

Family Dysfunction and Its Impact on the Al-Qur'an Learning Process of Children in Pontianak City (A Study of QS. At-Tahrim Verse 6)

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ABSTRACT

Background: The weakening role of the family in children's Al-Qur'an education has become a growing concern, particularly in Pontianak City, where dependence on Al-Qur'an Education Centers (TPA) and private Quran tutors is increasing. The home has not fully functioned as the primary space for Qur'anic learning, and parental involvement in mentoring and reinforcing religious values remains limited, potentially leading to dysfunction in the family's role in children's religious education.

Objectives: This study aims to analyze the role of parents in Al-Qur'an education and to examine the impact of family dysfunction on children's Al-Qur'an learning in non-formal educational institutions.

Method: A qualitative approach with field research methods was employed. Data were collected through observation and in-depth interviews with purposively selected TPA teachers and private Quran tutors in Pontianak City, West Kalimantan, and analyzed thematically using Talcott Parsons' structural functionalism framework through the A-G-I-L scheme.

Result: Parents' low Al-Qur'an literacy, insufficient learning supervision at home, and weak reinforcement of Qur'anic values in daily life contribute to children's low motivation, discipline, and learning continuity.

Conclusion: The success of children's Al-Qur'an education is highly determined by strengthening the parental role as primary educators through adaptation, goal attainment, role integration, and the continuous maintenance of Qur'anic values within the family.

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INTRODUCTION

Ideally, the family is understood as the first and primary educational space for children. Within the family, values, habits, and life orientations are instilled through close and continuous communication. The family is not merely a biological institution, but the earliest social space that shapes a child's character, personality, and religious awareness. The family is the first place where a child learns to understand the world. Within it, values, attitudes, and perspectives on life are instilled through simple yet meaningful interactions. Daily conversations, parental example, and the emotional atmosphere created at home gradually shape a child's character and personality. Because it occurs naturally and continuously, family education often leaves a deeper imprint than formal learning at school (Rizki et al., 2022). It is from the family that children learn about compassion, responsibility, and the meaning of life before they are exposed to the broader social sphere.

Islam firmly places the responsibility for a child's education on the shoulders of parents. This is emphasized in Surah At-Tahrim, verse 6, which commands believers to protect themselves and their families from the fires of hell. As stated in Surah At-Tahrim, verse 6, the Quran commands believers to protect themselves and their families from the fires of hell. 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

Meaning: "O 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."

This verse not only speaks of eschatological salvation but also contains a strong educational message, namely the obligation of parents to guide, direct, and educate their family members to follow the path of righteousness. According to (Shihab, 2003), the command to protect the family in this verse has an active meaning, namely fostering the family through exemplary behavior, teaching, and instilling Islamic values in daily life. Thus, education within the family is not an option, but rather a normative and moral obligation.

Through this ideal practice, Quranic education becomes a primary foundation. The family environment is the first place where children interact with the Quran, whether through parental example, the habit of reading, or the internalization of its values.

Similar research ([Denny et al., 2019](#)) confirms that the family functions as a space for communication, the exchange of ideas, and a direct educational facility from parents to children. In line with this, ([Aziz et al., 2021](#)) stated that a child's success in reading and understanding the Quran is greatly influenced by parental involvement, not only in technical teaching but also in habituation and ongoing support at home.

However, social reality demonstrates conditions that do not fully align with these normative ideals. In many Muslim families, children's Quranic education tends to be entirely outsourced to external institutions such as Quranic Education Centers (TPA) or private Quranic teachers. Parents often feel they have fulfilled their responsibility for religious education by paying teachers, without actively participating in their children's learning process at home. Workloads, time constraints, and parents' lack of understanding of Quranic learning methods are dominant factors affecting the family's educational function. As a result, children learn only when a teacher is present, without coercion or blending of materials within the family environment, resulting in suboptimal internalization of Quranic values and reading skills.

This phenomenon indicates family dysfunction in the context of Quranic education. This dysfunction does not mean the family's structural absence, but rather that its educational function is not functioning optimally. ([Rizki et al., 2022](#)) explain that a child's learning process is influenced by two main factors: internal factors (talents, interests, and abilities) and external factors (the environment, teachers, friends, and especially parents). When the role of parents weakens, children lose role models, motivators, and primary facilitators in the learning process. Parents' ideal role as educators, role models, motivators, and supporters of learning facilities is not fully realized.

Several previous studies have examined the importance of parents' role in Islamic education. Research ([Ayyubi et al., 2024](#)) on the role of parents in Islamic education based on verse 6 of the Quran, Surah At-Tahrim, concluded that family education is the most effective method for shaping children's religious character, in line with the verse's normative message. Research ([Aziz et al., 2021](#)) in Makassar City shows that parents' busy schedules should not be an excuse to abandon their children's Quranic education, as parental involvement significantly influences Quranic reading interest. Meanwhile, [Talopo et al., 2018](#), in a study on family dysfunction in children's formal education, found that busy work schedules, low parental education, and minimal family attention lead to children's lack of motivation to learn.

However, these studies generally still place the role of parents as the primary variable without specifically examining family dysfunction in the context of children's Quranic learning process. They also fail to deeply integrate empirical analysis with the perspective of the interpretation of Surah At-Tahrim, verse 6. This is where this research gap lies. No studies have been found that explicitly analyze how family dysfunction affects children's Quranic learning process, while also offering a solution-based approach based on Quranic interpretation as a normative and pedagogical foundation.

Based on this gap, this research is significant because it not only captures the social reality of children's Quranic education but also links it to the theological and normative frameworks of Islam. This study aims to analyze the impact of family dysfunction on children's Quranic learning process and explore the perspective of Surah At-Tahrim, verse 6, as a conceptual basis for formulating solutions to strengthen the role of parents. In practice, this research is expected to contribute to parents, educators, and the community by improving the quality of children's Quranic education, particularly in Pontianak City. The novelty of this research lies in its integrative approach to the analysis of family dysfunction and the interpretation of the Qur'an, particularly Surah At-Tahrim, verse 6. This research does not stop at describing the problem of the lack of a parental role, but also offers a framework for solutions grounded in Qur'anic values that are applicable to contemporary Muslim families. Thus, this research is expected not only to enrich the scientific treasure of Islamic education but also to serve as a practical reference in efforts to rebuild the family's role as a centre for children's Qur'anic education.

METHODS

This study employed a qualitative approach with field research methods to deeply understand the social realities of children's Quranic education within the context of families and non-formal educational institutions, which cannot be adequately explained through quantitative approaches (Creswell, John W., 2017). The study was conducted in Pontianak City, West Kalimantan, focusing on Quranic learning practices at Quranic Education Centers (TPA) and private Quranic tutoring services. Informants were selected using purposive sampling, which involves deliberately selecting informants based on criteria of relevance and direct experience with the research object (Sugiyono, 2018).

Eight informants participated, consisting of four TPA teachers and four private Quranic tutors, each with at least two years of teaching experience and direct interaction with children and parents. Data collection was conducted through direct observation of the learning process and semi-structured interviews, with questions

covering Quranic learning patterns, parental involvement, obstacles to children's learning, and indications of family dysfunction in Quranic education. The data obtained were analyzed using thematic analysis with an interactive model that includes the stages of data reduction, data presentation, and continuous drawing and verification of conclusions (Miles, 2014). The results of the analysis were then interpreted using Talcott Parsons' functional theory to understand how the family functions or dysfunctions within the social system of non-formal education for children.

Data validity was maintained through source triangulation, comparing data from observations and interviews with kindergarten teachers and private Quranic recitation teachers to enhance the credibility of the research findings. Data validity was maintained through source triangulation, comparing data from observations and interviews with kindergarten teachers and private Quranic recitation teachers to enhance the credibility of the research findings (Creswell, John W., 2017). This study also addressed ethical aspects of research by implementing the principle of informed consent, maintaining the confidentiality of informants' identities, and ensuring that the data was used solely for academic purposes and without harm to any party (Israel & Hay, 2006).

RESULTS AND DISCUSSION

Family Dysfunction and Its Impact on Children's Quranic Learning

Children's Quranic education is inseparable from the quality of human resources and the surrounding social environment. An effective learning process requires collaboration between children, parents, and educators as a unified educational system (Talopo et al., 2018). From a national education perspective, Ki Hadjar Dewantara emphasized the three-center concept of education: family, school, and community, with the family as the primary foundation for shaping children's personalities and learning habits (Amaliyah, 2021). When family function weakens, the educational process, including Quranic education, will experience imbalances starting from home.

The family environment has a significant influence on shaping a child's character, values, and learning habits. Relationship patterns among family members, parenting styles, home conditions, and the parents' level of religious literacy are all factors that determine the quality of a child's learning process (Saputri, R. et al., 2015). When these factors do not function optimally, families are at risk of dysfunction, a condition where the family's basic functions of nurturing, educating, and mentoring fail to function as intended.

Field findings indicate that most children only demonstrate consistency in Quranic study when accompanied by a private tutor or a religious teacher (ustadz/ustadzah) at the Islamic Kindergarten (TPA). When the teacher is absent, children tend not to repeat lessons, continue memorizing, and lack the initiative to study independently at home. This phenomenon indicates a structural dependence on the teacher as the sole source of Quranic learning. This dependence aligns with findings (Aziz et al., 2021), which suggest that when parents are not actively involved, children will interpret Quranic study as merely a formal activity, rather than a daily spiritual practice. In this context, the family's role as the primary educator is diminished, while private tutors and TPAs assume almost complete responsibility for children's Quranic education.

Another important finding is the recognition of some parents who are unable to read the Quran fluently. This situation directly impacts the absence of group Quran study at home. The home no longer functions as an educational and spiritual space, but rather simply as a living space. As a result, children lack role models for reading and a love of the Quran within the family environment. Research (Rizki et al., 2022) confirms that low parental religious literacy results in a weak habituation of religious education at home, depriving children of the most intimate and sustainable learning environment. This situation reinforces indications of family dysfunction, where the home fails to fulfill its educational function in children's Quranic education.

In addition to low literacy, field findings also indicate minimal parental monitoring and reinforcement of Quranic learning. Parents rarely inquire about their children's learning progress, do not evaluate their reading, and do not provide emotional reinforcement for their children's learning efforts. As a result, the Quranic learning process becomes disconnected between non-formal educational institutions and the home. According to Talopo et al., 2018, a lack of parental involvement in monitoring children's learning contributes to weakened motivation and discipline in learning. In fact, parental monitoring is a form of latent pattern maintenance in Parsons' functional theory, namely the family's efforts to maintain the continuity of positive values and habits in the child's social and educational system.

The accumulation of dependence on teachers, minimal parental Quranic literacy, and limited monitoring at home directly impact children's motivation and discipline in learning. Children become passive, learning only out of formal obligation, and lack the internal discipline to read the Quran independently. Children also lose the emotional reinforcement they should receive from their family as their closest environment. Saputri, R. et al., 2015 (Saputri, R. et al., 2015)

stated that emotional support and parental involvement significantly influence children's discipline and the sustainability of their learning process.

The phenomenon of family dysfunction found in this study contradicts the normative values contained in Surah At-Tahrim, verse 6, which explicitly instructs parents to protect and educate their families. This verse contains the verb "amr," which indicates parents' active obligation in their children's religious education. According to Sulistyoko (2018), this command encompasses the development of good manners, the reinforcement of religious values, and ongoing support in daily life. Thus, the findings of this study confirm that family dysfunction is not merely a technical issue, but also a theological and pedagogical one. When families fail to fulfill their educational function, children's Quranic education loses its primary foundation, which should begin at home.

A Review of QS. At-Tahrim Verse 6 on the Role of Parents in Children's Education

Role can be interpreted as the primary duties, functions, and responsibilities carried out by a person according to their position. In the context of children's education, the family holds a central position as the initial space for the formation of a child's character, values, and life orientation. A child's character and success are greatly influenced by the quality of education passed down from the family, particularly parents as their primary educators (Fhadillah & Musthofa, 2022). When the family's educational function aligns with Islamic values, children will grow in an environment conducive to their spiritual, moral, and intellectual development (Ayyubi et al., 2024).

The family is the first educational institution a child encounters from birth. Parents are the primary figures who not only introduce them to the world but also instill meaning, values, and habits in life. Therefore, the duties and obligations of parents in educating their children are not merely moral choices, but rather a religious mandate that must be carried out responsibly. This mandate is firmly affirmed in Surah At-Tahrim verse 6 of the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا

يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: "O 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."

This verse contains an imperative command (*fi'l amr*), indicating an active obligation for parents to care for, guide, and educate their families. According to Al-Baidhawiy (1988), the word "*wa ahlikum*" in this verse signifies a command to practice *ta'dib*, namely educating the family through advice, teaching, and instilling good values. Quraish Shihab emphasized that this verse illustrates education and *da'wah* that must begin at home, and places both fathers and mothers as subjects equally responsible for their children's education (Shihab, 2003).

Ibn Kathir made a similar assertion, stating that protecting the family from hellfire means teaching obedience, guiding the implementation of Allah's commands, and preventing sin within the family (Ibn Kathir, 2018). Based on this interpretation, QS. At-Tahrim verse 6 can be summarized as three indicators of parents' role in children's education, particularly Quranic education: *wiqayah* (protection), *ta'lim* or *ta'dib* (education and manners), and *qudwah* (exemplary conduct).

Wiqayah means protection and safeguarding. In the context of children's education, the role of *wiqayah* requires parents to protect their children from harm, negligence, and conditions that could harm their spiritual development. This protection is not only physical but also moral and religious, including supervision of the child's study habits, time usage, and social environment.

In the context of Quranic education, *wiqayah* is realized through parental control and monitoring of the consistency of their children's learning at home. Parents who are consciously present will ensure that their children not only study the Quran when the Quran teacher or *ustadz* is present, but also develop a routine of reading and reviewing lessons independently. Research shows that parental involvement in supervising children's religious learning significantly impacts the sustainability and discipline of their learning (Syatina et al., 2021).

The lack of a *wiqayah* function often causes children to lose their direction in learning, become passive, and become completely dependent on external parties. This condition weakens the internalization of Quranic values in children's lives, as there is no control to ensure continuity between formal learning and practice at home.

The second indicator is *ta'lim* (teaching) and *ta'dib* (building of good manners). Quranic education does not stop at technical reading skills but also encompasses the development of good manners, discipline, and the internalization

of Quranic values in daily life. Parents act as guides, introducing the Quran gradually, according to the child's abilities, while instilling consistent good habits.

When parents guide their children in reading the Quran, organize study time, and provide positive reinforcement, children will perceive Quranic learning as part of their home life, not a separate and purely formal activity. Research (Fhadillah & Musthofa, 2022) shows that families who actively carry out religious education are able to foster discipline and a more stable motivation to learn in children.

Conversely, parents' lack of Quranic literacy often results in the home not functioning as a learning space. Children ultimately lose a guiding figure at home and rely solely on kindergarten teachers or private tutors. This situation has the potential to hinder the internalization of values, as Quranic education is not reinforced through emotional relationships between parents and children.

The third indicator is *qudwah*, or role model. The most effective education in Islam is not merely through advice, but through concrete examples. Children learn not only from what they hear, but also from what they see and experience every day. Therefore, parents are required to model Qur'anic practices in their household, such as making a habit of reading the Qur'an, maintaining good manners, and displaying good morals.

Parental example will create a natural religious climate at home. When children see their parents reading the Qur'an, maintaining prayer, and being polite, these values will be gradually ingrained without coercion. Research (Ayyubi et al., 2024) confirms that parental example has a strong influence on the formation of children's religious attitudes and motivation to learn.

Without *qudwah*, Qur'anic education risks becoming verbal instructions that lose their meaning. Children may be able to read, but they will not use the Qur'an as a guide for life. Therefore, Surah At-Tahrim, verse 6, requires parents to first protect and educate themselves before demanding anything of their children.

Thus, QS. Verse 6 of At-Tahrim not only serves as normative evidence but also provides a practical framework for family education through three primary parental roles: *wiqayah* (control and supervision), *ta'lim* (religious guidance) or *ta'dib* (religious guidance) as education and habituation to good manners, and *qudwah* (religious guidance) as a role model. When these three indicators are not implemented in a balanced manner, families can potentially experience educational dysfunction, which directly impacts the low quality of children's Quranic education. Conversely, when parents fulfill these three roles consciously and consistently, the home will once again function as the primary *madrrasah* (school), where children not only learn to read the Quran but also learn to interpret and live it in their daily lives.

The Role of Parents in Children's Quranic Education: A Functional Analysis Using Talcott Parsons' AGIL Scheme

The findings of this study indicate that improving the quality of children's Quranic education is inseparable from the active involvement of parents. Quranic education that is solely entrusted to kindergarten teachers or private tutors without reinforcement at home tends to result in a fragile and unsustainable learning process. Therefore, strengthening the role of the family through Islamic parenting training, religious studies targeting parents, and Quranic literacy support are important implications of this study's findings. Strong family involvement has been shown to increase the consistency, motivation, and quality of children's Quranic learning, while also being a crucial strategy for addressing family dysfunction in religious education.

From a structural functionalist perspective, the dynamics of Quranic education within the family can be understood through the AGIL scheme proposed by Talcott Parsons. This scheme explains that for a social system to survive and function effectively, it must meet four basic needs: adaptation, goal attainment, integration, and latency (Parsons, 1987).

Adaptation in Quranic education refers to the ability of families, particularly parents, to adjust to constantly changing social challenges. Technological developments, changes in children's interaction patterns, and the unstoppable flow of information require parents to be more adaptive in carrying out their religious education function. In this context, adaptation does not mean sacrificing Quranic values, but rather adjusting the delivery method to remain relevant to the child's world.

Adaptive parents strive to understand their child's learning characteristics, utilize technology selectively, and create a contextual and enjoyable Quranic learning environment. Parents' inability to adapt often results in Quranic education feeling rigid, uninteresting, and disconnected from the realities of children's lives. Research shows that the adaptive role of families is crucial to the success of religious education amidst social change (Ritzer et al., 2017).

Goal attainment emphasizes the importance of setting and achieving goals within a system. In Quranic education, the primary goal is not merely the technical ability to read or memorize, but rather the development of Quranic character reflected in children's attitudes, behavior, and life values. This goal can only be achieved if parents play an active role as directors, mentors, and maintainers of the consistency of the learning process.

Parents' role is to set spiritual goals for their children, such as regular Quran recitation, accurate tajweed (recitation), gradual memorization, and the development of Quranic morals. When these goals are clear and consistently monitored, children will develop a strong learning orientation. Conversely, without parental involvement, the goals of Quranic education become unclear and easily stalled. Research on Islamic education shows that clarity of goals supported by the family increases the effectiveness of children's religious education (Widianto & Nurfaizah, 2023).

Integration relates to the ability of a social system to unite various elements to prevent conflict and dysfunction. In Quranic education, integration is reflected in harmonious cooperation between parents, children, Quranic teachers, and social environments such as mosques and Islamic kindergartens (TPA). Quranic education will be effective when the home, educational institutions, and social environment are mutually reinforcing, rather than functioning in isolation.

Parents play a central role as a liaison between children and Quranic teachers. Through intense communication, parents can monitor their children's learning progress, understand any difficulties they encounter, and provide continued reinforcement at home. When this integration is weak, children often experience value confusion and inconsistency in their learning. Research shows that low synergy between the family and the educational environment impacts the weak sustainability of children's learning (Saputri, A. et al., 2022).

Latency refers to the maintenance and transmission of values, norms, and cultural patterns so that they remain alive and sustainable. In Quranic education, the latency function is realized through the habituation of Islamic values in daily life, so that the Quran is not merely studied as knowledge, but lived as a pattern of life. Parents play a crucial role in establishing religious routines at home, such as making Quranic reading a habit, maintaining good manners, and exemplifying Quranic morals. Through consistent habituation, Quranic values will be naturally internalized in children. Without the latency function, Quranic education risks becoming a temporary experience that does not shape children's religious identity in depth (Ayyubi et al., 2024).

Through Talcott Parsons' A-G-I-L framework, it can be concluded that Qur'anic education is a social system that demands the active involvement of parents in all its dimensions. Parents not only act as intermediaries between children and educational institutions, but also as agents of adaptation, goal-setters, value integrators, and maintainers of Qur'anic traditions within the family. Thus, the process of learning the Qur'an not only shapes children but also transforms the role of parents into conscious, reflective, and sustainable educators.

CONCLUSION

This study concludes that family dysfunction contributes significantly to the low quality of children's Qur'an learning process, mainly due to minimal parental involvement in mentoring, supervising, and strengthening learning at home, which is influenced by work activities and limited Qur'an literacy. A review of QS. At-Tahrim verse 6 emphasizes that parental responsibility is fundamental and includes protective, educational, and exemplary functions in building a Qur'anic family environment. Through the perspective of Talcott Parsons' structural functionalism (A-G-I-L), this study shows that strengthening the role of parents is still possible through adaptation to social conditions, setting spiritual education goals, integration with non-formal educational institutions, and maintaining religious values in the family. However, this study is limited to the perspectives of TPA teachers and private Qur'an teachers in Pontianak City, so further research is recommended to involve parents and children directly and examine the model of family education intervention based on parental Qur'an literacy.

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