

Sibling Rivalry in the Perspective of Islamic Education

Sardi Mustapa, University of Indonesia

E-mail: sardimustapa@ui.ac.id

Diterima : 2-09-2024

Direvisi : 5-09-2024

Disetujui : 15-09-2024

Diterbitkan : 20-09-2024

DOI: <https://doi.org/10.61159/edukasiana.v4i1>

Abstract

This study aims to delve into the concept of sibling Rivalry in the Qur'an using a scientific approach. Siblinghood is a profound and essential value in Islamic teachings, serving as the foundation for interpersonal relationships within society. This research focuses on the analysis of Qur'anic verses that depict and discuss various aspects of siblinghood. The research methodology involves textual analysis of relevant verses, considering the historical and cultural context at the time of revelation. The findings indicate that the Qur'an emphasizes the significance of siblinghood as a basis for creating a just and harmonious society. Specific verses provide guidance on the rights and responsibilities among siblings, offering insights into the moral values that should be upheld in these relationships. This analysis also reveals that siblinghood in the Qur'an is not merely biological but encompasses spiritual and moral dimensions as well. The concept teaches solidarity, mutual assistance, and love among siblings as manifestations of devotion to Allah. Therefore, a profound understanding of the concept of siblinghood in the Qur'an can serve as a foundation for building a society characterized by compassion and justice. This research contributes to the scholarly understanding of the concept of siblinghood in the Qur'an and provides a new perspective on its practical implementation in daily life. The implications of this research can be used as a basis for developing educational and social programs aimed at strengthening the values of siblinghood in Muslim communities.

Keywords: sibling Rivalry, Islamic Values, Solidarity

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep persaudaraan dalam Al-Qur'an dengan menggunakan pendekatan saintifik. Persaudaraan merupakan nilai yang sangat penting dan mendasar dalam ajaran Islam, sebagai landasan hubungan antar individu dalam masyarakat. Penelitian ini berfokus pada analisis ayat-ayat Al-Qur'an yang menggambarkan dan membahas aspek-aspek persaudaraan. Metode penelitian yang digunakan adalah analisis tekstual ayat-ayat terkait, dengan mempertimbangkan konteks historis dan kultural pada saat diturunkan. Hasil penelitian menunjukkan bahwa Al-Qur'an menekankan pentingnya persaudaraan sebagai landasan terciptanya masyarakat yang adil dan harmonis. Ayat-ayat tertentu memberikan tuntunan tentang hak dan kewajiban antar saudara kandung serta memberikan pandangan tentang nilai-nilai moral yang harus dijunjung tinggi dalam hubungan tersebut. Analisis ini juga mengungkap bahwa persaudaraan dalam Al-Qur'an tidak hanya bersifat biologis, tetapi juga mencakup dimensi spiritual dan moral. Konsep ini mengajarkan solidaritas, tolong-menolong, dan saling menyayangi antar saudara kandung sebagai wujud pengabdian kepada Tuhan. Oleh karena itu, pemahaman yang

mendalam tentang konsep persaudaraan dalam Al-Qur'an dapat menjadi landasan untuk membangun masyarakat yang penuh kasih sayang dan keadilan. Penelitian ini memberikan kontribusi bagi pemahaman ilmiah tentang konsep persaudaraan dalam Al-Qur'an, sekaligus memberikan perspektif baru mengenai penerapannya dalam kehidupan sehari-hari. Implikasi dari hasil penelitian ini dapat dijadikan dasar bagi pengembangan program pendidikan dan sosial yang bertujuan untuk memperkuat nilai-nilai persaudaraan dalam masyarakat muslim.

Kata kunci: Persaingan antarsaudara, Nilai-nilai Islam, Solidaritas

1. Introduction

Sibling competition is a form of problem that often arises in families with more than one child. (Safira Kharisma Putri and Emmy Budiartati, 2020). Sibling rivalry occurs because one of the siblings feels that he has lost the affection and attention of his parents, (Singgih Gunarsa 2002). so that various conflicts arise and the consequences of these conflicts can endanger the development of the child and result in a disharmonious sibling relationship. (Ayu Citra Triana Putri, 2018) Forms of sibling rivalry that occur such as insulting the younger brother and hating the older brother, (Patricia W. Cook, 2010) this simple treatment can continue to fights between individual children, as well as give rise to conflicts with parents who are considered favoritism. (Ido Prijana Hadi, at al, 2021). The main factor that causes sibling competition is influenced by the unfair attitude shown by parents to their children, basically parents do not intend to act unfairly, but whether they realize it or not, every treatment of parents treating children with different attitudes and ways can cause sibling competition. (Hurlock, E. B, 2008).

Sibling competition, according to Rachna Khanna, can be caused by parents who are more on one child's side than another, and even conflicts can be more complicated when one child is compared to his sibling because he is preferred or because the child is better and more obedient to his parents. Even if parents realize that their actions can have a bad impact on their children when they grow up and become teenagers. However, comparisons between siblings still often occur and are carried out by parents, because instinctively parents must have a tendency in their hearts to love their children more who are more obedient and have better ethics. Better obedience and ethics are the hope of every parent. (Rachna Khanna Singh, 2020). Every parent who is the backbone of the family has hopes and ideals for their children, so parents will try their best to achieve them, for example, parents expect their children to be good children, obedient and devoted to parents, disciplined, accomplished and so on. Parents' expectations and ideals for their children are what affect how they treat their children, provide duties and responsibilities as well as fulfill the needs of children, both physical and non-physical. (Rani Angraini and Siti Musdah Mulia, 2015). When one of the children shows success in the parents' ideals, then a tendency to favoritism in one of the children will appear, this is natural, but if the parents cannot control it, it will cause sibling competition.

According to Aisah Dahlan, there are parents who feel that they have given the same affection to all their children, but because parents do not understand the basic disposition of children so they cannot provide the main language of love that suits their character, this basic thing can also cause sibling competition. For example, parents who have two children, the first child is choleric and the second child is plegmatic. Because of the ignorance of the child's disposition and love language, the two children are given the same affection, namely with physical touch, finally the choleric child does not accept, he does

not want to be hugged because what he needs is service. From this light matter, it finally gave rise to sibling competition (Aisah Dahlan, 2022).

Feelings of envy and envy towards siblings can result in extreme behavior, such as the case of a teenage boy who killed his younger sister in Medan in 2018 because he was jealous of siblings who were more dear to his parents. (Wulandari, 2021) Another example also occurred, such as a young woman in Begadu village in 2019 who wanted to commit suicide because she thought her father loved her older sister more. Fortunately, the locals were able to stop the activity. (Suhendri 2021) Sibling rivalry can result in protracted quarrels that endanger children and damage family relationships both when they are young and when children grow older.

According to a report from the *online media monitoring of the* Child Protection Commission in Indonesia (KPAI) in the period of 2016-2018, it is explained that throughout the span of 3 years, acts of violence against children, both pre-adolescents and adolescents, reached more than 1000 cases, including neglect of child growth and development, acts of violence, economic exploitation and acts of sexuality in children and adolescents. (Child Protection Commission in Indonesia KPAI, 2021). This shows that parental affection and the level of parental affection for children, especially in adolescents, are very lacking, so that due to the lack of affection from parents they vent outside the home.

According to Wellman, parental (Wellman, 2014). affection is not the main thing in the occurrence of sibling competition, the main trigger for sibling competition is the sibling itself because their association in daily life is more with their siblings than with their parents, so when competition arises between them it is because each of the individual children does not understand the importance of cooperation and family harmony and also because there is competition between siblings. Siblings. Wellman explained that the role of parents also has an effect, especially if it is investigated for the first time that there is sibling competition due to the existence of hereditary sins and the law of karma for parental mistakes.

2. Research Methods

This research uses a qualitative method also known as library *research*. Qualitative methods are used to produce descriptive data whose results are presented in qualitative form. (Albi Anggito and Johan Setiawan, 2018).

Tafsir *maudhu'i* is the author's choice in explaining the verses of the Qur'an related to this dissertation. (The phrase "thematic interpretation" is a literal translation of the term "al-Tafsir al-Maudui.") This approach was chosen because it allows for a more thorough exploration of how the Qur'anic idea of overcoming sibling rivalry is presented. Al-Farmawi explained that this approach has several advantages, including:

- a. This method collects all verses that have a common theme. One verse interprets the other. Therefore, this method is also—in some respects, the same as *the tafsir bi al-ma'tsûr*, so it is closer to the truth and far from error.
- b. Researchers can see the relationship between verses that have a common theme. Therefore, this method can capture the meaning, guidance, beauty and fluency of the Qur'an.
- c. Researchers can capture the perfect idea of the Qur'an from verses that have a common theme.
- d. This method can resolve the impression of contradictions between verses of the

Qur'an that have been raised by certain parties who have bad intentions, and can eliminate the impression of hostility between religion and science.

- e. This method is in accordance with the demands of modern times which requires researchers to formulate universal laws sourced from the Qur'an for all Islamic countries.
- f. By using this method, all researchers, both experts and researchers, can communicate the themes of the Qur'an effectively. Using this strategy allows the researcher to achieve the laws of Allah clearly and deeply and ensures that the researcher will reveal the mysteries and impossibilities of the Qur'an, satisfying the heart and mind with the laws that Allah has established in man.
- g. This method can help students in general to arrive at the instructions of the Qur'an without having to feel tired and long-winded listening to the descriptions of various tafsir books. ('Abd al-Hayy al-Farmâwi,).

Muhammad Quraish Shihab explained, that the stages that must be carried out by researchers in the interpretation of *maudhu'i* are as follows:

- a. Determination of the issue discussed
Research should be prioritized on issues that directly touch the community and aimed at overcoming them so that there is no attachment caused by the tahlili method as a result of research that is very theoretical. In applying *the maudhu'i* technique, mufasir is expected to start by researching societal problems that actually require the guidance of the Qur'an, such as verses about the problems of disease, poverty, and social underdevelopment.
- b. Arrange the sequence of verses according to the period of descent.
There needs to be an effort to find out the evolution of the Qur'an's clues on the topics discussed, especially for researchers who believe that the Qur'an contains nasikh and mansukh. A chronological sequence of events is necessary for researchers who want to describe a story or event.

3. Results and Discussion

Portrait of Brotherhood in the Qur'an

The Competition of Qabil and Habil in Surah al-Ma'idah Verses 27-31

Human beings were created by Allah SWT. born into this world as philosophical beings as well as social beings who are equipped with privileges and advantages that are not given to other creatures created by Allah SWT. As a philosophical being, human beings indeed have non-material elements in them that are difficult to be determined by the human mind itself, the discussion from the Greek era to the present day has not ended and continues to be a debate among scientists. Therefore, human beings are interesting things to be discussed by humans and their discussions are studied in various institutions so that the results of their work are beneficial to themselves, society, and the surrounding environment (Saihu, 2019) As a social being, humans in living their lives always need others, both in socializing and communicating. (Mahyuni and Desi Yudiana, 2017). When establishing social interaction, sometimes things happen to people that are desirable and sometimes things that are not wanted or rejected and not accepted by the surrounding environment occur, so that often in human life there is always a conflict. Conflict does seem to be a part of human life, the existence of conflict often occurs in the environment

wherever the human being is due to communication problems, because indeed in humans there is a potential for conflict. Every human being always wants a harmonious life without conflict, but a harmonious life cannot come by itself, it must always be created and sought by anyone who craves harmony in his life (Fikka Nadya, *et al* 2020).

Conflicts occur due to differences in views, personal interests and groups and the existence of different life goals. Conflicts arise because humans themselves have not realized that conflict is a natural and inevitable thing. Conflict is a means for humans to think more forward, create a positive, conducive and integrative competition for life. Conflict can be used as a means to have positive energy in creating peace. However, if the human being in conflict cannot manage it, then conflict can become a means of hostility throughout the ages.

Conflicts in the great dictionary of Indonesian (KBBI) are mutual disputes, quarrels and mutual harm. (Ministry of Education of the Republic of Indonesia, 2022). In sociological studies, conflict is defined as a social process of two or more people or in groups where one of the two parties tries to get rid of and even destroy each other, so as to make the defeated party helpless (Rahmat Hidayat 2021). In Latin, conflict is called *configure*, which means hitting each other. In Arabic, conflict is called *ikhthilâf* which means opposition, fighting, incompatibility and disharmony (Salman al-Farisi, *et al* 2021).

According to Simon Fisher, conflict is an antagonistic interaction that contradicts each other between two or more individuals or groups of organizations due to differences in status, values, goals and perceptions. (Simon Fisher, 2014). Not all conflicts are seen as a negative thing, conflicts can be seen as something positive, because conflict is an organizational dynamic that always comes naturally, its presence is needed to be used as a stimulus to achieve the progress of an institution. Conflicts always have a cause, they occur because of communication that is not well established. Disputes and competition are the beginning of triggering conflicts (Mujamil Qomar, 2007).

Background of Sibling Competition

Bey Arifin described the background of the sibling rivalry in the two sons of the Prophet Adam As. is because the Qabil sacrifice is not accepted while the Habil sacrifice is accepted. Qabil was jealous because his sacrifice was not accepted by Allah, with a condition so angry that he threw his bad opinion at his father, he thought that the Prophet Adam favored Habil too much by always praying for his sacrifice to be accepted. At that time, the Prophet Adam also gave the reason why the Qabil sacrifice was not accepted, because Qabil sacrificed with bad and rotten fruits coupled with the rotten heart that did not accept the order of the sacrifice. Qabil thinks that sacrificial worship is a futile and detrimental worship, how difficult it is to make a living, when it is possible why should it be offered to Allah who in the end will be eaten by useless animals (Bey Arifin). Bey Arifin's opinion states that sibling rivalry is caused by the Prophet Adam ordering sacrifice, if examined further that the cause of sibling rivalry is very closely related to the favoritism of parents who always praise and support one of their children, even though parents sometimes do not realize their intention for the good of their children. However, the response from one of his children was not supported, he considered it a parental hatred. On the other hand, parents are sometimes tempted to compare younger children with older siblings. Maybe because parents aim to encourage him to try harder, it turns out that this kind of strategy actually brings danger. Because no child likes when his own talents and skills are compared to those of his siblings.

Richard Woolfson explained, the precursor to competition between siblings is due to envy between siblings, often the envy arises when the position of the older brother as the center of attention is replaced by his newborn younger brother, that's when hatred begins to appear (Richard C. 2004). Like it or not, as a parent, you will be faced with a child who is always jealous, because it does come naturally. Sibling rivalry will be positive if it is responded to and handled properly by parents, but if parents leave it alone, it will have a negative impact and prolonged jealousy will even occur criminal acts like what happened to the story of the two sons of the Prophet Adam As. (Charlotte Priatna and Anna Yuliana, 2006).

Hamka explained that the cause of the sibling rivalry that occurred to the two sons of the Prophet Adam As. was due to a dispute over women (Abdul Malik Karim Amrullah 1707). Eve always gives birth to twins, a boy and a girl, then a boy marries a girl, provided that the two are not born at the same time in one pregnancy. Qabil and Iqlima were born twins, Habil and Labuda were born twins. According to the sharia that was revealed, the Prophet Adam As. must intermarry their sons and daughters. Qabil had to marry Labuda and Habil married Iqlima. The problem faced was that Qabil was a man who really adored beauty, Labuda who was going to marry him was less beautiful, while Iqlima was very beautiful. Qabil harbored envy, until finally he declared his malice because of his strong desire. He refused to accept God's command. The love of something blinds his heart to see all shortcomings, makes him deaf to listen to all that is forbidden, and makes him follow Satan's persuasions and seductions. (Hamid Ahmad al-Thâhîr, 115-115). In line with Hamka, Ibn Katsir also explained the same thing, that the beginning of the sibling competition between Qabil and Habil was a women's problem (Abû al-Fidâ al-Isma'il Ibn 'Umar Ibn Kasir al-Dimasyqi, 1978).

Qabil continues to try to marry Iqlima who was born at the same time as him because she is more beautiful and charming even though she has to violate the sharia (Jihad Muhammad Hajjaj 16). So Allah finally gave guidance to the Prophet Adam (as), in the hope of solving the complexity created by Qabil. The instruction is in the form of a sacrificial order to both, whoever receives the sacrifice, then he has the right to marry Iqlima (Hamid Ahmad al-Thâhîr 117). When Qabil and Habil have performed the sacrifice and it turns out that what is accepted is Habil's sacrifice, a sign that the winner means Habil and has the right to marry Iqlima for the acceptance of the sacrifice. Qabil became more and more jealous and hated Habil, finally there was a sibling rivalry until in the end there was a criminal act committed by Qabil against Habil (Abdul Malik Karim Amrullah, 1708).

The Impact and Consequences of Sibling Competition

Ibn Kasir explained, the impact of the sibling rivalry that resulted in Habil's murder was not only felt by Qabil as the perpetrator of the murder, but the deepest sadness felt by his father, the Prophet Adam As (Abû al-Fidâ al-Isma'il Ibn 'Umar Ibn Kasir al-Dimasyqi 1997). Briefly, the impact of sibling competition as told in the Qur'an is divided into two, namely; *first*, an attitude of aggression that has an impact on others, namely hatred for one's own brother and the occurrence of Habil's murder case. *Second*, the bad impact that comes back on Qabil is that it is difficult to receive advice and results in becoming a person who loses and regrets.

a. Aggression Attitude

Aggression is defined in the Great Indonesian Dictionary (KBBI) as a feeling of anger or rude action due to disappointment or failure to achieve satisfaction or goals that can be directed at people or things. Aggression is also interpreted as a hostile act that is a physical or psychological attack on another party (Ministry of Education of the Republic of Indonesia 2022). Qabil's attitude of aggression is illustrated in surah al-Ma'idah/5: 30.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ۝ ٣٠

So lust (Qabil) drove him to kill his brother, and then he killed him, so he became one of the losers.

According to al-Mawardi, one of the meanings of the word فَطَوَّعَتْ is الشَّجَاعَةُ which means an action taken by a person without prior consideration ('Al Abû al-Hasan i bin Muhammad al-Mawardi). According to al-Qurtubi, in commenting on the sentence فَطَوَّعَتْ لَهُ نَفْسُهُ this verse contains an understanding of the state of people in whom there is a disposition of hasad, in him Qabil there is a nature of envy of his brother who is turbulent and encourages him to destroy his closest brother and considers the act of killing light for him, so that he becomes one of the groups of people who lose, both in the world and in the world In the Hereafter because he has killed his own closest brother who has always done good to him, while in the Hereafter, of course, he will not get pleasure like the pleasure that will be obtained by pious people (Muhammad ibn Ahmad ibn Abu Bakr ibn Farh al-Qurtubi 91-92).

According to the author, this verse describes Qabil's aggressive attitude, after his sacrifice was not accepted he became angry and committed violent acts. His anger arises because he fails to achieve satisfaction or the goal he wants to achieve, his anger is also vented on acts of hostility that are physical or psychological attacks on Habil. Qabil in his soul is torn between the urge to stop his evil deeds to kill and the impulse to continue to stir up to kill his brother immediately, but because there is a third party impulse, namely Satan, in the end he is more obedient to his lust, when his lust is in power he is more angry than an animal that when he does something without thinking about the bad consequences that he will experience from his evil deed.

Aggressive behavior in Islam is known as behavior that aims to hurt. As explained in surah al-Hujurat/49: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١١

O you who believe! Let one people not make fun of another race, and neither may women be better than others, nor may women be better than women. Do not reproach one another and do not call one another by bad titles. The worst calling is the bad (wicked) after believing. And whoever does not repent, they are the wrongdoers.

According to Ibn Kasir, this verse contains a prohibition so that a believer does not mock, mock and insult other believers. This means that making fun of them is not allowed and prohibited, especially to the point of hurting them physically and psychologically. This verse also prohibits fellow Muslims from Looking for the faults of others does not necessarily mean that the faults that are sought in others are true to themselves. Believers are brothers why they have to bring each other down, insult someone or make fun of

others is a bad thing, so Muslims should fear Allah SWT, in order to avoid this trait (Abû al-Fidâ al-Isma'il Ibn 'Umar Ibn Kasir al-Dimasyqi 190).

b. Difficult to Receive Advice

The bad consequence of the sibling rivalry that occurred to Qabil and Habil was that Qabil became a person who found it difficult to accept advice from others, the advice conveyed by Habil to Qabil as described in surah al-Ma'idah/5:28

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْكَ لِأَفْتَأُكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ٢٨

Indeed, if you (Qabil) move your hand to me to kill me, I will not move my hand to you to kill you. I fear Allah, the Lord of all things."

According to the Qurtubi, this verse shows Habil's resignation when he was about to be killed by Qabil, his surrender to Allah hoping that his brother would also feel fear of Allah. This is the form of advice delivered by Habil, this sentence *لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْكَ لِأَفْتَأُكَ إِنِّي أَخَافُ اللَّهَ* shows that he will be silent in a thousand languages even if he is treated in any way by Qabil, like that when a person has a steady faith, faith encourages him to fear Allah SWT. the Lord of the universe, until the fear of Allah's punishment in him becomes a barrier that holds back from disobedience, restraining believers to avenge evil with similar crimes, encouraging to sacrifice lives so that no other drop of blood is shed." (Muhammad ibn Ahmad ibn Abu Bakr ibn Farh al-Qurtubi 90). Habil's attitude in dealing with Qabil as an older brother whose heart is already turbulent, is addressed with sincerity. Habil's attitude is shown by the sentence *لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْكَ لِأَفْتَأُكَ إِنِّي أَخَافُ اللَّهَ*, the attitude includes an emotional control model called the *dzikrullah* diversion model of saying *the sentence thayyibah* remembering Allah, because remembering Allah will make the heart calm and eliminate the problems faced. This attitude was Habil's desire for Qabil to restore the friendly relationship to its original state, in order to resolve the rivalry that occurred.

According to the author, this verse provides an explanation for the obligation to be peaceful, restore friendly relations if it is already cracked, resolve differences that occur with the technique of both parties reconciling and forgiving each other. However, if one of the two parties does not want to reconcile, then the disputes and conflicts that occur must still be resolved by legal channels, namely by enforcing the applicable law. Each of the disputing parties is required to act fairly.

Furthermore, Habil did not give up on advising his brother who was already turbulent, Habil still hoped that his brother would come to his senses and return to the right path. So the next expression and advice as contained in surah al-Ma'idah/5: 29

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

Indeed, I want you to return with my sin and your own sin, and you will become the inhabitants of Hell; And that is the recompense for the wrongdoer.

This verse explains the advice conveyed by Habil to Qabil, with his surrender to Allah Habil conveyed three important advices, namely, *first*, Habil hoped to fear Allah SWT in its true and true form. *Second*, Qabil should be afraid to bear two sins, namely the sin of murder committed and the sin of the murdered person committed before the murder that violates God's command to sacrifice not according to the guidance. *Third*, Habil advised Qabil not to be among the inhabitants of Hell and not to let his brother

belong to the group of the tyrants. These principles include the core values of advice that can prevent oneself from committing criminal acts, murder, and others

Qabil apparently was not deterred by the words conveyed by his brother when he reminded Allah SWT, scaring him with the bad consequences of what he would do, by calling him a tyrant. Satan's whispers are like rolling high waves. Every time one wave subsides, another wave appears. There are also other thoughts that are much more evil and worse, until they end up having the same effect. That's how Satan persuaded him, and that's how it was in the shadows of his mind that Qabil was at a loss for the crimes he had committed (Hamid Ahmad al-Thâhîr 120). With the competition, Qabil's brother became a person who was difficult to receive advice, his personality became a dissident and did not want to practice religious law so he vented his anger by injuring and killing his own brother.

4. Conclusion

Sibling rivalry has been affirmed in the Qur'an surah al-Ma'idah/7:27-31 in the story of Qabil and Habil, which is marked by competition because the Qabil sacrifice is not accepted, eventually causing hostility, strife and murder against Habil. The Qur'an gives a hint about the process of settling two competing siblings, found in surah al-Hujurat/49: 9, which can be reached through: *first* confirm (*tabayun*), Parents' attitude to select, research and seek information on the causes of sibling competition, Confirmation is carried out to avoid unclear and confusing news. *Second* reconciliation (*Ishlah*) namely making peace, returning to the original state, namely the harmonious relationship between brothers and sisters. *Third* Arbitration (*Tahkim*) is the firmness of parents in helping and finding a better solution that is final and binding, but the decision of parents must be mutually beneficial between two children who are in disagreement. In addition, there is also a surah Ali 'Imran/3: 159 which explains the importance of parents to be gentle and give love to children who make mistakes in stages: harmonizing the relationship with Allah through praying for the child, forgiving and asking for forgiveness from Allah, deliberating with the child, being patient because of the wrong behavior of the child (*hilm*) and tawakal.

5. Bibliography

- Abadi, Abû Thayyib Muhammad Syamsyul Haq al-'Azîm. *Aunul Ma'bûd fî Sharh Sunan Abî Dâwud*, Beirut: Dâr al-Fikr, t.th.
- Abdillah, Fair. "Consumer Psychological Attitude Towards Compulsive Purchases," in *OPTIMA Journal*, Vol. 1 No. 1 of 2017.
- Abdullah, Aminol Rosid. *Islamic Theology: Understanding the Science of Kalam from the Classical to Contemporary Eras*, Malang: Nusantara Literacy, 2021.
- Abdullah, M. Amin. *Islamic Studies in Higher Education*, Yogyakarta: Pustaka Siswa, 2006.
- Adaghamain, Ziyad Khalil Muhammad. *Manhajyyah al-Bahth fî al-Afsiral-Maudu'i li Al-Qur'an al-Karim*, Amman: Dâr al-Bashir, 1955.
- Afif, Nur, and Bahary Ansor. *Tafsir Tarbawi: Messages of Education in the Qur'an*, Tuban: Karya Litera Indonesia, 2020.

- Akhdârî, Abdurrahman al-. *Jauhar Maknun*, Semarang: Toha Putra, t. th.
- Akhtar, Sadaf. "Forgiveness Therapy for the Promotion of Mental Well-Being: A Systematic Review and Meta-Analysis", in *Sage Journal*, Vol. 19 No. 1 of 2018.
- Aktruk, Ozlen, and Demircan. "Development of Preschool Children *Sibling Rivalry Scale*," in *Journal of Child Indicators Research*, Vol. 11 No. 1 of 2018.
- Alusi, Abu al-Fadl Mahmud al-. *Ruh al-Ma'âni fi Tafsir al-Qur'an al-Azhim wa al-Sab' al-Matsani*, Bairut: Dâr al-Ihya' al-Turats al-'Arabi, t.th.
- Alvarez, Carla. *Testing Social Bond Theory on Hispanic Youth*, Texas: Texas A&M International University, 2018.
- Amrullah, Abdul Malik Karim. *Tafsir Al-Azhar*, j. 3, Jakarta: Bulan Bintang, 1997.
- Anas, Abî Abdillah Mâlik ibn. *al-Muawatha li al-Imam Mâlik*, j. II, Cairo: Dâr Ihya al-Turas al-Arabi, t.th.
- Anggito, Albi, and Johan Setiawan. *Qualitative Research Methodology*, Sukabumi: Publisher Footprint, 2018.
- Anis, Muhammad. *Quantum al-Fatihah; Building the Concept of Education with the Aid of Surah al-Fatihah*, Yogyakarta: Pedagogia, 2010.
- Anshâri, Zakaria Ibn Muhammad Ibn Ahmad al-. *Asnal Mathâlib fi Syarh al-Raudhah al-Thâlibîn*, j. 1, Beirut: Dâr al-Fikr, 2003.
- Anwar, Rosyida Nurul. "Parental involvement in disciplining Children's Worship, in *the KoPen Journal: National Education Conference*", Vol. 3 No 1 of 2021
- Arifin, Bey. *A Series of Stories in the Qur'an*, Bandung: PT al-Ma'arif, 1971.
- Arikunto, Suharsimi. *Research Procedure: A Practical Approach*, Jakarta: Rineka Cipta, 1993.
- Armini, Wayan. *Neonatal Midwifery Care, Infants, Toddlers and Preschool Children*, Yogyakarta: Andi, 2017.
- Arsi, Antari Ayuning. "Ethnography of Long-Distance Marriage (LDM) Couples in The Dual-Career Families," in *International Journal of Indonesian Society and Culture*, Vol. 12 No. 1 of 2020.
- Asari, and Suarya. "The role of emotional intelligence and competition between siblings on achievement motivation in adolescents", in *the Journal of Educational Psychology* special edition of Educational Psychology in 2019.

- Asfahânî, Abî al-Qasim Husain ibn Muhammad al-Râghib al-. *Mu'jam Mufradat Lî Al-fâdz al-Qur'an*, Beirut: Dâr al-Fikr, t.th.
- Askari, Abu Hilal. *al-Furuq al-Lugawiyah*, Beirut: Dar al-Fikr, 1412 AH
- Asqâlanî, Ahmad ibn 'Ali ibn Hajar al-. *Taqrib al-Tahzib*, j. II, Beirut: Dâr al-Kutub al-Ilmiyah, 1995.
- Asrohah, Hanun. "Interaction in the Perspective Class of a Constructivistic Approach for Moral Development", in *Ulumuna Journal: Islamic Studies*, Vol. 18 No. 1 of 2019.
- Assihiddiqie, Jimly. *Constitutional Law and Pillars of Democracy*, Jakarta: Konstitusi Press, 2005.
- Aswitami, Ni Gusti Ayu Pramita. "The Effect of Health Education on Menstruation on Psychological Readiness in Dealing with *Menarche* in Female Ramaja," in *Journal of INTEREST: Journal of Health Sciences*, Vol. 7 No. 2 of 2018.
- Athailah, Ahmad ibn. *Hikam ibn Atthailah*, Beirut: Dâr al-Fikr, 1995.
- Audah, Ali. *Qur'an Concordance*, Jakarta: Pustaka Litera antar Nusa, 1991.
- Swing, Qurrotu. "Parenting Patterns and Parenting Methods in Shaping Children's Personalities", in *Thufula Journal of Educational Innovation for teachers Raudhatul Atfal*, Vol. 5 No 1 of 2017.
- Azadi, Ali bin Hasan al-Huna'i. *al-Munjid fi al-Lughah*, Cairo: 'Alim al-Kutub, 1988.
- Azdemir, Ferudun. *Allah in my heart Allah di Qalbuku*, Jakarta: Zahira, 2015
- Azra, Azyumardi *et al.*, *Encyclopedia of Islam*, vol. 4, Jakarta: Ichtiar Baru van Hoeve, 2005.
- , *Islamic Religious Education in Public Universities*, Jakarta: Ministry of Religion of the Republic of Indonesia, 2002
- Baghawi, Abu Muhammad al-Husayn ibn Mas'ud al-Farra' al-. *Ma'alim al-Tanzil*, j. 1, Riyad: Dâr al-Taybah, 1409.