

***BIRRUL WĀLIDAIN'S* APPLICATIVE IN FAMILY FINANCIAL MANAGEMENT  
ACCORDING TO THE VIEW OF QURANIC EXEGESIS**

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**Abstract**

This study discusses the verses of *birrul wālidain*, which are associated with family financial management and the conditioned behavior of boys toward their parents in the aspect of providing for themselves. This research departs from the problem of decreasing children's moral values towards biological parents, especially in a boy entering postmarital age. Some examples of concerning behavior from a child more likely to prioritize his support over his parents to the behavior of entrusting parents to nursing homes. This research method uses the type of library research and verse interpretation method using thematic methods. Collection of literature data by referring to the book of tafsir with the method of *tahlīlī* patterned *adābī ijtīmā'ī*, namely *al-Mishbah* by Quraish Shihab and *Kitab tafsir al-Azhār* by Hamka. Data analysis method with interpretation method and comparative analysis. The findings in this study that *birrul wālidain* in family financial management are as follows: 1) parental income is prioritized 1/3 (33.3%) if they do not have children, and 1/6 (16.6%) if

they already have children from their total income. 2) The wife's income is prioritized by  $\frac{1}{4}$  (25%) if she does not have children and  $\frac{1}{8}$  (12.5%) if she already has children from her total income. 3) provide for primary needs (clothing, food, and shelter) for themselves and their families (children and wives) according to the ability taken from 41.7% if they do not have children and 70.9% if they already have children from their total income. 4) provide additional income for parents or close relatives not more than  $\frac{1}{3}$  (33.3%) of their total property if they have a minimum property of 600-700 dirhams (Rp. 56,805,000-Rp. 66,272,500) or their parents have poor or infidel status even though the property does not reach 600-700 dirhams.

**Keywords:** *Birrul wālidain, family financial management, Quranic exegesis*

### **Abstrak**

Penelitian ini membahas terkait ayat-ayat *birrul wālidain* yang dikaitkan dengan manajemen keuangan keluarga dan kondisi perilaku anak laki-laki kepada orangtuanya dalam aspek pemberian nafkah. Penelitian ini berangkat dari problematika penurunan nilai-nilai akhlak anak terhadap orangtua kandung khususnya di seorang anak laki-laki memasuki usia pasca nikah, beberapa contoh perilaku memprihatinkan dari seorang anak lebih cenderung mengutamakan nafkah dirinya dibanding kepada kedua orangtuanya hingga perilaku menitipkan orangtua ke panti jompo. Metode penelitian ini menggunakan jenis penelitian library research dan metode penafsiran ayat menggunakan metode tematik. Pengumpulan data kepustakaan dengan merujuk kitab tafsir dengan metode tahlilī bercorak adabī ijtima'ī, yaitu al-Mishbah karya Quraish Shihab dan kitab tafsir al-Azhār karya Hamka. Metode analisis data dengan metode interpretasi dan analisis komparatif. Temuan pada penelitian ini bahwa *birrul wālidain* dalam manajemen keuangan keluarga sebagai berikut : 1) nafkah orangtua diutamakan  $\frac{1}{3}$  (33,3%) jika belum memiliki anak, dan  $\frac{1}{6}$  (16,6%) jika telah memiliki anak dari total penghasilannya. 2) nafkah istri diutamakan  $\frac{1}{4}$  (25%) jika belum memiliki anak, dan  $\frac{1}{8}$  (12,5%) jika telah memiliki anak dari total penghasilannya. 3) nafkah kebutuhan primer (pakaian, makanan dan tempat tinggal) untuk diri dan keluarganya (anak dan istri) sesuai kemampuan yang diambil dari 41,7% jika belum memiliki anak dan 70,9% jika sudah memiliki anak dari total penghasilannya. 4) memberikan nafkah tambahan untuk orangtua atau kerabat dekat tidak lebih dari  $\frac{1}{3}$  (33,3%) dari total hartanya jika memiliki harta minimal 600-700 dirham (Rp. 56.805.000-Rp. 66.272.500) atau orangtuanya memiliki status miskin atau kafir walaupun harta tidak mencapai 600-700 dirham.

**Kata Kunci:** *Birrul wālidain, manajemen keuangan keluarga, tafsir al-Qur'an*

## Introduction

In this modern era, a decline in moral values occurs in society.<sup>1</sup> Some cases occur in children against their parents. This moral decline also occurs in children who are married and do not care about their parents, even entrusted to nursing homes. As happened in Griya Lansia Husnul Khatimah Malang, East Java, the child entrusted his parents to an orphanage because they could not take care of him because of busy work.<sup>2</sup>

The Qur'an as the holy book of Muslims provides guidance to the problems that occur in society.<sup>3</sup> In this matter, the Qur'an pays special attention, that in QS. Al-Isrā' verse 23 juxtaposes the command to worship Allah with filial piety to both parents and forbids to speak harshly to them, even if only to say "ugh".<sup>4</sup> as He said

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِذَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Translation: “For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘even’ ‘ugh,’ nor yell at them. Rather, address them respectfully.” (QS. Al-Isrā': 23)

This study examined how the Quran discusses filial piety to both parents, associated with family financial management. To strengthen this research, the author uses two archipelago exegetes who understand the condition of this country from the social aspect, namely Quraish Shihab with Tafsir Al-Mishbah<sup>5</sup> and Hamka with Al-Tafsir Azhar.<sup>6</sup> The verses about *birrul wālidain* related to financial management are mentioned in the following verses: QS. Al-Baqarah: 180, 215, QS. An-Nisā': 33 and QS. Al-Aḥqāf:15.

<sup>1</sup> Ahmad Rusdi Zelika Putri, Elma Nurunnisaa, Vina Defira Firman, Jasmine Nabila Indra Putri, Syafira Ruhil Addien Fattah, “MENGATASI PROBLEMATIKA PENURUNAN KUALITAS AQIDAH DAN AKHLAK PADA REMAJA: WEBINAR ISLAMIC WISDOM DALAM PENCARIAN JATI DIRI PADA REMAJA,” *Jurnal Pendidikan Dan Pengabdian Masyarakat* 4, no. 1 (2021): 67–70, <https://doi.org/10.29303/jppm.v4i1.2490>.

<sup>2</sup> Sri Sunaringsih Ika Wardoyo and Rakhmad Rosadi, “Kegiatan Fisioterapi Pada Lansia Di Griya Khusnul Khatimah,” *Jurnal Pengabdian Masyarakat Multidisiplin* 5, no. 3 (2022): 136–40, <https://doi.org/10.36341/jpm.v5i3.2418>.

<sup>3</sup> Wali Ramadhani, “INTERPRETASI MAKNA HIDĀYAH DALAM AL-QUR’AN: Telaah Pemikiran Al-Rāghib Al-Aṣfahāni,” *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 10, no. 2 (2022): 237–50, <https://doi.org/10.24235/diyaafkar.v10i02.11401>.

<sup>4</sup> Wali Ramadhani, Sulaim Sulaiman Gumi, and Dara Humaira, “Qīṣaṣ Al-Ābāi Wa Al-Abnāi Fī Al-Qurān Al-Karīm Wa Āṣaruhā Fī Tarbiyah Al-Abnāi: Dirāsah Muqāranah Baina Qīṣatay Nuḥ Ma’a Ibnihī Wa Ibrāhīm Ma’a Ibnihī,” *Jurnal At-Tibyan: Jurnal Ilmu Alqur’an Dan Tafsir* 6, no. 2 (2021): 342–60, <https://doi.org/10.32505/at-tibyan.v6i2.3381>.

<sup>5</sup> Muhammad Alwi, HS, “Perbandingan Tafsir Tulis Dan Lisan M. Quraish Shihab Tentang Qs. Al-Qalam Dalam Tafsir Al-Misbah (Analisis Ciri Kelisanan Aditif Alih-Alih Subordinatif),” *Jurnal Ilmiah Ilmu Ushuluddin* 18, no. 1 (2019): 34, <https://doi.org/10.18592/jiiu.v18i1.2866>.

<sup>6</sup> Avif Alfiyah, “Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar,” *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2017): 25, <https://doi.org/10.18592/jiiu.v15i1.1063>.

This research uses qualitative types with library research methods, with the nature of this research being descriptive-analytical.<sup>7</sup> The author describes the Qur'an verses and the two figures' thoughts on the verse. It further analyzes in depth the verses of the Qur'an that discuss *birrul wālidain* and are associated with financial management based on Tafsir Al-Azhar and Tafsir Al-Misbah.

### **Verses of *al-Wālidain***

The verses that talk about children and parents that have a correlation with family financial management are as follows:

QS. al-Baqarah verse 180:

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ۝

Translation: “It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favour of parents and immediate family with fairness.1 ‘This is’ an obligation on those who are mindful ‘of Allah’.” (QS. Al-Baqarah: 180)

This verse generally speaks of wills for people who are about to die. Although some scholars say that the will in this verse has been deleted from other verses, in this discussion, the focus is on someone who wants to die testifying to his parents.<sup>8</sup>

QS. Al-Baqarah verse 215:

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Translation: “They ask you ‘O Prophet in’ what ‘way’ they should donate. Say, “Whatever donations you give are for parents, relatives, orphans, the poor, and ‘needy’ travellers. Whatever good you do is certainly well known to Allah.” (QS. Al-Baqarah: 215)

This verse generally speaks of anyone giving alms. The foremost, according to this verse, are both parents.<sup>9</sup>

QS. An-Nisā’ verse 33:

<sup>7</sup> F Nugrahani, *Metode Penelitian Kualitatif, Digilibfkip.Univctbantara.Ac.Id* (Cakra Books, 2014), <http://digilibfkip.univctbantara.ac.id/materi/Buku.pdf>.

<sup>8</sup> Fakhrudīn Al-Rāzi, *Mafātiḥ Al-Gaib* (Beirut: Dār Iḥyā’ al-Turās al-‘Arabi, 1420).

<sup>9</sup> Muhammad Abduh [w1323] and Muḥammad Rashīd Riḍā [w1354H], “Tafsīr Al-Qurān Al-Ḥakīm: Al-Masyhur Bi Tafsir-Manār,” 1947, [http://ia802605.us.archive.org/11/items/tfseer\\_manar/tmnar01.pdf](http://ia802605.us.archive.org/11/items/tfseer_manar/tmnar01.pdf).

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتُمْ اِيمَانَكُمْ فَأَتَوْهُم نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۙ

Translation: “And We have appointed heirs to what has been left by parents and next of kin. As for those you have made a pledge to, give them their share.1 Surely Allah is a Witness over all things.” ( QS. An-Nisā’)

This verse also generally speaks of inheritance to both parents.<sup>10</sup>

QS. Al-Aḥqāf verse 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمْلُهُ وَفِصْلُهُ 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 ۚ إِنَِّّي تَوَّابٌ ۙ

Translation: “We have commanded people to honour their parents. Their mothers bore them in hardship and delivered them in hardship. Their ‘period of bearing and weaning is thirty months. In time, when the child reaches their prime at the age of forty, they pray, “My Lord! Inspire me to ‘always’ be thankful for Your favours which You blessed me and my parents with, and to do good deeds that please You. And instil righteousness in my offspring. I truly repent to You, and I truly submit ‘to Your Will’.” (QS. Al-Aḥqāf: 15)

This verse generally deals with filial piety to both parents by repaying the kindness that has been given to their children.<sup>11</sup> These four verses are analyzed with the views of Hamka and Quraish Shihab in their tafsir.

### Interpretation of *Birrul Wālidain's* Verse in Family Financial Management According to Hamka and Quraish Shihab

In QS. Al-Baqarah verse 180, Hamka in Tafsir al-Azhar explains that a child who is approaching death marked by *qiṣāṣ* punishment or illness is ordered to testify to his fathers and immediate family in the form of giving additional property in writing in front of a notary with a maximum value of one-third of the wealth is large (600-700 dirhams). If the property is small, it is enough to divide the inheritance according to the science of *farā'id*, and there can be no will.<sup>12</sup> In contrast to Quraish Shihab in commenting on this verse, he explained that a person with any amount of property and

<sup>10</sup> Al-Rāzi, *Mafātiḥ Al-Gaib*.

<sup>11</sup> Nurul Azizah Munana Alqudsiyah, Kholfan Zubair, “NILAI – NILAI PENDIDIKAN AKHLAQ ANAK KEPADA ORANG TUA DALAM AL-QUR’AN SURAT AL-AHQAF AYAT 15,” *Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim* 10, no. 2 (2022): 165–83.

<sup>12</sup> ABDULMALIK ABDULKARIM AMRULLAH, *Tafsir Al Azhar, Pustaka Nasional PTE LTD* (Singapore, 2001).

already has signs of imminent death such as white hair, teeth loss, declining health, and old age is obliged to give a will to his infidel or poor fathers and close family who do not have inheritance rights with a will value that does not exceed one-third of his property.<sup>13</sup>

The difference in interpretation of *khairan al-waṣiyyatu lil-wālidaini* between Hamka and Quraish Shihab in QS. Al-Baqarah: 180 lies in the obligatory condition of the will to the parents. Hamka requires the mandatory will by looking at the condition of the child's property. If the property is large, it must be a will; if the property is small, it must not be a will. Unlike the Quraish, Shihab requires the mandatory will by looking at the condition of the parent's property, if the parents have little property or are poor, they must testify, and if the parents have a lot of property, they must not be wills.

The second verse in this study is on QS. Al-Baqarah verse 215.<sup>14</sup> Regarding this verse, Hamka explains that parents are the most special people to be given the first living in the form of lawful property (gold, silver, goods, livestock), and whoever takes precedence over his two fathers is *riya'*.<sup>15</sup> While Quraish Shihab explained that parents are the first to be given a good living that can be used for good purposes in the form of property or others, so this provision must be made even though it has not been ordered.<sup>16</sup>

The difference in interpretation of *mā anfaqtum min khairin falil wālidain* between Hamka and Quraish Shihab in QS. Al-Baqarah: 215, lies in the emphasis of the commandment, Hamka affirms that one who puts others before his fathers in providing for himself is considered *riya'*, while Quraish Shihab affirms that giving the mother-father's subsistence must be carried out even though it has not been commanded.

On QS. An-Nisā': 33, Hamka explains that each heir has assigned a share of the estate to them. The heirs who cannot be replaced are children and mother-fathers. If the heirs of a child cannot be replaced grandchildren, a grandfather cannot replace a father, and siblings are hindered by children. Boys get twice the share of girls. The mother-father's share gets one-sixth, while a wife's share gets one-eighth.<sup>17</sup>

Quraish Shihab related to this verse explains that in every inheritance from the legacy of mothers and close relatives, then Allah Almighty makes children, wives, and parents as his heirs, and other heirs are people who have sworn allegiance like adopted sons or *ansars* and *muhajireen* who are brotherhoods by the Prophet (peace be upon

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<sup>13</sup> M. Quraish Shihah, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*, vol. 1 (Jakarta: Lentera Hati, 2005).

<sup>14</sup> Maftukhul Ngaqli, Rifqi Muntaqo, and Hidayatu Munawaroh, "Internalisasi Infaq Untuk Meningkatkan Kepedulian Sosial Dalam Perspektif Pendidikan Islam (Kajian Q.S Al-Baqarah Ayat 215)," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 1, no. 2 (2020): 79–83, <https://doi.org/10.37985/hq.v1i2.13>.

<sup>15</sup> AMRULLAH, *Tafsir Al Azhar*.

<sup>16</sup> M. Quraish Shihah, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>17</sup> AMRULLAH, *Tafsir Al Azhar*.

him).<sup>18</sup> Differences in interpretation of the verse *mimmā taraka al-wālidāni* between Hamka and Quraish Shihab in QS. An-Nisā': 33 is on the one who receives the inheritance, Hamka mentions the beneficiaries of the heirs are the children, mothers, and the one who has been promised is the wife, while Quraish Shihab mentions that the beneficiaries are children, fathers, wives and people who have been promised, namely adopted children or fraternized persons.

On QS. Al-Aḥqāf: 15,<sup>19</sup> Hamka explains that the command to serve fathers is the duty of a child because a mother who increasingly laboriously conceives, gives birth, breastfeeds, weans and looks after him for up to 30 months increases in weight and sucks, but makes the mother more affectionate, and the second obligation is to thank Allah Almighty for the blessings bestowed on her and her fathers, When the child reaches the age of 40 years with a perfect level of maturity, maturity, and stability, cares for those around him and can subdue his passions because of reduced lust. In stark contrast to the condition of the child who when he grows up mostly forgets his mothers and fathers and has not had time to return the favor.<sup>20</sup> Meanwhile, Quraish Shihab explained that the command of filial piety to biological fathers is because the mother has given sufficient attention, especially during the growth and development of a child's soul until the child reaches the age of 33 years, so that the filial piety to parents must continue and even increase even though the child has responsibilities to the wife and children.<sup>21</sup> The difference in interpretation of the verse *wa 'alā wālidayya* between Hamka and Quraish Shihab in QS. Al-Aḥqāf: 15 is in the meaning of *Ashuddahu*, Hamka describes a child who has reached adulthood, while Quraish Shihab describes a child who reaches the age of 33 years, but both affirm that a child who has reached the age of 40 years is still obliged to give birth to both biological parents and even improve his service to both.

### **Analysis of the interpretation of *Birruḥ Wālidain's* verse in family financial management according to the views of Hamka and Quraish Shihab**

#### **Stages of starting to provide for parents**

The age stage of a child in carrying out the obligation to provide for both parents is when he is an adult. This is because at the adult age a boy begins to be able to work and earn income. An explanation of the age of adulthood is contained in the QS description. Al-Aḥqāf verse 15, which is on the meaning of "*asyuddahu*". Hamka explains that the meaning of the word is a child who has reached adulthood,<sup>22</sup> while

<sup>18</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>19</sup> Muyaṣaroh Muyaṣaroh et al., "Implementasi Konsep Birruḥ Waalidain Berdasarkan-Qur'an Surah Al-Aḥqaf Ayat 15-16 Pendidikan Keluarga," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 7, no. 1 (2022): 81–94.

<sup>20</sup> AMRULLAH, *Tafsir Al Azhar*.

<sup>21</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>22</sup> AMRULLAH, *Tafsir Al Azhar*.

Quraish Shihab describes a child who reaches the age of 33 years.<sup>23</sup> For Quraish Shihab, the age of 33 is considered an adult and earns enough income for his parents.

On QS. Yūsuf verse 22,

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Translation: “And when he reached maturity, we gave him wisdom and knowledge. This is how We reward the good-doers.”(QS. Yusuf: 22)

Al-Qurtubi and Hamka's interpretation of "*asyuddahu*" as the age of 18-year-old Yusuf (as),<sup>24</sup> and al-Qurtubi's interpretation of verse 100 make it clear that the realization of a dream (the prophet Yusuf (as) obtained the post of treasurer of Egypt) was at the age of 35-40 years.<sup>25</sup> It can be concluded that the three age stages in carrying out obligations to both biological parents are as follows: a) the working age stage, b) the marriage and postmarital age stage, c) the perfect age stage.

### Terms of providing for the family finances when not having children

The provision of providing consists of two discussions, namely first, a child provides for his parents in the amount of 1/3 of the total income.<sup>26</sup> This is based on QS. Al-Baqarah: 215 about the obligation to give the first subsistence to his two fathers either in the form of property or otherwise (gold, silver, goods, livestock, etc.) and carried out before being asked or ordered.<sup>27</sup> Second, the amount of basic income is prioritized by 1/3 of a child's salary or income.<sup>28</sup> As QS. An-Nisā' 4:33, concerning each heir is assigned a share of the estate, i.e., children, wives of parents, and others.<sup>29</sup> QS. An-Nisā' 4:11 also explains the amount of inheritance division the parents each had 1/3. The two verses above show the right of parents to children's property which is worth 1/3 when the child dies, especially when the child is still alive, parents have more rights to their children's property.

### Terms of providing for the family finances when already having children

In this case, a child provides 1/6 more than the wife's income worth 1/8 to both parents. Interpretation of the verse *mimmā taraka al-wālidāni* in QS. An-Nisā' 4:33, Hamka explains adding the mother-father's share gets one-sixth, while a wife's share gets one-eighth.<sup>30</sup> While Quraish Shihab explained that for every inheritance from the legacy of mothers and close relatives, Allah Almighty makes children, wives, and parents as heirs.<sup>31</sup> On QS. An-Nisā' 4:11 explains the amount of inheritance distribution that is 1/3 for the mother-father and 1/4 for the wife if she has no children or is worth 1/6 for the mother-father and 1/8 for the wife if she already has children.<sup>32</sup>

<sup>23</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>24</sup> al-Qurtubi, *Al-Jāmi' Al-Ahkām Al-Qur'ān Wa Al-Mubayyin Lima Taḍammanahu Min As-Sunnah Wa Āyi Al-Furqān, Muassasah Ar-Risalah* (Beirut, 2006).

<sup>25</sup> al-Qurtubi.

<sup>26</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>27</sup> AMRULLAH, *Tafsir Al Azhar*.

<sup>28</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>29</sup> AMRULLAH, *Tafsir Al Azhar*.

<sup>30</sup> AMRULLAH.

<sup>31</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

<sup>32</sup> Agus Sudaryanto, “Aspek Ontologi Pembagian Waris Dalam Hukum Islam Dan Hukum Adat Jawa,” *Mimbar Hukum* 22, no. 3 (2010): 534–52, <https://jurnal.ugm.ac.id/jmh/article/view/16238>.

From the interpretation of the above verse, it can be concluded that the provision of income to parents when children are married and have children is sufficient for all the needs of mothers from children's income worth 1/3 for mothers and 1/4 for wives if they do not have children or worth 1/6 for fathers and 1/8 for wives if they already have children.

### **Terms and conditions of providing additional income in family finances**

The provision for additional income is a maximum of 1/3 if the child's property reaches 600-700 dirhams and parents belong to the poor or poor, as Hamka and Quraish Shihab explained in QS. Al-Baqarah 2:180 about wills to parents. Hamka requires the mandatory will by looking at the condition of the child's property, if the property is large then it must be a will and if the property is small then it must not be a will.<sup>33</sup> Unlike the Quraish Shihab requires the mandatory will by looking at the condition of the parents' property, if the parents have little property or disbelieve then they must testify and if the parents have little property then they must not testify.<sup>34</sup>

### **Conclusion**

The findings in this study that *birrul wālidain* in family financial management are as follows: 1) parental income is prioritized 1/3 (33.3%) if they do not have children, and 1/6 (16.6%) if they already have children from their total income. 2) The wife's income is prioritized 1/4 (25%) if she does not have children, and 1/8 (12.5%) if she already has children from her total income. 3) provide for primary needs (clothing, food and shelter) for themselves and their families (children and wives) according to the ability taken from 41.7% if they do not have children and 70.9% if they already have children from their total income. 4) provide additional income for parents or close relatives not more than 1/3 (33.3%) of their total property if they have a minimum property of 600-700 dirhams (Rp. 56,805,000-Rp. 66,272,500) or their parents have poor or infidel status even though the property does not reach 600-700 dirhams.

The above difference lies in the provision of additional bread, Hamka requires children to have a minimum of 600-700 dirhams, while Quraish Shihab requires parents to have a poor or infidel status. The next difference in the adult age stage of a child begins to provide a living, Hamka interprets the adult age stage is 18 years, while Quraish Shihab interprets the adult age stage is 33 years.

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<sup>33</sup> AMRULLAH, *Tafsir Al Azhar*.

<sup>34</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

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