

THE ROLE AND POSITION OF THE MOTHER IN THE FAMILY AL-QUR'AN PERSPECTIVE (STUDY OF THE STORY OF MARYAM)

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Abstract

This study discusses the role and status of mothers in the family based on the story of Maryam bint Imran from the perspective of the Qur'an. Islam places mothers in a strategic position, not only as biological figures who give birth and nurse, but also as educators, character builders, and guardians of spiritual values within the family. The study employs a library research method with a descriptive qualitative approach, using the tafsir tahlili method, which interprets the Qur'anic verses sequentially and contextually. The findings reveal that Maryam's role includes dedicating her child for the sake of religion, providing proper education and a good name, praying for her child, preserving her chastity, and enduring pregnancy and childbirth with steadfast faith. In the Qur'an, the status of mothers is exalted due to their piety, spiritual strength, and contribution to nurturing a faithful generation. The story of Maryam affirms that Allah Almighty chose the family of Imran as the best family and chose Maryam above all other women on earth.

Keywords: Role, Status, Mother, Family, Qur'an, Story of Maryam

Abstrak

Penelitian ini membahas peran dan kedudukan ibu dalam keluarga berdasarkan kisah Maryam binti Imran dalam perspektif Al-Qur'an. Islam menempatkan ibu pada posisi strategis, bukan hanya sebagai sosok biologis yang melahirkan dan menyusui, tetapi juga sebagai pendidik, pembentuk karakter, serta penjaga nilai spiritual keluarga. Studi ini menggunakan metode kepustakaan dengan pendekatan deskriptif kualitatif melalui metode tafsir tahlili, yang menafsirkan ayat-ayat Al-Qur'an secara berurutan dan kontekstual. Hasil kajian menunjukkan bahwa peran Maryam mencakup penyerahan anak untuk kepentingan agama, pemberian pendidikan dan nama yang baik, doa bagi anak, menjaga kehormatan, serta menjalani proses kehamilan dan kelahiran dengan penuh keteguhan iman. Dalam Al-Qur'an, kedudukan ibu dimuliakan karena kesalehan, keteguhan spiritual, dan kontribusi dalam pembentukan generasi beriman. Kisah Maryam menegaskan Allah Swt. Telah memilih keluarga Imran sebagai keluarga terbaik dan memilih Maryam dari wanita lainnya yang ada di muka bumi.

Kata kunci: Peran, Kedudukan, Ibu, Keluarga, Al-Qur'an, Kisah Maryam



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INTRODUCTION

The family is one of the components that forms society. The condition of a nation is greatly influenced by the condition of its families. This means that the family is the smallest unit of the nation. If families are healthy, then future generations will also be healthy. The prosperity or decline of a nation reflects the quality of life of the families within its society.

Law number 20 of 2003 article 1 concerning the national education system: An educational institution is a place or institution that provides learning services, whether formal (such as schools), non-formal (such as courses), or informal (such as family or community), at all levels and types of education. Informal education is the educational pathway provided by families and their communities. Based on state laws, it can be concluded that families play a crucial role in the educational process.

The Qur'an, Surah Al-Baqarah, verse 233, states the importance of the mother's role in weaning her child completely.

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

In surah Al-Ahqaf (46): 15-16 it is stated that a mother's duty is to bear children, give birth to children and breastfeed children. This task is a very difficult task, so the Koran states that a child must be filial to his mother.

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ أُولَٰئِكَ الَّذِينَ تَتَّقِبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴾

In pre-Islamic times, women were often marginalized within patriarchal social structures. They were looked down upon, treated as objects, and even subjected to inhumane practices such as burying baby girls alive. A major transformation occurred with the advent of Islam, which elevated the dignity of women across the board, particularly in their central role as mothers.¹ Islam places high value on mothers, as evidenced by numerous verses of the Quran and the hadith of the Prophet Muhammad, which state that paradise lies beneath a mother's feet. A mother's role is not only understood biologically as a bearer and nurse, but also as an educator, character builder, and guardian of spiritual values within the family.²

One of the female figures immortalized in the Koran as an ideal example of the role and position of a mother is Maryam bint Imran. The story of Maryam in the Qur'an provides a complete picture of women who are not only pure and obedient, but also play an important spiritual and social role in the formation of generations.³ Thus, studying the role and position of mothers in the family through an analysis of the story of Maryam is relevant for understanding the ideals of women from the perspective of the Qur'an. In the Qur'an, Surah Al-Hujurat (49): 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

This verse shows that nobility (position) does not come from external status, but from an active role in piety and good deeds. Therefore, in the context of a mother's role, as exemplified by the figure of Maryam bint Imran in the Qur'an, we see that her specialness lies not in her formal position or title, but in the spiritual, moral, and educational role that she consistently carries out.

Maryam binti Imran is the only woman named explicitly in the Quran. In fact, her name is immortalized as the title of one of the surahs, namely Surah Maryam, which is ranked 19th. In the Quran, Maryam's name is mentioned 34 times in 31 verses, with the following breakdown: 11 times mentioned directly, 16 times mentioned as Isa bin Maryam, 5 times as Al-Masih bin Maryam, and

¹ Norhidayat, *Citra Perempuan Dalam Perspektif Tafsir Sufi (Kajian Kitab Lata'if Al-Isharat Al-Qushayri)*, (Jakarta Timur: Cakrawala Budaya, 2017) 5

² Abbas Mamoud al-Akkad, *Wanita dalam Al-Qur'an, terj. Chadijah Nasution*, (Jakarta: Bulan Bintang, 1976), h. 47

³ Nashruddin Baidan, *Tafsir bi Ar-Ra'yi: Upaya Penggalan Konsep Wanita dalam Al-Qur'an (Mencermati Konsep Kesejajaran Wanita dalam Al-Qur'an)*, (Yogyakarta: Pustaka Pelajar, 1999) 5

2 times as Ibn Maryam.⁴ Maryam was the best woman and was born into a devoutly religious family.⁵

Scientific research from the Indonesian Ministry of Health in 2021 showed that children's intelligence is largely inherited through the X chromosome, which is more prevalent in women. Therefore, the mother's role is crucial in the inheritance of a child's intellectual traits. In fact, a large study conducted since 1994 found that maternal genetic factors, particularly the X chromosome, significantly influence a child's intelligence, although the environment remains the primary factor. This aligns with the Quranic view that places the mother as the primary educator in the family, as in the story of Maryam, which demonstrates the mother's role not only biologically but also in shaping the child's spirituality and morals.⁶

LITERATURE REVIEW

Understanding Roles

A role can be understood as a set of duties undertaken by an individual, the results of which will be accounted for in the future. When a person exercises their rights and obligations consistently with their social status, they are deemed to have fulfilled their role appropriately.⁷ In this context, a role reflects the behavior expected of a person based on a particular position or status in society. Therefore, position and role are two interrelated and inseparable concepts. A role cannot be realized without the status that underlies it.⁸

According to Rahmah, an educational psychologist and lecturer at Tarumanegara University, a role is a form of task that arises as a consequence of a particular position or position. As social beings, humans have a natural tendency to live in groups. Within the dynamics of group life, interactions occur between community members, ultimately creating reciprocal relationships and interdependence. These relationships then give rise to responsibilities that must be carried out by each individual, which sociologically is defined as a role.⁹

⁴ Atikah Septiani Susanto dan Ahmad Nurrohim, "Mental Resilience in the Story of Maryam in QS. 19: 23-26," t.t.

⁵ Qaziah Fatimah Berhanuddin dkk., "Revisiting Maryam through Thematic-Structural Study," *International Journal of Academic Research in Business and Social Sciences* 11, no. 12 (6 Desember 2021): Pages 1243-1256, <https://doi.org/10.6007/IJARBS/v11-i12/11156>.

⁶ Kementerian Kesehatan Republik Indonesia (Halodoc) "Benarkah Kecerdasan Anak Diwariskan Dari Ibu?" Diakses Pada 10 Februari 2025 https://www.halodoc.com/artikel/benarkah-kecerdasan-anak-diwarisi-dari-ibu?srsltid=Afmbooroeraeyf5uggju0eue5vnoe7lquvl91srz7adfjhin-Loqv_3

⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2000) 21

⁸ Gustu Agung Ayu Yuliantika Dewi, Peran Generasi Milenial Dalam Pengelolaan Sampah Plastik Di Desa Dangin Putri Kecamatan Denpasar Timur Kota Denpasar, *Jurnal Administrasi Publik*, Vol.3 No. 2, 2018. 86

⁹ Rahmah Hastuti, Naomi Soetikno dan Pamela Hendra Heng, *Remaja Sejahtera Remaja Nasionalis*, (Yogyakarta: CV Andi Offset, 2020) 255

According to Soerjono Soekanto, a leading Indonesian sociologist, roles have several important dimensions:

1. Roles as Part of Social Structure: Roles are integral components of social structure that shape patterns of interaction between individuals and groups in society.
2. Roles as Standards and Expectations: Each role carries certain standards and expectations set by society, which guide individuals in behaving according to that role.
3. Roles as a Source of Identity: Roles help shape an individual's identity in society, such as the role of a child, student, or worker.
4. Role as a Function in Society: Roles contribute to the function and balance of society as a whole, for example the role of teachers in educating the younger generation.

Soekanto also emphasized that if someone exercises their rights and obligations according to their position, they are fulfilling a role. Roles are inseparable from existing social norms and expectations. Individuals learn and adapt their roles through the process of socialization, which involves interactions with family, friends, and other social institutions.¹⁰

Definition of Position

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¹⁰ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2000) 22

¹¹ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2000) 22

The Role of Mothers in the Family

Psychologically, a mother's contribution is crucial to her child's development. If a mother fails to fulfill her role, the child can experience growth and developmental disorders. The responses and attitudes of parents and their environment will inform a child's self-concept. Parents must instill a positive self-concept in their children, fostering self-confidence by encouraging them to interact with others without hesitation or shame.

According to Mohammad Fauzil Adhim, a parenting expert, a mother's role in providing a sense of security to her child is crucial. This ensures that a child's needs for attention, affection, warmth, prayer, motivation, safety, and courage to engage in various activities are met, fostering mental strength and full affection.¹²

According to Rezka Arina, a lecturer in the Department of Non-Formal Education at Malang State University, the role of mothers from an educational perspective in the family includes:¹³

1. The role of the mother as a caregiver.

A mother who patiently instills values and habits in her child, and remains calm in the face of various internal and external dynamics, will create a peaceful atmosphere and make family members feel accepted. Furthermore, a mother's warm and loving attitude will make it easier for children, especially older ones, to rely on their mother as a source of comfort and emotional support when they need it. A mother's role as a caregiver also includes raising a child from conception and childbirth to weaning. A mother who cares for and raises a child should not be influenced by excessive emotions or changing circumstances, as this will impact the child.

2. The role of mothers as educators.

As the primary educator in the family, the mother plays a central role in carrying out educational functions and providing guidance to all family members. The strong emotional bond between mother and child makes the mother the primary educator and character-building force for the child from an early age. Throughout the developmental stages of a child's life cycle, the values and teachings instilled by the mother play a crucial role in shaping the child's personality and guiding them to grow into individuals with noble character. As educators, it is crucial to choose a positive environment for children. According to social learning theory, human behavior is self-controlled through experience with standard behavioral patterns found in the environment. If an individual's observed

¹² Mohammad Fauzil Adhim, *Mendidik Anak Menuju Taklif*, (Yogyakarta: Pustaka Pelajar, 1998) 23

¹³ Rezka Arina Rahma DKK, *Peran Ibu Dan Dukungan Sosial Dalam Penularan Covid-19*, (Madiun: CV. Bayfa Cendekia Indonesia, 2022) 21

behavior aligns with these standards, it is considered positive and can be imitated and modeled in life, and vice versa.¹⁴

3. The role of mothers as role models and examples.

In the process of forming a child's personality and attitudes, the mother's role as a role model is crucial. Children learn primarily from what they observe around them, particularly the behavior of adults. Unconsciously, adults sometimes exhibit undesirable attitudes or habits, which are then imitated by children. Therefore, a mother is required to have a positive personality and commendable behavior to be a good example for her child.

According to Abdullah Nashih Ulwan, parents have a number of responsibilities, and one of the primary responsibilities emphasized in Islam is providing education from birth to adulthood. The goal is to develop a superior individual with strong character and the ability to develop their full potential. These include:

1. Responsibility for Faith Education

The responsibility for faith education means binding children with the basics of faith as early as possible, the pillars of Islam and the principles of sharia when they are able to differentiate between good and bad (Tamyiz age).

Parents should provide their children with Islamic education from an early age, grounded in the fundamentals of Islamic teachings, so that they are connected to Islam in all its aspects, including their faith, daily worship, and everything related to the Islamic education system. This way, they will understand that the best religion is Islam, guided by the Quran and the example of the Prophet Muhammad SAW.¹⁵

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ كَمَا تَنَاتُجُ الْإِبِلُ مِنْ بَهِيمَةٍ جَمْعَاءَ هَلْ تُحْسُ فِيهَا مِنْ جَدْعَاءَ قَالُوا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الَّذِي يَمُوتُ وَهُوَ صَغِيرٌ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

The above hadith states that parents are very influential in a child's spiritual development because they are the ones who guide their children in their religion. This

¹⁴ Saepudin Mashuri, "Teori Belajar Sosial dan Implementasinya dalam Pendidikan Islam" 6, no. 3 (t.t.).

¹⁵ Mālik ibn Anas, *al-Muwatta'*, tahqīq Muḥammad Fu'ād 'Abd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, tanpa tahun), Juz 2, hlm. 240, no. hadis 16.

demonstrates the significant role of the family, especially parents, in shaping a child's personality and beliefs. Therefore, the primary education that determines a child's future direction comes from the home.

2. Responsibility in Moral Education

Responsibility in moral education refers to instilling moral principles and ethical values in children from an early age. The goal is for these values to become part of the child's habits and behavior, which continue to develop as they grow from puberty to adulthood.

3. Physical Education Responsibilities

The responsibility of physical education is related to efforts to raise children optimally so that they have a strong body, good health conditions, and a well-groomed appearance.

4. Responsibility for Intellectual Education

This responsibility includes fostering and developing children's thinking skills through teaching them useful subjects, such as religious knowledge, general knowledge, and cultural knowledge. The goal is for children to grow into knowledgeable, intelligent, and cultured individuals.

5. Responsibility for Mental/Psychic Education

Mental or psychological education aims to shape children's character so that they have courage, honesty, self-confidence, the ability to control emotions, have a balanced attitude, and have a strong spirit and will.

6. Social Education Responsibility

Social education emphasizes instilling ethical values in social interactions from an early age, grounded in Islamic faith. Through this development, children are expected to interact politely in society, think maturely, and act wisely.

7. Responsibility for Sex Education

Sex education aims to provide children with an understanding of their instincts toward the opposite sex and marital issues. This education is provided when children reach adulthood and are able to distinguish between what is permissible and what is forbidden, thus preventing them from engaging in lust-driven behavior and deviant lifestyles.¹⁶

¹⁶ Abdullah Nashih Ulwan, *Tarbiyatul Aulad (Pendidikan Anak Dalam Islam)*, (Jakarta Selatan: Khatulistiwa Press, 2020) 115

The Position of Mother in the Family

According to Warsito, who refers to Samsidar's opinion, there are three positions of women in the family, namely: women as wives, women as mothers and women as children.

1. **Women as Wives.** A woman's role is not only to manage the household but also to be an equal partner to her husband, just as they were during the initial courtship period before marriage. The goal is to maintain a harmonious household built on genuine love and affection. As a wife, a woman is expected to demonstrate loyalty to her husband and be a source of encouragement and support in his various activities. She must be faithful to her husband and be a motivator for his activities.
2. **Women as Homemakers.** In their role as mothers, women hold significant responsibility for organizing and maintaining the cleanliness and comfort of the household on an ongoing basis. Mothers also play a crucial role in improving the quality of family life through orderly management. A well-managed home will be a safe, comfortable, and peaceful place for all family members. Furthermore, mothers are the first and foremost educators of their children. They are tasked with instilling moral values, respect, love for God Almighty, and concern for others. A mother's role in the family environment significantly influences a child's development, leading them to adulthood and becoming intelligent and qualified citizens.¹⁷
3. **Women as Children.** Before marriage, a woman fulfills her role as a child, namely by obeying her parents in all good things and in accordance with the teachings of Allah SWT. Children also have an obligation to always pray for their parents, both while they are alive and after they die, and to treat them with love and respect.¹⁸

It is an honor for a woman to hold the title of Mother. In the Islamic view, the mother's position is a very important position, namely having a noble position. The glory of a mother can be seen from the many verses of the Qur'an which instruct children to do good and respect their parents and two verses which specifically specify children being filial to their mothers, namely QS Luqman (31): 14 and QS Al-Ahqaf (46): 15.¹⁹

There is also a Hadith which says that the position of the mother is very important in the family, such as the Hadith narrated by Imam Bukhari number 5514 and this Hadith is a Sahih Hadith:²⁰

¹⁷ Samsidar, Peran Ganda Wanita dan Rumah Tangga, *Jurnal An Nisa a.s. a.s.*, Vol. 12 No. 2 Desember 2019

¹⁸ Kauman Rt, "Perempuan Dalam Keluarga Menurut Konsep Islam Dan Barat" 14, No. 2 (T.T.).

¹⁹ Fathiyaturrahmah, Pandangan Al-Qur'an Terhadap Peran Wanita Sebagai Ibu Dalam Mendidik Anak, *Jurnal Studi Gender Indonesia*, Vo. 3, No. 2 November 2012

²⁰ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, taḥqīq Muṣṭafā Dīb al-Bughā (Beirut: Dār Ibn Kathīr, 1987), Juz 7, hlm. 71, no. hadis 5514.

RESULTS AND DISCUSSION

Categories of Al-Quran verses are based on the role and position in the story of Maryam

No.	Verses of the Quran	Figure	Theme	Category	Main Content / Explanation
1	Ali Imran (3): 35	Hannah	Children's vows for worship	Role	Shows a mother's devotion and religious hopes for her child from the womb
2	Ali Imran (3): 36	Hannah	Prayer for children	Role	Prayer for spiritual protection for children and their descendants from demonic disturbances
3	Ali Imran (3): 37	Hannah-Maryam	Education and child development	Role	Maryam grew up under the supervision of Prophet Zakariya (AS), the result of her mother's vow.
4	Ali Imran (3): 33–34	Imran's family	Family glory	Position	Allah SWT chose Imran's family as the best family because of their piety and devotion, which formed a strong educational foundation.
5	Ali Imran (3): 42–43	Maryam	Election and holiness	Position	Maryam was chosen and purified by Allah SWT. above all women in the world
6	At-Tahrim (66): 12	Maryam	Purity and faith	Position	Maryam maintains honor and confirms the word of Allah SWT, being an example of a pious woman
7	Maryam (19): 16–21	Maryam	Reception of revelation and pregnancy	Role	Maryam received the news that she would give birth without a husband and submitted to Allah SWT's orders.
8	Maryam (19): 22–26	Maryam	Childbirth in solitude	Role	Maryam gave birth herself under a date palm tree with direct help from Allah SWT.
9	Maryam (19): 27–31	Maryam & Isa	Defense by children	Position	Jesus defended Maryam from accusations, showing the glory of her mother in the divine sight

No.	Verses of the Quran	Figure	Theme	Category	Main Content / Explanation
10	Al-Mu'minun (23): 50	Maryam & Isa	Sign for the people	Position	Maryam and Jesus are used as verses/signs of Allah SWT's power. for all humans
11	Al-Anbiya (21): 91	Maryam & Isa	Verses for the universe	Position	Maryam and her children were used as symbols of universal glory and holiness

The role of motherhood, as reflected in the story of Maryam and her mother, Hannah binti Faqudz, has a very complex meaning. This study found that the Quran presents mothers not only as biological figures who give birth and breastfeed children, but also as spiritual agents, primary educators, and strategic moral role models in shaping a generation of faith and character.

In QS Ali Imran (3): 35, Maryam's mother, Hannah, displays a high spiritual maternal role through her vow to dedicate her child totally to Allah SWT. This is not only a reflection of individual obedience, but also an educational action that leads to the instilling of the value of monotheism from the prenatal period. In line with Husain Mazhahiri's theory, pregnancy is a crucial phase in the formation of a child's spiritual character. The mother's spiritual awareness directly impacts the spiritual condition of the fetus she is carrying.²² Thus, Hannah's story is not only an example of a mother's sacrifice, but also a model of early spiritual education in Islam, which begins during pregnancy. This serves as the foundation for the Islamic parenting concept, which emphasizes that the role of motherhood is not merely biological, but also spiritual and ideological.²³

Furthermore, QS Ali Imran (3): 36 shows how the mother's role does not stop at the biological aspect, but extends to the psychological and affective dimensions, by giving a good name and praying for protection from Satan's temptations. Hannah and Imran are said to have not been blessed with children after being married for a long time. Then they prayed to Allah SWT. with patience and obedience.²⁴ This confirms the concept of Fathiyurrahman and Athiyah Saqar that the mother is the main source of affection and spirituality for the child.²⁵ Hannah's actions are in line with Abdullah Nashih Ulwan's theory of responsibility for faith education, which emphasizes the importance of instilling faith values from an early age in children.²⁶ Giving a child a good name

²² Husain Mazhahiri, *Pintar Mendidik Anak (Panduan Lengkap Bagi Orang Tua, Guru dan Masyarakat)*, (Jakarta: PT Lentera Basritama, 1999) 96

²³ Chaer, Wasim, dan Khilmiyah, "Children's Education in The Story of Single Mothers in Qur'an."

²⁴ Najah Nadiyah Amran dan Haziyah Hussin, "Wanita dan Pengurusan Emosi Melalui PengkIsa a.s. a.s.han Maryam dalam Al-Qur'an," *International Journal of Islamic Thought* 17, no. 1 (1 Juni 2020): 90–100, <https://doi.org/10.24035/ijit.17.2020.172>.

²⁵ Fathiyaturrahmah, *Peran Ibu Dalam Mendidik Anak*, (Jember: STAIN Jember Press, 2013) 26

²⁶ Abdullah Nashih Ulwan, *Tarbiyatul Aulad (Pendidikan Anak Dalam Islam)*, (Jakarta Selatan: Khatulistiwa Press, 2020) 115

and praying for him are integral parts of maternal responsibility in Islam. This is a mother's spiritual endeavor to ensure her child grows up in a pure and protected natural state. In the context of family education, this practice also serves as a model for early childhood education based on faith and devotion to Allah SWT.

The verse of QS Ali Imran (3): 37 describes how Allah SWT accepted Hannah's vow with "qabulan hasanan" (good acceptance) and arranged Maryam's education process by placing her under the care of Prophet Zakariya as. This care was not just a social formality, but a directed spiritual project that involved Maryam's intellectual growth and spiritual purity in a strict religious environment. Hannah's role as a mother did not stop at the biological and spiritual phase (nazar), but continued to place the child in the best educational environment. This is in accordance with the theory of Abdullah Nashih Ulwan, who stated that children's education is the primary responsibility of parents from an early age, including in choosing a pious and qualified educational environment.²⁷

Maryam herself in QS Maryam: 16–26 plays a maternal figure in a very unique context, conceiving the Prophet Jesus (peace be upon him) without the biological role of a father. This shows that the role of a mother does not always rely on conventional family structures (habits, following standards), but rather on existential responsibility (choice) and personal resilience. This is in accordance with the concept of social roles according to Soerjono Soekanto, that individuals carry out roles based on social and moral expectations, not just formal structures. The role of a mother in the Qur'an is integral (important): physical, psychological, intellectual, and spiritual. It is not limited to domestic affairs, but as a controller of values and holder of responsibility for the child's education.²⁸

The story of Hannah and her daughter, Maryam, in the Quran is an ideal portrait of the multidimensional role of mothers in shaping a righteous generation. In the Quranic narrative, both Hannah and Maryam not only fulfill their biological duties as mothers, but also play important roles in spiritual, psychological, educational, and socio-religious aspects. Both represent the continuity of motherhood from generation to generation, as demonstrated in the Surah Ali Imran and Maryam.

1. The role of Hannah (Mother Mary)

Hannah is a mother figure who is shown in the Koran as a figure full of faith and sincerity. She played a biological role by conceiving and giving birth to Mary, as mentioned in the QS. Ali Imran (3): 35–36. However, what makes Hannah extraordinary is not only because of this biological function, but because of the spiritual role that accompanies it. She made a vow to Allah that the child she was carrying would be fully dedicated to worship and serve in Baitul Maqdis, a very high form of spiritual role at that time.

²⁷ Fathiyaturrahmah, *Peran Ibu Dalam Mendidik Anak*, (Jember: STAIN Jember Press, 2013) 26

²⁸ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2000) 22

Hannah's psychological and educational role is reflected in the giving of a good name and prayers of protection to Maryam and her offspring from birth. She recognizes the importance of prayer and early childhood environment in shaping a child's character. Furthermore, Hannah also plays a socio-religious role through her decision to entrust Maryam to the care of a house of worship, demonstrating that a mother's role also includes social initiation and adherence to religious values.

2. Maryam's Role

Maryam, as Hannah's daughter, then continued her mother's legacy of faith in a more concrete and challenging form. Maryam not only maintained her chastity, but also became a symbol of spiritual steadfastness when she accepted the divine destiny to conceive and give birth to a prophet (Isa) without marriage. In this case, Maryam's biological role was very special because it was accompanied by extraordinary tests of faith and social pressure (QS. Maryam (19): 22–26).

Maryam fulfilled her spiritual role through her piety, obedience to God's commands, and patience in the face of difficult trials. She also played a psychological role as a single mother raising a child under conditions full of social stigma, yet maintaining integrity and divine values. On the other hand, Maryam's socio-religious role is seen through her exemplary nature as a woman chosen by God, who is made a symbol of purity and nobility before humanity (QS. Ali Imran (3): 42).

This role is in line with the theory of family education and child psychology that the mother is the first and main educator in the family, as emphasized by Abdullah Nashih Ulwan²⁹ and Mohammad Fauzil Adhim. The Qur'an positions mothers not only as caregivers but also as agents of character and faith formation in children.

Maryam serves as an ideal model of a woman who fully fulfills her role as a mother: maintaining her honor, enduring the trials of pregnancy without a husband, facing social pressure, and raising her children with a strong faith. From a psychological perspective, this reinforces Mohammad Fauzil Adhim's argument that a mother's role in fostering a sense of security, affection, and self-confidence in children is the foundation of family education.³⁰

The roles of Maryam and Hannah emphasize that mothers are the "First Madrasah," as described by Ki Hajar Dewantara, who called the family the primary educational

²⁹ Abdullah Nashih Ulwan, *Tarbiyatul Aulad (Pendidikan Anak Dalam Islam)*, (Jakarta Selatan: Khatulistiwa Press, 2020) 115

³⁰ Mohammad Fauzil Adhim, *Mendidik Anak Menuju Taklif*, (Yogyakarta: Pustaka Pelajar, 1998)

environment. The first education a child receives through their mother's attitudes, words, and values will become the foundation of their lifelong character.³¹

Meanwhile, within the framework of child psychology, the mother's role is highly influential in developing a child's self-confidence and emotional resilience. If a child does not receive sufficient affection and spiritual support during the golden period of development, their self-actualization process will be hampered.³²

The Position of Mother in the Family

The Qur'an elevates the status of women in general and mothers in particular through the exemplary figures of Maryam and Hannah. In QS Ali Imran (3): 42, Allah SWT states that Maryam was chosen and sanctified above all women in the world. This status is not merely due to her biological specialness, but also due to her extraordinary qualities of faith, obedience, and moral responsibility.

In this context, Ralph Linton's concept of status becomes relevant, namely that a person's status can be ascribed (inherited) or achieved (personal achievement). Maryam is a figure who represents "achieved status" through her struggle, perseverance, and spiritual devotion to Allah SWT.³³

The placement of Imran's family as the best family in QS Ali Imran (3): 33–34, also emphasizes that a pious and educational family environment can elevate a woman's position to a very honorable position in the sight of Allah SWT. Yulianthi's theory that states that position is a position obtained from social relationships, achievements, and contributions to society, is very appropriate in this context. The position of a mother in the family according to the Qur'an is very high, not because of social status, but because of personal piety, commitment to worship and submission to Allah SWT.³⁴

Hannah, as Maryam's mother, made significant moral and spiritual contributions to the formation of a religious family environment. Instilling the values of monotheism from the womb, commitment to her vows, and faith-based upbringing were the foundation for Maryam's success in achieving the highest spiritual status. Maryam and her family were placed in a very noble position by Allah SWT. Maryam was declared the best woman in the world, and Imran's family was chosen as a holy family, a symbol of piety and obedience to Allah SWT.

³¹ M Syahrani Jailani, "Teori Pendidikan Keluarga Dan Tangung Jawab Orang Tua Dalam Pendidikan Anak Usia Dini," T.T.

³² Ifadhatul Laili, *Skripsi: Perempuan Sebagai Ibu Dalam Al-Qur'an (Studi Komparasi Penafsiran)*, (Jember: UIN Kiai Haji Achmad Siddiq Jember, 2023)

³³ Aep Saepuloh, *Ilmu Sosial Dan Budaya Dasar*, (Bandung: Universitas Islam Negeri Sunan Gunung Djati, 2016) 90

³⁴ Yulianthi, *Ilmu Sosial Budaya Dasar*, (Yogyakarta: Deepublish, 2019) 64

From the perspective of the Quran, a mother's status lies not merely in giving birth and caring for children, but also in her personal piety, steadfast faith, and spiritual contribution to human history. This reinforces Ralph Linton's theory of social status, which states that status can be achieved through personal struggle and the moral values instilled in society.³⁵

The position of mothers in the family from a Quranic perspective, particularly through the story of Maryam and Hannah, demonstrates that women are accorded a respectable space that is not only biological and domestic, but also spiritual, social, and moral. From a sociological and religious perspective, the status of mother is earned through struggle, contribution, and dedication to education and divine values.

Maryam and Hannah exemplify that women have the full capacity to actualize their status and attain the highest position before God and humanity. The Quran not only elevates women's dignity but also affirms that their position can become a key pillar in the history of humanity and civilization.

CONCLUSION

The results of this study indicate that the mother's role and position within the family are crucial in shaping a child's character and success, both physically and spiritually. From the discussion of the story of Mary in the Quran, particularly the roles of Hannah (Mary's mother) and Maryam (the mother of Jesus), the following conclusions can be drawn: This study found that the Qur'an not only presents mothers as biological figures who conceive and give birth to children, but also as spiritual agents, primary educators, and strategic moral role models in the formation of a generation of faith and character. The role of mothers in the story of Maryam is: devoting their children to religious interests (QS Ali Imran (3): 35), providing good education for children (QS Ali Imran (3): 37), giving good names and praying for children (QS Ali Imran (3): 36), maintaining honor (QS Maryam (19): 16-18), conceiving (QS Maryam (19): 22) and giving birth (QS Maryam (19): 23-26).

The position of a mother, as reflected in the figure of Maryam and her family, is placed in a very noble position by Allah SWT. Maryam is stated as the best woman in the world (QS Ali Imran (3): 42) and Imran's family is chosen as a holy family that is a symbol of piety and obedience to Allah SWT. (QS Ali Imran (3): 33-34). In the perspective of the Qur'an, the position of a mother is not only because she gives birth and cares for children, but because of her personal piety, steadfastness of faith, and spiritual contribution to human history.

³⁵ Aep Saepuloh, *Ilmu Sosial Dan Budaya Dasar*, (Bandung: Universitas Islam Negeri Sunan Gunung Djati, 2016) 90

Research Implications

Theoretically: This research is expected to contribute as a scientific reference in the library environment of Antasari State Islamic University Banjarmasin, especially for the academic community of the Faculty of Tarbiyah and Teacher Training in the Islamic Religious Education Study Program. This study is expected to contribute to enriching the treasury of thought and knowledge regarding the urgency of the role and position of a mother in the family according to the perspective of the Qur'an, which in turn can support the formation of an intelligent, superior and noble generation. The findings of this study are also expected to be used as comparative material and a basis for further research that examines the role and position of mothers from the perspective of the Qur'an, especially through the study of the story of Maryam.

Practically: This research is expected to obtain accurate library data regarding the role of mothers according to the Qur'anic perspective, so that it can provide comprehensive solutions to problems related to the role and position of a mother in the family. The results of this research are also expected to provide scientific contributions in the development of Islamic education studies, especially in the realm of the role and position of mothers from the Qur'anic perspective, both for female students and the general public more broadly.

Limitations

This research has limitations due to its use of a library research approach with the tafsir tahlili method. This makes the results heavily dependent on interpretations of the literature and tafsir books reviewed, without any field data or empirical interviews to corroborate the findings.

The research focused solely on the story of Maryam binti Imran in the Quran, thus leaving out the role and position of mothers in the family from other characters (e.g., Hajar, the wife of the Prophet Abraham, or the mother of the Prophet Moses). This limits the generalizability of the research findings to the concept of motherhood as a whole in Islam.

Suggestion

The story of Maryam has strong relevance to the conditions of women and families today. Therefore, further research should link the interpretation results to modern social phenomena, such as the role of single mothers, children's education, or the challenges of mothers in the digital age, so that the results are more applicable in the context of contemporary Muslim family life. The focus of this research is solely on the story of Maryam. To broaden understanding of the concept of motherhood in Islam, it is recommended to examine other female figures in the Quran, such as Hajar, Imran's wife (Hannah), or the mother of the Prophet Moses. This way, a more complete picture of the role of motherhood can be obtained from various Quranic historical contexts. Because

this research is primarily bibliographical, further suggestions are to add an empirical approach, such as interviews with Muslim mothers, female religious teachers, or Islamic educators. This data can provide a concrete picture of how Maryam's values are applied in contemporary family life.

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