

## Principles of Qur'an-Based Children's Education for Single Moms (Thematic Analysis of Maryam's Story in the Qur'an)

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### ABSTRACT

*Single moms* face the dual challenge of raising children while managing other responsibilities, necessitating an approach rooted in moral and spiritual values. This study aims to explore Qur'an-based principles of child education for *single moms* through a thematic analysis of Maryam's story. The research focuses on the moral, spiritual, and educational values embedded in the story and their implementation in raising children amidst these dual challenges. The study employs a library research method with a thematic exegesis (*tafsir maudhu'i*) approach, using primary data from Qur'anic verses related to Maryam's story and secondary data from exegesis texts, academic literature, and scholarly articles. The findings reveal that Maryam's story teaches the significance of steadfast faith, moral exemplarity, and a balance between effort and reliance on God in child-rearing. These values inspire *single moms* to nurture children with resilience and faith while maintaining family harmony. The study underscores the relevance of Qur'anic principles in modern contexts, particularly in addressing social and economic challenges. It is expected to serve as a practical guide for *single moms* and a reference for academics and Islamic educational institutions in developing educational models based on Qur'anic values

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### Introduction

Parents are the most responsible for their children's education, not teachers, the government and society. (Wartini, 2017). The role of parents in educating children has a very important position, because parents are the first and main educators for children. From birth, children receive the basic values, norms, and morals instilled by their parents, where ideally both parents set an

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example and carry out their respective duties. However, in some conditions, a mother must take on the dual role of mother and father in the family, for example due to divorce, death of husband, or husband who works far away from home that is not possible to return home. Based on data from the Central Statistics Agency, there are 12.73% of female heads of households in Indonesia in 2023. This percentage increased slightly by 0.01 percentage points when compared to the previous year which was 12.72%. (Data Indonesia, 2023). With the increasing percentage of female heads of households, the dual role that must be carried out by single mothers is increasingly important.

However, this condition brings great challenges in parenting, especially related to the risk of educational failure and character development of children. A study shows that 52.4% of children raised by single mothers experience Externalizing Behavior Problems (EBP), such as aggressiveness or antisocial behavior. This problem is more dominant in children with poor school performance or those who drop out of school. The gender factor also plays a role, where boys are more susceptible to this problem than girls. (Tuka Y. Hassan & Al-Diwan, 2022). This data shows the urgency to explore approaches that can support *single moms* in meeting their children's educational needs and maintaining family balance.

In this case, *single moms* must fulfill two main aspects of responsibility: domestic roles, which include household management and childcare, and public roles, which are earning a living and participating in social life. This combination of responsibilities requires *single moms* to adapt to complex emotional, physical, and social demands, often posing a major challenge in achieving family balance. (Rizky Tiara, t.t.)

For a *single mom*, religious, moral and social values are often a foothold and also a support in facing the challenges of dual roles. The combination of these values becomes a solid foothold in childcare and household management, because religious beliefs themselves provide inner peace while moral guidance, helps them carry out their responsibilities with patience and sincerity. On the other hand, social values, such as maintaining good relations with neighbors and involvement in the community in the community, offer practical support as well as strengthen social bonds that are important for family balance. By utilizing the footing of these values, *single moms* are not only able to manage dual responsibilities, but also ensure that children's educational needs remain a top priority.

Whatever the condition faced by a *single mom*, the right to education of children remains an aspect that must be prioritized. Education is the main foundation in the formation of children's character and future, even though a mother must carry out a dual role, the needs of children's education must still be met. In this condition, *single moms* are required to ensure that their children receive quality education, both in the family environment and through formal educational institutions. This education not only covers academic aspects, but also includes moral, spiritual, and social values that are important for children's mental and emotional balance. By ensuring that children's educational rights are fulfilled, *single moms* show that family limitations are not a barrier to achieving quality education

In order to fulfill these responsibilities, a *single mom* needs to develop a number of essential characteristics that support their dual roles. The Qur'an,

as a guide to life for all mankind, provides an overview of various life problems, including solutions to the problems faced by *single* moms. In this context, there are three stories of noble women in the Qur'an, namely Maryam bint 'Imran, the mother of the Prophet Isa (as). (QS. Maryam [19]: 16-25), mother of the Prophet Moses (as). (QS. Al-Qashash [26]: 7-13), and Hajar, the mother of the Prophet Ismail (as). (QS. Ibrahim [14]: 37-38) which can be used as a guideline for the single mom phenomenon. (Amri, 2020).

Of the three noble female figures, this study will condense the discussion on the story of Maryam bint 'Imran as the main figure in the Qur'an who can be used as an example for *single moms* in undergoing dual roles. Maryam's Story Keeping moral and spiritual teachings relevant in childcare and education, especially for mothers who have to fend for themselves without a husband. Thus, this study aims to explore the principles of child education in Maryam's story that can be applied by *single moms* in a modern context.

Although various studies have been conducted on the role of parents in children's education, studies that specifically address the role of *single mothers* by adopting Qur'anic values as a parenting guide are still very limited, especially those that highlight the implementation of these principles in *single mom life* in the modern era. The author has conducted a literature review of two related articles. The first article, "*The Concept of Children's Education in Q.S. Maryam Verses 16-40 (A Study of Tafsir Al-Azhar by Hamka)*" by Ridha Raudah Nur (2023, Yogyakarta), discusses the concept of children's education in general in these verses. However, this study did not specifically highlight the context of *single moms*.

As a development, this study will expand the analysis by collecting other verses related to the story of Maryam binti Imran to explore children's educational values that are more relevant for *single moms*. The second article, "*Contextualizing the Story of Maryam in the Qur'an as an Exemplary Basis for the Young Generation of Muslims in the Contemporary Era*" by Tazkia Anugraheni Perdana (2021, UAD Yogyakarta), emphasizes the values of Maryam's story for today's young generation of Muslims, but does not discuss its relevance for *single moms*. Therefore, this study seeks to fill this gap with an analysis that focuses on the relevance of Maryam's story to children's education in the context of single motherhood.

Based on this, this study aims to explore in depth the application of Qur'an principles in educating children for *single moms*, as well as explore inspiration from the story of Maryam, a noble woman listed in the Qur'an, in facing the challenge of dual roles. With the background of data on the challenges of *single mom* parenting, this research is expected to provide meaningful practical and theoretical contributions, both for *single moms* in real life and as a reference for academics who want to deepen similar studies.

## Method

### Data Collection Method

In collecting research materials, the author employs the library research method, also known as literature research. This method allows researchers to detail information and insights obtained from relevant literature to address the research questions. Through this approach, the research aims to deeply

understand the story of Maryam in the Qur'an, enabling the acquisition of comprehensive and relevant information.

The data sources in this study are divided into two main types: primary data and secondary data. The author uses tafsir books as the main source for primary data, while secondary data is obtained from various references, including historical literature, dictionaries, books, and scientific articles relevant to the research theme.

### **Analysis Technique**

This study employs the *maudhu'i* (thematic) interpretation theory, which is a method of interpreting the Qur'an by selecting a specific theme and then compiling verses related to that theme. (Mustaqim, 2022, p. 17)

## **Results**

### **The Context of Maryam's Story in the Qur'an**

The Qur'an conveys stories (*qashash*) that are full of moral and spiritual values, making it an important guideline for humanity in living life. Each story in it contains lessons that aim to guide humans in living life, both individually and socially. These stories are also a medium for mankind to reflect on the values of truth, patience, and submission to Allah *subhanahu wa ta'ala*. This shows that the story in the Qur'an is not only relevant to the past people, but also to the current generation.

One of the stories that has a depth of meaning and universal value is the story of Maryam, which depicts determination, purity, and great responsibility. This story is very relevant for women who face various challenges in life, including those who play the role of *single moms*. Therefore, this research will focus on the story of Maryam, considering that the lessons contained in it are directly related to the role of *single moms* in the perspective of the Qur'an.

Explicitly, Maryam's story is repeated five times, even though the narration is in a different context, both in the mention of her noble qualities and the narrative of her story, however, in this study, the author will focus on some specific relevant parts, considering that not all mentions of Maryam's story are directly related to the theme of the *single mom role* which is the core of the discussion.

#### **1. Surah Maryam verses 21-29**

Surah Maryam is the only surah in the Qur'an that is named after a woman. This confirms the Qur'an's respect for the figure of Maryam as a noble woman, this letter is included in the *makkiyah* letter. (al-Mahalli & al-Suyuthi, 2022). It was revealed after the letter of the Angel (Fathir). (Al-Gharnathi, 1990, p. 56). Surah *makiyah* is very appropriate to be used as a reference in this study because it has the main purpose, namely strengthening the *aqidah* of a servant, the introduction of noble morals that guide the formation of an Islamic society, the revelation of the sins of polytheists, such as burying a baby girl alive. The purpose of the issuance of Surah Maryam is an explanation of Allah's mercy and help to *His auliya*. (Al-'Utaybi, 2022/1444 H). By knowing the background and characteristics and purpose of the derivation of the *maryam* letter, we can explore the moral and spiritual values contained in it, so that it can be a guide to life for *single moms* in this modern era.

In Surah Maryam verses 21-29, Allah says:

(قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ٢١ ﴿٢٠﴾ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا ٢٢ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ٢٣ فَانْدَلَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤ وَهَزِيءَ إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ٢٥ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنسِيًّا ٢٦ فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يُمَرِّبُهُمْ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ٢٧ يَا حَتُّ هُزُونَ مَا كَانَ أَبُوكِ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعْثًا ٢٨ فَأُنشِرَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْتِدِ صَبِيًّا ﴿٢٩﴾

21. He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' " 22. So she conceived him, and she withdrew with him to a remote place. 23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." 24. But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. 25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. 26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' " 27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. 28. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." 29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

The interpretation of Maryam's story in the Qur'an is often an important reference in understanding the concepts of patience, faith, and divine intervention in human life. The verses related to this story reflect various profound theological and moral dimensions, as explained by mufasirs such as Ibn Katsir, Wahbah az-Zuhaili, Imam al-Qurthubi, and Buya Hamka. This paper aims to analyze these values through the perspective of interpretation with a thematic and scientific approach.

Ibn Kathir in his commentary explained the meaning of the sentence *wakāna amran maqḍiyyan* as an unavoidable decree of Allah. (Ibnu Katsir, 1999/1420 H). Maryam's pregnancy without a father is a clear proof of God's power in creating life. This interpretation not only emphasizes the miracle bestowed on Mary, but also becomes a postulate that God is able to create things in various ways, such as the creation of Adam without parents, Eve of Adam, and Isa of Mary alone. This perspective shows the universality of God's power in various creative contexts. (Az-Zoheli, 1991, p. 70).

Maryam accepted her destiny with full faith despite the heavy social stigma she faced. Imam al-Qurthubi explained that Maryam's remark, *Yā laytanī mittu qabla hādhā wakuntu nasyan mansiyyan* ("Aduhai, it would have been better if I had died before this, and I would be forgotten"), indicating his concern about two things: first, the potential for slander that would desecrate his religion; second, his people would fall into the great sin of slander or false accusations associated with adultery, which was something devastating. (al-Qurthubi, 1964/1384 H, p. 11:92). Thus, Maryam's attitude reflects the moral virtue of putting religion above her own interests.

In difficult situations, Allah gave help to Maryam through the command to shake the date palm tree (*wahuzzi ilayki bijid'i al-nakhlah*). Buya Hamka explained that even though the dates were ripe, Maryam was still ordered to try to shake them as a form of effort. (HAMKA, p. 4293). This concept underlines the importance of integration between tawakal and human efforts in obtaining

sustenance that has been determined by Allah. This concept is in line with the hadith of the Prophet Muhammad (*peace and blessings of Allaah be upon him*), "*Tie your camel, and put your trust in Allah*" (Hadith narrated by Tirmidhi, No. 2517). In this context, Maryam is an example for humanity in integrating effort and faith.

When Maryam came to her people with baby Isa, she chose not to speak a word, in accordance with God's command "*Fa-immā tarayinna mina al-basyari aḥadan fa-qūlī innī nadzartu li al-Raḥmāni ṣawman fa-lan ukallima al-yauma insiyyan*" (QS Maryam: 26). What it means "And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'" The proof of the command is reflected in Maryam's attitude of emphatically pointing only at the baby Isa she was carrying when facing questions from her people, as stated in Surah Maryam verse 29. Buya Hamka in his commentary emphasized that the various accusations made against Maryam actually do not need to be answered, because responding to these accusations does not have any benefit. (HAMKA, p. 4293). This act became a symbol of great patience, because Mary did not defend herself but surrendered completely to God to explain the truth through the miracles of the Prophet Isa.

The moral value that can be drawn from Maryam's attitude is the importance of patience and steadfastness of faith in the face of unfounded accusations. It is relevant for anyone facing social pressure or slander, that maintaining integrity and leaving the results to God is a noble step. Maryam pointed out that even in the most severe conditions, faith can be a protector from slanderous evil.

The miracle that occurred when the baby of the Prophet Isa spoke became the closing of Maryam's slander. The words of the baby Isa include theological messages about servitude to God, the importance of worship, and the obligation to be filial to parents. This not only silenced the accusations against Maryam, but also affirmed the noble values that are at the core of Islamic teachings. This event teaches that God's help always comes at the right time to His fully surrendered servant. The wisdom of this story teaches us the importance of tawakal, patience, and sincerity in undergoing every ordeal, as the Prophet Muhammad *peace and blessings of Allaah be upon him* said: "*It is amazing what a believer is doing, that all his affairs are good for him...*" (HADITH NARRATED BY. Muslim No. 2999). and affirms that every test faced by faith will bring blessings and glory to God.

The story of Maryam in the Qur'an is not just a historical narrative, but a universal lesson about faith, patience, and effort. The commentaries of scholars provide an in-depth view of these values, which are relevant to be applied in modern life. By understanding this story scientifically, we can take valuable lessons on how to face the challenges of life with faith and tawakal to Allah SWT.

## 2. Surah Ali-Imran verses 45-48

Surah Ali-Imran is one of the letters that tells the story of Maryam and the Prophet Isa *alaihissalam*. In *the tartib nuzul*, this letter is classified as *madaniyah*, revealed after Surah Al-Anfal and before Surah Al-Ahzab. (Al-Gharnathi, 1990/1410 H). When compared to Surah Maryam, which is a makkiyah surah there is an interesting continuity. Maryam's letter, which came down earlier, tells the story of Maryam from early pregnancy to the birth of the Prophet Isa. On the other hand, Ali-Imran's letter tells more about the phase before Maryam became pregnant, followed by the narration of the Prophet Isa which focuses on her

da'wah journey and life as an adult. This shows that in Surah Ali-Imran describes a result of Maryam's education.

The context of the decline of these two letters supports the harmony between the theme and the chronology of the story. The letter of Maryam serves as an introduction describing the miraculous background of the birth of the Prophet Isa, while the letter of Ali-Imran provides additional details about the role of Maryam and the Prophet Isa in their prophetic mission. This relationship also shows how the Qur'an constructs the narrative progressively, from the initial phase to the details of the mission of da'wah. This strengthens the relevance between the two letters, both in terms of content and the time of the descent of revelation, so that it is evidence of continuity in the delivery of the message of the Qur'an. In Surah Ali-Imran verses 45-48, Allah says:

﴿إِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ٤٥ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ٤٦ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّسَنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ٤٧ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنجِيلَ ٤٨﴾

45. [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]. 46. He will speak to the people in the cradle and in maturity and will be of the righteous." 47. She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is. 48. And He will teach him writing and wisdom and the Torah and the Gospel

In Surah Ali-Imran verses 45-48, Allah speaks of the birth of the Prophet Isa as good news, although Maryam initially considered it difficult to accept because it had the potential to damage his good name. However, Maryam showed the firmness of her faith by being prejudiced against Allah, as the Prophet Muhammad *peace and blessings of Allaah be upon him* said by Abu Hurairah: "Indeed, Allah the Almighty said: '*I am according to the prejudice of My servant to Me.*'" These verses also describe Maryam's success in educating the Prophet Isa to make him an extraordinary figure.

The Prophet Isa in this verse is described as having the nature of duty, which according to the tafsir of *Az-Zuhaili* means that he has honor in this world and the hereafter. The minal nature of muqorrobin describes his closeness to Allah on the Day of Resurrection, while *Wayukallimun-nāsa fīl-mahdī wa kāhla*. refers to the ability of the Prophet Isa to speak in a cradle and as an adult, with alluring speech. He is also described as a just and righteous youth (*wa min ash-ṣālihīn*), which means having istiqomahan, cleanliness of heart, and ideal physique. (az-Zoheli, 1991, p. 231). The piety of the Prophet Isa, such as tawadhu' and his obedience to Allah, as explained by Buya Hamka, is inseparable from Maryam's upbringing which instilled the values of monotheism and simplicity from an early age. (HAMKA, p. 775)

### The Principles of Children's Education in Maryam's Story for Single Moms

Maryam's story in the verse is not only inspiring about the purity and steadfastness of faith, but also holds relevant educational values to be applied

today. As the mother of the Prophet Isa, Maryam shows important principles in educating children that can be used as a guide by parents, especially *single moms*, in facing life's challenges. In the face of difficult situations and social stigma, Maryam still maintains her commitment as a mother who educates her children with love and faith in Allah.

As a single mother, Maryam teaches us that children's education does not depend on social status or conditions, but rather on determination, patience, and the strengthening of spiritual values instilled from an early age. This provides a new motivation for today's single mothers, who often feel overwhelmed by their dual roles, to remain confident that they can educate their children with dedication and success. The teachings are:

### 1. Instilling Tawhid as the Main Basis

The story of Maryam in the Qur'an is an important reflection on how children's education should be rooted in monotheism. Maryam accepted the destiny of pregnancy without a father with full faith in Allah, showing that monotheism is the main foundation in facing life's challenges, including in educating children. This attitude teaches that monotheism-based education not only gives faith to children, but also becomes a solid moral provision in the face of environmental influences.

As mentioned, "When monotheism, one will understand the majesty of Allah Swt. which has an impact on faith and sacrifice, servitude to Allah Swt., and obedience to leaders, as well as the application of manners in morality to others". (Amatullah et al., 2023). In this context, monotheistic education is the main means to build a solid faith as the basis for children's morality and spirituality.

Human beings are indeed born in a state of fitrah, which means the instinct of monotheism. (Ibn Katsir, 1999/1420 H). Every human being basically has this potential from birth, but if there is someone who does not have monotheism then this is influenced by the surrounding environment. (Wartini, 2017). Especially his parents as stated in a hadith narrated by Abu Hurairah that the Messenger of Allah (*peace and blessings of Allaah be upon him*) said: "No baby is born except in a state of fitrah (purity), so his parents make him Jew, Christian, or Magi. (Hadith narrated by al-Bukhari No. 6599 and Muslim No. 2658). As explained in the hadith, parents have a major role in shaping children's faith from an early age, as Maryam did in educating the Prophet Isa when she was a toddler. Although Mary did not teach monotheism to the Prophet Isa directly in the form of oral teaching, she did teach through living example and formed an environment that supported the spiritual growth of the Prophet Isa. This shows that monotheistic education and religious values can start from an early age, even in infancy, through the way of life and the example of parents.

One of the main challenges facing *single moms* today is parenting in the technological era where children grow up and develop in an environment that is far different from previous generations, especially due to the rapid influence of globalization. Although globalization presents many positive impacts, such as technological advances that make various aspects of life easier, the negative side cannot be ignored either. One of the impacts is a shift in lifestyles that tend to adopt Western culture. This shift often triggers various psychosocial problems, including drug abuse, promiscuous sexual behavior, criminality among children, and increasing social conflicts in society. (Hermawan, 2018). This condition often leads

to failure in children's education and social life. (Hermawan, 2018). Although the challenges of different times can be applied in modern life, namely monotheism-based education that can help children to stay strong in the midst of negative globalization currents. All of this shows that without the guidance of monotheistic values, children can easily be dragged into the current of destructive negative influences.

For *single moms*, this challenge becomes even more complex because they have to carry out a dual role as a breadwinner as well as the main educator. The value of monotheism can be the foundation of education for children to understand that Allah always supervises their every action, including when using technology. *Single moms* can teach their children the importance of maintaining moral boundaries in the use of technology, for example by limiting screen time, using content filter applications, and utilizing technology to learn. With this approach, the challenges of modern parenting can be overcome without neglecting the spiritual principles that the Qur'an teaches.

In a situation like this, instilling monotheism in children is the main solution that can help them stay strong in the midst of the rapid negative influence of globalization. *Single moms* have their own challenges in educating children, but monotheism can be a strong foundation in shaping children's personalities. As a researcher, I think that *single moms* can start monotheistic education through a simple but consistent approach, such as involving children in daily religious activities, such as reading prayers together, introducing the values of the Qur'an through stories, or inviting them to discuss the wisdom of the Prophet and the Messenger. This approach not only helps children to survive the challenges of globalization, but also forms a generation that has strong moral and spiritual values, so that they can become individuals who contribute positively to society. These approaches not only strengthen the foundation of monotheism in children, but also create an emotional closeness between mother and child. In this way, *single moms* can provide monotheistic education that is relevant and effective in shaping children's character in the modern era.

## 2. Providing Moral Example in Daily Life

The story of Maryam in the Qur'an shows an extraordinary moral example in the face of public slander. As mentioned in Surah Maryam verses 27-28, Maryam faced accusations from her people regarding her pregnancy without a husband, but she remained firm and unwavering in the face of the test. Her moral example was tested when she chose to remain silent and surrender her defense to God, as reflected in verse 29. This attitude shows determination and full trust in Allah in the face of pressure and slander. Maryam's steadfastness in facing these trials not only reflects the strength of her faith, but also provides valuable lessons in the context of moral education, especially for a mother.

In the context of education, Maryam's behavior affirms the responsibility of a mother. She is not only in charge of providing verbal teaching, but also showing example through daily life. In fact, this exemplary method has proven to be more effective, as children tend to imitate what they see from their parents' behavior. (Wartini, 2017). As explained by Jacob (1983: 14), *morality* is the education of the soul to form a person to have good ethics according to the treatises of the Prophets. (Hanifah et al., 2023). In this case, Maryam's example in facing slander and life tests is a tangible manifestation of morality that can be an example for her children

and society. This example is in line with the importance of moral messages in education, which not only shapes the character of children but also society at large.

Furthermore, the moral message in education is a mandate of goodness conveyed through a learning system to create emotional and spiritual intelligence that is praised both individually, as a society, as a nation, and as a state. (Hanifah et al., 2023). This is relevant to the story of Maryam, who with her patience and steadfastness in maintaining honor, not only taught the Prophet Isa about determination, but also formed a strong character and spirituality in children. Maryam's principles of moral education are in accordance with the great responsibility entrusted to a mother as the leader in her family.

The urgency of this responsibility is in line with the words of the Prophet: *"Each of you is a leader, and each of you will be held accountable for his leadership. A leader is a leader over his people, a man is a leader over his family, and a woman is a leader over the household of her husband and children. So, each of you is a leader, and each of you will be held accountable for his leadership."* (HADITH NARRATED BY. Bukhari No. 5200 and Muslim No. 1829). This hadith emphasizes that the role of a mother in the family not only includes the physical aspect, but also includes great moral and spiritual responsibility. By maintaining honor and patience in the midst of trials, Maryam set a clear example to the Prophet Isa that the principles of goodness must be maintained, even in the face of societal pressure and slander.

In the modern era, the challenges faced by mothers, especially *single moms*, are much more complex. In addition to her dual role as a breadwinner and educator, a *single mom* often faces negative stigma from her surroundings. One form of stigma is a wrong stereotype, such as the assumption that they are not able to educate children well, are prone to social problems, and lack emotional stability. (Suri dkk., t.t.)

The negative stereotypes faced by a *single mom* can have a big impact if not balanced with mental toughness and strong faith. Weak faith can increase stress due to negative stigma, thereby disrupting the emotional stability of a *single mom* which ultimately affects the emotional stability of a *single mom* in the family environment. This condition has the potential to make attention to the needs of children neglected, thereby reducing the intensity of communication between mother and child. (Junida & Dwipa, 2024). The impact for children from *single mom families* is that they feel socially isolated because they face stigmatization or discrimination from the surrounding environment, so they face difficulties in socializing and communicating. (Junida & Dwipa, 2024)

In the face of various challenges, a single mother needs to maintain mental and emotional health to remain stable. One way that can be done is to strengthen spiritual relationships through prayer, dhikr, and reading the Qur'an. Dhikr can bring peace of mind, as explained by Wahbah az-Zuhaili in interpreting verse 28 of Surah Ar-Ra'du, which states that dhikr can provide peace, as well as eliminate anxiety and confusion. (az-Zoheli, 1991, p. 165). A *single mom* who is mentally healthy can be an example by showing a positive attitude to her children.

In facing these challenges, *single moms* can take inspiration from the story of Maryam, a noble woman who also faced a heavy stigma in her time. In Maryam's story, this stigma is seen when she faces accusations from her people regarding her pregnancy without a husband. Maryam overcame this with a steadfastness of faith and left her defense to God alone. This principle is an important lesson for *single moms* to stay patient, maintain honor, and set a positive example for their

children. On the other hand, *single moms* can also build confidence by participating in supportive communities, such as *single mom* groups, which help strengthen their mentality as well as be a forum to share experiences and find practical solutions to daily challenges.

This example is not only about facing pressure from the environment, but also about shaping the child's character through concrete actions. A *single mom* who can stay strong and maintain honor in the midst of social stigma will instill positive values in her child. Children who see their mothers remain steadfast despite facing negative stigma will learn to emulate these values, and this will form a strong and resistant child character that is resistant to social pressures they may face in the future.

### 3. Getting Used to Effort and Tawakal in Facing Life's Challenges

Maryam's story in the Qur'an provides a profound lesson on the importance of balancing effort and tawakal. In Islam, effort is a human obligation as a form of effort, while the results are completely in the hands of Allah. This was evident in Mary's experience, when God made matters easier by providing ripe dates and a small flowing river. Nevertheless, Maryam was commanded to shake the date palm, indicating that man should not sit on his hands and rely on God's help without any real effort.

This principle is very relevant in children's education, where active efforts in the form of providing attention, advice, and guidance to children are the main thing. As mentioned in the hadith of the Prophet: "*Command your children to pray when they are seven years old and beat them if they do not pray when they are ten years old...*" (Narrated Abu Dawud No. 495). This hadith shows the importance of active efforts of parents in educating and guiding children.

True tawakal is to join the effort with prayer, confidence, and complete surrender of the results to Allah. This principle is not only relevant in educating children, but also serves as an example in living every aspect of life, where effort and tawakal must go hand in hand. Maryam provides a vivid example of how physical and spiritual efforts can result in blessings and ease in difficult situations.

In the modern era, *a single mom often faces severe challenges in balancing the roles of breadwinner and child educator, even in the midst of society, there is a negative stigma that single moms are considered weak, helpless and still dependent on others.* (Suri dkk., t.t.). It is not as bad for *single moms* to rely entirely on the help of others in meeting the family's economic needs, citing a focus on educating children or a lack of skills in a job. In facing this dual role, a *single mom* should maintain a balance between earning a living and educating children, considering that both are inseparable responsibilities.

Leveraging technology, such as working from home or running a business through digital-based social media, is an effective and relevant solution. A *single mom* can start a snack business with little capital. In running this business, a *single mom* can involve her children in simple activities, such as product packaging or helping with promotions through social media. Through this process, children learn about the value of hard work, responsibility, and the importance of earning a halal livelihood. This online trading activity has various advantages, including convenience, speed, convenience, and the ability to reduce operational costs while increasing profit potential. (Mastufatul F, Nuris, & Puspitasari, 2023.) Additionally, this practice offers additional benefits, such as more time available to educate and

supervise children, while maintaining honor by minimizing direct interaction with the opposite sex in business transactions.

In addition to trying, *single moms* must always accompany their efforts with prayer, asking for blessings from Allah. In the face of challenges, such as declining sales or limited capital, *single moms* can teach their children that the end result is God's decree. This attitude of tawakal not only provides inner peace, but also becomes a valuable moral lesson for children about the importance of combining maximum effort with handing over results to Allah.

However, the efforts made must still be based on the principles of honesty and justice. As mentioned, honesty and fairness in the effort to bring blessings, so as to provide appropriate benefits without harming other parties, such as buyers. (Kurniawan & Purnama, 2023) This attitude is very important in maintaining business blessings, especially those carried out in digital media. The success of a digital business does not only depend on business strategy, but also on integrity and trust in Allah as a form of confidence in the source of all sustenance.

Tawakal in this context means handing over the final result of the effort completely to Allah after making the utmost effort or effort. This attitude reflects the full trust that Allah is in charge of sustenance and success, thus providing peace of mind and preventing excessive stress when facing challenges or uncertainties in running an online business. Tawakal also strengthens the belief that every effort made with good intentions will receive a commensurate reward from Allah.

Maryam's example teaches us that effort and tawakal are the keys to success. Active effort describes human efforts, while tawakal shows dependence on Allah. In this context, *single moms* can use this balance as a guideline to continue to carry out their roles with full responsibility and firm conviction.

#### 4. Developing Verbal Education From an Early Age

The miracle of the Prophet Isa speaking on a swing is one of the extraordinary events immortalized in the Qur'an. This event not only demonstrates God's power, but also provides an important lesson about the urgency of early communication between mother and child. The Prophet Isa's ability to speak at a very young age emphasized that language and communication were the main means of conveying moral and spiritual messages from an early age.

In a modern perspective, research conducted by scientists in the field of child education shows that communication can begin from prebirth, especially after the baby enters the age of 20 weeks in the womb. In this phase, the baby's ability to feel sound stimuli begins to develop. (Islam, 2004). Research shows that prenatal communication can improve infant brain intelligence and help children develop balanced communication skills as adults. (Islam, 2004).

After birth, communication with early childhood becomes an important foundation for cognitive and emotional development. Through verbal communication, parents can strengthen relationships with their children, help their thinking develop, create a child-friendly environment, and even be able to influence children's behavior to be more positive. (Sarnoto, 2022). In the context of the miracle of the Prophet Isa, this teaches that language and communication are the main means of building character and intelligence from an early age.

The importance of verbal communication between parents and children not only helps in building emotional connections, but also provides the foundation

of moral education. This is as the Prophet (*peace and blessings of Allaah be upon him*) said : "O son, take care of Allah, and Allah will take care of you. Guard Allah, and you will find Him before you." (HADITH NARRATED BY. Tirmidhi No. 2516). By using personal greetings such as "O boy," the Prophet (*peace and blessings of Allaah be upon him*) created an emotional closeness with his listeners. It teaches that verbal communication is not only about conveying information, but also how to build a strong relationship between parents and children.

*For single moms*, economic pressure requires them to work hard to meet the needs of their families, which sometimes makes attention to their children's education disrupted. (Junida & Dwipa, 2024) In fact, educating children is a responsibility that should not be ignored. Effective communication in the family is very meaningful and important in early childhood development. (Sarnoto, 2022). Through effective and quality communication, a mother can convey important values such as monotheism, morality, and manners, which are the main foundation for children's emotional and social development. Although time constraints are often an obstacle due to economic pressure, efforts to still make time for children must still be prioritized.

The story of Maryam contained in Surah Maryam provides extraordinary inspiration in this regard. When Mary was commanded not to speak to humans and only to the baby Isa, God showed miracles through the baby Isa' ability to speak. This event illustrates the importance of verbal communication in conveying moral and spiritual messages, even from an early age.

*Single moms* in the modern era can emulate this by optimizing precious time with their children, such as daily togetherness, weekend moments or during work holidays. They can use the opportunity to convey positive values through counsel, sharing inspirational stories, or involving children in prayer activities together. Even though they have limited time, with a creative and consistent approach, *single moms* can still provide effective and meaningful verbal education.

Maryam's example teaches that verbal education is the key to building children's character and intelligence from an early age. With maximum effort and sincere intentions, verbal communication can be a bridge to instill solid moral and spiritual values in the child's soul.

## Conclusion

This study shows that the story of Maryam in the Qur'an contains moral, spiritual, and educational principles that are relevant for *single mothers* in educating children. Values such as steadfastness of faith, tawakal, effort, and moral example are important foundations that can guide *single moms* in carrying out their dual roles. The example of Maryam binti Imran, as a central figure in this study, illustrates that patience, tawakal, and faith in Allah are the keys to facing various challenges in life, including social stigma and economic pressure.

The results of this study have implications that the principles of Qur'an-based education are not only flexible to be applied in various contexts of the times, but also relevant in building the character of children who are resilient and faithful. *Single moms* can use the values of Maryam's story as a guideline to create balance in the family while educating children optimally. This research also provides opportunities for Islamic educational institutions and social communities to develop a more applicable educational model based on Qur'an values.

As a follow-up, academics are expected to expand studies related to the relevance of Maryam's story in other aspects of *single mom* life, such as sharia economic development strategies or social networks. Educational institutions are also urged to socialize the values of Maryam's story in depth so that they can be implemented by students and the community at large.

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