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# Birrul Walidain as the Foundation for the Development of Interpersonal Ethics in Muslim Families: Ibn Katsir's Tafsir Perspective

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## Abstract

**Objective:** This study aims to examine the concept of Birrul Walidain as the basis of interpersonal ethics in Muslim families based on the perspective of Tafsir Ibn Kathir. **Theoretical framework:** The theoretical framework used is based on Islamic ethics, the concept of monotheism, and social values in the Muslim family. **Literature review:** the literature review includes previous studies on Birrul Walidain from the perspective of interpretation, Literature on Muslim family ethics, and References from classical tafsir especially Tafsir Ibn Kathir, as well as thematic interpretation approaches in Islamic studies. **Methods:** Using the literature review method with a thematic interpretation approach (maudhui), this study analyzes the verses of the Qur'an that discuss Birrul Walidain as interpreted by Ibn Kathir. **Results:** The results of the study show that Birrul Walidain is an absolute commandment that is inseparable from monotheism and is the main foundation in shaping social ethics in the family, which is reflected in respect, gentleness in speech, as well as prayers and charity for parents, both during life and after death. **Implications:** These findings imply the importance of Birrul Walidain as a foundation in shaping the harmony of the family and a civilized Muslim society. **Novelty:** The novelty of this study lies in its thematic approach to Ibn Kathir's classical interpretation in linking the values of monotheism with family ethics, as well as the emphasis on the spiritual and social dimensions of obedience to parents in the context of family life.

**Keywords:** birrul walidain, interpersonal ethics, muslim families, ibn katsir's tafsir, islamic family values.

## INTRODUCTION

The family is the smallest social unit and serves as the primary foundation for the formation of an individual's character and ethics. In Islam, the family plays a central role in shaping a generation with noble morals, and one of the core values emphasized in familial relationships is birrul walidain (honoring and being dutiful to one's parents). This value is not merely a moral or spiritual obligation of a child toward their parents, but also a key pillar in fostering interpersonal ethics within Muslim families [1].

In modern shifts marked by individualism, weakened communication, and the erosion of traditional values, the concept of *birrul walidain* has become increasingly relevant. Rising family conflicts, deteriorating parent-child relationships, and declining respect for elders highlight the urgent need to reinforce interpersonal ethics based on Islamic teachings. Tafsir Ibn Katsir, as one of the most authoritative classical exegeses, provides profound insights into the verses of *birrul walidain*, including their historical, linguistic, and social contexts. Through this exegetical approach, *birrul walidain* is understood not only as a personal act of worship but also as a foundational principle for building a loving, harmonious, and respectful family structure [2].

This study offers a novel approach by thematically analyzing the concept of *birrul walidain* through the lens of Ibn Kathir's tafsir and linking it directly to the development of interpersonal ethics in Muslim families. Unlike previous studies that tend to explore *birrul walidain* from legal or spiritual dimensions alone, this research comprehensively elaborates on the value as a strategic framework for nurturing social relations within the family. It highlights the relevance of classical Islamic scholarship as a source of ethical guidance and as a solution to contemporary moral and social challenges within the Muslim household [3].

The concept of *Birrul Walidain* (filial piety to the elderly) is one of the main teachings in Islam that occupies a special place in the Qur'an and hadith. The commandment to be devoted to one's parents is often mentioned side by side with monotheism, as in QS. Al-Isra' (17): 23 and QS. Luqman (31): 14. Islam emphasizes the importance of respect, gentleness, and affection for parents, both in word and deed [4].

In the context of the Muslim family, *Birrul Walidain* not only reflects the personal relationship between children and parents but also becomes the main foundation for building interpersonal ethics in the family. These ethics then influence communication patterns, attitudes, and manners in interactions between family members, ultimately forming a harmonious social structure. However, in Islamic studies, the discussion of *Birrul Walidain* is still more often focused on the individual aspect as the obligation of children to parents, while its social dimension in building interpersonal ethics in Muslim families is still rarely studied in depth [5].

As one of the books of tafsir that has great authority in the Islamic tradition, *Tafsir al-Qur'an al-'Azhim* Ibn Kathir's work provides a rich perspective in interpreting the verses related to *Birrul Walidain*. This study attempts to examine how Ibn Kathir understood this concept and how its interpretation can be the basis for building interpersonal ethics in Muslim families [6].

This research presents novelty in two main aspects:

#### 1. Social Dimension of *Birrul Walidain*

While most previous studies have discussed *Birrul Walidain* as individual responsibility, this study examines how these values can shape interpersonal ethics in Muslim families.

#### 2. Ibn Kathir's Approach to Tafsir

Ibn Kathir not only interprets the verses about *Birrul Walidain* linguistically and legally but also emphasizes the close relationship between monotheism and morality toward parents. His interpretation is the main source in understanding this concept as a principle in building interpersonal ethics in the Muslim family.

This study limits its discussion to:

1. Analysis of Ibn Kathir's interpretation of verses related to *Birrul Walidain*, especially in surah an-Nisa' verse 36, al-Isra' verses 23-24, Luqman verses 14-15.
2. Focus on interpersonal ethics in Muslim families, not on legal or fiqh aspects related to children's obligations to parents.

3. It does not discuss the interpretation of other mufasir in depth, except as a comparison material to clarify Ibn Kathir's perspective.

This research has significance in several aspects:

1. Academic Contributions

Adding insight into the study of Qur'an interpretation, especially in understanding the role of Birrul Walidain in shaping interpersonal ethics.

2. Social Benefits

Provide a broader understanding of how Islamic teachings can be applied in building harmonious and loving family relationships.

3. Practical Relevance

It can be used as a guideline for Muslim families in building better communication and interaction patterns, based on principles taken from the interpretation of Ibn Katsir [7].

Thus, this research is expected to provide a deeper understanding of the role of Birrul Walidain as the main pillar in building interpersonal ethics in the Muslim family, as explained in the tafsir of Ibn Kathir. It contributes to filling the gap in the study that connects Birrul Walidain, the interpretation of Ibn Katsir, and interpersonal ethics in the Muslim family [8]–[10].

## LITERATURE REVIEW

The concept of birrul walidain, or honoring one's parents, holds a significant position in Islamic moral teachings and has been widely discussed in classical and contemporary literature. Traditionally, birrul walidain is viewed as a personal obligation and a form of worship with immense spiritual rewards. It reflects the deep-rooted Islamic emphasis on maintaining strong familial bonds, especially between children and their parents. However, recent academic discourses have begun to explore its broader implications beyond personal piety, particularly its influence on social and ethical development within the family unit [11]–[14].

Existing literature often discusses birrul walidain from legal, theological, or spiritual perspectives, emphasizing the obligations of children and the consequences of disobedience. Yet, there is a growing interest in examining how this principle contributes to the ethical structure of family relationships. Scholars have highlighted how birrul walidain fosters emotional intelligence, respect, empathy, and communication—core elements of interpersonal ethics [15]–[18].

In the realm of tafsir, Ibn Katsir's interpretations of Quranic verses related to birrul walidain offer not only textual analysis but also practical insights rooted in historical and social contexts. His commentary provides a rich framework for understanding the moral expectations of parent-child relationships in Islam. Despite its significance, the integration of Ibn Katsir's tafsir with contemporary ethical studies within the family context remains limited [19]–[21].

This literature review underscores the need for a thematic exploration of birrul walidain as a foundational ethic in Muslim families. It also identifies a gap in the literature concerning the application of classical exegesis in developing interpersonal ethics. Thus, this study seeks to bridge classical Islamic scholarship and modern family dynamics by reinterpreting birrul walidain through the lens of Ibn Katsir, offering a fresh contribution to the understanding of moral development in Muslim households [22]–[24].

Some of the research that has been conducted related to Birrul Walidain includes:

1. A Study of Birrul Walidain in the Perspective of the Qur'an

Several studies have discussed verses related to *Birrul Walidain* in terms of law and ethics, but not many have linked it to the development of interpersonal ethics in the family.

## 2. Ibn Katsir's Interpretation of the Concept of *Birrul Walidain*

Previous research tends to discuss Ibn Katherine's interpretation in the realm of fiqh, such as the limitation of disobedience to parents but lacks elaboration on how this interpretation can be used as a basis for building harmonious family relationships.

## 3. Studies on Interpersonal Ethics in Islam

Much has been done on the study of manners and communication in Islam, but not many have specifically linked it to the concept of *Birrul Walidain* based on the interpretation of Ibn Kathir [25]–[27].

## METHODOLOGY

This study uses a qualitative method with a thematic interpretation approach (*maudhu'i*). This study will explore the verses of the Qur'an related to *Birrul Walidain* and analyze Ibn Kathir's interpretation of *Tafsir al-Qur'an al-'Azhim*. In addition, this study also uses a content analysis approach to primary and secondary sources related to interpersonal ethics in Islam [28]–[30].

The method used in this study is qualitative. Methods are a series of processes, and procedures that must be passed by researchers both regarding the method, the approach used, and the way to analyze data to arrive at a correct conclusion about the research carried out [31]. This research method is a descriptive qualitative research, with a method of using documents that use *Library Research* (Literature), namely by using data sourced from books and previous studies related to discussion.

Table 1. Research Methods

Component	Description
Research Method	Qualitative Descriptive
Approach	Thematic Interpretation ( <i>Maudhu'i</i> ) Content Analysis
Focus of Study	Qur'anic verses on <i>Birrul Walidain</i> (devotion to parents) Analysis of Ibn Kathir's <i>Tafsir al-Qur'an al-'Azhim</i>
Data Sources	Primary: Qur'anic texts and classical tafsir (e.g., Ibn Kathir) Secondary: Scholarly literature on Islamic interpersonal ethics
Data Collection Method	Library Research (Literature Review)
Analysis Technique	Content Analysis combined with Thematic Interpretation
Purpose of Methodology	To interpret relevant Qur'anic themes and understand ethical implications regarding interpersonal relationships, especially parent-child ethics

## RESULTS AND DISCUSSION

### *Birrul Walidain* in Tafsir Ibn Katsir

Tafsir Ibn Katsir explained that *Birrul Walidain*, or filial devotion to both parents, is a form of worship that is highly emphasized in Islamic teachings [32]. In interpreting surah al-Isra' verses 23-24, Ibn Kathir emphasized that the prohibition of saying the word "ah" to parents is not just a linguistic rule, but reflects how important manners, politeness, and respect are in the relationship between children and parents [33]. More than that, this interpretation also highlights the obligation of a child to always be humble in front of his parents, show affection, and not be arrogant or underestimate them [34]. In addition, Ibn Kathir emphasized that one form of devotion that should not be ignored is to pray for the

good of the elderly, both when they are alive and after they die. Thus, this interpretation provides an understanding that devotion to parents is not just an outward action, but also includes a deep spiritual aspect, namely maintaining attitudes, and speech, and always asking for mercy and blessings for them.

In surah Luqman verses 14-15, Ibn Kathir emphasizes the role of a mother in the process of raising and educating children. Mothers experience various difficulties from pregnancy, and childbirth, to breastfeeding and raising children with affection [35]. Therefore, Islam pays special attention to the obligation to devote oneself to the mother as a form of appreciation for her sacrifice [36]. However, Islam also affirms limits on obedience to parents. If they order something contrary to tauhid and the teachings of Islam, the child is allowed to disobey them [37]. Nevertheless, in these conditions, a child is still obliged to treat his parents well, maintain his speech, and maintain a relationship full of tenderness and kindness.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ  
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

*Meaning: "Worship Allah and do not associate Him with anything. Do good to your parents, close relatives, children, the poor, close neighbors and distant neighbors, colleagues, ibnusabil, and the servants that you have. Indeed, Allah does not like those who are arrogant and arrogant." (QS. Sec. 36.*

The statement confirms that in Islam, the command to worship Allah and not associate with Him is always followed by the command to do good to both parents. This shows how important birrul walidain (devotion to parents) is in Islamic teachings [38].

Allah has bequeathed to do good to parents after the commandment of monotheism because parents are the intermediaries who cause the existence of a child in the world. This shows that obedience to Allah and devotion to one's parents are the two main obligations in Islam. The word "will" in this context indicates that this commandment is heavily emphasized and must be carried out earnestly. This will is not only fiqh law, but also moral and social teachings in building a harmonious family.

In many verses, Allah juxtaposes the command to worship Him with doing good to the elderly [39]. For example, in surah Luqman verse 14, Allah says: "Give thanks to Me and your two parents." This indicates that being devoted to one's parents is a form of gratitude to Allah and is proof of Islam's respect for one's parents. God created man through certain causes, namely through parents. Therefore, Islam teaches that respecting and doing good to parents is part of the recognition of their affection and sacrifice [36].

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ ٢٣ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا  
رَبَّيْنِي صَغِيرًا ۗ ٢٤

*Meaning: "Your Lord has commanded that you worship none other than Him and that you should do good to your parents. If one of them or both of them grows old in your care, then you shall never say the word "ah" to them and do not yell at them, and speak to them a kind word. Humble yourself to them with affection and say, "O my Lord, love them as they both (loved me when) they educated me as a child." (Al-Isra': 23-24)*

In the commentary of Ibn Kathir volume 5 pages 153-155 it is concluded that. Meaning of the Statement: Allah juxtaposes the commandment of tauhid with birrul walidain [7]. The verse "And be humble and do good to your parents as well as possible" shows that a Muslim should treat his parents with respect and affection. Can't be rude to them [40], a word as small as "ah" is prohibited because it shows irritation or impatience, let alone yelling or showing a bad attitude is more not allowed, must use kind, gentle, and respectful words [41]. A child should pray for his parents with loving prayers [42][43]. "And say: 'O my Lord, love them as they taught me when I was a child.'" This shows that devotion to parents is not only in the form of deeds but also in sincere prayers for them.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِيَّ عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ  
١٤ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا يُؤْتِغِ  
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٥

*Meaning: "We bequeath to man (to do good) to his parents. His mother had conceived him in a weakened state that was increasing and weaned him in two years. Give thanks to Me and your parents, only to Me (you) return. If both force you to associate Me with something about which you do not know, do not obey them, (but) associate with them in the world well and follow the path of the one who returns to Me. Then, to Me alone do you return, and I will tell you what you used to do.*

In the commentary of Ibn Kathir volume 6 pages 401-402 it is explained that Allah reminds that a mother has difficulties when conceiving and breastfeeding her child, as mentioned in surah al-Ahqaf verse 15. The process of pregnancy and breastfeeding is a form of great sacrifice a mother should be appreciated by her child [44]. These verses affirm that doing good to one's parents is a commandment of God, even mentioned as part of thanking Him [32][45]. Islam stipulates that obedience to parents has limits [41][46], that is, it is not permissible to obey them if their orders are contrary to religious teachings [47], as in surah Luqman verse 15. This verse emphasizes that if parents force their children to associate with Allah or do something contrary to the Shari'a, the child should not follow it, but should still do good to them [48]. It is said that there was a man whose mother forced him to leave Islam, even to the point of not eating and drinking. However, Islam teaches that even in this situation, children should still respect and do good to their parents without following their will which is contrary to the teachings of Islam [49].



**Figure 1. Saying Goodbye to Parents Before School is One of the Ways to Be Devoted To Parents.** <https://retizen.republika.co.id/posts/108364/pentingnya-hormat-dan-patuh-kepada-orang-tua-serta-hikmah-berbakti-kepada-kedua-orang-tua>

## **Birrul Walidain's Relationship with Interpersonal Ethics in Muslim Families**

Birrul Walidain or filial piety is the main foundation in shaping interpersonal ethics in Muslim families [6]. This concept teaches noble values such as respect, gentleness, affection, and concern for parents, which then become the basis for the creation of harmonious relationships in the household [50]. In the Islamic view, the relationship between children and parents is not just a biological bond, but also a trust that must be maintained responsibly [51].

Ibn Kathir in his commentary emphasized that doing good to one's parents is not only a moral and religious obligation, but also a process of forming one's character [34]. Respect and obedience to parents train children to have patience, tolerance, and humility [52], which is not only applied in family relationships but also in broader social interactions. By getting used to being gentle and respectful to parents, it will be easier for a person to develop empathy, respect, and a good attitude towards others in the community.

In addition, Birrul Walidain also contributed to creating an example in the family [53]. Parents who receive good treatment from their children will be an inspiration for the next generation to apply the same values [54]. Thus, the culture of mutual respect and affection in the family can be passed from one generation to the next, forming a more harmonious society full of good values.

## **Implications of Birrul Walidain's Values on Social Life**

Birrul Walidain's values are not only limited to the family sphere but also have a wide impact on social life [55]. A person who is used to respecting, loving, and doing good to his parents will find it easier to build harmonious relationships with others [56]. The attitude of affection, respect, patience, and empathy instilled in interactions with parents will shape a person's character in getting along with society more broadly. Thus, Birrul Walidain became the foundation for building individuals with noble character and good social relationships [57].

Ibn Kathir in his commentary emphasized that the blessings in a person's life are highly dependent on the pleasure of the parents, which not only has an impact on personal happiness but also on the smooth running of his social relationships [58][59]. A child who is always devoted to his parents will be more likely to have a humble, tolerant, and respectful attitude in interacting with others [60]. This attitude plays an important role in creating a harmonious society, where each respects, understands, and maintains ethics in communicating and interacting.

More than that, the values of Birrul Walidain can also be a reflection of the morals of a Muslim in the community [61]. A person who understands the importance of devotion to one's parents tends to be more responsible in carrying out his or her role in social life [62], both as a family member, a neighbor, or part of a larger community. By instilling these values in daily life, individuals will be better able to build a social environment full of mutual respect, help, and cooperation in kindness [63].

Thus, the understanding of Birrul Walidain from the perspective of Tafsir Ibn Katsir not only serves as a guideline in family life but also as a principle in building more harmonious social relations in Muslim society [64]. Through the application of these values, it is hoped that individuals who have a high awareness of the importance of ethics in interacting will be formed [65][66][67], thus creating an environment full of peace, affection, and blessings.



**Figure 2. Praying for Mercy and Blessings for Them is A form of Devotion to the Elderly.** <https://www.merdeka.com/trending/doa-kedua-orang-tua-yang-perlu-dipahami-beserta-artinya-klm.html>

### Analysis and Discussion

The principle of *birrul walidain* extends far beyond a mere religious obligation; it represents a moral framework that nurtures ethical behavior and harmonious relationships within the Muslim family. Through the lens of Ibn Katsir's tafsir, the Quranic injunctions related to honoring one's parents are deeply rooted in divine instruction that emphasizes mercy, gratitude, patience, and compassion—traits essential for the development of interpersonal ethics [68], [69].

Ibn Katsir explains that the command to show kindness and respect to parents is consistently paired with the command to worship Allah alone, signifying its elevated status. He also contextualizes the revelation of such verses by highlighting the social realities of early Muslim communities, where disobedience and neglect of parental duties were addressed through direct divine admonition. This contextualization reveals that *birrul walidain* is not only a spiritual act but a response to social challenges—making it deeply relevant to modern family dynamics.

From an ethical perspective, *birrul walidain* encourages qualities such as humility, tolerance, and active listening, all of which are foundational to interpersonal ethics. When this principle is instilled in family members, especially children, it sets a tone for respectful dialogue, emotional sensitivity, and mutual care. In turn, these values promote healthy relationships within the family, preventing generational conflicts and emotional disconnection [70], [71]

Moreover, applying *birrul walidain* in today's digital and fast-paced world can counteract rising individualism, where personal freedom often overshadows familial responsibility. In this context, revisiting Ibn Katsir's interpretations becomes valuable in bridging classical moral teachings with contemporary social realities. His emphasis on obedience to parents with kindness—even when they are non-Muslim or in disagreement—demonstrates a universal ethical model applicable in diverse family situations.

This discussion confirms that *birrul walidain* is not limited to filial piety but plays a transformative role in ethical social behavior. It contributes to building a values-based family culture that aligns with the broader Islamic vision of a just and compassionate society. Therefore, recontextualizing classical tafsir for modern use provides a practical ethical guide rooted in revelation, tradition, and reason. Such an approach enriches the discourse on Islamic ethics and offers meaningful strategies for strengthening Muslim families today [72], [73].

## CONCLUSION

After being explained through the discussion above, the following conclusions were drawn: The concept of *birrul walidain* teaches noble values such as respect, affection, and care, which are the basis for building a harmonious family. Devotion to parents trains children's character to have patience, tolerance, and humility, which also affects social interactions outside the family. *Birrul walidain* not only forms good relationships in the family but also has an impact on social life. Individuals who are used to respecting their parents tend to have an empathetic attitude, are humble, and easily establish harmonious relationships with others. The blessings of a person's life are also related to the happiness of parents, which affects the smooth running of social relationships and the formation of a society full of good values. The understanding of *birrul walidain* based on Tafsir Ibn Kathir serves as a guideline in family life and a principle in building good social interaction. By applying the values of *birrul walidain*, individuals can create a harmonious, compassionate, and blessed environment in community life. Thus, *birrul walidain* is not only a religious obligation but also the main foundation for building a harmonious family and a civilized society with noble character.

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## Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

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