



Quranic Parenting Model Inspired by Prophet Zakaria: A Framework for Family Upbringing

Muhammad Zul Fahmi¹, Nur Fadhilah Syam¹

¹Universitas Islam Negeri Sumatera Utara, Indonesia

✉ zulfahim198@gmail.com *

Article Information:

Received May 24, 2026

Revised June 20, 2026

Accepted July 27, 2026

Keywords: *Prophet Zakaria, Quran-based education, family upbringing, religious character formation*

Abstract

This study explores the Quranic parenting inspired by the story of Prophet Zakaria and its relevance to contemporary family upbringing. The research is motivated by the shift in modern parenting patterns, which often prioritize material fulfillment while neglecting consistent spiritual and moral development. Using a qualitative approach with descriptive-interpretative methods, data were collected through observation, interviews, documentation, and Quranic exegesis. The findings reveal that Prophet Zakaria's parenting values emphasize sincerity in supplication, spiritual awareness, humility, hope for righteous offspring, transmission of religious values, and orientation toward divine approval. These values are reflected in practices such as habitual worship, Quran education, gentle parental advice, role modeling, and community involvement in religious activities. Nevertheless, challenges persist, including the influence of modernization, inconsistent parental practices, and limited religious understanding within families. The study concludes that the Quranic parenting model inspired by Prophet Zakaria provides a relevant framework for nurturing a generation that is faithful, ethical, and socially responsible.

INTRODUCTION

The family is the primary educational environment that plays a crucial role in shaping a child's personality, moral character, and spiritual development. In Islam, child-rearing is not merely understood as the obligation to meet physical needs such as food, clothing, and protection but also as an educational process that guides children toward faith, moral values, and a sense of responsibility in life. Parents hold a central role in instilling foundational life values because a child's interaction with the family begins from the very start of their development (Fajarrini & Sutrisno, 2023). Therefore, the quality of parenting within the family significantly determines the direction of a child's development, encompassing behavioral, emotional, social, and religious aspects. Childhood education built upon religious values is believed to foster a stronger personality, as children are not only guided to become intellectually capable individuals but

How to cite:

Fahmi, M. Z., Syam, N. F. (2026). Quranic Parenting Model Inspired by Prophet Zakaria: A Framework for Family Upbringing. *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 9(3), 830-844.

E-ISSN:

2622-741x

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

also to possess spiritual awareness and good moral character (Isbah & Sihono, 2025; Nurmadiyah, 2020; Soetari, 2017).

In the context of modern society, family parenting faces increasingly complex challenges (Nur, 2025). Social changes, technological advancements, the influence of digital media, and shifting values in society all affect the way parents raise their children. Some families tend to place greater emphasis on their children's academic and material success, while religious and moral education do not always receive equal attention. This situation can create a gap between the ideal concept of family education in Islam and the parenting practices that occur in daily life. In fact, child-rearing in Islam requires a balance between physical and spiritual needs, between worldly skills and readiness for the hereafter. Parenting styles that are overly focused on outward aspects risk neglecting the development of religious character, which is actually a crucial foundation in a child's life (Alimudin, 2022).

The Quran provides many examples of family education through the stories of the prophets. One story that is particularly relevant to examine in the context of parenting is the story of Prophet Zakariya, as found in the Quran, Surah Maryam, verses 4–6. These verses describe Prophet Zakariya's prayer to Allah to be granted a child who would be able to carry on the values of goodness and religion. This prayer not only reflects a prophet's desire to have a child but also demonstrates spiritual awareness, humility, strong hope, and a sense of responsibility toward the continuity of the faithful generation. According to scholars' interpretations, Prophet Zakaria's request is not merely about biological offspring but also relates to the desire to preserve the continuity of the values of monotheism, knowledge, and moral conduct within family and societal life (Shihab, 2016; Ummah, 2019; Yulianti & Nurlatifah, 2025).

The story of Prophet Zakaria demonstrates that parenting in Islam begins with the parents' hopes and prayers for their child's future. This indicates that a child's education does not merely begin after birth, but is rooted in the parents' inner readiness, values, and spiritual aspirations. Prophet Zakaria did not merely ask for offspring, but prayed that those offspring would become individuals pleasing to Allah. This implies that the primary goal of child-rearing in Islam is not merely worldly success, but the development of children who possess faith, moral character, knowledge, and social responsibility. Thus, Quranic parenting based on the story of Prophet Zakaria can be understood as a parenting model that combines prayer, exemplary conduct, responsibility, and value orientation in shaping a pious generation (Husna & Hariyanto, 2023; Pahrizal et al., 2023).

Contemporary studies on Quranic parenting indicate that the Quran places great emphasis on children's education through various stories, values, and methods of family communication. Parenting from the Quranic perspective is not merely about parental supervision of a child's behavior, but also encompasses the process of guiding, instilling habits, educating, and shaping the child based on the values of faith, morality, compassion, responsibility, and a balance between physical and spiritual needs. Quranic parenting-based education emphasizes that children must be understood as a trust, a blessing, and a responsibility that must be guided through prayer, the fulfillment of rights, spiritual guidance, and the instillation of religious values from an early age. In this context, Quranic parenting has a more holistic character because it does not merely emphasize children's freedom or parental control, but also integrates exemplary behavior, civilized communication, the cultivation of religious practices, and spiritual awareness within the family

(Abduloh & Tamam, 2025; Oktarina & Putro, 2021).

Furthermore, a study of Prophet Zakaria's prayer reveals that the hope for offspring in the Quran does not stop at biological desire, but encompasses a vision of raising a generation that is spiritually, morally, intellectually, and socially sound. The concept of *dzurriyyah thayyibah* emphasizes that the child hoped for in Prophet Zakaria's prayer is a generation possessing the qualities of faith, character, knowledge, and a sense of responsibility toward the preservation of religious values. Other findings regarding children's religious character also indicate that the development of a religious personality requires parental involvement, setting a good example, fostering a habit of worship, effective communication, a conducive religious environment, and social support from the community. In the context of Islamic families, parenting education must also be supported by religious and cultural values, as well as community support, to build family resilience and address the challenges of modernity. Thus, this study holds significant importance as it connects the parenting values of Prophet Zakariya in the Quran, Surah Maryam, verses 4–6, with the reality of family upbringing in a local community (Abubakar et al., 2023; Kurniasari et al., 2022; Marina et al., 2025).

Several previous studies have examined parenting styles from the perspectives of psychology and Islamic education. From a psychological perspective, parental parenting styles are viewed as influencing children's behavioral, emotional, and independent development, as well as their personality (Adawiyah & Junaidi, 2026; Hendrawan et al., 2025). Meanwhile, in Islamic educational studies, parenting is understood not only as a process of social and emotional development but also as an effort to instill values of faith, morality, responsibility, and spiritual awareness from an early age (Erviana et al., 2025; Muttaqin & Hanif, 2026). Studies on the stories of the prophets in the Quran also indicate that children's education can be built through setting a good example, giving advice, praying, exercising patience, and instilling values of goodness in family life (Shifa et al., 2025). However, research specifically linking Prophet Zakaria's parenting style in the Quran, Surah Maryam verses 4–6, with local community parenting practices remains limited. This gap presents a significant opportunity for this study to examine the relevance of Quranic parenting values in family life in Aek Songsongan.

Aek Songsongan provides an intriguing context for study because its community still maintains vibrant religious traditions, yet simultaneously faces the influence of modern social change. Some parents still strive to instill religious values through regular worship, Quranic education, guidance, and setting a good example. However, in practice, the application of these values is not always consistent. This situation highlights the tension between the ideal values of Quranic parenting and the reality of child-rearing within families. Therefore, this study is important to examine how the parenting values of Prophet Zakariya are understood and applied in the lives of the people of Aek Songsongan.

Based on the above discussion, this study aims to analyze the values of Quranic parenting found in Surah Maryam, verses 4–6, of the Quran and to explain their implementation in family parenting practices in Aek Songsongan. This study is expected to contribute to the development of Islamic education studies, particularly by enriching Quran-based parenting models that are relevant to contemporary society. Furthermore, this study is also expected to serve as a practical reference for parents, community leaders, and religious institutions in guiding children to grow into a generation that is faithful, virtuous, and socially responsible.

METHODS

This study employs a qualitative approach using the “Living Quran” method to analyze Surah Maryam [19]: 4–6 of the Quran. This approach was chosen because the study aims to gain an in-depth understanding of the meaning of Quranic parenting in the story of Prophet Zakariya and to examine its application in family life within a specific community. Qualitative research allows researchers to interpret the experiences, perspectives, and social practices of a community contextually, particularly regarding the cultivation of religious practices, parental role modeling, family communication, and the formation of children’s religious character (Albarra et al., 2025; Az-Zahra et al., 2025; Engkizar et al., 2025; 2026; Ikhlas et al., 2025; Putri et al., 2025; Saminu et al., 2025; Supriandi, 2025). The research data sources consist of primary and secondary data. Primary data was obtained through observation, in-depth interviews, and documentation of family upbringing practices within a specific community group. Informants were selected purposively based on their involvement and understanding of religious education within the family, including parents, children, and community leaders.

Secondary data was obtained from exegetical works, books, and scholarly articles relevant to Islamic parenting, family education, and the interpretation of Quranic Surah Maryam [19]: 4–6. Exegetical studies were used to understand the values of Prophet Zakariya’s parenting, such as prayer, patience, responsibility, the transmission of religious values, and an orientation toward Allah’s pleasure (Shihab, 2016). All data were analyzed through the stages of data reduction, data presentation, interpretation, and drawing conclusions. The analysis was conducted by linking field findings with Quranic values derived from exegetical studies and supporting literature. To ensure data validity, this study employed source and methodological triangulation comparing results from observations, interviews, documentation, and literature reviews to ensure research findings are more accurate and accountable (Yusuf, 2016).

RESULT AND DISCUSSION

The Core Values of Prophet Zakariya’s Quranic Parenting Approach in the Quran, Surah Maryam [19]: 4–6

The Quranic parenting approach in the story of Prophet Zakariya (peace be upon him) demonstrates that a child’s education in Islam does not begin only after the child is born, but stems from the parents’ spiritual awareness, sincere prayers, and hopes for the emergence of a righteous generation. The Quran, Surah Maryam [19]: 4–6, portrays Prophet Zakariya (peace be upon him) as a servant who humbly submitted his supplication to Allah. This supplication is not merely a desire to have offspring, but also contains a profound vision of upbringing: the birth of a generation capable of inheriting religious values, knowledge, moral character, and a sense of responsibility for goodness. In the context of family education, this verse establishes that parents must view their children as a trust from Allah that must be guided through prayer, setting a good example, cultivating the habit of worship, and an orientation toward a life pleasing to Allah (Marina et al., 2025; Oktarina & Putro, 2021). Allah the Almighty states in the Quran, Surah Maryam [19]: 4–6:

The Quran, Surah Maryam [19]: 4

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

Meaning: *He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy (QS.*

Maryam: 4)

The Quran, Surah Maryam [19]: 5

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

Meaning: *And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir* (QS. Maryam: 5)

The Quran, Surah Maryam [19]: 6

يُرِثْنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا

Meaning: *Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]* (QS. Maryam: 6)

This verse must be understood within the context of the story of Prophet Zakariya (peace be upon him), who was beseeching Allah the Almighty for offspring. In studies of the *asbāb al-nuzūl*, the Quranic verses of Surah Maryam [19]: 4–6 is not extensively explained through specific historical accounts of its revelation, as is the case with legal verses; however, this verse possesses a strong narrative context, namely the supplication of Prophet Zakariya (peace be upon him) when he was of advanced age and his wife was described as being in a state of ‘*āqir*. The term ‘*āqir* refers to a woman who is unable to bear children according to human biological standards. In the explanations of classical exegetes, the barrenness of Prophet Zakariya’s wife indicates that his supplication was in a situation that, by human standards, seemed unlikely to occur. However, what is impossible by human standards does not limit Allah’s power. Therefore, the barrenness of Prophet Zakariya’s wife is not understood as an absolute, unchangeable condition, but rather as a human condition that Allah subsequently altered by His will. The exegetes explain that Allah was able to rectify the condition of the wife of Prophet Zakariya (peace be upon him) so that she could conceive and give birth to Prophet Yahya (peace be upon him), just as Allah also has the power to create human beings from a state that previously had no form at all (Al-Qurthubi, 2006; Al-Tabari, 2001).

The interpretation of classical exegetes of this verse reinforces the meaning that Prophet Zakariya’s prayer was not only related to the desire to have biological offspring, but also connected to the hope for the emergence of a generation capable of carrying on religious values, knowledge, and goodness. The mention of weakened bones and a head covered in gray hair illustrates Prophet Zakariya’s humility when presenting his supplication to Allah. Acknowledging one’s own weakness is not intended as a complaint, but as a form of prayer etiquette that demonstrates a servant’s submission before his Lord. Meanwhile, Prophet Zakariya (peace be upon him) for his family after his passing is understood as a concern for the continuity of religious affairs, not merely a matter of wealth. The meaning of “inheriting” in the sixth verse is also better understood as the inheritance of knowledge, prophethood, religious responsibility, and values of goodness, not merely a material inheritance (Al-Baghawi, 1997).

In terms of context, Quran Surah Maryam [19]: 4–6 is closely related to the preceding verses, which describe Allah’s mercy toward Prophet Zakariya (peace be upon him) when he prayed with a gentle voice. This connection indicates that Prophet Zakariya’s (peace be upon him) prayer is founded on inner tranquility, gentle communication with Allah, and the conviction that Allah’s assistance can manifest even when, outwardly, human circumstances seem impossible. The connection of this verse is also evident with the following verse, namely the glad tidings of the birth of Yahya (peace be upon him). This means

that sincere prayer, strong faith, and spiritual orientation within the family can pave the way for the birth of a righteous generation. In the context of parenting, the relationship between these verses demonstrates that Quranic parenting is not merely about how to raise children after birth, but also about the spiritual readiness of parents before and during the parenting process.

Based on this understanding, several values of Prophet Zakaria's (peace be upon him) parenting approach can be identified. First, parenting must be grounded in the spiritual awareness that a child is a trust from Allah who must be raised with prayer and a sense of responsibility. Second, parents must adopt a humble attitude, as the success of a child's upbringing does not depend solely on human ability but also requires Allah's assistance. Third, parents must have a future-oriented parenting vision, namely preparing children to be the successors of the values of faith, knowledge, and moral character. Fourth, parenting must be directed toward the child's quality, not merely their existence, so that the ultimate goal is the formation of a generation that is pious, virtuous, and pleasing to Allah. Thus, the Quran, Surah Maryam [19]: 4–6, affirms that the parenting style of Prophet Zakariya (peace be upon him) was rooted in prayer, faith, responsibility, and hope for the emergence of a generation that would carry forward the values of goodness.

The next value is perseverance in prayer. Prophet Zakaria's (peace be upon him) statement that he was never disappointed in praying to Allah demonstrates spiritual optimism. Prayer in parenting should not be understood as a passive act, but as an expression of parents' inner sincerity in seeking the best for their child's future. Through prayer, parents not only hope for the child's presence in the family but also hope that the child will grow into a person of faith, good character, and benefit to others. The concept of Quranic parenting emphasizes that a child's education must be built through the integration of prayer, love, setting a good example, instilling religious values, and parental responsibility in guiding the child's development from an early age (Abduloh & Tamam, 2025).

Furthermore, the Quran, Surah Maryam [19]: 5, highlights Prophet Zakariya's (peace be upon him) responsibility toward the continuity of future generations. His concern for his family after his passing was not merely a biological or social concern, but was tied to the preservation of religious values and virtue. The child mentioned in this verse is understood as a bearer of values, not merely a descendant. Therefore, Quranic parenting has a visionary nature, namely directing children's education toward a broader future. Parents are not only tasked with meeting children's current needs but also with preparing them to uphold the values of faith, morality, and social responsibility in their lives (Alamsyah, 2020; Azwar & Usman, 2025; Jailani, 2014). This orientation aligns with Islamic education, which views children as a trust, the next generation, and an integral part of the continuity of the community's moral life (Az-Zuhaili, 1991; Hamka, 1985).

The Quran, Surah Maryam [19]: 6, emphasizes that the ultimate goal of parenting is to raise a child who inherits virtues and becomes a person pleasing to Allah. The meaning of "inherit" in this verse does not refer solely to material inheritance but more broadly encompasses the transmission of knowledge, moral character, religious values, and the responsibility of *da'wah*. This indicates that the measure of success in child-rearing in Islam is not merely judged by worldly achievements, such as formal education or economic capability, but also by the quality of the child's faith, character, and social contribution (Hairina, 2016). Thus, the parenting style of Prophet Zakariya (peace be upon him) emphasizes the importance of good offspring or *dzurriyyah thayyibah*, namely a

generation that possesses a balance of spiritual, moral, intellectual, and social qualities (Al-Maraghi, 1946; Ash-Shiddieqy, 2000).

Table 1. Fundamental Principles of Prophet Zechariah's Parenting in the Quran, Surah Maryam [19]: 4–6

No.	Verse	Parenting Values	The Importance of Family Education
1	Al-Quran Surah Maryam [19]: 4	Spiritual awareness	Prayer forms the foundation of parenting because parents have limitations in shaping their children
2	Al-Quran Surah Maryam [19]: 5	Generational responsibility	Children are raised to carry on the family's faith, knowledge, and moral values
3	Al-Quran Surah Maryam [19]: 6	Seeking God's pleasure	The goal of parenting is to raise children who are pious, of good character, and pleasing to Allah

Based on the above discussion, the parenting style of Prophet Zakariya (peace be upon him) as described in the Quran, Surah Maryam [19]: 4–6, can be understood as a parenting model that is spiritual, visionary, and transformative. Spirituality is evident through prayer and humility; the visionary dimension is evident through concern for the continuity of future generations; while the transformative dimension is evident through the hope for the birth of a child capable of inheriting the values of goodness. These values are important as a foundation for understanding Muslim family parenting practices, including in the context of the Aek Songsongan village community. With this foundation, parenting is understood not merely as the process of raising children, but as a conscious effort to shape a generation that is faithful, virtuous, and socially responsible.

Implementing Quranic Parenting in the Family

Aek Songsongan is one of the subdistricts in Asahan Regency, North Sumatra. According to data from the Central Statistics Agency, this area consists of 9 villages with a population of 19,015 as of 2024. From a socio-religious perspective, Aek Songsongan has a diverse range of places of worship, including 30 mosques, 28 prayer rooms, and 13 churches. This situation indicates that the lives of the people of Aek Songsongan are situated within a religious and diverse social context. The presence of mosques, prayer rooms, religious study groups, and Quranic education serves as a vital social capital in shaping children's religious character. However, the increasingly open nature of community life also presents new challenges in child-rearing, particularly regarding parental consistency in guiding children, the influence of gadget use, teenage social interactions, and the tendency of some families to entrust religious education entirely to Quran instructors or religious institutions (BPS Asahan Regency, 2025).

The main issue identified in parenting practices in Aek Songsongan is the imbalance between parents' awareness of the importance of religious education and the consistency with which it is practiced within the family. Some parents have the desire for their children to grow up as pious and morally upright individuals, but daily guidance is not always provided regularly. This is evident from the fact that there are still children and adolescents who are not consistent

in performing their religious duties, even though they are already familiar with the basics of religious teachings. Therefore, efforts to address parenting challenges must be undertaken by strengthening Quranic parenting practices, specifically by establishing a routine of religious observance at home, reinforcing parental role modeling, offering gentle guidance, monitoring technology use wisely, and involving religious leaders and the local community in children's upbringing. In this way, Quranic parenting becomes not merely a normative concept but a simple, purposeful, and sustainable family practice.

The implementation of Quranic parenting in Aek Songsongan demonstrates that the parenting values reflected in the story of Prophet Zakariya (peace be upon him) are present in family life, although their application has not yet been fully consistent. This parenting approach is evident in parents' efforts to introduce religious teachings to children from an early age through the practice of worship, Quranic literacy education, providing guidance, and setting a good example in daily life (Noerlitasari & Mahmudi, 2025). These practices indicate that the family is still viewed as the primary setting for shaping a child's religious character. From an Islamic educational perspective, the family holds a crucial position because the first values a child receives typically stem from interactions with parents and their immediate environment (Mujib & Mujakir, 2008; Yaqin, 2016). Therefore, Quranic parenting is not merely understood as a normative concept but also as an educational practice unfolding within the daily relationship between parents and children.

Based on observations of life in the Aek Songsongan community, the practice of religious rituals is one of the most visible forms of Quranic parenting. Parents strive to guide their children to perform prayers, learn to recite the Quran, participate in religious activities, and maintain proper etiquette when interacting with family and the community. This cultivation is carried out through simple methods, such as reminding children when prayer time arrives, encouraging them to attend religious study sessions, fostering the habit of reading the Quran, and instilling a sense of respect for parents. This practice aligns with the principles of Quranic parenting, which emphasize the importance of a balance between physical and spiritual education. A child's education is not sufficient if it focuses solely on intelligence and skills; it must also address spiritual, moral, and religious awareness from an early age (Kusumawardani & Fauziah, 2020).

The parenting values of Prophet Zakariya (peace be upon him) are also evident in parents' hopes that their children will grow up to be pious individuals. These hopes are not merely wishes but are realized through efforts to guide children toward religious values. In this regard, parents' prayers and hopes are an essential part of the family's educational process. The concept of "*dzurriyyah thayyibah*" in Prophet Zakaria's (peace be upon him) prayer indicates that the children being hoped for are not merely biological descendants, but a generation possessing spiritual, moral, intellectual, and social qualities (Marina et al., 2025). Thus, child-rearing in Aek Songsongan can be understood as parents' efforts to shape children who are not only well-behaved but also possess a foundation of faith and a sense of responsibility in social life.

Interview results indicate that most parents in Aek Songsongan actually have a strong intention and desire to raise their children in an Islamic manner. However, this desire is not always followed by consistent actions in daily life, as conveyed by the informant in the following interview.

"Parents generally understand the importance of parenting based on the values of the Quran, as this approach not only addresses children's physical needs but also shapes their character and faith. However, in practice, encouragement and concrete steps are still needed to

ensure that the practice of worship and the instillation of religious values can be carried out more consistently within the family” (informant 1)

This finding indicates that religious awareness among the community already exists, but it still needs to be strengthened through guidance, setting a good example, and sustained commitment from parents.

In addition to instilling religious practices, parental role modeling is a crucial element in implementing Quranic parenting. Children are more likely to embrace religious values when they see concrete examples from their parents in daily life. Parents who make it a habit to pray, read the Quran, speak politely, act with patience, and maintain social relationships will have a strong influence on the development of their children’s character (Fajriyati et al., 2023). This exemplary behavior aligns with the values of Prophet Zakariya’s (peace be upon him) parenting style, which demonstrated humility, patience, optimism, and a sense of responsibility toward the future of the next generation. In the formation of a child’s religious character, parental involvement, good communication, setting a good example, fostering religious practices, and a supportive religious environment are key factors that contribute to successful parenting (Kurniasari et al., 2022).

Quranic education is also an important part of family upbringing practices in Aek Songsongan. Activities such as Quran recitation lessons, children’s religious study groups, religious gatherings, and community religious programs serve as spaces for instilling Islamic values. In this context, upbringing does not take place solely within the family but is also reinforced by the social environment. Community involvement demonstrates that children’s education in Islam has a communal dimension, as the shaping of a child’s character is not solely the responsibility of parents but also requires the support of religious leaders, Quran instructors, and the surrounding community. Community support in Islamic family education can strengthen family resilience and help parents navigate the challenges of modern-day parenting (Hamim et al., 2021).

Nevertheless, the implementation of Quranic parenting in Aek Songsongan still faces challenges regarding consistency, as noted by an informant in the following interview.

“Children in the area have generally begun to learn religious teachings and perform religious practices, but not all of them are able to do so regularly. Some children, particularly teenagers and young adults, still occasionally neglect their religious duties. This situation is closely tied to the role of parents in providing continuous guidance, reminders, and setting a good example. According to this account, there are still some children who have not fully committed to practicing their religion, making Quranic-based parenting essential as a means to strengthen religious education within the family” (informant 2)

Based on the above discussion, the implementation of Quranic parenting in Aek Songsongan can be understood as a developing practice. The parenting values of Prophet Zakariya (peace be upon him) are evident in the form of prayers, parental hopes, the cultivation of religious practices, Quranic education, gentle counsel, setting a good example, and support for community religious activities. However, the application of these values still requires strengthening, particularly regarding parental consistency, child guidance, and the continuity of religious upbringing within the family. Thus, Quranic parenting should not merely be viewed as an ideal doctrine but must be embodied in simple, purposeful, and sustained daily actions so that children grow into individuals who are faithful, virtuous, and socially responsible.

Challenges and Strengths of Quranic Parenting

The implementation of Quranic parenting in Aek Songsongan demonstrates strong potential in shaping children’s religious character, yet it also

faces several challenges that require attention. This potential is evident in the continued vitality of the community's religious activities, such as religious study sessions, Quran instruction, religious gatherings, and parents' practice of guiding children to learn Islamic teachings from an early age. However, this potential has not yet been fully balanced with consistent parenting within the family. While some parents are aware that children need to be guided by religious values, in practice, this guidance is not always provided on a regular basis. This situation indicates that Quranic parenting cannot be viewed merely as an ideal concept but must be implemented through concrete, repetitive, and sustained daily actions.

One of the main challenges in implementing Quranic parenting is the lack of consistency on the part of parents in guiding their children. In some families, religious education is still largely left to Quranic teachers, schools, or religious institutions, while guidance at home has not been maximized. In fact, the family is the primary educational environment closest to the child. Religious values taught outside the home will be stronger if supported by role modeling and habit formation within the family environment. The formation of a child's religious character requires a long process through teaching, habit formation, setting a good example, effective communication, and active parental involvement (Kurniasari et al., 2022). Therefore, parents need to strengthen their role as primary educators, not merely as providers of the child's physical and economic needs.

Another significant challenge is the impact of modernization and the use of technology. Today's children and teenagers live in an environment that is highly accessible through mobile devices, social media, and various forms of digital entertainment. On one hand, technology can serve as a tool for learning and expanding knowledge. However, on the other hand, unsupervised use of technology can weaken religious practices, reduce communication between children and parents, and open the door to values that conflict with Islamic education. This situation requires parents not only to prohibit but also to guide the wise use of technology. In the context of character education, the family must serve as a space for value regulation so that children do not lose their moral compass when facing social and digital cultural changes (Kurniawan, 2021).

The interview results also indicate that some children in Aek Songsongan actually already possess a basic understanding of religion, but not all of them are consistent in practicing Islamic teachings, as stated by the informant in the following interview.

"Some children, particularly adolescents and young adults, still occasionally neglect their religious duties and require stronger guidance from their parents. This situation highlights that parenting grounded in Quranic values must be sustained continuously not only during childhood but also as children enter adolescence and face a broader social environment" (informant 3)

In this regard, parents need to maintain an emotional connection with their children through gentle, open, and guiding communication so that religious advice can be accepted without creating a psychological distance.

In addition to issues of consistency and technology, another challenge lies in communication patterns within the family. Some parents still view parenting as a matter of commands and prohibitions, so children more often receive instructions rather than being engaged in dialogue. In fact, Quranic parenting emphasizes the importance of gentleness, compassion, and setting a good example. The story of Prophet Zakariya (peace be upon him) demonstrates that the education of the next generation stems from prayer, hope, patience, and moral responsibility not from a harsh attitude or coercion. Parents' expectations of their children also need to be built realistically and accompanied by mindful

guidance, because expectations not supported by guidance can turn into pressure for the child. Therefore, family communication patterns need to be directed toward educational dialogue, not merely one-way control.

Strengthening Quranic parenting in Aek Songsongan can be achieved through several steps. First, parents need to set a strong example within the family. Children will find it easier to emulate religious values when they see their parent performing prayers, speaking politely, maintaining good character, and demonstrating responsibility in daily life. Second, families need to consistently establish religious practices, such as praying in congregation, reading the Quran, praying together, and offering gentle guidance appropriate to the child's age and circumstances. Third, the community and religious leaders need to support families through child and youth-friendly religious guidance activities. Community support plays a crucial role in strengthening Islamic family education because upbringing is influenced not only by the family but also by the social and cultural environment of the community (Yunita & Mujib, 2021).

Thus, the parenting approach of Prophet Zakariya (peace be upon him) as described in the Quran, Surah Maryam [19]: 4–6, holds strong relevance in addressing the challenges of family upbringing in Aek Songsongan. The values of prayer, setting a good example, responsibility, passing on religious values, and seeking Allah's pleasure can serve as a foundation for strengthening children's education amid modern social changes. The application of Quranic parenting must be carried out consistently by parents and supported by the community so that children not only learn religious teachings but also become accustomed to practicing them in daily life. If these values are consistently upheld, Quranic parenting can serve as an effective model for raising a generation that is faithful, of noble character, and socially responsible.

CONCLUSION

This study found that Quranic parenting, inspired by the story of Prophet Zakariya (peace be upon him), centers on parents' spiritual awareness in raising a pious generation both before and during the parenting process. The main findings of this study indicate that prayer, setting a good example, the transmission of religious values, and an orientation toward seeking Allah's pleasure serve as crucial foundations in shaping a child's religious character. In the context of Aek Songsongan, this parenting approach has been evident through the cultivation of religious practices, Quranic education, gentle guidance, and engagement with the religious community, although its implementation still requires strengthening in terms of parental consistency. Thus, the contribution of this study lies in affirming that the story of Prophet Zakariya (peace be upon him) can be read not only as a narrative of prayer for offspring but also as a conceptual foundation for Muslim family upbringing that emphasizes the spiritual, moral, and social qualities of children. These findings can serve as a reference for families and communities in developing a Quran-based parenting approach that is more practical and relevant to the challenges of modern life.

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International Journal of Multidisciplinary of Higher Education (IJMURHICA)

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