hamzah chose the word '*Ngesorno*' because the word is considered more appropriate when juxtaposed with the context of being devoted to both parents.

In Javanese terms, there is a context of '*Andap Asor*' linguistically, means humility and politeness. This Javanese expression is also associated

¹ Mulyaden, Asep, dkk. Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshyari, *Jurnal Iman dan spiritualitas* Vol. 02, No. 01, 2022

with terms like *lembah manah lan andhap asor*, which mean humility and courteousness.² The word 'ngesorno' in the interpretation of Shodiq Hamzah in QS. Al-Isra verse 24 certainly has continuity. In this interpretation, he conveys that an offspring should behave humbly towards both parents.

In addition to the interpretation of the word *وَإِخْفِضْ*, in the previous verse there is also a meaning that can be said to highly uphold the value of respect for both parents. Namely in the word *كَرِيمًا* which means 'good'. In his interpretation, Shodiq Hamzah interprets it as '*Kang Mulyo*' which in Indonesian means 'the noble'. In QS. Al-Isra verse 23, Allah SWT commands all His people not to worship other than Allah and not to speak harshly to both parents and commands to speak well in front of both parents.

The word 'good' of course also has several variants if translated into Javanese, including; *becik, apik, bagus* and many more. However, in this context, Shodiq Hamzah chose the sentence '*Kang mulyo*' or in full '*Lan ngucap sopo siro ing walidaiin ing bilang kang mulyo*' which if translated into Indonesian becomes 'and say to your parents with noble words'. So in interpreting the word *كَرِيمًا* Shodiq Hamzah emphasized that the meaning of the word 'good' which is directed at both parents is not the same as 'good' which is directed at something else.

In addition to classical tafsir books, Shodiq Hamzah also refers to hadith books such as Sahih Bukhari and Sahih Muslim in interpreting verses related to birrul walidain. This shows that his interpretation is not only based on the text of the Qur'an alone, but also pays attention to hadith as an important source of Islamic law.

By combining various linguistic approaches and extensive reference sources, Shodiq Hamzah has succeeded in presenting a commentary that is not only easy to understand, but also has a high scientific depth. This makes the Al-Bayan commentary one of the important references in the study of commentary in Indonesia.

However, Shodiq Hamzah also did not limit himself to the ijmal method. In some parts of his interpretation, he used a word-by-word analysis approach (tahlili) to explore the deeper meaning of each verse including:

1. QS. Luqman verse 13 : in the sentence *يَعِظُهُ* which is a combination of two words, namely the word *يَعِظُ* which means giving advice or giving lessons and the word *هُ* which means him (male). And if the two are connected, it literally means

² Nur Syam, "Menjaga Kesopanan dala Tradisi Jawa," <http://nursyam.uinsby.ac.id/>

'giving advice to him', but Shodiq Hamzah explained that the word ^{هُ} in the sentence refers to the previous word, namely ^{لِابْنِهِ} which means 'For Luqman's son'. In his interpretation, Shodiq Hamzah clearly stated that the sentence ^{يُعْطُهُ} has the meaning '*Iku maring pitutur Sopo Luqman ing Ibnahu*' which if translated into Indonesian means 'Luqman gives advice to *Ibnahu*'

2. QS. Al-Ahqaf verse 17: in the sentence ^{مَا هَذَا} if interpreted literally then it means 'What is this' but in this interpretation, KH. Shodiq Hamzah explains that the sentence ^{مَا هَذَا} has a meaning that refers to the previous word, namely ^{وَعَدَ اللَّهُ} which means the Promise of Allah. Which means the word 'this' in the verse contains an implied meaning that has been conveyed in the previous sentence, namely 'the promise of Allah'.
3. Surah Al-Baqarah verse 83: particularly the phrase ^{وَبِالْوَالِدَيْنِ} ("and toward the two parents"). Instead of translating it literally, KH. Shodiq renders it in Javanese as "lan gaweo bagus marang wong tuo loro", which means "and do good to both parents." Through this localized and culturally relevant translation, he immediately conveys the moral imperative embedded in the verse, highlighting the ethical treatment of one's parents.

This interpretive choice reflects not only a linguistic translation but also a purposeful clarification of the intended message. The word ^{وَبِالْوَالِدَيْنِ} by itself simply means "and toward the parents," but Shodiq Hamzah anticipates the fuller meaning of the command by incorporating the implied directive to treat parents well. Interestingly, the word ^{إِحْسَانًا} ("kindness" or "excellence") follows in the verse, reinforcing the instruction. By interpreting ^{وَبِالْوَالِدَيْنِ} as an actionable phrase before even reaching ^{إِحْسَانًا}, Shodiq emphasizes the importance of dutiful behavior toward parents as a central moral value. This method showcases his interpretive strategy of making ethical implications immediately clear and accessible to his audience.

However, Shodiq Hamzah also did not use the method of comparing synonyms in Arabic to show the differences in nuances of meaning as found in the tafsir al-kasyaf. For example, in explaining the word *birr* in *birrul walidain*, he compared it with other terms that have similar meanings but are used in different contexts. This is because the

method used by Shodiq Hamzah was deliberately made as simple as possible in order to help lay people in studying the Qur'an.

KH. Shodiq Hamzah also refers to the interpretation of al-Ibriz, which in the interpretation is also interpreted using Javanese. However, the interpretation in the interpretation of al-Ibriz is written using Pegon letters. While in the interpretation of al-Bayan it is written using Javanese Latin letters.

B. The Implementation of Birr Al-walidayn According to Shodiq Hamzah

Based on a comprehensive analysis of the Qur'anic verses related to *birrul wālidayn* and Shodiq Hamzah's interpretation as found in Tafsir al-Bayān, it can be concluded that the practical application of filial piety values extends far beyond mere religious normative obligations. These values embody a broader ethical framework that is deeply intertwined with the socio-cultural fabric of society, particularly within the Javanese context. Shodiq Hamzah's exegetical approach not only emphasizes theological dimensions of parental devotion, but also integrates local wisdom, traditions, and cultural ethics, thereby offering a contextualized understanding of the Qur'anic message. The implementation of these values can be articulated through several interrelated aspects, which are detailed as follows:

1. Education of *al-Ādāb* Or *Unggah-Ungguh*

In his interpretation of Surah Al-Baqarah verse 83 and Surah Al-Isra' verses 23–24, KH. Shodiq Hamzah emphasizes that the essence of *birr al-wālidayn* is reflected in the Javanese cultural value of *unggah-ungguh*—a concept encompassing politeness, refined manners, and deep respect toward one's parents. This value, according to him, must be instilled from an early age through family-based education as well as integrated into the curriculum of Islamic boarding schools (*pesantren*).

Shodiq Hamzah in interpreting the Qur'an. For example, in QS. Al-Baqarah verse 83 Shodiq Hamzah provides an understanding of the verse regarding good behavior towards both parents. He mentions in his interpretation '*Mbagusi wong tuo 2, keronu termasuk klebu amal kang paling utomo, dadi ojo dianggep koyo konco. Ono unggah ungguhe lan dungokano*

saben waktu'³. The sentence '*unggah-ungguh*' if translated into Indonesian means manners or politeness.

In the book of Javanese ethics, Franz Magnis Suseno said that politeness is the Javanese people's attitude of respect in speaking and behaving. This attitude and language are adjusted to the communication partner. In Javanese culture, language is divided into several types, namely *krama* language which is usually used as a form of respect for the communication partner who is considered to have the highest position, then *ngoko* language which is used as a form of familiarity and *krama inggil*, namely language whose meaning of respect is considered the highest.⁴

In a offspring's life, parents have a high position. We can agree on this with the many words of Allah SWT in the Al-Quran which commands a child to be filial to both parents. As well as real evidence of the sacrifice of parents, especially mothers, in caring for and raising children. So if you highlight the presentation of Shodiq Hamzah, a child should show respect for both parents.

If associated with Javanese culture, offspring should use the language '*krama inggil*' in speaking to both parents, and behave politely and courteously. This kind of behavior can also avoid Allah's prohibition not to hurt the feelings of both parents. Then a child will also avoid the wrath of Allah SWT. As explained in the hadith that "The pleasure of Allah SWT. is in the pleasure of both parents and the wrath of Allah SWT. is in the wrath of the parents." (HR. Tirmidzi, Ibnu Hibban, Hakim).

Shodiq Hamzah also explained the understanding of the verses in the QS. Luqman verses 12-19 regarding a child's obligation to be filial to his parents. In the book it is written '*Birrul walidain mbagusi wong tuo loro iku hukume wajib secara perorangan khusus maring ibu*'. In another interpretation, it is explained that a child is obliged to be filial to both parents, especially the mother, because parents are the source of life for a child in the world, therefore, it is natural for a child to be filial to both parents.⁵

³ Shodiq Hamzah, Tafsir Al-Bayan fii Marifati Quran, Juz.1, 2020, Page 61

⁴ Sri Handayani, Unggah Ungguh dalam Etika Jawa. (Skripsi UIN Syarif Hidayatullah Jakarta, 2009)

⁵ Tafsir Al-Azhar jilid 7, Pustaka Nasional, 1965, Page 5566

In the story of Luqman contained in the Qur'an, Allah emphasizes how great the services of a mother are, especially in the process of pregnancy and breastfeeding. This is the main reason why children are required to respect and obey their parents, especially their mothers. The process of pregnancy which is full of struggle, the pain of childbirth, and the sacrifices during breastfeeding are forms of unconditional love that cannot be measured with material things. Islam immortalizes these moments in His word as a form of recognition of the great sacrifices of parents.

Respect for parents, in this context, does not only mean being polite or formally obedient, but also showing sincere appreciation for their sacrifices. The concept of *Birr Al-Wālidayn* emphasizes that kindness to parents is part of a highly valued worship. This includes helping them with their daily needs, listening to their advice attentively, and praying for them at every opportunity. Even when parents are elderly and begin to lose their memory or physical abilities, children are still required to be patient and treat them with respect.

In everyday life, a real example of *birrul walidain* can be seen when a child who has worked sets aside some of his income to help his parents' needs in the village. Or when a student still makes time to contact his mother every day just to ask how she is and listen to her complaints. Even simple things like massaging a father's tired feet after work, or not raising your voice when having a different opinion, are real manifestations of respect taught by Islam through the story of Luqman. All of this shows that *birrul walidain* is a real form of love, gratitude, and appreciation throughout life.

2. Strengthening the Spiritual Bond between Children and Parents

Based on Surah Ibrahim verse 41 and Surah Al-Ahqaf verse 15, KH. Shodiq Hamzah emphasizes the role of supplication (du'ā') as a spiritual link between children and their parents, especially after the parents have passed away. Prayer is viewed not only as an expression of love, but also as a form of continuous worship ('ibādah) that transcends physical presence. In Javanese society, the traditions of *tahlilan* and sending prayers for the deceased serve as important cultural practices that preserve and sustain this value.

3. Fulfilling the Welfare of Parents

In his interpretation of Surah Al-Baqarah verse 180 and verse 215, KH. Shodiq Hamzah encourages children not only to express emotional affection, but also to provide material support for their parents. Financially capable children are religiously obliged to care for and support their parents, especially when they are elderly and dependent. This principle is in line with both Islamic teachings and Javanese cultural values that highly honor and dignify the elderly.

4. Social Ethics, Preserving Family Honor and Courteous Behavior

Referring to Surah An-Nisa verse 36, Shodiq Hamzah emphasizes the importance of maintaining proper behavior in society as a form of devotion to one's parents. Son/daughter who upholds the family's good name and refrains from actions that could bring shame to the parents is considered to be practicing *birrul wālidayn* within the broader social context.

This affirmation not only shows the strength of the evidence from the Qur'an and Hadith, but also illustrates the approach of KH. Shodiq who emphasizes the balance between ritual worship and social worship. By placing devotion to parents as part of obedience to Allah, he taught that spiritual obedience is not perfect without respect and affection for parents. In practice, this teaches Muslims to demonstrate noble morals in the family environment, as a foundation in building a society full of love, respect, and blessings.

He also mentioned that the perfecting of the attitude in being devoted to both parents is by *'silahturahim wong kang disengeni bapak ibumu mareng wong kang disengeni'* which means we are encouraged to maintain good relations with people who are liked by both parents. From the sentence above, it also conveys that whatever happens to our parents, we should maintain good relations with people who are liked by both our parents. For example, when our parents have passed away, this situation is not a reason for us to break off relations with people who used to have good relations with both our parents.

This is not formed based on the child's awareness alone. But it should be instilled early on by both parents. Because learning about social interaction has begun since within the family. Fathers and mothers should have instilled a harmonious

life and formed the character of children to have a polite and courteous attitude.

In everyday life, a real example of birrul walidain can be seen when a child who has worked sets aside some of his income to help his parents' needs in the village. Or when a student still makes time to contact his mother every day just to ask how she is and listen to her complaints. Even simple things like massaging a father's tired feet after work, or not raising your voice when having a different opinion, are real manifestations of respect taught by Islam through the story of Luqman. All of this shows that birrul walidain is a real form of love, gratitude, and appreciation throughout life.

CHAPTER V

EPILOGUE

A. Conclusion

1. Shodiq Hamzah, in his *Tafsir Al-Bayan*, offers a contextual interpretation of verses related to *birrul walidain* (dutifulness to parents). To make his *tafsir* more accessible, especially to the traditional Javanese Muslim communities and *santri* (Islamic boarding school students), he employs Javanese Pegon script—a localized form of writing using Arabic letters to transcribe the Javanese language. This method allows his audience to better understand and internalize the messages of the Qur'an in a language and script familiar to them. His approach is not merely focused on the literal meaning of the text but also integrates the cultural realities and moral values upheld by the local society. A key example of this cultural integration is Shodiq Hamzah's reference to the Javanese concept of *unggah-ungguh*—a deeply rooted value that emphasizes respect, manners, and proper conduct, especially in the parent-child relationship. By connecting Qur'anic teachings with indigenous cultural values, he creates a bridge between divine guidance and lived experience. This strategy not only enhances comprehension among his readers but also encourages them to see Islamic teachings as harmonious with their daily cultural practices rather than something foreign or detached from their social context.
2. The implementation of Shodiq Hamzah's interpretation of *birr al-wālidayn* extends beyond textual commentary and into practical action within the familial and social spheres. Drawing from his Javanese cultural background, Shodiq offers an interpretation that can be directly practiced in everyday life by Muslim families. His emphasis on *unggah-ungguh*, for example, is more than linguistic—it represents a framework for social behavior rooted in Islamic and Javanese values. Children are taught to express devotion through respectful speech, physical care, and continual prayer for their parents, even after they have passed away (QS. Ibrahim [14]: 41; QS. Al-Isra' [17]: 24). In material terms, KH. Shodiq advocates that financially able children must support their parents in old age, as reflected in his *tafsir* of QS. Al-Baqarah [2]: 180 and [2]: 215. He argues that emotional affection must be accompanied by tangible care—providing food, clothing, and shelter. Socially, *birr* manifests in how a child maintains the family's reputation and honors the memory of their parents by sustaining ties (*silaturahmi*) with their relatives and associates (QS. An-Nisa [4]: 36; QS. Al-Ahqaf [46]: 15–17). Furthermore, Shodiq's interpretive model is not limited to private relationships but extends to the communal context—he implicitly calls for educational institutions, religious leaders, and society at large to cultivate a culture of honoring parents.

B. Suggestions

First, this research has made a valuable contribution to the understanding of the concept of *birrul walidain* as interpreted by Shodiq Hamzah. His unique approach, which blends traditional Qur'anic interpretation with Javanese cultural values, offers a meaningful perspective on the practice of honoring one's parents in the context of Indonesian Muslim society.

A comparative analysis with interpretations from other scholars—both classical figures such as Al-Tabari and Al-Qurtubi, as well as contemporary scholars like Sayyid Qutb or Wahbah al-Zuhaili—could greatly enrich the scope of this topic. Such comparisons would provide deeper insight into the diverse ways the concept of parental devotion is understood and applied across cultures and time periods. By situating Shodiq Hamzah's views alongside those of other exegetes, future research could uncover not only theological similarities and differences but also the socio-cultural factors that shape each interpretation. This broader approach would enhance our understanding of *birrul walidain* as a dynamic and context-sensitive value within the Islamic tradition.

Second, this research could be further developed by incorporating the practical implementation of *birrul walidain* in modern society, particularly within the context of globalization and digitalization. While the theoretical interpretation of Shodiq Hamzah provides a strong foundation, exploring how his teachings are lived out in contemporary daily life would add a valuable dimension to the study. In an era where traditional values often intersect—and sometimes clash—with modern lifestyles, understanding how the principle of honoring one's parents is upheld becomes increasingly significant.

Conducting field studies or interviews with santri (Islamic boarding school students) or members of the community who actively apply KH. Shodiq Hamzah's teachings would offer richer, more applicable insights. These firsthand perspectives could illuminate how his interpretations are translated into real-life practices, and how challenges such as digital distraction, changing family structures, or shifting moral values are navigated in light of his guidance. Such empirical research would not only enhance the relevance of this study but also provide a model for how classical Islamic values can be preserved and practiced meaningfully in today's rapidly evolving world.

Third, this study can be a basis for further study on the role of *pesantren* interpretation in shaping people's understanding of Islamic teachings. The study of the influence of Al-Bayan interpretation in the lives of students or Islamic communities in certain areas will be very interesting to study, so that it can be known to what extent this interpretation has an impact on the formation of the character of Muslims in respecting and being devoted to their parents.

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CURRICULUM VITAE

Name : Ayu Fauziah Annisa Putri
Place and Date of Birth : Bangkalan 30 April 2003
Gender : Female
Religion : Islam
Address : Kamal Bangkalan Madura
Contact : 081336841113

Education Background:

1. MIN 1 Bangkalan
2. MTs Unggulan Amanatul Ummah Surabaya
3. MA Unggulan Amanatul Ummah Surabaya
4. UIN Walisongo Semarang

Organizational Experience

1. Administrator HMJ IAT
2. Administrator PMII Rayon Ushuludin Komisariat UIN Walisongo
3. Administrator Brigade Rajawali Pramuka Walisongo UIN Walisongo
4. Administrator Dewan Eksekutif Mahasiswa DEMA