

Family Education Model Based on Ibadurrahman Values in QS Al-Furqan 63-74 from the Perspective of Tafsir Al-Munir

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ABSTRACT

This study aims to analyze the values of Ibadurrahman in QS. Al-Furqan verses 63–74 based on the perspective of Tafsir Al-Munir by Wahbah Az-Zuhaili and examine its relevance to character education in the family. This study uses a library study method by examining primary sources in the form of tafsir books and secondary sources in the form of books, journals, and relevant scientific research. The results of the study indicate that the values of Ibadurrahman include the attitude of tawadhu', politeness in communication, the ability to control emotions, commitment in worship, and a life orientation based on the values of the Qur'an. These values have strong relevance to the process of character development of children in the family environment, especially in forming religious attitudes, self-control, and polite social behavior. Based on the results of the analysis, this study formulates a conceptual model of family education based on the values of Ibadurrahman which includes the objectives of character formation, habituation strategies in the family, and indicators of children's character achievement. This model is expected to be a conceptual framework in strengthening character education based on the values of the Qur'an in the family environment.

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INTRODUCTION

The family is the first and main educational institution that has a strategic role in shaping the character, behavior, and direction of a child's development. In the early stages of life, children acquire values, norms, and habituation patterns from the family environment before entering formal education. Therefore, the quality of family education is an important factor in forming a generation that has noble character, responsibility, and strong moral integrity (Najih & Darajat, 2025).

In the development of modern society, families face various increasingly complex challenges, such as social changes, the development of digital technology, and the emergence of various forms of moral degradation in the younger generation. This condition requires the strengthening of the role of the family in providing value and character development to children from an early age so that they are able to face the changing times without losing their moral and spiritual foundation (Ahyani, 2025).

The Qur'an as the main source of Islamic teachings provides various basic principles regarding the development of human life, including in the formation of a moral family. One of the relevant concepts is the character of *Ibadurrahman* which is explained in QS. Al-Furqan verses 63-74. These verses describe the qualities of an ideal servant of Allah, such as humility, courtesy in communication, maintaining worship, staying away from great sins, and always praying for the good of one's children and descendants (Suhemi, 2022).

The explanation of the character of *Ibadurrahman* can also be found in various contemporary tafsir works that provide comprehensive explanations by combining aspects of Aqidah, shari'ah, and morality in

understanding the verses of the Qur'an so that they are relevant to the social life of modern society (Syauqani, 2025).

A number of previous studies have examined the concept of *Ibadurrahman* from various perspectives. Research conducted by Rosi and Muchlis (2023) discusses the concept of *Ibadurrahman* in QS. Al-Furqan verses 63-74 based on the perspective of Tafsir Al-Misbah and emphasizes the moral values contained in the verse. Other research also shows that *the values of Ibadurrahman* have a strong relevance to the development of character education in the life of the Muslim community (Taufiq & Nurillah, 2025).

However, most of the previous research still focused on the study of interpretation or analysis of moral values in general and had not specifically integrated these values in the form of a systematic family education model. In fact, the values contained in these verses have great potential to be used as a basis in formulating the concept of family education that is applicable in fostering children's character (Yusuf & Takdir, 2020).

Based on these conditions, this study has novelty in three main aspects. First, this study examines the values of *Ibadurrahman* specifically in QS. Al-Furqan verses 63-74 based on the perspective of Tafsir Al-Munir by Wahbah Az-Zuhaili. Second, this study integrates the results of the study of tafsir with the concept of character education in the family. Third, this study formulates a conceptual model of family education based on *the values of Ibadurrahman* which is systematically compiled so that it can be used as a reference in the development of children's character education in the family environment.

Based on this background, this study aims to analyze the values of *Ibadurrahman* in QS. Al-Furqan verses 63-74 perspective of Tafsir Al-Munir and formulate a Family Education Model based on Qur'anic values and can be a scientific contribution in the development of children's character education in the modern era.

RESEARCH METHODS

This research uses a *library research approach*. This approach was chosen because the research data is sourced from various written materials that are relevant to the focus of the study, such as books, scientific journal articles, and academic documents related to the values of *Ibadurrahman* in QS. Al-Furqan verses 63-74 and character education in the family. Literature research aims to systematically examine and review various literature sources in order to gain a comprehensive understanding of the concepts, theories, and thoughts of experts related to the research theme (Abdurrahman, 2024).

The data collection technique used in this study is the documentation technique. This technique is carried out by tracing, collecting, and recording various information from written sources that are relevant to the object of the research study. The data sources are then selected and selected based on their relevance to the research theme, so that the data used really supports the analysis of *Ibadurrahman's values* in the perspective of Tafsir Al-Munir.

The data that has been collected is then analyzed using a descriptive qualitative approach. The analysis process is carried out through several stages, namely data reduction, data classification, and interpretation of the data that has been collected. In the data reduction stage, the researcher selects and focuses data that is relevant to the research objectives. Furthermore, the data is grouped based on themes and concepts related to *the values of Ibadurrahman* in QS. Al-Furqan verses 63-74. The next stage is data analysis and interpretation, namely by examining the relationship between concepts, comparing the views of experts, and relating them to the theoretical framework used in the research (Hardani, 2020).

The results of the analysis are then formulated in the form of descriptive-analytical research conclusions. The conclusions are systematically compiled based on the findings obtained from the literature review so as to produce a comprehensive understanding of the concept of *Ibadurrahman* values and their relevance to character education in the family.

RESULTS AND DISCUSSION

Tafsir Al-Munir fi Aqidah Wa Al-Manhaj is a book of tafsir written by Sheikh Wahbah Az-Zuhaili as a solution to the problems of life that is comprehensive, this tafsir was written by Wahbah Az-Zuhaili by combining religious science and modern science with scientific explanations. The interpretation method used in this tafsir is a semi-thematic tahlili method because Wahbah Az-Zuhaili interprets the Qur'an from Surah Al-fatihah to Surah An-Nas and gives a theme to the study of each verse according to its content (Abduloh, 2025)

The Tafsir Al-Munir was written by Wahbah Az-Zuhaili for almost three decades, i.e. 26 years, from 1962-1988. He wrote this tafsir one year before completing his studies at Al-Azhar University in Cairo Egypt, and continued during his teaching period at the Faculty of Syasi'ah Damascus until 1988. Tafsir Al-Munir was first published in 1991, published by the publisher *Dar al-Fikr al-Mu'ashir*, Beirut, Lebanon. This tafsir covers 9000 pages, and 30 Juz in 16 volumes. This commentary combines two models of interpretation, namely the combination of *Tafsir Bi Al-Ma'stur* (narration), and *Bi Ar-Ra'yi* (Ijtihad) (Syauqani, 2025).

This shows that Tafsir Al-Munir has a strong and relevant methodological character to be used as a basis for the development of educational concepts, including family education based on Qur'anic values.

In the Qur'an in Surah Al-Furqan verses 63-74, it is explained that the figure of a servant of Allah SWT who is so obedient and noble in morality, that he is promised heaven by Allah SWT in the hereafter, and because of the glory of his morals Allah SWT also gave him a special calling called *Ibadurrahman*. Surah Al-Furqan is located in the 25th place in the order of the Qur'an mushaf and consists of 77 verses. This surah belongs to the group of Makkiyyah surah letters, which are letters that were revealed before the Prophet migrated to Medina. The main contents of this letter include faith, law, stories, and warnings (Yusuf & Takdir, 2020).

Ibadurrahman is an Arabic expression consisting of two words, namely, *Ibad* and *Ar-Rahman*. The word *Ibad* comes from the words عبادة - يعبد - عبد ('*abada-ya'budu-'ibadatun*) which means worship, servant, sahaya, and slave (Suhemi, 2022). There are several forms of the word servant in the Qur'an that have different meanings, including: عبيد, عباد, عبادة, عبد. It is explained that in *'Ibad* and *'Abid* there is a difference, namely, the plurality of the word *'Ibad* in the Qur'an describes Muslims who are obedient to Allah SWT (Hasna, 2020). The word *'Ibad* in the Qur'an is mentioned 274 times in the Qur'an (Rifqi, 2022). Shaykh Muhammad Abduh explained as quoted by Muhammad Quraish Shihab that the Qur'an uses the word *'Ibad* for the creature of Allah SWT who is submissive and obedient and obedient to him and aware of the greatness of his parents and sins or omissions, so he always tries to get closer to Allah SWT (Rosi & Muchlis, 2023).

Meanwhile, the word *'Abid* in the Qur'an is used to describe disbelievers and those who commit immorality against Allah SWT (Hasna, 2020). In the Qur'an, the word *'Abid* is mentioned in five letters, namely in Surah Ali-Imran verses 181-182, Surah Al-Anfal verses 50-51, Surah al-Hajj verses 8-10, Surah Fussilat, verse 46 and Surah Qaf verses 27-29 (Rifqi, 2022). The difference between the plural form *'Abid* and *Ibad* is not known in pre-Qur'anic Arabic, the word *'Abd* which is derived from *Ibad* is also known only from the text of the Qur'an (Hasna, 2020).

In addition to *the word 'Ibad*, there is also the word *Ar-Rahman*. According to Al-Jabiri, the word *Ar-Rahman* has a difference from *the word Ar-Rahim*, the word *Ar-Rahman* is a special word that can only be attributed to Allah SWT, because the word *Ar-Rahman* is affection that includes everything. In contrast to *kara Ar-Rahim* which means someone who has a lot of love saying. And in the Qur'an the word *Ar-Rahim* is also used for other than Allah SWT, as in Surah At-Taubah the word *Ar-Rahim* is attached to the Prophet Muhammad (peace be upon him). (Umi Wasilah & Zaimuddin, 2021).

In the Qur'an, Allah SWT uses several types of calls to humans according to their proximity and position. Such as "*ya ayyuhannas*", "*ya ayyuhalladzina amanuu*" and others (Suhemi, 2022). One of them is *Ibadurrahman*. The call with the name *Ibadurrahman* is one of the special calls or designations of Allah for

his faithful servants. This can be seen from the arrangement of words in it. Where *the word "ibad* which has the meaning of servant" is accompanied by the word *Ar-Rahman*, which is included in *Asma'ul Husna* and the word *Ar-Rahman* itself as mentioned above that the word is special and can only be attributed to Allah SWT, the verse is in Surah Al-Furqan verse 63:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

In addition, the call is only given by Allah SWT to His servants who have noble character and morals. According to Quraish Shihab *Ibadurrahman* are the companions of the Prophet Muhammad, or can even include all believers, anytime, and anywhere as long as they possess the qualities described by the group of verses (Rosi & Muchlis, 2023). Thus, *the concept of 'Ibadurrahman* is not only normative-theological, but also has a practical dimension that can be used as a basis for character development in the family.

In Tafsir Al-Munir the interpretation of the concept of *Ibadurrahman* can be explained as follows:

1. Humility (Tawadhu')

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

"The servants of the Most Compassionate are those who walk upon the earth humbly."

They have the nature of tawadhu and obey Allah SWT, this is because they have knowledge about Allah SWT and fear the punishment that Allah SWT gives if they violate every commandment and prohibition that Allah SWT has given, in the fiqh of a humble life and obedience to Allah SWT is a noble attitude, this is because they understand the atturan and obligations that Allah SWT sets, so that they apply the knowledge they have related to the laws that have been set by Allah SWT and conveyed by His Messenger (Az-Zuhaili, 2016).

Ibn Kathir explained in *the Tafsir of the Qur'an Al-'Azhim* that they are people who walk without arrogance, without violence, and cruelty, which means walking meekly is not walking like a sick person that others want to see, but meekness and humility which means peace and authority (Katsir, 1994).

This point is very important to apply in family life, because everyone has their own duties and obligations, and the cultivation of Islamic values must also be applied by all members of the family. Tawadhu' or humility is a trait that must be possessed by a believer, because this trait can foster a sense of affection and empathy, so every Muslim is required to be able to apply this trait in daily life (Rahil et al., 2024).

This shows that the value of tawadhu' not only reflects individual piety, but also has direct implications in the formation of the social character of children in the family. Thus, a humble attitude instilled through the example of parents will form a child who is empathetic and unselfish, and able to appreciate others.

2. Gentle and Kind

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"and when the foolish address them, they say: 'Peace!'."

If they receive bad words they do not return it with the same thing, but they continue to be patient and forgive it (Az-Zuhaili, 2016).

According to Sayyid Quthb in his Tafsir *Fi Zhilalil Qur'an*, they do this not because they are weak, but because they do not feel it is appropriate to occupy themselves with such foolishness, so they prefer to save time and save energy by occupying themselves with more important and noble things than having to do things in vain (Quthb, 2000).

Gentleness in speaking is also very important to be applied in the family, speaking gently can prevent quarrels between family members, so that family life can run harmoniously. A gentle attitude is very much prioritized in every educational process, especially external education, because a gentle attitude is the

Grace of Allah SWT which will bring happiness and blessings to mankind, therefore domination of an opinion in the outside is not an attitude taught in Islam, because deliberating between members of the outside with gentle communication is the way recommended in Islamic teachings (Rahmawati, 2023).

This shows that the ability to control emotions and maintain communication is an important part of emotional intelligence in Islam. In the context of family education, polite communication will create an environment conducive to children's psychological development and prevent conflicts in the family.

3. Commitment to Worship

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

“Those who spend the night in worship of their Lord, prostrating and standing.”

They are a group of people who never neglect their prayers, whether in the morning, during the day, or at night. Even at night, they wake up from sleep to perform night prayers and pray to Allah SWT. Worship sincerely, and solemnly in the third of the night. From this point, it can be seen that the importance of carrying out prayer in daily life, especially the fardu prayer or the 5-hour prayer. In addition, the implementation of other sunnah prayers such as tahajut prayers which are carried out in the third of the night is also one of the things that is highly recommended, because it can bring blessings and prevent Riya' or showing off (Az-Zuhaili, 2016).

In Tafsir At-Thobari it is explained that they always pass the night by doing prayers to Allah SWT (At-Thobari, 2009).

In the application of the values of faith in the family, it must start from the parents as an example and example, the value will become an action or experience if the children know and believe how important these values are, the values that must be conveyed are the divine value, and the divine value ubudiyah, and the divine value of mu'amalah as the unity of the divine value (Herlina, Syarifuddin, 2023).

Thus, the value of worship not only functions as a spiritual relationship with Allah SWT, but also as a means of forming religious discipline and awareness in the family. The example of parents in worship will strengthen the internalization of the value of faith in children.

4. Fear of Allah Swt (Khauf)

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۗ

“Those who say: ‘Our Lord, keep the punishment of Hell away from us; for its punishment is indeed a perpetual torment’.”

And they are the ones who always ask for protection from Allah SWT to be kept away from a painful punishment because they are afraid of the punishment of Allah SWT in Hell in the future. They are obedient to Allah SWT, and always fear the punishment of Allah SWT, they always ask for protection both for themselves and for the safety of their families in the hereafter, they always ask for protection both in their prostration and in every prayer they perform, they always ask to be kept away from the punishment of Hell in the hereafter (Az-Zuhaili, 2016).

According to Imam al-Qurthubi in his commentary *Al-Jami' li Ahkam al-Qur'an* who said that, the meaning of the verse is that because of its infidelity, they are afraid of the punishment of Allah SWT which is very painful if they violate all the provisions that Allah SWT has set (Al-Qurthubi, 2007). This shows that the fear of Allah (khauf) is a form of spiritual awareness that protects humans from deviation. In the family, this value is important to form the child's self-control so that they do not engage in deviant behavior.

5. Moderation in Spending

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

“Those who, when they spend, are neither extravagant nor stingy, but keep a just balance.”

They are also always fair and generous, never stingy or miserly in giving away their property, always being fair in solving all existing problems, because the best maslaah is the middle. In this case,

humans are required to be fair and wise in using the property or money they have, not to ignore it even to the point of not giving away part of the property they have. Be fair in life, fair in everything according to circumstances and needs, and patience in every effort made (Az-Zuhaili, 2016).

Wahbah Az-Zuhaili explained that Allah SWT will not exceed the ability of sustenance given to his servants. Allah SWT does not force the poor to provide for their wives and families beyond the limits of their ability and economic conditions, like rich people. After difficult times and shortcomings, Allah SWT will definitely bring a period full of spaciousness and sufficiency. The concept of justice in Islam is also said to be giving something according to its position, not demanding equality, but leading to more important things or priorities, circumstances are also meant to be similar in acting and behaving without distinguishing the parties concerned from each other (Syafira & Ahmad, 2025).

According to Ibn Kathir, they are not extravagant in issuing infaq, they arrange it according to their needs and do not let their families live in deprivation and hunger, they always try to be fair and give according to their rights and portions are not wasteful and not miserly (Katsir, 1994).

Thus, the concept of balance in the use of property teaches the value of responsibility and justice. This value is relevant in family education to form the character of children who are not extravagant and miserly.

6. Avoiding Major Sins

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۙ

“Those who do not call upon another god besides Allah, nor take a human life—made sacred by Allah—except with legal right, nor commit adultery. And whoever does [any of] this will face the penalty.”

They also always abstain from immoral acts such as shirk or associating Allah SWT with other worships, nor do they commit heinous murders, nor do they commit other immoral acts such as adultery. Because one of the 3 greatest sins committed by humans is to associate with Allah SWT, kill humans deliberately because of enmity, and the last is committing adultery. Taking human life deliberately without a valid reason, and this act is the destruction of Allah SWT's creation, and underestimating the right to life for all mankind. Wahbah Az-Zuhaili explained in the commentary of Al-Munir that the reason for the descent of this verse is from a hadith: *“From Ibn Mas'ud he said, I asked the Messenger of Allah (peace and blessings of Allaah be upon him) what is the greatest sin, then the Messenger replied, (you make Allah a match even though Allah has created you), then I asked again: Then what else? The Messenger of Allah (peace and blessings of Allaah be upon him) replied (you killed your son because he was afraid that he would eat with you), then I asked again? (You adulterated your neighbor's wife) (HR. Bukhari dan Muslim) (Az-Zuhaili, 2016).*

In Islam, it is also forbidden for every parent to kill their children, just because they are afraid of starvation. This is in accordance with the words of Allah SWT in Surah Al-Isra verse 31:

وَلَا تَقْتُلُوا ۙ أَوْلَادَكُمْ حَشِيَّةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

“And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”

In the tafsir of Al-Munir it is explained that the meaning of the verse is the prohibition to kill children, one of which is the daughter who in the Jahiliyyah era many were buried alive by their parents because it was considered a disgrace, and actually killing them for fear of poverty or reproach is one of the great sins and mistakes (Az-Zuhaili, 2016).

In addition, Zina is also a prohibition that Allah SWT gives, because the pollution of human honor is the most dangerous and can cause the appearance of diseases, mixed nasab, and trigger quarrels and hatred, zina can also be the main cause of the destruction of the household, due to the loss of loyalty and trust

between husband and wife, where in this case the victims in this case are children who live in a relationship of parents who are not harmonious due to adultery or infidelity. Adultery is disifed with *fahisyah* because it causes damage to nasab. And it is also dissected with *maqtan* because the perpetrator of adultery becomes a person who is hated in society, besides that adultery is also called *sa'a sabila* because its behavior results in no difference between humans as creatures and animals, even though Allah SWT has created man by providing him with reason and mind (Azzahro, 2024). This shows that self-protection from great sin is the main foundation in moral formation. In the family, this value is the basis for building an environment that is clean from moral deviance.

7. Honesty

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ۖ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

“(The true servants of the Most Compassionate are) those who do not bear false witness, and when they come across falsehood, they pass it by with dignity.”

They are the group of people who do not give false testimony deliberately to lie to others, or do not go to places of lies. They always avoid false testimony, and places that are not beneficial, a Muslim will not go to places that are not beneficial, nor do things that are useless such as lies, and words that are not beneficial, they will avoid false testimony or lies (Az-Zuhaili, 2016).

According to Sayyid Quthb, they avoid false testimony because it can disenfranchise others and cause tyranny, and they avoid places and everything that has to do with lies (Quthb, 2000).

Children who grow up in a family that instills the value of honesty in everything will form an honest character and do not like to lie, because they have been instilled with the impact and risks that will come if they tell a lie, besides that honesty is also the key to building healthy and positive relationships with others in the surrounding environment (Najamudin, 2024). Thus, honesty is a fundamental value in building trust in the family and society.

8. Receiving Advice

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

“And those who are warned by the verses of God they do not act as deaf and blind.”

They are the people who, when the advice from the verses of the Qur'an is recited, always listen and receive it solemnly, listen and absorb the recitation calmly and joyfully (Az-Zuhaili, 2016).

9. Pray with all your heart for the glory of the family

وَالَّذِينَ يُقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“They are those who pray, “Our Lord! Bless us with ‘pious’ spouses and offspring who will be the joy of our hearts, and make us models for the righteous.”

Those who always ask for protection and glory for their families, they always teach their children and wives to always do good and stay away from evil. They always set a good example so that their children also always apply good in life, establish the shari'a of worship, and uphold justice (Az-Zuhaili, 2016). These attitudes and efforts show that family development in Islam emphasizes the process of instilling value through example and habituation, which is in line with the concept of character education.

In Tafsir al Azhar by Buya Hamka, it is explained that the light of truth does not only enter the window of his heart. He does not feel that it is enough if his family, namely his children and his wife, have not felt the path of life in accordance with the guidance of Allah SWT, therefore in the verse it is explained that the figure of ibadurrahman always begs Allah SWT so that his wife and children are made babies to soothe the heart and an antidote to disappointment in the heart and life (Hamka, 2015). This shows that family education in Islam is not only practical, but also spiritual through prayer and hope in Allah SWT.

Conceptually, the role and responsibilities of the family can be understood through the definition of the family in a social perspective. A family is a group of people who live together, are interconnected with

each other, and help each other in a single unit bound by kinship and marriage or marriage. A family is also a social group made up of two or more people who are connected by blood ties, marriage, or adoption (Helma & Suryana, 2022).

The family is the first and main place for the formation and education of children. Every family wants descendants who have noble morals and are intelligent and skilled, so in this case the role of the family is very important in the development of children. The family has a very important role in educating children, the family is a component of life consisting of Father (Husband), Mother (Wife), and Child. The core of Parents, namely Father and Mother, has an important role as the main educator in a family, because the first process of educational interaction begins from the family environment (Choli, 2023).

Abdullah defines Family Education as all efforts made by parents in the form of habituation and improvisation, to help personal development in children (Ardiyana, 2022). The family plays a role in guiding and shaping good human character, and a prosperous family is considered the main pillar in building and strengthening a structure in society, a prosperous family or household is a household that can meet its life needs, both physically and mentally at its social level, a household that is always safe and peaceful and free from quarrels and quarrels (Munir, 2023). The Islamic Education Method (Family Education Method) is by the method of example, advice, habituation, punishment, and rewards or gifts. In Islam, several criteria for a happy and harmonious family are mentioned, namely, a family that carries out the commands of Allah SWT, a family that is fostered based on the *Ridha* of Allah SWT and has the nature of *Istiqomah* (Abdurrochman, 2024).

Character education is an effort to guide and direct human attitudes and behaviors towards good values. In the context of children, character education functions to guide the development of attitudes and behaviors optimally. The family is the first and main educational environment that forms the basis of a child's personality, so the responsibility of educating does not only lie with the school, but especially with the parents. Children's character is shaped through the pattern of education at home, the consistency of parents in providing guidance, example, and a positive environment greatly determines the quality of the character that is formed (Indarsih, 2023).

Basically, Islam is divided into three parts, namely, *Aqidah*, *Sharia*, and *Morals*. The three are interconnected with each other (Kosasih, 2025). *Aqidah* functions as a belief system that is the main driver in the implementation of worship and *shari'a* provisions. The implementation of these beliefs is then reflected in morality as real behavior in daily life. Moral faith education emphasizes that morality is the result of the internalization of *Aqidah*, when faith values are instilled from an early age, Islamic behavior and noble character will be formed in a person (Fajrussalam, 2023).

In the perspective of Islamic education, morality is understood as the fruit of faith and the practice of worship, so the quality of morals cannot be perfect without a strong foundation of faith. Islam as a religion of revelation places moral values such as honesty, politeness, and tolerance in the framework of faith, not just social ethics that are independent of divine values. Therefore, pious deeds that are not based on faith have the potential to lose their direction and can even exceed the limits set by Allah SWT. This principle emphasizes that the formation of morality in Islam must always be based on the integration between aspects of faith, worship, and behavior (Rif'an, 2024).

In the modern era like today, it is necessary to inculcate religious values and moral values that are applied in every individual, especially among the current young generation, in order to rebuild the morals of society which is currently experiencing moral decline due to the rapid influence of globalization, which has changed the moral values and mindset of the people today (Hapidin, 2021). Because the modern human form in the Islamic perspective is a human being who lives in the Islamic religious order and practices it as a whole (Harahap et al., 2022).

Parents, namely fathers and mothers, have an important and very influential role in the education of their children as explained in the Qur'an surah *At-Tahrim* verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

From this verse, we can conclude that the family has an important role and responsibility for children's education (Muttaqin, 2020).

Harmony in the family is the key to the success of education (character) in children. A harmonious family is a very conducive environment for children in physical and mental growth, attitudes, and daily behaviors. Naughty children who commit criminal acts in society are also caused by their families who are not harmonious. This delinquency arises because there is no figure that they can emulate in their family who can be role models for children in their behavior (Hikmah, 2023).

The process of character education is the internalization of values in an individual's actions and behaviors. These values will then bind and wrap behavior into a good character. Within the scope of the family, character education must also be transformed with a number of values. These values include: The value of harmony, the value of piety and faith, the value of tolerance, and the value of a healthy culture (Kartini & Maulana, 2020).

In addition, the cultivation of the quality of children's character education also needs to be considered, according to Megawati, the cultivation of the quality of character education in children includes nine pillars, namely: (Rahimah, 2025).

1. Love of God and all of His creation
2. Responsibility
3. Discipline and Independence
4. Respect and Courtesy
5. Generous, helpful and mutual cooperation
6. Confident, Creative and Hardworking
7. Leadership and Fairness
8. Kind and Humble
9. Tolerance, love of peace and unity

From the perspective of Islamic education, the scope of educational materials includes three main aspects, namely *tarbiyah aqliyah*, *tarbiyah jismiyah*, and *tarbiyatul khuluqiyyah*. These three are fundamental elements that need to be instilled from an early age. *Tarbiyah Aqliyah* is oriented towards the development of intellectual abilities (IQ), *Tarbiyah Jismiyah* emphasizes health development and physical skills, while *Tarbiyatul Khuluqiyyah* focuses on the formation of spirituality and character (SQ). These three aspects form the framework of Islamic Education that is holistic and integrative (Mukarromah, 2024).

Islamic education not only emphasizes the cognitive aspect, but also includes affective and psychomotor aspects. In this context, Islamic education seeks to develop individuals holistically, covering all dimensions of human life. This education is expected to produce individuals who are able to contribute positively to society, have moral integrity and are able to carry out the role of caliph on earth with full responsibility (Zahroni, 2024). Character education in children can be carried out with various models, including through habituation, example, and discipline habituation in children (Indramawan, 2020).

The family environment is the first center of education, and it is very strategic to provide education towards intelligence, personality and preparation for life in society. Children will usually imitate the behavior of their parents, so parents will be an example for their children. The role of parents in children's education is very important, so parents should pay attention to their children's education. Therefore, parents

must be able to set an example in the form of good habits from a young age because it will affect the development of the child's soul (Widiyanto & Nurfaizah, 2023).

The family is a place for a child to obtain education outside of school that is not institutionalized, the process of education that a person obtains from daily experience consciously or unconsciously, is generally irregular and unsystematic, from birth to death, such as in the family environment. However, the influence is very great, because it is in the family environment that the child is first raised, raised and receives a number of norm values instilled in him (Dr. H. Wahyuddin, 2020).

The method of children's education in the perspective of the Qur'an is to involve children in good communication, apply discipline in life, especially in the aspects of worship, giving affection, and reciprocal relationships between children and parents, in this case the role of the family is very important because all of these aspects must be carried out with the principle of faith and piety which begins with family education, so that it is hoped that it will produce a generation that is intelligent and has Islamic morals in accordance with the nature of Islamic family education (Abduloh, 2025).

Family education affects the process of growth, development of children, because the family is not just a gathering place for fathers, mothers, and children. The family is a place where a child grows, a child can behave, have an opinion, and grow well because family parenting directly affects the growth and development of children, whether the child becomes a child who is close to the religion of Allah SWT or not (Vany et al., 2024).

In Islamic education, various methods of character development emphasize the internalization of moral values such as honesty, simplicity, and generosity with the aim of forming a generation of believers who implement Islamic teachings in daily life. The concept of *Ibadurrahman* has an important position because it focuses on strengthening spirituality and morals that come from Qur'anic values, and can be integrated with other character education models. The application of *Ibadurrahman* values has the potential to form a generation that not only excels academically, but also has strong morality and integrity, so that it is able to contribute to the creation of a civilized and constructive society (Taufiq & Nurillah, 2025)

A number of previous studies have shown that the family has a central role in the formation of children's character, especially through parenting and the internalization of religious values (Diana, 2021). This is strengthened by Muslih (2025) who found that the habit of worship in the family contributes significantly to the formation of children's religious character (Mushlih, 2025).

In addition, recent research also shows that the family as the first environment has a dominant influence in instilling moral and religious values (Khotimah et al., 2025). Education based on religious values has been proven to be able to shape the moral and ethical development of children in a more comprehensive manner (Fristyarini & Raihana, 2025). In fact, parenting accompanied by example and habituation has proven effective in shaping children's religious character from an early age (Iffah Mu'arifah, 2024).

However, these studies still focus on the general aspect of character education and have not specifically constructed a model based on certain Qur'anic values. Therefore, this research presents a novelty by formulating a model of family education based on the values of *Ibadurrahman* in Surah Al-Furqan verses 63-74 from the perspective of Tafsir Al-Munir.

Based on the analysis of *Ibadurrahman's values* in QS. Al-Furqan verses 63-74 through the perspective of *Tafsir Al-Munir*, it was obtained that characters such as tawadhu', politeness, emotional control, commitment to worship, and Qur'anic life orientation have direct relevance to the development of children's character in the family. In order to make these values easier to implement, this research is in the form of a Practical Family Education Module which contains character goals, family habituation strategies, and achievement indicators. The implementing model is shown in the following table.

Tabel 1. Education in the Family Module

No.	Ibadurrahman Values	Objectives for Character Formation	Forms of Implementation in the Family	Achievement Indicators	Evaluation
1.	Humility (Tawadhu') QS Al-Furqan 63	Children develop an attitude of modesty, are respectful of others, and do not show arrogance.	<ul style="list-style-type: none"> Parents serve as role models by living simply. Habitual use of polite expressions: "thank you," "sorry," and "please." Avoid boasting or showing off in front of children. 	<ul style="list-style-type: none"> Children speak politely. They do not look down on peers or younger siblings. They are willing to admit their mistakes. 	Daily observation and weekly reflection.
2.	Gentleness and Emotional Control	Children are able to control their emotions and do not react impulsively.	<ul style="list-style-type: none"> Practice a 10-second pause before responding. Train children to speak in a gentle tone. Create a home communication culture without shouting. 	<ul style="list-style-type: none"> Frequency of anger decreases. Children are able to stay calm when teased or provoked. 	Record of emotional incidents and parental assessment.
3.	Worship and Qiyamullail	Children develop a strong spiritual foundation.	<ul style="list-style-type: none"> Habitual congregational prayers together. Recitation and review of the Qur'an as a family. Weekly Qiyamullail (at least once a week). 	<ul style="list-style-type: none"> Consistency in worship. Increased interest and enthusiasm in worship. 	Worship journal and family appreciation.
4.	Guarding Speech and Avoiding Bad Words	Children understand the importance of speaking good and kind words.	<ul style="list-style-type: none"> Establish rules for good speech at home. Practice polite and respectful dialogue. Implement a "no harsh words" day. 	<ul style="list-style-type: none"> Reduction in negative or harsh words. Children are able to use good and polite language. 	Observation sheet on language use.
5.	Wara' (Avoiding Evil)	Children are able to distinguish right from wrong according to Islamic teachings.	<ul style="list-style-type: none"> Qur'anic storytelling about honesty. Discuss good and bad values every night. Practice self-reflection (muhasabah) for 3 minutes. 	<ul style="list-style-type: none"> Children are able to explain what is wrong. They begin to avoid bad habits. 	Monthly family reflection.
6.	Patience and Istikamah (Perseverance)	Children are able to face difficulties and delay their desires.	<ul style="list-style-type: none"> Practice waiting for turns. Share stories of patient individuals from the Qur'an. Train children to manage instant desires. 	<ul style="list-style-type: none"> Children become more patient. They are not easily upset or throw tantrums. 	Weekly evaluation.
7.	Commitment to Building a Righteous Family (Qur'ana A'yun)	The family has a Qur'an-centered vision of life.	<ul style="list-style-type: none"> Write down the family's vision. Establish rules for family etiquette (adab). Evaluate character development regularly. 	<ul style="list-style-type: none"> The family is consistent with its vision. Children demonstrate Qur'anic behavior. 	Weekly family meeting (Majelis Keluarga).

The presentation of the implementation model of *the values of 'Ibadurrahman* in family education affirms the practical contribution of this research. This model not only describes the application of Qur'anic values in an applicative manner, but also provides systematic guidance for parents in fostering children's character according to the principles of Islamic Education. Thus, the existence of the model strengthens the relevance of the research results as well as becomes an argumentative basis to draw conclusions more comprehensively.

Studies on the values of *'Ibadurrahman* and character education in the perspective of the Qur'an have been carried out by many previous researchers. Research by **Yusuf and Destiny (2020)** examines character education based on QS. Al-Furqan verses 63-70 in the perspective of Tafsir Al-Misbah, which shows that these values have an important contribution to the formation of Islamic character. However, the research still focuses on conceptual analysis without formulating a form of implementation in the context of family education.

Furthermore, research by **Rosi and Muchlis (2023)** examines the concept of *'Ibadurrahman* in QS. Al-Furqan verses 63-74 perspective of Tafsir Al-Misbah. The results of the study emphasize the theological and moral dimensions of *the character of 'Ibadurrahman*, but have not led to the development of an educational model that is applicable in outer life.

Another study by **Suhemi (2022)** that uses a thematic interpretation approach (maudhu'i) shows that *the values of 'Ibadurrahman* reflect the ideal character of a Muslim in social and spiritual life. However, the research is still descriptive and has not been specifically related to the practice of family education.

In the context of family education, research by **Helma and Suryana (2022)** confirms that the family has a major role in fostering early childhood morals through habituation and example. This is strengthened by research by **Widiyanto and Nurfaizah (2023)** which states that parental involvement is very influential in shaping children's character through the family environment.

Thus, compared to previous studies, this study has novelty in the aspect of model development. If previous research tended to focus on descriptive analysis of values or concepts, then this study goes further by formulating a family education model.

Based on the analysis of the values of *'Ibadurrahman* in QS. Al-Furqan verses 63-74 through the perspective of Tafsir Al-Munir, it is obtained that characters such as *tawadhu'*, politeness, emotional control, commitment to worship, and Qur'anic life orientation have direct relevance to the development of children's character in the family. These values not only reflect the ideal character of a Muslim but also have great potential to be internalized in the family environment as the basis of character education.

This shows that Qur'anic values are not only normative, but can also be implemented practically in outer life. Therefore, this study formulates it in the form of an external education model based on *the values of 'Ibadurrahman'* which contains components of character goals, habituation strategies, and achievement indicators as a systematic unit.

Although various previous studies have examined *the values of 'Ibadurrahman* and character education in the outlet, most of them still focus on conceptual and descriptive aspects without formulating a systematic form of implementation. Thus, the model prepared in this study is not just a summary, but is a conceptual construction based on the interpretation of Tafsir Al-Munir which is integrated with the theory of family education.

This model has a systematic, structured, and applicative character, so that it can be used as a framework in internalizing Qur'anic values in an external environment and making a scientific contribution to the development of Qur'an-based character education. This finding also confirms the novelty of research, namely in the aspect of formulating a family education model based on *'Ibadurrahman* values, which has not been widely developed in previous research.

CONCLUSION

The results of this study confirm that the values of *'Ibadurrahman'* in QS. Al-Furqan verses 63-74 through the perspective of Tafsir Al-Munir are closely related to the development of character education in the family. These values reflect the ideal character of a believer, such as *tawadhu'* attitude, politeness in speaking, the ability to control emotions, consistency in belief, and life orientation based on Qur'anic values. All of these values can be used as a basis in shaping the personality of children with noble character and integrity.

The main contribution of this research lies in the formulation of **a Family Education Model based on the values of 'Ibadurrahman'** which is systematically constructed through the formulation of character goals, habituation strategies, and achievement indicators. The model not only enriches conceptual studies, but also provides implementable directions that can be applied in daily family education practices.

The implication is that the family as the first and main educational environment has a very strategic position in instilling these values through example, habituation, effective communication, and strengthening spiritual aspects. This internalization process is the key to forming a generation that is not only intellectually superior, but also has moral and spiritual strength.

However, this study has limitations because it uses a literature approach so that it has not directly tested the application of the model in an empirical context. In addition, the focus of the study is limited to Tafsir Al-Munir causing the perspective of other interpretations to not be explored. Therefore, further research is recommended to conduct field testing of the model that has already been formulated, expand the study comparatively, and broaden the scope of external education.

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