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## The Attitude of Birrul Waalidain amongst Javanese Muslim Teenagers

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**Abstract.** *Birrul waalidain is part of the ethics of a Muslim, especially for the younger generation of Muslims to be devoted to parents. In the concept of Islam, respecting parents is the key to one's success in the stages of life. In addition, in the context of Javanese culture which also upholds the value of respect for parents, the practice of Birrul waalidain in Muslim teenagers is an interesting encounter between religious teachings and local culture. This study aims to determine the current attitude of Birrul waalidain among Javanese Muslim teenagers. The approach used is descriptive qualitative, with six informants selected by purposive sampling with the criteria of adolescents aged 13-20 years, Muslim, and domiciled in Java. The data collection method was conducted through semi-structured interviews, and data analysis was carried out in three stages, namely data reduction, data presentation, and conclusion drawing. As a result of this research, three themes emerged, namely Birrul waalidain's behavior, which was demonstrated by helping with housework, caring for, obeying, praying, making others proud, paying attention, and speaking softly. The next theme is Understanding the meaning of Birrul waalidain, which means making parents happy, obeying, helping, and praying. The final theme is the importance of Birrul waalidain, which is motivated by religious teachings, as an effort to repay kindness and maintain morals. These findings further implicate the importance of formal and informal early childhood Islamic Education to ensure a better social attitude in Javanese Muslim teenagers.*

**Keywords:** *Birrul waalidain, Javanese, Muslim, teenagers, ethics.*

## INTRODUCTION

Nowadays, in Indonesia, there are several cases between children and parents that show the negative sides in the world of parenting and socializing, especially amongst teenagers. As stated in the news on the Kompas online newspaper, a 14-year-old teenager with the initials MA killed his father and grandmother and injured his biological mother with a knife in the Lebak Bulus housing estate, South Jakarta, in November 2024 for economic reasons, which made children addicted to online gambling (Jati, 2024). Another case on the Detik Central Java website occurred in Pemalang in January 2025, where there was a junior high school teenager who went berserk and pointed

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a knife at his biological mother for asking for money to pay for skincare (Bernardi, 2025). In addition, based on field observations, many teenagers are found to be more concerned with playing with their cellphones than fulfilling their parents' orders (Laila & Darmiyanti, 2024), forcing parents to fulfill all their desires in following trends, issuing rude sentences and yelling at them because their children are carried away by their associations, and others (Panahi et al., 2023). It is also strengthened by research conducted in Jati Mulyo Village that children still speak disrespectfully to their parents, dress minimally, speed on the street, and watch adult movies online (Indriani, 2019). Based on the above cases, it can be seen that these negative behaviors are, on average, carried out by children who are still teenagers.

Adolescence is a transition period between children and adults that changes several aspects of their lives, including cognitive, biological, and socio-emotional, with an age range of 10 or 13 years until early adulthood (Santrock, 2016). In addition to these three aspects, the adolescent development period also changes aspects of moral development related to decision-making. Moral development is an individual's ability to think and behave, and it involves intellectual and emotional abilities in terms of weighing and determining what is good and bad to do (Rizal, 2017).

The moral development of adolescents can be seen from their interactions with parents in the smallest sphere, namely the family. As stated in 'Serat Wulang Sunu' by Pakubuwana IV, the moral superiority of individuals is reflected in their behavior towards both parents (Fatimah et al., 2023). It is said that adolescents are superior if they can treat and be kind to their parents and carry out the teachings that have been given related to kindness in navigating life (Nurohmah & Joebagio, 2019). In Javanese proverbs, it is also mentioned: "*abot anak tinimbang telak, anak polah bapa kepradah, sabaya pati sabaya mukti, sing sapa lali marang wong tuwa prasasat lali marang pangeran, bapa kesulah anak kepradah dan mikul dhuwur mendhem jero*". It translates to "It is heavier to think of the child than to bear the burden physically, the child who does (bad) to his father who is affected by his sap, together in difficulty and joy, who forgets his parents as if he also forgets God, the father who is injured by the child who is affected and lifts high and buries deeply" (Widodo & Sujito, 2017). The proverb describes parents' responsibility to their children, so children must be devoted to their parents. In addition, several Javanese philosophies study the importance of filial piety to both parents.

One of the Javanese *macapat* songs was spoken in the research of Fatimah et al. (2023). Regarding advice to children always to be devoted to their parents, namely *Tembang Macapat Maskumambang*. One of the verses related to obedience to parents is, '*dhuw anak mas sira wajib anggurmati, marang yayah rena, aja pisan kumawani, anyenyamah gawe susah*'. The message of the lyrics is that a child must respect his parents and not argue with them because doing so will have dire consequences for them. In addition to *Maskumambang*, in the *Serat Kridhawisata*, several moral messages are explained, one of which is always to be devoted to parents. It is also found in the *Sekar Pangkur* and *Sekar Kinanthi* sections. In the *Pangkur* section, there is teaching not to forget parents, to be filial, and always to remember all the things that parents have done so that they can be used as provisions to live life. Meanwhile, in *Kinanthi*, there is a teaching not to forget parents because of the many services they have provided. The topic of parental kindness is also explained in one of the most famous books in Javanese society, namely the '*Kitab Ngudi Susilo*', including loving parents, helping with work, carrying out commands, not refuting their words, speaking gently, being humble, and others (Fatimah et al., 2023).

It is also strengthened by the observation that many Javanese teenagers have decency in behavior and speech due to the decisive role of parents in instilling good moral character. Thus, Javanese culture emphasizes family values such as sacrifice, loyalty, obedience, and devotion

to both parents. Obedience and devotion to both parents are basic to study in Islam, and they are called *Birrul waalidain*. *Birrul waalidain* can be interpreted as a form of gratitude for being instrumental in caring for them since childhood. This form of gratitude can be applied in the form of commendable deeds in the form of speech, deeds, and good intentions, as well as being open-minded in doing good to both parents (Mursidin, 2021; Lestari, 2016)

The emphasis on respecting and honoring parents is highly prioritized in Islam. It is contained in one of the surahs, Q.S al-Luqman verse 14, which means, "*And We command man (to do good) to his two mothers; His mother had conceived him in an increasingly weak state, and weaned him in two years. Give thanks to Me and your parents, and you will return to Me alone.*" This statement is also in line with the results of Astuti's (2021) research that children who honor both parents have several virtues, including 1) the most important charity, one of which is filial devotion to parents, 2) the pleasure and wrath of Allah SWT also depend on the pleasure and wrath of parents, 3) eliminating the difficulties that are being experienced by performing tawasul in good deeds, 4) expand sustenance and be able to prolong life, 5) enter the paradise of Allah. This explanation is in line with the hadith narrated by Tirmidhi, from Abdullah Ibn Amar al'Ash Radliyallaahu 'anhu that the Prophet (peace and blessings of Allaah be upon him) said: "*The pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah depends on the wrath of the parents.*" The means to obtain these virtues can be done by obeying the parents' orders as long as they do not violate the rules of Allah.

Through some of the presentations above, *Birrul Waalidain*'s attitude can be seen from the Islam and Indigenous (Javanese) perspective. Javanese culture also teaches manners, such as Islamic teachings, using subtle Javanese language when communicating with others to make children more polite. When talking to others, they must be gentle or not speak in a too loud tone. When laughing, they should not be too wide. When eating, they should not have soy sauce. When passing in front of an older person, they must bow down and greet (Rochayanti et al., 2014). In line with research conducted by Dinasyari et al. (2013), as many as 50.3% of Javanese Muslim adolescents interpret a form of devotion to their parents by manifesting it in the form of obedience to their parents' orders and not opposing their words, respecting parents who have done much service, reciprocating their parents, and easing the burden that parents carry. Furthermore, as many as 2.9% of Javanese Muslim teenagers manifest a good attitude towards their parents by behaving and speaking politely and doing good things to their parents. Then, as many as 1.7% of Javanese Muslim teenagers interpreted the word filial as devoting themselves to their parents, making them happy by doing all sincere things so that their parents are happy.

In addition to the above research, another study conducted by (Nurohmah et al., 2019) raised the theme of *Birrul waalidain* with the target of students using the literature review method. Some research on children's obedience to parents has been conducted, but it is still rare to raise the concept of *Birrul waalidain* about Javanese culture. This research focuses more on the description of the attitude of *Birrul waalidain*, which is also loaded with Islamic and Indigenous values and uses a semi-structured interview method so that the data mining will be more in-depth.

This research is important to research because, without the attitude of *Birrul waalidain*, it can cause the erosion of cultural and religious values, especially in this digital era, increase the moral crisis of adolescents, and have an impact on the dynamics of education in the family where the family is the first madrasah for children and the first agent in transmitting values to their family members. In addition to the impact on individuals, families, and society, the deficit of the concept of *Birrul waalidain* can hinder the achievement of Allah's pleasure and increase the opportunity for the gates of hell to open because remembering that Allah's pleasure is closely related to the pleasure

The increase in juvenile delinquency, moral crises, and impacts on the dynamics of education in the family are evidence of the lack of *Birrul waalidain*, whose essence is not only implemented in the home but also society, especially in Javanese teenagers. Therefore, there needs to be a special study to explain the attitude of *Birrul waalidain* of Javanese Muslim teenagers. This study aims to describe the description of *Birrul waalidain* of Javanese Muslim teenagers today, with research questions: 1) What is the description of the behavior of *Birrul waalidain* of Muslim teenagers in Java today, 2) How is the understanding of the meaning of *Birrul waalidain* of Javanese Muslim teenagers?, 3) What are the reasons for the importance of *birrul* carried out by Javanese Muslim teenagers?.

This research can provide theoretical and practical benefits, among others. It can improve or strengthen existing theories in psychology and religion and provide insight into the right attitude of *Birrul waalidain* for Muslim teenagers today in the Java region. It is hoped that it will provide solutions for today's Javanese Muslim teenagers in living their daily lives that are closely related to the role of parents and children's responsibilities.

## METHOD

Focusing on the purpose of the research, which is to describe the picture of *Birrul waalidain* of Javanese Muslim teenagers today, the approach used is descriptive qualitative, called descriptive qualitative because the data obtained is in the form of words, sentences, or images that spur understanding more than just numbers and frequencies. In supporting the presentation of data, the researcher prioritizes carrying out detailed, clear, in-depth, and complete descriptions and analyzing the data obtained according to the actual circumstances when the data is collected (Nugrahani, 2014). The symptoms of the research raised are the attitude of *Birrul waalidain* in Javanese Muslim adolescents, which is studied through three dimensions of obedience, namely: the individual's conscious belief in the importance of the rules and orders given, the individual's acceptance of the rules and orders, and the individual's real behavior in implementing the rules and orders consciously and sincerely.

The informant selection technique uses purposive sampling according to the specified conditions. The criteria for informants in this study include: 1) Adolescents, 2) Age 13-20 years, 3) Muslims, and 4) Domiciled in the Java region. The number of informants used in this study  $\pm$  6 people as seen in Table 1.

**Table 1.**  
Aspects of Employee Experiences

Characteristic	Subject 1	Subject 2	Subject 3	Subject 4	Subject 5	Subject 6
Initials	B	HF	AAZ	DF	R	AA
Age	16 years	17 years	18 years	19 years	18 years	16 years
Sex	Male	Female	Female	Female	Male	Male
Education	Junior	Junior	Senior	Senior	Senior	Junior
Parents' Status	Married	Married	Divorce	Divorce	Married	Married

The approach of this research uses descriptive qualitative. The data collection technique was done through a semi-structured interview, which referred to open-ended questions concerning the interview guidelines the researcher had prepared. Before conducting the interview, the researcher provides informed consent to the respondents, which contains the research purpose, research

behavior by helping by helping with homework. This result aligns with research conducted by the information, rights obtained by the informant, data confidentiality, and researcher contact information. Data analysis uses (Miles, 2014) analysis, which consists of data reduction, data presentation, and conclusion. In the first stage, the researcher seeks to summarize the existing data to find the main and important things and find out what themes and attitude patterns Javanese Muslim teenagers show in filial devotion to their parents in this modern era. Second, the data will be presented with a brief description by grouping several similar things. Finally, an analysis will be conducted by interpreting the data in descriptive form.

The data validity technique in this study uses member checking. This technique involves informants checking the correctness of the data that the researcher has interpreted by correcting errors, and informants can also add information voluntarily. The interview results will be confronted again with the research informant. The research informant must read, correct, or strengthen the summary of the interview results made by the researcher (Raco, 2010).

The purpose of member checking is to determine the extent of the conformity of the data obtained with what has been provided by the research informant. If the data that has been found is agreed upon by the research informant, then the data is said to be valid so that the data obtained is more reliable (Sugiyono, 2015). The researcher carried out this process at the end of the study following the purpose of the study, which was to find out the picture of the attitude of *Birrul waalidain* in Javanese Muslim adolescents.

## RESULTS AND DISCUSSION

Based on the research objectives and through the stage of data reduction and pattern identification, the following results are presented that are based on the research question: 1) *Birrul waalidain's* behavior, 2) Understanding the Meaning of *Birrul waalidain*, 3) Reasons for the importance of *Birrul waalidain*:

### ***Birrul waalidain's* behavior**

Based on the results of the interview, it can be seen that there are seven subthemes in the description of *Birrul waalidain's* behavior for the subject, namely: 1) Helping with homework, 2) Taking care of the parents, 3) Obeying the commands, obtained from the three subjects, 4) Praying for both parents, 5) Being proud of both parents, 6) Paying attention, 7) Speaking smoothly and not yelling.

In the subtheme of helping with homework, the form of *birrul waalidain* behavior shown by the subject is to help clean the house, wash dishes, wash clothes, take care of younger siblings, and prepare side dishes or food. It is evidenced by some of the following excerpts from the interview results:

*"Help water the plants, help clean the pond, help wash the dishes." (AA/569).*

*"My job is to replace my parents who are not at home, like helping to clean the house, cooking, taking care of my younger brother who is at home." (HF/81-83).*

*"Eee yes taking care of the work I have is like washing clothes, cleaning like I can eat like I can..." (AAZ/53-55).*

*"I had to wash my clothes without being told to do so." (DF/204-205).*

Results of the interviews showed that all subjects carried out *Birrul waalidain's* behaviour Astuti (2021) that one of the physical forms in *Birrul waalidain* for unmarried children can be realized by helping parents do homework. Helping with homework is also an effort to ease the burden on parents. This issue is evidenced by research conducted by Dinasyari et al. (2013) that one of the forms of filial behavior of Javanese Muslim teenagers is to ease the burden on parents, which is manifested by helping with homework sincerely without expecting anything in return.

In addition to helping with homework, informants carry out *Birrul waalidain's* behavior to care for the elderly. According to Arif & Busa (2020), one form of devotion to the parents of a child must take care of both of them as they cared for and cared for them when they were young. This opinion is supported by Sofiya and Rusmana (2022), who state that doing good to parents can be realized by caring for and loving both.

The importance of taking care of both parents is also contained in one of the hadiths narrated by Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Majah; *"From the companion of Abdullah bin Amr bin Ash ra, a companion came to the Prophet (saw) and asked permission to wage jihad. The Prophet (peace and blessings of Allah be upon him) asked, 'Are your parents still alive?' 'Still,' he replied. The Prophet (peace and blessings of Allah be upon him) said, 'On the treatment of the two, do jihad.'"* The hadith means that caring for the elderly is difficult because it requires high patience, so the Prophet Muhammad SAW called his virtue jihad. These virtues can motivate jihad through devotion to the elderly (Isnaeniah & Qodim, 2022). The form of *Birrul waalidain's* behavior shown by the informant is massaging parents when they are tired, chatting with parents, and helping to care when they are sick.

*"Yes, that is right, Mas. And I think it is the best way to talk about it." (AA/535-536).*

*"He came home from work, and I kept praying." (DF/64-65).*

*"If my parents are sick, I will go back and care for them." (HF/220-221).*

*"aaa, usually it is my mother's massage. Sometimes it is like asking for a massage like that if you are tired" (AAZ/188-189).*

Another form of *Birrul waalidain's* behavior, namely directly doing commands and praying for parents, is reinforced in the following interview excerpt:

*"Just do it right away, Mas. It is also rare; at home, it is also empty." (AA/291-292).*

*"If you are with my mother, sometimes I am told to take care of the store as well. Trus, if anyone brings a heavy load, tell them to bring it." (B/244-245).*

*"We pray every after the five mandatory prayers or maybe before going to bed." (HF/289-290).*

*"Long life prayers, continue to run the business, but it is good for the parents." (R/396-397).*

Children are obliged to obey their parents' commands as long as they are good and do not disobey Allah and His sharia (Suhaili, 2023). This result is also supported by one of the hadiths narrated by Ahmad, *"Obey your father as long as he lives and as long as he is not commanded to commit immorality."* The hadith emphasizes obeying both parents' commands as long as it does not contradict the sharia of Allah, which leads to disobedience. It is because Allah's right is above the obligation to serve one's parents (Suhaili, 2023). Praying for parents is a religious teaching that can be done before and after the death of a parent, which is also strengthened in the Qur'an Surah Al Isra' verse 24 (Alihasan, 2018). From the Javanese perspective, obedience is included in the values of goodness in the Javanese Cultural Superiority of the Family, including the burden of the child rather than the burden, the child of the father of the father, the sabaya pati sabaya mukti, who forgets the parents of the prasasat forgets the prince, the father of the child of the child and the high mikul mendhem deep (Widodo & Sujito, 2017).

In addition to some of these things, the form of *Birrul waalidain* that appears is to speak subtly and make parents proud. According to Astuti (2021), one form of *Birrul waalidain* is to help parents physically and materially, such as helping parents financially or financially. In line with the research of Hidayati and Taufik (2020) one of the motivations of individuals who excel is as a form of proof to their parents and to make parents proud of what they have achieved. Gunawan (in Mursidin, 2021) defines *Birrul waalidain* as an effort that can be done by avoiding actions that do not like or disappoint parents, constantly praying, and obeying his commands as long as he does not violate the teachings of Allah SWT. It means children are obliged to make their parents happy and proud by doing deeds they are pleased with because deeds that can hurt their hearts and make them cry are included in disobedient behavior. The following excerpts from the interview evidence this issue:

*"For example, entering the class rankings, the tahfidz exam." (AA/603).*

*"I want to be a successful kid." (DF/242).*

*"Then I want to perform their hajj." (DF/243-244).*

*"My brother and I had the idea of selling the manga for our pocket money to ease the burden on our parents." (HF/287-289).*

*"Maintaining the good name of parents does not create problems in the village in the community; continue to achieve." (B/476-477).*

The next behavior of *Birrul waalidain* was carried out by four of the six subjects, namely paying attention to parents by asking how they were doing when they were away from their parents, giving gifts, saying thank you, being a place to tell stories and calm parents when they were in trouble, and helping to advise parents to solve their problems.

*"It doesn't stress them out. Continue to give what we can give them. Always pay more attention to parents." (DF/258-260).*

*"Oh, usually when my mother is sad there is a problem like that, she usually confides in me as she cries with me" (AAZ/236-237)*

*"If it is Mom, yes, I still dare to say thank you, or if not, I will give you a gift later, there will be a thank you like that." (HF/238-241)*

Giving attention is a form of children's concern and respect for their parents. For example, research conducted by Astuti (2021) states that one form of respecting children to their parents is by providing news about their situation and asking how they are doing by phone or mail. Wahidin (2019) said that Muslims are commanded to prioritize their relatives in giving attention; this is explained in the Qur'an surah An Nisa' verse 36. Self-attention is a form of good deeds to parents. In a hadith narrated by Muslims, the Prophet Muhammad has explained that a child who ignores his parents by not taking care of them in old age is woe to the child. In addition to the behaviors of *Birrul waalidain* mentioned above, speaking subtly or not yelling at parents also appears in *Birrul waalidain*'s form.

*"Yes, the normal attitude of children is with parents, how about usually children with parents, how about you who do not yell at those who do not get judged" (AAZ/206-208)*

*"Yes, it was in the Javanese language, Javanese." (B/481)*

*"He never said anything, but he was rude." (R/467)*

Novita et al. (2022) explained that one of the forms of *Birrul waalidain* is a child to his parents; children are prohibited from yelling at their parents. It means that children must behave and speak politely by not raising their voices or saying things that parents do not like. Astuti's (2021) research results show that one of the forms of *Birrul waalidain* for children's parents is speaking gently and not rudely when talking to their parents. This matter has been taught in the Qur'an surah Al Isra' verse 23; *"So do not say to them the word 'ah' and do not yell at them and speak to them noble words."* This verse clearly states that children are forbidden to yell and say things that can hurt their parents.

One of the cultures that upholds hospitality in behaving and speaking is Javanese culture. It causes people to be famous for being gentle, polite, warm, and friendly. Ethical education among the Javanese people has been taught since the ancestors' time, so traditional Javanese expressions emerged that were created in the Middle Javanese era. This traditional expression states that Javanese people have language ethics in the form of *pepali, unggah-ungguh, tata krama, tata susila, sopan santun, budi pekerti, wulang wuruk, pranatan, pituduh, pitutur, and wejangan* (Widodo & Sujito, 2017). This is also strengthened by one of the ideal characteristics of Javanese youth mentioned by Alsuci et al. (2021), namely *grapyak semanak* which means being warm and friendly, easy to socialize with others.

### **Understanding the Meaning of *Birrul waalidain***

Based on the interview results on the research questions to understand the meaning of *Birrul waalidain*, including 1) making parents happy, 2) obedience, and 3) helping and praying.

*"We do what our parents like." (AA/615-616).*

*"Yes, it is like we show that we are going to be successful and make them happy." (DF/254-255).*

*"Praying for the parents, one of them was earlier." (B/608).*

*"It doesn't stress them out. Continue to give what we can give them. Always pay more attention to parents." (DF/258-260).*

*"The point is to obey what the parents want, anyway, obey the parents and not violate." (AA/ 723-724). "Help with all the affairs." (HF/326).*

*"Obey what they say." (R/418).*

*"Continue to help physically." (B/608-609).*

*"Keep praying always." (HF/326).*

*"Pray often." (R/418).*

The results of the interviews showed that some informants associated understanding the meaning of *Birrul waalidain* with making parents happy. Making parents happy can be done by speaking mildly, paying attention, not refuting it, and not making parents angry, sad, and stressed. According to Firmansyah (2019), religion has regulated everything from small to essential things. One of them is the prohibition of denying and even reprimanding parents. In addition to the prohibition of rebuttal, children should show respect to their parents by being polite and using kind words when speaking to them (Suhaili, 2023). Allah also emphasizes this in Q.S Al Isra verse 23: *"So, do not say to them the word 'ah' and do not yell at them and speak to them noble words."* This verse reflects that saying in a soft way is one of the meanings of *Birrul waalidain*.

This matter follows Saepulloh's (2021) research, which explains one of the noble morals of parents: speaking gently. Then, making parents happy can also be done by not making them angry. Based on research by Astuti (2021), the anger of parents is the same as the anger of Allah towards us, so as children, we should try not to make parents angry. As the Prophet Muhammad said in H.R Tirmidhi: *"The pleasure of Allah depends on the pleasure of parents; the wrath of Allah depends on the wrath of parents."* From the hadith, it is explained that anger towards parents does not reflect *Birrul Waalidain*'s behavior.

In addition to making parents happy, other informants associate understanding the meaning of *Birrul waalidain* with obedience to parents. Obedience, explained by one of the subjects, is obeying parents' wishes. According to Suhaili (2023), as long as obedience does not contradict Allah's shari'a, children are obligated to obey and obey their parents' orders. This explanation is by Q.S Al Luqman verse 15: *"And if they force you to associate with Me something about which you do not know, then do not follow them..."*. The verse explains that disobedience to parents is also permissible when what is ruled by them is something that leads to evil. In Javanese society, obedience to the elders is a must. Respect and obedience to older people in Javanese society can be seen in the sungkeman culture (Priyatiningsih, 2022). This result aligns with Saepulloh's (2021) opinion that obeying their commands is one example of noble morality for parents.

Some informants mentioned activities to help the elderly. This statement is based on research conducted by Astuti (2021), which states that the assistance that children can provide to

their parents can be in the form of physical and material assistance. Helping parents should be done as well and sincerely as explained in Q.S Al Isra verse 23: *"And your Lord has commanded that you should worship none other than Him and that you should do well to your parents as well as possible"*. This emphasis is reflected in the informant's answer, which said that helping parents is one of the meanings of *Birrul waalidain*. Helping parents to lighten their work is an important role for a child. Children must help their parents because they can ease work and train responsibilities in the family (Nurjanah, 2018).

Then, the informant relates the understanding of the meaning of *Birrul waalidain* to praying for the parents. This statement is in line with the research of Astuti (2021), which states to always pray for their parents so that Allah SWT gives forgiveness, the grace of hidayah, expanded sustenance, extended life, and others. According to Novita et al. (2022), children should respect, love, and pray for their parents to be happy in this world and the hereafter. Thus, praying for the elderly is one of the special practices. In a hadith narrated by Abu Hurairah, the Prophet said: *"If a child of Adam dies, then all his deeds are cut off except for three things, namely shadaqah jariyah, useful knowledge, and a righteous child who prays for him."* It aligns with Saepulloh (2021) that praying for parents is one way to have good morals for parents.

### **The Reason for the Importance of Birrul waalidain.**

Based on the interview data, *Birrul waalidain* is important for the following reasons: 1) Religion, 2) A means of repaying favors, and 3) Maintaining morals. Some of the interview excerpts that show this are as follows:

*"The benefits are that parents are happy with Allah and also happy Mas. Because if Allah is pleased, we are made easier in our daily lives." (AA/782-783).*

*"Sustenance is smooth. Going to heaven may be because of filial piety to parents." (DF/356).*

*"If I do Birrul waalidain, I think God willing, what I am doing is God willing, that is from the side of the world." (HF/417-420).*

*"It is crucial because, from religion, you have already explained that it is an obligation" (AAZ/334-335).*

*"It will be easier to continue to enjoy the pleasure of Allah is greater, certainly" (B/745-746).*

The informant mentioned that *Birrul waalidain* is a means for a Muslim to fulfill his obligations, achieve the pleasure of Allah, and succeed in this world and the hereafter. According to Nufus et al. (2017), many verses in the Quran emphasize the need for all Muslims to be devoted to their parents. The results can be seen from the informant's answer, who said that *Birrul waalidain* is a form of obligation for a child guided by religion. Islam strongly emphasizes the importance of *Birrul waalidain* as a means of obtaining the pleasure of Allah, which is the determinant of a Muslim's success in this world and the hereafter Rohmah and Arisanti (2022), as stated in H.R Tirmidhi: *"The pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah depends on the wrath of the parents."*

In addition to religion, the informant also linked the importance of *Birrul waalidain* as a form of reciprocity for the services of parents.

*"Return the favor. Our parents have taken care of us. Now we are the ones who want to create the dreams of our parents." (AA/759-760).*

*"Yes, we are children, yes, what is it, we cannot return the favor 100%, but at least we try" (R/550-551).*

*"I want to be successful, so I can make them happy." (DF/326).*

*"One of them that we discussed earlier, repaying the services of parents." (HF/388-389).*

The return of the favor mentioned by the informant is in the form of being happy, showing affection, and creating parental desires. According to Nurhidayah et al. (2023) & Wani (2019) Islam strongly emphasizes the importance of children treating their parents well as a form of gratitude for having been nurtured, cared for, and raised since before birth, as stated in Q.S Luqman verse 14. I'anah (2017) stated that children's desire to return favors to their parents results from establishing a good relationship where parents provide examples of noble values to children and children understand the services of parents. This opinion aligns with the four subjects who said they wanted to return the favor and make their parents happy because they had been cared for so far.

Furthermore, informants AA and B mentioned *Birrul waalidain*'s role in maintaining personal manners and morals. In contrast, informant R mentioned the importance of *Birrul waalidain* in avoiding the emergence of negative behaviors such as drug use.

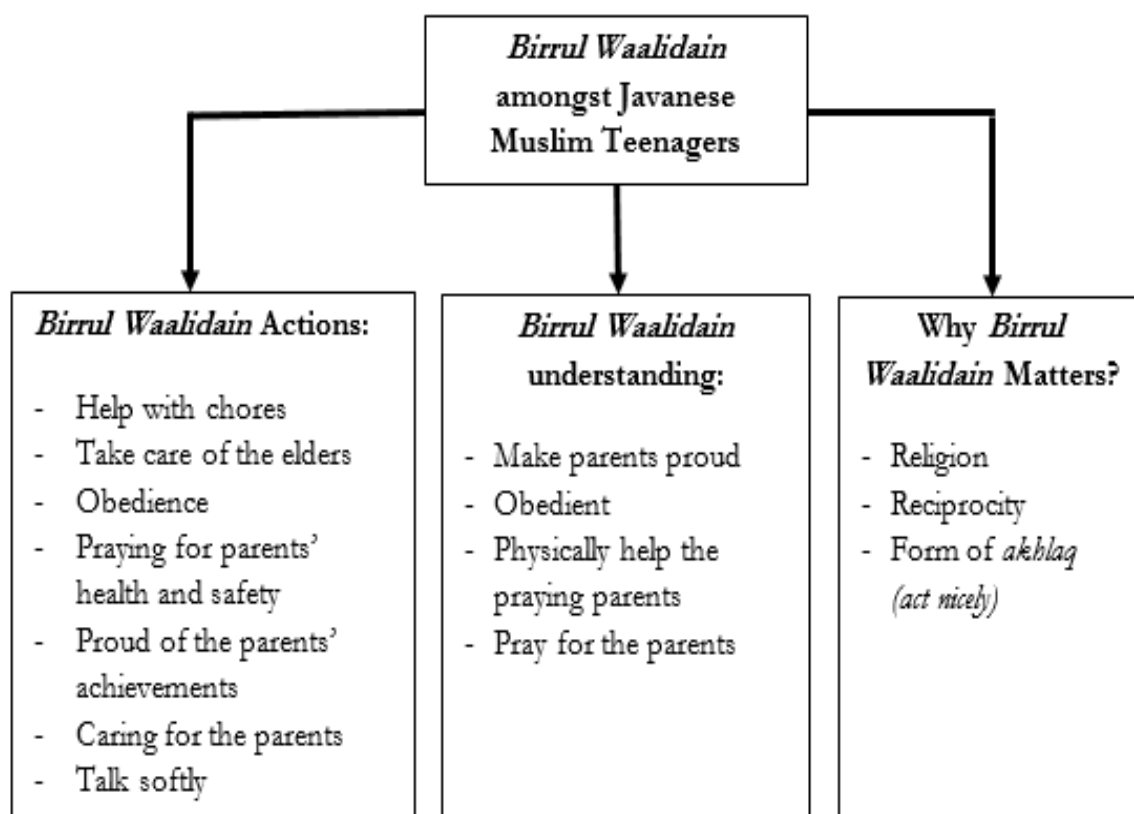
*"Maybe we can be more polite, Mas, friendly manners. And then if you do something, you do it too." (AA/786-787).*

*"Yes, so there are less morals than older people" (B/772).*

*"If you do not obey like that, it is like your life is miserable, that is it, it is hard ... Yes, there are those whose education is problematic, the name calls some, what is the name, drug cases" (R/580-581).*

The formation of good morals does not automatically appear; rather, it is a value taught by the family and the exposure of values from society to children, which positively impacts attitudes and behaviors (I'anah, 2017). In line with several previous studies that show that spiritual conditions are strongly related to positive social behavior in adolescents (Genisa et al., 2021; Khoeriyah & Harahap, 2020; Nurhafiza, 2019).

The chart explains that three dimensions are emphasized in this study to reveal the picture of the behavior of *Birrul waalidain* in Javanese Muslim adolescents. The first dimension is the form of behavior of *Birrul waalidain* that research informants have carried out, then how informants understand the meaning of the concept of *Birrul waalidain*, and the last is related to the reasons why *Birrul waalidain* is important to understand and apply in daily life.



**Figure 1.**  
Schematic of the pattern of research findings:  
An overview of the *Birrul waalidain* of Javanese Muslim teenagers

This research still has limitations. Data mining focuses only on primary informants, not triangulating data sources that enrich research information. In addition, the criteria for informants are less detailed and not representative of adolescents with Javanese family backgrounds that are thick with the application of Javanese values in family education. Therefore, it is hoped that future research can be planned with a similar theme but by considering the limitations or weaknesses of this research.

## CONCLUSION

It can be concluded that *Birrul Waalidain*'s behaviors include helping with homework, taking care of the elderly, obeying, praying, making parents proud, paying attention, and speaking subtly to the elderly. Meanwhile, the understanding of *Birrul waalidain* is interpreted as making parents happy, obedient, willing to help their parents, and praying for both. In terms of the importance of *Birrul waalidain*, the informants stated that for religious reasons, besides as a return for the child's favor to parents, and the last is to maintain morals as a Muslim who is also in Javanese culture, which is thick with manners and uploads.

There is a suggestion that the research is aimed at readers, especially parents and prospective parents who have or will face children in adolescence and that the concept and application of *Birrul waalidain* is not obtained instantly. Spiritual and religious education should be instilled early, long

before the child enters adolescence. This research has implications for forming the character of children's *Birrul waalidain* from childhood formally and non-formally. This study emphasizes the importance of formal education (school), which emphasizes the religious basis of helping the habituation process. This study emphasizes the importance of instilling religious values in parents and children from childhood. The cultivation and application of the concept of *Birrul waalidain* will help control children's behavior when they enter society with different cultural backgrounds.

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