



Family Resilience Strategies in the Contemporary Era: A Comparative Analysis of Al-Azhar and Ibn Katsir's Tafsir on Surah At-Tahrim Verse 6

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Abstract: This research explores the critical role of family resilience in addressing the challenges of the contemporary era, characterized by shifting values, a consumptive lifestyle, and the erosion of social bonds due to globalization and technological advancements. Surah At-Tahrim, Verse 6, offers a significant Islamic framework for fostering family resilience. The central research question addresses how strategies for family resilience can be formulated in the contemporary context based on interpretations of Surah At-Tahrim, Verse 6, as presented in Tafsir Al-Azhar and Tafsir Ibnu Katsir. This study aims to analyze and formulate strategies for enhancing family resilience through a comparative examination of these two interpretations. Utilizing a qualitative methodology with a library research approach, the study employs content analysis, comparative analysis, and hermeneutic analysis to examine the interpretations offered by Tafsir Al-Azhar and Tafsir Ibnu Katsir. The findings reveal that both interpretations underscore the importance of family education, parental role modeling, protection against negative influences, and continuous spiritual development as fundamental strategies for fostering family resilience. However, a notable divergence is observed in their contextual approaches: Tafsir Al-Azhar exhibits a greater adaptability to modern challenges, while Tafsir Ibnu Katsir remains anchored in a more textual and traditional interpretive stance. The study concludes with the formulation of family resilience strategies that include strengthening spiritual foundations, fostering effective communication, building economic resilience, and adapting to technological changes.

Contribution: This study enriches the field of Quranic exegesis and Islamic studies by highlighting the interplay between traditional and contextual interpretations, demonstrating how classical and modern tafsir can inform contemporary family resilience strategies.

Keywords: *Family Resilience, Contemporary Challenges, Surah At-Tahrim Verse 6, Tafsir Al-Azhar, Tafsir Ibnu Katsir, Comparative Analysis*

Abstrak: Penelitian ini mengeksplorasi peran penting ketahanan keluarga dalam menjawab tantangan era kontemporer yang ditandai dengan pergeseran nilai, gaya hidup konsumtif, dan terkikisnya ikatan sosial akibat globalisasi dan kemajuan teknologi. Surat At-Tahrim, Ayat 6, menawarkan kerangka kerja Islam yang signifikan untuk membina ketahanan keluarga. Pertanyaan utama penelitian ini adalah bagaimana strategi ketahanan keluarga dapat dirumuskan dalam konteks kontemporer berdasarkan penafsiran Surat At-Tahrim ayat 6, seperti yang disajikan dalam Tafsir Al-Azhar dan Tafsir Ibnu Katsir. Penelitian ini bertujuan untuk menganalisis dan merumuskan strategi untuk meningkatkan ketahanan keluarga melalui telaah komparatif terhadap kedua tafsir tersebut. Menggunakan metodologi kualitatif dengan pendekatan penelitian kepustakaan, penelitian ini menggunakan analisis isi, analisis komparatif, dan analisis hermeneutik untuk mengkaji penafsiran yang ditawarkan oleh Tafsir Al-Azhar dan Tafsir Ibnu Katsir. Temuan menunjukkan bahwa kedua tafsir tersebut menggarisbawahi pentingnya pendidikan keluarga, keteladanan orang tua, perlindungan terhadap pengaruh negatif, dan pengembangan spiritual yang berkesinambungan sebagai strategi mendasar untuk membina ketahanan keluarga. Namun, perbedaan yang mencolok terlihat pada





pendekatan kontekstual mereka: Tafsir Al-Azhar menunjukkan kemampuan beradaptasi yang lebih besar terhadap tantangan modern, sementara Tafsir Ibnu Katsir tetap berpegang teguh pada penafsiran yang lebih tekstual dan tradisional. Penelitian ini diakhiri dengan perumusan strategi ketahanan keluarga yang mencakup penguatan fondasi spiritual, membina komunikasi yang efektif, membangun ketahanan ekonomi, dan beradaptasi dengan perubahan teknologi.

Kontribusi: Penelitian ini memperkaya bidang ilmu tafsir dan studi Islam dengan menyoroti keterkaitan antara interpretasi tradisional dan kontekstual, serta menunjukkan bagaimana tafsir klasik dan modern dapat memberikan wawasan dalam merumuskan strategi ketahanan keluarga di era kontemporer.

Kata Kunci: Ketahanan Keluarga, Tantangan Kontemporer, Surat At-Tahrim Ayat 6, Tafsir Al-Azhar, Tafsir Ibnu Katsir, Tafsir Ibnu Katsir, Analisis Perbandingan.

Introduction

In the study of Qur'anic exegesis, there is an ongoing debate regarding the most appropriate approach to understanding the sacred text—whether it should be based on individual verses or entire surahs.¹ Some scholars emphasize the importance of interpreting verses independently to capture their specific meanings.² Meanwhile, Nicolai Sinai argues that understanding verses within the context of the entire surah provides a more comprehensive insight. The surah-based approach is considered more effective in capturing the dynamics of the moral and social messages conveyed in the Qur'an.³ This debate is particularly relevant in the context of family resilience studies, especially in understanding how strategies for family resilience can be formulated based on Qur'anic exegesis. Therefore, this study will examine the differences in exegetical approaches in understanding family resilience based on the Qur'an.

The debate over exegetical methods aligns with the ideas of the modern intellectual movement known as the "Qur'an as Process" Movement. This movement was pioneered by Angelika Neuwirth and her student, Nicolai Sinai, who assert that the chronology of Qur'anic revelation can be discerned from the text itself without relying on external sources.⁴ Sinai and Neuwirth developed this theory

¹ Mahdi Afandi, Abd Kholid, and Achmad Yafik Mursyid, "Discourse on the Best Interpretation Model: A Critical Review of Traditional Exegesis Products in the Early Era," *QOF* 7, no. 1 (June 30, 2023): 1–18, <https://doi.org/10.30762/qof.v7i1.1014>; M. Nurdin Zuhdi and Sahiron Syamsuddin, "The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010," *JAWI* 1, no. 1 (March 11, 2019), <https://doi.org/10.24042/jw.v1i1.2840>; Lukman Afandi and Monika @ Munirah Abd Razzak, "The Progress of the Quranic Scientific Exegesis in South-East Asia," October 19, 2021, <https://doi.org/10.1163/22321969-12340104>.

² Hussein Abdul-Raof, *Theological Approaches to Qur'anic Exegesis: A Practical Comparative-Contrastive Analysis* (London: Routledge, 2012), <https://doi.org/10.4324/9780203127018>; Chamankhah Assistant Professor of Literary and Cultural Studies & Political Science, Leila, "Tafsir or Ta'wil? The Shaykhī Contribution to the Qur'ānic Tradition of Nineteenth Century Iran," *The Muslim World* 113, no. 3 (2023): 228–41, <https://doi.org/10.1111/muwo.12468>.

³ Michael Cook and Carol Bakhtos, *Islam and Its Past: Jahiliyya, Late Antiquity, and the Qur'an* (Oxford University Press, 2017).

⁴ Angelika Neuwirth, Nicolai Sinai, and Michael Marx, *The Qur'an in Context: Historical and Literary Investigations into the Qur'anic Milieu* (BRILL, 2009); Angelika Neuwirth, "Qur'an and History – a Disputed Relationship. Some Reflections on Qur'anic History and History in the Qur'an," *Journal of Qur'anic Studies* 5, no. 1 (April 1, 2003): 1–18, <https://doi.org/10.3366/jqs.2003.5.1.1>; Angelika Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage* (Oxford University Press, 2019).





based on Theodor Nöldeke's ideas on the chronology of the Qur'an.⁵ They reject the "flat reading of the Qur'an" approach, which views the Qur'anic text as a unified whole without internal development. In this study, Sinai's approach to the chronology of revelation will be examined in the context of the exegesis of Surah At-Tahrim, verse 6, which is relevant to the study of family resilience.

The family is the primary foundation for shaping an individual's character and morality. In Islam, every child is believed to be born with a pure nature (*fitrah*), which can be shaped by their family environment.⁶ A hadith of the Prophet emphasizes that parents play a role in making their children Jewish, Christian, or Zoroastrian. Therefore, education within the family environment is a fundamental factor in shaping individuals with noble character.⁷ Family resilience is essential to enable family members to face various challenges in modern life. In an increasingly complex world, religious and moral values must be strengthened from an early age.⁸ Thus, a strong family can serve as a moral stronghold for individuals in navigating the changes of time.

In the context of Qur'anic exegesis, the importance of education and family resilience has been emphasized in various verses, one of which is Surah At-Tahrim, verse 6. This verse highlights the responsibility of parents to protect themselves and their families from the fire of Hell.⁹ This can be interpreted as an obligation to safeguard the family from moral and spiritual threats. The exegesis of this verse is key to understanding how the Qur'an provides a foundation for building family resilience. The implementation of the values contained in this verse is highly relevant in addressing the challenges of the modern era.¹⁰ Therefore, understanding the exegesis of this verse with the right approach will offer deeper insights into family resilience strategies.

The importance of a verse-based or surah-based approach in interpreting the Qur'an has been a subject of debate among scholars.¹¹ Nicolai Sinai emphasizes that a surah-based interpretation

⁵ Theodor Nöldeke et al., *The History of the Qur'ān: By Theodor Nöldeke* (BRILL, 2013).

⁶ Maghfur Ahmad and Siti Mumun Muniroh, "Nahdlatul Ulama's Maslahah Family Movement for Sustainable Development Goals in Indonesia: Maqasid al-Sharia Perspectives," *Hikmatuna: Journal for Integrative Islamic Studies* 10, no. 1 (July 22, 2024): 59–77, <https://doi.org/10.28918/hikmatuna.v10i1.7262>.

⁷ Iskandar Budiman, "The Islamic Perspective on The Improvement of Family Economy in The New Normal," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 30, 2021): 252–75, <https://doi.org/10.22373/sjhk.v5i1.8389>.

⁸ AB Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 22–39, <https://doi.org/10.14421/jpai.v21i1.7759>.

⁹ Hafid Rustiawan and Hasbullah, "Konteks Ayat Al-Qur'an dengan Pendidikan: Analisis Tafsir al-Qur'an Surah At-Tahrim Ayat 6," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (July 16, 2023): 1–12, <https://doi.org/10.32678/geneologipai.v10i1.8418>.

¹⁰ Hossein Bahrami Aghdam, "The First Verse of Surah At-Tahrim, Maximal Infallibility and Good Example," *Biannual Journal of Research in the Interpretation of Quran* 9, no. 18 (February 20, 2023): 53–81.

¹¹ Norbani B. Ismail, "The Quranic Exegesis, Reformism, and Women in Twentieth Century Indonesia," *Studia Islamika* 24, no. 3 (December 31, 2017): 469–501, <https://doi.org/10.15408/sdi.v24i3.5187>; Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Taylor & Francis, 2006), <https://doi.org/10.4324/9780203016770>.





allows for a more comprehensive understanding of the structure and moral messages conveyed in the Qur'an.¹² This approach is relevant in the context of family resilience studies.¹³ By understanding a verse within the framework of its entire surah, we can grasp the dynamics and broader relevance of its message. Furthermore, a holistic understanding of the social and historical context within a specific surah provides deeper insights. Therefore, this study seeks to further examine how different exegetical approaches can contribute to family resilience strategies in Islam.

On the other hand, differences in Qur'anic interpretation methods influence the understanding of family resilience. For example, *Tafsir Al-Azhar* by Buya Hamka emphasizes a contextual approach in interpreting Qur'anic verses. This approach makes it more relevant to the challenges of the modern era, including building family resilience in the age of globalization.¹⁴ Meanwhile, *Tafsir Ibnu Katsir*, which follows the *bi al-ma'tsur* methodology, relies more on traditional interpretations based on early narrations.¹⁵ Comparing these two exegetical approaches is crucial for understanding how the concept of family resilience in Islam can be contextualized in contemporary life. Thus, analyzing these two interpretations will provide a broader perspective on family resilience strategies.

In the development of Qur'anic exegesis, historical and thematic approaches have also become significant discourses in understanding social issues, including family resilience.¹⁶ Some scholars emphasize the importance of understanding *asbabun nuzul* (the circumstances of revelation) to gain a deeper comprehension of a verse's message.¹⁷ However, this approach is often criticized for its limitations in addressing contemporary challenges.¹⁸ Therefore, this study aims not only to analyze how *Tafsir Al-Azhar* and *Tafsir Ibnu Katsir* interpret Surah At-Tahrim, verse 6, but also to explore how these exegetical approaches can contribute to formulating relevant family resilience strategies in the modern era. This research is expected to provide new insights into the relationship between Qur'anic exegesis and the practice of family resilience.

¹² Nicolai Sinai, *Qur'an: A Historical-Critical Introduction* (Edinburgh University Press, 2017).

¹³ Tazul Islam and Amina Khatun, "Objective-Based Exegesis of The Quran: A Conceptual Framework," *QURANICA - International Journal of Quranic Research* 7, no. 1 (June 1, 2015): 37–54, <https://doi.org/10.22452/quranica.vol7no1.3>.

¹⁴ Johanna Pink, "Modern and Contemporary Interpretation of the Qur'ān," in *The Wiley Blackwell Companion to the Qur'ān* (John Wiley & Sons, Ltd, 2017), 479–91, <https://doi.org/10.1002/9781118964873.ch32>.

¹⁵ Fikri Fillaili, "Medieval Interpretations of the Quran: A Historical Perspective," *Journal of Islamic Heritage and Civilization* 1, no. 1 (December 18, 2024): 33–40, <https://doi.org/10.0501/54ks2817>.

¹⁶ Sinai, *Qur'an*; Neuwirth, Sinai, and Marx, *The Qur'ān in Context*.

¹⁷ Selamat bin Amir et al., "The Dynamism of the Social Literary and Hermeneutical Streams in Qur'anic Classical and Modern Exegesis Studies," August 7, 2024, <https://doi.org/10.1163/22321969-20240150>.

¹⁸ Amer Zulfiqar Ali, "A Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought," *Australian Journal of Islamic Studies* 3, no. 2 (November 14, 2018): 39–52, <https://doi.org/10.55831/ajis.v3i2.87>.





Thus, this study contributes to enriching Qur'anic exegesis, particularly in understanding how the moral messages of the Qur'an can be implemented in building resilient families. Additionally, it offers a new perspective in the debate on exegetical methods. By examining the relevance of both classical and modern approaches in understanding the concept of family resilience in Islam, this research aims to provide solutions for Muslim families in facing contemporary challenges. Through this study, it is hoped that society will gain a deeper understanding of how Islamic values can be applied to foster harmonious and strong families in the modern era.

This study employs a qualitative method with a library research approach, where data is collected through the analysis of primary literature and supporting references.¹⁹ The data sources are divided into two categories: primary data, which includes main literature such as *Tafsir al-Azhar* by Hamka and *Tafsir Ibnu Katsir*, and secondary data, which consists of various theories on family resilience from different sources to strengthen the analysis.²⁰ Data collection is conducted through documentation techniques by referring to books, journals, articles, and relevant records discussing the thoughts of Buya Hamka and Ibnu Katsir on family education in Surah At-Tahrim, verse 6.²¹ Data analysis is carried out using the *Content Analysis* method, which involves categorizing and critically examining data to produce valid interpretations and address the research questions.²²

Family Resilience Strategies in the Contemporary Era According to the Qur'an

In Islamic thought, the family is not merely a social institution formed through the bond of marriage between a man and a woman; it is also the fundamental foundation for building a society rooted in divine values.²³ Marriage in Islam is not only intended to legitimize the relationship between two individuals but also serves as a means to establish a *sakinah* family—one built upon love, compassion, and devotion to Allah (SWT). The family plays a central role in education and character formation, where each member understands their rights and responsibilities as servants committed

¹⁹ Carol Collier Kuhlthau, *Teaching the Library Research Process* (Scarecrow Press, 1994); Lynn Silipigni Connaway and Marie L. Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021).

²⁰ Niila Khoiru Amaliya, "Arah Metodologi Tafsir Kontemporer," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 10, no. 01 (2018), <https://doi.org/10.5281/zenodo.3559240>.

²¹ Carl Auerbach and Louise B. Silverstein, *Qualitative Data: An Introduction to Coding and Analysis* (NYU Press, 2003).

²² Auerbach and Silverstein; Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metode penelitian kualitatif* (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).

²³ Aziz Miftahus Surur and Aris Anwaril Muttaqin, "Qur'anic Strategy Realizing Couple Harmony in Surah Al-Ahzab Verse 28," *Al-Karim: International Journal of Quranic and Islamic Studies* 1, no. 1 (March 23, 2023): 1–12, <https://doi.org/10.33367/al-karim.v1i1.3526>.





to God.²⁴ Beyond being a biological institution, the family in Islam serves as the primary space for the internalization of religious values, shaping righteous individuals who contribute positively to social life.

The Qur'an provides a clear framework for building family resilience, with the foundations of *tauhid* (monotheism) and worship as its core aspects. Strong family resilience arises from the awareness that each individual within the family has a responsibility to protect themselves and their loved ones from moral and spiritual destruction.²⁵ In Surah At-Tahrim, verse 6, Allah (SWT) emphasizes the urgency of guiding one's family to remain on the right path by instilling values of *taqwa* (God-consciousness), which serve as a shield against the various challenges of the times. This awareness of spiritual responsibility not only influences individual acts of worship but also shapes how Islamic values are applied in the daily dynamics of family life.²⁶ Thus, a spiritually strong family will have greater resilience in navigating the ever-evolving challenges of the modern era.

Family resilience is also supported by the concepts of *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), as explained in Surah Ar-Rum, verse 21. Family harmony does not solely depend on biological ties but also on how feelings of peace, love, and affection are instilled and maintained. In contemporary realities, shaped by various social and economic pressures, preserving these values presents its own challenges.²⁷ A resilient family is one that not only has a strong emotional foundation but also the ability to navigate challenges while remaining committed to Islamic principles. Changes in lifestyle, work dynamics, and the influence of globalization demand adaptation while preserving core family values.²⁸ Therefore, strengthening relationships among family members through healthy communication and empathy is an essential part of building a harmonious family.

Furthermore, communication and consultation (*musyawarah*) are key elements in maintaining family resilience. The principle of *shura* (mutual consultation), as emphasized in the Qur'an, is not

²⁴ Dr Hafiz Falak Shair Fazi et al., "The Role of Family in Social Harmony: In the Light of Islamic Sharia'h and Pakistani Society," *Al-Qanṭara* 8, no. 3 (September 23, 2022), <https://alqantarajournal.com/index.php/Journal/article/view/80>.

²⁵ Siti Sariroh, Moh Ali, and Abd Syakur, "Management of Dual-Carer Couples in Maintaining Family Resilience and Harmony in Islamic Perspective," *An-Nisa Journal of Gender Studies* 16, no. 1 (June 30, 2023): 139–52, <https://doi.org/10.35719/annisa.v16i1.171>.

²⁶ Bahrin Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 17, 2023): 1121–47, <https://doi.org/10.22373/sjhk.v7i2.17901>.

²⁷ Fadil Fadil et al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (February 10, 2024): 236–56, <https://doi.org/10.22373/sjhk.v8i1.19821>.

²⁸ Wardah Mujtaba, Kasuwi Saiban, and Soheila Rostami, "Maintaining Family Harmony in Islamic Law According to Madhhab of Imam Shafi'i," *NALAR FIQH: Jurnal Hukum Islam* 14, no. 2 (December 30, 2023): 96–105, <https://doi.org/10.30631/nf.v14i2.1406>.





only relevant in social and political spheres but also plays an essential role in family dynamics. Decision-making that involves all family members, open communication, and a willingness to listen to one another are crucial in fostering harmony and strengthening family resilience.²⁹ In the digital era, communication challenges have become more complex with the presence of technology, which often replaces direct interactions. Therefore, it is essential for families to balance technology use while maintaining communication based on Islamic values. Social media and digital communication should serve as tools to strengthen family bonds rather than distancing family members from real-life interactions. A wise approach to technology use can be an effective way to preserve meaningful communication in modern families.³⁰

Amid rapid social change and increasingly complex global dynamics, family resilience strategies must be adaptable without losing the essence of Islamic values. Strengthening spiritual foundations and internalizing religious principles are essential steps in facing contemporary challenges. Religious education within the family, practicing worship together, and active parental involvement in character building are crucial strategies for maintaining family resilience in the face of rapid social transformations.³¹ Beyond merely shielding the family from negative influences, these strategies aim to establish the family as the center of civilization, nurturing empowered and morally upright individuals. In addressing modern challenges, there must be a synergy between tradition and innovation in family life—ensuring not only survival but also growth in line with the demands of the times while preserving its spiritual roots.³²

Beyond the spiritual aspect, family resilience also depends on the ability to build strong social networks. Islam emphasizes the importance of *silaturahmi* (maintaining family ties) and good social relationships as part of family resilience. In the modern context, this can be translated into efforts to maintain connections with extended family and to build healthy communities as sources of social support..³³ Family resilience is not only about how individuals endure within their domestic sphere

²⁹ Ya'arit Bokek-Cohen, Ibtisam Marey-Sarwan, and Mahdi Tarabeih, "Violating Religious Prohibitions to Preserve Family Harmony and Lineage among Sunni Muslims," *Marriage & Family Review* 58, no. 3 (April 3, 2022): 245–70, <https://doi.org/10.1080/01494929.2021.1953667>.

³⁰ Agus Suryo Suropto, Ahmad Rofiq, and Muhsin Jamil, "Transformation On The Muslim Women Role And Its Impact On The Family Resilience," *Indonesian Journal of Islamic Literature and Muslim Society* 5, no. 1 (December 1, 2020): 1–20, <https://doi.org/10.22515/islimus.v5i1.2799>.

³¹ Juwaini Saleh et al., "Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (October 7, 2022): 594–613, <https://doi.org/10.22373/sjhk.v6i2.12448>.

³² Fauzi Rochman et al., "Concept of Resilience in Islamic Perspective," *Jurnal Studi Islam Dan Kemuhammadiyahan (JASIKA)* 4, no. 1 (March 31, 2024): 95–109, <https://doi.org/10.18196/jasika.v4i1.86>.

³³ Baiq Latifah Hasanah, "The Concept of Keluarga Sakinah (Tranquil Family) in the Perspective of the Qur'an (A Literature Review)," *Journal of Islamic Religious Studies* 1, no. 2 (November 28, 2024): 67–74.





but also about how they interact with the broader environment. A strong society is built upon families that support one another, share values of goodness, and create an environment conducive to both spiritual and social growth. By making the family a strong social unit, family resilience in Islam serves not only to maintain internal harmony but also to contribute to the development of a society grounded in divine and humanitarian values.³⁴ Ultimately, family resilience is not just the responsibility of individuals or specific groups but a collective movement that will shape the future of human civilization.

Interpretation of Surah At-Tahrim Verse 6 from the Perspective of *Tafsir Al-Azhar* by Buya Hamka

Buya Hamka, or Haji Abdul Malik Karim Amrullah, was born on February 17, 1908, in Sungai Batang, West Sumatra. As the son of the renowned scholar Sheikh Abdul Karim Amrullah (Haji Rasul), Hamka grew up in an environment deeply rooted in Islamic traditions. He was known as a scholar, literary figure, and activist within the Muhammadiyah movement, and he also served as the first chairman of the Indonesian Ulema Council (*Majelis Ulama Indonesia*, MUI). His works span various fields, including Qur'anic exegesis, literature, and Islamic thought. One of his most influential works is *Tafsir Al-Azhar*, which he wrote during his imprisonment under the Old Order regime. Hamka developed an interpretative approach that was not only traditional but also relevant to Indonesia's modern socio-cultural context. He passed away on July 24, 1981, in Jakarta and was posthumously honored as a National Hero for his contributions to Islam and religious thought.³⁵

Tafsir Al-Azhar originated from the dawn sermons delivered by Hamka at Al-Azhar Grand Mosque in Jakarta in the late 1950s. The name "Al-Azhar" was taken from the mosque where he taught, which itself was named by the Rector of Al-Azhar University in Egypt, Sheikh Mahmud Syaltut. This tafsir adopts the *tahlili* method, interpreting verses sequentially according to the order of the *mushaf*. In his approach, Hamka combines the *bi al-ma'tsur* method, which relies on earlier narrations, with the *bi al-ra'yi* method, which emphasizes rational and contextual analysis. The nature

³⁴ Rheza Bakhtiar Pamungkas, "The Concept of Harmonious Family from the Perspective of the Qur'an," *International Conference on Islamic Studies (ICIS)*, 2022, 1367–75.

³⁵ Ahmad Khoirul Fata, Pepen Irpan Fauzan, and Izzuddin Izzuddin, "From Integration of Islam-State to Integration of Ummah-State: The Biography of Buya Hamka," *Journal of Al-Tamaddun* 19, no. 2 (December 30, 2024): 141–54, <https://doi.org/10.22452/JAT.vol19no2.10>; Malkan Malkan, "Tafsir Al-Azhar: Suatu Tinjauan Biografis Dan Metodologis," *HUNAFA Jurnal Studia Islamika* 6, no. 3 (December 15, 2009): 359–76, <https://doi.org/10.24239/jsi.Vol6.Iss3.146>.





of this tafsir is *adabi ijtimai'i* (literary and social), where Hamka interprets Qur'anic verses by relating them to the social realities of Indonesian society.³⁶

In interpreting Surah At-Tahrim verse 6, Hamka emphasizes that faith is not merely a declaration but must be maintained and manifested through real actions. This verse highlights the individual's responsibility to protect themselves and their family from the torment of Hell, which, according to Hamka, means building moral and spiritual resilience within the family.³⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are appointed angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." (QS. At-Tahrim: 6)

In his interpretation, Hamka emphasizes that Hell is fueled not only by stones but also by disobedient humans. The angels assigned to guard Hell act with discipline and without compromise, strictly following Allah's commands. This serves as a warning to believers that faith alone is not enough; they must also actively maintain the spiritual and moral integrity of their families. Awareness of this responsibility is crucial in building a life oriented toward Islamic values and creating a spiritually strong family environment.³⁸

The chronological approach to interpreting this verse suggests that the command to protect oneself and one's family from the fire of Hell emerged in the context of warning the early Muslims, who faced various challenges related to faith and morality. This verse emphasizes that piety is not only an individual responsibility but also a collective duty within the family and society. In Islamic history, the head of the household was responsible for the education and moral resilience of family members, as exemplified by Prophet Muhammad's leadership over his family and companions. This

³⁶ Okky Madasari, "Buya Hamka (Review)," *Journal of Islamic and Muslim Studies* 9, no. 1 (2024): 100–107; Dartim Ibnu Rushd, "Personality of Transformative Muslims by Buya Hamka," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 1, no. 1 (November 30, 2017): 219–36, <https://doi.org/10.23917/iseedu.v1i1.5427>.

³⁷ Ayyub Ayyub and Saifuddin M. Ag, "Konsep Keluarga Sakinah Dalam Tafsir Al-Azhar Karya Buya Hamka" (s1, Universitas Muhammadiyah Surakarta, 2023), <https://doi.org/10/surat%20pernyataan%20publikasi.pdf>; Maya Nurmayati, "Keluarga Harmonis Dalam Perspektif Tafsir Al-Azhar" (masters, Institut PTIQ Jakarta, 2022), <https://repository.ptiq.ac.id/id/eprint/689/>.

³⁸ Buya Hamka, *Tafsir Al-Azhar* (Pustaka Nasional, 1984).





concept remains relevant in the modern era, where external influences are increasingly complex, requiring parents to take an active role in strengthening family resilience.³⁹

Quraish Shihab, in *Tafsir Al-Mishbah*, emphasizes that the phrase “*protect yourselves and your families from the fire of Hell*” in Surah At-Tahrim verse 6 is not merely a threat but an invitation to cultivate collective awareness of the importance of faith-based education within the family. According to him, the fire of Hell in this verse can be interpreted as the suffering that results from negligence in building morality and spirituality.⁴⁰ He also highlights that, in the modern context, protecting the family from Hellfire includes safeguarding them from various forms of moral degradation, such as negative media content, promiscuity, and the erosion of ethical values in daily life. Therefore, efforts to protect the family from harmful influences must be carried out through a comprehensive approach based on a deep understanding.⁴¹

Husein Muhammad, a mufassir who is also known as a feminist scholar, offers a more contextual perspective on this verse. He highlights that the responsibility of protecting the family from the fire of Hell is not solely the duty of the father as the head of the household but also involves the role of the mother and other family members. In his interpretation, he emphasizes the importance of education based on compassion and gender equality within the family. According to him, this approach is more relevant to the realities of modern families, which require cooperation between husband and wife in building the family's spiritual and moral resilience. Equality in educational and caregiving roles becomes a crucial factor in establishing a harmonious family foundation rooted in Islamic values.

Faith education within the family is a highly fundamental aspect. Hamka and Quraish Shihab emphasize that religious education should be a priority in the family. Parents have the primary responsibility of instilling Islamic values in their children, whether through role modeling, direct teaching, or habituating acts of worship. With strong education, future generations can better

³⁹ Mohammad Ghaffar Amrullah and Malik Ibrahim, “Sakinah Family Establishment in The Modern Era from The Perspectives of Hamka and Quraish Shihab,” *Al-Mazaahib: Jurnal Perbandingan Hukum* 9, no. 2 (December 18, 2021): 185–206, <https://doi.org/10.14421/al-mazaahib.v9i2.2388>.

⁴⁰ Nurhadi Nurhadi and Mawardi Dalimunthe, “Concept Of Maqasyid Syariah Family Sakinah In The Al-Misbah Tafsir By Muhammad Quraish Shihab,” *Akademika : Jurnal Pemikiran Islam* 24, no. 1 (September 18, 2019): 165–86.

⁴¹ Ahmad Fauzan and Hadi Amroni, “The Concept of Sakinah Family in The Contemporary Muslim Generation,” *Al-'Adalah* 17, no. 1 (November 30, 2020): 51–70, <https://doi.org/10.24042/adalah.v17i1.6458>.





understand and practice religious teachings. In practice, this education is not only about religious rituals but also about shaping noble character and ethics in daily life.⁴²

Protection from negative influences is also a key concern in maintaining family resilience. In the modern context, this protection includes supervision over social interactions, social media, and the surrounding environment of children. Quraish Shihab emphasizes that moral education should be both preventive and responsive to contemporary challenges. Parents need to be actively involved in providing guidance, engaging in dialogue with their children, and creating a supportive environment where they feel comfortable sharing and discussing the values upheld within the family.⁴³ Thus, the family can serve as a strong fortress in facing the challenges of the times.

Continuous spiritual development is a crucial element in building family resilience. Hamka interprets this verse as an encouragement to strengthen religious life within the family through communal worship, religious discussions, and the cultivation of noble character. Husein Muhammad adds that this development should be based on love and values of equality so that the family becomes a safe and nurturing space for growth. When spiritual values are consistently upheld in family life, the emotional and moral bonds among family members will grow stronger, creating an environment filled with peace and blessings.⁴⁴

Hamka's approach, which combines traditional methods with a modern perspective, along with the analyses of Quraish Shihab and Husein Muhammad, demonstrates that the Qur'an not only provides warnings but also practical guidance in building family resilience. By understanding this verse contextually and chronologically, Muslims can be more adaptive in facing moral and social challenges in the modern era. The application of these principles not only strengthens individual faith but also fosters a more civilized and ethical society. Thus, Islam offers relevant and applicable solutions for maintaining family resilience across generations.

Interpretation of Surah At-Tahrim Verse 6 According to Ibn Kathir

⁴² Amrullah and Ibrahim, "Sakinah Family Establishment in The Modern Era from The Perspectives of Hamka and Quraish Shihab."

⁴³ Nurhadi and Dalimunthe, "Concept Of Maqasyid Syariah Family Sakinah In The Al-Misbah Tafsir By Muhammad Quraish Shihab."

⁴⁴ Ismail Marzuki and Qudsiyatut Diana, "Reconstruction of Iddah Career Women from the Perspective of Compilation of Islamic Law and Kyai Husain Muhammad," *Reslaj: Religion Education Social Laa Roiba Journal* 5, no. 5 (May 22, 2023): 2798–2816, <https://doi.org/10.47467/reslaj.v5i5.3790>.





Ibn Kathir, whose full name was Ismail bin Umar bin Kathir al-Qurashi ad-Dimashqi, was one of the great 14th-century scholars of the Shafi'i school of thought. Born in Busra, Syria, in 1300 CE and passing away in Damascus in 1374 CE, he was renowned as a hafiz, historian, and prominent mufassir (Qur'anic exegete). His thoughts were heavily influenced by his teacher, Ibn Taymiyyah, who was known for his textual approach to understanding Islam. Ibn Kathir's works, such as *Tafsir al-Qur'an al-Adhim* and *Al-Bidayah wa an-Nihayah*, remain primary references in Islamic studies today, particularly in Qur'anic exegesis and Islamic history.⁴⁵

Tafsir al-Qur'ân al-'Azîm is one of the most influential tafsir works in Islamic tradition. This work employs the *tahlili* (analytical) method, interpreting verses sequentially from the beginning to the end of the *mushaf*. Ibn Kathir applied the *bi al-ma'tsur* approach, a narration-based method that emphasizes the Qur'an, hadith, and the opinions of the *Sahabah* (companions of the Prophet) and *Tabi'in* (successors) in interpreting Qur'anic verses.⁴⁶ Although this approach provides a strong foundation for interpreting the sacred text, a primary critique of this method is its limited space for contextual and historical analysis, which could further enrich the understanding of certain verses, especially in addressing ever-evolving social challenges.⁴⁷

One of the most intriguing interpretations by Ibn Kathir that deserves deeper analysis is his tafsir of Surah At-Tahrim, verse 6: "*O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.*"

Ibn Kathir interprets this verse as a command for Muslims to protect themselves and their families from the Fire by obeying Allah's commands and avoiding His prohibitions. In his commentary, he cites the opinion of Abdullah bin Mas'ud, who states that every call of "*O you who have believed*" in the Qur'an should be carefully heeded, as it contains either a command or a prohibition that brings benefit to humanity. Abdullah bin Abbas emphasizes that protecting one's family from Hell involves educating them in obedience to Allah. Ibn Kathir's tafsir highlights a strong narrational (*bi al-ma'tsur*) approach in understanding divine commands. However, in a contemporary context, this understanding can be further expanded by incorporating broader aspects

⁴⁵ Jul Hendri, "IBN KATSIR (Telaáh Tafsir al-Quránnul Azim Karya Ibn Katsir)," *Nuansa : Jurnal Studi Islam dan Kemasyarakatan* 14, no. 2 (2021), <https://doi.org/10.29300/nuansa.v14i2.3594>.

⁴⁶ Maliki Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *El-Umdah* 1, no. 1 (January 1, 2018): 74–86, <https://doi.org/10.20414/elumdah.v1i1.410>; Wely Dozan, "Epistemologi Tafsir Klasik: Studi Analisis Pemikiran Ibnu Katsir," *FALASIFA : Jurnal Studi Keislaman* 10, no. 2 (September 17, 2019): 147–59, <https://doi.org/10.36835/falasifa.v10i2.203>.

⁴⁷ Amaliya, "Arah Metodologi Tafsir Kontemporer."





such as moral education, social well-being, and character development within the family. Therefore, beyond individual adherence, this interpretation can be contextualized with a more holistic approach to address the challenges of the modern era.⁴⁸

Ibn Kathir's narrational approach aligns with the *tafsir bi al-ma'tsur* methodology widely used by classical exegetes. For instance, Al-Tabari, in his exegesis, also emphasizes obedience to Allah as a means of protecting oneself from the torment of Hell. However, Al-Tabari places greater emphasis on the individual's role in *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) within the family and society.⁴⁹ Similarly, Al-Baghawi's tafsir cites many narrations similar to Ibn Kathir's but adds a moral dimension to social life. Additionally, contemporary exegetes of that time had varying interpretations regarding the spiritual and social aspects of this command.⁵⁰ Al-Mawardi, for example, incorporates elements of governance and the state's role in maintaining moral stability in society, indicating that protection from Hellfire also has a structural dimension.⁵¹ Thus, when interpreting this verse, it is essential to consider not only the individual aspect but also the role of the community and systemic structures that support collective well-being.

However, Ibn Kathir's tafsir can be critiqued in several aspects. First, its highly textual approach tends to overlook social and structural factors that influence family resilience. In a modern context, protecting a family from harm is not limited to personal acts of worship but also encompasses education, economic well-being, and psychological stability.⁵² Therefore, this tafsir should be contextualized to be more applicable in addressing contemporary life challenges. This perspective aligns with several modern exegetes who emphasize that Islam is a flexible religion capable of responding to the challenges of the times. The realities of globalization, technological advancements, and social change necessitate a more dynamic interpretative approach without abandoning Islam's core principles. Thus, the interpretation of this verse should be expanded to serve as a more relevant guide for modern society.

⁴⁸ Mohammad Abd Latif, Samad, and Abd Rasyid, "Analisis Surah At-Tahrim Ayat 6 Perspektif Tafsir Al-Qur'an Al-Adzim Karya Ibnu Katsir," *Al-Mizan* 1, no. 1 (October 31, 2024): 68–89.

⁴⁹ Muhamad Yoga Firdaus et al., "Diskursus Tafsir Bi Al-Ma'tsur," *Jurnal Dirosah Islamiyah* 5, no. 1 (2023): 71–77, <https://doi.org/10.47467/jdi.v5i1.2150>.

⁵⁰ A. Fatih Syuhud, *Jihad Keluarga: Membina rumah tangga sukses dunia akhirat* (A. Fatih Syuhud, 2021).

⁵¹ Asrul Hamid and Dedisyah Putra, "The Practice of Buying and Selling During Friday Prayer in Mandailing District Natal: A Study With A Maqashid Al-Syari'ah Approach," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 25, 2021): 1021–43, <https://doi.org/10.22373/sjhk.v5i2.7575>.

⁵² Maliki, "TAFSIR IBN KATSIR."





Moreover, Ibn Kathir's interpretation regarding the fuel of Hell—comprising humans and stones, which he associates with disbelievers and their idols—reflects a tendency toward exclusivism in classical tafsir. Al-Qurtubi, in his commentary, presents a similar view but provides more space for Allah's justice in dealing with sinful individuals and granting them opportunities for repentance. This interpretation can be complemented with a more comprehensive approach to offer a more humanistic and inclusive understanding, aligning with Islam's essence as a mercy for all creation.⁵³ In the context of interfaith relations, a more moderate interpretative approach can facilitate constructive dialogue between Muslims and other religious communities. A tafsir that is more open to universal principles of justice can also help prevent misunderstandings that might lead to social tensions. Therefore, a more thoughtful reinterpretation is needed to ensure that Islamic values are applied effectively in today's pluralistic society.

Furthermore, the description of the angels guarding Hell as harsh and severe, showing no mercy to its inhabitants, illustrates the firm dimension of Divine justice. However, this approach also raises theological questions regarding the balance between Allah's justice and mercy. This perspective can be enriched by reflecting on other verses that emphasize Allah's compassion in granting His servants opportunities for repentance. In this regard, a tafsir approach that highlights Allah's mercy—such as the explanation provided by Al-Razi—can complement a more balanced understanding. This interpretation aligns with the concept that Allah's justice is not solely about punishment but also encompasses wisdom and mercy in guiding humans back to the right path. Therefore, the interpretation of Hell's guardian angels should be viewed within the broader context of justice, which not only punishes but also educates and directs people toward righteousness.⁵⁴

Thus, while Ibn Kathir's tafsir holds a distinct authority within the Islamic tradition, its narration-based approach needs to be enriched with contextual analysis to remain relevant in addressing contemporary challenges. A critical study of this tafsir allows for a more dynamic understanding—one that balances text and context while providing practical solutions for Muslims to lead a more meaningful life. In the modern era, an interdisciplinary approach to tafsir studies can offer broader insights into understanding the meanings of Quranic verses. By considering

⁵³ Adzin Aziz Ahmad, "Al-Dakhil Al-Naqli Kisah Nabi Adam AS. Dalam QS. Al-Baqarah[2]: 30, 31 Dan 32 Perspektif Abu Abdullah Muhammad Ibn Ahmad al-Qurtubi," *Al-I'jaz : Jurnal Kewahyuan Islam* 10, no. 2 (December 31, 2024), <https://doi.org/10.30821/al-i'jaz.v10i2.23535>.

⁵⁴ Ulil Azmi, "Studi Kitab Tafsir Mafatih Al-Ghaib Karya Ar-Razi," *Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir* 2, no. 2 (2022): 119–27, <https://doi.org/10.47498/bashair.v2i2.1415>.





advancements in knowledge and social changes, tafsir can become more inclusive and contextual, ensuring its continued relevance for an evolving society. Therefore, tafsir must be continuously studied and developed so that it remains a living and applicable guide for Muslims throughout time.

Comparing Tafsir Al-Azhar and Tafsir Ibn Kathir: Family Resilience in the Contemporary Era

Family resilience is a fundamental aspect of building a strong and harmonious civilization. In Islam, this concept is closely related to the role of parents in educating and guiding their families to remain on the right path in accordance with religious teachings. In the context of the contemporary era, challenges to family resilience have become increasingly complex, ranging from the influence of globalization and digital technology to the shifting of social values that deviate further from Islamic principles. One of the key verses that serve as a primary reference in discussing family resilience is Surah At-Tahrim verse 6, which states: "O you who have believed, protect yourselves and your families from a Fire..." (QS. At-Tahrim [66]: 6). In interpreting this verse, Buya Hamka in *Tafsir Al-Azhar* and Ibn Kathir in *Tafsir Al-Qur'an Al-Azim* offer different perspectives, both in their approaches and strategies regarding family resilience. This study will compare these two interpretations and critically analyze them using data on Muslim family resilience in the contemporary era to provide a more contextual and applicable understanding.⁵⁵

Both *Tafsir Al-Azhar* and *Tafsir Ibn Kathir* agree that family resilience is rooted in the responsibility of parents to guide and educate their family members. In *Tafsir Al-Azhar*, Hamka emphasizes that this verse entrusts the primary role to the father as the head of the family in guiding his children with Islamic values so that they do not go astray in a world full of temptations.⁵⁶ Ibn Kathir similarly reinforces this view, adding that family education includes instilling correct *aqidah* (Islamic creed) and fostering religious practices from an early age.⁵⁷ This aligns with data from the Ministry of Religious Affairs, which indicates that one of the key factors in Muslim family resilience is the active involvement of parents in their children's religious education.

Additionally, both *Tafsir Al-Azhar* and *Tafsir Ibn Kathir* highlight the importance of protecting the family from negative influences that can harm morality and *aqidah* (faith). In the modern context, this includes monitoring children's social interactions, regulating access to social media, and being

⁵⁵ Hamka, *Tafsir Al-Azhar*.

⁵⁶ Ayyub and Saifuddin M. Ag, "Konsep Keluarga Sakinah Dalam Tafsir Al-Azhar Karya Buya Hamka."

⁵⁷ Dozan, "Epistemologi Tafsir Klasik."





selective in choosing social environments.⁵⁸ *Tafsir Ibn Kathir* emphasizes that safeguarding the family from negative influences should be achieved by instilling a strong understanding of religion and reinforcing the role of parents in educating their children.⁵⁹ Data from the Ministry of Religious Affairs shows that families with strong religious routines, such as performing congregational prayers and attending regular Islamic study sessions, tend to maintain their children's moral stability more effectively than families that do not implement these values.

In contemporary reality, family resilience is influenced not only by internal family factors but also by government policies and the role of institutions focused on family development. The Minister of Religious Affairs, as the Chairman of BP4, stated that Indonesia is currently facing a divorce crisis. He emphasized that a strong nation cannot be built on weak and broken families. According to data from the Coordinating Ministry for Human Development and Culture (PMK) on July 16, 2024, the divorce rate has shown a significant upward trend, with 516,334 divorce cases in 2022 and 463,654 cases in 2023. The primary factors contributing to divorce include domestic violence (KDRT), economic issues, infidelity, and weak religious foundations within the household.⁶⁰

As a mitigation effort, the Ministry of Religious Affairs, in collaboration with BP4, has launched various programs to reduce the divorce rate, such as *Pre-Marriage Guidance for Youth*, *Marriage Counseling*, and *Family Counseling*. BP4, which has been established since 1954, plays a crucial role in strengthening family resilience by providing guidance, mediation, and advocacy for married couples facing domestic issues. The organization emphasizes that marriage is not merely a private matter but also has a social dimension that requires the involvement of society and the state in advising, nurturing, and preserving marriage as the foundation of national life.

Tafsir Al-Azhar places greater emphasis on the importance of both formal and informal education as a strategy for family resilience. Hamka highlights that modern education based on Islamic values should be developed within the family to help children navigate the ever-changing social dynamics. High-quality formal education can shape a critical and adaptive mindset to address contemporary challenges, while informal education within the family builds strong character and moral integrity. In this context, the family serves as the primary institution for instilling Islamic values

⁵⁸ Rushd, "Personality of Transformative Muslims by Buya Hamka."

⁵⁹ Hendri, "IBN KATSIR (Telaáh Tafsir al-Quránnul Azim Karya Ibn Katsir)."

⁶⁰ Kemenag, "Ketahanan Keluarga Menuju Indonesia Emas 2045," <https://kemenag.go.id>, accessed March 1, 2024, <https://kemenag.go.id/kolom/ketahanan-keluarga-menuju-indonesia-emas-2045-rnF9T>.





in everyday life.⁶¹ P Additionally, Hamka underscores the importance of a supportive social environment, such as Islamic schools and active Muslim communities that provide religious-based education. With a balanced combination of formal and informal education, families are expected to serve as the main stronghold in facing dynamic social changes.

Conversely, *Tafsir Ibn Kathir* places greater emphasis on traditional religious and moral education, focusing on the teachings of the Qur'an and Sunnah as the primary guides for shaping family character. Strong religious education is regarded as the fundamental pillar of building robust family resilience. This educational approach highlights the importance of Qur'anic memorization, understanding *hadith*, and fostering religious practices from an early age within the family environment. As a result, a child's character is shaped in accordance with pure Islamic teachings.⁶² Muslim parents are expected to serve as the primary role models in instilling Islamic values through their daily behavior and habits. In the context of family resilience, this method aims to cultivate a generation that is devout, possesses noble character, and is capable of facing life's challenges while firmly adhering to Islamic teachings.

In terms of family protection methods, *Tafsir Al-Azhar* offers a more adaptive approach to changing times. Hamka emphasizes the importance of media literacy and the wise use of technology to ensure that families are not influenced by negative content that could undermine Islamic values.⁶³ The prudent use of technology is a crucial factor in maintaining family resilience in the digital era. Strong media literacy education can help families filter beneficial information while avoiding negative influences from social media. Additionally, effective communication among family members is also a key aspect in addressing various modern challenges. By understanding the ever-evolving social dynamics, Muslim families can remain steadfast in Islamic values without being left behind by technological and societal advancements.

Conversely, *Tafsir Ibn Kathir* emphasizes a more classical protection method, such as familiarizing the family with the recitation of the Qur'an and *hadith* while strengthening parental role models in daily life. This approach focuses on shaping family character through exemplary behavior and consistent religious practices. By encouraging children to read and understand the Qur'an from

⁶¹ Anwar Mughaidin, Muhammad Shohibul Itmam, and Ahmad Choirul Rofiq, "The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbāh on The Story of The Prophet Moses," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (August 15, 2024): 221–46, <https://doi.org/10.14421/qh.v25i2.5397>.

⁶² Latif, Samad, and Rasyid, "Analisis Surah At-Tahrim Ayat 6 Perspektif Tafsir Al-Qur'an Al-Adzim Karya Ibnu Katsir."

⁶³ Ayyub and Saifuddin M. Ag, "Konsep Keluarga Sakinah Dalam Tafsir Al-Azhar Karya Buya Hamka."





an early age, Islamic values are expected to be deeply ingrained in their hearts.⁶⁴ Additionally, family interactions based on love and parental role modeling play a key role in maintaining household stability. This method underscores the importance of a simple life, sincerity, and unwavering reliance on Islamic teachings when facing various family challenges.

The comparison of these two interpretations shows that, despite differences in methods and approaches, both share the same fundamental goal: preserving family resilience through Islamic values. However, in the modern context, a more adaptive and responsive approach to contemporary challenges has become increasingly important. A religious-based education combined with digital literacy and strengthened social roles within the Muslim community can be a more effective strategy for building strong family resilience. This way, Muslim families will not only be able to withstand social challenges but also contribute positively to their surrounding environment. Education rooted in Islamic values, accompanied by modern understanding, will enhance family resilience in facing rapid social changes.

Furthermore, the involvement of the state and social institutions in supporting family policies plays a crucial role in maintaining the stability of Muslim households. Family education programs, pre-marital counseling, and policies that promote family well-being can contribute to creating a supportive environment for the spiritual and social development of children. The Indonesian government has taken concrete steps by implementing a pre-marital education program for engaged couples since 2020. This program aims to reduce the rising divorce rate each year and prepare couples to build a harmonious and high-quality family life. Through guidance on family life skills, reproductive health, and family psychology, it is hoped that couples entering marriage will be better equipped to navigate married life successfully.

The high divorce rate in Indonesia reflects a serious challenge to family resilience. According to data from the Central Bureau of Statistics (BPS), the number of divorces increased from 353,843 cases in 2015 to 419,268 cases in 2018. This means that more than a thousand couples divorce every day, highlighting the fragile state of family resilience.⁶⁵ The main causes of divorce continue to revolve around disharmony, financial issues, and the involvement of a third party. Given this situation, pre-marital education has become a strategic step in strengthening family resilience. Through pre-marital

⁶⁴ Latif, Samad, and Rasyid, "Analisis Surah At-Tahrim Ayat 6 Perspektif Tafsir Al-Qur'an Al-Adzim Karya Ibnu Katsir."

⁶⁵ Mutia Annur, "Kasus Perceraian Di Indonesia Turun Pada 2023, Pertama Sejak Pandemi | Databoks," databoks, accessed March 1, 2024, <https://databoks.katadata.co.id/demografi/statistik/3b83cbb88dc1e1/kasus-perceraian-di-indonesia-turun-pada-2023-pertama-sejak-pandemi>.





education based on Islamic teachings and supported by state policies, it is hoped that married couples can build a more stable and harmonious household.

Thus, the combination of Islamic teachings from *Tafsir Al-Azhar* and *Tafsir Ibn Kathir* with the pre-marital education policies implemented by the government can serve as a solution to strengthening the resilience of Muslim families. A deep understanding of Islamic teachings, accompanied by mental and psychological preparedness for married life, will help create stronger and more resilient families. The synergy between Islamic values and adaptive social policies is key to addressing the challenges of globalization and modernity. Ultimately, strong family resilience will contribute to shaping an exceptional generation that is prepared to face the future with steadfast Islamic values.

Conclusion

This study finds that family resilience is a fundamental aspect in facing contemporary challenges, such as shifting values, consumerist lifestyles, and weakening social bonds. By examining *Tafsir Al-Azhar* by Buya Hamka and Ibn Kathir's interpretation of Surah At-Tahrim verse 6, this research reveals that both tafsirs emphasize the importance of family education, parental role modeling, protection from negative influences, and continuous spiritual development. However, a clear difference in approach is evident: *Tafsir Al-Azhar* is more contextual and adaptive to modern challenges, whereas Ibn Kathir's tafsir adheres more strictly to a narration-based textual approach.

Academically, this study contributes to Quranic exegesis by offering a comparative analysis of two influential tafsirs in understanding the concept of family resilience. It enriches the discourse on tafsir by highlighting how both contextual and traditional approaches can provide broader insights into implementing Quranic values in modern family life. Additionally, this research presents family resilience strategies relevant to contemporary conditions, such as strengthening spiritual foundations, fostering effective communication, enhancing economic stability, and adapting to technological advancements. By integrating Quranic exegesis with social realities, this study offers solutions for Muslims in building harmonious and empowered families amidst changing times.

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