

Divine Election and Sacred Familyhood: Reinterpreting the Narrative of the Family of Imrān in the QS. Āli 'Imrān [3]: 33–37

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Abstrak

Kajian ini bertujuan untuk mereinterpretasi narasi keluarga Imrān dalam QS. Āli 'Imrān [3]: 33–37. Di antara beberapa keluarga yang disebut sebagai pilihan Tuhan, keluarga Imrān menempati posisi teologis yang penting karena merepresentasikan model keluarga yang dibentuk melalui pemilihan ilahi sekaligus dibangun atas fondasi spiritualitas, pengabdian, dan pendidikan keimanan. Menggunakan pendekatan kualitatif dengan metode tafsir *tahlīlī*, penelitian ini melakukan pembacaan ulang terhadap narasi keluarga Imrān sebagai konstruksi normatif mengenai keluarga yang memperoleh legitimasi spiritual melalui kehendak Ilahi. Hasil kajian menunjukkan bahwa pemilihan keluarga Imrān dalam al-Qur'an tidak semata didasarkan pada garis keturunan biologis, melainkan pada kualitas spiritual, komitmen ibadah, dan orientasi pendidikan yang berpusat pada ketakwaan kepada Allah. Pemilihan Ilahi terhadap keluarga Imrān tercermin melalui visi keluarganya yang transenden, praktik doa sebagai fondasi pendidikan, pemilihan lingkungan pendidikan yang saleh, serta pemeliharaan akhlak mulia dalam kehidupan keluarga. Dengan demikian, keluarga Imrān dapat dipahami sebagai paradigma keluarga Qur'ani yang mengintegrasikan dimensi teologis, moral, dan pedagogis. Nilai-nilai tersebut cukup relevan bagi keluarga Muslim masa kini sebagai model pembentukan keluarga yang berlandaskan ketakwaan, konsistensi spiritual (*istiqāmah*), dan internalisasi nilai-nilai Islam dalam kehidupan sosial modern.

Kata kunci: Keluarga Imrān, Kisah al-Qur'an, QS. Āli 'Imrān [3]: 33–37

Abstract

This study aims to reinterpret the narrative of Imrān's family in QS. Āli 'Imrān [3]: 33–37. Among several families mentioned as God's chosen ones, Imrān's family occupies an important theological position because it represents a family model that was formed through divine selection and built on the foundations of spirituality, devotion, and religious education. Using a qualitative approach with the *tahlīlī* interpretation method, this study re-examines the narrative of Imrān's family as a normative construction of a family that obtains spiritual legitimacy through divine will. The results of the study show that the selection of the family of Imrān in the Qur'an is not solely based on biological lineage, but rather on spiritual qualities, commitment to worship, and an educational orientation centered on piety towards Allah SWT. Divine selection of the family of Imrān is reflected through their transcendent vision, the practice of prayer as the foundation of education, the selection of a pious educational environment, and the

maintenance of noble character in family life. Thus, the family of Imrān can be understood as a Qur'anic family paradigm that integrates theological, moral, and pedagogical dimensions. These values remain relevant to Muslim families today as a model for family formation based on piety, spiritual consistency (*istiqāmah*), and the internalization of Islamic values in modern social life.

Keywords: *Imrān's family, Qur'anic stories, QS. Āli 'Imrān [3]: 33–37*

INTRODUCTION

The Qur'an as divine revelation has transhistorical relevance, remaining relevant from the time of its revelation to the context of modern human life.¹ The continuity of this relevance is inseparable from the miraculous nature of the Qur'an, which presents a universal message through various forms of delivery, one of which is narrative stories (*qaṣaṣ al-Qur'ān*).² Through these stories, the Qur'an records past events not merely as historical documentation, but as a pedagogical and theological means of shaping human moral and spiritual awareness.³ The Qur'anic narratives describe the lives of previous peoples before the time of the Prophet Muhammad while also presenting the dynamics of human relations with God in various social and historical situations.⁴

The stories of the Qur'an not only serve as historical reflections, but also as a medium for the transformation of values that are relevant across time.⁵ Among the important themes presented through these stories is the portrait of the family as the fundamental unit of human civilization. The Qur'an presents various types of families: families that gained glory because of their obedience and spiritual integrity, and families that experienced destruction due to moral deviations. The story of the family of Prophet Adam, for example, shows the moral conflict between Habil and Qabil, which emphasizes the importance of sincerity and self-control in religious life.⁶ Meanwhile, the family of Prophet David AS is described as a family blessed with obedience, profound knowledge, and just leadership, which was then passed

¹ Eko Nani Fitriyono, Epistemologi 'Ulum al-Qur'an: Kajian Historis atas Dinamika Penafsiran di Dunia Islam", *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora* 5, no. 2 (2025), 64–83. <https://doi.org/10.37680/almikraj.v5i2.6730>.

² M. Quraish Shihab, *Mukjizat Al-Qur'an ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Ghaib* (Bandung: Mizan, 1998), 195.

³ Abd Haris, "Kajian Kisah-Kisah Dalam Al-Qur'an (Tinjauan Historis Dalam Memahami al-Qur'an)", *Jurnal Penelitian Dan Pemikiran Keislaman* 5, no. 1 (2018), 59-71.

⁴ Miftakhussurur, Pangestu Aji Swasono, "Analisis Historis Dan Kontekstual Terhadap Kisah Al Qur'an: Antara Fakta Dan Mitos", *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman* 8, no. 2 (2024), 265-279.

⁵ Miftakhussurur and Swasono, "Analisis Historis Dan Kontekstual Terhadap Kisah Al Qur'an: Antara Fakta Dan Mitos", 265-279.

⁶ Amirul Bakhri, "Manajemen Konflik Keluarga Nabi Adam As dan Keluarganya", *Jurnal Al-Wasith: Jurnal Studi Hukum Islam* 10, no. 2 (2025), 457-476. <https://doi.org/10.52802/wst.v10i2.1753>.

on to Prophet Solomon AS as a successor endowed with extraordinary wisdom and intelligence.⁷

These various narratives show that the Qur'an not only discusses righteous individuals, but also emphasizes the importance of the family as a space for spiritual formation and the transmission of faith values between generations. It is in this context that the story of Imrān's family takes on special theological significance. QS. Āli 'Imrān [3]: 33–37 explicitly mentions the family of Imrān as part of God's chosen family, on par with the great figures in prophetic history. This mention indicates the concept of divine election, which is based on spiritual qualities and devotion, not merely genealogical relationships.

The family of Imrān shows how family piety is built through commitment to worship, prayer, spiritual education, and a transcendent orientation in educating offspring. Therefore, this story can be understood as a representation of sacred familyhood, a family model that gains sacred legitimacy through an intense relationship with the divine will. Reinterpreting this story is important in order to rediscover Qur'anic values that can be relevant to the challenges of contemporary Muslim families, especially in building families based on piety, moral integrity, and spiritual continuity across generations.

Several previous studies have shown that the story of Imrān's family has not been discussed comprehensively. Arif Efendi examined the family education system in the story of Imrān's family based on QS. Āli Imrān [3]: 33–37, focusing on religious values such as monotheism, morals, psychology, and family education.⁸ Hamid Sidiq researched family education in the story of Imrān's family based on QS. Āli Imrān [3]: 33–37. His study focuses on the responsibilities of parents in the education of children, as well as the reality of family education in a modern context.⁹ Minhatul Maula looks at the story of Imrān's wife from the perspective of parenting in QS. Āli 'Imrān 35–37, which is considered to be a source of inspiration for contemporary parenting.¹⁰

Although previous studies on QS. Āli 'Imrān [3]: 33–37 have focused on family education and parenting patterns, there is still a gap in interpreting the Imrān

⁷ Muhammad Thaib Muhammad, "Kisah Daud A.S Dalam Perspektif Al-Qur'an", *Jurnal Ilmiah Al-Mu'ashirah* 15, no. 2 (2018): 191–205. <http://dx.doi.org/10.22373/jim.v15i2.5295>.

⁸ Arif Efendi, "Analysis of Islamic Family Education: Perspective of Surah Ali Imron: 33–37," *Journal of Scientific Research, Education, and Technology (JSRET)* 2, no. 1 (2023): 362–368, <https://doi.org/10.58526/jsret.v2i1.90>.

⁹ Hamid Sidiq, "Pendidikan Keluarga Imran (Analisis terhadap Kisah Keluarga Imran dalam al-Qur'an Surat Ali Imran: 33–37)," *al-Urwatul Wutsqo: Jurnal Ilmu Keislaman dan Pendidikan*, <https://doi.org/10.62285/alurwatulwutsqo.v1i1.1>.

¹⁰ Minhatul Maula, "Parenting Patterns in the Qur'an (Analysis of the Story of Imran's Wife)," *Journal of Southeast Asian Islam and Society (JSEAIS)* 3, no. 1 (2024), <https://doi.org/10.30631/jseais.v3i1.1618>.

Family as a theological construct of divine selection and holy kinship, which is the basis of the family ethos model in the Qur'an. Therefore, this article is important to be studied in depth to reveal the theological dimensions of the Imrān family in QS. Āli 'Imrān [3]: 33–37 as the family chosen by Allah that represents piety, integrity, and the continuity of faith values. Thus, this article aims to reinterpret QS. Āli 'Imrān [3]: 33–37 from the perspective of the family as a spiritual unit. In addition to complementing previous studies, this article is also expected to serve as a conceptual framework for contemporary Qur'anic family studies, which can be used as ethical and pedagogical guidelines for Muslim families today.

RESEARCH METHOD

This study uses library research, as data is obtained from various relevant sources to analyze issues critically and in depth. The type of data used is qualitative, aiming to describe, explain, and understand the research topic.¹¹ The primary data source used is QS. Āli 'Imrān [3]: 33–37, while secondary sources include articles, scientific journals, tafsir books, and other relevant literature.¹² The data collection technique used is documentation, namely the collection of information related to the family of Imrān in the Qur'an as the focus of the research. In the analysis, this study uses the *tahlīlī* method, which is interpreting the Qur'an by systematically tracing the meaning of verses according to the text and context, while also analyzing the implications contained therein.

RESULTS AND DISCUSSION

The Family of Imrān in the Qur'an: Divine Choice and Holy Kinship

In the Qur'an, the family of 'Imrān is described as a family that received honor and selection from God, which is reflected in the naming of the third surah as Āli 'Imrān. This surah refers to the family of Imrān and signifies their position in the textual memory of Muslims. Their story is not only a historical narrative, but also serves as a spiritual example for the Muslim community, especially regarding the shared commitment of couples in building a pious and highly moral family. Imrān and Hannah are positioned as figures who consciously planned their spiritual education even before the birth of their child, with the hope that their offspring would be close to God and play a positive role for humanity in this world and the hereafter.

¹¹Winarno Surakmad, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsitho, 1982), 134.

¹² Ahmad Bastari, "Textual Preferences for the Interpretation of Verses on Social Equality: Study of Wahbah Al-Zuhaili's Interpretation in Tafsir Al-Munir", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (June 3, 2024): 107–124. <https://doi.org/10.19109/jsq.v4i1.22622>.

In the Qur'anic narrative, Hannah continued to pray during her pregnancy that her unborn child would be an obedient servant, worshipful, and under God's protection.¹³ When the child was born, they named her Maryam, a name chosen with prayers that she would be protected from all disturbances and kept away from negative influences. They also stipulated that Maryam be placed in a special place so that she could grow up in an intense relationship with Allah, even entrusting her care to Prophet Zakaria AS to ensure a strong spiritual education in a pious environment. Therefore, the family of Imrān is often seen as a model of Qur'anic domestic education built on obedience, prayer, and spiritual guidance from the beginning of a child's life.

Although Imrān himself was not a prophet or messenger, his family's position in the Qur'an is highly respected as a chosen family gathered by God along with other major families in the history of revelation. The discourse on this family in Āli 'Imrān begins with the couple's conversation about their vow and commitment to divine destiny, as reflected in Hannah's words: *"O God, I dedicate the child in my womb to be a pious servant and to serve in Baitul Maqdis; and this is my vow, You are All-Hearing, All-Knowing"* (QS. Āli 'Imrān [3]: 35).

These verses also emphasize the importance of pregnancy as a phase of moral and spiritual formation, including instilling noble hopes for the fetus, because the psychological and physiological relationship between the mother and the fetus has an impact on early life development. Research in prenatal development science, for example, notes that fetuses begin to respond to external sound stimuli from the second trimester and show changes in movement related to the mother's stress or comfort levels.¹⁴ This shows the early relationship between the intrauterine environment and early sensory experiences of life. Such findings reinforce the Qur'anic perspective that the mother's prayers, remembrance of God, and inner peace provide an early foundation for the emotional and spiritual state of the unborn child. In line with this, the Qur'an emphasizes the importance of remembering God as a source of inner peace: *"(They are) those who believe and whose hearts find peace in the remembrance of God. Know that it is in the remembrance of God that hearts find peace."*¹⁵

The Character of the Family of Imrān in QS. Āli 'Imrān [3]: 33–37

1. The family that gave its name to a surah in the Qur'an

Surah Āli 'Imrān is so named because it places special emphasis on the story of the family of 'Imrān as one of God's chosen families, particularly in relation to the

¹³ Majalah Muslimah, *Perempuan Dalam Al-Qur'an*, Edisi Januari 2003, 64.

¹⁴ Murnia Suri, Nelliraharti Nelliraharti, "Intensitas Komunikasi Ibu Hamil Terhadap Janin Sebagai Rangsangan Pendengaran dan Perkembangan Otak Dalam Perkenalan Kosakata", *JES: Journal of Education Science* 5, no. 2 (2019), 33-37.

¹⁵ Tim Penyusun, *Al-Qur'an Tafsir Perkata Tajwid*, (Surakarta: Pustaka Al-Hanan, 2015), 252.

birth of Prophet 'Īsā AS and the figure of Maryam as part of the sanctified lineage. The naming of surahs in the Qur'an generally refers to the dominant theme or important event that is the focus of its theological message, so the mention of "Āli 'Imrān" indicates the significance of this family as a spiritual and historical model in the narrative of revelation.¹⁶

This surah has several names, including *al-Amān*, *al-Kanz*, and *Ṭībah*, although the most widely known name is Āli 'Imrān. Its main content emphasizes the teachings of monotheism and reminds us that all forms of worldly pleasures, such as power, wealth, and lineage, have no real value in the hereafter if they are not based on divine orientation and values.¹⁷ In addition, Surah al-Baqarah and Āli 'Imrān are collectively known as *al-Zahrawān* ("the two luminous ones"), as mentioned in the hadith of the Prophet Muhammad SAW. These two surahs are understood as a thematic pair that reveal various truths of revelation that were previously hidden or debated by some of the People of the Book, including the issues of prophethood, the birth of Prophet Jesus, and the legitimacy of the prophethood of Prophet Muhammad.¹⁸

Thematically, exegetes explain that Surah Āli 'Imrān serves to strengthen the theological-dialogical dimension of Islam in its relationship with previous religious traditions. The narrative of the family of 'Imrān in QS. Āli 'Imrān [3]: 33–37 is not merely a genealogical story, but a representation of the concept of divine election, which affirms that the spiritual glory of a family is built through piety, commitment to worship, and the continuity of revelatory values across generations.¹⁹

Thus, the naming of this surah is not only historical but also theological and pedagogical, as it presents the family of 'Imrān as a paradigm of a religious family chosen by Allah to carry out a spiritual mission for humanity. Furthermore, the story shows how the Qur'an constructs the sanctity of the family not based on social status, but through obedience, faith education from before birth, and the continuity of monotheistic values within the family structure.

2. An ordinary family that is praised and equated with the beloved of Allah

Allah SWT chooses and determines the position of each individual, entrusting prophethood and revelation to chosen people. In the history of prophethood, Adam AS was the father of mankind, and from his descendants came prophets and

¹⁶ Muḥammad 'Alī al-Ṣābūnī, *Ṣafwat al-Tafāsīr* (Beirut: Dār al-Qur'ān al-Karīm, t.th.), Juz 1, 183.

¹⁷ M. Quraish Shihab, *Tafsīr Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), Jilid 2, 3-4.

¹⁸ Muslim bin al-Ḥajjāj al-Naisābarī, *Ṣaḥīḥ Muslim*, (Beirut: Dar al-Afāq al-Jadīdah, t.th.), Bāb Faḍl Qirā'at al-Qur'ān, no. hadis 1910, Juz 2, 197.

¹⁹ Shihab, *Tafsīr Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Jilid 2, 3-4; al-Ṣābūnī, *Ṣafwat al-Tafāsīr*, Juz 1, 182.

messengers.²⁰ Among the descendants who held a noble position was the family of Imrān, including Prophet Isa AS and Maryam bint Imrān, whose lineage continued to Prophet Ya'qub AS. The family of Imrān is part of a lineage that branches out to produce noble descendants. They include Ishmael, Isaac, and his descendants who are referred to as the descendants of Prophet Ibrahim, who in turn came from the lineage of Prophet Noah AS.²¹ The Qur'an confirms:

وَأِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

"I have named her Maryam, and I seek Your protection for her and her descendants from the accursed Satan" (QS. Āli 'Imrān [3]: 36).

This verse shows that Maryam and Prophet Isa were kept away from the disturbance of Satan. In general, Satan tries to mislead the child in the womb, but Allah's protection freed Maryam and her child from Satan's seduction. The hadith tradition also confirms Maryam's special status. Abu Hurairah narrated that Maryam's virtue was directly related to her mother's prayer for Allah's protection from the temptations of Satan. Maryam was dedicated as a child to be a servant in Baitul Maqdis, and Prophet Zakaria AS, who took care of her, often witnessed her special qualities, both in terms of her character and unexpected blessings. Thus, Maryam became the chosen woman of her time by the will of Allah SWT.

3. Maryam: the woman who preserved the honor and education of the family of Imrān

The Qur'an emphasizes the uniqueness of Maryam bint Imrān through the verse:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

"And (remember the story of how) Maryam defended her honor, then We breathed (into her body) the spirit and We made her and her son a sign (of Allah's power) that was extraordinary for the universe."

Maryam was chosen by Allah SWT because of her piety, including her reaction to the revelation concerning her pregnancy, which showed total obedience and submission to Allah's will. In Surah Maryam verse 18, Allah emphasizes that believers must seek refuge in Him from the temptations of Satan and remain on His

²⁰ Eko Nopriyansa, "Sejarah Kenabian Dalam Bibel Dan Al-Quran", *Religi* 15, no. 2 (2019), 223-242.

²¹ Saiful Falah, "Pendidikan karakter berbasis keluarga pada kisah Nabi Ibrahim dan Ismail", *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020), 133-150. <http://dx.doi.org/10.32832/tadibuna.v9i1.2976>.

path.²² Several important points that enabled Maryam to maintain her honor and educate the family of Imrān are:

a. Building an ideal family

The family is the smallest social unit and the first place where individuals are raised and receive moral and social education. Family members have a major influence on a child's growth.²³ The Qur'an affirms: "Without doubt, Allah chose Adam, Noah, the group of Abraham, and the group of Imrān over all the people of their respective times" (QS. Ali Imrān [3]: 33).

b. Family education

An ideal family is formed through a planned and continuous educational process, in which each family member carries out their roles and responsibilities proportionally in accordance with religious values and social norms. Family education not only serves as a means of knowledge transfer, but also as a medium for shaping the character, morality, and spirituality of children from an early age.²⁴

In the classical interpretation perspective, family education is seen as the main foundation for the birth of a pious and integrity-filled generation. Al-Ṭabarī emphasized that Allah's selection of the families of Ibrahim and Imrān demonstrated a dimension of virtue built through the continuity of faith and spiritual education across generations.²⁵ This meaning confirms that the family plays a role as the first and foremost educational institution that determines the direction of a child's personality development, so that moral and spiritual value-based educational planning is a prerequisite for the realization of an ideal family that is resilient to social change.

c. Children's education plan

Imrān's wife, Hannah, demonstrated a deep pedagogical awareness through her planning for her children's education since her pregnancy. She intended her unborn child as a form of total devotion to Allah by dedicating him to serve in Baitul Maqdis, as stated in QS. Āli 'Imrān [3]: 35.²⁶ This dedication reflects a spiritual

²² Muhammad Shodiq Masrur, Azka Salsabila, "Peran Agama dalam Kesehatan Mental (Kajian Psikologis atas Kisah Maryam Binti Imran dalam QS Maryam: 18-22)", *Akademika* 14, no. 2 (2020), 149-160.

²³ Zubaidah Lubis, et al., "Pendidikan Keluarga Sebagai Basis Pendidikan Anak", *PEMA* 1, no. 2 (2023), 92-106. <https://doi.org/10.56832/pema.v1i2.98>.

²⁴ Roike Roudjer Kowal, et al., "Peran Strategis Pendidikan Keluarga Dalam Membentuk Karakter Anak: Suatu Tinjauan Teoritis Dan Praktis", *Inculco Journal of Christian Education* 5, no. 2 (2025), 249-262. <https://doi.org/10.59404/ijce.v5i2.250>.

²⁵ Muḥammad bin Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Beirut: Mu'assasat al-Risālah, 2000), Juz 6, 336-338.

²⁶ Asep Supriyanto, "Pendidikan Anak Perspektif Al-Qur'an Surah Ali Imran Ayat 35-37", *Indonesian Journal of Religion Center (IJRC)* 2, no. 2 (2024): 115-120.

educational orientation that began even before birth, emphasizing that the formation of a child's character is rooted in the religious vision of the parents.

A mother's piety is the main foundation in the family education process, because the values of faith are first transmitted through the emotional and spiritual environment built during pregnancy.²⁷ Hannah's planned education was not only oriented towards ritual aspects, but also included the formation of obedience to Allah, avoidance of deviant behavior, and the instilling of noble character as the basis for the child's personality development. This story shows that education in the perspective of the Qur'an is holistic, covering spiritual, moral, and psychological dimensions from the prenatal phase.

d. Prayers and protection for children

In the Islamic perspective, guidance is a divine gift that is entirely in the will of Allah SWT. However, parents have a spiritual responsibility to seek this guidance through prayer, education, and moral guidance for their children. The Qur'an shows that parental prayers are an important instrument in shaping the character and spiritual protection of children from an early age.²⁸

The practice of praying for children reflects the theological awareness that a child's growth is not only determined by biological and social factors, but also by spiritual dimensions that involve the relationship between humans and God. Therefore, parents are encouraged to always ask for goodness, safety, and protection from various evils and negative influences that can damage the moral and faith development of children.²⁹

In the context of Imrān's family, Hannah's prayer for Maryam is a concrete example of how spiritual protection begins early in life. This prayer shows that family education in Islam is not limited to physical care, but also includes efforts to protect children from moral and spiritual disturbances through closeness to Allah SWT. Thus, parental prayer serves as an ethical and religious foundation in building a pious and integrity-filled generation.

e. Fulfilling children's needs

Parental responsibility in the perspective of Qur'anic education is not limited to spiritual guidance, but also includes fulfilling children's physical, emotional, and educational needs comprehensively. QS. Āli 'Imrān describes how Allah SWT

²⁷ Eko Zulfikar, "Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis", *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 1 (2020): 79-100.

²⁸ Efridawati Harahap, "Pola Asuh Orang Tua Dalam Perkembangan Jiwa Keagamaan Anak Usia Dini Perspektif Islam", *BUHUTS AL-ATHFAL: Jurnal Pendidikan dan Anak Usia Dini* 3, no. 2 (2023): 179-200.

²⁹ Miftahul Janah, et al., "Peran Orang Tua Terhadap Anak Dalam Pendidikan Islam", *Religion: Jurnal Agama, Sosial, dan Budaya* 3, no. 3 (2024): 295-308.

accepted Hannah's vow and provided a conducive educational environment for Maryam by placing the Prophet Zakaria as her caregiver and mentor. This shows that optimal child growth requires synergy between family guidance, a good environment, and the right educational figures.

In al-Ṭabarī's interpretation, the phrase about Allah “*educating Maryam with a good education*” is understood as the provision of continuous sustenance, health, and adequate physical care until she reaches adulthood.³⁰ The fulfillment of these material needs is seen as part of the divine mandate that must be carried out by parents in maintaining the continuity of life and development of their children. With the fulfillment of physical, intellectual, and spiritual needs in a balanced manner, children have a greater opportunity to develop into healthy, knowledgeable, and virtuous individuals.

The Character of Imrān's Family and Its Relevance in the Formation of the Contemporary Ideal Family

The Islamic family is understood as a social unit that practices Islamic principles in daily life, where the achievement of a *sakīnah* family and righteous offspring is considered an indicator of successful family education.³¹ Like the Imrān family, which is used as an example in the Qur'an, the ideal family is not merely a biological structure, but also a vessel for the continuous formation of moral, spiritual, and intellectual character. Families have their own dynamics and must be able to adapt to the social environment and developments of the times without losing their spiritual identity and ethics.³²

In the era of globalization, technological advances and rapid cultural trends have brought new challenges for Muslim families. Globalization has brought various innovations and facilities that make life easier, but at the same time it has influenced family interactions and values.³³ The presence of the internet, social media, and the penetration of Western culture indirectly influence mindsets, lifestyles, and relationships between family members, requiring families to be prepared to uphold Islamic values. This phenomenon creates complex social dynamics, in which family resilience is tested by rapid change.³⁴

As stated by Graham Allan from the University of Southampton, in Western societies, the boundaries of family members' roles and responsibilities tend to be

³⁰ Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Juz 6, 336.

³¹ Willian J. Gode, *Sosiologi Keluarga*, (T.tp: PT. Bima Aksara, 1985), 39.

³² Ali Amran, “*Keluarga Ideal Menurut Islam dan Upaya Mewujudkannya*”, *Hikmah: Jurnal Ilmu Dakwah dan Komunikasi Islam* 67, no. 1 (2013), 117-135.

³³ Jam'iah Al-Islah Al-Ijtima'i, *Globalisasi dalam Timbangan Islam*, (Solo: Penerbit Era Intermedia, 2002), 13.

³⁴ Akhmad Rifai, Nofa Nur Rahmah Susilawati, “*Pondasi Ketahanan Keluarga Dalam Prespektif Islam di Era Arus Globalisasi*”, *Jurnal Ihkam* 15, no. 2 (2023), 145-165.

loose, resulting in an unclear family structure and making households more vulnerable to conflict.³⁵ In the context of modernization and globalization, something similar can happen in Muslim societies if families do not systematically manage moral, spiritual, and social education. The loosening of relationships between family members and between families and society can reduce the effectiveness of the family's function as the first educational institution for children.³⁶

The experience of Imrān's family confirms that forming an ideal family requires spiritual planning, moral education, and full attention to children's development from an early age. Maryam and Prophet Isa, as descendants of Imrān, are examples of how consistent prayer, supervision, education, and spiritual guidance shape pious and dedicated individuals. Therefore, family educational values based on the Qur'an remain relevant as guidelines for facing modern challenges, with the following emphases:

1. The active role of parents in guiding and educating children, not only academically but also spiritually and morally.
2. The steadfastness of family values as a foundation for facing the tide of globalization and external cultural influences that can erode identity and morals.
3. The balance between adaptation and conservation of values: families must be able to adapt to changing times without sacrificing Islamic principles.

Thus, the family of Imrān in the Qur'an is not only presented as a historical story about the birth of a holy figure, but also as a theological description of a family that received divine election and formed a sacred family structure. The mention of the family of Imrān in QS. Āli 'Imrān shows that Allah's election takes place through a family environment built on the basis of faith, devotion, and strong spiritual commitment. This divine choice is reflected in the collective piety of the family, starting from Hannah's intention to dedicate her child to the service of Allah, to the process of spiritual education that guides children towards a religious life even before birth.

In this context, the family functions as a sacred space where divine values are passed down and practiced in real life.³⁷ Maryam's piety did not appear suddenly,

³⁵ Graham Allan, *Family Life: Domestic Roles and Social Organization* (Oxford: Basil Blackwell, 1985).

³⁶ Ronald Inglehart, "Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies," *American Political Science Review* 88, no. 2 (1994): 336-337. <https://doi.org/10.2307/2944708>.

³⁷ Habibur Rahman, "Sufisme Keluarga sebagai Landasan Spiritualitas dan Kasih Sayang dalam Membangun Hubungan yang Harmonis dan Transformasi Peradaban Islam," *Prosiding Nasional Pascasarjana IAIN Kediri* 8 (2025), 55-70.

but grew from a family environment that instilled prayer, moral education, and a way of life that was completely centered on God. This shows that the sanctity of the family is not only determined by biological relationships, but by the spiritual quality and ethos of servitude that is built continuously.

The character of Imrān's family can be understood as a Qur'anic family model that integrates theological and practical dimensions of life. This confirms that the ideal family is not merely a social institution, but a spiritual foundation that shapes the moral and religious resilience of its members. In the context of contemporary society facing the pressures of globalization and modernization, the values displayed by the family of Imrān provide an example of the importance of prayer, faith education, parental responsibility, and divine orientation as the basis for maintaining family unity and spirituality in every era.

CONCLUSIONS

Based on the above study, the Imrān family sets an example in forming an ideal family and educating children. *First*, the family of Imrān established family education (*usariyah*) oriented towards piety, producing a generation with noble character and playing a positive role for humanity. Imrān and Hannah prepared their child even before birth through prayer, spiritual education, and a good name, so that Maryam was free from the disturbance of Satan and guided to become a devout servant of Allah. *Second*, the character of Imrān's family reflects strategic principles in building a family: choosing a pious spouse, setting a noble vision for offspring, preparing the best education and teachers, consuming halal food, and maintaining noble character. *Third*, in facing the challenges of modern times and globalization—including the penetration of foreign technology and culture—religious values become an important foundation for maintaining family unity and integrity. The character of Imrān's family can be used as a model for contemporary families through the application of Islamic principles: being devoted to Allah SWT as the source of happiness, obeying the Sharia, realizing Qur'anic values in daily life, and maintaining consistency in worship and morals.

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