

The Value Inheritance of Family Systems in Islamic Tradition: *Birr-ul-Walidayn*

Ade Hidayat,
Corresponding Author
FKIP of Mathla'ul Anwar University, Jl. Raya Labuan KM. 23, Saketi, Pandeglang, Banten,
Indonesia 42273
Email: adehidayat@unmabanten.ac.id.

Akhsan Sukroni
PAI of Mathla'ul Anwar University
Email: akhsansukroni@gmail.com

Abstract

Birr-ul-walidayn (filial piety) has a great importance in Islamic parenting besides educating and nurturing children. The emphasizing of its significance is laid on God's order of its obligation that always associated with the obligation of *Tawhid* (monotheistic as a primary beliefs in Islam). Islamic teaching has arranged an integrated rule then create Islamic tradition where consist *birr-ul-walidayn* inside by exempling of some the best and historical parents noted by Quran included some prophets that contained some values of harmonious relationship between parent and children, quality education and guidance for children and also filial piety. On the contrary, flaws or unfinished task of family and parents on the process will make some hindrances or problems in the family and also in the society in many aspect. In short, the role of family has a great deal in value inheritance as religion claimed in rules and prophetic true stories.

Keywords: Family Law, Islamic Tradition, Parenting, Value, *Birr-ul-Walidayn*

Introduction

In every civilizations, degradation of morality always exists in its period of time, where the derivation of the problem is often laid on family as a core of civilization. When we strive to look for the cause point of the bulk and global society problems, it always returns to some deviations and unfinished large tasks of family mechanism. Inability to face some changes generates such family that lacks its proper function (dysfunctional families) and problematic children. Finally, their parenting patterns not only influence their family members, but also entire society because a society is a system that consist of numbers of families (Wonohaidjojo, 2001: 22).

Bowen (1978) said family is a system that consist of several subsystem, such as marriage, parent-child, and sibling where each subsystem is divided into individual subsystem, where disturbance of a subsystem will make an impact to the others even to its supra-system, it is the society. The first role of human is laid on the family as a child and a parent. Some researches described the role of family has a great contribution to determine a nation and society path. Hence, world society seems to turn back starting from family for improving paradigm.

Recently especially in Indonesia, arising of new concept of parenting indicates occurrence of

thinking progress for pursuit the global solution that begin from improvement of relation between parent and children. The modern concern basically returns to classic text of religion where its concept emphasizes the importance of parenting since times ago. One of the primary themes that always appears on religion concept is about honoring and filial piety in one side where parenting concept and educating and nurturing children in other side.

Confucius, a creator figure of Confucian ethics stated that justice and prosperity has its basis from honoring parent and filial piety. The relationship between honoring parent and justice and prosperity seemed to have a long impact correlation. But, the concept has a strong correlation considering a set of political Confusion has been standing to sustain progress of Chinese civilization. One of his theories is: “To put the world in order, we must first put the nation in order; to put the nation in order, we must first put the family in order; to put the family in order; we must first cultivate our personal life; we must first set our hearts right.” (Confucius, 2001: 4). In Chinese and other Asian cultures, filial piety dominantly colored relationship of parent-child in their society. The Chinese term of filial piety called *xiào* (Chan & Tan, 2004: 1).

In Islam, concept of *birr-ul-walidayn* consist of two words, *birr* means good deeds, and *walidayn* means parents. *Birr-ul-walidayn* is a guide for doing deeds, being loyal and obeying to parents (Ulwan, 1990: 33).

This last decade, our society was encouraged by parenting spirit and awareness of obligation parent and the primary role in family. This gave some fresh atmospheres for the family who desires harmony and expect their good next generation. Considering of two concept above (filial piety and parenting), it seems a little bit confusion about which should take precedence. Which the first is filial piety and next is parenting concept or in reverse, parenting and filial piety then? The answer is not so simple. Islam has a complex and comprehensive answer.

The study discusses about obligation of honoring the parent and filial piety in Islamic tradition and context. Particularly, we will here discuss about tradition and narrative in Islam that concerned with parenting and filial piety, its spiritual value, multigenerational continuity, dilemma family in modern era, and also its solution.

Discussion

Spiritual Value in Birrul Walidain

In Islamic literature, the significance of filial piety and dedication to parents is emphasized strongly, both in Qur'an and Hadith. As narrated in surah Annisa/4: 36, al-An'am/6: 151, al-Isra/17: 23-24, al-Ankabut/29: 8, Luqman/31: 14-15, al-Ahqaf/46: 15-16, and as mentioned in the following verse:

“Your Lord has commanded that you worship none but Him, and that you be good to your parents. If either of them or both of them reach old age with you, do not say to them a word of disrespect, nor scold them, but say to them kind words.” (al-Isra/17: 23).

Islam is one of some religions that has strong transcendental tradition and narrative which emphasizes honoring parent and harmonious relationship between parents-children. Quran and Hadith in many places of the both describe the greatness of honoring parents, the strength of relationship parent-child built up from *Tawhid* (monotheistic) value, and significant obligation and reward of honoring parents. Quran verses that explain some orders of worshipping Allah in *Tawhid* are always shadowed by orders of *birrul-walidain*, as this following verses: *al-Baqarah*: 83, *al-Nisa*: 3, *Luqman*: 14-15, and *al-Ahqaf*: 15-16.

There are some duties of children toward parents, such as doing advise of parents, behaving good manner and speaking politely, taking care parents, prayer for them, ask for admission for travelling, fulfill their food needs, loving whom they love, fulfill their promises and owes, prioritizing the mother first then the father, and other kinds treatment of pleasuring parents.

Also in Hadith, Prophet Muhammad suggests to give and honoring parents especially mother (narrated by Bukhari number 7971; Muslim number 2548, 4623, and 4625) as Hadith Shahih Bukhari number 7971 and Shahih Muslim number 2518 said:

“From Abu Hurairah, he said: a man came to the Prophet and said, O Messenger of God! Who among the people is the most worthy of my good companionship? The Prophet said: Your mother. The man said, Then who? The Prophet said: Then your mother. The man further asked, then who? The Prophet said: Then your mother. The man asked again, then who? The Prophet said: Then your father” (Shahih Bukhari number 7971; Shahih Muslim number 2548).

The hadith above explains, before honoring father, the signal of three times answers of dedication to mother indicates a great emphasizing that can be viewed from many perspectives. The signal has a meaning that three difficult phases that faced by mother for taking care a child, they are pregnancy, childbirth, and lactating-growing up child phase.

The ontology describes the essence from “the being”, aspect of conception or basic of creation, the origin of life, and the nature of existence. “Ontology is theory of being qua being (Runes, 1963: 219). Ontology aspect of a child is shaped in womb, it begins from fertilizing of egg, changing to a zygote and hung on cervix. After hours, the zygote comes into some change phases as follows: morulla, blastula, gastrula next, zygote changes to an embryo then called fetus. Fetus receives nourishment and oxygen and waste elimination and gas exchange via the mother's blood supply. Fetus grows and develops and bestowed spirit then ready to born.

The epistemology describes about knowledge, elements and order of variety of knowledge (Langeveld, 1961). Aspect of epistemology is illustrated by birth phase where the process a human born, take the first breath as one as along he lived in the world, as a process of obtaining knowledge in this world.

Briefly, the axiology is about value theory (Sadulloh, 2015). The aspect of axiology in lactating and growing up child is illustrated by transmission of values (moral, ethics, aesthetics) from parent (mother) during this process. Mother not only suckles her baby, but also she educates some values included ethics and esthetics to her children.

The three aspects above could be completed when role and caring of father exist. Element of logic (common sense) of a father is capable to encourage child grow optimally. A study conducted by John Gottman and Joan Declaire (1998) claimed the significance of father existence for a child can produce safety feelings, self-esteem and willing to explore social environment. Some toddlers who have father involvement acquire capability to solve the hindrance, and also the optimal development of IQ. Then in the stage of school age children, children whose their father involve in nurturing have better achievement and higher confidence. The mother and father roles can be illustrated in Figure 1.

Parenting concept as a sustainable interaction process between parents and children included some following activities: nourishing, guiding, and protecting (Brooks, 1991: 19). Children have some kinds of need such physical need, intellectual, emotional social and moral. Moreover, there is a need that connected with non-empirical phenomenon, namely spiritual need. Their needs will vary according to their growth rate. Failure of fulfillment in certain needs and in certain development level will produce some problems that hinder optimality of child growth and development. Thus, it claimed that there is only one period in child lifetime where his parents have the opportunity to fulfill these needs in order to encourage the maximum growth and development. If parents miss this opportunity, they could not return again.

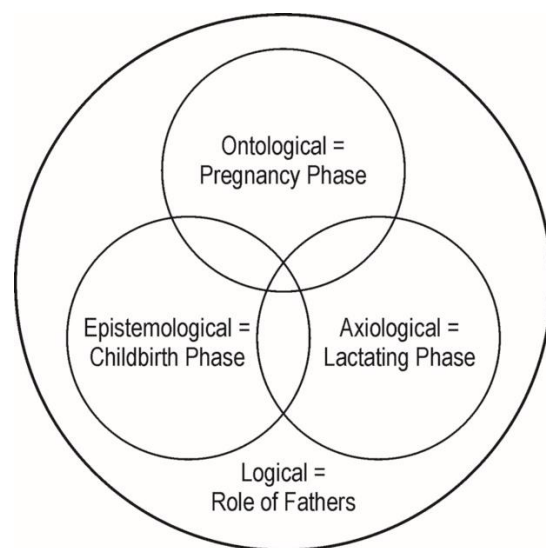


Figure 1. Chart of Philosophical Value of the Parent's Role

The great responsibility of parent role in nurturing and growing up their children deserves not only to be appreciated, but also maintained. It because of the crucial role for shaping and giving material and immaterial foundation on children as civilization successor in the next era. As the result, parent figure is a key holders and appreciated one. A hadith narrated by Tirmidzi no. I/346 mentioned: “Allah’s pleasure is in your parent’s pleasure. And Allah’s displeasure is in your parent’s displeasure (toward you)” (Azis, 2007: 174).

Other hadith narrated by Riyadhush Shalihin (Bukhari-Muslim) no. III/315 (An-Nawawi, 2014: 201), Abdullah bin Mas’ud that he observed. I asked the Messenger of Allah (peace be upon him) which deed was the best. He (the Holy Prophet)

replied: Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings).

Consideration of that prophetic narrative, it is a great strong role of parenting to achieve sacred spirituality. Prophetic history and Quran narrative clearly put honoring parent obligation closely with spirituality. It indicates that Islam always keep balance between vertical relationship (with God) and horizontal (among mankind). Besides, it describes that Islam is a great institution who honor the role and function of human, included honoring parents.

Inheritance of Multigenerational Value

Islamic narrative and tradition have a strong depiction of honoring to parents as a way that should be taken for keeping of continuity of harmonious family and as a key for continuing a straight intergeneration shaping a good civil society. Islam gives a series of good life rule for Muslims where one of them is prohibition of some great sins that give some negative natural and legal implications. Some of the great sins are: syirik (polytheistic), murder human, free sexual intercourse, and disrespect to parents.

A harmonious interrelation between parents and children is a mirror mechanism. A figure of parent is a previous one lived and who first hold duty and responsibility, whereas figure of son is the mirror. Therefore, obligation of honoring parents actually is derivation from obligation of parenting by parents to their children. Careful interpretation on religion narrative is closer to being parallel with development in pedagogic psychology than textual common understanding on Qur'an and Hadith. Also, revealing prophetic biography of parent-child relationship always starts from father figure. Harmonious relationship between parent-child that goes in two-way direction provides some certain lived experience as factor for building positive attitude and value in children than merely authoritative one (Shek et al, 2013: 337)

The existence of obligation for parents involves obligation for children reciprocally as a demand to maintain the harmony and synergy of two-way relationship. The obligation for parents to educate and keep caring children is mirrored by obligation for children to honor and keep caring their parents.

A Bowen theory (Crossno, 2011: 46) strengthened the importance maintaining harmony of parent-child relationship. One of Bowen's concepts stated that there is a multigenerational transmission process as certain interactional pattern that transfers certain attitudes, values and beliefs from generation to generation continuously and naturally obtained from wholly life of parent, especially family's attitude. Bowen said that building of attitude, habits, mindset of a person that determine to create social interaction pattern extremely supported by mechanism of multigenerational transmission from parents to their children. If the both of generation get some dysfunctions or wrongness, some disturbances and deviations in development and building attitudes will occur not only individually but also socially.

Multigenerational relationship is a canal of value inheritance transmitter. Two elements that should be concerned are interpersonal relation first, and the second is the content of transmitting consist of attitude, habits, value and mindset. Quality of the both is extremely needed to be maintained in order to provide ideal output of generation.

The productive interpersonal relationship could transmit multigenerational values without any hindrance where fully of loving care, democracy, and courtesy. Besides, the content of transmission should be positive for quality generation mental development in moral, social, cognitive, and spiritual. If those aspect run the function optimally, they will be possible to produce proactive output for mental social building. But if some problems of the function arise, the inheritance of value may vanish or disappear. The disappearance in the continuity of generation may influence instability kinship by intergenerational conflict.

There are some certain values that should be maintained by family, such as religious value, social culture, where parenting concept is the best way for this task. Continuing these values to the next generation means building identity as a human and member of family. The roles of parent for maintaining values are found in eight family functions according to BKKBN that contained in (Indonesia) government regulation no. 21 year 1994, they are: religious function, education, socio-culture, love and caring, safety, physical, financial, and environmental.

Concerning values inheritance in family multigenerational in Islam tradition, Quran noted

the sacred history of ideal father where the notifying is a means for modelling guidance for mankind. The stories contain many messages of the importance values inheritance from parents to children. Some histories of Ibrahim and his sons Ismail and Ishaq, Daud and his son Sulaiman, Zakaria and his son Yahya, Yaqub and his son Yusuf, tell about a dual and humanity task of prophet as messenger of God and as a father of their children. It confirms the importance of parenting to guide humanity globally. Parenting task is inseparable and built-in in humanity mission to conduct every steps of a person in a society. Here, some of prophetic story noted by Quran.

Lukmanul Hakim is an ordinary black Habsyi man who is nobly noted by Quran, well-known by his wisdom lived in Daud period. His some messages that strongly advised to his children are prohibition of musyrik to Allah (polytheistic in worshipping Allah), command to Tauhid (monotheistic), pray (shalat), encouraging to order good deeds, encouraging to prohibit bad deeds, being patient (sabar) on calamity, being not arrogant to other people, being not lofty in life, being modesty in walking and soften the sound of talking. Lukman al-Hakim is not a prophet but his integrity of fatherhood is very important noted by Quran as a guidance for mankind in modelling pattern for taking father rule in their own life. Lukmanul Hakiim's way to communicate is so wisely, reflective and "learning by doing". His popular story is when at one day, he arranged to give a lesson of life values to his child, then he asked his child to travel over the town riding their donkey. They travelled with many kind ways of riding donkey, so people gave various comments as they changed the way to ride. In the teaching media perspective, it indicates children should be given some empirical illustration of teaching in certain phase of their development level. In the message perspective, he told to his son that obedience is only to Allah, and not to put too much concern on other people's thought or sayings. The values of his story are exclusively contained in surah Lukman in Quran.

Prophet Ibrahim story: The biography of Ibrahim has a real example of complete parenting method. It consist of pre-marriage preparation, facing the domestic problem dealing with wife, expecting offspring, guarding the children growing, building basic civilization involving child, and helping child to achieve their maturity. Every single pillars of his story noted by Quran as a lesson for

mankind.

The primary value contents as follow: 1). Building spiritual mental prospective husband/wife that based on some good principle for education to children; 2) building transcendental communication to solve many kind of domestic problems; 3) the power of prayer and hope to have off-springs; 4) involvement children in activities helping them to learn active for developmental task; 5) communicating by dialog and musyarawah (democratic discussion) for learning to making decision by children, support self-esteem, and capability to differ right and wrong. These values are implicitly located in surah Ibrahim in Quran.

Nabi Yaqub story: The absence of parent to guard child life, especially to guide spiritual and moral autonomy to face destructive social life, in Yaqub's mind, it may be a threat for him and his children. In his mindset, his eternal after life is influenced by his responsibility on his children moral spiritual life. Also, educating the children till they have integrity spiritual and moral is a truly shape of love and caring to children. Therefore, towards his death door, Yaqub still concerned deeply and questioned the worries to his children about their faith after his death. Narrative of Quran writes it as a model for mankind about the important responsibility of father toward moral and spiritual development of their children. This indicates that Islam emphasizes the best will or message before death (wasiah) is parent's caution or order of keeping faith and morality for the next generation. This story is narrated in surah al-Baqarah ayah 133 in Quran.

There are other real stories that revealed by Quran containing great various value messages. Quran reveals all the histories because the creator knows human will need them next. Science and religion make a synergy as a set of aid for human to run the civilization in quality and inheritance of noble values.

The good inheritance of noble values from parents generally will produce good output of generations. Both of process and content of values transmission extremely influence success of producing the good generation where Birrul walidain is one of them. Besides as God commands, filial piety as feedback of parenting command.

The command of filial piety is a reciprocal order to give back the parent treatment, however, as

then it could not be an improper reason from bad parenting. Filial piety is an absolute God commands. There is no excuse for this obligation except if the obedience to parent arouse disobedience to God.

Modern Dilemmas: Clash of Belief Systems

Almost all of samawi religions have no disagreement on obligation of *Birrul walidain* (filial piety). But, these religions get some big challenges against development of modernism, that higher appreciate individualism and freedom, where these paradigm have such culture that allow a child grow up far from parent guard. It became a dilemma for some families that has strong religious foundation lived in a modern social culture within individualism. In fact, the parents got some friction paradigm with their children who adapted individualism and freedom.

Modernity stream seems to deprive the origin locus of someone from their families within all ties and togetherness, at the final it indicates such deprivation of values intergenerational inheritance and disappearance of one's awareness as a part of multigenerational complex system. The modernization is needed in one side, but its wild hand makes the civilization ruins, reduces value of honoring parents, as it occurred in some countries such as Chinese and also Indonesia. The dilemma of modernization faced by Chinese vanishes concept of honoring and good deeds towards parents, primarily in big cities (Cheung & Kwan, 2009: 193). As reported Xinhua news office then quoted by Huffington Post pages, Shanghai government set regulation that obligated every adult to visit their parent (Ma, 2016).

The dilemma also occurs in Indonesia. Many cases comes to court where parent or teacher accused by their sons or their student caused of unpleasant treatment or for the sake of human rights. In these cases, kinship alternatives and religious solution was really alienated for choosing problem solving. The nowadays society has been familiarized problem solving by rigid law practice and tendency on human rights and freedom issue on certain cases that not appropriate designation. Freedom and human rights issues are too popular till become a trusted choices that replace religion role and kinship. Modern concept tends to cut off the one's connection from his family root for excessive maintaining individuality of human on the name of modern human autonomy.

Reasoning this case in balance, we should understand comprehensively. Violence in education process or family indicated lack of understanding on good parenting by parents and teachers. This case got more difficulties when the problem solving is on the court. It is a tragic incident that bringing the both intergenerational person (parent-child, teacher-student) that linked by love and caring relationship moved on law action against. It clearly a great deprivation of trustworthiness on family and religion.

Conservation of Family Function and Religion

We should keep such movement of good and quality parenting in our society burning and improving our understanding and daily practice then by then. The destruction social on family trustworthiness should be reduced by our effort of parenting movement for opening the awareness and comprehending family responsibility and functions effectively. It will be better to encourage such movement of loving parent involved many stake holders such as community, individual and also government in variety of shapes in order to make integral improving. Hence, home function should be restored for primary place for parents and children for strengthening internal psychological-social relationship of family, learning good values and attitudes, and outpouring love and sharing.

One of many approaches in therapy and counseling of multigenerational family is a reconnecting intergenerational family relation. We need to reconnect the distant even missing intergenerational link. The step of the approach contained on filial piety and family loyalty within utilizing filial therapy.

Filial therapy was developed by Bernand Guerney on 1964 (Landreth, 2002). This therapy arises from a conclusion that many parents has lack of knowledge and skill to contribute toward emotional development on their children (Guerney, 2003). Filial therapy encourages parents to improve and increases parent-child relation by playing therapy (Sweeney & Landreth, 2003). On the playing process, children are encouraged to communicate their needs, opinion and feeling to their parents. On the same time, the parents and the children should change their perception one each other. When the parents becomes more tolerant and welcomes their children who they are, their children will grow up

confidently and have some feeling to welcome themselves.

Islam suggested sparing quality time to be close and playing with children. One day, Prophet Muhammad purposively spared time for playing with children. A hadith narrated that prophet often plays with children like Usamah and Hasan. He put Usamah sit on his one tight and Hasan on the other. Then He hugged them while prayed: O Allah, love them indeed I do love them” (HR Bukhari number V/2236).

Imam Al-Ghazali strengthened this Islamic paradigm about importance of playing with children as he said: “If children is forbad to play and forced to study, it will make their heart die, their intelligence weak, their life narrow.” (Al-Ghazali, 1991:79).

Comprehensive interpretation on classical text of religion will enrich parenting application in family to get the closest shape of prophetic ways and the best parent as Quran noted. Indeed, modelling figure function described by Quran is practicable from the real figures of prophets and applicative ways for individual and family.

As Diana Baumrind (Santrock, 2002: 247-248) stated, the quality parenting is consist of such dimensions: acceptance, responsiveness in one hand, and guard-control on the other hand. Baumrind emphasized to parents no to be too punitive and too loose. On the contrary, they should arrange set of value to their children while at the same time fulfill of much affectionate. Thus, the movement of back to family and religion that has proportionality and balance in parenting will get the relevance to recent modern life to be encouraged as a big essential step for human civilization improvement.

In addition, the development and improvement in science especially in social field should produce some new and popular paradigms and inventions that support or contain humanity values generally,

and specifically quality parenting values, filial piety and family coherency as a modern and integral life style of human. In line with the studies of Noronha (2015: 27) said the people who pay attention to religion (spirituality) for himself, will bring himself easier to find the meaning of life, able to respond to the challenges of aging, and can interact healthy in social communities.

Conclusion

Prophetic histories of Ibrahim’s family, Imran’s, Yakub’s, Daud’s, and also Muhammad’s Puh could be looked on Quran and Hadith fulfilled by parenting and filial piety values. Quran has many stories about beautiful relationship between parents-children where its message that the relationship has a great meaning in Islam teaching. Some true history fragments about loving care from the parents go intertwined with honoring children to them and all are knotted strongly by transcendental obedience. The individual task and its achievement in social field which was modelled ideally by some prophets are fused solid with leadership task in family. The classical text of religion about quality parenting, filial piety (birrul walidain) are the solution for modern society problems.

Also, there are some real prophetic story that being a caution as Nuh’s with his son Kan’an. Disobedience to parents and religion rule causes suffer and punishment. And Ibrahim’s with his father warns the mankind about difference of beliefs could not be an excuse to honoring and good deeds to parents. Honoring will produce honoring too. Their story stated that negative values inheritance cycle should be ceased. The negligence of parent obligations must not to be replied by disobedience and loss affection from children to parents. Everyone in their own roles should begin to create light line of multigenerational value transmission of positive and noble values.

References

- Al-Ghazali (1991). *Ihya Ulum al-Din Juz 3*. Bairut: Dar al-Fikr.
- An-Nawawi, I. (2014). *Matan dan Terjemahan Riyadhush Shalihin* (terjemahan). Solo: Pustaka Arafah.
- Aziz, A. (2007). *Ensiklopedi Adab Islam Menurut Al-Qur’an dan As-Sunnah, Jilid I* (terjemahan). Jakarta: Pustaka Imam Asy-Syafi’i.
- Bowen, M. (1978). *Family Therapy in Clinical Practice*. Northvale, NJ: Jason Aronson.

- Brooks, J. B. (1991). *The Process of Parenting* (Third ed.). Mountain View: Mayfield.
- Bukhari (2012). *Shahih al-Bukhari Jilid 5* (terjemahan). Jakarta: Pustaka As-Sunnah.
- Cheung, C. K. & Kwan, Y. H. (2009) The erosion of filial piety by modernization in Chinese cities. *Ageing & Society*, 29, 179-198.
- Confusius (2001). *The Great Learning*. Paris: Blackmask Online.
- Crossno, M. A. (2011). Bowen Family Systems Theory. In Linda Metcalf (Ed.). *Marriage and Family Therapy* (pp. 39-64). New York: Springer.
- Departemen Agama Republik Indonesia. (2005). *Al-Qur'an Terjemahan*. Jakarta. Syamil Cipta Media.
- Gottman & Declaire (1998). *Raising An Emotionally Intelligent Child The Heart of Parenting*. New York: Simon & Schuster.
- Guerney, L. (2003). Filial play therapy. In C. E. Schaefer (Ed.), *Foundations of Play Therapy* (pp. 99-142). Hoboken, NJ: Wiley.
- Hsin, J. & Tsai, C. (1999). Meaning of filial piety in the Chinese parent-child relationship: Implications for culturally competent helath care. *Journal of Cultural Diversity*, 6(1), 26-34.
- Landreth, G. L. (2002). *Play therapy: The Art of The Relationship*. New York: Brunner.
- Langeveld, M. J. (1961). *Menuju ke Pemikiran Filsafat* (terjemahan). Jakarta: Pembangunan.
- Ma, A. (Ed.). (2016). Parents In Shanghai Will Soon Be Able To Sue Adult Kids For Not Visiting Home. Available online at http://www.huffingtonpost.com/entry/china-parents-children-visit_us_570e5f96e4b08a2d32b8876a [Accessed April 2016].
- Noronhaa, K. J. (2015). Impact of religion and spirituality on older adulthood. *Journal of Religion, Spirituality & Aging*, 27(1), 16-33.
- Republik Indonesia (1994). *Peraturan Pemerintah RI Nomor 21 Tahun 1994 tentang Penyelenggaraan Pembangunan Keluarga Sejahtera*. Sekretariat Negara. Jakarta.
- Runes, D. D. (1963). *Dictionary of Philosophy*. New Jersey: Litlefield Adams & Co.
- Sadulloh, U. (2015). *Pengantar Filsafat Pendidikan*. Bandung: Alfabeta.
- Santrock, J. W. (2002). *Life Span Development: Perkembangan Masa Hidup* (terjemahan). Jakarta: Erlangga.
- Shek, D. T. L., Lu-Yu & Xiao-Fu (2013). Confucian virtues and Chinese adolescent development: a conceptual review. *International Journal Adolescent Medical Health*, 25(4), 335-344.
- Suriasumantri, J. S. (2009). *Filsafat Ilmu sebuah Pengantar Populer*. Jakarta: Pustaka Sinar Harapan.
- Sweeney, D. S., & Landreth, G. L. (2003). Child-centered play therapy. In C. E. Schaefer (Ed.), *Foundations of Play Therapy* (pp. 76-98). Hoboken, NJ: Wiley.
- Ulwan, A. N. (1990). *Pendidikan Sosial Anak*. Bandung: Rosda Karya.
- Wonohaidjojo, I. S. (2001). Analisa S.W.O.T. untuk Parenting: Beberapa Parameter Kurikuler untuk Pelayanan Keluarga. *Jurnal Veritas*, 2(1