



Conceptualization Family Muslim Modern: Synthesis Interpretation Bil Ma'tsur Ibn Katsir on Qs. Ali 'Imran :37 With Theory Miles

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ABSTRACT

This article explores the modern Muslim family concept by synthesizing Ibn Kathir's tafsir bil ma'tsur of Qur'an Surah Ali 'Imran 37 with Robert Kiyosaki's MILES theory (Money, Intelligence, Location, Education, Status). The verse portrays Maryam as accepted by God, raised in purity, and nurtured under Prophet Zakariya's care. Ibn Kathir emphasizes early spiritual education and a religious environment in shaping children's character. Using qualitative library research, this study draws on Ibn Kathir's Tafsir al-Qur'an al-'Azim, contemporary tafsir, and family education theories. Findings show that Ibn Kathir's values align with MILES: Status in Imran's family faith, Education and Intelligence in Zakariya's guardianship, Money in divine sustenance for Maryam, and Location in the sacred mihrab. The synthesis offers a framework for modern Muslim families child education rooted in Qur'anic spirituality, reinforced by socio-economic resilience.

Keywords : Interpretation Bill Ma'tsur Ibn Kathir, Quran 3:37, MILES Theory, Spiritual Education, Modern Muslim Family

ABSTRAK

Artikel ini mengeksplorasi konsep keluarga Muslim modern dengan mensintesis tafsir *bil ma'tsūr* Ibn Kathir terhadap Surah Ali 'Imran ayat 37 dengan teori MILES (Money, Intelligence, Location, Education, Status) dari Robert Kiyosaki. Ayat tersebut menggambarkan Maryam sebagai sosok yang diterima oleh Allah, dibesarkan dalam kesucian, dan diasuh di bawah asuhan Nabi Zakariya. Ibn Kathir menekankan pentingnya pendidikan spiritual sejak dini dan lingkungan religius dalam membentuk karakter anak. Melalui penelitian kepustakaan kualitatif, studi ini merujuk pada *Tafsīr al-Qur'ān al-'Azīm* karya Ibn Kathir, tafsir-tafsir kontemporer, dan teori pendidikan keluarga. Hasil penelitian menunjukkan bahwa nilai-nilai yang dikemukakan Ibn Kathir selaras dengan teori MILES: Status tercermin dalam keimanan keluarga Imran, Education dan Intelligence dalam pengasuhan Nabi Zakariya, Money dalam rezeki Ilahi yang diberikan kepada Maryam, serta Location dalam kesucian mihrab. Sintesis ini menawarkan sebuah kerangka bagi keluarga Muslim modern, yakni pendidikan anak yang berakar pada spiritualitas Al-Qur'an dan diperkuat oleh ketahanan sosial-ekonomi.

Kata kunci: Tafsir *bil Ma'tsūr* Ibn Kathir, Ali 'Imran 3:37, Teori MILES, Pendidikan Spiritual, Keluarga Muslim Modern

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A. Introduction

The family is the smallest social institution and the main foundation in the formation of civilization. In Islamic tradition, the family is seen as the center of spiritual, moral, and social education that determines the direction of generational development.¹ Therefore, the concept of a strong family is not only based on material needs, but must also be supported by spiritual values that originate from the Qur'an and Sunnah.²

The Qur'an pays a lot of attention to ideal family figures, one of which is the story of Imran's family which is immortalized in QS. Ali 'Imran verse 37. As follows.

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ الْمِحْرَابَ قَالَ يَمْرُؤُا أَيْنَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ

"He (Allah) accepted her (Maryam) with good acceptance, raised her with good growth, and handed over her care to Zakaria. Every time Zakaria entered his mihrab, he found food by his side. He said, "O Maryam, where did you get this from?" She (Maryam) answered, "It is from Allah." Indeed, Allah gives sustenance to whom He wills without calculation. (QS. Ali Imran: 37)³

Verse 37 specifically presents Mary as a symbol of purity, perseverance in worship, and clear evidence of the importance of early spiritual education. In Ibn Kathir's view, this interpretation of the verse demonstrates God's intervention in guiding humanity through prayer, nurturing, and a blessed environment. On the other hand, modern Muslim families face significant challenges due to social change, globalization, and economic dynamics.⁴ Factors such as urbanization, economic competition, technological disruption, and changes in parenting patterns often weaken the role of the family as a center of spiritual education. In this condition, an urgent need arises to reformulate the concept of family resilience that is relevant to the contemporary context.⁵

The MILES (Money, Intelligence, Location, Education, Status) theory introduced by Robert Kiyosaki offers a contemporary perspective on the pillars of individual and family success. Although born from a modern economic framework, this theory has dimensions that can be adapted to an Islamic framework of thought, especially in designing family resilience strategies. The integration of MILES theory with Qur'anic

¹ Riyan Erwin Hidayat Et Al., *Integrating Islamic Humanitarianism And Modern Ulama Perspectives: Child Protection In Indonesia's Policy Framework*, 22 (2024).

² Muhammad Yakhshyallah Liddinillah et al., "Mental Condition of Post-Remarriage Children of Single Mothers: A Review of Maqashid Syariah," *Al-Qisthu: Journal of Legal Studies* 22, no. 2 (2024): 112–29, <https://doi.org/10.32694/qst.v22i2.4360>.

³ "Surat Ali 'Imran Verse 37: Arabic, Latin, Complete Translation and Tafsir | Quran NU Online," accessed September 7, 2025, <https://quran.nu.or.id/ali-imran/37>.

⁴ Akmal Bashori et al., *GROUNDING MORAL MODERATION IN ADDRESSING THE EROSION OF SOCIAL VALUES*, 22 (2024).

⁵ Abdul Ghoni, "Qur'anic Parenting: The Ideal Role of Mothers in the Qur'an: An Analytical Study of the Story of Imran's Wife in Surah Ali Imran Verses 35-37," *Ulumul Qur'an: Journal of the Study of the Science of the Qur'an and Tafsir* 1, no. 2 (2021): 65–73, <https://doi.org/10.58404/uq.v1i2.76>.

interpretation allows for the birth of an interdisciplinary approach that is rich in spiritual and contextual values.⁶

Ibn Kathir's Tafsir bil ma'tsur is very relevant to use as a foundation because it adheres to authoritative narrations from the Prophet Muhammad, his companions, and his followers.⁵ This approach guarantees the authenticity of the interpretation of QS. Ali 'Imran : 37 , so that the values extracted from the verse can be scientifically justified. Thus, the synthesis between classical interpretation and modern theory is not intended to equate the two, but to find conceptual common ground in building a modern Muslim family.⁷

This research is important because many studies on Muslim families focus solely on normative aspects without addressing contextual challenges. Furthermore , family studies from a modern perspective often neglect spirituality. Therefore, integrating Ibn Kathir's interpretation with MILES theory can bridge the gap between the ideals of the sacred text and the socio-economic realities of contemporary families.

QS. Ali 'Imran : 37 presents a complete picture of how Imran's family surrendered Maryam to Allah through prayer, how the Prophet Zakariya acted as a caregiver, and how Maryam grew up in a supportive religious environment. ⁶ These three aspects—prayer, parenting, and environment—align with the three dimensions of MILES: Status, Education, and Location. Thus, this verse holds the potential for integration that can enrich the concept of Muslim family resilience.

Another dimension of MILES's theory, namely Money and Intelligence, also finds relevance in Ibn Kathir's interpretation. The unlimited sustenance God bestowed on Mary affirms the Islamic concept of rizqiyyah, which is not solely material but also spiritual. Meanwhile, Maryam's spiritual depth and intelligence, which were formed from an early age, reflect . The importance of intelligence within a religious framework. This demonstrates that MILES's theory can be contextualized within Qur'anic values.

By combining Ibn Kathir's tafsir bil ma'tsur and MILES' theory, this study offers a new conceptual framework for modern Muslim families. This framework emphasizes the balance between Qur'anic spirituality and contemporary material, social, and educational needs. This synthesis also supports the idea of maqashid sharia, especially in preserving descendants (hifz al-nasl) and preserving religion (hifz al-din) in the dynamics of modern life.

Therefore, this research not only contributes to the study of interpretation, but also to interdisciplinary studies involving family sociology, educational psychology, and modern economic theory. By formulating a conceptualization of the modern Muslim family through an interdisciplinary approach, this article is expected to provide a strong theoretical and practical foundation for strengthening family resilience in the era of globalization.

B. Research Methods

This research uses a qualitative approach with a library research method because

⁶ Robert T. Kiyosaki, *Rich Dad's CASHFLOW Quadrant: Rich Dad's Guide to Financial Freedom* (Plata Publishing, LLC, 2011).

⁷ Abul Fida Imanuddin Ismail Bin Umar Bin Katsir Al-Quraishi Al-Busyrabi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibnu Katsir)* , 3rd ed. (Insan Kamil Solo, 2017).

the focus of the study lies in the interpretation of the text of the Qur'an through classical interpretation and its integration with modern theory. The primary data source is Tafsir al-Qur'an al-'Azim by Ibn Kathir, especially the interpretation of QS. Ali 'Imran verse 37, while secondary sources include contemporary tafsir literature, Robert T. Kiyosaki's work on MILES theory, and scientific articles related to Muslim families and Islamic education. Data were collected through document review using recording, classification, and coding techniques based on the main themes: spiritual education, parenting, family environment, and the MILES dimensions (Money, Intelligence, Location, Education, Status).

Data analysis was conducted descriptively-analytically with three stages: (1) identifying the meaning of QS. Ali 'Imran : 37 through Ibn Kathir's interpretation based on the bil ma'tsur narrative; (2) outlining the principles of MILES theory and its relevance to modern Muslim families; (3) conducting an interdisciplinary synthesis to formulate a conceptual framework for Muslim family resilience. The validity of the results was maintained through source triangulation, namely comparing Ibn Kathir's interpretation with contemporary interpretations and linking them to modern literature. With this method, the research is expected to produce a conceptual construction that is based on the authenticity of classical interpretations and is contextual to the socio-economic dynamics of modern Muslim families.

C. Result and Discussion

1. Tafsir Bil Ma'tsur Ibn Kathir on QS. Ali 'Imran verse 37

In the Islamic scholarly tradition, the interpretation of the Qur'an has developed through various approaches, one of which is tafsir bil ma'tsur, which emphasizes authentic narration as the main foundation. Ibn Kathir, a great scholar of the 8th century AH, became an important representative of this method through his work Tafsir al-Qur'an al-'Azim, which is still considered one of the most authoritative classical tafsir references. One example of the application of the bil ma'tsur method can be found in the interpretation of QS. Ali 'Imran verse 37, which describes Allah's protection of Maryam through the prayers of her family and the care of Prophet Zakariya. From this verse, Ibn Kathir not only presents the historical side, but also emphasizes the spiritual and pedagogical values that are relevant to the resilience of Muslim families.⁸

1. Interpretation of Bil Ma'tsur

Tafsir bil ma'tsur is a method of interpreting the Qur'an based on authentic narrations from the Qur'an, the Sunnah of the Prophet Muhammad, and the traditions of his companions and followers. Al-Suyuthi in al-Itqān fī 'Ulūm al-Qur'ān defines it:

فَأَمَّا التَّفْسِيرُ بِالْمَأْثُورِ فَهُوَ مَا جَاءَ عَنِ الصَّحَابَةِ وَالتَّابِعِينَ

"The interpretation of bil ma'tsur is what comes from Rasulullah, friends, and tabi'in." ⁹

⁸ Abul Fidaimanuddin Ismail Bin Umar Bin Katsir Al-Quraisyi Al-Busyrabi (Imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibnu Katsir)*.

⁹ Anggun Murniati and Ahmad Munir, "Mapping the Verses of Nasikh-Mansukh (Comparative Study in the Books of Al-Burhan Fi Ulumul Quran and Al-Itqān Fi Ulumul Quran)," *At-Tafasir: Journal of Quranic Studies and Contextual Tafasir* 2, No. 1 (2025): 21–38, <https://jurnal.iainponorogo.ac.id/index.php/Tafasir/Article/View/11441>.

This method is considered authoritative because it relies directly on reliable sources and has a chain of narration. The requirements for interpreting Bil Ma'tsur are emphasized by scholars that an interpreter who uses the bil ma'tsur method must meet certain requirements, including: 1) Mastering the science of narration and the chain of hadith. 2) Understanding the science of asbab al-nuzul (the reasons for the revelation of verses). 3) Mastering Arabic, balaghah, and the science of qirā'āt. Al-Dzahabi emphasized in al-Tafsir wa al-Mufasssirun: God bless you God willing

"A mufasssir must master the knowledge of the Arabic language, as well as the knowledge of hadith and its sanads." ¹⁰

Furthermore, the Advantages of Tafsir Bil Ma'tsur This method has several advantages, including: Maintaining the authenticity of meaning because it refers directly to revelation and the early generations, Preventing interpreters from excessive speculation. Providing clarity of meaning according to the context of the revelation of the verse. Ibn Kathir emphasized in the Introduction to Tafsir al-Qur'an al-'Azim :

God willing فَإِنْ لَمْ تَجِدِ التَّفْسِيرَ فِي الْقُرْآنِ فَارْجِعْ

"If you do not find the interpretation in the Qur'an, then return to the Sunnah, because it explains and interprets the Qur'an." ¹¹

Then, the shortcomings of this method cannot be separated from its limitations. First, its scope is limited only to verses or narrations that have direct explanations. Second, sometimes there are differences in narration between the companions and the tabi'in. Third, some narrations are weak (dha'if), so caution is needed when selecting them. Al-Dzahabi noted:

God bless you فِيهِ اخْتِلَافٌ بَيْنَ الرِّوَايَاتِ، وَقَدْ يَدْخُلُ

"In the interpretation of bil ma'tsur, there are differences between the narrations, sometimes even weak narrations." ¹²

An example and characteristic of Tafsir Bil Ma'tsur is seen in Ibn Kathir's work when interpreting QS. Āli 'Imrān 3:37 . In this verse, Allah tells the story of Maryam's care, which was taken care of by the Prophet Zakariya. Ibn Kathir cites the narration of Ibn Abbas and authentic hadiths that describe Maryam's miracles, including the story of Prophet Zakariya finding food by Maryam's side:

كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

"Every time Zakariya came to see Maryam in the mihrab, he found food by her side." ¹³

Ibn Kathir interpreted this verse by citing the narration that Maryam found summer fruits in winter, and winter fruits in summer, as a sign of direct sustenance from Allah. This demonstrates the characteristics of tafsir bil

¹⁰ Dr. Muhammad Husayn Al-Dhahabi, *Al-Tafsir Wa Mufasssirun* By Dr. Al-Dhahabi (التفسير والمفسرون) (ND), Accessed September 7, 2025, [Http://Archive.Org/Details/Tafsirwalmufasssirundralzahabi](http://Archive.Org/Details/Tafsirwalmufasssirundralzahabi).

¹¹ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisyi Al-Busyrawi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim* (Tafsir Ibn Katsir) .

¹² Dr. Muhammad Husayn al-Dhahabi, *al-Tafsir wa Mufasssirun* by Dr. al-Dhahabi (التفسير والمفسرون) .

¹³ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisyi Al-Busyrawi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim* (Tafsir Ibn Katsir) .

ma'tsur: strong in narration, based on authentic hadith, the atsar of the Companions, and not merely linguistic interpretation.

2. Imam Ibn Kathir

Imam Ibn Kathir was a great scholar of Ahlus Sunnah who was known as a commentator, hadith expert and historian. His full name was Ismā'īl ibn 'Umar ibn Katsīr al-Qurasyī al-Dimashqī, born in 701 AH in Basra, Syria, and died in 774 AH in Damascus.¹⁴ In the introduction to Tafsīr al-Qur'ān al-'Azīm, Ibn Katsīr introduces himself humbly, emphasizing that his work is solely to bring the meaning of the Qur'an closer to the people:

ﷺ message: message God willing, God willing, God willing, God willing
وَعَنْ الصَّحَابَةِ وَالتَّابِعِينَ

"Ibn Kathir said: This is a book that I wrote to explain the interpretation of the Qur'an al-'Azīm with narrations quoted from the Messenger of Allah, the companions, and the tabi'in."¹⁵

Ibn Kathir grew up in Damascus, a city that was then a center of science. He studied under a number of great scholars, including: Ibn Taymiyyah (661–728 H), a mujtahid who was very influential in shaping Ibn Kathir's thinking. Ibn al-Firkah, a Shafi'i fiqh expert. Al-Mizzi (654–742 H), a hadith expert who was also Ibn Kathir's father-in-law. In one history it is stated:

كَانَ ابْنُ كَثِيرٍ مِنْ خَوَاصِّ تَلَامِيذِ شَيْخِ

"Ibn Kathir was a special student of Shaykhul Islam Ibn Taymiyyah, and he accompanied him for a long time."¹⁶

Ibn Kathir is widely known for his expertise in hadith and exegesis. His monumental work is Tafsir al-Qur'an al-'Azīm, which uses the method of tafsir bil ma'tsur, emphasizing the narrations of the Prophet Muhammad, his companions, and his followers. He also wrote the major historical work al-Bidayah wa al-Nihāyah, an encyclopedia of Islamic history from its inception to his lifetime.

وَإِخْتِصَارُ غُلُومِ الْحَدِيثِ message God bless you God

"He has many works, including: Tafsir al-Qur'an al-'Azīm, al-Bidāyah wa al-Nihāyah, Faḍā'il al-Qur'an, and Ikhtishār 'Ulūm al-Ḥadīth."¹⁷

Ibn Kathir died in 774 AH in Damascus. He is known as a scholar who adheres to the sunnah, is an expert in sanad, and is very careful in quoting history. His legacy in the form of a book of tafsir has now become the main reference in the study of the Qur'an.

God willing, God willing, God willing, God willing, God willing, God willing love
الصُّوفِيَّةِ

¹⁴ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisyi Al-Busyrawi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)*.

¹⁵ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisyi Al-Busyrawi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)*.

¹⁶ "Translation of Siyar A'lam An-Nubala Adz-Dzahabi - Translation of the Yellow Book," accessed September 7, 2025, <https://www.alkhoirrot.org/2024/12/terjemah-siyar-alam-nubala-adz-dzahabi.html>.

¹⁷ Umar Muhammad Noor, "Muqaddima of Ibn al- Şālāḥ and the Revival of Hadith Studies in the Mamluk Era: Muqaddima of Ibn al- Şālāḥ and the Revival of Hadith Studies in the Mamluk Era," *Al-Bayan: Journal of Qur'an and Hadith Studies* 21, no. 2 (2023): 271–97, <https://doi.org/10.1163/22321969-20230135>.

“ Al-Hafizh Ibn Kathir died in Damascus in 774 H, and was buried in the al-Şūfiyyah cemetery . ”¹⁸

3. Interpretation of QS. Ali Imran Verse 37

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا مَرِيَمُ أَلَىٰ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ God bless you عَلَيْهَا God willing

" So her Lord accepted her (Maryam) with a good reception, and educated her with a good education, and Allah made Zakariya her guardian. Every time Zakariya came to see Maryam in the mihrab, he found food by her side. (Zakariya) said, 'O Maryam, where did you get this (food)?' Maryam answered, 'It is from Allah.' Indeed, Allah gives sustenance to whom He wills without calculation." (QS. Āli 'Imrān :37)¹⁹

a. Maryam's acceptance by Allah

Ibn Kathir explains that Allah accepted Maryam with good acceptance, raised her in purity and obedience, and made her a figure protected from evil.

message: message: message God willing God willing

" That is, Allah accepted his mother's vows towards Maryam, and this acceptance took the form of making Maryam a shiddiqah, full of devotion, chastity, asceticism, and an expert in worship." ²⁰

b. Nurturing by Prophet Zakariya

Maryam was in the care of the Prophet Zakariya 'alaihissalām. Ibn Kathir emphasized that this shows Maryam's noble position, because Allah chose a prophet as her caregiver.

وَكَفَّلَهَا زَكَرِيَّا، أَيَّ جَعَلَ اللَّهُ زَكَرِيَّا نَبِيًّا بَنِي إِسْرَائِيلَ كَافِلًا لَهَا، وَمُرَبِّيًا، وَمُؤَدِّبًا

" The meaning of 'and Allah made Zakariya the one who took care of her' is that Allah made Zakariya, the prophet of the Children of Israel, as Maryam's caregiver, educator and guide . " ²¹

c. Karamah Maryam: Direct sustenance from Allah

Every time Zakariya came to see Maryam, he found food that was not the result of human effort. Ibn Kathir interpreted this as karamah Maryam, namely sustenance from Allah that goes beyond custom.

الْمَصْنُوعِ فِي الشِّتَاءِ message God willing

" Ibn Abbas said: Zakariya found with Maryam summer fruits in winter, and winter fruits in summer." ²²

2. MILES Theory by Robert T. Kiyosaki

Robert T. Kiyosaki, an American author and financial expert, is widely

¹⁸ Dr. Muhammad Husayn al-Dhahabi, *al-Tafsir wa Mufasssirun by Dr. al-Dhahabi* (التفسير والمفسرون) .

¹⁹ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisiyi Al-Busyrabi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)* .

²⁰ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisiyi Al-Busyrabi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)* .

²¹ Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisiyi Al-Busyrabi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)* .

²² Abul FidaImanuddin Ismail Bin Umar Bin Katsir Al-Quraisiyi Al-Busyrabi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)* .

known for his book "Rich Dad Poor Dad," which changed the way many people think about money, investing, and asset building. One of his relevant frameworks for studying family resilience is the MILES theory, an acronym for Money, Intelligence, Location, Education, and Status. This theory emphasizes that the success and resilience of individuals and families are not determined by a single factor, but by the integration of five interrelated key aspects.²³

The first component is Money, which refers to financial condition. According to Kiyosaki, the ability to manage a family's finances will determine its stability and resilience in the face of crises. Money is not an end in itself, but rather an instrument that enables families to meet basic needs, build assets, and create a sense of well-being. safe. Without good financial management, families are vulnerable to dysfunction, conflict, and even destruction.²⁴

The second component is Intelligence, which in Kiyosaki's framework is not only academic intelligence, but also financial intelligence or intelligence in managing life intelligently and strategically. A resilient family is supported by its members' ability to think critically, find solutions, and adapt to the challenges of the times. With good intelligence, families can take advantage of opportunities and minimize risks.²⁵

The third component is Location, which means the location or environment where the family lives. Location determines access to education, healthcare, employment, and social networks. ²⁶For Kiyosaki, a strategic environment enhances a family's opportunities for growth, while an unsupportive environment can be a barrier. Therefore, choosing a healthy residential location or community is a crucial factor in building family resilience.²⁷

The fourth component is Education, which is the main pillar in producing a superior generation. Education in MILES theory includes formal knowledge and practical skills that can support quality of life. A good education enables families to have a long-term vision, improve their standard of living, and promote social mobility. Without education, families are trapped in a cycle of limitations.²⁸

The fifth component is Status, which is related to the social position and reputation of the family in society. Status influences networks, trust, and access to resources. According to Kiyosaki, status is not just a symbol of honor, but can also be a form of social capital that supports family stability. Good status allows family has a positive influence, on the other hand a fragile status can create vulnerability.²⁹

²³ Kiyosaki, *Rich Dad's CASHFLOW Quadrant*.

²⁴ Renee Rui Chen et al., "A Symbolic Interactionism Perspective of Using Social Media for Personal and Business Communication," *International Journal of Information Management* 51 (April 2020): 102022, <https://doi.org/10.1016/j.ijinfomgt.2019.10.007>.

²⁵ Serena Cherry Flaherty and Lois S. Sadler, "A Review of Attachment Theory in the Context of Adolescent Parenting," *Journal of Pediatric Health Care* 25, no. 2 (2011): 114–21, <https://doi.org/10.1016/j.pedhc.2010.02.005>.

²⁶ Gusti Yasser Arafat et al., *THE ISLAMIC EXTENSION STRATEGY FOR MUSLIM CONVERTS IN REMOTE CULTURAL SOCIETIES: A CASE STUDY OF THE MERATUS DAYAK TRIBE*, 22 (2024).

²⁷ Maria-Teresa Gordillo-Rodriguez et al., *Brand Community and Symbolic Interactionism: A Literature Review*, 2023.

²⁸ Siti Som Husin et al., "THE SYMBOLIC INTERACTIONISM THEORY: A SYSTEMATIC LITERATURE REVIEW OF CURRENT RESEARCH," *International Journal of Modern Trends in Social Sciences* 4, no. 17 (2021): 113–26, <https://doi.org/10.35631/IJMTSS.417010>.

²⁹ RM Pasco Fearon and Glenn I Roisman, "Attachment Theory: Progress and Future Directions," *Current Opinion in Psychology* 15 (June 2017): 131–36, <https://doi.org/10.1016/j.copsyc.2017.03.002>.

Overall, Robert T. Kiyosaki's MILES theory offers a holistic perspective on family resilience, emphasizing the integration of economic, intellectual, social, and cultural factors. This framework aligns with human development principles across disciplines, including psychology, sociology, and family science. In the context of Islamic legal studies, this theory can be combined with the concept of maqashid sharia, especially in efforts to maintain family resilience (hifz al-nasl), thus producing a more comprehensive and contextual model for modern Muslim society.

3. Conceptualization of the Synthesis of Ibn Kathir's Interpretation and MILES' Theory

The Prophet Zakariya's (peace be upon him) upbringing of Maryam (peace be upon her), as described in Ibn Kathir's Tafsir al-Qur'an al-'Azim, offers a holistic, integrative, and spiritually oriented model of child education. Maryam was accepted by Allah with perfect acceptance, grew up in purity and obedience, and received protection from all evil:

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا

"Allah accepted his mother's vows towards Maryam, making her a shiddiqah, full of devotion, chastity, asceticism, and expert in worship."³⁰

Under the care of Prophet Zakariya, Maryam received not only physical care but also spiritual and moral education. Every interaction Zakariya had with Maryam, such as when she received extraordinary blessings from Allah, became a learning tool for her about dependence on Allah and awareness of miracles. Ibn Kathir emphasized that this upbringing was comprehensive: physical, moral, spiritual, and social. By adopting this principle, Robert T. Kiyosaki's MILES concept (Money, Intelligence, Location, Education, Status) can be integrated to build a model for modern Muslim family parenting. Each MILES element has a spiritual dimension:

1. Money, sustenance and the fulfillment of children's needs are directed towards blessings and halal, imitating the phenomenon of Maryam's karamah.
2. Intelligence, Children's education prioritizes intellectual, emotional, and spiritual intelligence simultaneously.
3. Location, A conducive, safe, and spiritual environment is the foundation for character growth.
4. Education, Care is direct and consistent, emphasizing immersive learning experiences, in accordance with sharia guidelines.
5. Status, The presence of a figure who has social and moral legitimacy, such as Zakariya for Maryam, strengthens protection and character formation.

This model, called the "MILES-Spiritual Parenting Model", emphasizes the harmonious interaction between revelation, education, and family resource management. In this way, children can grow as a superior generation that is

³⁰ Abul Fida Imanuddin Ismail Bin Umar Bin Katsir Al-Quraisyi Al-Busyrawi (imam Ibnu Katsir), *Tafsir Al-Qur'an Al-Adzim (Tafsir Ibn Katsir)*.

balanced between this world and the hereafter, combining material success, intelligence, environment, education, and social legitimacy with authentic Islamic values.³¹ This concept is interdisciplinary, because it combines the classical interpretation of the Qur'an (Ibn Kathir) with modern management theory (Kiyosaki), and can be used as a new conceptual framework in research on modern Muslim families, character education, and spirituality-based human resource development.

Aspect MILES	Application from Maryam's Care	Innovation Conceptual New
Money (Fortune)	Maryam accepts direct fortune from God, No from humans	The concept of <i>Divine Wealth Flow</i> , namely modern parenting that emphasizes sustenance halal & full blessings, No just worldly possessions.
Intelligence	Prophet Zakariya educates Maryam spiritually, morally, and spiritual.	<i>Holistic Intelligence Nurturing</i> , building intellectual intelligence, emotional, spiritual, And social in a way simultaneously.
Location (Environment)	Maryam raised in mihrab, environment holy	<i>Sacred Environment Design</i> , creating home environment that support mark worship, morals, And creativity child .
Education	Zakariya guides Maryam directly and consistent.	<i>Immersive Spiritual Pedagogy</i> , education based spiritual experience combined with modern knowledge (science, ethics, character).
Status (Social Legitimacy)	Zakariya as a prophet gives legitimacy and protection.	<i>Authority Alignment</i> , utilise figure example And mark social to strengthen children's character, morals and ethics.

Table 1. MILES-Spiritual Parenting Model

³¹ Mubarak - Mubarak et al., "Exploring the Multifaceted Spiritual Identities of Ulu Al-'Azmi Figures in Contemporary Islamic Boarding Schools," *Khazanah: Journal of Islamic Studies and Humanities* 21, no. 2 (2023): 173–88, <https://doi.org/10.18592/khazanah.v21i2.10971>.

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Tafsir bil ma'tsur Ibn Kathir on QS. Ali 'Imran verse 37 emphasizes the importance of family prayer, responsible parenting, and a religious environment as the foundation for character formation. The story of Maryam, who was protected by God from infancy, symbolizes that early spiritual education is key to fostering a generation of resilient faith. MILES Robert's Theory T. Kiyosaki offers five pillars of modern family resilience: Money, Intelligence, Location, Education, and Status. These five dimensions reflect the material and social aspects that determine family quality in the era of globalization and serve as a contemporary analytical framework for understanding the needs of Muslim families.

The interdisciplinary synthesis of Ibn Kathir's interpretation with MILES theory has given rise to a holistic conceptualization of the modern Muslim family: rooted in Qur'anic spirituality but strengthened by modern socio-economic dimensions. This model asserts that the resilience of the Muslim family can be built through a balance between transcendental values (prayer, faith, parenting, and a religious environment) and the practical instruments of modern life (economy, education, intelligence, location, and social status).

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