CHAPTER I

INTRODUCTION

A. Background Of Study

The changes that occur with the times, open up opportunities as well as challenges for parents in parenting. It is a fact today that a wide variety of support services and information on parenting are offered offline and online (digital platforms, blogs, campaigns, parenting programs, and other services).[1] However, on the other hand, it also provides new challenges that have an integral impact on the behavior of children or parents.[2]

World Health Organization (WHO) highlight the fact that 3.1% of children aged 10-14 years and 2.4% of children aged 15-19 years who commit excessive actions without regard to consequences, as well as 3.6% of children aged 10-14 years and 2.4% of children aged 15-19 years who show destructive behavior, where these problems can have implications for criminal acts.[3] of course, this issue needs to be addressed, given the

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[1] Florence Adetoun Oso, "Challenges Of Parenting In A Post-Modern Age," *Sapientia Global Journal Of Arts, Humanities And Development Studies (SGOJAHDS)* Vol. 3 No. 2 (Juni 2020): 7.

[2] Grace Soriano, Ruth Weston, and Violet Kolar, "Meeting the Challenges of Parenting: Factors That Enhance and Hinder the Role of Parents," 58 (Australian Institute of Family Studies, 2001), 45.

[3] Base data from World Health Organization, "Mental health of adolescents,", 17 November 2021, https://www.who.int//news-room/fact-sheets/detail/adolescent-mental-

greater impact that will follow.

In addressing the aforementioned behavioral issues in children, parental care or parenting plays a pivotal role in shaping a child's behavior from an early age.[4] The impact of parenting extends beyond childhood, influencing a child's development into adolescence and adulthood.[5] Consequently, it is crucial for parents to recognize the significance of implementing appropriate parenting practices for their children.[6]

However, in reality, differences in parents' perspectives on parenting patterns unwittingly create new problems with children's behavior.[7] This is due to parents' lack of understanding of the parenting standards themselves.[8]Even some who already know, still need a direct

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health/?gad_source=1&gclid=Cj0KCQjws560BhCuARIsAHMqE0ELbQamtt4v1kIHLtun q8SrR2_aF2XGgak6CAMAgr4s3ddJ7sLUgYkaAtyGEALw_wcB accessed on July 10, 2024, at 19.20 .

[4] Sri Sami Asih et al., "Relationship Between Parenting Style And Social Attitudes Of Elementary Students," In *Proceedings Of The International Conference On Industrial Engineering And Operations Management* (11th Annual International Conference On Industrial Engineering And Operations Management, Singapore: IEOM Society International, 2021), 939, Https://Doi.Org/10.46254/AN11.20210633.

[5] Anggil Viyantini Kuswanto, "Analisis Problematika Prilaku Perkembangan Anak Usia Taman Kanak-Kanak," *Bunayya : Jurnal Pendidikan Anak* 6 (Desember 2019): 112.

[6] Dini Andesta Et Al., "Prophetic Parenting : Konsep Ideal Pola Asuh Islami," *JIMR:Journal Of International Multidisciplinary Research* 2 (1 June 2023): 25.

[7] Devina Noor Azzahra et al., "Mendidik Anak Dengan Berbasis Quranic Parenting" 1 (2023): 135.

[8] Chiyoe Murata, "Behavioral Problems in Children," dalam *Social Determinants of Health in Non-Communicable Diseases*, ed. by Katsunori Kondo, Springer Series on Epidemiology and Public Health (Singapore: Springer Singapore, 2020), 14, https://doi.org/10.1007/978-981-15-1831-7_2.

example of it.[9] So in this case, it is important for parents to know how appropriate and universal parenting standards are, so that they can be applied by the whole society.

Diana Baumrind in her research formulated four general parenting patterns applied by parents, namely; authoritarian, authoritative, permissive, and uninvolved styles.[10] The basis for the difference between the four is based on two main dimensions, namely responsiveness dimention which is the way parents show affection and support for children. Then demandingness dimension, which is a form of parental communication about values, expectations or rules, which aims to make children able to adjust to the society environment.[11] In this case, based on Baumrind's theory, if parents can build a balance of these two dimensions, it will form ideal child behavior in their life in the world.[12] In the other word, the success of parents in educating children based on Baumrind's

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[9] Ira Saputra Milsih and Zahra Baiti Nur Azizah, "Prophet Ibrahim's Parenting Style in the Quran," *GENIUS Indonesian Journal of Early Childhood Education* 3, no. 1 (11 June 2022): 25, https://doi.org/10.35719/gns.v3i1.77.

[10]More details, look : Lazaros Kostanasios, "Parenting Styles and Their Impacts on Children: A Comparative Study," *International Journal of Science and Research Archive* 11, no. 1 (30 Januari 2024): 766. https://doi.org/10.30574/ijsra.2024.11.1.0128.

[11] Diana Baumrind, *Parenting Style and Their Effect* (New York: McGraw Hill, 1978), 323.

[12] Izzatur Rusuli and Zakiul Fuady Muhammad Daud, "Interpretation of Al-Qur'an to Parenting Style Typology: A Comparative Study," *International Journal of Islamic Psychology* 2 (2019): 13.

standards does not cover aspects other than 'worldly'.

Meanwhile, Islam, which uses the Qur'ān as a guide to the problems of life, offers comprehensive parenting concepts and standards.[13] Not only based on social aspects that aim at the world, the Qur'ān also involves aspects or religion as a standard of parental success in shaping children's behavior.[14] The concept of parenting found in the Qur'ān is explained in the form of stories of Prophets or humans chosen by God, also known as Prophetic parenting.[15]

One of the portraits of Prophetic parenting that will be discussed by researcher in the Qur'ān is based on the story of Prophet Ibrāhīm and Prophet Ismā'īl as. which combines the interaction of three relations that affect to addressing parenting challenges. *First*, relation with God as described in the faith and obedience of Prophet Ibrāhīm as. and this has an impact on the behavior of Ismā'īl as. *second*, the relation with environment where Prophet Ibrāhīm made Makkah as a place to live for little Ismā'īl with his mother. *Third*, the relation with child which can be

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[13] Yusuph Dauda Gambari and Fahm Abdulgafar Olawale, "Qur'ānic Model for Parenting in the 21 st Century," *Jurnal Adabiyah* 23, no. 2 (2023): 266.

[14] For detail explanation, see: Erhamwilda, et al., "Islamic Parenting Paradigm:" (4th Social and Humanities Research Symposium (SoRes 2021), Bandung, Indonesia: Atlantis Press SARL, 2022), 410, https://doi.org/10.2991/assehr.k.220407.083.

[15] The goal of Prophetic parenting is not only to form a positive personality in children, but also to instill Islamic Values And Faith In Children From An Early Age, Look : Andesta et al., "Prophetic Parenting : Konsep Ideal Pola Asuh Islami," 27.

seen when Prophet Ibrāhīm as. always involves Prophet Ismā'īl as. in various positive things. Therefore, the Qur'ān does not abolish what western parenting believes, but rather the Qur'ān fills the void of metaphysical aspects that western scientists do not have.

The preceding discussion above highlights a correlation between the concept of parenting, as describe in the Quran through the story of Prophet Ibrāhīm and Ismail as to addressing parenting challenges. However, this requires research on the relevance between the two concepts -Prophetic parenting and parenting challenges- in detail and comprehensively through the view of the Qur'ān. Thus, the researcher is interested in conducting a study on this matter, which is outlined in a thesis entitled: **"Prophetic Parenting in the Qur'ān and its Relevance to Addressing Parenting Challenges : Analysis of the Story of Prophet Ibrāhīm and Prophet Ismā'īl (a.s)."**

B. Problem Formulation

Based on the background of the problems that have been stated previously, the problems that will be studied in this study are as follows:

1. How is the concept of Prophetic parenting in the story of Prophet Ibrāhīm and Ismā'īl as revealed in the Qur'ān ?

2. How is the relevance of Prophetic parenting of Prophet Ibrāhīm and Isma'l as. to addressing parenting chalengges.

C. Purpose Of Study

The purpose of this research are as follows:

1. Knowing the concept of Prophetic parenting in the story of Prophet Ibrāhīm and Ismā'īl as in the Qur'ān .

2. Knowing the relevance of Prophetic parenting in the story of Prophets Ibrāhīm and Prophet Isma'l as. to addressing parenting challenges.

D. Significance Of Study

The significance of this study are as follows :

1. Theoritical Significance

   a. It is hoped that this research can contribute to the development of knowledge related to thematic tafsir studies, especially in the study of Prophetic parenting with human behavior in the story of the Prophet Ibrāhīm and Ismā'īl as.

   b. Contributing insights in revealing the truth of Islamic psychology based on the parenting of the Prophet Ibrāhīm and Ismā'īl as.

c. As a reference material for students who want to research Prophetic parenting with human behavior or modern psychology.

2. Practical Significance

a. Expanding awareness that the Qur'ān presents an ideal parenting concept for addressing parenting challenges, as exemplified in the story of Prophets Ibrāhīm and Ismā'īl (a.s.).

b. Offering a comprehensive overview of thematic studies as an effective method for exploring the meanings of the Qur'ān.

c. Providing learning for Al-Qur'ān and Tafsir research at University of Darussalam Gontor, as well as providing additional insight into interpretation with thematic studies.

d. Contributing to the learning process in Qur'ān and Tafsir research at the University of Darussalam Gontor, while enriching knowledge in interpretation through thematic studies.

e. Serving as a source of inspiration for a broader audience and, in particular, for students specializing in Qur'ānic and Tafsir studies.

E. Previous Study

1. Thesis *"Pola Asuh Anak Perspektif Mufassir Nusantara (Studi Atas Pemikiran M. Quraish Syihab, Hamka, Hasbi Ash-Shiddieqy)"* which was researched by Malik Ibrāhīm in 2023, Department of Qur'ānic Science and Tafsir State Islamic University Sunan Ampel , Surabaya. The method in this study uses *tahlili* method or analysis of verses from various aspects in it, to then be explained comprehensively based on the style used by the interpreter. The approach used is social-community or *adabi ijtima'i*. The results of the study revealed that according to M. Quraisy Syihab explained that divorced families still prioritize the welfare of children, especially families that are in harmony. Hamka explains that parenting should be democratic. Hasbi also explained that parenting must be firm, but must still prioritize ideal communication between parents and children.[16] The gap in this research is in the methodology, variables, mufassir references, and the selection of verses used.

2. Thesis *"Peran Ayah Terhadap Pembentukan Karakter Anak Dalam Kisah Nabi Ibrāhīm , Ya'kub, dan Luqman (Kajian Tafsir tematik)"* which was

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[16] Malik Ibrahim, "Pola Asuh Anak Perspektif Mufassir Nusantara (Studi Atas Pemikiran M. Quraish Syihab, Hamka, Hasbi Ash-Shiddieqy)" (Surabaya, Universitas Negeri Sunan Ampel, 2023).

researched by Riansyah in 2023, the study program of Al-Qur'ān and tafsir science, State Islamic University Sultan Syarif Kasim Riau. The method used in this research is thematic or maudhui method. And the approach used is a historical approach to the object studied. The results of this study reveal that fathers as leaders, protectors, pray for goodness, educators, role models for their children, and give advice, decide cases wisely and pour out love in them. Fathers as educators of children according to the Qur'ān are mentioned in several verses of the Qur'ān which explain the role of fathers through various stories in the Qur'ān such as in the story of Prophet Ibrāhīm , Prophet Ya'kub and Luqman In child development, fathers also have important responsibilities and positions in the formation of children's character. Among the roles and responsibilities of fathers in educating children are the responsibility of saving children from the punishment of hellfire, nurturing and raising them, protecting children's health, and so on.[17] The gap in this research is in the object, and the selection of verses used.

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[17] Riansyah, "Peran Ayah Terhadap Pembentukan Karakter Anak Dalam Kisah Nabi Ibrahim, Ya'kub, and Luqman (Kajian Tafsir tematik)" (Riau, universitas Islam Negeri Sultan Syarif Kasim, 2023).

3. Thesis *"Ibrah Kisah nabi Ibrāhīm dan* Ismā'īl *dalam Al-Qur'ān Surah As-Shaffat Āyat 100-110 (Studi Komparatif Tafsir Ibnu Katsir, Al-Azhar dan Al-Mishbah)"* which was researched by Eka Supraptiningsih in 2021. Study program of Al-Qur'ān Science and Tafsir Bengkulu State Islamic Institute (IAIN). The method used in this research is the comparative or muqarran method. Through *adabi ijtima'i* or societal approach. The results of this study are the *ibrah* contained in the Qur'ān surah As-Shaffat about the story of Prophet Ibrāhīm and Ismail, namely, obeying Allāh's commands, obeying parents' orders, being patient in facing Allāh's tests, not rushing in making decisions, deliberation in making decisions, surrendering to Allāh, and being sincere about all the trials that Allāh gives. There are similarities in interpretation in verses 100-101, 103, 106, and 107 and differences in interpretation in verses 102, 103 and 105.[18] The gap in this research is in the methodology, mufassir references, and the selection of verses used.

4. Thesis "Kisah Penyembelihan Nabi Ismā'īl Dalam Surat As-Shaffat *Āyat* 99-111 (kajian Perspektif Tauḥīd)" which was researched by Wan

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[18] *Eka Supraptiningsih, "Ibrah Kisah nabi Ibrahim and Ismā'īl dalam Al-Qur'an Surah As-Shaffat Āyat 100-110 (Studi Komparatif Tafsir Ibnu Katsir, Al-Azhar and Al-Mishbah)"* (Bengkulu, Institut Agama Islam Negeri, 2021).

Mohamed Irham, in 2020. Student of Qur'ānic Science and Tafsir Department, State Islamic University Syarif Kasim Riau-Pekanbaru, The method used in this research is descriptive-analytical method. Then the approach used is the Tauḥīdic approach, which includes Tauḥīd *Uluhiyyah, Rububiyyah, And* Tauḥīd *Asma Wa Sifat.* The results of this study, if the story of the slaughter of Prophet Ismail is studied in the perspective of Tauḥīd, then this story belongs to the collection of Tauḥīd uluhiyah. Which means monotheism of Allāh in all the work of servants. This story teaches humans to always have faith in Allāh, train themselves to always be patient and obey the commands of Allāh SWT.[19] The gap in this research is in the methodology, variables, mufassir references, approach and the selection of verses used.

5. Master Thesis "*Parenting Nabi Ibrāhīm Dalam Al-Qur'ān Perspektif Tafsir Maqasidi Ibnu ʿĀshūr*" which was researched by Syafi'ul Huda in 2022. Student of Aqidah and Islamic Philosophy Department, State Islamic University Sunan Kalijaga. This research uses a thematic method and the approach used is a historical approach. The result of this research is that Prophet Ibrāhīm introduced seven parenting

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[19] Wan Mohamed Irham, *"Kisah Penyembelihan Nabi Ismā'īl Dalam Surat As-Shaffat Āyat 99-111 (kajian Perspektif Tawḥīd)"* (Riau-Pekanbaru, Universitas Islam Negeri Syarif Kasim, 2020).

methods, namely (1) praying, (2) choosing a place, (3) maintaining intimacy, (4) discussing, (5) commitment to work together, and will. In these seven methods, there is al-Maqasid al-'Ammah as expected by *Ibn ʿĀshūr*. Namely there is *Al-Salah Al Fardhi, Al-Salah Al-Jama'i, And Al-Salah Al-ʾUmrani*.[20] The gap in this research is in the methodology, variables, mufassir references, approach and the selection of verses used. The gap in this research is in the methodology, variables, mufassir references, approach, and the selection of verses used.

6. Thesis *" Konsep Parenting Kisah Nabi Ibrāhīm dan Nabi Ismāʾīl"* which was researched by Mapa Ayu Pratiwi in 2022. Student of Qurʾānic Science and Tafsir Department, State Islamic Institute (IAIN) Ponorogo. This research uses the *maqashidi* method. And in this study researchers used a deductive approach. The results of this study are *first,* the parenting of Prophet Ibrāhīm in educating Prophet Ismāʾīl through the method of communication and dialog between parents and children. *Second*, the type of parenting used by Prophet Ibrāhīm as. in parenting the Prophet Ismāʾīl is democratic parenting. *Third*, the

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[20] SyaFīʾul Huda, *"Parenting Nabi Ibrahim Dalam Al-Qurʾan Perspektif Tafsir Maqasidi Ibnu ʿĀshūr"* (Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2022).

role of parents is the central figure for their children.[21] The gap in this research is in the methodology, variables, mufassir references, and the selection of verses used.

F. Theoritical Framework

In this study, the authors used the maudḥū'ī interpretation method which is a contemporary interpretation method to understand the meanings in the Qur'ān . Where in this case, the maudḥū'ī interpretation method makes it easier for contemporary mufassirs to interpret the Qur'ān in a more contextual manner.

The definition of the maudḥū'ī interpretation method is a collection of Qur'ān in verses that discuss a particular problem based on predetermined requirements to clarify the meaning of the verse, find its elements, and connect them into a comprehensive unit, both in terms of lafadz or law in it.[22] So that it can provide a conclusion on the problem under study.

The steps used by researchers are based on the concrete stages described in the book of *mabahits fi al-tafsir al-maudḥū'ī* by Musthafa

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[21] *Mapa Ayu Pratiwi, "Konsep Parenting Kisah Nabi ibrahin and Nabi Ismā'īl"* (Ponorogo, 2022).

[22] For more details, see: Musthafa Muslim, *Mabahits Fī al-tafsir al-Maudḥū'ī* (Dār al-qalam, 2005), 16.

Muslim; *first*, determining the topic of the Qur'ān based on research. *Second,* collecting Qur'ānic verses that refer to aspects that are in accordance with the research. *The third* step is to sort the verses based on the time they were revealed. *Fourth*, researchers use analytical interpretation or tafsir tahlily and know the *asbabun nuzul* of each verse to be studied. *Fifth,* the researcher tries to provide conclusions regarding the elements of the subject under study in each verse. *Sixth*, researchers use general and comprehensive interpretation methods, or even added with other arguments such as hadith or opinions of companions as supporting data. Seventh, researchers must fulfill scientific research methods that are tailored to the subject of research.[23]

However, in this study, the researcher only used part of the steps mentioned above, including; *first*, determining the topic of the Qur'ān based on research. In this case, the researcher used the theme of Prophetic parenting in the story of Prophet Ibrāhīm and Ismā'īl as. *Second*, collecting Qur'ānic verses that refer to aspects that are in accordance with the research. In applying it, researchers collected verses related to the parenting in the story of Prophet Ibrāhīm and Prophet Ismā'īl (a.s) such

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[23] Musthafa Muslim, 35–36.

as: Qs. Aṣ-Ṣāffāt: 102, Qs. Ibrāhīm : 35 & 37, and also Qs. Al-Baqarah: 127. *Third*, the researcher try to provide conclusions regarding the elements of the subject under study in each verse. *Fourth*, researcher must fulfill scientific research methods tailored to the subject of research, in this study researcher used the approach of mufassir with psychological and social (*adabiy ijtima'i*) approach.

In addition, researchers also use the *adabi ijtima'i* approach which is a style of interpretation that is oriented towards social aspects. By explaining the instructions based on the Qur'ānic verses that are directly related to the problems in society. The step of interpretation with this style is to examine the editorial contained in the Qur'ān , then compile the content of the verse into the same editorial unit, and then relate it based on the laws that apply in society or the world universally.[24]

In this study, the researcher used parenting theory based on Abdullah Nashih 'Ulwan who explained five parenting methods. *First*, the exemplary method where parents as educators for children are the best example that will be imitated by children consciously or unconsciously it

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[24] Kusroni Kusroni, "Mengenal Ragam Pendekatan, Metode, and Corak dalam Penafsiran Al-Qur'an," *KACA (Karunia Cahaya Allāh): Jurnal Dialogis Ilmu Ushuluddin* 9, no. 1 (15 Januari 2019): 102, https://doi.org/10.36781/kaca.v9i1.2988.

will be imprinted in the soul and feelings of children about the figures of parents as the main educators.[25] *Second*, the habit method where a child will make a habit as a standard in doing something, so it is important for parents to apply positive habits for children.[26] *Third*, the method of advice is that parents are able to take advantage of the phase of children where their souls are easily influenced by words and behavior. So that good advice accompanied by a good example from the parents themselves.[27] *Fourth*, the attention method is when parents pay careful attention and take great responsibility in straightening the child's morals and improving him and fostering the child's personality.[28] And *fifth*, the method of punishment that remains loving with gentleness and paying attention to things such as the child's age is sufficient, paying attention to the child's mistakes, avoiding doubtful things, if giving a blow is not painful, not accompanying it with bad words, and not slapping the face.[29]

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[25] Abdullah Nashih 'Ulwan, *Pendidikan Anak Dalam Islam*, 10 ed. (Solo: Insan kamil, 2017), 516-517.

[26] 'Ulwan, *Pendidikan Anak Dalam Islam*, 542-543.

[27] 'Ulwan, *Pendidikan Anak Dalam Islam*, 558.

[28] 'Ulwan, *Pendidikan Anak Dalam Islam*, 603.

[29] 'Ulwan, *Pendidikan Anak Dalam Islam*, 621.

G. Methods of Research

1. Kind of Research

   In this study, the researcher used library research because the data or materials needed in completing the research come from the library.[30] This research will focus on a detailed search for the main themes of the research, with the title : **Prophetic Parenting in the Qur'ān and its Relevance to Addressing Parenting Challenges: Analysis of the Story of Prophet Ibrāhīm and Prophet Ismā'īl (a.s.)**

2. Source of Data

   This research is library research. Therefore, all data sources used are literature sources which are classified into two parts, first is primary data sources and secondary data sources. The primary data sources and secondary data sources in this study are:

   a. Primary Data Source

      Primary data sources are data obtained directly from the object of research or data obtained from the original source. Primary data sources in this study are obtained from tahliliy or maudḥū'ī interpretation books with an *adabi Ijtima'i* approach,

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[30] Sutrisno Hadi, *Metodologi Research* (Yogyakarta: UGM Press, 1990), 24.

such as:

1. Al-Qur'ān al-Karim

2. *Tafsir Al-Munīr* by Wahbah Zuhailiy

3. *Tafsir Fi Zhilalil Qur'ān* by Sayyid Quthb

4. *Tafsir Al-Misbah* by Quraish Syihab

5. *Tafsir Ruh al-Ma'ani* by Al-Alūsi

b. Secondary Data Source

Secondary data sources are data obtained or collected by people conducting research from existing sources, which support, complement and explain primary data sources. In the form of literature books, journals, opinion theories that are close to the problems studied, including:

1. *Mabahits fi* 'ulūm *Al-Qur'ān* by Manna Khalil al-Qaṭan

2. *Tafsir al-Azhar* by Buya Hamka

3. *Tafsir at-Taḥrīr wa at-Tanwīr* by Ibnu ʿĀshūr

4. *Tafsir Al-Kasyaf* by Zamakhsyari

5. Pendidikan anak dalam Islam by Abdullah Nashih 'Ulwan

In addition to the books mentioned above, the

researcher also use journals or articles that discuss parenting or human behavior issues as secondary data sources in this study.

3. The Technique of Data Analysis

The method used to examine the object of study of this research is descriptive-analysis. The steps in this study begin with searching, processing and selecting data about the object under study, the data is presented in the form of a description.[31]

1) Descriptive Method

The descriptive method is an effort to describe a proportional way of the data being researched and interpreted and then analyzed. The descriptive method is a method of collecting data as well as reinforcing in it.[32] The purpose of this study is to analyze the problem in more detailed way.[33] In this method, the researcher will examine the study of emotional management in the story of the Prophet Ibrāhīm and Prophet Ismā'īl (a.s) in the Qur'ān.

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[31] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif and R&D* (Bandung: Alfabeta, 2017), 334.

[32] Mardalis, *Metode Penelitian: Sebuah Pendekatan Proposal* (Jakarta: Bumi Aksara, 1999), 26.

[33] Sandu Siyoto, *Dasar Metodologi Penelitian*, 109.

2) Analysis Method

In this study, the researcher use an analysis method where this method is a method used to analyze various verses from various aspects related to the Qur'ān such as from the aspect of language, the content of the verse and the reason for the descent of the verse by the *mufassir*.[34] In this case, there are several steps that need to be considered, including: *first*, to determine the focus of the research, here is the concept of Prophetic parenting, then define it by relying on related books; and relevancing that concept to addressing parenting challenges through an analysis of the story of Prophet Ibrāhīm and Ismā'īl as.

H. System of Study

The systematic discussion or research framework consists of four chapters, including:

Chapter I, provides an introduction to the study, starting with the background of the problem, from which the research problem is formulated. This is followed by the objectives and significance of the

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[34] Abdul Mustaqim, *Metode Penelitian Al-Qur'an and Tafsir* (Yogyakarta: Idea Press, 2019), 19.

research, outlining the targets to be achieved. The chapter also includes a review of previous studies, which serve as supporting factors and the foundation for this thesis. Key definitions related to the research title are clarified, followed by a theoretical framework that presents relevant theories and the approach used in the study. Additionally, the chapter covers the research methodology, the structure of the discussion, and the bibliography.

Chapter II, provides a general explanation of Prophetic parenting and its principles, along with an overview of parenting challenges and its key aspects.

Chapter III, forms the core of the research, focusing on the relevance of Prophetic parenting to addressing parenting challenges. This is achieved through an in-depth analysis of the story of Prophet Ibrāhīm and Prophet Ismāʿīl (a.s.) as presented in the Qurʾān .

Chapter IV, presents the conclusions drawn from the research. It summarizes the findings, highlighting the purpose behind the Qurʾānic narration of the stories of Prophet Ibrāhīm and Prophet Ismāʿīl (a.s.) as a model of ideal parenting that remains relevant to addressing parenting challenges.