



Reimagining Qur'anic Pedagogy: Nadlariyah Maudu'iyah as a Methodological Innovation in Tafsir Tarbawi with Application to Child Education Themes

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Abstract

The surging scholarly interest in *tafsir mawdū'i* (thematic exegesis) for educational (*tarbawi*) understanding of the Qur'an, particularly in Indonesia, currently lacks a robust methodological foundation. This study addresses this critical gap by introducing and critically establishing *nadbariyyah mawdū'iyah* (thematic theoretical framework) as a systematic hermeneutical approach tailored for educational interpretation. The research investigates its epistemological significance, proposes a definitive procedural model, and demonstrates its application to the Qur'anic theme of "*Ma'qūfū al-Awlad wa Ṭarīqatū al-Hiwar Ma'abūm*" (The Qur'anic Stance Toward Children and the Method of Dialogue with Them). Employing a qualitative library-based methodology enriched by historical contextualization, Hegelian dialectics, and Popperian falsification, the study yields two primary findings. Firstly, *nadbariyyah mawdū'iyah* enables a holistic, context-sensitive interpretation that significantly enhances pedagogical relevance. Secondly, a five-stage procedural model is proposed: (i) theme identification, (ii) verse compilation, (iii) semantic validation, (iv) conceptual modeling, and (v) systematic synthesis. Applied to child education, the analysis uncovers the Qur'an's dual portrayal of children as spiritual tests and opportunities for growth, advocating for a dialogic pedagogy grounded in affection, epistemic respect, and spiritual nurturing, which fosters moral development and emotional intimacy. This research establishes a novel methodological framework for Qur'anic hermeneutics and Islamic educational theory, offering significant implications for curriculum design, parenting discourse, and the overall rigor of *tafsir tarbawi* scholarship.

Keywords: *Nadzariyyah Maudhu'iyah*, Qur'anic hermeneutics, child education, Islamic pedagogy, dialogic parenting, Hegelian dialectics, Popperian falsification

Abstrak

Minat keilmuan khususnya di Indonesia, terhadap tafsir mawdū'i (eksegesis tematik) untuk pemahaman Al-Qur'an secara pendidikan (tarbawi), saat ini belum didukung landasan metodologis yang kokoh. Studi ini menangani kesenjangan kritis tersebut dengan memperkenalkan dan secara kritis menetapkan nadhariyyah mawdū'iyah (kerangka teori tematik) sebagai pendekatan hermeneutik sistematis yang disesuaikan untuk interpretasi pendidikan. Penelitian ini menginvestigasi signifikansi epistemologisnya, mengusulkan model prosedural definitif, dan mendemonstrasikan penerapannya pada tema Qur'an 'Mauqif al-Awlād wa Tarīqatū al-Ḥiwār Ma'ahum' (Kedudukan Anak dan Metode Dialog dengan Mereka dalam Al-Qur'an). Dengan menggunakan metodologi kualitatif berbasis kepustakaan yang diperkaya oleh kontekstualisasi historis, dialektika Hegelian, dan falsifikasi Popperian, studi ini menghasilkan dua temuan utama. Pertama, nadhariyyah mawdū'iyah memungkinkan interpretasi holistik yang sensitif konteks dan secara signifikan meningkatkan relevansi pedagogis. Kedua, model prosedural lima tahap diusulkan: (i) identifikasi tema, (ii) kompilasi ayat, (iii) validasi semantik, (iv) pemodelan konseptual, dan (v) sintesis sistematis. Diterapkan pada pendidikan anak, analisis mengungkapkan penggambaran ganda anak dalam Al-Qur'an sebagai ujian spiritual sekaligus peluang pertumbuhan, yang menganjurkan pedagogi dialogis berdasarkan kasih sayang, penghormatan epistemik, dan pemelibaraan spiritual. Hal ini pada gilirannya memupuk perkembangan moral dan keintiman emosional. Penelitian ini menetapkan kerangka metodologis yang baru bagi hermeneutika Qur'ani dan teori pendidikan Islam, menawarkan implikasi signifikan bagi desain kurikulum, wacana pengasuhan (parenting), dan kekukuhan ilmiah tafsir tarbawi secara keseluruhan.

Kata Kunci: Nadzariyyah Maudhu'iyah, Hermenentika Al-Qur'an, Pendidikan Anak, Pedagogi Islam, Pola Asuh Dialogis, Dialektika Hegelian, Falsifikasi Popperian.

Introduction

Despite growing scholarly interest in *tafsir maudhu'i* as a method for Qur'anic interpretation within an educational (*tarbawi*) framework particularly in Indonesia, methodological rigor in this domain remains underdeveloped. A critical review by Surahman reveals that, among numerous scholars employing *tafsir maudhu'i* in *tafsir tarbawi*, only four Rosidin, Akhmad Alim, Abudin Nata, and Aam Abdussalam have explicitly articulated its procedural methodology. This gap underscores the need for

systematic methodological elaboration to advance the scholarly integrity and pedagogical applicability of *tafsir tarbawi*.¹

Notably, none of the four authors provide a detailed methodological framework for validating the procedural steps of their proposed *maudhu'i* interpretation.² This omission is critical: Qur'anic exegesis demands methodological rigor to ensure that interpretive outcomes uphold the Qur'an as the primary source (*al-asl*) while subordinating intellectual reasoning (*al-ra'y*) to textual authority (*al-tab'i*).³ In this regard, Ibn Qayyim al-Jawziyyah distinguishes between two forms of intellectualism: unsubstantiated reasoning falling into conjecture and error and textually grounded reasoning, which either derives solely from revelation or integrates supplementary scriptural evidence to reinforce interpretive validity.⁴

Equally critical in methodological discourse on *tafsir* is the epistemological grounding of proposed approaches. While *tafsir tarbawi* employing a *maudhu'iyyah* framework is often reduced to procedural steps, its deeper epistemic significance remains underexplored. This thematic methodology must be reconceptualized not merely as a technical tool, but as a strategic hermeneutic for contextually extracting and systematizing Qur'anic educational values. Existing scholarship, such as Farhatani and Kosasih's (2022) study on *tahlili* interpretation in *tarbawi* development, offers limited relevance:⁵ though valuable in critiquing *tahlili*'s strengths and weaknesses, it neither engages *maudhu'i* methodology nor substantiates its epistemological or pedagogical validity within *tarbawi* discourse. While their analysis provides useful comparative insights, it lacks the theoretical depth and thematic scope necessary to advance *maudhu'i*-based *tafsir tarbawi*. Thus,

¹ Surahman. Cucu Surahman, *Tafsir Tarbawi Di Indonesia* (PATI: Maghza Pustaka, 2019) Hal. 121.

² Wely Dozan, "Epistemologi Tafsir Klasik: Studi Analisis Pemikiran Ibnu Katsir," *Falasifa: Jurnal Studi Keislaman* 10, no. 2 (2019): 147–59.

³ Shahbah, *Al Isra'iliyat Wal Maudu'at Fi Kutub at Tafsir*. Hal. 79

⁴ Ibn Qayyim al-Jauziyyah, *I'lamlul Muwaqqi'in an Rabbil Alamin*, n.d. juz I, Hal. 83. Baca juga dalam Muhammad Sayyid Jibril, *Al Madkhal Ila Manahij at Tafsir* (Cairo: Jami'ah al Azhar, 2012). Hal. 110

⁵ Reyza Farhatani and Aceng Kosasih, "Metode Tafsir Tahlili Dalam Pengembangan Tafsir Tarbawi," *Syntax Literate; Jurnal Ilmiah Indonesia* 7, no. 11 (2022): 15532–39.

a more robust epistemological and methodological foundation for *nadzariyyah maudhu'iyyah* remains an urgent scholarly imperative.

In response, this research advances a more systematic and theoretically grounded approach by centering *nadzariyyah maudhu'iyyah* (thematic theoretical framework) within *tafsir tarbawi*. It pursues three interrelated objectives: (1) to establish the epistemological significance of *nadzariyyah maudhu'iyyah* as a foundational pillar for educational Qur'anic interpretation; (2) to construct an ideal procedural model for thematic exegesis tailored to pedagogical contexts; and (3) to apply this model to the Qur'anic theme of "*Mauqifu al-Awlad wa Tariqatu al-Hiwar Ma'ahum*" (The Qur'anic Stance Toward Children and the Method of Dialogue with Them). By integrating conceptual rigor with practical application, this study aims to contribute a replicable, context-sensitive methodological framework that enriches both Qur'anic hermeneutics and Islamic educational theory.

Method

This study employs a qualitative library research design, selected for its capacity to explore complex educational and hermeneutical phenomena in depth.⁶ Unlike quantitative paradigms, qualitative inquiry is inherently flexible, shaped by the research questions, theoretical frameworks, and contextual demands of the study.⁷ Following Zed (2004), the literature review process was systematically structured into four phases: (1) preparation of research tools, (2) compilation of a working bibliography, (3) time management planning, and (4) critical reading and documentation of sources.⁸ Data were gathered through rigorous engagement with primary and secondary texts including classical and contemporary Qur'anic commentaries, peer-reviewed journals, and scholarly monographs and

⁶ Barney Glaser and Anselm Strauss, *Discovery of Grounded Theory: Strategies for Qualitative Research* (Routledge, 2017).

⁷ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

⁸ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54.

analyzed thematically to reconstruct conceptual and pedagogical insights relevant to *tafsir tarbawi*.

This study employs a historical lens to trace the thematic evolution of the subject, complemented by Hegelian dialectics to navigate scholarly divergences. Hegel's triadic model—thesis, antithesis, and synthesis provides a structured framework for reconciling conflicting interpretations.⁹ Additionally, Karl Popper's principle of falsification is applied to uphold critical rationalism, ensuring that theoretical claims remain open to empirical scrutiny and potential refutation, thereby enhancing analytical rigor and epistemological accountability.¹⁰

Data were systematically collected from primary and secondary sources in Arabic, Indonesian, and English, centered on thematic exegesis (*tafsir maudhu'i*) and its educational application (*tafsir tarbawi*). Primary sources include classical Qur'anic sciences texts such as al-Suyuti's *al-Itqan fi 'Ulum al-Qur'an*,¹¹ al-Zarkashi's *al-Burhan* and *Manahil al-'Irfan* and contemporary methodological works like al-Farmawi's *al-Bidayah fi al-Tafsir al-Maudhu'i* and Jibril's *al-Madkhal ila Tafsir al-Maudhu'i*.¹² Secondary sources encompass Indonesian scholarly works applying or analyzing *tafsir maudhu'i* in educational contexts, including studies by Abdussalam & Surahman, Alim, Nata, and Rosidin, alongside relevant peer-reviewed journal articles.¹³ All data were analyzed using Miles and Huberman's qualitative framework, comprising data reduction, data display, and conclusion drawing, to ensure systematic thematic interpretation and theoretical coherence.¹⁴

⁹ Muhammad Rachdian Al Azis, "Dialektika Hegel (Tesis-Antitesis-Sintesis) Dalam Etika Dan Filsafat Berkomunikasi Era Kontemporer," *Jurnal Komunikasi* 12, no. 2 (2021): 117–22.

¹⁰ Mohammad Rivaldi Dochmie, "Keilmahan Ilmu-Ilmu Islam Ditinjau Dari Prinsip Falsifikasi Karl Popper," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1 (2018): 145–50.

¹¹ Jalaluddin as Suyuti, *Al Itqan Fi Ulumi Al Qur'an* (Makkah, Riyadl: Maktabah Nazzar Mushtafa al Baz, 1996).

¹² Farmawi, *Al Bidayah Fi Tafsir Al Maudu'i*.

¹³ Rosidin, "Metode Tafsir Tarbawi Dalam Tinjauan Teoritis Dan Praktis," *J-PAI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2015).

¹⁴ Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka."

Result And Discussion

Nadzaariyah Maudhu'iyah in the Quran and Its Significance

Scholars widely regard *tafsir maudhu'i* as a more dynamic and expansive hermeneutical approach than *tafsir tahlili*, owing to its capacity to integrate lived human experience as a generative lens for Qur'anic interpretation. By organizing revelation around unifying themes responsive to contemporary existential realities, this method enables a holistic analysis that reveals the Qur'an's nuanced engagement with—and resolution of—complex human issues. Only through such thematic coherence, they argue, can the text's full ethical, social, and pedagogical dimensions be systematically uncovered and meaningfully applied.¹⁵

Baqir al-Sadr posits that *nadzariyyah* as a hermeneutical and lived framework was transmitted by the Prophet through his contextual interpretations of Qur'anic injunctions and the socio-intellectual ethos he cultivated.¹⁶ The Companions, immersed in this prophetic milieu, internalized its principles holistically: though rarely articulated as formal theory, the *nadzariyyah maudhu'iyah* was embodied in their spiritual, social, and educational praxis. Their proximity to the Prophet endowed them with an intuitive capacity to discern and apply Qur'anic values contextually, rendering explicit conceptualization unnecessary.

Maudhu'i interpretation has arguably emerged as the dominant exegetical approach in contemporary Qur'anic studies not to supplant *tajzi'i* interpretation, but to complement it through a two-phase integrative model: *tajzi'i* analysis precedes and informs thematic (maudhu'i) synthesis.¹⁷ This methodological synergy invites a foundational epistemological question, originally posed by Muhammad Abdullah ad-Darraz: *Is the Qur'an a theoretical (nadzari) text, comparable to philosophical treatises?*¹⁸

¹⁵ Samir Abdurrahman Rashwani, *Manahij AtTafsir Al Maudu'i Li Al Qur'an Al Karim: Dirasah Naqdiyyah* (Halb, Syria: Darul Multaqa, 2009). Hal. 68.

¹⁶ Muhammad Baqir as Shadr, *At Tafsir Al Maudlu'i Wa Al Falsafah Al Ijtima'iyah Fi Al Madrasah Al Qur'aniyah*, I (Bairut: ad Dar al Alamiyah, 1989). Hal. 36.

¹⁷ Shadr. Hal. 278-279.

¹⁸ Darraz, Muhammad Abdullah ad. *Dustur Al Akhlaq Fi Al Qur'an, Terjemah Ke Bhs. Arab Abdussabur Syahin*. 80th ed. Beirut: Muassasah ar Risalah, 1991.

To address this question, Darraz conducted a systematic and conceptual analysis of moral philosophy as articulated in the Qur'an. He argues that the Qur'an does not originate from, nor does it adopt, the frameworks, methodologies, or pedagogical conventions (*ta'lim*) typical of classical philosophical traditions such as formal definitions, taxonomies, or dialectical reasoning which primarily engage the intellect ('*aql*) while neglecting the deeper dimensions of the soul (*nafs*). In contrast, the Qur'anic paradigm holistically addresses human nature, nurturing both the heart (*qalb*) and the intellect in balanced harmony.¹⁹ Consequently, the epistemological foundations and pedagogical strategies of Qur'anic ethics and philosophical ethics are fundamentally distinct.

Despite differences in form, the Qur'an and classical philosophical traditions converge thematically in their exploration of existential questions particularly concerning the origin and ultimate purpose of existence. The Qur'an not only establishes a coherent spiritual path (*tariqah*) and prescribes its practical realization but also positions the attainment of true happiness as its ultimate objective.²⁰ When addressing truth and virtue, the Qur'an transcends abstract rationalism, engaging readers through contemplative reflection (*tafakkur*) and deep meditation (*ta'ammul*), while simultaneously grounding its assertions in internally consistent, self-authenticating discourse. As such, it encompasses a comprehensive philosophical framework, addressing core metaphysical, teleological, and sociological inquiries—including the genesis and destiny of humankind, the origin and end of the natural order, the dynamics of causality and intentionality, and the foundational principles of social organization.²¹ It thus falls to the interpreter to systematically unpack these embedded philosophical dimensions, revealing profound ethical and existential insights that remain latent within the Qur'an's multilayered textual architecture.

The concept of *nadzariyah maudu'iyah* (thematic theoretical framework) holds critical epistemological and pedagogical significance within *tafsir*

¹⁹ Darraz. Hal. 14.

²⁰ Darraz. Hal. 14-15.

²¹ Darraz. Hal. 15.

tarbawi (educational exegesis) for five interrelated reasons. First, it enables a holistic comprehension of Islamic educational paradigms by synthesizing dispersed Qur'anic verses under unified thematic constructs such as character formation, epistemic-spiritual balance, and pedagogical initiation thereby moving beyond atomistic, verse-by-verse analysis. This thematic integration ensures that educational values derived from the Qur'an remain contextually grounded and practically applicable.

Second, *nadzariyah maudu'iyah* equips *tafsir tarbawi* to respond to contemporary educational challenges. Amid rapid sociocultural shifts and competing ideological currents, this approach allows for the systematic retrieval of Qur'anic positions on pressing issues including moral pedagogy, global ethics, and religion-science integration thereby offering coherent, scripture-based responses to modern dilemmas.

Third, it reinforces methodological coherence in exegesis. Unlike the *tahlili* (analytical) method, which isolates verses, *nadzariyah maudu'iyah* clusters thematically related verses to construct integrated educational frameworks. This is essential for *tafsir tarbawi* to generate actionable, holistic models that translate Qur'anic ideals into daily educational praxis.

Fourth, it underpins the development of a Qur'an-centered educational paradigm. By prioritizing thematic coherence over fragmented interpretation, *tafsir tarbawi* grounded in *nadzariyah maudu'iyah* shifts pedagogy from mere knowledge transmission to the cultivation of moral, intellectual, and spiritual competencies—providing educators with practical, textually rooted guidance applicable in both formal institutions and community settings.

Fifth and finally, this methodology ensures the adaptive relevance of Qur'anic interpretation. By structuring exegesis around evolving societal and educational needs, *nadzariyah maudu'iyah* fosters a dynamic scholarly discourse capable of continuous renewal. As such, it positions *tafsir tarbawi* not as a static commentary, but as a living, responsive framework for the future of Islamic education.

These five key dimensions underscore that *nadzariyah maudu'iyah* is not only relevant but indispensable for strengthening *tafsir tarbawi*, enabling it

to deliver an Islamic education that is holistic, contextually grounded, and responsive to the evolving demands of contemporary society.

Ideal Procedure of *Maudhu'i* Interpretation Method in *Tafsir Tarbawi*

1. Thematic Identification.

Two methodological pathways may be employed in thematic (*maudhu'i*) Qur'anic interpretation. The first is text-centered: the interpreter derives themes directly from the Qur'anic discourse by identifying clusters of verses that coherently address a specific subject such as moral education through lexical, conceptual, and contextual analysis. However, as noted by Amin al-Khuli, a pioneer of *maudhu'i* exegesis, this approach confronts a fundamental hermeneutical challenge: there exists no predetermined criterion (*dābit*) to demarcate or predefine Qur'anic themes prior to comprehensive textual engagement.²² The interpreter must therefore critically assess whether an ascribed theme whether overt (e.g., *usury*, *'iddah*, Jews, Christians) or inferred is genuinely thematic in scope or merely a projection onto isolated verses. This distinction is epistemologically significant, as every attributed theme carries normative implications for Islamic thought and praxis.

The second approach is context-responsive: here, the interpreter begins with contemporary socio-educational issues and interrogates the Qur'anic text to derive relevant guidance. This method functions dialogically posing real-world questions to the Qur'an in order to elicit its normative stance and extract applicable theoretical framework.²³ Crucially, this is not a process of "verse-fitting" (*āyatasisi*)—superimposing modern theories onto scripture but rather a critical hermeneutic endeavor to evaluate, validate, or reconstruct contemporary educational paradigms through the lens of Qur'anic values. In doing so, it positions the Qur'an not merely as a source of citation, but as an active epistemic interlocutor in the evolution of Islamic educational theory.

2. Examining the Quranic Text Comprehensively.

²² Rashwani, *Manahij AtTafsir Al Maudu'i Li Al Qur'an Al Karim: Dirasah Naqdiyyah*. Page.

²³ Shadr, *At Tafsir Al Maudu'i Wa Al Falsafah Al Ijtima'iyah Fi Al Madrasah Al Qur'aniyah*. Hal. 26.

A comprehensive, text-wide engagement with the Qur'an constitutes the foundational methodological imperative in *maudhu'i* (thematic) exegesis. Given that the Qur'an is not thematically organized recurring motifs and concepts are often dispersed across multiple surahs interpreters cannot rely on isolated or partial textual analysis. To ensure thematic coherence and minimize subjective bias, exegetes must employ *istiqra' tāmm* (complete inductive extrapolation), systematically examining all relevant verses across the entire scripture. This holistic approach, grounded in exhaustive textual survey and conceptual mapping, yields epistemic certainty by accounting for all semantic variations (*anwā'*) and individual instances (*afrād*) pertinent to the theme.²⁴

3. Semantic Validation and Thematic Verse Compilation.

At this stage, selected Qur'anic verses undergo rigorous semantic validation to ensure interpretive accuracy. This process is optimally supported by integrating *al-tafsīr al-tahlīlī* (analytical/exegetical dissection), also known as *al-tafsīr al-tajzī'i*, which requires interpreters to first conduct a granular, verse-by-verse analysis prior to thematic synthesis. Such analysis entails examining *munāsabah* (contextual coherence with adjacent verses), *asbāb al-nuzūl* (occasions of revelation), relevant hadith traditions, classical exegetical precedents, and authoritative lexical sources. Additionally, interpreters may employ modes of semantic implication *dalālah mutābaqah* (direct correspondence), *dalālah tadhammun* (inclusion), and *dalālah iltizām* (entailment) commensurate with their hermeneutical competence.

As Shadr²⁵ observes, *al-tafsīr al-mawdū'i* (thematic interpretation) and *al-tafsīr al-tajzī'i* operate in a complementary two-stage framework: (1) *tajzī'i* analysis ensures precise, contextually grounded exegesis at the verse level; followed by (2) *mawdū'i* synthesis, which integrates all validated verses into a coherent thematic structure. This methodological synergy enhances both textual fidelity and conceptual coherence in thematic Qur'anic studies.

²⁴ Abdul Basit ar Radi, *Al Manhaj Al Maudu'i Fi Tafsir Al Qur'an: Dirasah Tahliliyah Wa Naqdiyyatu* (Jami'at al Hasan at Tsani al Muhammadiyah, n.d.). Hal. 272.

²⁵ Shadr, *At Tafsir Al Maudu'i Wa Al Falsafah Al Ijtima'iyah Fi Al Madrasah Al Qur'aniyah*. Hal. 278-279.

During the thematic refinement phase, certain verses initially included in the dataset may be excluded upon deeper semantic and contextual analysis if they are found irrelevant or incongruent with the emergent thematic framework. Importantly, this analytical process may necessitate a revision or even redefinition of the initial theme, driven by three key hermeneutical factors: (a) Lexical-Conceptual Misalignment: Preliminary thematic selections may prove overly narrow or excessively broad upon rigorous exegesis, revealing a mismatch between the chosen conceptual frame and the semantic scope of the verses. (b) Emergent Hermeneutical Insight: Systematic analysis of textual fragments (*juz'iyāt*) may uncover latent meanings or thematic nuances previously overlooked, prompting a recalibration of the theme to better reflect the Qur'an's holistic message. (c) Incorporation of New Perspectives: As additional verses or conceptual clusters are integrated, the interpreter may be compelled to expand, narrow, or reorient the theme to accommodate newly identified patterns or theological implications.

4. Constructing a Conceptual Thematic Framework in *Maudhu'i* Interpretation of Educational Themes

Following the systematic compilation of thematically relevant Qur'anic verses, the interpreter proceeds to a critical phase in *maudhu'i* exegesis: the construction of a coherent conceptual framework. This entails categorizing verses into primary and subsidiary thematic clusters, guided by classical hermeneutical distinctions such as *'āmm* (general) versus *khāṣṣ* (specific), and *muṭlaq* (unqualified) versus *muqayyad* (qualified). Such classification ensures analytical rigor and thematic fidelity, enabling a comprehensive and contextually grounded exposition of Qur'anic educational principles.

Two methodological orientations may be strategically adopted at this stage: (1) Philosophical Hermeneutics (*al-Naẓariyyah al-Falsafiyyah*). Although the Qur'an is not a product of philosophical discourse, its thematic depth permits—and often necessitates—the application of philosophical tools to uncover latent educational paradigms. This approach does not impose external philosophical systems onto the text but rather employs conceptual analysis to elucidate the Qur'an's intrinsic epistemological and axiological structures. As noted by Darraz, while the Qur'an eschews formal dialectics, it engages both intellect ('*aql*) and heart (*qalb*), inviting *tafakkur* (reflective

contemplation) and *ta'ammul* (deep meditation) as modes of understanding. Its discourse encompasses metaphysical, teleological, and ethical dimensions—addressing human origin, purpose, causality, and societal order—thereby constituting an integrated “Qur'anic philosophy” of education.

Through this lens, interpreters can extract and systematize educational values that resonate with contemporary pedagogical challenges. The resulting framework functions not merely as theological exegesis but as a bridge between Islamic epistemic tradition and modern educational theory, enabling critical dialogue on curriculum, moral formation, and holistic human development. (2) Value-Centered Exegesis (*al-Qur'ān bi-Mā Huwa 'alayhi: As an Autonomous Source of Values*). Alternatively, the interpreter may construct the thematic framework exclusively from the Qur'an's internal semantic and moral architecture, without recourse to philosophical terminology or external theoretical constructs. Here, the Qur'an is approached as a self-contained source of integrated life-guidance, from which educational values—such as ethics, character formation, epistemic humility, and social responsibility—are organically derived. Thematic substructures emerge from lexical and contextual patterns within the text itself, preserving hermeneutical authenticity while facilitating practical application in educational contexts.

5. Synthesizing Conclusions within the Conceptual Framework.

The final phase of the *tafsir maudhu'i tarbawi* (thematic educational exegesis) involves the systematic synthesis of findings grounded in the emergent conceptual framework developed throughout the interpretive process. Here, the exegete must integrate and concisely articulate core and subsidiary educational principles derived from the thematic analysis of relevant Qur'anic verses. To ensure epistemological robustness, these conclusions must be substantiated through corroborative evidence—notably, pertinent hadith literature and the theoretical insights of established scholars in Islamic educational thought. This dual anchoring in scriptural and scholarly sources ensures that interpretive outcomes are textually grounded, conceptually coherent, and pedagogically viable.

Methodological Application: Thematic Analysis of *Mauqifu Al Awlād Wa Thariqatu Al Hiwar Ma'ahum Fi Al Qur'an* (The Position of Children and Dialogical Engagement with Them in the Qur'an)

This study employs *tafsir maudhu'i tarbawi* (educationally oriented thematic exegesis) to examine the Qur'anic conceptualization of children's status and the ethics of intergenerational dialogue. As the initial methodological step, the theme *Mauqifu al-Awlād wa Thariqatu al-Hiwar Ma'ahum fi al-Qur'an* was selected based on its explicit and implicit presence in the Qur'anic text, as well as its urgent relevance to contemporary educational discourse. The theme responds to the growing need for morally grounded, Qur'an-informed models of parent-child and educator-child communication that align with children's psychological and developmental nature, countering modern pedagogical trends that often marginalize ethical and relational dimensions.

Following comprehensive textual survey, 15 Qur'anic verses were identified as thematically relevant: Q 2:133; 12:4–5; 14:35; 18:46; 19:55; 9:55; 25:74; 31:13, 16–19; 37:100, 102; 52:21; and 64:15. These verses serve as the primary dataset for thematic synthesis. In the validation phase, each verse was subjected to rigorous hermeneutical analysis, incorporating: (1) *munasabah* (contextual coherence within and across verses), (2) *asbab al-nuzul* (historical revelatory context), (3) classical exegetical commentaries (*tafsir turats*), (4) lexical analysis from authoritative Arabic lexicons, and (5) semantic inference through *dilalah muṭabaqah* (explicit meaning), *dilalah tadammun* (implicit entailment), and *dilalah iltizam* (necessary implication). The researcher further applied *tafsir tahlili* (analytical exegesis) to deconstruct individual verses before synthesizing them into a unified thematic framework. The subsequent section details this interpretive validation process.

1. QS. Al Kahfi verse 46

"Wealth and children are the adornments (zīnah) of the life of this world, but enduring righteous deeds are better in the sight of your Lord in reward and in [ultimate] hope."

Qur'an 18:46 states: "Wealth and children are the adornments (zīnah) of the life of this world, but enduring righteous deeds are better in the sight of your Lord in reward and in [ultimate] hope." This verse employs *zīnah*—a

term linguistically denoting ornamentation or embellishment—to frame material and familial possessions not as intrinsic goods, but as transient, aesthetic accoutrements of worldly life. As Muhammad Mutawalli al-Sha'rawi observes, such adornments fall outside the category of *dharuriyyat* (essential needs), serving merely decorative functions rather than constituting foundational human value.²⁶ Muhammad Sayyid Tantawi further elaborates that the Qur'anic use of *zīnah* here functions as a *bayānun bādī'un* an eloquent rhetorical device that semantically demarcates wealth and progeny as external embellishments, distinct from true ontological worth (*qīmah*). Consequently, human dignity and success cannot be measured by these ephemeral markers; rather, they must be anchored in faith and righteous, enduring deeds (*al-bāqiyāt al-ṣāliḥāt*).²⁷ This ethical prioritization is echoed in the supplication of Prophet Ibrahim (Q 37:100), who sought not worldly lineage alone, but righteous offspring a spiritual continuity aligned with divine purpose. “*My Lord, grant me from among the righteous*”; (Q 37:100).

The Qur'anic supplication, “*Rabbi hab li minaṣ-ṣāliḥīn*” (My Lord, grant me from among the righteous; Q 37:100), invites deeper reflection on the semantic and theological scope of *ṣāliḥ* and its derivative, *al-bāqiyātu ṣ-ṣāliḥāt* (“the enduring righteous deeds”). This concept is elucidated in a prophetic tradition transmitted through multiple canonical and supplementary sources, including Ahmad's *Musnad*, al-Tabarānī's *Kitāb al-Du'ā'*, al-Baghawī's *Sharḥ al-Sunnah*, and al-Hākim's *al-Mustadrak*, among others all converging on a narration from Abū Sa'īd al-Khudrī. When asked to define *al-bāqiyātu ṣ-ṣāliḥāt*, the Prophet (ﷺ) initially responded enigmatically with “*al-millah*” (the path/creed), repeating the term three times before specifying its practical manifestations: *takbīr*, *tahlīl*, *tasbīh*, *tahmīd*, and the affirmation “*lā ḥawla wa lā quwwata illā bi-llāh*” devotional acts that endure beyond temporal life and embody spiritual righteousness (cf. Ibn Laḥī'ah and Darraj via 'Amr ibn al-Ḥārith; see also al-Ṭabarī's *Tafsīr*, Ibn Ḥibbān's *Ṣaḥīḥ*, al-Bayhaqī's *Shu'ab al-Īmān*). This layered hermeneutic suggests that *ṣāliḥ* transcends moral virtue

²⁶ Muhammad Mutawalli ash Sha'rawi, *Tafsir Ash Sha'rawi* (Mthabi'u Akhbaril Yaum, 1997). Juz 19, Hal. 8925.

²⁷ Tantawi, al-Tafsīr al-Wasīt, 1998, vol. 8, p. 526

to encompass acts of worship that persist in divine remembrance — a theological motif further reinforced in exegetical compendia such as *al-Durr al-Manthūr*. As noted by Khalid bin Abdul Aziz, this hadith functions not merely as lexical clarification but as a conceptual bridge between Qur'anic ethics and lived piety.²⁸

2. QS. At Taghabun verse 15

"Verily your wealth and your children are but a temptation (for you)"

Furthermore, the Qur'an highlights the severe existential risk associated with this trial. Specifically, in Surah At-Tawbah (9:55), the text warns that an excessive attachment or misguided focus on children and wealth can potentially lead parents toward the conditions of Divine punishment. This is illustrated by drawing a parallel to the eventual fate of those designated as disbelievers (kuffar), whose worldly attachments eclipsed their spiritual obligations, thereby serving as a cautionary narrative for all believers regarding the necessary balance in stewardship:

"(Therefore,) let not their wealth and their children amaze you. Verily, Allah intends to torment them with it in the life of this world, and their lives will come out with difficulty, while they are disbelievers".

3. QS. at Thur verse 21

"Those who believe and their children and grandchildren follow them in faith, We will gather their children and grandchildren with them (in Paradise). We will not diminish in the least the reward of their deeds. Everyone is bound by what he does."

In this verse, it can be understood that every believer who is able to educate their children well so that they follow in the footsteps of the faith of

²⁸ It was narrated by Ahmad in his *Musnad*, volume 3, page 75; it was also narrated by Abu Ya'la in his *Musnad*, volume 2, page 524 (tradition number 1384); at Tabarani in his *Kitab ad Du'a*, volume 3, page 1567 (tradition number 1696); and al Baghawi in his *Sharh as Sunnah*, volume 5, page 64 (tradition number 1282), all through Ibn Lahi'ah. This hadith was also narrated by al Tabari in his *Tafsir* volume 15 page 279, Ibn Hibban in his *sahih* book as mentioned in *Ihsan* volume 1 page 121 (hadith number 845), al Tabarani in *Kitab ad Du'a* volume 3 page 1568 (hadith number 1697), al Hakim in *al Mustadrak* volume 1 page 512, al Bayhaqi in *Shu'ab al-Iman* volume 1 page 425 (tradition number 605), and al 'Ala'i in *Juz' Fi Tafsir al Baqiyat as Shalihat* page 38, all through the route of 'Amr ibn al Harith from Darraj. It is also attributed in Al-Durr Al-Manthur volume 9 page 552 to Sa'id ibn Mansur, Ibn Abi Hatim, and Ibn Mardawiah. Khalid bin Abdul Aziz, *At Tafsir an Nabawi* (Riyadl: Daru Kunuz, 2011). Juz 1, pp. 513-514.

their parents, then one day Allah will meet them in the same position or level. Allah bestows this on every parent so that they can feel happiness (*li taqirra a'yunuhum*) by still being able to gather with their children.²⁹ term *qurrata ainin* on family and children also appears in QS. Al Furqan verse: 74 below:

"And those who say, "O our Lord, bestow upon us the comfort of the eyes from our spouses and offspring and make us leaders of the righteous"."

According to Wahbah az Zuhaili, the verse describes one of the nine characteristics of people who deserve the highest degree in heaven ('a'la darajat).³⁰ Thus, children's education in the perspective of the Qur'an does not only aim to provide temporary happiness but must be based on faith and piety by forming individuals who can live life with divine values. Parents are responsible for designing faith and pious deeds in their children because this success will be the greatest legacy that can provide eternal benefits in this world and the hereafter, both for the parents and the children themselves.

4. QS. as Shaffat verse 102

"When the boy reached the age when he could work with him, he said, "O my son, I dreamt that I would slaughter you. What do you think?" He (Ishmael) replied, "O my father, do what (Allah) has commanded you; inshallah you will find me among the patient"."

The Qur'anic account detailing the command to Prophet Ibrahim (Abraham) to sacrifice his son, Prophet Ismail (Ishmael), presents a critical phrase concerning Ismail's age: "*falamma balagha ma'ahu as-sa'y*" (when he had reached the age of being able to work with his father, as per Surah As-Saffat [37]:102). This phrase translates literally to "when he reached with him the exertion/striving," and its precise exegetical (Tafsir) interpretation holds varied scholarly views regarding Ismail's developmental stage: Physical and Familial Interpretation: A narration from Ibn Abbas suggests the phrase refers to the ability to walk with his father towards the mountain where the sacrifice was to occur. Similarly, Al-Hasan and Muqatil bin Hayyan

²⁹ Ibn Katsir, *Tafsir Al Qur'an Al Karimi* (Bairut: Dar al Kutub al Ilmiyah, 1998). Juz 7, Hal. 402.

³⁰ Wahbah Zuhailiy, *At Tafsir Al Munir Juz 10* (Damascus: Dar al Fikri, 1998). Juz 19, Hal. 112.

interpreted it as the age when he could participate in work related to the pilgrimage (Hajj). Theological Interpretation: Ibn Zaid offered a deeper spiritual meaning, equating as-sa'y with the capacity for worship (ibadah). Ad-Dahhak provided a more general definition of movement and active participation.³¹

The collective interpretations suggest that Ismail's age marked a transition period toward maturity, where he was actively capable of sharing in family duties and fulfilling nascent religious responsibilities. Given this transitional context, scholarly narrations regarding his specific age at the time of the event—thirteen years (as per riwayat Al-Farra' and Al-Kalabi) or seven years—are considered equally plausible. This understanding aligns with the Islamic pedagogical principle that spiritual responsibility should be actively introduced and taught to children starting at a minimum of seven years of age, marking the beginning of their formal religious education and practice. This concept is further supported and confirmed by subsequent traditions (hadith).

5. QS. Yusuf verses 4-5

"When Joseph said to his father (Ya'qub), "O my father, I have seen eleven stars, the sun, and the moon in a dream. I saw them all bowing down to me". He (his father) said, "O my son, do not narrate your dream to your brothers because they will make a great deception to you. Verily the devil is a clear enemy to man"."

From the verse, the use of the word 'يَا بُنَيَّا' (Ya Bunayya) by Prophet Ya'qub when talking to his son, Prophet Yusuf, strongly reflects the affectionate attitude and deep intimacy in the relationship between parents and children. The word 'Ya Bunayya' is a diminutive form (*taszghir*) of the word "Ibn" which means son, but with the addition of the letter "ya" which shows attention and warmth.³² The choice of diction is not just a greeting but also contains nuances of tenderness and deep emotional closeness. In addition, when Prophet Ya'qub listened to the story of his son, Prophet Yusuf

³¹ Ahmad bin Ibrahim ats Tsa'labi, *Al Kashfu Wal Bayan an Tafsir Al Qur'an* (Jiddah: Dar at Tafsir, 2015). Juz 22, p. 392.

³² Muhammad Rashid Rida, *Tafsir Al Mannar* (Egypt: al Hai'ah al Misriyah al Ammah lil Kitab, 1990). Juz 12, p. 210.

dreamed that there were eleven stars, the sun, and the moon bowed down to him. The dream was a sign that God had prepared Joseph's soul to become a prophet and apostle.

God began with a good dream, which was one of the first signs of prophethood.³³ Prophet Ya'qub saw the great potential that existed in his son, that Prophet Yusuf would have a high position in the sight of Allah and in front of people.³⁴ Knowing this then Prophet Ya'qub forbade his son to tell his dreams to his brothers because they would make deceit. And interestingly in the verse Prophet Ya'qub closed his warning by saying that indeed Satan is a clear enemy for humans.

6. QS. Luqman verses 13 and 16-19

"(Remember) when Luqman said to his son, as he was counseling him, "O my son, do not associate partners with Allah, for associating partners with Allah is indeed a great injustice."..... (Luqman said,) "O my son, surely if there is an action the weight of a mustard seed and it is in a rock, in the heavens, or the earth, Allah will bring it forth (to be rewarded). Verily, Allah is the most gentle, most meticulous. O my son, establish prayer and enjoin what is right and forbid what is evil and be patient with what befalls you. Surely that is one of the things that should be prioritized. Do not turn your faces away from people (out of pride) and do not walk the earth arrogantly. Verily, Allah dislikes those who are proud and boastful. Be reasonable in your walk and soften your voice. Verily, the worst of voices is that of a donkey."

From the verses that narrate Luqman's will to his son, there are at least three important principles that he wants to convey, the principles of creed, sharia, and morals. He commanded him to appreciate Allah's authority, establish prayer, command the good that Allah commands, and forbid the evil that Allah forbids. He also asked him to be patient with calamities, avoid pride, walk humbly and gently, lower his voice, speak to people softly, and

³³ Ahmad Mahmud Khalil ash Shawabkah, *Ghuraru Al Bayan Min Surati Yusuf* (Oman: Dar al Faruq, 2010). Page. 23.

³⁴ Rida, *Tafsir Al Mannar*. Juz 12, p. 209.

avoid loud speech and a high voice. These noble verses describe these commands and prohibitions.³⁵

Apart from QS. Luqman above, the urgency of the value of faith and servitude of children for their parents is also clearly seen from the material of faith and servitude as recorded in the following verses:

"Were you (present) witnesses at the death of Ya'qub when he said to his sons, "What will you worship after me?" They said, "We will worship your Lord and the Lord of your fathers, Abraham, Ishmael, and Ishaq, (i.e.) the One True God and (only) to Him do we surrender"."

"(Remember), when Ibrahim prayed, "O my Lord, make this land (Makkah) a safe land and keep me and my children and grandchildren from worshipping idols".

"He always enjoined his family to (establish) prayer and (pay) alms. He was one whom his Lord was pleased with."

However, apart from the material of Luqman's advice to his son, what is interesting in this advices is that Lukman always closes his advice with premises that confirm or justify his advice, this treatment is the same as what the Prophet Ya'qub did when dialoguing with the Prophet Yusuf, the following researchers describe:

- a. QS. Luqman verse 13, Lukman said 'O my son, indeed if there is (an action) as heavy as a mustard seed and it is in a rock, in the sky, or in the earth, surely Allah will bring it (to be rewarded)' after that Luqman closed his advice by saying 'indeed Allah is most gentle, most thorough'.
- b. QS. Luqman verse 16, Luqman said 'O my son, indeed if there is (an action) as heavy as a mustard seed and it is in a rock, in the sky, or in the earth, surely Allah will bring it (to be rewarded)' after that Luqman closed his advice by saying 'indeed Allah is most gentle, most meticulous'.
- c. QS. Luqman verse 17, Luqman said 'O my son, establish prayer and urge (people) to do what is right and prevent (them) from what is wrong and be patient with what befalls you', after which Luqman

³⁵ Wahbah az Zuhaily, *At Tafsir Al Wasith*. Juz 3, pp. 2026.

concluded his advice by saying 'indeed such is among the matters that (must) be prioritized'.

- d. QS. Luqman verse 18, Luqman said 'Do not turn your faces away from people (out of pride) and do not walk on this earth arrogantly', then Luqman closed his advice with the words 'surely Allah does not like anyone who is arrogant and proud'.
- e. QS. Luqman verse 19 Luqman said 'Be reasonable in walking and soften your voice', then Luqman closed his advice with the words 'surely the worst sound is the voice of a donkey'.
- f. QS. Yusuf verse 5, Joseph said 'O my son, do not tell your dreams to your brothers because they will make a real deception to you', then the Prophet Joseph closed his words with the words 'surely Satan is a clear enemy to man'.

Developing a Conceptual Thematic Framework

At this stage, the researcher develops a conceptual framework that purely refers to the findings obtained from analyzing the Quranic verses. In this view, the Quran is not seen with philosophical *nadzariyyah*, but rather as a source of values that offers clear and integrated guidelines for life.

1. *Child's position in the Qur'an*

Child as *zinah* (beautifies and complements life); QS. Ayat al Kahfi 46 provides an important perspective on the position of children in the life of the world, where they are juxtaposed with wealth as the *adornment* of the world. The term *zinah* linguistically means something that beautifies and complements life, but it is only temporary and not a basic need (*daruriyyat*). Tafsir al Mutawalli Ash Sha'rawi asserts that children and wealth are merely ornaments of worldly life that have no real value in determining human happiness or dignity. At Tantawi, through a rhetorical analysis of the Quran, adds that the use of the word *zinah* in this verse is a form of rhetorical beauty (*bayanun badi'un*), which conveys the message that children and property, although valuable as a complement to life, cannot be a measure of ultimate human success.

Children as *fitnah* (test); QS. at Taghabun verse 15, Allah mentions that 'Verily your wealth and your children are fitnah'. Fitnah in this context indicates that children can be a test or trial for parents. This gift of children

bestowed by Allah, if not handled wisely, can be a source of evil for parents, especially if their love for their children goes beyond their obligations as servants of Allah. In everyday life, children can become the center of so much attention and affection that they sometimes forget the higher purpose of life, which is to worship Allah and carry out His mandate well. Moreover, in QS. at Taubah verse 55, Allah further warns that wealth and children that seem marvelous can be the cause of misguidance and punishment for those who make them the main goal of life. This verse reminds us that neglecting Allah's right to educate children and fulfill the role of parents can have devastating consequences, both in this world and in the Hereafter. Therefore, children who are supposed to be a source of happiness and blessings, if not addressed with full awareness, can become a fitnah that prevents a person from the right path.

Children as an opportunity for parents to achieve ukhrawi happiness; One of the verses that emphasises this is QS. At-Tur verse 21, which talks about the believers and their children who follow in the footsteps of their parents' faith. Allah promises that they will be reunited in the same position in heaven, as part of the real ukhrawi happiness. This shows that child education in the Qur'anic perspective is not limited to worldly nurturing, but rather focuses on instilling the values of faith and piety that will prepare children for the afterlife. Parents' desire to view their children as a source of happiness is not limited to worldly happiness, but must be based on spiritual happiness. The verse QS. Al-Furqan verse 74 also describes the prayers of people who hope that their spouses and children will become the eyes of the heart (*qurrata a'yun*), as a source of happiness in this world and the hereafter. Wahbah az Zuhaili hints at this verse with the characteristics of people who are entitled to the highest degree in heaven, which shows that the existence of pious children is a happiness that brings parents to ukhrawi happiness, not just worldly.

2. *How to dialogue with your child in the Qur'an*

Compassionate approach; In the article you provided, there is an emphasis that dialogue in the Quran is always conducted with love and gentleness. For example, the use of the word 'ya bunayya' (O my son) in QS. Luqman (13-19), QS. As Saffat (102), and QS. Yusuf (4-5) shows that in

dialogue with children, a parent must prioritize gentleness and affection. This can be seen in the way Prophet Ibrahim called Prophet Ismail with tenderness even though the orders given were very heavy. This approach serves to build a stronger emotional bond between parents and children, where children feel cared for and loved. As explained in the article, this approach avoids authoritarian or harsh attitudes that may lead to fear or rejection from the child.

Valuing children's opinions and giving space for participation; In QS. As Saffat (102), even though Prophet Ibrahim received Allah's revelation to slaughter his son, he still respected Prophet Ismail's opinion by asking, 'What do you think?' This is an example of dialogue that gives children space to speak and participate in the decision. In the article you provided, this is mentioned as respecting the child's opinion, giving them space to think critically, as well as teaching that even though parents have authority, they still respect the child's views. It also shows the importance of not forcing parents, but rather involving children in the decision-making process that pertains to them. In an educational context, this approach teaches children to think independently and responsibly.

Advising with clear reasons; QS. Luqman (13-19) provides an example of how a father advises his son with clear and profound reasons. In his advice, Luqman not only commands his son not to associate partners with Allah but also gives reasons that shirk is a major sin that can ruin their lives (QS. Luqman: 13). In addition, Luqman's advice on prayer and doing good is also accompanied by strong moral and spiritual reasons. Based on the article, emphasizes the importance of providing a clear understanding of the values being taught, not just a command. Children are invited to understand the wisdom of each piece of advice so that they can internalize the values, and not just follow orders mechanically. This reasoned explanation enriches the child's insight into the meaning of life and morality, rather than just compliance without understanding.

Using gentle language and wisdom; In the dialogues exemplified in the article, we see that the language used in the Quran to dialogue with children is very gentle and full of wisdom. For example, in QS. Luqman (16-19), Luqman speaks to his son gently, yet meaningfully, to instill moral values.

There are no harsh or judgemental words, but rather words that guide the child to understanding and self-awareness. The article asserts that this gentle language aims to keep the child from feeling chastised or forced but rather guided kindly. It also creates an atmosphere of open dialogue, where the child feels valued and is more receptive to advice and learning.

Engaging the spiritual dimension in dialogue; In QS. Luqman (13-19), QS. As Saffat (102), and QS. Yusuf (4-5), we see that the dialogue between parents and children does not only revolve around worldly matters but also touches on the spiritual dimension. Luqman advises his son to maintain his faith and pray by reminding him of the rewards in the hereafter. This emphasizes that spiritual education should be part of a child's education from an early age. The article elaborates that education includes not only teaching worldly knowledge but also teaching religious values that will shape the child's morality. By involving the spiritual aspect in the dialogue, parents help the child to understand that life is not just about worldly achievements, but also about life after death and a relationship with God. This also teaches the child about the greater purpose of life, which transcends personal interests and time.

Overall, the way of dialogue with children reflected in the examples of dialogue in the Quran teaches us to use a compassionate approach, respect the child's opinion, give clear reasons for every advice, use gentle and wise language, and involve the spiritual dimension in education. All these form a holistic and effective way to guide children towards a true and deep understanding of life, morality and religion.

3. Purpose of dialogue with the child in the Qur'an

Spiritual Education and Firmness in Faith; In QS. as Saffat verse 102, the story of Prophet Ibrahim and his son Prophet Ismail shows how a father educates his son to obey Allah's commands even if it means facing enormous challenges. This dialogue teaches the importance of guiding a child in faith and determination, even in very difficult situations. The purpose of dialogue in this case is to instill a deep spiritual awareness in the child.

Honouring Children's Potential and Protecting It; QS. Yusuf verses 4-5 show that Prophet Ya'qub used a loving dialogue with his son, Prophet Yusuf, warning him not to tell his brothers about his dream. This dialogue

teaches the importance of parents recognising their children's potential and protecting them from evil. The purpose of this dialogue is to guard children from bad influences and to train them to be cautious in revealing something so precious.

Moral and Ethical Education; In QS. Luqman verses 13 and 16-19, we see how Luqman advises his son intending to instill the principles of morals, ethics, and worship. Luqman teaches the importance of piety to Allah, maintaining modesty, patience, and not being arrogant. In this case, the purpose of dialogue is to shape the child's character to grow into a good person, humble, and full of responsibility. Each piece of advice is accompanied by an in-depth reasoning, which aims to make the child understand the basis of each command and prohibition.

Instilling a Deep Understanding of Responsibility; These verses, especially from QS. Luqman, teach children to understand that every action will have a reward in this world and the hereafter, even if it is as small as a mustard seed. This is also connected to the teaching that children should not just follow orders without understanding the purpose. Thus, the purpose of dialogue is for children to not only obey, but also understand the value of the good deeds they do and understand the consequences.

Building Trust and Emotional Closeness; The use of the word 'Ya Bunayya' in QS. Yusuf and QS. Luqman signifies a very close and loving relationship between parents and children. This shows that a warm and intimate dialogue is essential in building a healthy and loving relationship between parents and children. The purpose of this dialogue is to strengthen the emotional bond, which will help the child feel comfortable to talk and share their feelings and experiences.

Overall, the purpose of dialogue with children in the context of these verses is to educate children in all aspects of life-in faith, morals, ethics, and social responsibility-and to strengthen the relationship between parents and children with loving and understanding communication. Thus, dialogue is not just an exchange of words, but also an educational process that leads to character building and solid spiritual guidance.

Making Conclusions Based on the Conceptual Framework

The position of children in the Quran is expressed through three main perspectives: as *zinah* (adornment of the world), as *fitnah* (test), and as an opportunity for parents to achieve *ukhrawi* happiness. These three concepts reflect the importance of children in both worldly and ukhrawi contexts and the great responsibility that parents and educators have in educating the next generation.

Children as *adulterers* are explained in QS. al Kahfi verse 46 states that children, like wealth, are an adornment of the life of the world. The word *adultery* describes something that beautifies life, but is temporary and has no real value before Allah. The mufasirs, such as al Mutawalli ash Sha'rawi and At Tantawi, emphasize that the rhetorical beauty in this verse directs people not to make children and wealth the ultimate measure of success in life. Instead, al *baqiyat as salihat*, i.e. eternal good deeds, should be the main goal. In the context of education, children as *adultery* teach the importance of educating them to become *al baqiyat as salihat*, namely individuals who are faithful and pious and become assets in the hereafter for parents. Education must balance worldly and ukhrawi needs, molding children into noble individuals who understand that true success lies in spiritual and moral values.

As *fitnah*, children are seen as tests or trials, as mentioned in QS. at Taghabun verse 15 and QS. at Taubah verse 55. These verses remind us that love for children can be a source of evil if it goes beyond man's primary duty as a servant of Allah. In everyday life, children can become the focus of so much attention that parents forget the higher purpose of life. Education in this context emphasizes the balance between love and responsibility, directing children to grow up with strong faith and moral values. Parents are reminded that unbalanced, overly materialistic, or worldly-orientated education can turn children into a source of *fitnah* that keeps them away from blessings and salvation in this world and the hereafter.

Children are also seen as an opportunity for parents to achieve ukhrawi happiness, as reflected in QS. at Thur verse 21 and QS. al Furqan verse 74. These verses show that education that succeeds in shaping children into believing and pious individuals will bring eternal happiness to parents.

Children who follow in the footsteps of their parents' faith Allah promise to be reunited in the same position in heaven. In the prayer of Prophet Ibrahim and the heart-soothing prayer listed in the Quran, the importance of making piety the main goal of children's education is illustrated. Qur'anic education based on the values of faith and noble character not only brings goodness in this world but also guarantees ukhrawi happiness for families.

Through these three perspectives, the position of children in the Quran provides clear guidance on educational responsibilities that should be directed toward the formation of spiritual, moral, and intellectual values. Children's education should not only focus on worldly aspects but should be directed towards a higher goal, namely guiding them to become human beings who contribute to this world while achieving salvation in the hereafter.

As for how to dialogue with children from a Quranic perspective, it provides guidance that is rich in love, respect, and spiritual education. This approach includes several key aspects, such as using compassion, respecting the child's opinion, giving advice with clear reasons, using gentle language, and involving the spiritual dimension in the conversation. Dialogue that begins with gentleness, such as the use of the word '*ya bunayya*' in QS. Luqman, QS. as Saffat, and QS. Yusuf shows the importance of creating a positive emotional atmosphere for the child to feel loved and valued. This strengthens the emotional bond between parents and children while avoiding harsh attitudes that can lead to rejection.

Respecting children's opinions, as exemplified in QS. as Saffat verse 102, teaches the importance of involving children in the decision-making process. Prophet Ibrahim asked Ismail about his opinion, even though Allah's revelation was clear, showing respect for children's views and educating them to think critically and responsibly. In addition, advising with clear reasons, as in QS. Luqman verses 13-19, helps children understand moral and spiritual values in depth. This is not just giving orders, but teaching the wisdom behind the teachings so that children can internalize the principles.

The use of gentle and wisdom-filled language, as in Luqman's dialogue with his son, is also important to preserve the child's feelings and create an atmosphere of open dialogue. The kind and non-judgemental language will

help children receive advice more easily. In addition, the spiritual dimension in the dialogue, as illustrated in the stories of Prophet Ibrahim, Luqman, and Prophet Ya'qub, emphasizes that children's education does not only touch on worldly aspects but also the afterlife. Parents are required to educate children in the values of faith and morality as a provision for happiness in the world and the hereafter.

Through these approaches, dialogue with children is not only a means of communication, but also an effective educational tool to instil spiritual, moral and intellectual values in a holistic manner. This helps mould children into emotionally and spiritually mature individuals, while strengthening the relationship between parents and children..

Conclusion

In conclusion, the application of the *nadzariyah maudhu'iyyah* (thematic interpretation) approach proves indispensable for advancing the field of *tafsir tarbawi* (Qur'anic educational exegesis). This methodology, which synthesizes relevant verses into a comprehensive framework, successfully overcomes the fragmentation inherent in the traditional analytical (*tahlili*) approach, offering a contextual and practical paradigm for Islamic education that is highly adaptive to contemporary social challenges. The robustness of this study was ensured through a rigorous five-stage procedural model, which involved systematic thematic selection, exhaustive verse examination, in-depth *tajzī'i* (fragmentary) validation, and the development of a conceptual framework supported by expert scholarly consensus. Substantively, the findings reaffirm the Qur'anic designation of children as an integrated reality encompassing *zinah* (adornment), *fitnah* (trial), and a pivotal opportunity for parents to attain *ukhrawi* (hereafter) felicity. Central to this paradigm is a prescribed model of parental dialogue characterized by a loving approach, respect for the child's agency, the conveyance of clear and wise counsel, and the use of soft, spiritually-infused language. The ultimate purpose of this sustained dialogical engagement is the formation of robust spiritual education, the development of moral and ethical character, the instillation of a sense of responsibility, and the cultivation of trust and emotional closeness between parent and child.

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