

**Bulletin of Islamic Research**

ISSN (Online): 3031-4526

Received: 01-03-2025, Revised: 15-03-2025

Accepted: 30-04-2025, Published: 05-05-2025

DOI: <https://doi.org/10.69526/bir.v3i3.367>

Parental Role Models in Children's Character Education in the Society 5.0 Era

Muhammad Ichsan Thaib¹

Abstract

A child's success depends on the parent's ability to set an example for them. The current reality, especially in the 5.0 era, is that many parents are no longer role models. This research aims to discover what examples parents show in the 5.0 era. The method in this paper uses library research with a philosophical approach (examining parental examples in the 5.0 era). The data collection technique used is documentation techniques. Many parents are inadequate in providing role models for their children. If parents want to be successful, they should educate themselves with a commitment to Islamic teachings, namely by being educated in the faith and always following the Sunnah of the Prophet Muhammad SAW and always being a role model for their children. Because the Messenger of Allah is the best example for all people. Parents who can be imitated can essentially be educators for their children throughout life, even throughout the ages, because their children's example will be passed on to the next generation and so on. Example is the key to success, including the success of parents in educating their children.

Keywords: Exemplary; Parents, Era 5.0.

¹ Universitas Islam Negeri Ar-raniry, Banda Aceh, Indonesia, Email:
muhammad.ichsan@ar-raniry.ac.id

Introduction

As is generally known that the people who are very responsible for children are parents, including in the field of education and the formation of children's characteristics to become pious people. The role of parents is very important because they are the main and first responsible for the child at home and are called informal educational institutions [1]. When everyone questions the moral problems of children today in the era of society 5.0, parents as informal educational institutions must be involved. Because it is understood that for children their life is when they are with their mothers and fathers

The kindness of parents as educators for children can be seen from their personalities in doing and behaving when outside and especially when they are at home. As people who are called role models for children and also as role models for others, parents must be aware that they are the ones who are used as role models [2]. They are spiritual fathers to their children. It can also be deeply understood that the architects for the spiritual child are the parents [3]. Parental guidance and coaching will lead to the spiritual goodness of children. Correcting all the bad behaviors and deeds of the child that are seen to be the duty and responsibility of both parents.

Those who have the main role in educating children are fathers and mothers (parents) The progress and development of children currently, in the future and in the future is the responsibility of both parents [4]. The success of children can be determined based on the results of parents' efforts in nurturing, guiding, providing education and attention given to all children they have. As a person who has a great responsibility for children, sometimes they don't always have full time to educate their children [5]. This can happen due to many things including busy work, and also sometimes because it is felt that there is a lack of effectiveness and also efficiency of education that is managed only in the family [6]. So it is considered important that children are sent and taught in educational institutions such as schools [1].

Currently, if we look at the existing reality, such as in the 5.0 era, it turns out that there are many morals of parents that cannot be used as examples. This shows that people who should be expected to be role models for children do not show good attitudes and behaviors in daily life for children [7]. Many parents do not understand the duties and responsibilities that must be carried out, the lack of care shown to their children and many other things that are not taken care of. Departing from the phenomenon mentioned above, the author will elaborate on how the example that must be shown by parents in the 5.0 era.

Method

The analysis of the methods in this paper uses library research with a philosophical approach (Examining the example of parents in the 5.0 era). The data collection technique used is the documentation technique, which is to collect data from the sources of books in the literature and journals related to this research.

Results and Discussion

Role Models of Parents in Islam

Exemplary comes from the root word "exemplary" which means something or deed that should be imitated or exemplified (W.J.S. Purwadarminta, 1993:1036) In Arabic it is termed "uswatun hasanah" which means a way of life that is pleasing to Allah SWT. As exemplified by the Prophet Muhammad (saw) and has also been done by the prophet Ibrahim and his followers [2]. Meanwhile, example in its sense as uswatun hasanah is a way of educating, guiding by using a good example that is pleasing to Allah SWT as reflected in the behavior of the Prophet in society and the state.

Regarding the meaning of example, Abdurrahman An-Nahlawi stated that exemplary contains applied educational values, so that exemplary has the following educational principles:

- a. Islamic education is a concept that always calls for the way of Allah. Thus, an educator is required to be an example in front of his students. Because more or less students will imitate what their educators (teachers) do [8]. So that the ideal behavior expected of every student is a realistic demand that can be applied in daily life sourced from the Qur'an and As-Sunnah.
- b. Indeed, Islam has made the personality of the Prophet Muhammad PBUH an eternal and actual example for education. Islam does not present this example to show negative admiration or mere imagination, but rather it presents it for man to apply to himself [9]. Thus, the example in Islam is always visible and clearly depicted so that it does not turn into the imagination of spiritual love without a real impact in daily life [3].

In addition, there are several criteria that can be known from someone who is said to be an example based on Islam, namely; Calm and Forgiving, Stay away from harsh words when agreeing and Gentle, Caring, be Fearful, pray for children, reconcile with your child with meekness, n being angry, be fair and do not be partisan [4].

Parents as Educators in Islam

As for the purpose of education, Seas is known to be forming good behavior in children and all of this is only possible if every parent behaves or has good morals as well [10]. This means good behavior (noble morals) that must be in accordance with religious guidance or Islamic guidance, as shown by the Prophet as *uswatun hasanah* who has set an example for humans, namely Muhammad Saw (Allah's Apostle).

To know about this, Islamic educators must have good manners, because their students always see their educators as an example to follow. And this must be realized by educators. The eyes of the children will always look at the educators and also their ears will also hear related to the educators [11]. Children will give a good judgment of what their educator does well, then it will be considered good, and will also give a bad judgment of what bad their educator does will be considered bad.

To distinguish parents as educators from others, characteristics must be possessed. Samsul Nizar mentioned that An-Nahlawi divided the characteristics of educators into several categories, namely:

1. It has the character and nature of *rabbaniyah* which are all manifested in their goals, behaviors, and mindsets.
2. Have sincerity; carry out the duties carried out as a teacher only to achieve the pleasure of Allah and practice the truth.
3. Have patience when teaching all knowledge to children.
4. Have an Honest nature in everything.
5. Always equip yourself with various knowledge, and the willingness to always study and delve into the sera of doing studies [12].
6. Have the ability to use many teaching methods and also vary according to the principles in the use of educational methods.
7. Have the ability to manage the classroom and also students, and firm in taking actions and also proportionately.
8. Be able to know about the psychological life of students.
9. Have a response to various things, namely the conditions and developments of the world that can also affect the soul, and the child's beliefs or thinking patterns.
10. Have a fair attitude towards students [5].

In Islam, spiritual education in shaping the morals and personality of a child is more important. Children who have knowledge and also have skills cannot be ascertained to have noble morals. A lot of us get people who are knowledgeable and also skilled, but because they do not have good morals, sometimes they use them for negative things [13]. This does not mean that people who have knowledge and skills are not needed, but the main and indispensable thing is of course people who have knowledge and skills, as well as those who have good morals [14]. In guidance and coaching for children, it is necessary to refer to three things, namely children who have good morals, have skills, and are also skilled [6].

Parents and Role Models in the Society 5.0 Era

The concept of Society 5.0 or what is called Era 5.0 is a refinement of the concepts that existed before. As is known, Society 1.0 is when humans are still in the era of hunting and writing, Society 2.0 is an era of agriculture where humans already know how to farm, Society 3.0; has entered the industrial era, namely when humans have started to use machines to help with daily activities, Society 4.0; humans have known computers to the internet and Society 5.0 era where all technology is part of humans themselves, The internet is not only used to share information but to live life.

In this era of Society 5.0, where there is a main component, namely humans who must have the ability to create new things of value through the development of existing technology and can minimize the gap between fellow humans and also eliminate economic problems in the future [15]. Maybe it will be difficult for developing countries like us Indonesia to do it, but it also does not mean that it cannot be done because as is known at this time countries like Japan have been able to prove it as one of the countries with advanced technological capabilities.

In order to achieve happiness in the life of mankind in its life, both in this world and in the hereafter, it is to have morals. So the importance of having noble morals is even more pronounced when we relate it to the increasingly rampant acts of violence among teenagers, as well as robbery, corruption, manipulation, stabbing, snatching, and also various other crimes [16]. To avoid and also prevent this behavior, it is necessary to make efforts through guidance, cultivation, and teaching about noble morals [17]. If a person from childhood has been instilled with good behavior, then in the future when they are adults, whether they have a rich or poor status, have a high or low position, or have no position at all, high or low education, then they are likely to get pleasure [18]. If the current young generation has good morals, in participating in the progress of

the times, a nation will be able to have morals and excellence in quality. A country that is superior according to Islam is a country with good morals.

Good morals that a person has can provide benefits and functions so that humans can show commendable behavior in their daily lives. This is also when good morality has become a part that is firmly embedded in themselves until it becomes a character in them. Children who have good behavior (commendable morals) are expected to be able to realize an ideal human being, a child who always surrenders (trust) to Allah SWT and has intelligence [19]. In today's world of education, commendable (good) morals are very important in the formation of the mental capacity of children or adolescents so that they do not commit deviations.

Imam Al-Ghazali said that humans can do bad or deviant deeds because they are caused by several habits, namely: (1) love of the world, (2) miserliness, (3) grumpiness, (4) envy, (5) talkative, (6) rank crazy, (7) gluttony, (8) showing off, (9)[20] arrogance, and (10) arrogance. Meanwhile, people who do good deeds are also, according to Al-Ghazali, generally caused by ten habits, namely: (1)[21] gratitude to Allah SWT., (2) fear of Allah SWT. (khauf), (3) remembrance of death, (4) patience, (5) repentance, (6) willingness to accept the gifts they receive, (7) tawakkal, (8) love for Allah SWT., (9) sincerity in charity, and (10) simple life (zuhud) [7].

Parents are obliged to show an example as educators so that they will be followed, liked and appreciated by their students and also educators more easily in fostering the morals of their children. Without showing an example, it will be difficult for people to give birth to children who have noble moral qualities.

Al-Maghribi bin as-Said al-Maghribi, said that if educators want to succeed in educating children, then educators should educate themselves with a commitment to Islamic teachings related to education and the sunnah of the Prophet Muhammad (peace be upon him).

According to Toroni, the educator who can be exemplified is essentially the educator of his students throughout their lives, even more than that, that is, all the time because of their example they (students) pass on to the generation after them and so on. Example is the key to success, including the success of a parent in educating their students [22]. Examples and examples are more meaningful than a thousand commandments and prohibitions. As the Arabic verse says: "qawul ul-hal afshah min lisani 'i-maqal" (example is more eloquent than words). By example, students will respect him, and pay attention to his lessons.

Fostering children's morals can be done by setting a good example. Because the exemplary method as stated by Masdari in Fauzi Saleh's book is the most influential in preparing and shaping children's morals. This is because the educator is the best example in the child's outlook, which he imitates in the soul and feelings a single image, whether material or spiritual, known or unknown [10].

From the description mentioned above, it provides information that how important morals and example are, so that it cannot be separated from human life on this earth at all. If every society has noble morals, it is certain that the country will be safe and peaceful, and the blessings of Allah will be constantly felt by His creatures on earth.

The Prophet is mentioned in the Qur'an with the keywords, (1) *uswatun hasanah* (good role models), (2) contains the understanding that most of the content of the Qur'an is loaded with moral content, even from research it is stated that almost 90% of the content of the Qur'an is moral messages, and the stories in it also contain moral messages.

As described is universal, the Qur'an Kalam Allah and as a value system covers all aspects of *likulli hal wa al-zaman*. The cultural particularity of Arab society and the intense interaction between the universality of the Qur'an is a reality of the beginning of the "ideal human development" (*khaira ummah*), based on Islamic morality, and the construction of the *shari'ah kaffah*. Development that is carried out based on morals and morals are principles in changing from reprehensible behavior to good behavior, as he affirms, to improve and perfect human behavior (*akhlaq*).

As it is known that the position of morality in Islam is included in Islamic education is very urgent, because the Prophet Muhammad was sent by Allah to perfect or perfect human behavior (morals), it can even be said that the meaning of religion is good or noble morals. Noble character is proof of faith and also a cause that can admit a person to heaven and can save people from the torment of hell [11]. Allah commanded His servants to make Islam a guide to life and to make the Prophet Muhammad an example in doing all activities, where the Prophet was an example for his people.

Good morals, behavior, and attitudes in Islam are the result of faith education instilled in children. For children who have been instilled in faith and can implement it in their lives and daily lives, then they will be able to train and protect themselves from bad traits, as well as from behaviors that are not taught in accordance with Islamic teachings [23]. Because he has been implanted in a solid faith, his heart will always invite him to do good and do habits in

accordance with what is required in religion and his life is also always soft with good behavior or morals (praiseworthy).

Table 1. Parental Role Models in Children's Character Education in the Society 5.0 Era

Aspect	Traditional Role of Parents	Adaptation in Society 5.0 Era
Moral and Religious Guidance	Teaching values through direct instruction and daily religious practice	Utilizing digital tools (apps, videos) for moral learning while maintaining strong in-person guidance
Behavior Modeling	Leading by example in behavior, speech, and habits	Ensuring consistency between online and offline behavior; conscious of digital footprints
Communication	Face-to-face conversations, storytelling	Combining direct talks with digital communication (chat, video calls) to maintain emotional closeness
Monitoring and Supervision	Observing children's activities at home and school	Using smart devices and apps to monitor online activity while promoting trust and autonomy
Learning Support	Helping with homework, reading books together	Facilitating access to online learning platforms, ensuring digital literacy and critical thinking
Social Interaction Skills	Teaching manners and interaction norms in family or local communities	Encouraging respectful communication both offline and in online platforms or social media
Emotional Intelligence	Guiding emotional responses through direct discussion and example	Using AI-based emotional apps/games and parental reflection to enhance empathy and emotional balance
Digital Literacy and Safety	Limited or no digital engagement	Actively teaching safe and ethical technology use, including cyberbullying and privacy awareness

Aspect	Traditional Role of Parents	Adaptation in Society 5.0 Era
Cultural and Global Awareness	Passing down traditions and local values	Promoting openness to global diversity via multicultural digital content and discussions
Lifelong Learning Attitude	Encouraging school completion and basic skills	Demonstrating continuous learning (e.g., online courses) as role models for adaptive and growth mindset

Table 1 above illustrates how the role of parents in children's character education must transform adaptively in the era of Society 5.0, which is an era that integrates advanced technology with human life in harmony.

Good and commendable morals are the main goals in moral education in Islam. A person will be considered noble if his deeds (his morals) can be reflected in the values of the Qur'an, as he can do as follows:

1. Cherishing oneself, as well as loving others. It can be seen from his deeds and words.
2. to provide convenience to others and also to be tolerant (tasamuh) in all matters.
3. Without having to be asked first, fulfill the rights of family, relatives, and neighbors.
4. Eliminate stinginess, greed, and all other bad traits.
5. Maintain a friendly relationship with family and others.
6. Continue to behave well or be praiseworthy.

Moral education has several purposes, as Ali Abdul Halim Mahmud, mentioned, namely:

1. Educating and preparing believing people to always do righteous deeds.
2. Preparing people who believe and do righteous deeds so that through their lives in accordance with the guidance of Islam.
3. Preparing people who believe and do righteous deeds so that they can always get along and interact well with each other.
4. Preparing people who believe and do righteous deeds who are able and always invite others to the path of Allah that He is pleased with, as often amar ma'ruf and nahi mungkar, also wage jihad in the way of Allah.

5. Preparing people who believe and do pious deeds to always feel happy and proud of the ukhuwah between fellow Muslims and also always give rights to their brothers.
6. Preparing people who believe and do righteous deeds who feel happy and proud that they are all part of the Muslim community who do not only come from one region but from various tribes, regions, and languages.
7. Preparing people who believe and do righteous deeds who feel happy and proud of their concern for Islam as a religion that is embraced and also continue to try their best to uphold the religion of Allah on earth [12].

Moral education in Islam, as explained by Ali Abdul Halim Mahmud, is not merely concerned with teaching right and wrong in isolation. Rather, it is a holistic effort to shape individuals who are spiritually grounded, socially responsible, and committed to living according to the teachings of Islam. It begins with instilling deep faith (iman) and a commitment to righteous deeds (amal salih), which form the foundation of an Islamic moral character [24]. The first goal of moral education is to cultivate individuals who are faithful believers and consistently perform righteous acts. This is not only about ritual practices, but also about ethical behavior in everyday life [25]. Moral development starts with personal integrity, inner discipline, and a sincere connection with Allah.

Secondly, moral education aims to prepare these faithful individuals to live their lives in full alignment with Islamic guidance. This includes making decisions and taking actions based on Qur'anic values, prophetic teachings, and the broader Islamic worldview [26]. It seeks to create Muslims whose entire lives reflect their religious commitment. Another critical aspect is social interaction. Islam emphasizes the importance of harmonious relationships and moral conduct in society [27]. Moral education trains individuals to engage with others respectfully, kindly, and justly. It shapes Muslims to be trustworthy members of their communities and to embody good character in all dealings.

A higher level of moral commitment is reflected in one's willingness to actively promote good and prevent evil, known in Islam as amar ma'ruf and nahi munkar. This includes not only encouraging virtuous behavior but also taking a stand against injustice and immorality [28]. Moral education also encourages participation in jihad, understood broadly as striving in the path of Allah to uphold truth and justice [29]. Moral education also nurtures a strong sense of ukhuwah islamiyah—the spiritual brotherhood among Muslims [30]. A morally upright Muslim finds joy and pride in being part of this bond and is committed

to fulfilling the rights of fellow believers. It fosters empathy, solidarity, and mutual support within the Muslim community [31].

Furthermore, a morally educated Muslim recognizes and embraces the diversity of the global Muslim ummah. The unity of Muslims transcends ethnicity, language, and geography [32]. Feeling honored to be part of this diverse but unified community is itself an outcome of strong moral and religious consciousness. Lastly, moral education aims to instill a deep concern for the well-being of Islam as a faith and a way of life. It encourages Muslims to contribute positively to the strength and visibility of Islam in the world. This includes spreading its message, upholding its values, and taking pride in being an ambassador of Islamic teachings wherever they are.

Conclusion

From these explanations and descriptions, several things can be deduced, namely: (A) Exemplary contains applied educational values, so that exemplary has educational principles, namely: (1) Islamic education is a concept that always calls for the way of Allah, (2) Actually Islam has made the personality of the Prophet Muhammad PBUH an eternal and actual example for education. (B) There are several criteria for an exemplary educator according to the Qur'an and the sunnah of the Prophet PBUH, namely: (1) Stay away from anger, (2) Be fair and impartial. (3) Loving heart, (4) Piety, (5) Forgiving and calm, (6) Meek in getting along with children, (7) Always praying for children, (8) Meekness and staying away from rudeness in muamalah.

(C) The example of parents in the current Society 5.0 era can have a positive influence on the identity of the child itself, including parents for their children. Among these influences are: 1) Increasing the degree of piety, 2) Encouraging goodness, 3) Perfection of faith, 4) Virtue in the hereafter, and 5) Harmony between neighbors, and 6) Istiqamah teenagers. (D) If parents as educators want to succeed in educating their children, then parents should educate themselves with a commitment to the teachings of Islam, namely by being educated in faith and always following the Sunnah of the Prophet Muhammad (saw) and always being an example for their children.

Author Contributions

Muhammad Ichsan Thaib: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration.

Acknowledgement

I would like to express my sincere gratitude to Universitas Islam Negeri Ar-Raniry for the academic support and conducive research environment that made this work possible. I am also deeply thankful to an anonymous reviewer whose insightful feedback and constructive suggestions have significantly improved the quality of these papers.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Bibliography

- [1] Abdul Mujib, Jusuf Mudzakkir. (2006). Ilmu Pendidikan Islam, Cet. I, (Jakarta: Kencana Prenada Media)
- [2] Abdurrahman al-Nahlawi. (1995). Ushulut Tarbiyah Islamiyah wa asalibiha fil baiti wal madrasati wal mujtama, Penj. Shihabuddin, Cet. I, (Jakarta: Gema Insani Press)
- [3] Abd. Rachman Assegaf. (2011). Filsafat Pendidikan Islam, Cet. I, (Jakarta: Raja Grafindo Persada)
- [4] Al-Magribi bin as-Said Al-Magribi. (2004), Kaifa Turabbi Waladan Shalihan, Penerj. Zainal Abidin, Cet. I, (Jakarta: Darul Haq)
- [5] Saleh, Alimuddin. (2007). Pendidikan Islam: Solusi Problematika Modern, Cet. I, (Banda Aceh: PeNa)
- [6] Mahmud, Heri Gunawan, Yuyun Yulianingsih. (2013). Pendidikan Agama Islam dalam Keluarga (Sebuah Panduan Lengkap bagi Para Guru, Orang Tua, dan Calon), Cet. I, (Jakarta: Akademia Permata)
- [7] M. Sodik (1988) Kamus Istilah Agama, (Jakarta: Sientarama)
- [8] Samsul Nizar. (2002). Filsafat Pendidikan Islam; Pendekatan Historis, Teoritis dan Praktis, Cet. I, (Jakarta: Ciputat Pers)
- [9] Syaiful Bahri Djamarah. (2000). Guru dan Anak Didik Dalam Interaksi Edukatif, Cet. I, (Jakarta: Rineka Cipta)
- [10] Tobroni. (2008) .Pendidikan Islam: Paradigma Teologis, Filosofis dan Spritualitas, Cet. I, (Malang: UPT Penerbitan Universitas Muhammadiyah)
- [11] W.J.S. Purwadarminta. (1993). Kamus Umum Bahasa Indonesia, (Jakarta:

Balai Pustaka)

- [12] Mahmud, Heri Gunawan, Yuyun Yulianingsih, 2013:188-189)
- [13] Isninda Nur Masithoh, "Implementation of The Values of Religious Moderation and Morals in Extracurricular Learning of Ratoh Jaroe Dance Cultural Arts," *Bull. Islam. Res.*, vol. 1, no. 2, pp. 163-176, Jun. 2023, doi: <https://doi.org/10.69526/bir.v1i2.359>.
- [14] A. Iman hartafan, "Analysis of Self-Harm Behavior in Islamic Psychology: Trends, Impact, and Future Research Directions through Bibliometric Study," *Bull. Islam. Res.*, vol. 1, no. 2, pp. 143-162, Jun. 2023, doi: <https://doi.org/10.69526/bir.v1i2.344>.
- [15] Siskha Putri Sayekti, "Systematic Literature Review: The Role of Islamic Religious Education Teachers in Instilling Religious Moderation in Elementary Schools," *Bull. Islam. Res.*, vol. 1, no. 2, pp. 107-122, Jun. 2023, <https://doi.org/doi:10.69526/bir.v1i2.343>.
- [16] Md. Ishaque, M. Mahmudulhassan, and Muhammad Abuzar, "Sustaining Digital Faith: How Technology Impacts Religious Activities and Participation in the Digital Era," *Bull. Islam. Res.*, vol. 1, no. 2, pp. 177-188, Jun. 2023, doi: <https://doi.org/10.69526/bir.v1i2.338>.
- [17] E. Siti Faridah and Salma Aisyah Amini, "The Influence of Islamic Spiritual Extracurricular Activities on PAI Learning Outcomes of Students at State Senior High School 1 Bojonggede, Bogor Regency," *Bull. Islam. Res.*, vol. 1, no. 2, pp. 89-106, Jun. 2023, doi: <https://doi.org/10.69526/bir.v1i2.348>.
- [18] F. Arfan, Muhammad Raffa, and Indra Nurhadi, "Bibliometric Analysis of Social Support for Children's Mental Health in the Perspective of Islamic Education," *Bull. Islam. Res.*, vol. 1, no. 2, pp. 123-142, Jun. 2023, doi: <https://doi.org/10.69526/bir.v1i2.340>.
- [19] Rahma Azizi Meliasani, Wahyu Nur Sintia Sari, Sekar Galuh Putri Wiseno, and Nadia Alisyia Nuri, "Analysis of the Word Nadhir in the Qur'an," *Bull. Islam. Res.*, vol. 1, no. 3, pp. 225-240, Sep. 2023, doi: <https://doi.org/10.69526/bir.v1i3.189>.
- [20] Muhammad Fatih Kanzul Akrom, M. Mahmudi, Muhammad Fatkhur Rasyid, Abdullah Yusuf Mushthofa, and Fayiz Yan Avicena, "Analysis of the Meaning of Da'aa in the Interpretation of Ibn Kathir and As-Sa'di with the Approach of Wujuh wa al-Nadhoir and Toshihiko Izutsu's Semantics," *Bull. Islam. Res.*, vol. 1, no. 3, pp. 251-272, Sep. 2023, doi: <https://doi.org/10.69526/bir.v1i3.176>.
- [21] Zaduna Fiddarain, Farrel Izham Prayitno, and Sulhi Kholid Al Abid,

- “Semantic Analysis of Nafs in the Qur’an: A Toshihiko Izutsu Perspective and Its Relevance in Modern Thought,” *Bull. Islam. Res.*, vol. 1, no. 3, pp. 213–224, Sep. 2023, doi: <https://doi.org/10.69526/bir.v1i3.360>.
- [22] M. Nor, “Review Literature about Influence of Prayer and Dhikr in Improving Mental Health Based on the Qur’an Surah Ar-Ra’d Verse 28,” *Bull. Islam. Res.*, vol. 1, no. 3, pp. 273–294, Sep. 2023, doi: <https://doi.org/10.69526/bir.v1i3.335>.
- [23] B. Al-Ghoni, E. Sumardianto, M. Fauzi Rahman Ramdhani, and M. Mubin, “Exploring the Semantic Meanings of ‘نفس’ in the Qur’an: Comparative Tafsir Analysis,” *Bull. Islam. Res.*, vol. 1, no. 3, pp. 241–250, Sep. 2023, doi: <https://doi.org/10.69526/bir.v1i3.326>.
- [24] A. Iman hartafan, “Bibliometric Analysis of The Field of Tafsir: A Map of The Development of Research on the Interpretation of The Qur’an and Science,” *Bull. Islam. Res.*, vol. 1, no. 3, pp. 189–212, Sep. 2023, doi: <https://doi.org/10.69526/10.69526/bir.v1i3.357>.
- [25] A. Basir, S. Suri, A. Nirwana AN, R. Sholihin, and H. Hayati, “relevance of national education goals to the guidance of the Al-Quran and Al-Hadith,” *Linguist. Cult. Rev.*, vol. 6, pp. 122–137, Jan. 2022, doi: <https://doi.org/10.21744/lingcure.v6nS5.2088>.
- [26] U. Abdurrahman, A. N. An, A. Rhain, A. Azizah, Y. Dahliana, and A. Nurrohim, “AL-AFKAR: Journal for Islamic Studies Perdebatan Kategori Ayat Dakwah Qs. Ali Imran Ayat 64 Antara Buya Hamka Dan Mufasssir Nusantara,” *al-Afkar J. Islam. Stud.*, vol. 7, no. 1, pp. 189–206, 2024.
- [27] A. Nirwana AN *et al.*, “Serving to parents perspective azhar’s quranic interpretation,” *Linguist. Cult. Rev.*, vol. 6, pp. 254–263, Feb. 2022, doi: <https://doi.org/10.21744/lingcure.v6nS5.2155>.
- [28] A. Akram, S. Suri, W. Faaqih, and A. N. AN, “Damage on Earth in the Qur’an: A Study of Thematic Interpretations in Anwar Al Tanzil’s Interpretation by Al Baidhawi,” *al-Afkar, J. Islam. Stud.*, vol. 7, no. 2, pp. 644–658, 2024.
- [29] A. Nirwana, A. Fitri, R. Rahmadon, F. Arfan, Z. Zahari, and F. M. Sari, “Sosialisasi Kemukjizatan Al Qur’an Terhadap Komunitas Pendengar Radio Baiturrahman Aceh Melalui Program Interaktif Al Qur’an dan Sains,” *PERDIKAN (Journal Community Engag.*, vol. 1, no. 2, Dec. 2019, doi: <https://doi.org/10.19105/pjce.v1i2.2863>.
- [30] A. N. An, F. Arfan, F. D. Marshal, C. Maulana, and N. Fadli, “Metodologi Tafsir Al-Qur’an: Methods of Qur’an Research and Quran Tafseer

- Research its implications for contemporary Islamic thought," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 33–42, 2024, doi: <https://doi.org/10.69526/bir.v2i3.34>.
- [31] A. A. Astuti, S. A. Aryani, S. Hidayat, . W., A. N, Andri Nirwana, and . M., "Parent Practices of SMPIT Insan Mulia Surakarta in Implementing Sexual Education from An Islamic Perspective to Children in The Digital Era," *Int. J. Relig.*, vol. 5, no. 10, pp. 2092–2109, Jun. 2024, doi: <https://doi.org/10.61707/6msvvh24>.
- [32] S. Akhyar, S. Suri, Irwanto, and A. N. An, "Proselytism without Coercion and without Discrimination against non-Muslims in the Study of Quranic Proselytism Exegesis," *Budapest Int. Res. Critics Linguist. Educ. J.*, vol. 4, no. 4, pp. 11181–11191, 2021.
- [33] S. Suri and A. Nirwana AN, "Konstruksi Metode Tafsir Ijmali: Kajian Terhadap Kitab At-Tafsir Al-Muyassar Karya 'Aidh Al-Qarni," *AL QUDS J. Stud. Alquran dan Hadis*, vol. 6, no. 3, Dec. 2022, doi: <https://doi.org/10.29240/alquds.v6i3.4313>.
- [34] A. Romadhona, M. S. Apriantoro, and L. M. Rasyid, "EXPLORING THE DISTINCTIVE FEATURES OF INDONESIAN TAFSIR AL-QURAN: A STUDY OF SHEIKH ABDUL LATIF SYAKUR'S AD-DA'WAH WA AL-IRSYĀD ILĀ SABĪLI AR-RASYĀD," *QiST J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 91–106, Dec. 2023, doi: <https://doi.org/10.23917/qist.v3i1.2912>.
- [35] J. McCord and W. McCord, "The Effects of Parental Role Model on Criminality," *J. Soc. Issues*, vol. 14, no. 3, pp. 66–75, 1958, doi: <https://doi.org/10.1111/j.1540-4560.1958.tb01417.x>.
- [36] L. A. Gonzalez-Tamayo, A. D. Olarewaju, A. Bonomo-Odizzio, and C. Krauss-Delorme, "University student entrepreneurial intentions: the effects of perceived institutional support, parental role models, and entrepreneurial self-efficacy," *J. Small Bus. Enterp. Dev.*, vol. 31, no. 8, pp. 205–227, 2024, doi: <https://doi.org/10.1108/JSBED-09-2022-0408>.
- [37] H. Dryler, "Parental role models, gender and educational choice," *Br. J. Sociol.*, vol. 49, no. 3, pp. 374–398, 1998, doi: <https://doi.org/10.2307/591389>.
- [38] B. Gniewosz, P. Noack, and M. Buhl, "Political alienation in adolescence: Associations with parental role models, parenting styles, and classroom climate," *Int. J. Behav. Dev.*, vol. 33, no. 4, pp. 337–346, 2009, doi: <https://doi.org/10.1177/0165025409103137>.
- [39] A. Hoffmann, M. Junge, and N. Malchow-Møller, "Running in the family:

- parental role models in entrepreneurship," *Small Bus. Econ.*, vol. 44, no. 1, pp. 79–104, 2015, doi: <https://doi.org/10.1007/s11187-014-9586-0>.
- [40] J. Moreno-Gómez, E. Gómez-Araujo, D. Ferrer-Ortíz, and R. Peña-Ruiz, "Gender perspective of parental role model influence on nascent entrepreneurs: Evidence from Colombia," *Eur. Res. Manag. Bus. Econ.*, vol. 28, no. 1, 2022, doi: <https://doi.org/10.1016/j.iedeen.2021.100156>.
- [41] J. Moreno-Gómez, E. Gómez-Araujo, and R. Castillo-De Andreis, "Parental role models and entrepreneurial intentions in Colombia: Does gender play a moderating role?," *J. Entrep. Emerg. Econ.*, vol. 12, no. 3, pp. 413–429, 2020, doi: <https://doi.org/10.1108/JEEE-04-2019-0048>.
- [42] S. Chlosta, H. Patzelt, S. B. Klein, and C. Dormann, "Parental role models and the decision to become self-employed: The moderating effect of personality," *Small Bus. Econ.*, vol. 38, no. 1, pp. 121–138, 2012, doi: <https://doi.org/10.1007/s11187-010-9270-y>.
- [43] S. Vanassche, A. K. Sodermans, K. Matthijs, and G. Swicegood, "The Effects of Family Type, Family Relationships and Parental Role Models on Delinquency and Alcohol Use Among Flemish Adolescents," *J. Child Fam. Stud.*, vol. 23, no. 1, pp. 128–143, 2014, doi: <https://doi.org/10.1007/s10826-012-9699-5>.
- [44] A. Nurhartanto, "Penerapan Pembelajaran Metode One Day One Ayat Dalam Menghafal Juz'Amma Di TK Muslimat VI Andongrejo Kec. Banjarejo Kab. Blora Tahun Pelajaran 2021/2022," *J. Pedagog.*, vol. 15, no. 1, pp. 164–176, 2022.

Copyright

© 2025 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.