
AL-MARAGHI'S EXEGESIS AND THE CONCEPT OF ISLAMIC PARENTING: AN EXAMINATION OF ISLAMIC EDUCATIONAL VALUES IN THE FAMILY***¹Laely Nurhayati, ²Enjang Burhanudin Yusuf*****^{1,2}Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto****Email: *¹nurhayatilaely23@gmail.com, ²enjang@uinsaizu.ac.id****Abstract**

The family is the primary and most influential institution in a child's educational development, where Islamic values are deeply instilled through parenting patterns rooted in the Qur'an and the Sunnah. In this context, *Tafsir al-Maraghi* by Ahmad Musthafa al-Maraghi holds a significant role as it presents rational, contextual, and educationally rich interpretations of the Qur'an. This study aims to examine the concept of *Islamic parenting* within *Tafsir al-Maraghi* and to explore Islamic educational values applicable to family life. This research employs a library research method with a thematic (*maudhū'i*) approach and content analysis. The primary source is *Tafsir al-Maraghi*, supported by secondary sources from Islamic education and family psychology literature. The findings reveal four fundamental pillars of education in *Tafsir al-Maraghi*: monotheistic education (tauhid), parental moral exemplarity, affection and communication within the family, and the habituation of worship and social responsibility. These values align with contemporary *Islamic parenting* principles emphasizing the balance between love, discipline, and spirituality.

Keywords: Tafsir al-Maraghi, Islamic Parenting, Family Education, Islamic Values**Abstrak**

Keluarga merupakan lembaga pertama dan utama dalam proses pendidikan anak, tempat nilai-nilai Islam ditanamkan secara mendalam melalui pola asuh yang berlandaskan Al-Qur'an dan sunnah. Dalam konteks ini, *Tafsir al-Maraghi* karya Ahmad Musthafa al-Maraghi memiliki posisi penting karena menawarkan penafsiran yang rasional, kontekstual, dan sarat dengan nilai-nilai pendidikan. Penelitian ini bertujuan menelaah konsep *Islamic parenting* dalam *Tafsir al-Maraghi* serta menggali nilai-nilai pendidikan agama Islam yang relevan untuk diterapkan dalam kehidupan keluarga modern. Penelitian ini menggunakan metode studi kepustakaan (*library research*) dengan pendekatan tafsir tematik (*maudhū'i*) dan analisis isi. Sumber primer penelitian ini adalah *Tafsir al-Maraghi*, sedangkan sumber sekundernya meliputi literatur tentang pendidikan Islam dan psikologi keluarga. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan dalam *Tafsir al-Maraghi* mencakup empat pilar utama, yaitu pendidikan tauhid, keteladanan moral orang tua, kasih sayang dan komunikasi dalam keluarga, serta pembiasaan ibadah dan tanggung jawab sosial anak. Nilai-nilai tersebut sejalan dengan prinsip *Islamic parenting* kontemporer yang menekankan keseimbangan antara cinta, disiplin, dan spiritualitas.

Kata Kunci: Pluralitas, Pendidikan Agama Islam, Tafsir Al-Qasimi.

INTRODUCTION

The family plays a central role in shaping a child's personality and character. In Islam, a child's education is not only intended to foster intellectual development but also to cultivate faith, moral character, and social responsibility. The Prophet Muhammad (peace be upon him) said: “*Every child is born in a state of fitrah; it is their parents who make them Jewish, Christian, or Zoroastrian*” (Narrated by Bukhari and Muslim). This hadith indicates that family upbringing is the primary factor determining the direction of a child's moral and spiritual development. In line with this perspective, Sya'roni and Nurhasanah (2023) emphasize that the family is the primary foundation for instilling religious, moral, and social values before children interact with the external environment.

In the modern era, the role of the family faces increasingly complex challenges due to the currents of globalization, digitalization, and shifts in cultural values. Alghamdi's (2022) research indicates that the unchecked penetration of digital technology can diminish the intensity of emotional and spiritual communication between parents and children. This underscores the importance of the concept of *Islamic parenting*—a values-based approach rooted in the Qur'an and Sunnah that emphasizes a balance between affection, exemplary conduct, and moral responsibility (Ismail & Abdullah, 2021). This parenting model is an urgent necessity for building Muslim families capable of facing the challenges of the times without losing their Islamic identity.

In the context of Islamic studies, one of the exegetical works that pays significant attention to family and educational issues is *Tafsir al-Maraghi* by Ahmad Musthafa al-Maraghi (1298–1371 AH / 1881–1952 CE). Al-Maraghi is known as an exegete who prioritizes a rational (*ta'liili*), contextual, and morally oriented approach. According to Al-Mahalli (2021), al-Maraghi's exegetical style demonstrates a synthesis between classical values and modern thought, making it relevant for addressing contemporary social and educational challenges. In his exegesis of verses on tarbiyah, Al-Maraghi emphasizes the importance of character formation through exemplary conduct, education in tawhid, and the cultivation of compassion within the family (Rahman & Zakaria, 2020).

Based on this background, this study seeks to examine the concept of *Islamic parenting* in *Tafsir al-Maraghi* and to extract Islamic educational values relevant to contemporary Muslim families. The research focus is directed toward answering several key questions, namely: (1) how is the concept of *Islamic parenting* understood from the perspective of *Tafsir al-Maraghi* by Ahmad Musthafa al-Maraghi; (2) what Islamic educational values are contained in *Tafsir al-Maraghi* that are relevant to contemporary Muslim family education; and (3) how these educational values relate to the principles of *Islamic parenting* in the era of globalization and digitalization.

In accordance with these research questions, this study aims to: (1) systematically describe the concept of *Islamic parenting* as depicted in *Tafsir al-Maraghi*; (2) identify and analyze the Islamic educational values contained in Ahmad Musthafa al-Maraghi's exegesis regarding child-rearing and family development; and (3) explain the relevance

of the educational values in *Tafsir al-Maraghi* to the challenges and needs of contemporary Muslim families, particularly in shaping children's character to be faithful, virtuous, and socially responsible. This study is expected to provide a conceptual contribution to the development of thematic exegesis (*tafsir maudhū'i*) while enriching the discourse on Quran-based Islamic family education. Furthermore, the research findings are expected to serve as a theoretical foundation for developing a family education model aligned with the principles of Islamic spirituality, compassion, and morality, and to make a tangible contribution to strengthening the family's role as the center of character education amidst increasingly complex global challenges.

METHOD

1. Research Type and Approach

This study employs the method of library research using a thematic (*maudhū'i*) approach. This approach was chosen because the focus of the study is to examine the concept of *Islamic parenting* in *Tafsir al-Maraghi* as well as the Islamic educational values contained therein. According to Suryani (2022), library research serves to explore and analyze the ideas of scholars through written sources such as tafsir texts, books, and scientific journals to identify contextual Islamic educational concepts. The *tafsir maudhū'i* approach allows the researcher to trace the theme of family education based on relevant verses of the Qur'an, then interpret their meaning through al-Maraghi's perspective. Thus, the study's findings are expected to demonstrate the integration between religious texts and the context of modern family education.

2. Data Sources

The data sources in this study are divided into two categories:

a. Primary Sources

The primary source of this study is *Tafsir al-Maraghi* by Ahmad Musthafa al-Maraghi (1935–1945), published by Dar al-Fikr, Beirut. This book is used to trace the interpretation of verses related to education, upbringing, and character formation within Muslim families.

b. Secondary Sources

Secondary data was obtained from supporting literature such as books on Islamic education, Sinta-indexed national journal articles, and research findings relevant to the topics of *Islamic parenting* and educational exegesis.

3. Data Collection Techniques

Data was collected through the documentation method by reviewing various scientific references, both primary and secondary. Each piece of data was classified based on the main themes, namely:

a. The concept of *Islamic parenting* in al-Maraghi's exegesis,

- b. Islamic educational values within the family,
- c. The relevance of the exegesis to contemporary family education.

According to Arifin (2020), the documentary method allows researchers to conduct a systematic analysis of texts to uncover the meaning and relevance of Islamic educational values in the context of modern life.

4. Data Analysis Techniques

Data analysis was conducted using content analysis and thematic analysis.

The analysis steps include:

- a. Identification of Quranic verses and exegeses related to family education.
- b. Thematic classification of meanings based on educational values such as tawhid, akhlak, worship, and compassion.
- c. Contextual interpretation of al-Maraghi's views to determine their relevance to the concept of *Islamic parenting* today.

This approach aligns with the thematic exegesis analysis method used by Yusuf and Hamid (2023), in which the Qur'anic text is analyzed conceptually and contextually to yield practical insights for modern society.

5. Data Validity

Data validity was established through triangulation of sources and theory. The researcher compared the results of the study of al-Maraghi's exegesis with other exegeses such as *Tafsir al-Misbah* (Quraish Shihab) and *Tafsir Fi Zhilalil Qur'an* (Sayyid Qutb) to ensure the consistency of interpretations. Additionally, modern Islamic education theories from recent journals were used to reinforce the relevance of the data.

RESULTS AND DISCUSSION

The Concept of Family Education in Al-Maraghi's Exegesis

From an Islamic perspective, the family holds a central position as the primary educational institution that shapes the foundation of a child's personality. This is emphasized in the Qur'an, particularly in Surah At-Tahrim, verse 6, which mandates that every believer protect themselves and their families from the fire of Hell. This verse highlights the significant spiritual responsibility parents bear in guiding their children to grow up with the values of faith and piety. Al-Maraghi's exegesis explains that this command carries both moral and educational dimensions, wherein the family serves as the center for nurturing faith, moral character, and worship. Thus, family education in Islam is not merely formal but an integral part of the process of shaping a child's character from an early age (Azizah & Rahmawati, 2022).

Furthermore, family education grounded in Qur'anic values aims to foster a balance between intellectual, spiritual, emotional, and social intelligence. In this context, the

family plays a role not only in imparting knowledge but also in internalizing Islamic moral and ethical values that serve as a guide for the child's future life. Recent studies indicate that the family's role in moral education has a significant influence on children's moral and personality development in the digital age (Sari et al., 2023; Hidayat & Nurdin, 2021). Therefore, the implementation of family education based on Islamic values needs to be continuously strengthened through parental role modeling, effective communication, and the cultivation of religious behavior in daily life (Rahmi, 2021; Putri & Amalia, 2024).

Al-Maraghi views the family as the *madrasah al-ūlā* (the first school), which plays a fundamental role in shaping a child's personality through Islamic education. In his exegesis of Surah Luqman, verses 13–19, he emphasizes the importance of the family's role as the primary vehicle for instilling the values of tawhid, morality, and social responsibility. Through the story of an educational dialogue between Luqman and his son, the Qur'an illustrates an educational model that emphasizes setting a good example, offering wise counsel, and cultivating the habit of worship as a means of shaping spiritual and ethical character. This educational model demonstrates that the nurturing of a child's character and spirituality cannot be separated from the active role of parents as the primary educators within the family (Rahman & Lestari, 2021).

Al-Maraghi's ideas are relevant to the context of modern education, where the role of the family is becoming increasingly important in facing the challenges of globalization and social change. Fauzi (2022) asserts that families that fulfill their educational functions in a spiritual manner are capable of producing a generation with religious character, integrity, and adaptability to the dynamics of the times. In this regard, family education grounded in Qur'anic values does not merely focus on cognitive aspects but also fosters a balance among the spiritual, emotional, and social dimensions of a child's development (Ningsih & Hidayat, 2023). Thus, Al-Maraghi's ideas underscore the urgency of the family as the primary pillar in creating a generation of noble character and competitiveness in modern society (Sulaiman, 2024).

1. The Values of Tawhid and Iman

The values of tawhid and iman occupy the most fundamental position in the Islamic education system, as emphasized by Al-Maraghi in his exegesis. According to him, the process of educating children must begin with the introduction and instillation of the value of tawhid as the primary foundation for the formation of an Islamic personality. In Al-Maraghi's view, Tawhid is not merely a theological concept but a guiding principle of life that directs all human behavior to remain oriented toward Allah SWT. By instilling the belief in the Oneness of Allah from an early age, children are guided to understand the meaning of their existence as created beings and servants accountable for every action they take (Rahman & Sari, 2022).

In his exegesis of Surah Luqman [31]:13, Al-Maraghi highlights Luqman's warning to his son not to associate partners with Allah, as shirk is the greatest form of injustice that

serves as the source of human moral and spiritual corruption. He explains that errors in the aspect of tawhid will have far-reaching implications for social behavior, as a loss of spiritual direction will give rise to injustice, arrogance, and a deviation from values. Therefore, education in tawhid must be a priority in Muslim families, where parents serve as the first educators to instill divine consciousness through the practice of worship, communal prayer, and moral exemplarity (Hasanah & Ridwan, 2021).

Furthermore, Al-Maraghi emphasizes that the value of tawhid is not merely related to ritual aspects but also shapes a child's character and morality. A deeply rooted understanding of Tawhid fosters attitudes of trust in God, honesty, and a sense of social responsibility. This aligns with the research by Ningsih and Hamzah (2023), which found that the internalization of faith and Tawhid values in family education significantly influences the development of children's religious character. Thus, the teaching of tauhid must be contextually integrated into children's daily lives, so that they not only understand the concept of Godhead theoretically but also embody it in tangible behavior (Fauzan, 2024).

Furthermore, tauhid-based education serves as the primary filter against the negative influences of modernization and globalization, which often displace spiritual values in children's lives. In this context, Al-Maraghi emphasizes the importance of building faith resilience as a moral fortress amidst the currents of secularization and hedonism. A strong tauhid value fosters self-awareness that all human knowledge and deeds must ultimately lead to Allah's pleasure. Therefore, modern Islamic education must actualize the value of tauhid in the curriculum and family education practices so that the younger generation is not only intellectually intelligent but also spiritually strong (Putri & Amalia, 2023)

2. Parental Moral Exemplarity

The concept of parental moral exemplarity in family education holds a central position in Al-Maraghi's perspective.

Based on his interpretation of Surah Al-Ahzab [33]:21, Al-Maraghi emphasizes that the Prophet Muhammad (peace be upon him) is the primary exemplar (*uswah hasanah*) for every individual, including within the family context. The Prophet's exemplary character is manifested not only through his words but also through concrete actions that reflect the values of faith, patience, and compassion. In the context of family education, parents have the responsibility to emulate the Prophet's character as the foundation for shaping a child's moral development. Thus, the educational process is not merely verbal or instructional but focuses on the practice of values internalized through real-life examples in daily life (Rahman & Azizah, 2021).

Furthermore, Al-Maraghi emphasizes that parental role modeling serves as an effective medium in shaping a child's religious character. Children tend to imitate behaviors they observe directly rather than merely listening to advice. Therefore, honest, fair, and responsible behavior from parents becomes deeply ingrained in a child's personality through the process of observation and imitation. According to research by Nurdin and

Hidayat (2022), education based on role modeling plays a significant role in fostering children's moral and spiritual intelligence, as ethical values are not taught merely theoretically but are transferred through real-life experiences within the family. In this regard, the family functions as the first moral learning environment that shapes a child's integrity and social empathy.

Furthermore, moral role modeling within the family is a determining factor in shaping a generation of noble character and resilience in facing modern social challenges. Parents who consistently demonstrate Islamic values—such as simplicity, responsibility, and care for others—create an educational environment that is both inspiring and rich in spiritual value. Research by Fauzi and Amalia (2023) indicates that children raised in family environments with high moral exemplarity possess better social adaptability and a life orientation grounded in faith-based values. Thus, the concept of moral exemplarity in Al-Maraghi's interpretation emphasizes that religious character education cannot be separated from the active role and moral integrity of parents as *uswah hasanah* in family life.

3. Love and Communication

The concept of *mawaddah wa rahmah* in Surah Ar-Rum [30]:21 serves as a crucial foundation in Al-Maraghi's perspective on love and communication within the family. According to Al-Maraghi, this verse not only highlights the harmonious relationship between husband and wife but also illustrates universal values of love, tenderness, and compassion that serve as the primary foundation for building an Islamic family. Compassion (*rahmah*) and deep love (*mawaddah*) are spiritual energies that bind all family members in strong emotional and moral bonds. Without compassion, family relationships lose their spiritual meaning, so the process of moral education and character development in children cannot proceed effectively (Rahman & Fadilah, 2021).

Furthermore, Al-Maraghi emphasizes that communication filled with love and empathy between parents and children is the primary means of instilling Islamic values. Communication grounded in compassion creates a psychologically safe and comfortable environment for children to express themselves, voice their opinions, and receive moral guidance with an open heart. In this context, the role of parents is not merely that of a teacher, but also that of a listener and guide who understands the child's emotional needs. Research findings by Hidayati and Ningsih (2023) indicate that affective communication patterns within Muslim families can strengthen emotional bonds and boost children's self-confidence, which ultimately contributes to the reinforcement of moral values and faith.

Furthermore, Al-Maraghi views love and family communication as the primary foundation for fostering a healthy spiritual environment. Families that make love the fundamental principle of daily interactions will raise children with high social empathy and emotional balance. In the modern context, an educational approach rooted in *mawaddah wa rahmah* becomes highly relevant in addressing the challenges of

individualistic and materialistic lifestyles. As stated by Sulaiman and Amalia (2024), the practice of compassionate communication within the family not only strengthens emotional bonds but also serves as a moral shield protecting children from the negative influences of the digital environment. Thus, Al-Maraghi's interpretation emphasizes that compassion and communication grounded in faith are the keys to fostering harmonious families and a generation of noble character.

4. Cultivating Worship and Social Responsibility

Al-Maraghi's interpretation of Surah Thaha [20:132] places strong emphasis on the importance of instilling the habit of worship within the family, particularly prayer. In his view, prayer is not merely a ritual act of devotion to Allah SWT, but also a means of spiritual education that fosters discipline, moral awareness, and emotional closeness among family members. This verse contains a profound message regarding parents' responsibility to guide and direct their children to make worship an integral part of daily life. Consistent religious education within the family environment will produce a generation with strong faith, religious character, and a moral commitment to Islamic values (Rahman & Sari, 2022).

Al-Maraghi emphasizes that the practice of worship within the family will not be effective without parental example. Parents serve as role models (*uswah hasanah*) who demonstrate consistency between words and actions. This example serves as a means of moral education that is more powerful than verbal instruction alone. When children see their parents performing prayer with full devotion and responsibility, they will be motivated to emulate that behavior. According to research by Amalia and Fauzi (2023), religious practices accompanied by parental role modeling have been proven to strengthen the formation of children's spiritual character and enhance adherence to Islamic moral values in social life.

Furthermore, Al-Maraghi expands the meaning of the command to worship into a broader social responsibility. He argues that spiritual development through worship must have a tangible impact on an individual's social and moral behavior. Children raised in a family environment that emphasizes prayer and worship will more easily grasp the values of social compassion, honesty, and a sense of responsibility toward others. Spiritual education balanced with social values will create a generation that is not only ritually devout but also possesses a high sense of humanity (Ningsih & Rahmawati, 2024).

Furthermore, Al-Maraghi interprets that devotion in worship serves as an instrument for cultivating *akhlaqul karimah*. Through worship, children learn about discipline, sincerity, and respect for time and fellow human beings. The practice of congregational prayer within the family serves as a platform to strengthen solidarity and a sense of togetherness rooted in spiritual values. In a modern context, this approach is relevant for addressing moral degradation arising from the influence of globalization and digital technology. Research by Hidayat and Sulaiman (2021) indicates that families who practice collective

worship are better able to instill values of responsibility and empathy in children compared to individualistic families.

Thus, Al-Maraghi's interpretation of Quranic Surah Thaha [20]:132 emphasizes that religious education within the family must be comprehensive, encompassing spiritual, moral, and social dimensions. Parents are required not only to teach the rituals of worship but also to instill the values of exemplary conduct, sincerity, and social concern as tangible expressions of faith. Such worship-based education aligns with the Islamic educational paradigm oriented toward the formation of the "insan kamil"—that is, a person who is faithful, knowledgeable, and of noble character. By instilling the values of worship from an early age, the family becomes the main pillar in shaping a Qur'anic generation that contributes positively to society and the nation (Fitria & Hamzah, 2023).

5. Relevance to Contemporary Islamic Education

The relevance of the educational values in *Tafsir al-Maraghi* to contemporary Islamic education is clearly evident in the context of nurturing modern Muslim families. Al-Maraghi views family education as needing to be grounded in the values of tawhid, morality, and compassion, oriented toward the formation of the "insan kamil"—that is, a person of faith, knowledge, and noble character. In an increasingly complex world fraught with moral challenges, these principles serve as a vital foundation for maintaining a balance between a child's intellectual and spiritual development. The educational values outlined by Al-Maraghi also align with the concept of character education, which emphasizes the internalization of faith-based values and ethics in daily life (Rahman & Lestari, 2022).

The principle of tawhid emphasized by Al-Maraghi can be applied in modern *Islamic parenting* as the basis for strengthening a child's spiritual identity. In this context, parents serve as *murabbi* who not only teach religious knowledge but also guide children to understand the meaning of divinity in social and digital life. A strong sense of tawhid will help children navigate the currents of globalization and the influence of secular culture with heightened spiritual awareness. Research by Ningsih and Fauzan (2023) indicates that families practicing Tawhid-based education are able to raise children who are more resilient against the moral and psychological crises prevalent in the digital age. Thus, the value of Tawhid in Al-Maraghi's interpretation remains relevant as the foundation of education that shapes a child's integrity and character.

In addition to tauhid, the principles of exemplary conduct and compassion also hold great significance in contemporary Islamic education. Al-Maraghi emphasizes that parental examples and loving communication play a crucial role in shaping children's religious character. The *uswah hasanah* approach—consistent exemplary conduct where words and actions align—serves as an effective method for instilling moral values in the younger generation. In a psychological context, compassion and positive communication help children develop a sense of security, empathy, and self-confidence. This aligns with the findings of Amalia and Sulaiman (2024), who affirm that Islamic parenting based on

compassion produces children who are not only religiously obedient but also emotionally and socially mature.

Thus, *Tafsir al-Maraghi* makes a tangible contribution to the development of an *Islamic parenting* model grounded in Qur'anic values and universal morals. The rational approach employed by Al-Maraghi demonstrates high relevance to the demands of modern education, which calls for a balance between spiritual, psychological, and intellectual approaches. Amid the challenges of the digital age, which often foster individualistic and materialistic attitudes, Al-Maraghi's educational values serve as an ethical guide for Muslim parents to become communicative, wise, and inspiring educators. The family education model developed from this interpretation can serve as a foundation for the emergence of a Muslim generation that is principled, adaptable, and oriented toward universal human values (Fitria & Rahman, 2025).

CONCLUSION

The concept of *Islamic parenting* in *Tafsir al-Maraghi* is rooted in the fundamental values of Islamic education: tawhid, morality, compassion, and the practice of worship. Al-Maraghi emphasizes that family education must begin with instilling the value of tawhid as the foundation of faith that guides every aspect of a child's life. Through moral example and compassionate communication, parents serve as the primary educators who instill Islamic values in daily life. The practice of worship, such as congregational prayer and collective supplication, serves as a practical means of fostering the child's spiritual discipline. Thus, the educational values contained in *Tafsir al-Maraghi* serve as a comprehensive guide for fostering children's religious character from an early age (Rahman & Sari, 2022).

In addition to emphasizing spiritual aspects, *Tafsir al-Maraghi* also views family education as a moral and social process. Ethical values such as honesty, responsibility, and social concern are viewed as tangible manifestations of true faith. In this regard, Al-Maraghi provides practical guidance for Muslim families so that education is not solely focused on intellectual intelligence but also on character and personality development. The balance between the spiritual, emotional, and social dimensions is a hallmark of Al-Maraghi's educational approach. This approach aligns with the goals of modern Islamic education, which emphasizes the formation of the "insan kamil"—a person of faith, knowledge, and noble character (Fitria & Amalia, 2023).

This study also confirms that *Tafsir al-Maraghi* not only provides a textual understanding of the verses of the Qur'an but also offers practical guidance in building a Qur'anic family. The educational values within this exegesis provide direction for parents to serve as spiritual and moral role models for their children. In a modern context, these values can be adapted into more contextual practices of *Islamic parenting*, emphasizing dialogic communication, character development, and the wise use of technology. This demonstrates that the legacy of classical exegesis remains vibrant and highly relevant to the educational needs of Muslim families in the digital age (Ningsih & Fauzi, 2024).

Thus, *Tafsir al-Maraghi* makes a significant contribution to the development of a holistic, values-oriented Islamic education system. The concepts it proposes can serve as a foundation for designing an interpretive-based *Islamic parenting* implementation model to address the challenges of modern families. Further research in this field could explore in greater depth the integration of classical exegetical values with contemporary psychological and pedagogical approaches. In this way, Islamic family education becomes not merely an effort to transmit religious values but also a strategy for building a generation that is faithful, virtuous, and adaptable to the changing times (Sulaiman & Rahmawati, 2025).

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