

RECLAIMING FAMILY VALUES IN MODERN SOCIETY: PLACING FUNCTIONAL MEANING ON THE HADITH OF MĀLIK IBN AL-HUWAYRITH

**Moh. Amiril Mukminin^{1*}, Abubakar Yokobu², Hasanah Hasanah³,
Sukandi Sukandi⁴**

¹Islamic Religious Education Study Program, STIT AL Ibrohimy Bangkalan, Jawa Timur
69173, Indonesia

²Federal University of Kashere, Kashere 771103, Gombe, Nigeria

^{3,4}Ibrahimi University, Situbondo, Jawa Timur 68374, Indonesia

^{1*}dewiahilya@gmail.com, ²yokobu7@gmail.com, ³hasanahthahir2@gmail.com,

⁴sukandi@ibrahimy.ac.id

Abstract:

The contemporary reality of society often neglects the significance of family life while prioritizing economic pursuits, religious endeavors, and missionary activities. As evident in the narrations, it disregard for Islamic values raises the relevance of recognizing the family's precedence over the imperative to engage in Islamic causes, as emphasized in the Hadith narrated by Mālik ibn al-Huwayrith. This study aims to extract the essence of the Hadith to address contemporary challenges in da'wah and religious deepening potential catalysts for family abandonment. This research method uses a qualitative approach with a hermeneutical model in data analysis; the research reveals that Mālik's allegiance, even posthumously, signifies his inclination to remain in the City of Hijrah for the advancement of Islam, a disposition the Prophet "rejected" by instructing him to return to his family. Despite Mālik's assumption about the Prophet understanding their yearning for their families, this sentiment was never explicitly articulated. Consequently, the Hadith underscores the virtue of being with one's family, emphasizing that journeys for religious enrichment or other purposes do not absolve the obligation to be with the family. Furthermore, the Hadith conveys that whatever is gained during the trip, whether knowledge or material possessions, rightfully belongs to the family left behind.

Keywords: Da'wah; Deepening Religion; Family Virtues; Hadith.

* Corresponding author :

Email Address : dewiahilya@gmail.com (Bangkalan, STIT AL Ibrohimy Bangkalan)

Received : October 10, 2023; Revised : December 5, 2023; Accepted : December 20, 2023; Published : December 30, 2023

Introduction

The neglect of the family on the grounds of da'wah and religious deepening that has been rampant among Muslims in Indonesia is contrary to the conception of the Hadith narrated by Mālik ibn al-Ḥuwairith¹. In the account of al-Ḥuwairith, the learning process carried out by the Prophet for twenty days was responded to by the Prophet with an order

¹ Novi Yanti, "Manajemen Keluarga Sakinah (Studi Kasus Nafkah Keluarga Jama'ah Tabligh Di Kota Pekanbaru)" (UIN Sultan Syarif Kasim Riau, 2021).



to return to the family. Textually, this Hadith shows the effort of al-Ḥuwairith to explore Islam because he had just pledged allegiance to the Prophet and accepted Islam as his religion. The passion for exploring Islam corresponds to the desires of modern people who make a "hijrah" by focusing on deepening religion and eliminating all things that hinder it², including family. The existence of this reality requires deepening by analyzing the meaning of the Hadith as a concept that can be used to explain the relationship between the desire to explore religion and the obligation to love the family.

The actualization of the meaning of this Hadith is more likely to be placed in two models. First, the relevance of the hadith content to children's education. Nofri Yandi et al. put this Hadith as evidence that Islam guides child-rearing patterns³. The use of the same argument was also built by Busahdiar et al. by showing the content of the Hadith as an implementation of child education patterns at an early age⁴. Meanwhile, Denny Erica et al. placed this Hadith as one of the legitimations to emphasize the duty of parents in educating children⁵. Second, the conception of the meaning of the Hadith on the rules of prayer and its related matters. This Hadith legitimizes the researchers as the Prophet's command for parents to familiarize their children with praying in congregation⁶. Meanwhile, the diction *Falyu'azzin* is used as evidence for the recommendation to call to prayer and *iqamah* in implementing prayer⁷. The statement of the importance of the family in developing social values contained in the Hadith is neglected in its implementation.

This study aims to complement previous research's shortcomings by relating the Hadith's content to the reality of family life in modern society. This study aims to answer two primary questions to achieve the actualization of meaning. First, the conception of hadith redactions in various standard hadith books. The discovery of the various forms of redaction gives a complete structure to the Prophet's intended message. Second, the search for the conception of meaning. The discovery of the various redactions becomes the primary source for looking at the concept of meaning in the various literatures that describe the explanation (*sharḥ*) of the Hadith. These two issues are the basis for finding the actualization of the content of the Hadith. Some studies have recently opened their view to family dynamics in a different context. Oxana Brovkina and Svitlana Baranova present an understanding of characteristics communicative in discourse family. They highlight that discourse family involves various situations, like a conversation, a moment of entertainment, and each other understanding, with strategy speech influenced by differences-characteristics personal in the form of discourse family⁸. Besides that, Salmah and Desri Nengsih researched the impact on environment family formation character

² Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 6 (Damaskus: Dār Ibn Kathīr, 1993), 2647.

³ Nofri Yandi, Asnibar, and Juliana Batu Bara, "Konsep Pendidikan Agama Islam Menurut Perspektif Hadist," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 2 (July 9, 2023): 5492–5502.

⁴ Busahdiar Busahdiar et al., "Early Childhood Education: The Importance of Learning Islamic Education," *International Journal of Community Services* 1, no. 1 (2023).

⁵ Denny Erica et al., "Peran Orang Tua Terhadap Pendidikan Anak Usia Dini Dalam Pandangan Islam," *Perspektif Pendidikan dan Keguruan* 12, no. 2 (April 22, 2022): 137–146, <https://journal.uir.ac.id/index.php/Perspektif/article/view/3780>.

⁶ Muhammad Ilyas, "Hadis Tentang Keutamaan Shalat Berjamaah," *Jurnal Riset Agama* 1, no. 2 (October 17, 2021): 247–258, <https://journal.uinsgd.ac.id/index.php/jra/article/view/14526>.

⁷ Ali Mukhlis et al., "Sosialisasi Praktek Adzan Bagi Remaja Dalam Kegiatan Festival Anak Sholeh Di Desa Sekoci Kecamatan Besitang," *Fusion: Jurnal Pengabdian kepada Masyarakat* 1, no. 2 (February 14, 2023): 94–99, accessed November 26, 2023, <https://jurnal.perima.or.id/index.php/FS/article/view/175>.

⁸ Oxana Brovkina and Svitlana Baranova, "Family vs Discourse," *Jurnal Psycholing*, Vol.25, No.2, 2019. 32

children through analysis of Hadith. In Islamic law, they disclose Hadith, which guides worship and provides resource information about children's education and the environment and family⁹.

Furthermore, studies conducted by Muslims describe Indonesian Muslim families. The study shows values are upheld high, but there is doubt about the family's characteristics, function, and structure. They are inclined to follow an agreement generally in a way collective among society, so ignoring will change in sociology family, like distribution roles, divorce, and arranged marriage, become the highlight in this study¹⁰. Another study conducted by Reza Berenjkar highlights factors that can strengthen or weaken families, bringing attention to irregularities in system families in the Western world, especially the enhancement of homosexuality. In contrast, Islam asserts the importance of family with set laws and norms To guide the connection between husband, wife, and children¹¹. This Hadith becomes a source who gives insights and solutions for strengthening the system family.

Lastly, research by Yarmis Gratitude explores the resilience of psychological family staff at Islamic Universities in Indonesia. Studies identify three factors correlated with resilience family: support family, resilience economics, and commitment family¹². With thereby from base study previous the side novelty in study This focused study values family in context dynamic modern society. It reflects awareness of significant changes in family dynamics in the Modern era, with the Hadith of Mālik ibn Al-Huwayrith as the primary focus. In an effort to answer challenges and changes in modern society by involving family values from an Islamic perspective, at once give a more holistic understanding to Muslim families in Indonesia.

This study departs from the argument that the Hadith, a document of the Prophet's actions, represents the values that build humans to achieve a complete social function. The exemplary behavior that is the basis of its implementation becomes difficult to manifest by only basing it on a textual approach to meaning. Suryadilaga shows that the functional interpretation of Hadith must base its understanding on the practices surrounding it by utilizing the social structure and context in which it was spoken¹³. Knowledge of the context becomes the main element to actualize its function in a new context that does not come out of its textual construction. In this conception, the Hadith narrated by Mālik al-Ḥuwairith is placed in its emergent construction to be taken as its essential meaning, which is applied to a new context to address the actual problems of the society.

⁹ Salmah dan Desri Nengsih, "Pengaruh lingkungan keluarga terhadap Karakter anak: analisis hadis tentang Lingkungan keluarga", *Proceeding International Seminar on Education 2016 Faculty of Tarbiyah and Teacher Training*. 371

¹⁰ Muslimin, "The sociological explanation Of Indonesian Muslim family Continuity and Change", *Journal of Indonesian Islam*, Vol. 13, No. 2, 2019.

¹¹ Reza Berenjkar, "faktor-faktor yang menguatkan dan Melemahkan keluarga dalam riwayat", *Jurnal Musāwa*, Vol. 14, No. 1, 2015

¹² Yarmis Syukur, dkk, "Determinant Factor Analysis of Family Psychological Resilience: A Study of Muslim University Staff in Indonesia" *Islamic Guidance and Counseling Journal*, Vol.6, No.1, 2023

¹³ M. Alfatih Suryadilaga, *Aplikasi Penelitian Hadis Dari Teks Ke Konteks* (Yogyakarta: Teras, 2009), 176.

RESEARCH METHOD

This study uses a qualitative descriptive approach and library research methods. It is vital to thoroughly comprehend the Hadith, refined from the aspect of sanad, and his eyes to assess the strength or weakness of a hadith. Search through sources and the original use of takhrīj al-hadīths to grasp this. Methods This entails looking up Hadith in different books, regarded as source hadith, and providing a relatively comprehensive presentation of Matan and Sanad. We then conducted an analysis to choose pertinent Hadith as part of the context research.

Within-room scope: the study material is separated into primary and secondary sources. Aside from Sahih al-Bukhārī, Sahih Muslim, Sunan an-Nasā'ī, Sunan ad-Dārimī, Musnad Ahmad, Sunan ad-Daraqutnī, Sahih Ibn Khuzaimah, and Sahih Ibn Hibbān, Mālik bin al-Ḥuwairith serves as the primary source of data for reference. Secondary data sources include books and books closely linked to the subject matter, hadith knowledge, and pertinent literature with a research title. This technique incorporates analysis hermeneutics, which stresses the execution of analysis text and focuses on comprehending the context in the data analysis and research part. The hermeneutical approach strongly focuses on context and the interpretation and meaning that the text contains to get a complete understanding.

RESULTS AND DISCUSSION

Placing the Prophet as a Role Model: An Argument for the Legitimacy of Hadiths

The position of the Hadith as one of the basic principles of religion whose application depends on one's ability to draw its meaning makes implementing its message temporal. Drawing meaning by taking its primary essential value is one way to make the Hadith live in the daily life of the Muslim community. The effort to bring the Hadith to life daily is considered an act of emulating the Prophet, who acts as *Quḍwah Ḥasanah*¹⁴. In fact, in terms of its position towards the Qur'an¹⁵, the Hadith is referred to as an explanation of the meanings of the Qur'an, so the process of interpreting it requires the existence of the Hadith¹⁶. In terms of its content, the Hadith provides a clear example of how the Prophet acted to form a civilized community, starting from the family.

The reality of the Prophet's actions, which became the ideal embodiment of Muslims daily, made the Hadith essential in motivating and regulating the relationship between Muslims and their community. The Qur'anic legitimization of the role of Hadith can be well understood. Hadith is one of the main foundations of Islamic teachings afterward, both the text of the Hadith itself and the teachings in its content. In line with the Qur'an, the Hadith also has its legitimacy to strengthen its position as a basic foundation in determining the law or even daily social-educational actions, and this is justified in a historical approach, where the companions, to tabi' al Taabi'in and Mukharrij, recorded and recorded so well what was conveyed by the apostle until now.

The living conditions of today's society require a firm reference in interacting with others and also the environment; therefore, a unique formulation is needed in the study

¹⁴ Wajidi Sayadi, *Hadis Tarbawiy: Pesan-Pesan Nabi SAW Tentang Pendidikan* (Jakarta: Pustaka Pelajar, 2011), 11-14.

¹⁵ Abd Allah bin Abd ar-Raḥmān Ad-Dārimī, *Sunan Ad-Dārimī*, vol. 2 (Lahore: Dār as-Salām, n.d.), 118.

¹⁶ Yusūf bin Abd Al-Bar, *Jāmi' Al-Bayān Al-'Ilm Wa Faḍlih*, vol. 2 (Mesir: Mu'assasah al-Risālah, 2008), 191.

of hadith text studies, especially regarding ecological, economical, socio-political-educational-cultural Hadith; this is done as a demand to ground the value of Al-Sunnah towards social piety in world peace, because today's social media has become an inseparable part of everyday life, Where everyone can access information related to conditions in various parts of the world about socio-religious conflicts, violence that has touched the physical level, and of course psychological, for example, Thailand, Myanmar, India to America as well as Sweden, and other countries, all of these things are closely related to the conditions of early education within the scope of the family, how education can provide positive values to themselves, others and the surrounding environment. From here, the author began to realize the importance of scholars and academics and Muslim scholars to be controlled in developing to be proactive in responding to important issues in Islamic Education and campaigning for World peace, both from writing, especially research, and mentoring¹⁷.

Identification of Family Education Hadith

The examination of the Hadith on family education was carried out using AJ. Wensink. The tracking of the Hadith resulted in several transmissions, which are shown in the following Table 1.

Table 1. Hadith History of Family Education

Name of the Book	Hadith Number	Narrators
Shahih al-Bukhārī	595	Mālik bin al-Huwairist
Shahih al-Bukhārī	5549	Mālik bin al-Huwairist
Shahih al-Bukhārī	6705	Mālik bin al-Huwairist
Shahih Muslim	1080	Mālik bin al-Huwairist
Sunan an-Nasā'ī	631	Mālik bin al-Huwairist
Sunan ad-Dārimī	1225	Mālik bin al-Huwairist
Musnad Ahmad	15045	Mālik bin al-Huwairist
Sunan ad-Daraqutnī	1055	Mālik bin al-Huwairist
Shahih Ibn Khuzaimah	397	Mālik bin al-Huwairist
Shahih Ibn Khuzaimah	586	Mālik bin al-Huwairist
Shahih Ibn Hibbān	1658	Mālik bin al-Huwairist
Shahih Ibn Hibbān	1872	Mālik bin al-Huwairist
Shahih Ibn Hibbān	2131	Mālik bin al-Huwairist

The data in Table 1 shows that various Mukharrijs transmitted these traditions. Al-Bukhārī mentions three traditions through two channels of transmission. The first line of transmission is from Muḥammad b. al-Muthannā from 'Abd al-Wahhāb from Ayyub from Abī Qilābah from Mālik from the Prophet Muhammad. The second route is narrated from Musaddad from Ismā'il from Ayyub from Abī Qilābah from Mālik from the Prophet Muhammad. At the same time, the third path is narrated by Muhammad ibn al-Musannā from Abd al-Wahhab from Ayyub from Abū Qilābah from Mālik.

Muslim ibn al-Ḥajjāj presented another narration through Zuhayr B. Harb from Ismā'il b. Ibrahim from Ayyub from Abū Qilābah from Mālik from the Prophet. An-Nasā'ī

¹⁷ Masdar Hilmy, *Pendidikan Islam Dan Tradisi Ilmiah* (Malang: Madani, 2016), 66.

narrated from Ziyād b. Ayyub from Ismā'il from Ayyub from Abī Qilābah from Mālik from the Prophet. Ad-Darimī narrated it from Yaḥyā b. Hassān from Wuhaib b. Khālīd from Ayyūb from Abi Qilābah from Mālik from the Prophet. Ahmad ibn Hanbal narrated it from Ismā'il ibn Ibrāhīm from Ayyūb from Abi Qilābah from Mālik from the Prophet. ad-Darāquṭnī narrated it from Husayn ibn Ismā'il from Ya'qūb ibn Ibrāhīm from Ismā'il ibn Ibrāhīm from Ayyūb from Abi Qilābah from Mālik from the Prophet. Ibn Khuzaimah narrated through two channels. The first line is from Muḥammad bi Basysyār from Abd al-Wahhāb from Ayyūb from Abū Qilābah from Mālik from the Prophet. The second route is from Muḥammad b. Basysyar and from Yaḥyā b. Hakīm both narrated it from Abd al-Wahhāb from Ayyūb from Abū Qilābah from Mālik from the Prophet. Ibn Hibbān also narrated this Hadith in three numbers through two routes. In the first, he took it from Abū Khalīfah from Musaddad ibn Musarhad from Ismā'il ibn Ibrāhīm from Ayyūb from Abū Qilābah from Mālik from the Prophet. On the second route, he narrated from al-Faḍl ibn al-Ḥubāb from Musaddad ibn Musarhad from Ismā'il ibn Alayh from Ayyūb from Abū Qilābah from Mālik from the Prophet.

Hadith Sanad and Matan Analysis on Family Education

The traceability of the chain of transmission of the Hadith was obtained by systematically organizing it based on the Sanad lineage. The lineage will determine the narrator who taught some of his students who contributed to the transmission of the Hadith (see Picture 1).

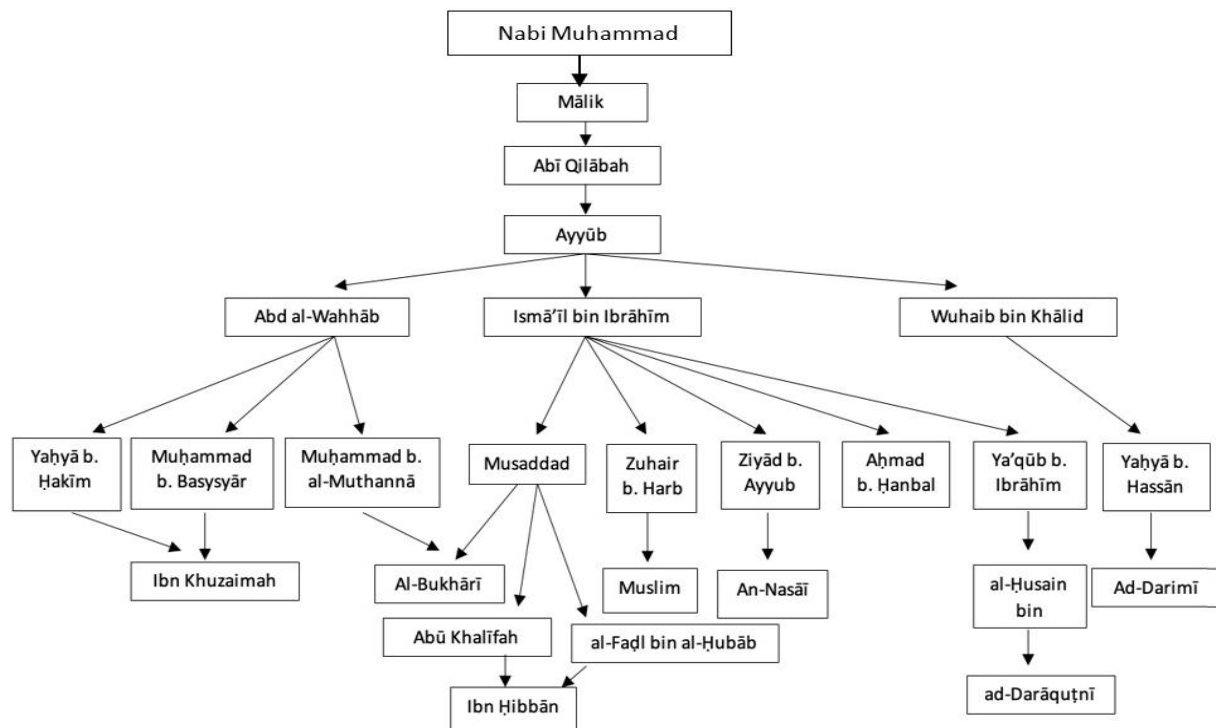
Figure 1 shows that Ayyūb was the narrator who contributed to the transmission of this Hadith through his three disciples: Abd al-Wahhāb, Ismā'il ibn Ibrāhīm, and Wuhaib ibn Khālīd. These three transmitted the tradition to their disciples with different wording.

The Mukharrij of the traditions that have been narrated from Abd Al-Wahhāb, such as Ibn Khuzaimah and one narration from al-Bukhārī narrate the tradition with the following wording:

حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ أَتَيْتَنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اسْتَهَيْتَنَا أَهْلَنَا أَوْ قَدْ اسْتَفْتَنَا سَأَلْنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرَنَا قَالَ ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّئْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّمَكُمْ أَكْبَرُكُمْ¹⁸

It was narrated that Mālik ibn Al Huwairith said: "We went to the Prophet (peace be upon him) when we were young, and we stayed with him for twenty nights. The Prophet was a gentle person. So when he estimated that we had missed and appetized our wives, he said: "Go back to your wives, stay with them, teach them, and instruct them." he mentioned some things that some of us remember and some of us do not, "and pray as you see me pray. Let one of you make the call to prayer when the prayer comes, and the oldest of you lead the prayer."

¹⁸ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 6:2647; Muḥammad bin Ishāq An-Naisābūrī, *Ṣaḥīḥ Ibn Khuzaimah*, vol. 1 (Beirut: al-Maktab al-Islāmī, n.d.), 209.



Picture 1. Scheme of the Hadith Sanad of Family Education

Ibn Khuzaimah shares this redaction through Yahyā b. Ḥakīm and Muḥammad b. Basysyār, and is also shared by al-Bukhārī through Muḥammad b. al-Mutsanna, all of whom were disciples of Abd al-Wahhāb. The difference in the wording with the change of the diction *fa aqimū* to *fa kūnū* occurs in the wording of the Hadith issued by ad-Dārimī on the authority of Yahyā b. Hassān from Wuhaib b. Khālid.

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنْ قَوْمِي وَنَحْنُ شَبَابَةٌ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهْلِينَا قَالَ ارْجِعُوا إِلَى أَهْلِكُمْ فَكُونُوا فِيهِمْ فَمَرَوْهُمْ وَعَلَّمُوهُمْ وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيَوْمَكُمْ أَكْبَرُكُمْ

Mālik ibn al-Huwairith reported: "I came to see the Messenger of Allah (peace be upon him) among some people from my people, and we were young men. We stayed with him for twenty nights. The Messenger of Allah was a very gentle man. When he saw our longing for our families, he said: "Return to your families, stay with them, instruct and teach them, and pray as you saw me pray. When the time for prayer comes, let one of you call for the call to prayer, and let the eldest among you be your imam."

A striking difference in redaction occurs in the narration of Ayyūb's disciple Ismā'il b. Ibrāhīm. He narrated this tradition to five of his disciples, namely Musaddad, Zuhayr ibn Harb, Ziyād ibn Ayyūb, Ahmad ibn Hanbal, Ya'qūb ibn Ibrāhīm. Musaddad who narrated to al-Bukhārī, Abū Khalīfah and al-Faḍl b. al-Ḥubbāb, who Ibn Hibban took, omitted the words *fa aqimū*.

عَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً فَظَنَّ أَنَا اسْتَقْنَا أَهْلَنَا وَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا فَأَخْبَرَنَا وَكَانَ رَفِيفًا رَجِيمًا فَقَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيُؤَمِّكُمْ أَكْبَرُكُمْ¹⁹

Abū Sulaimān Mālik ibn Al-Huwairith reported: "We came to the Prophet (PBUH) while we were young men of the same age. We stayed with him for twenty nights. He thought we missed our families, so he asked us about the families we had left behind. We told him he was very merciful and very gentle. He said: "Go back to your families. Stay with them, teach them, instruct them, and pray as you see me pray. When the time for prayer comes, let one of you announce the call to prayer, and let the oldest of you be your imam."

The omission of the diction *fa aqimū* occurs only in the narration of Musaddad, whose diction appears in the narrations of other disciples. Zuhayr ibn Harb, Ziyād ibn Ayyūb, Aḥmad ibn Hanbal, and Ya'qūb ibn Ibrāhīm who were the disciples of Ismā'il ibn Ibrāhīm used *fa aqimū* as the wording of the Hadith issued by Aḥmad ibn Hanbal, Muslim ibn al-Ḥajjāj, an-Nasā'i, and ad-Darāqudnī.

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا مَعَهُ عَشْرِينَ لَيْلَةً قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجِيمًا رَفِيفًا فَظَنَّ أَنَا قَدْ اسْتَقْنَا أَهْلَنَا فَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا فَأَخْبَرَنَا فَقَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيُؤَمِّكُمْ أَكْبَرُكُمْ²⁰

Mālik ibn Al-Huwarith reported: We went to the Messenger of Allah when we were young men of the same age and stayed with him for twenty nights. The Prophet was a very loving and kind person. He thought we had missed our families, so he asked us about the families we had left behind. Thus, we told him, and then he said: "Go back to your families, stay with them, teach them, order them when the time for prayer comes, let one of you call to prayer, then the adult becomes the imam."

Ad-Daraqudni, who took the tradition from al-Husayn ibn Ismā'il, includes an additional wording that features *wa sallū kamā ra'aitumunī uṣallī*.

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ , قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً , وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجِيمًا رَفِيفًا فَظَنَّ أَنَا قَدْ اسْتَقْنَا ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ : إِلَى أَهْلِنَا وَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا فَأَخْبَرَنَا , فَقَالَ

¹⁹ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 5:238; Muḥammad bin Hibbān Al-Tamīmī, *Ṣaḥīḥ Ibn Hibbān*, vol. 7 (Beirut: Dār Ibn Ḥazm, 2012), 158.

²⁰ Aḥmad bin Syu'aib An-Nasā'i, *Al-Sunan Al-Kubrā*, vol. 2 (Beirut: Mu'assasah al-Risālah, 2001), 9; Muslim bin Al-Ḥajjāj, *Ṣaḥīḥ Muslim*, vol. 1 (Bairut: Dār Iḥyā' al-Turās, 1900), 465; Aḥmad bin Hanbal, *Musnad Al-Imām Aḥmad Bin Hanbal*, vol. 24 (Beirut: Mu'assasah al-Risālah, 2001), 364; 'Alī bin Umar Ad-Dāraqūṭnī, *Sunan Ad-Dāraqūṭnī*, vol. 2 (Beirut: Mu'assasah al-Risālah, 2004), 9.

وَعَلِّمُوهُمْ وَبِرُّوهُمْ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي , وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ ثُمَّ لِيُؤَمِّكُمْ أَكْبَرُكُمْ²¹

Mālik ibn al-Huwairith reported: "We went to the Prophet (peace be upon him) when we were young and close in age. We stayed with him for twenty days, and he was a merciful gentleman, so he suspected we had missed our families. He asked us about the families we had left behind, so we told him. Then he said, 'Go back to your families and stay with them. Teach and be kind to them, and pray as you see me pray. When the time for prayer comes, let one of you call to prayer, then let the eldest among you lead you in prayer.'"

The differences in the wording of this Hadīth indicate that the narrators' acceptance was based on the Riwayah bil al-ma'nā with the two disciples of Ayyūb using the diction *fa aqimū*, which has the same meaning as *fa kūnū* and indicates the teaching of prayer in imitation of that practiced by the Prophet.

Constructing the Meaning of Hadiths on Family Education

In the context of the Sabab Al-Wurd, this Hadith took place in the am al-wufūd in the year 9 AH after the conquest of Makkah. This year, several tribes came to the Prophet to pledge allegiance, including Mālik b. al-Ḥuwairith and his entourage. Scholars differ in their opinions about this group, as recorded in the diction *sababah Mutaqaribun*. Abū Dāwud and Muslim, as quoted by As-Syinqīṭī, refer to a group of young men who share the same understanding of religion and have the same reading ability²², while Al-Anṣārī refers to it as a group of young men of the same age²³. Mālik was a person from outside Makkah who came to the Prophet to pledge allegiance and learn the religion. During this period, the Prophet sensed their longing for their families and hometowns, so he ordered them to return and teach what they had learned to their families.

The Prophet ordered Mālik and his entourage to return to their respective families to carry out the obligation to provide a good education in worldly affairs and worship. The statement *irji'ū* indicates the Prophet's order to the Companions to return to their families after the need to study with the Prophet for twenty days²⁴. This statement is consistent with Zakariyā al-Anṣārī's view that the word '*allimūhum* refers to the Prophet's command to teach the provisions of sharia in Islam²⁵. The context in which the Hadīth was revealed reinforces the presence of the words *fa aqimū* or *fakūnū*, which indicate that the struggle to continue the mission of Islam can be carried out in the place where they come from, where the family is the first target of da'wah. Ibn Abd al-Barr corroborates this statement that what happened to Mālik shows that the obligation of da'wah and acceptance of Islam did not entail establishing himself in the Islamic territories (Makkah and Madinah)²⁶.

²¹ Ad-Dāraqutnī, *Sunan Ad-Dāraqutnī*, 2:9.

²² Muḥammad al-Khaḍir Al-Syinqīṭī, *Kautsar Al-Ma'ānī Ad-Darārī Fī Kasyf Khabāyā Ṣaḥīḥ Al-Bukhārī*, vol. 8 (Beirut: Mu'assasah al-Risālah, 1995), 313.

²³ Zahariyā bin Muḥammad Al-Anṣārī, *Minḥah Al-Bārī Bi Syarḥ Ṣaḥīḥ Al-Bukhārī*, vol. 2 (Riyāḍ: Maktabah ar-Rusyd, 2005), 347.

²⁴ Muḥammad 'Alī bin Muḥammad Ibn 'Ilān, *Dalīl Al-Fāliḥin Li Ṭarq Riyāḍ Al-Ṣāliḥin*, vol. 5 (Beirut: Dār al-Ma'rifah, 2004), 201.

²⁵ Al-Anṣārī, *Minḥah Al-Bārī Bi Syarḥ Ṣaḥīḥ Al-Bukhārī*, 2:347.

²⁶ Yūsuf bin Abd Allah Ibn Abd al-Bar, *At-Tamhīd Limā Fī Al-Muwattā' Min Al-Ma'ānī Wa Al-Asānīd*, vol. 12 (Maroko: Wazārah 'Umūm al-Auqāf wa asy-Syu'ūn al-Islāmiyah, 1387), 228.

The obligation to return home for Mālik indicates the importance of maintaining their relationship with their family under any circumstances. Ibn Athīr specifies the purpose of the Prophet's request to return so that they could teach back what they learned from the Prophet. In this case, the primary purpose was for them to educate their families about the teachings of Islam. Therefore, in the command, it is not mentioned to return to their hometowns, but the diction of family is chosen so that they can teach them about religious obligations²⁷. Reinforcing the urgency of taking care of and educating one's family with one's religious knowledge is the main point made by the Hadith. Hence, one should not leave one's family except in times of dire need, and after the need is met, one should return to them.

The Virtues of Family in the Context of Modern Society

The materialistic needs of modern society have an impact on a variety of circumstances that form a crisis in various aspects. Seyyed Hossein Nasr mentions this critical situation as the impact of the spiritual and moral crisis²⁸. The spiritual value vacuum that takes place due to goal orientation based only on materialism also impacts the crisis in the family. Aman et al. found that weak spiritual cultivation in the family contributes to the breakdown of relationships of love that should be institutionalized²⁹. Overcoming such a crisis can only be achieved by instilling religious principles in family members so that the actions and affection that arise impact peace and harmony³⁰. Religious values are an alternative solution to restore the religious tendencies of modern society, starting with the family.

The contribution of religious values to the family has been conceptualized in Islam through a story by Mālik ibn al-Huwairith. The Hadith shows the virtue of imparting education to the family under any circumstances. The education taught is related to the introduction of the rules of the Shariah by providing examples of its practical implementation. The obligation to preach by leaving one's family is contrary to the diction of the Hadīth. Mālik, who studied religion and wanted to be involved in Medina in the development of Islam, was advised to return to his hometown by emphasizing the mention of family. The diction of *aqimū* or *kūnū* represents consistency in preserving the family through instilling religious values as a signal to stay and be close to the family.

Through modeling exemplified in the Hadith, the model of religious education provides a praxis mechanism for all forms of encouragement that mentions the first education for families related to the cultivation of religious values. Cultivating religious values that are considered adequate by implementing a reward and punishment system

²⁷ al-Mubārak bin Muḥammad Ibn Athīr, *Asy-Syāfi'i Fī Syarḥ Musnad Al-Syāfi'i*, vol. 2 (Riyād: Maktabah ar-Rusyd, 2005), 12.

²⁸ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: Unwin Paperbacks, 1990), 3.

²⁹ Jaffar Aman et al., "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?," *Frontiers in Psychology* 12 (August 6, 2021), <https://www.frontiersin.org/articles/10.3389/fpsyg.2021.657400/full>.

³⁰ Johannes Thaller, Stefan Mayr, and Birgit Feldbauer-Durstmüller, "Crisis Management in Family Firms: Do Religion and Secularization of Family Decision-Makers Matter?," *Journal of Family Business Management* ahead-of-p, no. ahead-of-print (2023).c

cannot provide a complete building of correct religious understanding³¹. The construction of the Hadith that emphasizes the role of people who understand religion better to provide examples in the context of the family to instill religious habits becomes relevant in the context of modern families. It is corroborated by Unser, who mentioned that religious values contribute to forming children's existence in the modern context³². The same thing was also given by Muhibbuthabry et al., who found the impact of children's religiosity contributed to reducing the impact of promiscuity³³. The cultivation of religious values determined through the example of praying is part of the cultivation of the Islamic identity that the Prophet wants to show.

The cultivation of Islamic identity, starting from the family environment, impacts the spread of religion. As a religion that brings mercy to all nature, Islam has a distinctive character that must be strengthened through education and teaching to family members. The strength of religious identity can encourage strong beliefs and interest for others to emulate them³⁴. Its role is intended in the concept of Islam bringing mercy. Islam is a peaceful and friendly religion that positively impacts all of nature³⁵. Embedding these values can only be done through exemplary behavior starting from the smallest space, namely the family.

The main finding in this study to prioritize family over economic affairs, even da'wah, is the discovery of the importance of the family in instilling religious education through real examples emphasized through the diction of prayer. Previous research that focused on particular diction, such as Falyu'azzin³⁶ and *Wa'allimuhum*³⁷ contained in the redaction of the Hadith, eliminated the main message's construction. This central message becomes the entry point to keeping the Hadith alive by implementing it in a new context so that the Hadith is manifested in the daily life of Muslims (Hadis in everyday life). Placing the understanding of Hadith in its social function has implications for the conception of meaning that not only targets the content of the meaning but also finds its functional aspects in the reality of modern society.

The model of interpretation of the Hadith that describes the virtue of teaching Islamic teachings to the family provides a new interpretation to contextualize the meaning through its functional paradigm. The need for the application of Hadith is part of the conception of religion, emphasizing the figure of the Prophet as a role model.

³¹ Doli Witro, "Islamic Religious Education in The Family to Strengthen National Resilience of Surah At-Tahrim Verse 6 Perspective," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman* 4, no. 2 (2019), <http://jurnal.um-tapsel.ac.id/index.php/al-muaddib/article/view/1190>; Oktio Frenki Biantoro, "Urgency of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools," *AL-HAYAT: Journal of Islamic Education* 3, no. 2 (December 22, 2019): 178.

³² Alexander Unser, "Social Inequality in Religious Education: Examining the Impact of Sex, Socioeconomic Status, and Religious Socialization on Unequal Learning Opportunities," *Religions* 13, no. 5 (April 24, 2022): 389.

³³ Muhibbuthabry Muhibbuthabry et al., "Qanun, Religious Education, Religiosity and Sexual Activity among Muslim Youth," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 9.

³⁴ Fransiska Widyawati, "Being a Muslim In a Catholic Family and Vice Versa: Religious Education in Mixed-Faith Families in Flores, Eastern Indonesia," *Ulumuna* 26, no. 2 (December 28, 2022): 337-362.

³⁵ Muhammad Khairan Arif, "Islam Rahmatan Lil Alamin from Social and Cultural Perspective," *Al-Risalah* 12, no. 2 (June 11, 2021): 169-186.

³⁶ Mukhlis et al., "Sosialisasi Praktek Adzan Bagi Remaja Dalam Kegiatan Festival Anak Sholeh Di Desa Sekoci Kecamatan Besitang."

³⁷ Erica et al., "Peran Orang Tua Terhadap Pendidikan Anak Usia Dini Dalam Pandangan Islam."

However, the Prophet's instructions through various Hadith that are present in their textual form do not represent literal meanings. The context of the story that drives the Prophet's words, actions, and omissions contributes to the process of interpretation. It is dominant in the understanding of the Hadith that talks about the Prophet's command to Mālik and his entourage to suffice in taking religious lessons from the Prophet to be practiced and transmitted to his family.

CONCLUSIONS

This study reveals differences in the interpretation of the Hadīth that counsels Mālik ibn al-Huwairith to return to his family while considering prayer and the justification of religious instruction. Instead, this analysis uncovers another purpose of the Hadith by examining the critical point the Prophet wished to make on the family's supremacy over the da'wah mission. The Prophet told Mālik to return after his plan to abandon his family, swear loyalty, and work toward spreading Islam in Medina was denied. Given the present world, when people abandon their families for monetary goals or da'wah, this lesson becomes even more relevant. The need to earn a living is allowed within the limits of adequacy. The Hadith's redaction highlights the value of nurturing and loving one's family by utilizing assets already possessed by the capable individual. The application of the hermeneutical concept to the interpretation of the Hadith led to the conclusions of this study about the implementation of the meaning of the Hadith's content. Considering the circumstances in which the Prophet spoke the Hadith, the combination of the text's structure, as seen by following the lines of narration, and its overall construction becomes significant. Nevertheless, this research does not include the evolution of linguistic meaning- which is utilized to understand the meaning's purpose through synchronic and diachronic mechanisms. The aspects left out in this study provide a new space for future research to continue interpreting this Hadith, the results of which may corroborate the findings of this study or even criticize them.

REFERENCES

- Ad-Dāraquṭnī, 'Alī bin Umar. Sunan Ad-Dāraquṭnī. Beirut: Mu'assasah al-Risālah, 2004.
- Ad-Dārimī, Abd Allah bin Abd ar-Raḥmān. Sunan Ad-Dārimī. Lahore: Dār as-Salām, n.d.
- Al-Anṣārī, Zahariyā bin Muḥammad. Minḥah Al-Bārī Bi Syarḥ Ṣaḥīḥ Al-Bukhārī. Riyāḍ: Maktabah ar-Rusyd, 2005.
- Al-Bar, Yusūf bin Abd. Jāmi' Al-Bayān Al-'Ilm Wa Faḍlih. Mesir: Mu'assasah al-Risālah, 2008.
- Al-Bukhārī, Muḥammad bin Ismā'il. Ṣaḥīḥ Al-Bukhārī. Damaskus: Dār Ibn Kathīr, 1993.
- Al-Ḥajāj, Muslim bin. Ṣaḥīḥ Muslim. Bairut: Dār Iḥyā' al-Turās, 1900.
- Al-Syinqīṭī, Muḥammad al-Khaḍir. Kautsar Al-Ma'ānī Ad-Darārī Fī Kasyf Khabāyā Ṣaḥīḥ Al-Bukhārī. Beirut: Mu'assasah al-Risālah, 1995.
- Al-Tamīmī, Muḥammad bin Hibbān. Ṣaḥīḥ Ibn Ḥibbān. Beirut: Dār Ibn Ḥazm, 2012.

doi: 10.35316/lisanalhal.v17i2.267-281

- Aman, Jaffar, Jaffar Abbas, Umi Lela, and Guoqing Shi. "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?" *Frontiers in Psychology* 12 (August 6, 2021) <<https://doi.org/10.3389/fpsyg.2021.657400>>
- An-Naisābūrī, Muḥammad bin Ishāq. Ṣaḥīḥ Ibn Khuzaimah. Beirut: al-Maktab al-Islāmī, 2015.
- An-Nasā'ī, Aḥmad bin Syu'aib. Al-Sunan Al-Kubrā. Beirut: Mu'assasah al-Risālah, 2001.
- Arif, Muhammad Khairan. "Islam Rahmatan lil Alamin from Social and Cultural Perspective." *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 12.2 (2021): 169-186 <<https://doi.org/10.34005/alrisalah.v12i2.1376>>
- Biantoro, Oktio Frenki. "Urgency of Islamic religious education teachers in character building for students in junior high schools." *Al-Hayat: Journal of Islamic Education* 3.2 (2019): 178-199 <<https://doi.org/10.35723/ajie.v3i2.83>>
- Busahdiar, Busahdiar, et al. "Early Childhood Education: The Importance of Learning Islamic Education." *International Journal of Community Services* 1.1 (2023): 19-24 <<https://jurnal.umj.ac.id/index.php/IJOCS/article/view/19195>>
- Erica, Denny, et al. "Peran orang tua terhadap pendidikan anak usia dini dalam pandangan islam." *Perspektif Pendidikan dan Keguruan* 10.2 (2019): 58-66 <[https://doi.org/10.25299/perspektif.2019.vol10\(2\).3993](https://doi.org/10.25299/perspektif.2019.vol10(2).3993)>
- Hanbal, Aḥmad bin. Musnad Al-Imām Aḥmad Bin Ḥanbal. Beirut: Mu'assasah al-Risālah, 2001.
- Hilmy, Masdar. Pendidikan Islam Dan Tradisi Ilmiah. Malang: Madani, 2016.
- Ibn 'Ilān, Muḥammad 'Ali bin Muḥammad. Dalīl Al-Fāliḥīn Li Ṭarq Riyāḍ Al-Ṣāliḥīn. Beirut: Dār al-Ma'rifah, 2004.
- Ibn Abd al-Bar, Yūsuf bin Abd Allah. At-Tamhīd Limā Fī Al-Muwaṭṭā' Min Al-Ma'ānī Wa Al-Asānīd. Maroko: Wazārah 'Umūm al-Auqāf wa asy-Syu'un al-Islāmiyah, 1387.
- Ibn Athīr, al-Mubārak bin Muḥammad. Asy-Syāfi'ī Fī Syarḥ Musnad Al-Syāfi'ī. Riyāḍ: Maktabah ar-Rusyd, 2005.
- Ilyas, Muhammad. "Hadis tentang Keutamaan Shalat Berjamaah." *Jurnal Riset Agama* 1.2 (2021): 247-258 <<https://doi.org/10.15575/jra.v1i2.14526>>
- Miles, Matthew B., and A. Michael Huberman. Qualitative Data Analysis (a Source Book of New Methods). Beverly Hills: SAGE Publications, 1984.
- Muhibbuthabry, Muhibbuthabry, et al. "Qanun, religious education, religiosity and sexual activity among Muslim youth." *HTS Teologiese Studies/Theological Studies* 79.1 (2023): 8020 <https://hdl.handle.net/10520/ejc-hervorm_v79_n1_a8020>
- Saleh, Muhmmad, et al. "Sosialisasi Praktek Adzan Bagi Remaja Dalam Kegiatan Festival Anak Sholeh Di Desa Sekoci Kecamatan Besitang." *Fusion: Jurnal Pengabdian kepada Masyarakat* 1.2 (2023): 15-20 <<https://jurnal.perima.or.id/index.php/FS/article/view/175>>

- Muslimin, J. M. "The Sociological Explanation of Indonesian Muslim Family: Continuity and Change." *Journal of Indonesian Islam* 13.2 (2019): 395-420 <<http://doi.org/10.15642/JIIS.2019.13.2.395-420>>
- Nasr, Seyyed Hossein. *Man and Nature: The Spiritual Crisis of Modern Man*. London: Unwin Paperbacks, 1990.
- Brovkina, Oxana, and Svitlana Baranova. "Family vs Discourse." *Psycholinguistics* 25.2 (2019): 31-49 <<https://doi.org/10.31470/2309-1797-2019-25-2-31-49>>
- Ramdhan, Tri Wahyudi, Mufaizin Mufaizin, and Moh Kholil Baita Putra. "Kurikulum Merdeka's Authentic Assessment for Multicultural Islamic Religious Education." *Jurnal Al-Murabbi* 8.2 (2023): 60-76 <<https://doi.org/10.35891/amb.v8i2.4196>>
- Ramdhan, Tri Wahyudi, et al. "Religious Moderation Education in the Serambi Jombang Learning House Through the Study of The Interpretation of Moderate Verses." *Syaikhuna: Jurnal Pendidikan dan Pranata Islam* 14.02 (2023): 172-188 <<https://doi.org/10.58223/syaikhuna.v14i02.6910>>
- Berenjkar, Reza. "Faktor-faktor Yang Memperkuat Dan Melemahkan Keluarga Dalam Riwayat." *Musawa Jurnal Studi Gender dan Islam* 14.1: 11-28 <<https://doi.org/10.14421/musawa.2015.14.1.11-28>>
- Salmah, Salmah, and Desri Nengsih. "Pengaruh Lingkungan Keluarga Terhadap Karakter Anak: Analisis Hadis Tentang Lingkungan Keluarga." *Proceeding IAIN Batusangkar* 1.2 (2017): 369-382 <<https://ojs.iainbatusangkar.ac.id/ojs/index.php/proceedings/article/view/658>>
- Sayadi, Wajidi. *Hadis Tarbawiy: Pesan-Pesan Nabi SAW Tentang Pendidikan*. Jakarta: Pustaka Pelajar, 2011.
- Suryadilaga, M. Alfatih. *Aplikasi Penelitian Hadis Dari Teks Ke Konteks*. Yogyakarta: Teras, 2009.
- Thaller, Johannes, Stefan Mayr, and Birgit Feldbauer-Durstmüller. "Crisis management in family firms: Do religion and secularization of family decision-makers matter?." *Journal of Family Business Management* (2023). <<https://doi.org/10.1108/JFBM-06-2023-0077>>
- Unser, Alexander. "Social Inequality in Religious Education: Examining the Impact of Sex, Socioeconomic Status, and Religious Socialization on Unequal Learning Opportunities." *Religions* 13.5 (2022): 1-17 <<https://doi.org/10.3390/rel13050389>>
- Umami, Idail Uzmi Fitri. "Fenomena Hijrah Artis dalam Perspektif Psikologi Transpersonal." *Al-Riwayah: Jurnal Kependidikan* 11.1 (2019): 193-209 <<http://ejournal.iainsorong.ac.id/index.php/Al-Riwayah/article/view/189>>
- Widyawati, Fransiska. "Being a Muslim In a Catholic Family and Vice Versa: Religious Education in Mixed-Faith Families in Flores, Eastern Indonesia." *Ulumuna* 26.2 (2022): 337-362 <<https://doi.org/10.20414/ujis.v26i2.548>>
- Witro, Doli. "Islamic Religious Education in the Family to Strengthen National Resilience

doi: 10.35316/lisanalhal.v17i2.267-281

of Surah At-Tahrim Verse 6 Perspective." *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman* 4.2 (2019): 306-315 <<http://doi.org/10.31604/muaddib.v4i2.306-315>>

Yandi, Nofri, and Juliana Batu Bara. "Konsep Pendidikan Agama Islam Menurut Perspektif Hadist." *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9.2 (2023): 5492-5502 <<https://doi.org/10.36989/didaktik.v9i2.1234>>

Yanti, Novi. "Manajemen Keluarga Sakinah (Studi Kasus Nafkah Keluarga Jama'ah Tabligh Di Kota Pekanbaru)." UIN Sultan Syarif Kasim Riau, 2021 <<http://repository.uin-suska.ac.id/54479/>>

Syukur, Yarmis, et al. "Determinant Factor Analysis of Family Psychological Resilience: A Study of Muslim University Staff in Indonesia." *Islamic Guidance and Counseling Journal* 6.1 (2023): 209-222 <<https://doi.org/10.25217/igcj.v6i1.3626>>