

The Role of Parents in Building Children's Character in QS. As-Saffat verses 102-105: A Comparative Analysis of *Tafsir al-Azhar* and *Tafsir Ibnu Katsir*

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Abstract

One of the factors contributing to the prevalence of juvenile delinquency is a lack of moral awareness in children. This occurs due to low parental supervision of children and the influence of their surroundings. This leads to the prevalence of promiscuity and a lack of control from the social environment of adolescents. The role of parents, especially fathers, is very influential in the development of children. A father's attitude greatly influences the character of the children he raises. In line with the message in the Qur'an, fathers greatly influence the character of their children, as in the stories of Prophet Ibrahim and Prophet Ismail, which are the focus of this study. This study aims to determine how the roles of fathers and mothers can influence the development of children's character, particularly the message contained in QS. As-Saffat verses 102-105. This study employs a qualitative approach with a literature review focused on *Tafsir al-Azhar* and *Tafsir Ibnu Katsir*. Since the primary objects of this study are the Qur'anic verses and the interpretations of these two scholars, the study uses the comparative exegesis method. The results indicate that Prophet Ibrahim, as the father of Prophet Ismail, played a significant role in shaping his son's character. In relation to modern-day parents, it is important to emulate the story of Prophet Ibrahim and Prophet Ismail in child-rearing. The story recorded in QS. As-Saffat verses 102–105 teaches the importance of gentle communication, setting an example in faith, and shaping a child's character through attitude, not just advice. In the face of modern challenges, this approach is relevant for building strong relationships and instilling moral and spiritual values in children. In raising his son, he instilled the fundamental principles of strong faith and obedience to Allah's commands. Additionally, patience and sincerity are key elements in navigating life.

Keywords: *Parents, Role, QS. As-Saffat verses 102-105, Tafsir al-Azhar, Tafsir Ibnu Katsir*

Abstrak

Salah satu faktor maraknya kenakalan remaja ialah karena kurangnya kesadaran moral pada anak. Hal ini terjadi karena rendahnya pengawasan orang tua terhadap anak dan pengaruh lingkungan sekitarnya. Hal ini menyebabkan maraknya pergaulan bebas serta tidak ada kontrol dari lingkungan sosial remaja. Peran orang tua terutama ayah sangat berpengaruh pada perkembangan anak. Sikap ayah sangat mempengaruhi karakter anak yang dibesarkannya. Selaras dengan pesan yang ada di dalam al-Qur'an, bahwa ayah sangat mempengaruhi karakter anak seperti dalam kisah Nabi Ibrahim dan Nabi Ismail yang menjadi fokus dalam kajian ini. Penelitian ini bertujuan untuk mengetahui bagaimana peran ayah dan ibu dapat mempengaruhi pembangunan karakter anak, khususnya pesan yang terkandung dalam QS. As-Saffat ayat 102-105. Penelitian ini menggunakan pendekatan kualitatif

dengan tinjauan pustaka yang berfokus pada *Tafsir al-Azhar* dan *Tafsir Ibnu Katsir*. Karena objek utama dalam penelitian ini ialah ayat al-Qur'an dan pendapat dua tokoh tafsir, maka penelitian ini menggunakan metode tafsir *muqarin* atau perbandingan. Hasil penelitian menunjukkan bahwa Nabi Ibrahim sebagai ayah Nabi Ismail memiliki peran yang besar dalam pembentukan karakter anaknya. Dalam kaitannya dengan orang tua masa kini, perlu meneladani kisah Nabi Ibrahim dan Nabi Ismail dalam pengasuhan. Kisah yang termaktub dalam QS. As-Saffat ayat 102–105 mengajarkan pentingnya komunikasi yang lembut, keteladanan dalam iman, dan pembentukan karakter anak melalui sikap, bukan hanya nasihat. Di tengah tantangan zaman modern, pendekatan ini relevan untuk membangun hubungan yang kuat dan menanamkan nilai moral serta spiritual pada anak. Asuhannya ia menanamkan hal pokok pada anaknya berupa keimanan dan ketaatan yang kokoh terhadap perintah Allah. Selain itu, kesabaran dan keikhlasan adalah kunci penting dalam menjalani kehidupan.

Kata Kunci: *Orang Tua, Peran, QS. As-Saffat ayat 102-105, Tafsir al-Azhar, Tafsir Ibnu Katsir*

Introduction

In the last 5 years, there has been an increase in crime rates in Indonesia. In 2022, there were 372,965 reported crimes, with factors such as theft, promiscuity, drug abuse, gang fights, and many other factors contributing to this increase.¹ From this data, it is evident that many teenagers are involved in criminal activities and behaviors that violate societal norms. Many of them engage in negative actions, initially caused by a lack of parental supervision, promiscuity, and weak social control within their environment.²

Parents play a central role in the process of child personality development, particularly in the formation of moral values. This role becomes even more significant amid the dynamics of modern life, which is fraught with moral challenges. Among the various responsibilities borne by parents, guiding children to grow into moral individuals is the most fundamental task. This is because morality is the essence of humanity itself.³ A person's goodness is reflected in their character and positive traits, which in turn are greatly influenced by the environment in which they are raised. Therefore, parents' efforts to create a harmonious and warm family atmosphere are important factors in instilling positive attitudes and behaviors in their children.

In a family, each member has an important role to play in order to maintain family harmony. Parents play the most significant role in the family, especially the father as the head of the household. Children serve as a source of comfort for their parents and also as the heirs of the family, the nation, and even as builders of the future. Children learn more from what they see than from what they hear, so the character of the parents that children observe in their daily lives serves as material for them to absorb and imitate.⁴

¹ Badan Pusat Statistik, "Statistik Indonesia 2024" (Jakarta, 2024).

² Abhi Rachma Ramadhan and Alfiandra, "Persepsi Remaja Tentang Pengaruh Lingkungan Keluarga Dan Sosial Terhadap Kenakalan Remaja," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 1 (2023): 5261–72.

³ Thomas Lickona, *Raising Good Children From Birth Through the Teenage Years* (New York: Universal Press Syndicate, 1994).

⁴ Abdul Aziz, *Membangun Karakter Anak Dengan Alquran* (Semarang: CV. Pilar Nusantara, 2018).

Issues such as teenage delinquency and the lack of manners among children today are one of the negative effects of the rapid development of technology. Additionally, this is also caused by a lack of moral awareness in children. Instilling moral awareness in children is an important element that serves as a control in behaving in accordance with written and unwritten social norms.⁵ It is this moral awareness that enables children to determine whether their actions are good or bad. Bad character does not arise on its own, but rather there are factors that support it being instilled in a person.

The main factor that makes moral education ineffective is the lack of parental involvement in building close relationships with children at home or within the family.⁶ This is due to parents' busy schedules outside the home, which causes family members to grow apart. Fathers play the most significant role in this regard.⁷ Many fathers feel that their responsibility as the head of the family is limited to providing for the family and delegating the responsibility of educating their children to their wives, due to fatigue after working all day outside the home.⁸ Similarly, many women today prioritize their careers, resulting in the responsibility of educating and caring for children being delegated to caregivers or schools.⁹

This issue aligns with the topic of fatherlessness, which is often discussed, especially in Indonesia. Fatherlessness refers to the absence of a father's role in child-rearing, both physically and psychologically. Many studies have proven that the role of the father greatly influences the development of children in terms of education, mental health, and character. A child's character or personality is highly dependent on the parenting style and treatment of the child by their parents.¹⁰ Therefore, in the growth and development of children, the presence of parents is needed not only physically but also emotionally and financially by building the right relationship between parents and children.

This study aims to analyze the role of parents in building children's character in order to gain a deeper understanding of the importance of the involvement of fathers and mothers in shaping children's personalities, as well as to explore the teachings or methods applied by Prophet Ibrahim as a father to his son Prophet Ismail in the verse so that they can be applied in everyday life. This study focuses on Surah As-Saffat verses 102–105 in the interpretations of *Tafsir al-Azhar* and *Tafsir Ibnu Katsir*. The selection of these two tafsir in analyzing Surah

⁵ Mario Erick Wantah, Maria Josephine Wantah, *Pengembangan Disiplin Dan Moral Pada Anak* (Depok: Pt. Kanisius, 2023).

⁶ Emilia Fitri, Nabilah Araminta, and Masganti Sitorus, "The Role Of Parents As Role Models In Children ' S Moral Education," *Absorbent Mind, Jurnal of Psychology and Child Development* 5, no. 1 (2025): 14–24, <https://doi.org/10.37680/absorbent>.

⁷ Fitri, Araminta, and Sitorus.

⁸ Dhita Ayu Astrellita and Murinul Abidin, "Peran Ayah Dalam Pengasuhan Anak," *IDEA : Jurnal Psikologi* 6, no. 1 (2022): 61–74, [https://doi.org/https://doi.org/10.32492/idea.v8i2.8201](https://doi.org/10.32492/idea.v8i2.8201).

⁹ Minseop Kim, Nahri Jung, and Larasati Wulandari, "Parenting in a 24/7 Economy: Mothers' Non-Standard Work Schedules and Involvement in Children's Education," *Frontiers in Psychology* 13, no. July (2022): 1–13, <https://doi.org/10.3389/fpsyg.2022.905226>.

¹⁰ Ivonne Hafidlatil Kiromi, "Dampak Anak Yang Dibesarkan Dalam Keluarga Tanpa Sosok Ayah (Fatherless) Pada Kecerdasan Moral," *Zuriyah : Jurnal Pendidikan Anak Usia Dini* 1, no. 1 (2023): 11–16, <https://doi.org/10.55210/an8hkq27>.

As-Saffat verses 102–105 provides a balance between modern wisdom and classical foundations, enabling readers to understand the message of the Qur'an holistically, historically, and contextually. This research is important as an effort to examine the involvement of fathers in the process of character building in children, which has often been focused on the role of mothers in previous studies.

Previous studies have extensively discussed the interpretation of QS. As-Shaffat verses 102–105. Talhis addressed moral education within the family, including morality toward Allah (faith), parents, and children,¹¹ while Muhlisun et al. focused on the family's role in educating children according to Islamic teachings.¹² However, there has been no specific research on the interpretation of the role of parents in building children's character in QS. As-Saffat verses 102-105 in the studies of *Tafsir al-Azhar* and *Tafsir Ibn Kathir*.

This study is expected to make a positive contribution to science, especially in relation to character building, as well as providing additional information to support existing theories and serving as a reference for further research. Practically, this research is expected to encourage parents to play a more active role in character building and child education, as well as reduce gender stigma that views child care and education as the primary responsibility of mothers, while also emphasizing the importance of fathers' involvement.

This research uses a qualitative approach, with data collection based on objective facts. This research is based on library research with a focus on the *Tafsir al-Azhar* and *Tafsir Ibn Kathir* as primary sources for the author to analyze. Since the main objects of this research are derived from two different interpretations, the method used in the analysis of this research is the muqarin or comparative interpretation method.¹³ In addition, the author also collects data and information from various literature sources, which will be presented in a new way for the purposes of this research. The steps in collecting data for this research are to focus the study on *Tafsir al-Azhar* and *Tafsir Ibn Kathir* regarding the role of fathers and mothers in building children's character in QS. As-Saffat verses 102-105. Then, books containing information about *Tafsir al-Azhar* and *Tafsir Ibn Kathir* were sought out and analyzed. Next, the interpretations of these scholars as stated in their tafsir works regarding the role of parents were presented and their opinions on the topic were compared.

This study also uses content analysis as a data analysis technique. This method is used to deeply examine the meaning contained in written texts, particularly in *Tafsir al-Azhar* and *Tafsir Ibn Kathir* regarding QS. As-Saffat verses 102–105. Through this approach, the author examines the content of character education values and the role of parents as interpreted in

¹¹ Luthfiana Fauziah Talhis, "Pendidikan Karakter Perspektif Al-Qur'an (Analisis Q. S Al-Shaffat Ayat 102-110)" (Universitas Islam negeri Raden Intan Lampung, 2021).

¹² Muhammad Farid Muhlisun, Muchotob Hamzah, and Yusuf Amin Nugroho, "Pendidikan Islam Di Lingkungan Keluarga Dalam Perspektif Al-Qur'an Surat As-Saffat Ayat (102)," *Intellektika: Jurnal Ilmiah Mahasiswa* 2, no. 3 (2024): 85–94, <https://doi.org/https://doi.org/10.59841/intellektika.v2i3.1255>.

¹³ Halimatussa'diyah, Halimatussa'diyah, and Apriyanti Apriyanti, "Sosio-Kultural Tafsir Al-Qur'an Melayu Nusantara : Kajian Atas Tafsir Al-Azhar Karya Hamka", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 19, no. 2 (December 30, 2018): 222–234. <https://doi.org/10.19109/jia.v19i2.2916>.

both sources, then classifies, interprets, and concludes the information systematically to obtain findings relevant to the focus of the study.

Results and Disucussion

The Role of Fathers in the Family

A harmonious family is one in which each member plays their role well. A role refers to the functions undertaken by an individual. Thus, a role involves fulfilling rights and obligations in accordance with one's position.¹⁴ Everyone has a role to play according to their position. In a family, the father bears the greatest responsibility as the leader for his wife and children. His role is not merely to meet material needs but also the emotional needs of every family member. As the leader, the father has the role of being in control, guiding the family in the direction he desires. Additionally, the father also serves as a role model for his children and wife. A father's example has a significant influence on his children, as children tend to follow and emulate what their parents do.¹⁵

The example set by a father relates to matters of worship, morals, and social interaction. A father is a protector of his family and a guide for his children when they face problems. The active role of a father provides a sense of security within the family, especially for children. The role of a father significantly helps children's development. The relationship between children and their fathers gives children strong self-confidence. A father's support and affection make children feel fulfilled and appreciate everything around them. As a result, children do not seek attention or recognition from outside sources.¹⁶

A child's growth and development are highly dependent on the role of the father.¹⁷ The time a father spends with his children will have a positive effect on the children in their future social environment. The father's involvement in caring for and educating the child greatly helps the child to develop their character well. The father's involvement in caring for the child has three parts: the first part is related to the father's direct interaction with the child in the context of playing, learning, or discussing. The second part is related to the father's presence. And the third is related to the father's efforts and awareness of fulfilling the child's needs.¹⁸

¹⁴ Masduki, Siha Abdurrohman, and Aji Permana, *Mengasah Jiwa Kepemimpinan : Peran Organisasi Kemahasiswaan* (Bandung: Penerbit Adab, 2021).

¹⁵ Mulyana Indra, *Keistimewaan Peran Ayah Dalam Pengasuhan Anak* (Sukabumi: CV Jejak, 2022).

¹⁶ Nurul Hidayah, Angraini Ramli, and Fransisca Tassia, "Fatherless Effects On Individual Development; An Analysis Of Psychological Point Of View And Islamic Perspective," *INNOVATIVE : Jurnal Of Social Science Research* 3, no. 2 (2023): 754–66, <https://j-innovative.org/index.php/Innovative%0AFatherless>.

¹⁷ Nissa Aulia, Ridha Ardina Makata, and Lilly Suzana, "Peran Penting Seorang Ayah Dalam Keluarga Perspektif Anak (Studi Komparatif Keluarga Cemara Dan Keluarga Broken Home)," *Socio Politica* 13, no. 2 (2023): 87–94, <https://doi.org/10.15575/socio-politica.v13i2.26845>.

¹⁸ Ahmad Yani, "Pendidikan Agama Pada Anak Oleh Orang Tua : Tinjauan Psikologi Islam", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 14, no. 1 (April 14, 2016): 33–44. <https://doi.org/10.19109/jia.v14i1.459>.

In Islamic teachings, a father plays a significant role in educating and guiding his children. In fact, in his hadith, the Prophet Muhammad said that the most important gift a father can give his children is a good education. This is because the interactions a father has with his children can have a positive impact on their cognitive and emotional development. A father's presence is not measured by how often he is at home, but by the quality of the interactions between him and his children.¹⁹

The criteria for a father in building an Islamic family are that he can fulfill all the needs of his children and wife, both physically and spiritually. Physical needs refer to the father, as the leader of the family, providing for his family's material needs such as money, housing, security, comfort, harmony, and everything else that supports their daily needs. Spiritual needs refer to the father providing religious education to all family members, including beliefs, worship, and moral behavior.²⁰

The teachings that parents impart to their children at home, which can influence the formation of a child's character, include instilling faith and monotheism, respect and devotion to elders, honesty, teachings on obedience in worship, instilling truth, and avoiding bad deeds. Instilling patience, humility, simplicity, and providing an understanding of choosing a good environment for children so they are not influenced by a free-wheeling social environment. This teaching cannot be effective without a behavior that children can emulate. This means that parents should not only give advice but also set an example for their children to follow in the future.²¹

The Role of Mothers in the Family

In the family, mothers play a major role in maintaining the unity and harmony of each family member. Mothers are figures who act as family organizers. They play a role in fulfilling the physiological and psychological needs of each family member. If fathers are referred to as leaders in the family, then mothers are the heart of the family itself. Care and all family matters are managed by the mother. The importance of the mother's role is evident from the moment her beloved child is born until they grow into adulthood.²²

Additionally, the mother also acts as an educator who guides and controls her children. The example set by the mother is reflected in her daily behavior. The communication established between the mother and child from the womb and continuing as the child grows into adulthood serves as a social stimulus for the child's development, training their communication and social skills, and broadening their understanding of various topics taught by the mother. Mothers also act as a bridge for each family member to build

¹⁹ Agung Mulyana, *Fatherless Sebuah Fenomena Dan Tantangan* (Bandung: Goresan Pena, 2025).

²⁰ Muhajir Musa and Feri Firmansyah, *Pendidikan Parenting Islam (Analisis Peran Orang Tua Dalam Mendidik Anak Menurut Perspektif QS. Al Fath Ayat 29)* (Indramayu: PT. Adab Indonesia Grup, 2024).

²¹ Akhmadi, *Islam Sebagai Paradigma Ilmu Pendidikan*, 1st ed. (Yogyakarta: Aditya Media, 2002).

²² Eko Zulfikar, "Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis", *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 1 (2019): 79-100. <https://doi.org/10.24235/diyaafkar.v7i01.4529>

harmonious relationships among family members. In building a child's character, mothers can shape positive character traits in their children through guidance and love.

Understanding Character

The word character comes from Greek, meaning to paint, which means that character is a painting of the soul that manifests itself in human behavior.²³ The word character is synonymous with the personality possessed by an individual, and a person is said to have character if they behave in accordance with moral principles.²⁴ Character is the way of thinking and behaving that each person possesses in order to cooperate within the family, society, and other contexts. Character is a trait that distinguishes one person from another.²⁵

According to Lickona, character is a person's natural tendency to respond to something, demonstrated by concrete actions such as kindness, honesty, responsibility, and other positive attitudes.²⁶ Character functions in the social sphere, serving as a measure of a person's high moral standards. Lickona states that there are several components of good character that must have a moral aspect: (1) Moral knowledge, which includes awareness, decision-making, and thinking; (2) Moral feelings, which include awareness, honor, concern, love, self-control, and humility; (3) Moral behavior, which includes willpower, skills, and habits.

In psychological terms, character is the inherent nature or fundamental traits of a person, used as a parameter to identify an individual's personality.²⁷ Character is often associated with morality, ethics, and moral values. Character remains with every person, but it is not innate; rather, it is formed through habit and the instillation of values. Character development begins at an early age, with the aim of making it easier for children to apply these values, as early childhood is the foundational period for the development of personality and behavior in the future.²⁸ Character development in an individual is influenced by several factors, including family environment, society, school, and personal experiences. This indicates that a person's character may evolve or even change over time and through their experiences.

²³ Fadilah et al., *Pendidikan Karakter* (Bojonegoro: CV. Agrapana Media, 2021), http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

²⁴ Zubaedi, *Desain Pendidikan Karakter* (Jakarta: Kencana Prenada Media Group, 2012).

²⁵ Amirulloh Syarbini, *Buku Pintar Pendidikan Karakter* (Jakarta: Asa Prima Pustaka, 2012).

²⁶ Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York: Bantam Book, 1991).

²⁷ Rahmat Hidayat, *Ilmu Pendidikan Islam, Menuntun Arab Pendidikan Islam Indonesia*, vol. 11 (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI, 2016).

²⁸ Akhmad Sodik, "Prophetic Character Building: Tema Pokok Pendidikan Akhlak Menurut Al-Ghazali" (Rawamangun: Kencana, 2018).

In the world of education, the Ministry of Education and Culture has formulated 16 character development values that must be instilled as core values in children: religious, obedience to religious teachings, moral, instilling good ethical values in daily life, healthy, living a healthy lifestyle and maintaining a balanced diet, intelligent and Creative, thinking critically and creating innovative works, hardworking, emphasizing the importance of perseverance in an endeavor to achieve goals, disciplined and Orderly, instilling an attitude of obedience to the rules wherever one may be, independent, encouraging oneself to stand on one's own two feet without depending on others, useful, and building a caring attitude towards others and being able to contribute to society and the surrounding environment.

In Islamic studies, character is equated with *khuluq*, which means disposition, morals, behavior, or nature. This study focuses on instilling values with the aim of making these traits permanent in a person.²⁹ Morals are not just about behavior, but also relate to spiritual matters. A good deed is not necessarily good if it lacks sincerity, as true goodness stems from sincerity of heart, and *akhlak* in Islam signifies true goodness. In Islam, *akhlak* cannot be separated from faith and creed, as *akhlak* is connected to all forms of worship. This makes *akhlak* a reflection of the quality of one's faith and an inner mirror of a Muslim's character.³⁰

Thus, it can be concluded that character is a behavior inherent in a person that can change over time and experience, functioning as a tool for identifying a person's nature and inner reflection. Conceptually, the concept of character is defined as a person's effort to develop good qualities in themselves or others. Thus, it can be interpreted that character can motivate a person to perform an action, whether good or bad.

Buya Hamka's interpretation of QS. As-Saffat verses 102-105 in *Tafsir al-Azhar*

The following is an excerpt from QS. As-Saffat verses 102-105, which reflects the lessons of the role of parents towards their children, especially for fathers:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰٓ آِنِّىۡ اَرٰى فِى الْمَنَامِ اَنِّىۡۤ اُذْبَحُّكَ فَاَنْظُرْ مَاذَا تَرٰى ؕ قَالَ يٰٓاَبَتِ افْعَلْ مَا
نُؤْمَرُۭ بِ سَتَجِدُنِىۡ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيۡنَ فَلَمَّا اَسْلَمَا وَتَلَّہٗ لِلْجَبِيۡنِ وَنَدٰیہٗ اَنْ يَّابْرٰہِیْمُ قَدْ صَدَّقْتَ
الرُّءْیَا ؕ اِنَّا كَذٰلِكَ نَجْزِی الْمُحْسِنِیۡنَ

"So when the boy was old enough to work with him, (Ibrahim) said, "O my son! I have seen in a dream that I am slaughtering you. What do you think?" He (Ismail) replied, "O my father! Do as you are commanded (by Allah); insha'Allah, you will find me among the patient ones." Then, when both of them had submitted, and he (Ibrahim) laid his son down upon his forehead (to carry out Allah's command), We called out to him, "O Ibrahim! Indeed, you have fulfilled the vision." Indeed, thus do We reward the doers of good."

²⁹ Sodik.

³⁰ Imran K Kesa, Ahmad, and Muhammad | Arif, *Potensi Akhlak Dalam Pendidikan Islam Perspektif Andre Gurutta K.H Abdurrahman Ambo Dalle* (Depok: Penerbit KBM Indonesia, 2024).

In Buya Hamka's interpretation of Surah As-Saffat verses 102-105, there are several important points that examine the role of fathers in shaping their children's character. According to the *Tafsir al-Azhar*, verse 102 tells the story of Prophet Ibrahim's journey with his son Ismail to a certain place.³¹ During the journey, Prophet Ibrahim told his son about a dream he had. He recounted to his son that in the dream, he found himself sacrificing the son he had long awaited. Prophet Ibrahim then asked his son's opinion regarding the dream.³² Prophet Ismail, in facing his father's dilemma, confidently replied, "O my father, do as you have been commanded; you will find me among the patient ones."³³

From Prophet Ismail's response to Prophet Ibrahim's question about his opinion on the dream, it is evident that even at a very young age, he had a strong faith in Allah. This was because, even from a very young age, he often heard from his mother, Hajar, or from the people around him about the story of his father's steadfastness in obedience and faith, as well as his father's belief in Allah when he was willing to be burned and entered the flames without hesitation.³⁴ He knew that Prophet Ibrahim entered the fire without fear because he was certain that the stance he upheld was correct. Ismail also knew very well who his father was, and this is what made him certain that Prophet Ibrahim's dream was not merely a dream but also contained a message within it.³⁵

Prophet Ibrahim was deeply moved by Ismail's response, for he felt that his prayer had truly been answered when he had asked for righteous offspring, and indeed, as Allah had said of him, he was a child of great patience.³⁶ Ismail believed and was certain that his father's dream was not merely a dream but a revelation from Allah. Then, when he was about to be sacrificed, Allah replaced him with a large ram as a reward for his sincerity in sacrificing his son Ismail based on his faith and obedience to Allah.

In *al-Azhar*, at the beginning of this surah, Buya Hamka explains that it is very important for a father to show affection to his child.³⁷ There are many things that can be done, such as talking with the child or taking the child for a walk. A father must be able to express his love for his child, making the child feel that he is truly loved by his family and protected by his father.³⁸ This is very important for the child's development and will improve the child's self-confidence.

Additionally, Buya Hamka's explanation highlights Siti Hajar's contribution in shaping Ismail's character. Prophet Ibrahim lived apart from his son and Siti Hajar, indicating they did not meet daily. However, Ismail's response shows that Siti Hajar, as his mother,

³¹ Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar Jilid 8* (Pustaka Nasional PTE LTD Singapura, n.d.).

³² Amrullah.

³³ Amrullah.

³⁴ Amrullah.

³⁵ Amrullah.

³⁶ Amrullah.

³⁷ Amrullah.

³⁸ Lia Dwi Utami, Muh Wasith Achadi, and Fuad Mustafid, "Eksistensi Ayah Dalam Keluarga Sebagai Tindakan Preventif Fatherless Perspektif At-Tahrim:6," *INNOVATIVE: Journal Of Social Science Research Volume* 4, no. 3 (2024): 11441.

successfully provided him with proper understanding and education, which shaped his character into an excellent one.³⁹ She explained to her son that Prophet Ibrahim was a prophet of Allah, whose actions were based on Allah's commands, and imparted to Ismail the understanding that he was a prophet entrusted by Allah with the mission to spread monotheism and guide people away from the path of error. Although Prophet Ibrahim did not live under the same roof with them every day, when he had time to gather with his son, he gave his son effective quality time, so that even though it was rare, it was very meaningful because the time they spent together was of high quality.

In the next part, regarding Prophet Ibrahim telling his dream to Ismail and asking his opinion about it,⁴⁰ Prophet Ibrahim shows that a father must trust and be willing to share stories with his children. His attitude of asking his son's opinion will make the child not afraid to give his opinion when faced with a problem. This is good for building openness between children and family members and can encourage children to have the courage to speak up.

Ismail's response to his father's question reflects that Prophet Ibrahim successfully instilled faith and piety in Ismail toward Allah's commands. This also demonstrates how high Ismail's moral character was toward Allah. In this incident, Prophet Ibrahim showed his son Ismail that he was obedient to Allah's commands, no matter how difficult they were. He set an example for his son on how to respond to a problem with patience and steadfastness in faith in Allah. The incident where Allah replaced Ismail with a large ram shows that Allah will reward those who do good deeds. The reward Prophet Ibrahim received for his obedience was honor in the sight of Allah and praise as "*Khalil Allah*," meaning one who is very close to Allah like a friend.⁴¹

Ibn Kathir's interpretation of QS. As-Saffat QS. As-Saffat verses 102-105

In *Tafsir Ibn Kathir's*, he explains this verse in relation to the dream that Prophet Ibrahim had about sacrificing his son Ismail. He told his son Ismail about this dream and asked for his opinion. The purpose of Prophet Ibrahim telling Ismail about this dream was so that Ismail would not be surprised and it would be easier for him when he was faced with this problem. This was a test of his resilience, patience, and strong will to obey Allah from a young age. Ismail then confidently and firmly followed his father's dream and believed that the dream was a message from Allah to Prophet Ibrahim. Ismail confidently asked his father to do what Allah had commanded, and he told his father that he was patient in facing the test that had come from Allah.⁴²

In this verse, there is a message that can be taken from Prophet Ibrahim's actions. The main purpose of telling his son about the dream was to remind him of his obedience to

³⁹ Amrullah, *Tafsir Al-Azhar Jilid 8*.

⁴⁰ Amrullah.

⁴¹ Amrullah.

⁴² 'Imaduddin Abu al-Fida' Ismail Ibnu Katsir, *Tafsir al-Qur'an al-Azim*, (Beirut: Dar al-Kutub al-Ilmiyah, 1998), Jilid 7, 24-31.

Allah. This event shows that in life, everyone will inevitably face trials, and in these trials, we must be able to adopt an attitude of patience, steadfastness in our faith in Allah, and obedience to all that He commands.⁴³ At the time of this event, Ismail was still in his teens, still considered a teenager, but Prophet Ibrahim's attitude demonstrates that teaching about steadfastness in faith toward Allah must begin when children are still young.

Ismail was a child blessed by Allah with the trait of *haliim*, which is endless patience. His character was tested by this event, whether he truly possessed endless patience, considering he understood his parents' feelings that this command was extremely difficult for Prophet Ibrahim, as he had to sacrifice his beloved son whom he had long awaited.⁴⁴ However, Ismail's response showed that he was certain his father's dream was a true sign from Allah, so he willingly and gladly submitted to being sacrificed by his father, as in the dream. The faith instilled by his parents, especially Prophet Ibrahim, in his son Ismail was being tested at this moment, and he firmly demonstrated that the faith instilled in him was complete and unwavering. His response showed the faith of a dutiful son toward his parents and his obedience to Allah's command.⁴⁵

Then Prophet Ibrahim laid Ismail down with the intention of slaughtering him. At that moment, Prophet Ibrahim closed his eyes and turned his face away from his son to ease the pain and prevent himself from feeling pity. When the knife was already at Ismail's neck and he was about to carry out the act, a voice called out to Prophet Ibrahim, "O Ibrahim, indeed you have fulfilled the dream." When Prophet Ibrahim turned around, he saw a white, horned, and fat ram, which turned out to be a ransom for Ismail.

In this event, Allah wanted to show that His promise was true—that Allah would always be with those who obey and submit to His commands. The meaning behind the redemption of Ismail with a large goat is that Allah will reward those who consistently do good deeds. Allah shows that He will protect those who obey Him from all kinds of unpleasant things, from all the problems and hardships faced by servants who have strong faith in Allah.

Prophet Ibrahim demonstrated his important role as a father in shaping his son's obedience to Allah. Although he lived far from his father and was raised by his mother, Prophet Ibrahim continued to show and instill love for his son Ismail. Thus, the love Ismail had was not merely love for humanity, but the primary love was love for Allah SWT. Ismail grew up to be an independent, strong, patient, and obedient individual, following his parents' words. This is what will happen if we live our lives wholeheartedly and with obedience to Allah. Thus, through this event, Prophet Ibrahim set an example for Ismail that as servants of Allah, we must obey His commands no matter how difficult they may be. For if the command comes from Allah, it is the best thing and must be obeyed without negotiation.

⁴³ Ibnu Katsir.

⁴⁴ Ibnu Katsir.

⁴⁵ Saiful Falah, "Pendidikan Karakter Berbasis Keluarga Pada Kisah Nabi Ibrahim Dan Ismail," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 133–50, <https://doi.org/10.32832/tadibuna.v9i1.2976>.

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Comparison of Interpretations

Each interpretation has its own strengths and weaknesses. Every interpretation is bound to differ from others. The *Tafsir al-Azhar* by Buya Hamka has an *al-adabi 'ijtimai* style, where the interpretation is influenced by socio-cultural conditions. This indicates that the interpretation pays more attention to socio-cultural aspects that are in harmony with the verses being interpreted. His interpretation emphasizes the application of Islamic values in daily life. Meanwhile, *Tafsir Ibnu Katsir* by Ibnu Katsir, uses an analytical style of interpretation that focuses more on scientific and academic explanations. His interpretation uses many hadiths and historical accounts, and focuses more on language, meaning, and history.

1. Similarities

Both exegetes Ibnu Katsir in *Tafsir al-Qur'an al-Azim* and Buya Hamka in *Tafsir al-Azhar*, agree that the story of Prophet Ibrahim's command to sacrifice his son, Prophet Ismail, is a noble example of absolute obedience to Allah. They also emphasize the

⁴⁶ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 7. Terjemahan M. Abdul Ghojjar* (Bogor: Pustaka Imam Asy-Syafi'i, 2004).

⁴⁷ Hisan Mursalin and Hilyatun Mufidah, "Implikasi Peran Ayah Dalam Mendidik Anak Dari Kisah Ketaatan Nabi Ibrahim," *Jurnal El-Audi* 4, no. 2 (2023): 71–78, <https://doi.org/10.56223/elaudi.v4i2.117>.

⁴⁸ Hisan Mursalin and Hilyatun Mufidah, "Implikasi Peran Ayah Dalam Mendidik Anak Dari Kisah Ketaatan Nabi Ibrahim," *Jurnal El-Audi* 4, no. 2 (2023): 71–78, <https://doi.org/10.56223/elaudi.v4i2.117>.

importance of communication between parents and children, as reflected in the gentle dialogue that took place between them before the command was carried out. Values such as sincerity, steadfastness of faith, and sacrifice are highlighted as the core of character education that can be drawn from this story.

2. Differences

In the *Tafsir al-Azhar*, the role of the father in shaping his child's character can be instilled through the example he sets for Ismail in obeying Allah's command. No matter how difficult the command may be, Prophet Ibrahim demonstrated that in carrying out commands, we must have tawakkal (trust in Allah), patience, and sincerity in doing so. In this interpretation, another lesson that can be drawn is that good communication between father and child is essential in raising children. Additionally, in his interpretation of this verse, it is evident that the role in shaping a child's character is not solely the father's but the mother also plays an important role. Mothers are very good at explaining family circumstances to their children; they act as a bridge between the child and the father, so that with the mother's explanation, the child can easily understand the family situation. As in this verse, even though the child lives far away from the father, he can still understand the father's attitude and respect every decision he makes. This shows that the mother plays an important role in helping the father build a good and tolerant character in the child.

In *Tafsir Ibn Kathir*, the command to sacrifice Ismail demonstrates Ismail's obedience to Allah and his unwavering faith in facing Allah's command, serving as a good example for children. The sacrifice taught by Prophet Ibrahim also serves as an important lesson for children about the importance of sacrifice in life to achieve something.

From these two interpretations, in addressing the issue in this verse, both emphasize the importance of the father's role in the process of building a child's character through communication, example, and sacrifice. Both show that in building a child's character, it is not only done verbally but also demonstrated through concrete actions from a father to his child. From this verse, it can be seen how a child's character can be built through a servant's obedience to Allah's command and through sacrifice.

Analysis of the Interpretation of QS. As-Saffat verses 102–105 and Its Relevance to the Role of Parents in Shaping Children's Character

QS. As-Saffat verses 102–105 recount the monumental story of Prophet Ibrahim (peace be upon him) who received a divine command to sacrifice his son, identified by most exegetes as Ismail (peace be upon him). This event not only exemplifies absolute obedience to Allah but also carries a profound message about parental education methods in shaping a child's character through an approach filled with love, open communication, and intensive spiritual nurturing.

In the dialogue between Ibrahim and Ismail recorded in these verses, the principles of dialogical and democratic education are clearly illustrated. Ibrahim did not simply impose

his will in the name of God's command, but rather encouraged his son to think, reflect, and respond consciously to the divine decree.⁴⁹ This demonstrates that character education in Islam is not a rigid or coercive indoctrination process, but rather a nurturing process (*tarbiyah*) that emphasizes setting a good example, respecting the intellectual potential of children, and gradually cultivating noble character with love.

Furthermore, this story also contains a symbolic meaning about spiritual training (*riyadhab ruhiyyah*) for parents and children in controlling the ego (*nafs*) and subduing worldly desires for obedience to God's commands. The submission of Prophet Ibrahim and the willingness of Ismail demonstrate the highest level of surrender and tawakkal, a fundamental value in tauhid education that must be instilled early in a child's soul. The success of parents in implementing character education, as shown in this story, depends heavily on their ability to build effective communication, emotional openness, and willingness to be a real role model in daily life. Patience, steadfast faith, and moral consistency are the main prerequisites for building a strong emotional bond between parents and children.

In the context of modern Islamic education, the relevance of this story becomes increasingly significant.⁵⁰ The challenges of globalization, the flow of digital information, and the crisis of values in urban society make the dialogical and spiritual approach exemplified by Prophet Ibrahim and Ismail a much-needed model of parenting. Character education in contemporary Muslim families is not sufficient if it focuses solely on cognitive or dogmatic aspects; rather, it must integrate affective and spiritual dimensions through open communication, the instillation of monotheistic values, and providing children with the space to grow into morally and spiritually responsible individuals.

Thus, QS. As-Saffat verses 102–105 not only narrate a religious historical event but also offer a holistic family education paradigm, balancing obedience to Allah, emotional intelligence, and freedom of expression within the framework of tauhid values. This message is highly relevant for application in Islamic character education systems in the modern era, whether within the family, school, or broader society.

Conclusion

From the discussion above, it can be concluded that parents play a very important role in shaping their children's character, especially in instilling Islamic values in them. A child's character does not develop on its own but is influenced by their surroundings. The family is the primary environment in which a child grows and develops. As the head of the family, the father plays a significant role in shaping a child's character from an early age, as does the mother. Simply giving children advice will not have a significant effect on them; it must be accompanied by the parents' actions, which children can emulate in their behavior.

⁴⁹ Maulidia Maulidia, Taufik Warman Mahfuzh, and Zainap Hartati, "Mencetak Generasi Yang Berakhlak Mulia: Perspektif Pendidikan Dalam Tafsir Al-Mishbah Dan Tafsir Al-Azhar Pada Q.S. As-Saffat Ayat 100-111," *Syams: Jurnal Kajian Keislaman* 2, no. 2 (2021): 138–53, <https://doi.org/10.23971/js.v2i2.4028>.

⁵⁰ Talhis, "Pendidikan Karakter Perspektif Al-Qur'an (Analisis Q. S Al-Shaffat Ayat 102-110.)"

Surah As-Saffat verses 102-105, narrates the story of Prophet Ibrahim and Prophet Ismail, demonstrating that Prophet Ismail's character is a testament to the upbringing he received from Prophet Ibrahim and Hajar. Prophet Ibrahim was known for his steadfastness and obedience to Allah's commands. This is what Prophet Ismail absorbed from the stories of those around him about his father's faith in Allah. He also had the same strong belief as his father that Allah would reward everything He commanded. Prophet Ismail was educated with a strong faith instilled by his father, so he never doubted or feared carrying out what Allah commanded. Additionally, Prophet Ismail possessed a high level of patience, which is why he patiently accepted his father's dream regarding the sacrifice of himself.

Prophet Ismail's character demonstrates that as a father, it is crucial to instill moral values in children, especially those related to Allah. Every child's heart should be nurtured with advice and evidence of Allah's oneness and all His attributes. A good father is one who takes responsibility for his children. Among the good roles of a father is to educate children to have good character and to save them from the torment of Hell, to protect them, to give them love, and most importantly, to keep them always on the path of Allah.

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