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Reprimand With Affection: Reflection On The Hadith And Meaning Of Maghza Surah Ali Imran 159 For The Formation Of Children's Character

Laily Liddini^{1*}, Shilna Ila Salsabila², Indah Wijaya Antasari³, Sutrimo Purnomo⁴

^{1,2,3,4} Universitas Islam Negeri Prof. K. H. Saifuddin Zuhri Purwokerto, Indonesia

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***Corresponding author:** Laily Liddini

Universitas Islam Negeri Prof. K. H. Saifuddin Zuhri Purwokerto, Indonesia

Abstract

This study explores the concept of reprimanding with affection as exemplified in the Hadith of the Prophet (PBUH) and Surah Ali 'Imran 159 using the Meaning Maghza approach. Through content analysis, the research highlights key principles in child discipline, including gentleness, forgiveness, supplication, consultation, commitment, and trust in divine guidance. The findings suggest that Islamic teachings advocate for a balance between compassion and firmness in parenting, ensuring moral and character development in children. This study contributes to the discourse on Islamic parenting by demonstrating how classical Islamic teachings align with modern psychological insights on positive parenting. Future research can explore empirical applications of the Meaning Maghza approach in different cultural contexts.

Keywords: Reprimanding, Ali 'Imran chapter, Meaning Maghza, Hadith, Parenting

Introduction

Background to the Study

Reprimands are an integral part of child education. Parents and educators play a crucial role in shaping children's character, which is influenced by how discipline is imparted (Upaalkpajor & Okae-anti, 2019). Constructive and compassionate reprimands help children understand their mistakes positively and educationally (Devi, 2014). However, many parents struggle with balancing discipline and affection, leading to authoritarian or permissive parenting styles (Muste, 2020)

Islamic teachings emphasize a balanced approach, as seen in Surah Ali 'Imran 159, which highlights gentleness, forgiveness, and consultation in correcting mistakes. Additionally, the Hadith of the Prophet provides numerous examples of nurturing yet firm parenting. Despite existing studies on Islamic education and parenting, limited research specifically explores reprimanding through the meaning Maghza approach. This study aims to fill this gap by analyzing how Islamic teachings offer a framework for

effective and affectionate discipline.

Reprimands are one of the forms of interaction that are inevitable in the process of children's education.(Upoalkpajor & Okae-anti, 2019) As a parent or educator, giving the right reprimand is not only a matter of straightening out behavior but also shaping the character and moral values of children. (Lukowiak & Bridges, 2010) Constructive and compassionate reprimands can help children understand their mistakes positively and educationally. (Devi, 2014)

Thoughtfully given reprimands play an important role in the learning process. (Muste, 2020) Children need to know the limits and consequences of their actions, (Rokyal Harjanty, 2020) and reprimands are one way to teach them about this. In addition, reprimands also help children develop self-awareness and improve discipline, which is very important in the formation of their character.

Children are a precious gift for every parent (Kalonova et al., n.d.) Allah gives offspring to parents as a mandate that must be maintained and cared for. Taking care of and caring for a child is not only in terms of his body, but all that is in him, namely his body, his needs, his education, his psyche, his rights, and his self-esteem. (Zillén, 2023) Children are not just empty gifts from God and can be filled with anything without limits. However, the child is a trust that must be held by the parents and will be returned with evidence of their responsibility. (Zaki, 2014)

Parents as the first educator of children are obliged to give good examples and teachings to children because children are imitators. (Harahap et al., 2024) Children will imitate what their parents do, say, and customize(Hidayat et al., 2024). If parents are used to speaking rudely, and using dirty words, then the child will imitate those words. Even though man was created with all his potential, he would not know anything if it was not with knowledge. Children will not do good deeds if those who educate them do not set an example first. The reality is that most parents often teach ethics only with theory without giving examples of how to do it. So that children do not want to apply it because the person who teaches them does not set an example and maybe even the opposite (Rozaq, 2013)

Every parent wants their child to always be safe, healthy, smart, and happy. So in a family consisting of at least a Father, Mother, and Son is the smallest form of organization. (Purnamasari et al., 2022) For the relationship between the three to be good, a rule must be needed. Rules exist not to restrict humans from doing the things they want, but rather to prevent humans from doing bad things. But often parents have difficulty dealing with children who have tantrums. (Imrotul Ummah & Pamuji, 2024) Parents tend to get angry because emotions cannot stand the child's behavior. Parents tend to give advice authoritatively without giving the child the right to think for a moment (Ardiyanto, 2013)

The Qur'an has given examples of stories in the lives of several figures who show good parenting such as when Luqman advised his son,(Muhammad Fariq et al., 2023) Prophet Ishaq with his son Prophet Yusuf, the Story of Prophet Ismail when he was a child. These stories provide lessons about good parenting. (Zaki, 2014). Several studies have explored parenting and child discipline from an Islamic perspective (Rindawan et al., 2020). Previous research has primarily focused on general moral education, but few have examined reprimanding specifically through the lens of meaning Maghza.

Modern psychology highlights the impact of positive parenting, which aligns with Islamic teachings (Calder & Dakin, 2023). Studies suggest that harsh discipline leads to behavioral issues, while affectionate discipline fosters emotional intelligence and resilience (Safara et al., 2023). This study integrates Islamic teachings with psychological insights to propose a holistic approach to reprimanding children.

In this study, we will examine Surah Ali Imran verse 159 which discusses three aspects of the main traits that can be applied in reprimanding children through the meaning Maghza approach. How this verse teaches us to reprimand children in a good way as exemplified by the Prophet Muhammad PBUH. "While previous studies have discussed child discipline in Islam, limited research has specifically analyzed reprimanding within the framework of meaning Maghza. This study seeks to fill this gap by contextualizing the Prophet's approach to discipline and its applicability to modern parenting."

RESEARCH METHOD

This study employs a qualitative library research method, focusing on textual analysis of Surah Ali 'Imran 159 and relevant Hadiths. The meaning Maghza approach is applied to interpret historical meanings and contemporary implications. Data sources include primary Islamic texts, classical Tafsir, and recent academic literature. The analysis follows three steps:

1. Historical Meaning (*Al-Ma'na Al-Tarikhi*): Understanding the original meaning in the context of revelation.
2. Core Message (*Al-Maghza Al-Tarikhi*): Identifying key moral messages.
3. Contemporary Relevance (*Al-Maghza Al-Mutaharrik*): Applying the teachings to modern parenting.

RESULTS AND DISCUSSION

Hadith as a Guide in Children's Education

Children's education in Islam is not only limited to the academic aspect but also to the formation of morals and character. (Khasanah, 2023)(Muid & Nasrulloh, 2024)The hadiths of the Prophet Muhammad PBUH provide many instructions on how to educate children with compassion, gentleness, and wise firmness. (Lestari et al., 2014)

The hadiths of the Prophet Muhammad PBUH are the main source of Islamic teachings that provide concrete examples of how a Muslim should educate his children. (Amanda et al., 2024) In the hadith, we find not only guidance on parental obligations, but also important principles in fostering love, confidence, and piety in children. (Namdi et al., 2018)(Calder & Dakin, 2023)

Examples of the Prophet's teachings show that educating children is not only about giving rules or prohibitions, but also educating them with compassion, gentleness, and example. These principles will not only help the child grow physically but also emotionally and spiritually. (Suhardini et al., 2023) (Safara et al., 2023) The Prophet Muhammad (PBUH) emphasized gentleness, patience, and leading by example in child education. Key hadiths include:

Hadith on Compassion: "Whoever does not love will not be loved". (HR. Bukhari & Muslim) Hadith on Leadership: "Each of you is a shepherd, and each of you is responsible for his flock" (HR. Bukhari & Muslim). These hadiths reinforce the importance of

balancing love and discipline in parenting.

Hadith on Compassion and Tenderness

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنُ بْنُ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَظَنَرْتُ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَنْ لَا يَرْحَمْ لَا يَرْحَمْ

"The Messenger of Allah (peace and blessings of Allah be upon him) kissed his grandson, Al-Hasan bin 'Ali near Al-Aqra' bin Habis At-Tamimi who was sitting. Then Al-Aqra' said, "I have 10 children, but I have never kissed any of them." The Messenger of Allah (peace and blessings of Allah be upon him) looked at him and said, "Whoever does not love, he will not be loved." (HR. Bukhari no. 5538, HR Muslim no. 4282, HR Turmudzi no.1834, HR Abu Daud no. 4541)

This hadith shows that compassion is an important part of children's education. Reprimands or teachings given with tenderness will have a better impact on the psychological and emotional development of children.

Hadith about Setting an Example

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ فَأَلِمَامٌ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْنُونَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ قَالَ فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْشِبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ

"Know that each of you is a leader, and each of you will be held accountable for those who are led. The ruler who leads the people of many he will be held accountable for what he leads, every head of the family is the leader of his family and he is held accountable for what he leads, and the wife of the leader of her husband's house and also his children, and he will be held accountable to them, and a slave is also the leader of his master's property and will be held accountable to him. Know, each of you is responsible for what he leads." (HR. Bukhari no. 2222, HR. Muslim 3408, HR. Turmudzi no 1627, HR. Abu Daud 2639)

The Prophet reminded parents that they are leaders for their children. In education, parents must be good role models, because children will imitate the behavior they see from their parents. Especially in the family, parents act as leaders for their children. They must realize that they are the main role models for their children, and children tend to imitate the attitudes, behaviors, and values they see in their parents. Therefore, parents need to show good morals, patience, honesty, and compassion in their daily lives. (Cherish, 2023)

In addition, parents are responsible for guiding their children in spiritual, moral, and social matters. By setting a good example, parents not only provide direct education to their children but also shape their character by behaving positively. (Lailiyah, 2016) This hadith reminds us that parents are responsible for the teaching and supervision of their children.

Hadith about Directing Children to the Good Path

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يَحْيَى بْنُ أَبِي الْيُوبِ عَنْ زَيْدَانَ بْنِ قَانِدٍ عَنْ سَهْلِ بْنِ مَعَاذٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ تَأْجِلاً يَوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بَيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا

"From Sahl Mu'adz al-Juharni it was said that the Messenger of Allah (may Allah be pleased with him) said: "Whoever recites the Qur'an and practices what is contained in it, then his parents will be crowned on the Day of Resurrection whose light is brighter than the light of the sun if they were in your houses in this world. So what do you think about the person who practices it? (HR. Abu Daud no. 1241)

The Prophet encouraged parents to teach their children religious knowledge so that children are not only worldly intelligent but also have a spiritual strength that guides them to a good life. The hadiths of the Prophet Muhammad (PBUH) provide very clear guidelines on how parents should educate their children. Effective education according to Islamic teachings is an education full of compassion, (Surudin & Mahmudi, 2024) good example, as well as teaching children with religious values that will help them become good individuals in this world and the hereafter.

Approach to the meaning of Cum Maghza

The meaning of Cum Maghza approach developed by Sahiron Syamsuddin is a method of interpretation of the Qur'an that aims to interpret the verses of the Qur'an more contextually by connecting the meaning of the text with the social relevance or implications of the Qur'an, as a book that is revealed in a certain context, contains a universal message that can be applied to various situations, both past and present (Syamsuddin et al., 2020)

In Sahiron's thought, *Ma'na Maghza* comes from two words: *ma'na* which means "meaning" or textual meaning of the verses of the Qur'an, and *maghza* which means "purpose" or moral message that the verse wants to convey. The main goal of this approach is to not only understand the text literally but also capture a profound message that is relevant to apply in the present (Syamsuddin et al., 2020)

Sahiron emphasized that the literal meaning of the text must still be considered, but it needs to be associated with the context of modern life so that the values of the Qur'an remain functional and relevant in different social situations. In this case, interpretation does not stop at understanding words literally but continues with the application of those messages in a variety of new contexts that are constantly evolving. Three important aspects need to be considered to use the meaning Maghza approach. First, to explore the historical meaning, namely the researcher searches for the original meaning of the words in the verse at the time the verse descends (*al-ma'na al-tarikhi*). Second, find the main message in the verse. After knowing the original meaning of the verse, the researcher can conclude the message contained in the verse (*al-maghza al-tarikhi*). Third, develop the main message obtained in the context of the present (*al-maghza al-mutaharrik*) (Syamsuddin et al., 2020)

Surah Al-Imran verse 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: So by the mercy of Allah you (Muhammad) are gentle with them. If you are rude, of course they will stay away from you. Therefore forgive them and ask for forgiveness for them, and counsel with them in the matter. Then when you have made up your mind, then trust in Allah. Truly, Allah loves the one who is trusted.

In Surah Ali 'Imran verse 159, the Prophet is asked to be gentle towards his troops even though they have violated his rules, (Asiah

& Shalihah, 2024) because if the Prophet is rude to their mistakes (his troops) then they will stay away from the Prophet and will not accept advice from the Prophet. After that, the prophet forgave their mistakes and asked for forgiveness for them. (A-Uqla, 2023) Then the Prophet invited them to deliberate so that the problem could be solved properly.

Lafadz لَنْتَ لَهُمْ means a gentle valley to them, namely the Muslims. This verse has a macro *asbabun nuzul* related to the event of the Uhud war. The defeat of the Muslim army has made them suffer a lot of losses. (Iqbal, 2014) Many troops fought in the war. The carelessness carried out by the archers should have been enough to make the Prophet angry, but by the grace of Allah the Prophet made a gentle face by reprimanding his troops (Shihab, 2012)

The meaning of the word لَنْتَ لَهُمْ is clarified by the sentence after it, namely وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ there is the word فَظًا which means to be tough and the word غَلِيظَ الْقَلْبِ means rough hearted as if it is the opposite of the previous trait. The meaning of "If you are rude" is an assumption that shows that the Prophet does not have that quality, because if the Prophet has that quality then his army will stay away from him (Shihab, 2012)

Some narrations explain the meaning of this verse as narrated by Bishr narrated by Yazid narrated by Qatadah regarding the meaning of this verse: "Allah has purified him from being harsh and rough-hearted. Allah makes him close and affectionate to the believers" has come to us that the nature of Muhammad in the Torah is not rude and hard-hearted, not rowdy in the Market, and does not repay evil for evil, but he forgives (Ath-Thabari, 2001)

Lafadz فَاعْفُ عَنْهُمْ means "sorry" which literally means "to remove" because to forgive is to erase the hurt that someone else has done (Al-Misbah). Abu Ja'far said: "O Muhammad, forgive your followers and your companions from among those who believe in you and what you have brought from Me. Forgive them for their bad deeds to you." Then it is continued with the words وَاسْتَغْفِرْ لَهُمْ "And ask for forgiveness for them. This arrangement of words means to forgive their mistakes and ask for forgiveness for them for the wrongs they have committed against the Prophet (Ath-Thabari, 2001)

Meanwhile, in the words وَشَاوَرَهُمْ فِي الْأَمْرِ Allah commands them to deliberate, but the scholars of Tafsir differ in their opinion about why Allah ordered His Prophet to deliberate while the Prophet has been given direct instructions by Allah with the Qur'an. The first opinion says that the meaning of this verse is that the Prophet was commanded to deliberate to please them and it proves that the Prophet is willing to listen and accept their input. The second opinion says that the Prophet consulted with his troops so that he could get the right and good opinion because in deliberation there was a virtue. The third opinion of Allah commands the Prophet to deliberate so that his followers follow it, even though his position is higher as a leader, he still asks for the opinions of his companions (Ath-Thabari, 2001)

Then in the phrase فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ which means "Then when you have made up your mind, then trust in Allah" means that if the Prophet has believed in the decision of the matter he is facing, then do it and trust in Allah. This meaning follows the narration from Ar-Rabi' about this verse: "Allah commanded the Prophet to do what he believed was true and put his trust in Allah". Another narration from Qatadah: "Allah commanded the Prophet to carry out the decision that he believed to be right, then continues at the command of Allah and trust in Him" (Ath-Thabari, 2001)

The message contained in Surah Ali 'Imran verse 159 of the Prophet exemplifies a good attitude in dealing with a problem. The Prophet consulted with the Companions and followed the opinion of the majority, even though the results obtained were not good, the Prophet was not angry with the Companions. Moreover, the carelessness of the archers who left the place during the battle of Uhud did not necessarily make the Prophet angry with his companions and troops. The Prophet rebuked them by being gentle so that they would not stay away from the Prophet and still want to listen to the Prophet. The Prophet forgave their mistakes and asked Allah SWT for forgiveness for them. The decision in the war was made by a joint decision between the Prophet and his army, so the Prophet made up his mind to carry it out and surrendered himself to Allah.

From this verse, there are main messages (*al-maghza al-tarikh*) that can be taken. Some of the moral values taught by the Prophet are being gentle to anyone, forgiving the mistakes of others, asking for forgiveness for those who make mistakes, deliberating to get a mutual agreement, and trusting or surrendering to the fate that will happen. (Rusdi, 2014) Meanwhile, for his people, let them deliberate, and follow his deeds. Deliberation in Deliberation in a climate of brotherhood that leads to the truth, and does not make lust an anutan, so that Allah SWT will give help to them. A fraternal climate that leads to the truth, and does not make lust an anutan, so that Allah SWT will provide help to them (Ath-Thabari, 2001)

Parenting According to Psychology

Child parenting greatly affects the formation of character in children. Children are a special gift from God that must be cared for, cared for, and fulfilled in all their needs. The responsibility is given to parents to take care of children because children have weaknesses. Children are born without carrying anything, including knowledge. So as parents, it is obligatory to provide good education and care for their future (Rozaq, 2013)

There are four main aspects in educating children, according to Ir. Jarot Wijarnako, namely teaching, punishment, rewards, and example. If in the past parents forbade children to do what adults did, now it seems that they are no longer related to this traditional method. Because the social conditions in the past and now are different and the problems faced are also (Ardiyanto, 2013)

The beginning of children's education is to convey teachings and shape behavior through a rule. Family members consisting of at least a father, mother, and child are a form of a small organization. For the purpose of the organization, all rules are needed whose purpose is for the common good. If there are no rules, children will easily disobey. The rules that are made can start from small things such as the obligation to worship, the time to wake up and sleep, tidy the room, and shower time, and small things like that can train children's discipline. If there are rules, then there is punishment as a consequence of violating the rules. However, this punishment is not to discriminate against children's mistakes but to make children learn to be responsible for their choices (Ardiyanto, 2013).

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Reprimanding Children in Surah Ali Imran verse 159 Ma'na Maghza Approach

The main message (*al-maghza al-tarikhi*) in Surah Ali 'Imran verse 159 is to be gentle, forgive, ask for forgiveness, deliberate, and surrender to Allah SWT. This main message is then processed at a later stage, namely *al-maghza al-mutaharrik* or dynamic phenomenal significance. This verse has a symbolic meaning that explains that when someone makes a mistake then speak in a good way, namely gentle, because if you say rude, people will not listen to advice and stay away from you. After gently reprimanding or advising, then forgive the person's mistakes, and pray that Allah will forgive his sins. Then invite them to deliberate in making a choice or solving a problem to get a mutually agreed result. If you have agreed, then unanimously resolve with a strong commitment and then submit all the results to Allah.

The way the Prophet dealt with the mistakes of his army can be an example for Muslims when facing the same problem even in different contexts. To anyone we must not be rude, gentle, forgiving, praying, discussing, or deliberating. The position of the Prophet's status as a leader or a person with authority or a more senior person and his army as a follower or a more junior person can be likened to between parents and children, brother and sister, husband and wife, teacher and student, and other relationships where there is an age difference.

In parenting, parents teach what is allowed and what is forbidden to do, which is good and which is bad. (Rubini & Setyawan, 2021) How to reprimand is a very influential thing in the formation of children's character. In the child, there is a phenomenon where he accepts the first lesson as the right thing. If it is wrong in delivering a reprimand, it will have a bad impact on its nature, behavior, and mindset (Muhadi, 2016)

Mistakes in educating children that are considered natural by society but have very bad consequences for children are one of the reasons why a child is considered a delinquent child. Negative children's behavior comes from a negative upbringing as well. The following are the mistakes of parents in educating children, which are considered natural. "Modern parenting theories, such as Positive Parenting, emphasize the importance of discipline through connection rather than punishment. This aligns with the Prophet's method of reprimanding with affection, reinforcing that effective discipline should be rooted in empathy and guidance."

Reprimanding the child in a rude way

Generally, when a child makes a mistake, the parent immediately scolds him in a high tone, it is considered normal by the community because it is considered that the mother or father is advising the child's mistakes. Parents often reprimand in a high tone when in a state of anger even by shouting. Parents consider

shouting as a last resort to make children obey their parents' orders (Muhadi, 2016)

Corporal punishment

In reprimanding parents can sanction children, but this is sometimes considered wrong by some people. People think that corporal punishment can have a deterrent effect on children. Such as hitting, slapping, and punishing by physically injuring them. This kind of treatment will only leave a sense of trauma to his body and psyche. Wounds are not only on his body but also on his character. (Prasetyo, 2011)

Compared to other children

Often parents compare their children's shortcomings with other children to make their children motivated like their friends. Two factors make parents like to compare their children with other children. First, because parents want the best for their children. (Ruggiero, 2021) Second, parents do not know or do not care if each child has different skills. (Muhadi, 2016) Each child has their potential, but if parents do not see that potential, the potential that already exists in them will only be stored. This happens because the standard of smart children, healthy children, righteous children, or righteous children is only based on one model. So parents consider smart children to be the ones who get Rank 1. A healthy child is an active and not shy child. A righteous and righteous child can recite or something like that.

Educating in the above way will hurt the child's character. The child will follow the treatment that his parents give him so that he will normalize his actions because he thinks that his parents are also like that in the past. The way reprimanding harshly will make children imitate their friends or others, afraid to try new things because they are afraid of being wrong, easily angered, and easy to say (Muhadi, 2016)

Corporal punishment will not have a deterrent effect on children, it will make children suffer physically and mentally. He will avoid making friends or if he is friends then will commit physical violence as well. Comparing children with other children will only make children more unconfident and bring down the child's mentality, as well as make parents ungrateful. Parents do not want to see the child in its entirety, what parents see is only the shortcomings in the child so the child themselves seems stupid. Every human being has been given their shortcomings and advantages (Muhadi, 2016)

Parents as the first and closest educators for children must be able to provide good teaching for their future. Teachings, rules, and punishments are given to form the potential of children's character (Rozaq, 2013) For the teachings to get good results, we must also use good methods.

In Surah Ali 'Imran verse 159 there is a main message that shows the characteristics of the Prophet in rebuking and facing the mistakes of his troops. The analogy is the relationship between the Prophet and his army like the relationship between parents and the child. So this verse can provide an example of reprimanding a good child. *Al-Maghza al-mutaharrik* or dynamic phenomenal significance is how the main message in this verse is contextualized into how to reprimand children with the help of arguments from the side of psychology.

Rebuke gently

The Prophet gently rebuked his army during the defeat in the Battle of Uhud (لَيْتَ لَكُمْ). Although his troops made a mistake by not

listening to his call, he was not angry. Just like the army is a child when he makes a mistake, parents must be gentle with him. Don't blame what has happened, but give your child space and time to explain what happened. For example, if a child hits his friend, this is a wrong act. But try to calm down first, don't give a threatening look, and don't say anything if you're still emotional. After feeling calm, try to ask with a low intonation, call his name gently and affectionately, and make eye contact with him as a form of attention, after asking why the child hits his friend (Rindawan et al., 2020) Such a way can persuade children to talk honestly and tell the truth and listen to parents' advice.

It could be that the child hit his friend because his friend hit him first or his friend did something wrong to him, or it could be that the child hit his friend because of feelings of dislike such as envy. If the child is wrong, explain rationally in the child's language that what he did was wrong. Tell the child, he does not need to be jealous of his friend because for parents he is a great child with all his potential, if his friend is the one who starts the beating, then tell the child to forgive his friend or if it is a form of protection, then let the one solve the parent's side (Rindawan et al., 2020).

Forgiving a child's mistakes

After knowing the child's mistakes, whether they are small or big mistakes, parents must forgive the mistakes of their children (فَاعْفُ عَنْهُمْ) just like the Prophet Muhammad forgives the mistakes of his troops in the *lafadz*. Do not bring up the mistakes made in the previous days. And don't give him threats with the aim that the child does not make mistakes again (Rindawan et al., 2020) humans are not free from mistakes, but the most important thing is how humans improve themselves from the mistakes that have occurred. Likewise, children are undergoing a learning process in their lives. Forgive your child's mistakes and teach him what is better to do without giving him threats. Threats will only make him timid and in the end, the child does not want to do new things because the impression he gets is that he is afraid of being wrong, and a mistake is a bad thing. So they don't want to develop themselves by doing new things such as asking questions, appearing in public, or participating in formal events.

Ask for forgiveness for the child's mistakes.

In making consequences, parents must discuss (وَشَاوِرْهُمْ) with the child to agree on common rules and have alternatives that the child can choose. For example, if a child wants to play with gadgets at night, the consequence that he will get is fatigue. If he is tired he will be sleepy, if he is sleepy he cannot play with his friends during the day. Then parents provide an alternative if they can only play gadgets at night for 5 minutes and not play during the day, while if they sleep at night on time, they can play up to 1 hour with their friends during the day. So whatever choice the child makes, they will be ready to accept the consequences because it has been discussed at the beginning. (Ardiyanto, 2013)

Parents must be determined to reprimand their children.

Often parents are put in a dilemma by their children who if they are not obeyed, will have tantrums, if they are obeyed, they will become spoiled. In this case, parents must have a strong determination and high commitment to applying the rules and teachings given to their children. As the Prophet decided in the Battle of Uhud, in the words *فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ* he made up his mind to carry out what he believed to be true even though the final result was not as expected.

But sometimes children do not want to understand and whine or

whine as a child's mainstay moves to make their parents not have the heart and finally obey the child's will. So this is where the meaning of the word *فَإِذَا عَزَمْتَ* is used, where parents must dare to say "no" or reject the child's request. Children will usually persuade their parents to fulfill their wishes with the words "only this time, just once". If the child's words of request are obeyed once, the child will consider his parents easy to persuade and they will make a request that becomes pressure and weakens the parent's principles (Ardiyanto, 2013)

Even though parents are obliged to make their children happy, it does not mean that they are happy by obeying all their requests. If parents lose to their children's whining and obey their will, it will form a mindset of children centered only on themselves. He will think that what he asks for will always be fulfilled and it is not wrong because the other person will say yes to the request. Such a mindset will make him behave like this to his friends, he will be selfish by only being selfish, he does not know how to deal with frustration when reality does not meet his expectations, and he does not know what to do when his expectations are not achieved (Ardiyanto, 2013)

Putting your trust

After making rules and consequences that are discussed with the child, forgiving his mistakes, praying for good things, and then strengthening his determination and commitment, the last step for all the efforts made by parents to educate their children to be good is *فَتَوَكَّلْ عَلَى اللَّهِ* which is to leave all the results to Allah. Because parents are only in charge of educating and facilitating the needs of children, children are only trustees. So that the one who can change and make the child become a righteous and righteous child is the creator. (Zaki, 2014)

This verse outlines key principles of reprimanding: Gentleness (لَنْتَ لَهُمْ): The Prophet was instructed to be gentle even when correcting mistakes. Forgiveness (فَاعْفُ عَنْهُمْ): Encourages parents to forgive children's mistakes and not hold grudges. Supplication (وَاسْتَغْفِرْ لَهُمْ): Praying for children fosters a supportive environment. Consultation (وَشَاوِرْهُمْ): Involving children in discussions enhances their sense of responsibility. Commitment (فَإِذَا عَزَمْتَ): Parents must remain firm in enforcing positive discipline. Trust in Allah (فَتَوَكَّلْ عَلَى اللَّهِ): After taking action, parents should rely on divine guidance. Comparison with Psychological Theories Modern psychology supports these principles: Positive Parenting Theory (Baumrid, 1966): Suggests that authoritative parenting (firm but affectionate) leads to the best child outcomes. Attachment Theory (Bowlby, 1982): Emphasizes the need for a secure parent-child relationship, which aligns with the Prophet's gentle approach.

Discussion of Finding

The findings of this study suggest that reprimanding with affection, as emphasized in Surah Ali 'Imran 159 and the Hadith, is highly effective in shaping children's character. The key principles—gentleness, forgiveness, prayer, consultation, commitment, and reliance on Allah—align with both Islamic teachings and modern psychological frameworks.

By integrating Islamic perspectives with psychological insights, this study demonstrates that effective parenting is not solely about discipline but also about nurturing emotional intelligence and moral development. The balance between affection and discipline creates a secure environment for children to learn from their mistakes without fear.

Moreover, the study highlights that reprimanding should not be done through harsh punishment but rather through understanding and guidance. The Prophet's method of discipline, which included listening, advising, and setting clear expectations, serves as a valuable model for modern parenting. This approach fosters responsibility and self-regulation in children, ultimately leading to better emotional and behavioral outcomes. Future research should explore empirical applications of the meaning Maghza approach in different cultural and educational settings to further validate its effectiveness in contemporary parenting practices.

SUMMARY, CONCLUSION AND RECOMMENDATION

Summary

This study examined the concept of reprimanding with affection as outlined in Surah Ali 'Imran 159 and Hadith, using the meaning Maghza approach. The findings indicate that gentle reprimanding, forgiveness, consultation, and reliance on divine guidance are essential in child discipline. Modern psychological theories support these Islamic teachings, showing that a balanced approach fosters positive character development.

Conclusion

This study highlights the relevance of Surah Ali 'Imran 159 and the Hadith in shaping a balanced approach to disciplining children. The meaning Maghza approach demonstrates that effective reprimanding involves gentleness, forgiveness, consultation, and strong parental commitment. Integrating these Islamic principles with psychological theories provides a holistic framework for parenting.

The findings suggest that parents should embrace an authoritative yet compassionate approach, ensuring that discipline is not only corrective but also nurturing. The Prophet's method of reprimanding emphasizes patience, understanding, and constructive engagement, which aligns with modern positive parenting techniques.

Future research should focus on empirical studies examining how the meaning Maghza approach can be applied in various cultural and social contexts. Additionally, interdisciplinary research involving psychology, education, and Islamic studies can further strengthen the application of these principles in contemporary parenting practices. By doing so, this study contributes to a deeper understanding of how Islamic teachings remain relevant and effective in modern child-rearing strategies.

Recommendations

1. For Parents: Implement the principles of gentle reprimanding, emphasizing forgiveness and consultation to create a nurturing environment for children.
2. For Educators: Incorporate Islamic and psychological perspectives in disciplinary methods to foster positive character development.
3. For Future Research: Conduct empirical studies on the practical application of the Ma'na Maghza approach in various cultural and educational settings.
4. For Policy Makers: Develop parenting and educational programs that align with both Islamic teachings and contemporary psychological insights to support holistic

child development.

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