



Qur'anic Ideal Families: Imran and Ibrahim in Al-Zuhaili and Al-Manar Tafsirs

Abdul Kholiq^{1*}

¹ UIN Sunan Gunung Djati Bandung, Indonesia

* Author Email: cakabdkholiq@gmail.com

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ABSTRACT

The family is the basic unit of society in Islam, playing a strategic role in shaping a generation of believers and the pious. Modern challenges such as shifting values, individualism, and globalization demand a deep understanding of the Qur'anic guidance regarding the ideal family. This study explores the stories of the families of Imran and Ibrahim, which emphasize the values of monotheism, spiritual education, sacrifice, and exemplary behavior in raising children. Referring to the exegeses of al-Manar and al-Munir, these Qur'anic teachings are analyzed to build a harmonious and pious family capable of facing the challenges of the contemporary era. This study aims to describe the concept of the ideal family in the Qur'an through the stories of the families of Imran and Ibrahim based on the exegeses of al-Manar and al-Munir. The research employs a qualitative method with a semiotic approach. Primary data consists of Qur'anic verses, based on the interpretations of al-Manar and al-Munir. Data collection techniques include literature study and document analysis. The results of this study found that the Qur'an depicts the families of Imran and Ibrahim as ideal models with values of monotheism, education, and sacrifice. The interpretation of al-Manar highlights the spiritual education of the family of Imran, while al-Munir emphasizes the steadfastness of faith and obedience in the family of Ibrahim through the story of the sacrifice of Ismail.

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1. INTRODUCTION

The family in Islam is the basic unit of society which plays an important role in forming generations of faith and piety. The family is not only a biological relationship, but is also tasked with internalizing positive values and creating a harmonious social structure. Islam emphasizes the importance of a strong family through the teachings of the Koran and Hadith. However, in the modern context, families face challenges such as digital transformation, shifting social values, and globalization, which can threaten family harmony and stability (Sholihah & Faruq, 2020). Therefore, Muslims are expected to re-understand and apply the Al-Qur'an's guidelines to build an ideal family that is in accordance with the dynamics of the times.

The term "family" comes from the words "kawula" (servant) and "warga" (member), which means serving members. The family is the smallest social unit in society, formed through legal marriage, and has functions such as breeding, educating children, and caring for parents (Scherer, 1981). In Islam, the family aims to

create a household that is *sakinah*, *mawaddah* and *rahmah*. Family and society depend on each other as the basis of society. Family sociology studies the structure, function and dynamics of families, including their interactions with society (Jensen & Sanner, 2021). Theories such as functionalism and feminism explain the role of the family in socialization, identity formation, and adaptation to social change. Modern challenges such as divorce, changing gender roles, and technology demand public policies to support family well-being (Giddens & Griffiths, 2006).

The Qur'an explicitly describes the importance of the family through inspirational stories such as the family of Ibrahim and the family of Imran. These two families are used as an example in monotheism, exemplary, sacrifice, and social responsibility. Prophet Ibrahim is known as "Khalilullah" (Friend of God) who shows firmness of faith and willingness to sacrifice everything for obedience to God, including in the story of the sacrifice of his son, Ismail (Gilchrist, 2003). Meanwhile, Imran's family, which consists of Imran, Hanna, and Maryam, describe dedication and loyalty in devotion to God, as well as the importance of spiritual education from an early age (Tamam, 2018).

The semiotic method was chosen in this research to analyze the signs and symbols in the verses of the Koran which describe the concept of the ideal family. Semiotics is the science of signs and their meaning. Roland Barthes emphasized two layers of meaning: denotation (literal meaning) and connotation (socio-cultural meaning). In the study of Al-Qur'an interpretation, semiotics helps explore symbols and deep meaning, enriching the understanding of the sacred text with social and cultural context (Barthes, 1972). Semiotics allows researchers to unravel the deeper meaning of the Qur'anic narrative, identifying how these symbols reflect spiritual and social values that are relevant for today's Muslim families (Indriyani, 2024). With this approach, this research aims to understand how the ideal family in the Koran is not just a relationship between individuals, but also a spiritual relationship built on the basis of faith and obedience to Allah.

Ibrahim's family and Imran's family were chosen as the focus of the research because both of them not only have important historical value, but are also rich in symbolism that can be used as guidelines in forming an ideal family. The story of Prophet Ibrahim in Surah Al-Baqarah and Surah Ash-Shaffat highlights the importance of commitment to God through sacrifice and faith education for his children (Mafruchati, 2024). On the other hand, the story of Imran's family in Surah Ali-Imran emphasizes the role of prayer and education in shaping the character of pious children, such as Maryam who is a symbol of purity and devotion to God (Zuhaili, 2005).

This research also considers the perspective of tafsir al-Manar and tafsir al-Munir in interpreting the verses related to these two families. Tafsir al-Manar, written by Muhammad Abduh and Rashid Ridha, is known for its rational and contemporary approach that emphasizes the relevance of the teachings of the Qur'an to social and moral life today (Abduh & Ridha, 1995). While the tafsir al-Munir by Wahbah al-Zuhaili provides a more focused view on aspects of jurisprudence and the role of sharia in forming the ideal family (Zuhaili, 2005). The combination of these two interpretations is expected to provide a comprehensive understanding of the concept of the ideal family in Islam from various points of view. In addition, this research is relevant to the contemporary challenges faced by Muslim families. In the era of globalization, Muslim families must be able to adapt to social changes without losing their religious identity (Nugroho & Halwati, 2023). Values such as obedience, sacrifice, and spiritual education carried by Ibrahim and Imran's family can be a guide in facing these changes. By understanding and implementing these values, Muslim families can maintain harmony and stability in the face of the pressure of modernization and individualism (Ashrullah, 2020).

The benefits of this research are divided into two, namely theoretical benefits and practical benefits. Theoretically, this research is expected to enrich scientific insight into the concept of the ideal family from the perspective of the Qur'an, especially through analysis of the interpretations of al-Manar and al-Munir. This research also contributes to the development of research methodology in the study of tafsir and semiotics, by applying a symbolic approach to understanding the narrative of the Al-Qur'an.

Practically, the results of this research can be used by Islamic educational institutions to strengthen family education and da'wah curricula. In addition, future researchers can use these findings as a basis for further research regarding the application of Al-Qur'an values in the context of modern families. This research also provides guidance for Muslim families in building harmonious and loving relationships, in accordance with Islamic teachings.

The thinking framework for this research was built with reference to several important stages. *First*, understand how the Qur'an describes the concept of an ideal family through the story of Imran's family and

Ibrahim's family. *Second*, identifying the symbolic meaning contained in narratives about sacrifice and piety. *Third*, examines the relationship between linguistic signs (the text of the Koran) and social and spiritual contexts. *Fourth*, understand the relevance of the moral and spiritual messages contained in this family story for today's Muslim families.

In this framework of thinking, the ideal family in the Qur'an is defined as a family that not only fulfills biological and material needs, but also prioritizes spiritual and moral values (Alrefaie, 2024). An ideal family must be able to maintain a balance between personal relationships and relationships with God, and have a commitment to spiritual and social education. Values such as mutual respect, mutual love, and mutual understanding are the main foundation in forming a harmonious and prosperous family (Daradjat, 1993).

This research uses a qualitative approach to understand the concept of the ideal family in the Al-Qur'an through the interpretations of al-Manar and al-Munir. The research was conducted in a natural setting with the researcher as the main instrument, using inductive data analysis. The method used is the library method to collect and analyze data from written sources, as well as the semiotic method to analyze the relationship between markers (signifier) and sign (signified) in the interpretation of the Koran. For example, the word "nur" is analyzed denotatively and connotatively as a symbol of Divine light. The data consists of primary data (the Al-Qur'an and the tafsir books of al-Manar and al-Munir) and secondary data (literature related to tafsir) (Sahid, 2016). Data collection techniques use documentation from books and articles. Data analysis includes reduction, presentation, verification and drawing conclusions to obtain in-depth understanding (Mujtahidin & Oktariato, 2022).

In general, this research aims to explore and understand the concept of the ideal family in the Al-Qur'an through analysis of the tafsir al-Manar and tafsir al-Munir, as well as the application of semiotic methods. Thus, it is hoped that this research can make a significant contribution in the field of Islamic interpretation and education, as well as provide practical guidance for Muslim families in building a harmonious and blessed life in accordance with Islamic teachings.

2. RESULTS AND DISCUSSION

• The Ideal Family in the Qur'an

a. *The Concept of the Ideal Family According to Tafsir Al-Manar Based on the Imran Family and the Ibrahim Family*

The concept of an ideal family in Imran's family portrait based on Tafsir al-Manar by Muhammad Abduh and Rasyid Ridha provides in-depth insights that are relevant to the modern context in building a family based on Islamic values. The explanation they offer outlines a strong spiritual and moral foundation at the heart of the ideal family. The following is a discussion of these points with additional references:

First, Family Selection by Allah SWT. Allah swt. said in QS Ali 'Imran: 33:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

"Indeed God has chosen Adam, Noah, the family of Ibrahim, and the family of Imran over the whole world."
(QS Ali 'Imran: 33)

The interpretation of Muhammad Abduh and Rasyid Ridha in Tafsir al-Manar shows that this selection was not based on worldly status, but rather their superior spiritual qualities and commitment to the faith (Abduh & Ridha, 1995). This underlines the importance of the foundation of faith as the center of family life. This view is in line with the thoughts of Sayyid Qutb in Fi Zilal al-Qur'an, which asserts that this chosen family makes Allah the center of all their actions, with all activities directed towards obtaining His approval (Qutb, 1978).

The approach offered by Abduh and Ridha is relevant to the modern context, where families face challenges from the values of secularism and materialism. A strong spiritual foundation is needed to protect family members from the influence of these values (Scupin, 2021). Furthermore, the virtues shown by these selected families provide an example for the next generation, that a relationship with Allah SWT is a top priority that should not be ignored.

In this context, ideal family values are not only limited to the spiritual dimension, but also include character development, cooperation and shared responsibility. Muhammad Abduh and Rasyid Ridha explained that individual piety must be integrated into family dynamics, where each member supports each other in carrying out religious commands and staying away from His prohibitions (Putra, Sayuti, & Rahim, 2024). This concept

emphasizes the importance of spiritual education in the household environment as a means of producing a generation that is obedient and has noble character

Second, Vows and Dedication to God, as mentioned in the words of God:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

"Remember) when Imran's wife said: 'O my Lord, I truly vow to You that the child in my womb will be a servant who serves You...' (QS Ali 'Imran: 35)

According to Tafsir al-Manar, the nadzar uttered by Imran's wife reflects a deep spiritual vision in building a devout family. The main focus of this vision is children's education starting from an early age, even from the womb, with the values of monotheism as the foundation (Abduh & Ridha, 1995). In this context, spiritual education is not just about guiding children as they grow, but also involves parental commitment to preparing a godly generation through sincere intentions from the start of their lives (Miller-McLemore, 2019).

A similar emphasis is also found in Hamka's Tafsir al-Azhar, which emphasizes that preparations for creating a superior generation must begin before the child is born. Hamka highlighted the importance of instilling the right intentions in both parents, because these intentions will influence the perspective and parenting patterns applied to children (Hamka, 1992). In other words, children's education does not begin when they begin to understand the world around them, but rather during pregnancy, when parents' intentions begin to be directed towards the noble goal of creating a generation of believers (Markowska, Ahl, & Naldi, 2023).

According to researchers, parents' dedication to their children's spiritual education from the start of life is an important step in forming a family that is morally and spiritually strong. In practice, this can be realized through several approaches. First, consistent prayer for children, which not only becomes a form of hope in Allah, but also creates a conducive spiritual environment. Second, the Islamic lifestyle that parents apply in their daily lives, including the way they speak, behave and make decisions, will be a direct role model for their children. Third, creating a family environment that supports religious values, such as strengthening the tradition of worshiping together, reading the Koran, or discussing inspiring stories from Islamic history (Risnawaty, 2023).

Apart from that, the values contained in Imran's wife's nadzar are also relevant in the context of modern parenting, where the challenges of secular values and materialism increasingly penetrate family life (Hodgson, 2024). instilling spiritual values from an early age, children will have a solid moral foundation to face various social pressures. Therefore, parents' dedication to spiritual education is not only a religious obligation, but also a long-term investment in forming the next generation who is able to maintain Islamic values amidst globalization.

Third, Acceptance of God's Provisions, as God Swt. said:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنْ أَلْأُنْثَىٰ...

"So when she gave birth, she said: 'My Lord, I have given birth to a daughter.'..." (QS Ali 'Imran: 36)

Tafsir al-Manar explains that Imran's wife's acceptance of this reality is not only a form of submission, but also an important lesson about how humans must prioritize Allah's will above all social norms or personal expectations. Even though in the social context at that time boys were considered more valuable because of their role in religious and social duties, Imran's wife was still grateful for Allah's gifts without doubt or regret (Abduh & Ridha, 1995).

Imam al-Razi in Mafatih al-Ghayb adding that Imran's wife's attitude reflects two very important spiritual qualities, namely gratitude and trust. Gratitude is seen in sincere acceptance of Allah's provisions, while tawakal is reflected in the belief that Allah has hidden wisdom behind every decision. In this interpretation, al-Razi emphasizes that God's wisdom is often not immediately visible to humans, but must be believed as a form of total trust in Him (Al-Rāzi, 1990). This kind of attitude, according to al-Razi, is the foundation for achieving peace in family life, because each family member learns to respect Allah's will in any situation.

This lesson has strong relevance in modern life. In the midst of materialism and views that are still biased towards the gender of children, Muslim families are taught to understand that the true value of a family does not lie in certain cultural preferences, but in the quality of faith and morals they possess (Al Gharaibeh & Islam, 2024). Fortune and blessings, as described in this verse, are not exclusive to a particular gender, but rather depend on how a family builds religious values and instills spiritual education in its children. In this modern era, Muslim families must also be able to instill the value that success is not only measured by external factors such as wealth or social status, but from the integrity of faith which is the foundation of life (Mala & Hunaida, 2023).

Furthermore, this attitude of accepting God's destiny also creates a family that is more harmonious and free from social pressure. When a family accepts each member with gratitude and prioritizes cooperation and affection, they not only create strong internal relationships, but also become an example for the surrounding community. So, as emphasized in Tafsir al-Manar, acceptance of Allah's provisions is the main pillar that can maintain integrity and calm in the household, regardless of the challenges of the times and differences in existing social norms (Abduh & Ridha, 1995).

Fourth, Protection of Children from Satan's Interference, as stated in the words of Allah Swt.

وَإِنِّي أَعِذُّهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“...I ask for Your protection for him and his children and grandchildren from (the interference of) the cursed devil.” (QS Ali ‘Imran: 36)

Tafsir al-Manar emphasizes the importance of prayer as a form of spiritual protection for parents towards their children (Abduh & Ridha, 1995). Prayer becomes a bridge that connects humans with God, providing a sense of security from bad influences that can damage faith. In the modern context, this spiritual protection is not enough just by prayer; must be accompanied by critical education that equips children to face the challenges of values that conflict with Islamic teachings, such as secularism and materialism (Yousef et al., 2024). This education includes the ability to recognize ideological threats that can weaken their beliefs, as well as instilling a sense of confidence in their Islamic identity. The portrait of an ideal family as exemplified in the family of the Prophet Ibrahim in Tafsir al-Manar can be found in the QS. Al-Baqarah [2]:124-132. These verses not only describe harmonious family life, but also emphasize the spiritual and moral values that are the foundation of a family based on monotheism (Shihab, 2006).

First, QS. Al-Baqarah:124 emphasizes that before being appointed as a priest for mankind, Prophet Ibrahim had to go through various tests. Tafsir al-Manar explains that this test includes absolute obedience to Allah, both in aspects of worship and social relations (Abduh & Ridha, 1995). Prophet Ibrahim's success in passing these tests shows that family leadership requires not only authority, but also moral example. In modern life, this principle can be applied by ensuring that parents not only rule, but also set a real example for their children. Leadership based on love and wisdom, as exemplified by the Prophet Ibrahim, creates harmony in the family (Komariah & Nihayah, 2023).

Second, QS. Al-Baqarah:125 describes the Kaaba as a symbol of the spiritual foundation in the household. The construction of the Kaaba by Prophets Ibrahim and Ismail reflects the importance of making religious values the center of life. Tafsir al-Manar underlines that households that use religion as a foundation will create blessings and harmony (Abduh & Ridha, 1995). In addition, according to Tafsir al-Qurtubi, the construction of the Kaaba is evidence of close cooperation between father and son, teaching that the values of faith can be embedded through concrete actions (Qurtubi et al., 2023). Modern families can emulate this by creating space for shared worship activities, which not only strengthen spiritual but also emotional relationships between family members.

Third, QS. Al-Baqarah:126 expresses Prophet Ibrahim's prayer for the safety and blessing of Mecca, which shows his affection for his family and deep spiritual awareness. Tafsir al-Manar emphasizes that this prayer includes two important dimensions: fulfilling worldly and spiritual needs (Abduh & Ridha, 1995). Ibn Katsir's Tafsir also highlights the role of prayer in providing peace to the family, so that parents are encouraged to always ask for protection and blessings for their children (Katsir & Ismail, 1980). In modern life, prayer can be a reminder that human efforts must always be accompanied by trust in Allah (Majid, 2023). The collaboration between Prophets Ibrahim and Ismail in building the Kaaba also taught the importance of involving children in positive activities. This gives them the opportunity to learn through direct experience, strengthen their faith, and build strong character.

Fourth, QS. Al-Baqarah:129 shows Prophet Ibrahim's prayer for the sending of a Messenger from his descendants. This illustrates his concern for the future of future generations. Tafsir al-Manar explains that this prayer is a reflection of the strategic vision in building a civilization based on monotheism (Abduh & Ridha, 1995). Concern for future generations is proof that Prophet Ibrahim was not only focused on current conditions, but also thought about the long-term impact of the values instilled in his family. In modern life, this teaches parents to have a clear vision in educating their children, preparing them to face future challenges while still upholding Islamic principles (Kaas, Birdsall, & Aziz, 2024).

Fifth, QS. Al-Baqarah: 130-132 emphasizes the importance of the value of monotheism in family life. Tafsir al-Manar highlights that monotheism is the main foundation taught by Prophet Ibrahim to his family (Abduh & Ridha, 1995). This value not only emphasizes faith in Allah, but also application in everyday life. Tafsir al-Misbah by Quraish Shihab explains that the monotheism taught by Prophet Ibrahim involves real practice, such as

maintaining honesty, respecting each other, and doing good to others (Shihab, 2002). The importance of monotheism as the foundation of the family also teaches that spiritual values must be the main priority in educating children. In this way, the family becomes not only a physical refuge, but also a moral and spiritual one. A family based on monotheism will be able to face various life challenges with calm and confidence.

From the explanation above, it is clear that the Prophet Ibrahim's family, as explained in Tafsir al-Manar and other tafsir, is a perfect example in building an ideal household. Pillars such as exams, leadership, cooperation, prayer, long-term vision, and the value of monotheism are relevant bases to be implemented in modern families. In an era full of ideological challenges and values that conflict with Islam, families that follow the example of the Prophet Abraham can become a strong fortress. As a reflection, parents in the modern era must learn from the example of Prophet Abraham by paying attention not only to their children's physical needs, but also their spiritual and moral needs. This includes creating a family environment that supports the development of faith, involving children in useful activities, and always praying for them so that they are always on the right path. These values, if applied consistently, can create a harmonious and blessed family (Muarifah & Sofa, 2024).

By combining teachings from Tafsir al-Manar and views from other tafsirs, the discussion of the Prophet Ibrahim's family provides deep insight into how to build an ideal family. Prayer, cooperation, vision and monotheism are not only relevant values in the context of religion, but also in the context of everyday life. Families that apply these principles not only provide benefits to their own members, but also to the wider community, becoming role models that inspire future generations (Shihab, 2006).

b. The Concept of the Ideal Family According to Tafsir Al-Munir Based on the Imran Family and the Ibrahim Family

The concept of the ideal family according to Tafsir Al-Munir which is based on the story of Imran's family and Ibrahim's family gives a deep picture of the importance of spiritual education and the responsibility of parents in forming a pious generation (Karim, 2024). Wahbah al-Zuhaili in his interpretation explains that Imran's family provides an example of spiritual education that begins from conception, gender equality in devotion, and the importance of a spiritual environment. This can be seen from Surah Ali Imran verses 35-37 which tells the story of Imran's wife who vowed to give up her son as a servant of God. In his prayer, he stated, "O God, I truly vow to you what is in my womb, to be a pious servant" (Zuhaili, 2005). This statement shows the parents' awareness of the importance of instilling the values of faith from an early age. According to al-Zuhaili, this action emphasizes the responsibility of parents to educate their children to be pious individuals with strong character (Karim, 2024).

Furthermore, the story of Maryam's birth in the same verse shows that in God's view, devotion is not limited to gender. Al-Zuhaili underlined that even though at that time boys were considered more suitable for religious duties, Maryam proved that women also had the same opportunity to achieve high status with Allah. It is piety and the quality of faith that determines a person's glory, not gender (Karim, 2024). spiritual environment also plays an important role, as can be seen from Maryam's handover to Prophet Zakariya to be raised in a place of worship. Al-Zuhaili emphasized that the religious guidance that Maryam received under the tutelage of Prophet Zakariya was very influential in shaping her faith and piety. Parents, according to him, must ensure that their children grow up in an environment that supports spiritual and moral development (Zuhaili, 2005).

This view is in line with Al-Tabari's opinion, which emphasizes that devotion to Allah and family education are the keys to forming a pious generation. Al-Tabari highlighted the importance of prayer, piety and sacrifice as the main pillars in creating a harmonious family (Jarir & al-Tabari, 1997). Meanwhile, al-Zuhaili emphasized the responsibility of parents in creating a supportive spiritual educational environment. These two views emphasize that a devout family not only has a positive impact on individuals, but also brings benefits to the wider community (Zuhaili, 2005).

Apart from the Imran family, the Ibrahim family is also an ideal portrait shown in Tafsir Al-Munir. In QS. Ibrahim verses 35-41 and QS. Ash-Saffat verses 100-113, Prophet Ibrahim gave an extraordinary example in building a pious family. Prophet Ibrahim's prayer for the security of the land of Mecca and protection from idol worship reflects two important aspects in building a family: attention to worldly and spiritual aspects. Al-Zuhaili wrote that this prayer shows the spiritual responsibility of parents in protecting the family from deviations from the faith (Zuhaili, 2005). Thus, the concept of the ideal family taught by the Prophet Abraham emphasizes the balance between fulfilling physical and spiritual needs. Fazlur Rahman in "Major Themes of the Qur'an" also emphasized that Prophet Abraham's prayers reflect the importance of spiritual and social welfare which must go hand in hand (Rahman, 1982).

Further, the story of the sacrifice of Prophet Ibrahim and Ismail in QS. Ash-Saffat verse 102-107 is an important lesson about the education of patience and submission to God. Prophet Ibrahim willingly prepared to

sacrifice his son because of God's command, while Ismail patiently accepted the decision. Al-Zuhaili highlighted that this event illustrates the essence of pious family life, which is submission to God. The value of patience and sacrifice needs to be taught to children from an early age so that they understand the importance of prioritizing the importance of religion above all else. This opinion is in line with Syed Qutb's view in "Fi Zilal al-Qur'an" which states that this story shows the peak of faith and human relationship with God, where everything, including love for family, is fully surrendered to Him (Qutb, 1978). In the context of modern education, this value is relevant in shaping the character of children who have spiritual integrity.

Lastly, the role of prayer in guiding the descendants is also an important aspect taught through the Ibrahim family. In QS. Ibrahim verse 37, Prophet Ibrahim prayed that his descendants would be able to establish prayer and remain on the path of God. Al-Zuhaili asserted that prayer is one of the forms of human effort accompanied by tawakal. The ideal parents not only make physical efforts in educating their children, but also submit the results to God through prayer (Zuhaili, 2005). This view is also supported by Al-Ghazali in "Ihya 'Ulum al-Din" who emphasizes that prayer is a form of spiritual education that connects human efforts with the will of God. Prayer not only has a profound psychological effect on the child, but also makes him a grateful and trusting person (Al-Ghazali, 2011). Thus, the story of Ibrahim's family shows that the ideal family includes spiritual example, education in patience and sacrifice, and the importance of prayer. These values are not only relevant for Muslim families, but also become universal guidelines in building a harmonious family with a strong moral foundation.

• Analysis

The concept of the ideal family, as described in the tafsir of al-Manar and al-Munir, is illustrated through the Imran and Ibrahim families, which not only highlight spiritual qualities but also emphasise the role of the family in shaping an individual's moral and social character. In semiotic analysis, both function as signs that contain very deep religious and spiritual values (Kaelan, 2009). *First*, Imran's family was chosen by Allah because of their spiritual qualities and commitment to faith showing that the ideal family is one that is oriented towards Allah's pleasure. This family represents a symbol of steadfastness in faith, which teaches that achieving Allah's approval is the essence of a successful family life. Likewise, the Ibrahim family, which is marked by trials and sacrifices, demonstrates that resilience and leadership within a faith-based family are the primary qualities of an ideal family. Both, in different ways, emphasize the importance of commitment to spiritual values in forming a strong family identity.

These two interpretations, although different in narrative context, convey similar messages regarding the function of the family in guiding the next generation. In al-Munir's interpretation, which emphasizes spiritual education from the womb, the Ibrahim family provides an example that religious education must start from the beginning of a child's life (Zuhaili, 2005). This shows that parents' intentions and prayers play an important role in shaping children's character, long before they enter the social world. These two interpretations illustrate that the family, with all its challenges, does not only function as a physical residence, but more than that as a space for instilling divine and moral values that will guide children in interacting with the outside world.

These two families can also be analyzed through family theory, which sees the role of the family as the first agent in educating and forming individuals (Tenri Awaru, 2021). Imran's family, which instills the values of monotheism and accepting God's destiny with grace, shows that the ideal family functions to instill strong spiritual values in children from an early age. As in the international world, we can see the great influence of the family in educating children in many Muslim countries, where parents play a very large role in religious education and the formation of moral character. On the other hand, the Ibrahim family teaches that the role of parents in educating children to become leaders of faith is also very crucial. By leading children towards a deep understanding of faith, this family teaches that religious education is not only about norms and laws, but also about the formation of spiritual leadership that can have a broad impact on society.

From the perspective of family sociology, these two interpretations also show how important the role of the family as a social agent is in shaping children's character and faith (Tenri Awaru, 2021). In the context of a modern world that is increasingly plural and multicultural, where social values often clash with religious values, the family remains the first place to convey religious values that can In countries such as Indonesia, Malaysia and Turkey, the role of the family in educating children with strong religious values is an important aspect in maintaining social diversity n strengthen social resilience (Afiyah, Yafi, & Srifyan, 2024). In countries such as Indonesia, Malaysia and Turkey, the role of the family in educating children with strong religious values is an important aspect in maintaining social diversity (Hasnawati & Nadliroh, 2023). This reflects how the spiritual values taught in the family have a long-term impact on the social lives of their children, and create individuals who are able to contribute positively to the wider society.

Furthermore, the teaching about sacrifice and resilience in the Abrahamic family provides very relevant lessons, especially in stressful situations such as social conflicts or war situations, as we see in countries such as Syria or Palestine (Abu-Nimer & Nasser, 2023). In this context, family resilience is a very important quality, considering that the family is a place of refuge and a source of spiritual strength in the midst of life's difficult trials. Therefore, both the Imran and Ibrahim families teach that, despite facing various life challenges, a family built on faith and prayer will remain strong and become an ideal model for the wider society.

Thus, these two interpretations convey a deep message about the importance of the role of the family as an agent for character formation, both spiritually and socially. In the international world, where social, political and cultural challenges are increasingly complex, the concept of an ideal family that prioritizes religious and spiritual values is becoming increasingly relevant. These values are not only important for forming pious individuals, but also for creating a more harmonious and peaceful society.

3. CONCLUSION

Thus, based on the explanation above, the concept of an ideal family in the Qur'an which is reflected in the story of the Imran and Ibrahim family teaches fundamental values that form a blessed and devout family. In the tafsir al-Manar and al-Munir fi al-'Aqīdah wa al-Syarī'ah wa al-Manhaj, this concept emphasizes the value of monotheism, piety and sacrifice as the main foundation in educating children and building relationships within the family. Imran's family, reflected in the story of Maryam's mother, provides an extraordinary example of spiritual dedication. The example of Imran's wife who prayed to Allah to be blessed with a holy child illustrates the importance of commitment to the values of faith. From this family, we learn that strong religious education, which begins with prayer and sacrifice, is the main basis for building a family with relationships full of love and sincerity.

Ibrahim's family, on the other hand, was a clear example of absolute obedience to Allah. Ibrahim's sacrifice of his son, Ismail, emphasizes the importance of obedience in the family. In al-Manar's interpretation, this sacrifice is not only seen in the order to slaughter his child, but also in the sacrifice of time, energy and everything he has in order to fulfill God's will. This story teaches that obedience to Allah must be a fundamental principle in educating family members. Based on this explanation, the Qur'an teaches that the ideal family is based on strong values of monotheism, deep piety and sincere sacrifice. Families like the Imran and Ibrahim families provide concrete examples of how to form a harmonious, loving family that can face the various challenges of the times with steadfast faith and obedience to Allah.

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