

Management of Acceptance and Regard in Educational Relationships: A Study of Hamka's Perspectives in *Tafsir Al-Azhar*

Bima Wahyudin Rangkuti^{1*}, Akhmad Shunhaji², Muhammad Suaib Tahir³

^{1,2,3}Universitas PTIQ Jakarta

¹wahyudinrangkuti08@gmail.com, ²akhmadshunhaji@ptiq.ac.id,

³muhammadsuaibtahir@ptiq.ac.id

*Correspondence

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Abstract

This research examines the management of acceptance and regard in educational relationships from Hamka's perspective in *Tafsir Al-Azhar*. Using the qualitative method of literature study, the main data source being *Tafsir Al-Azhar* itself as well as other sources to support it, three forms of management were found, namely non-dominative action. Non-dominative actions are actions, attitudes, or other things that do not give the impression of domination by parents or teachers over children or students. This non-dominative action is found in Hamka's interpretation of Q.S. Asy-Syu'arâ': 215. Another form of management is a serious response. This serious response concerns the way parents or teachers treat children or students. Responding to it with a serious response is not taking it lightly at all. This serious response can be found in Hamka's interpretation of Q.S. Yûsuf: 4-5. And reactive patience. Reactive patience is related to internal patience, which is externalized reactively to children or students in the form of reactions or responses that do not conflict with patience. This reactive patience is found in Hamka's interpretation of Q.S. Yûsuf: 16-18.

Keywords: *Hamka, Tafsir Al-Azhar, Management of Relationships, Acceptance and Regard, Education.*

Abstrak

Penelitian ini mengkaji tentang pengelolaan penerimaan dan penghargaan dalam hubungan pendidikan perspektif Hamka dalam *Tafsir Al-Azhar*. Dengan menggunakan metode studi literatur kualitatif, sumber data utamanya adalah *Tafsir Al-Azhar* itu sendiri serta sumber lain yang mendukungnya, ditemukan tiga bentuk pengelolaan yaitu: tindakan non-dominatif. Tindakan nondominatif adalah tindakan, sikap, atau hal lain yang tidak menimbulkan kesan dominasi orang tua atau pendidik terhadap anak atau peserta didik. Tindakan nondominatif ini terdapat pada penafsiran Hamka terhadap Q.S. Asy-Syu'arâ': 215. Bentuk manajemen lainnya adalah tanggapan yang serius. Tanggapan yang serius ini menyangkut cara orang tua atau pendidik memperlakukan anak atau peserta didiknya. Menanggapinya dengan tanggapan yang serius sama sekali tidak menganggap enteng mereka. Tanggapan serius ini terdapat pada penafsiran Hamka terhadap Q.S. Yusuf: 4-5. Dan kesabaran reaktif. Kesabaran reaktif berkaitan dengan kesabaran internal yang dieksternalkan secara reaktif kepada anak atau peserta didik dalam bentuk reaksi atau tanggapan yang tidak bertentangan dengan kesabaran. Kesabaran reaktif ini terdapat pada penafsiran Hamka terhadap Q.S. Yusuf: 16-18.

Kata Kunci: *Hamka, Tafsir Al-Azhar, Pengelolaan Relasi, Penerimaan dan Penghargaan, Pendidikan.*

INTRODUCTION

The existence of acceptance and regard in educational relationships is, of course, one of the determinants that determine the quality of the educational relations that are carried out. Often, the absence of either acceptance or regard in an educational relationship implies several detrimental circumstances, especially for one of the subjects of the educational relationship, such as children or students. Acceptance and regard here are understood as an approach that is activated simultaneously and in tandem. Previously, acceptance in this case needed to be understood in its context. Acceptance means accepting them as themselves. This, as stated by Bretscher & Bergner and Davis & Todd, accepts what is without being accompanied by demands to make them into another person, as someone different from themselves.¹

Therefore, when this acceptance mode is activated in relationships with them, the regard mode accompanies it. As extracted from Bergner's explanation, which explains how when you accept what is without desires or demands for others to be other than oneself. This also means taking their person seriously. This means not taking lightly or ignoring them as they is. On the contrary, their personality as it is has its own value to be regarded.² This means that when parents or teachers accept children or students, they also regard them. Parents and teachers accept children or students as they are by being aware of their individual uniqueness and not demanding, let alone manipulating, their personalities in their relationships with them. Parents and teachers make the children or students themselves as they are, like a uniqueness brought by each individual, which therefore deserves and deserves to obtain a valuable status in all the details of their personality as a whole.

Therefore, it is not uncommon that, if the two modes that are activated simultaneously are negated, several unfavorable circumstances will arise for the child or student. As shown by Rohner *et al.* in Rahmania *et al.*, it would imply feelings of insecurity, anxiety, hostility, aggressiveness, low self-esteem, emotional instability, and various other unfortunate circumstances.³ This is how significant acceptance and regard need to be manifested in appropriate portions and proportions in the educational relations that take place. Therefore, it is necessary to manage the relationship, with the aim of these two modes finding a suitable and appropriate domain in the educational relationship being carried out.

The Qur'an, as guidance, also provides guidance on how acceptance and regard need to be managed in educational relationships. Not only that, by means of very special

¹ Fred Bretscher and Raymond M. Bergner, "Relational Qualities as Factors in Mate Selection Decisions," in Mary Kathleen Roberts and Raymond M. Bergner (ed.), *Advances in Descriptive Psychology*, Vol. 6, (Ann Arbor, MI: Descriptive Psychology Press, 1991); Keith E. Davis and Michael J. Todd, "Friendship and Love Relationships," in Keith E. Davis and Thomas O. Mitchell, *Advances in Descriptive Psychology*, Vol. 2, (Greenwich, CT: JAI Press, Inc, 1982).

² Raymond M. Bergner, "Love and Barriers to Love: An Analysis for Psychotherapists and Others," *American Journal of Psychotherapy* 54, no. 1 (2000): 3-4.

³ Farra Anisa Rahmania, *et al.*, "Penerimaan dan Penolakan terhadap Anak dalam Mempengaruhi Stres pada Ibu yang Bekerja selama Pandemi COVID-19," *PSISULA: Prosiding Berkala Psikologi* 3, (2021): 60-72.

messages, the Qur'an hints at various strategic matters regarding the management of acceptance and regard in educational relationships. This inspired an Indonesian *mufasir*, Hamka. With his intense attention to education itself, it is not uncommon for Hamka to incorporate elements of his ideas about education in the interpretations he writes, namely *Tafsir Al-Azhar*. That is why the author is interested in carrying out further studies regarding Hamka's views in *Tafsir Al-Azhar*, especially regarding the management of acceptance and regard in these educational relationships.

Regarding management, we refer to the explanation from Frederick Winslow Taylor, who explained that management is synonymous with knowing exactly what should be done.⁴ This research also adopts the person-centered theory from Carl R. Rogers, which discusses several elements of educational relationships. Rogers constructed three elements that need to exist in educational relationships. These three elements are authenticity, unconditional positive regard, and empathy.⁵ This research adopts one of these three elements as an indicator of a relationship that includes acceptance and appreciation, namely unconditional positive regard. From Rogers' explanation, it can also be seen how this element contains three main indicators. First, there is genuine acceptance of them. Second, there is regard for them, their individuals, their feelings, their opinions, etc. Third, there is caring for them, in the form of care that is not possessive. And fourth, there is trust in them, their potential, etc.⁶

Of the four main indicators, the first and second indicators are formulated as principles for managing educational relationships that are full of acceptance and regard in this research. Then various forms of realization were identified by a study of *Tafsir Al-Azhar*. These various forms are general management actions for achieving the principles of managing acceptance and regard in educational relationships. These various forms of management action are a strategic effort to achieve these principles. These various forms of management actions of one another stand respectively in their efforts to achieve the principles of managing acceptance and regard in educational relationships.

Several previous studies have similarities with this research, namely studying educational relationships, especially in the Qur'an. One of them, Supradi's research, examines educational relationships in the Qur'an. This research carried out an analysis of Q.S. Al-Kahfi: 60–82. By classifying these verses into episodes, the research found four episodes of educational relationships between teachers and students. In general, this research examines how the Qur'an discusses the relationship between teachers and students in these verses.⁷ There is also research that examines Hamka's views regarding

⁴ Frederick Winslow Taylor, *Shop Management*, (New York: Harper & Brothers, 1912).

⁵ Carl R. Rogers, *On Becoming a Person: A Therapist's View of Psychotherapy*, (Boston: Houghton Mifflin Company, 1995); Karen Swan, et al., "Relationships between Carl Rogers' Person-Centered Education and The Community of Inquiry Framework: A Preliminary Exploration," *Online Learning Journal* 24, no. 3 (2020): 4-18.

⁶ Carl R. Rogers, *Freedom to Learn*, (Columbus, Ohio: Charles E. Merrill Publishing Company, 1969).

⁷ Bambang Supradi, "Hubungan Pendidik Dengan Peserta Didik Menurut Al-Quran," *HIKMAH: Jurnal Pendidikan Islam* 6, no. 1 (2017): 76-101.

educational interactions and contextualizes them in the society era.⁸

Both the first research, which has similarities in studying educational relations in the Qur'an, and the second research, which has the same figures studied, have very significant differences with this research, both in their orientation, the flow of the study, the theory used, and the research sources. Not to mention how this research focuses its orientation specifically on the management of acceptance and regard in educational relationships and refers to *Tafsir Al-Azhar*. This research also offers a refreshed study of Hamka's own perspectives, which examines them through management approaches and educational relationships.

RESEARCH METHOD

This research uses qualitative research methods, such as library research. By using this method, this research uses literature as a field to obtain data. Like library research in general, this research has primary and secondary sources. The primary source in this research is, of course, *Tafsir Al-Azhar*. Meanwhile, the secondary sources for this research are several other *tafsir* and other literature that are relevant to this research. Reviews of various existing literature are processed critically, reflectively, and contemplatively, and are also accompanied by various comparative processes.

RESULT AND DISCUSSIONS

Non-Dominative Action

The management of acceptance and regard in the first educational relationships is a non-dominative action. It is found in Hamka's interpretation of Q.S. Asy-Syu'arâ': 215.

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ^٩

In this verse, there is the word *janâh*. In Ar-Râghib Al-Ashfahânî's explanation, this word means bird wings.⁹ This has the urgency of an illustration. M. Quraish Shihab explained how the wings of the birds there describe a person's attitude and behavior, which is like a bird that lowers its wings when it wants to fondle its female or protect its young.¹⁰

This statement has significance regarding the action that the Prophet Muhammad ﷺ should take towards the believers. Like this illustration, as in the explanation of Al-Qâsimi and Hasanayn Muḥammad Makhlûf, the expression in the editorial of the verse is understood as flexibility, gentleness, flexibility of behavior or attitude, and humility.¹¹

⁸ Muhammad Mushfi El Iq Bali and Chairunniza', "Interaksi Edukatif Pendidikan Islam Perspektif Buya Hamka Dalam Menghadapi Society Era," *MANAGERE: Indonesian Journal of Educational Management* 2, no. 1 (2020): 62-76.

⁹ Ar-Râghib Al-Ashfahânî, *Mu'jam Mufradât Alfâzh Al-Qur'ân*, (Beirut: Dâr Al-Kutub Al-'Ilmiyyah, 2004; Ar-Râghib Al-Ashfahânî, *Al-Mufradât fi Gharîb Al-Qur'ân*, Juz 1, (t.tp.: Maktabah Nazâr Musthafa Al-Bâz, t.th.).

¹⁰ M. Quraish Shihab, *Tafsîr Al-Mishbâh: Pesan, Kesan, dan Kekerasian Al-Qur'an*, Volume 9, (Tangerang: Lentera Hati, 2021).

¹¹ Muḥammad Jamâl Ad-Dîn Al-Qâsimi, *Maḥâsin At-Ta'wîl*, Juz 7, (Beirut: Dâr Al-Kutub Al-'Ilmiyyah, 2003); Hasanayn Muḥammad Makhlûf, *Kalimât Al-Qur'ân Tafsîr wa Bayân*, (Beirut: Dâr Ibn Hazm, 1997).

Meanwhile, Shihab understands the image of bird wings in terms of harmonious relationships and protection, humility, patience, and fortitude with believers, especially in times of crisis and difficulty. This is like a lowered wing that continues to spread, embrace, and protect, not moving until the threatening danger has passed.¹²

In *Tafsir Al-Azhar*, this verse is understood sociologically. This verse is interpreted as an invitation to interact with believers without exalting oneself against them. This socialization procedure was implemented in total by the Prophet Muhammad ﷺ.¹³ From this, we then find an ideal reality of how relationships are built according to the example of the Prophet Muhammad ﷺ. This is an indication that the Prophet Muhammad ﷺ was a leader and educator who did not dominate his students.

This is also identified by means of Hamka's statement regarding the designation of believers. They are not called followers or students, but they are called *sahabat*. That is a term for someone who is very close. Even this term does not suggest a degree of inequality.¹⁴ This term also indicates the partnership pattern in the relationships. The social model of the Prophet Muhammad ﷺ, who did not dominate the believers, can be used as the basis for an educational relationship that is full of acceptance and regard. The social model of the Prophet Muhammad ﷺ, which does not involve domination, needs to be guided by both parents and teachers in their relationships with children or students.

By means of relationships that do not include dominative actions from parents or teachers towards them, acceptance and regard for them take shape. Then, the pattern of partnership in relationships, which is indicated by the designation *sahabat* for the believers, also needs to be activated in the relationships with children or students. With a sustainable partnership pattern in the relationship, the child or student will feel cared for. They are present, not just to be demanded or pressured. With this pattern, they have the opportunity to own themselves as they are, which is different from dominative patterns that try to control and manipulate themselves.

Serious Response

The second management of acceptance and regard in educational relationships is a serious response. This can be found in Hamka's interpretation of Q.S. Yûsuf: 4-5.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ
قَالَ يَبْنِي لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

It is told in this verse that Yûsuf told his father Ya'qûb about what he saw. Yûsuf had this vision in his sleep; the vision was his dream, as explained by Thanthâwî Jauharî.¹⁵ Yûsuf's vision in his dream as stated in the verse includes two, as in Asy-Syarbînî's

¹² Shihab, *Tafsîr Al-Mishbâh*, Volume 9.

¹³ Hamka, *Tafsir Al-Azhar*, Jilid 6, (Jakarta: Gema Insani, 2015).

¹⁴ Hamka, *Tafsir Al-Azhar*, Jilid 6.

¹⁵ Thanthâwî Jauharî, *Al-Jawâhir fî Tafsîr Al-Qur'ân Al-Karîm*, Juz 7, (t.tp.: Mushthafâ Al-Bâby Al-Halaby, 1927).

explanation: first, he saw the heavenly bodies as stated in the verse. And secondly, he saw every heavenly body bowing down to him.¹⁶

So how did Yaqûb react to the dream Yûsuf conveyed? In the next verse, it is shown how, with a call that is identical to a loving call, Ya'qûb begins his conversation with his son Yûsuf. And he continued with Yaqûb's appeal to Yûsuf not to tell his brothers about what he saw in his dream. Because Ya'qûb himself knew and understood the dream of Yûsuf, his son.

What we want to see from this is how Ya'qûb responded to his son, Yûsuf. Hamka explained that Ya'qûb had heard personally from his son Yûsuf about his son's strange dream. Previously, Ya'qûb had high hopes that the apostolic and prophetic inheritance that he received from his father, Ishâq, would also pass down to one of his children. And when Ya'qûb heard for himself the dream conveyed by one of his sons – Yûsuf, Ya'qûb felt the signs of apostolic and prophetic inheritance. Because of this, Ya'qûb saw it as dangerous if Yûsuf told his dreams to his brothers.¹⁷ In Hamka's explanation, it is explained how Yaqûb responded to Yûsuf. Yaqûb emphasized that you – Yûsuf – should never tell or mention this dream to them – Yûsuf's brothers. Later, they might find out the meaning of the dream.¹⁸

Hamka's explanation contains an element of seriousness in the response of the Prophet Ya'qûb to his son, Prophet Yûsuf. This is what is of concern in this research, centered on the figure of the Prophet Ya'qûb as a loving and compassionate father to the Prophet Yûsuf, his son, who responded to what came from him with full seriousness. Of course, this is a tip for parents and educators. Responding to children and students with a serious response is a strategic component that needs to be achieved in the relationship established with them. At that time, it began to be implemented, and at that time, full acceptance and regard for them slowly entered and formed.

Reactive Patience

The third management of acceptance and regard in educational relationships is reactive patience. This is Hamka's interpretation of Q.S. Yûsuf: 16-18.

وَجَاءَ وَآبَاهُمُ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ
الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءَهُ وَعَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ﴿١٨﴾ قَالَ بَلْ سَوَّلَتْ
لَكُمُ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

These verses contain events after Yûsuf's brothers achieved their goal of getting him into the well. It is conveyed through this verse, how they – Yûsuf's brothers – came to their father while acting out a play accompanied by their cries. In Ibn 'Ajîbah's

¹⁶ Muhammad ibn Ahmad Al-Khathîb Asy-Syarbînî, *As-Sirâj Al-Munîr fî Al-I'ânah 'alâ Ma'rifah Ba'dh Al-Ma'ânî Kalâm Rabbinâ Al-Hakîm Al-Khabîr*, Juz 2, (Beirut: Dâr Al-Kutub Al-'Ilmiyyah, t.th.).

¹⁷ Hamka, *Tafsir Al-Azhar*, Jilid 4, (Jakarta: Gema Insani, 2015).

¹⁸ Hamka, *Tafsir Al-Azhar*, Jilid 4.

explanation, it is reported how Ya'qûb was shocked and panicked when he heard the manipulative cries played by Yûsuf's brothers. And Ya'qûb also asked Yûsuf's brothers where Yûsuf was.¹⁹

Then, in continuation of the verse above explained by M. Quraish Shihab, Yusuf's brothers answered that they were playing. The play they took part in was most likely running, perhaps also horseback riding or archery. They leave Yûsuf near their fittings. Then, when they were busy playing and were some distance from where they had left Yûsuf, a wolf appeared and ate Yûsuf until there was nothing left. They said that they had no chance to save Yûsuf.²⁰

Then in the next verse, it is stated that Yûsuf's brothers brought Yûsuf's clothes, which were stained with blood, and then they told Ya'qûb that the blood smeared on the clothes was Yûsuf's blood. However, that is not the case; as stated by Ath-Thabari, the use of the word *kadzib* in this verse is because Yûsuf's brothers were lying. They told Ya'qûb that the blood on the clothes they were carrying was Yûsuf's blood, even though the blood was the blood of a lamb.²¹ They deliberately slaughtered a lamb, then smeared Yûsuf's clothes with the blood of the slaughter. It was intended for their father to believe in them. So how did the father react when he actually found out about the lies they had committed?

In Hamka's explanation, it was said that Ya'qûb's response really showed his patience in reacting to his children. Starting from Hamka's narrative about the greatness of the soul of the Prophet Ya'qûb, while he had just been told by his children, it was a false story, a story that was deliberately made up by them so that he would believe it. Not to mention the fake evidence in the form of Yûsuf's clothes, which they deliberately smeared with the blood of a lamb to increase their father's confidence in them.²²

Hamka's statement is a revelation of the mentality of a father who is always patient and steadfast, despite the constant lies he receives, and these lies actually come from his own children. The lies he received did not necessarily result in him taking action to reject his children, even though he, of course, knew that this was all bad behavior on the part of his children. However, with the patience that he has, which is always responsive to various conditions and situations that occur, the reactions that occur are, of course, reactions that are the fruit of his own patience.

The Prophet Ya'qûb reacted to them, not with reactions that were actually indicated as reactions of reluctance or rejection; he did not do as Hamka said, lose mind. However, the reaction he reacted to his children was one that arose from fortitude and patience, where he was patient and steadfast in accepting these trials. Because if he actually reacted with the opposite reaction, as Hamka stated by losing his mind, then, of

¹⁹ Abû Al-'Abbâs Aḥmad ibn Muḥammad ibn 'Ajîbah, *Al-Baḥr Al-Madîd fî Tafṣîr Al-Qur'ân Al-Majîd*, Jilid 2, (Kairo: Al-Hay'ah Al-Mashriyyah Al-'Âmmah li Al-Kitâb, 1999).

²⁰ M. Quraish Shihab, *Tafṣîr Al-Mishbâh: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 6, (Tangerang: Lentera Hati, 2021).

²¹ Abû Ja'far Muḥammad ibn Jarîr Ath-Thabari, *Jâmi' Al-Bayân 'an Ta'wîl ayy Al-Qur'ân*, Juz 4, (Beirut: Muassasah Ar-Risâlah, 1994).

²² Hamka, *Tafṣîr Al-Azhar*, Jilid 4, (Jakarta: Gema Insani, 2015).

course, Hamka said, those naughty children could no longer be repaired, plus the situation in his family would be even more chaotic. He was patient and accepted the mischief of his children.

This is the reactive patience found in Hamka's interpretation of these verses. The patience displayed by the Prophet Yaqûb shows the figure of a father who, despite the conditions, circumstances, or actions carried out by his children, still did not make him react to them with reactions that were far from reactions that were identical to his patience. The steadfastness, determination, and patience that existed internally in him were always externalized through his reactions, so that he also continued to give a place to his children. That is what was found this time, and of course it is important for parents and teachers to strive for this in their relationships with children and students.

CONCLUSION

There are several conclusions from this research that the management of acceptance and awards in educational relations from Hamka's perspective in *Tafsir Al-Azhar* is: First, non-dominative action. Non-dominative actions are actions, attitudes, or other things that do not give the impression of domination by parents or teachers over children or students. This non-dominative action is found in Hamka's interpretation of Q.S. Asy-Syu'arâ': 215. Second, a serious response. This serious response concerns the way parents or teachers respond to children or students. Responding to them with a serious response is not taking them lightly at all. This serious response is found in Hamka's interpretation of Q.S. Yûsuf: 4-5. Third, reactive patience. Reactive patience relates to internal patience, which is reactively externalized to children or students in the form of reactions or responses that do not conflict with patience. This reactive patience is found in Hamka's interpretation of Q.S. Yûsuf: 16-18.

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