

## Communication between Father and Child in the Qur'an: An Examination of Surat Al-Baqarah Verse 132-133 and its Implication for Children's Akidah Education

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### ABSTRACT

News about sexual abuse experienced by children because their biological father or stepfather abused their own children. Indonesia today is ranked third in the world for the phenomenon of fatherless or father absent in child development. This study aims to examine father-child communication in surat Al-Baqarah verses 132-133 and its implications for children's creed education. This research uses library research method with qualitative approach. This study examines the main source, namely the book of tafsir al Misbah written by M. Quraish Shihab and various other relevant reference sources. The research data was analysed using content analysis technique, to examine the meaning of the verse in depth by understanding the context of father and child communication in tafsir al-Misbah and its relation to children's creed education. The result of this research is that fathers play a very important role in the development of their children, as exemplified by Prophet Ibrahim a.s and Prophet Ya'kub a.s as a father to his children, and communication between fathers and children greatly affects the child's creed education.

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## INTRODUCTION

After the creation of a family through a legal marriage according to Islamic law and giving birth to offspring from the legal marriage, communication in the family is needed as a way to form a harmonious family and everyone's dream, all family members must participate in expressing their feelings, suggestions and discourse in the household. Without good communication in the household, there will be a rift between parents and children that is difficult to avoid. Therefore, communication in the household is something that is needed in family life. Creating intense and meaningful communication in the family is a must for the creation of the coveted generation.

Based on the opinions of several experts, communication is sending and receiving messages or news between two or more people, so that the messages conveyed can be understood and easy to understand. Communication can also be interpreted as what happens when embedded in behaviour. If there are other people who pay attention to our attitudes and behaviour and then interpret a meaning, then there has been a communication, regardless of whether we are intentional or unintentional to do so because every behaviour has a communication meaning (Baharudin, 2019).

In a household that has been blessed with children, educating the child is a must and is very important and can be a major milestone for building the child's faith (Sukirman, Masnun Baiti, 2023). The child will learn from the father, from his courage, responsibility and association with the outside

world. After research, there are 17 communications between parents and their children in the Quran, which are divided into 14 communications between fathers and children, 2 communications between mothers and children, 1 communication between two anonymous people.

With more communication between fathers and their children, this shows the role of fathers is more crucial in educating their children than mothers. Furthermore, from the historical sequence of the Prophet's development, we know that he was educated and cared for by his grandfather and uncle as a substitute for a father figure (because his father had died while he was in the womb). In the Quran also found father figures such as Prophet Ibrahim, Prophet Ya'kub, Luqman, Prophet Noah who communicated with his son. Thus the figure of a father is needed in the development of children (Suud, F. M., Rahmi, A., Yogyakarta, U. M., & Mekkah, 2020).

Education should be instilled since childhood because education in childhood is the basis that determines education for the next (Malta, Malta, Syarnubi Syarnubi, 2022). Fathers and mothers play an important role in running the family and are very influential on the education of their children. A child's creed education is initially obtained and instilled from parents, especially the father, to what extent a father instils creed to the child so is the quality of his worship to God, because the strength of creed will be proven by worship to God. The better and deeper the child's creed education, the more the quality of his worship will increase. But on the contrary, when the child's creed education is minimal, the quality of a child's worship will decrease.

The article written by Fuji Astutik, explains that Indonesia today ranks third in the world regarding the phenomenon of fatherless or father absent the loss or absence of a father figure in his child's life so that it greatly affects the growth and development of a child (Astutik, 2023).

Based on the reality in the field, many schools when there is a meeting of the teachers' assembly with parents who come the most are female parents (Syarnubi, 2020), and when there are students who have problems in academics or attitudes who come to meet calls from madrassas are female parents not male parents, Furthermore, from the explanation of several counselling guidance teachers in several madrassas that the author asked about students who have problems in academics and attitudes in general are children who have lost a father figure, children who are missing from the father's monitoring and children who are hungry for fathers in their daily lives.

Still based on the reality that we find in the West Sumatra region, fathers who are supposed to be guardians, educators and protectors of their children instead we find news on 13 August 2023 there is a biological father who has the heart to force his 10-year-old daughter in the Lubuk Basung area of Agam Regency so that the child has an involution of his vital organs, Then on 23 April 2024, a stepfather forced his 13-year-old stepdaughter in Dharmasraya, and in July 2024, a biological father forced his unborn child for 5 years from the age of 12 until the child gave birth at the age of 16 in Padang Pariaman Regency.

Therefore, with this research the author wants to examine the father's communication with his child contained in Al-Quran letter al-Baqarah verse 132-133 and its implications for children's creed education by sourcing Tafsir al Misbah and expressing other expert opinions in the hope that this research can be a reference for children's creed education in the family.

## METHODS

This research uses a qualitative approach that utilises the type of library research. The purpose of this study is to analyse the communication between father and child in the interpretation of al-Misbah surah Al-Baqarah verse 132-133 and its relation to children's creed education. This research has two data sources, namely primary data and secondary data. Primary data comes from the Qur'an and the book tafsir al-Misbah by Quraish Shihab. While secondary data are other reference sources such as books and relevant articles.

Data collection techniques are done through documentation techniques. Documentation technique is looking for data from books, articles, pictures and so on. Data were collected by reading surah Al-Baqarah verse 132-133 along with its interpretation in tafsir al-Misbah. Then the main themes related were identified, then notes from other reference sources were compiled to support and enrich understanding.

The data analysis technique used is content analysis technique. Content analysis is an analytical technique that discusses or examines in depth an information in the form of written or printed information documented in the form of writings or notes. This technique is carried out objectively and systematically.

## FINDINGS AND DISCUSSION

### A. Communication in Islamic View

Fostering and building a harmonious family cannot be separated from the extent to which we behave and are civilised in communicating with fellow family members wherever we are, the more we maintain adab and speak well, the more intertwined the hearts between family members will be.

In Islam, Da'wah can also be seen as a method of communication (tabligh), which refers to the transmission of Islamic teachings, adab in communication is built based on the instructions hinted at by the Qur'an and hadith. If the basic principles of communication in the Qur'an and hadith are implemented correctly in the household, especially between fathers and their children, then household life will be safe, peaceful and children will imitate their parents on how to communicate correctly in accordance with the place and needs (Yusuf, 2017).

Based on the reference given by Dr Kadar M. Yusuf in the book he wrote that, there are two styles of communication that Allah uses in the Quran to convey divine messages to humans. First, verbal communication, namely the delivery of Allah's message in the Quran with beautiful expressions, embedded into the soul and attracting the attention of readers/listeners to the chanting of the Quranic verses. Second, communication in the form of deeds, namely the Quran tells the deeds of past people who are good and despicable.

Furthermore, there are two analyses that need to be observed in relation to the Quran's presentation of educational communication. First, how the Quran communicates divine messages to humans so that humans are easy to understand and understand the divine messages and how the impression of the message in the way of communicating it to attract the attention of the listener. Secondly, the conversation about communication itself is widely conveyed by Allah in the Quran (Hefni, 2017).

Quite a lot of terms used by the Quran and hadith to describe and convey communication and everything related to it. Among these forms of communication are many terms related to communication. Among these terms are lafazh, *qaul*, *kalam*, *nuthq*, *naba'*, *khobar*, *hiwar*, *jidat*, *bayan*, *tadzkir*, *tabsyir*, *indzar*, *tahridh*, *wa'adz*, *da'wah*, *ta'aruf*, *tawaashi*, *tabligh* and *irsyad*. All of the things expressed are forms of communication in the Quran.

Based on the expression of the term communication used in the Quran, the author only focuses on the lafazh *al Qawl* and the attitude that shows the occurrence of a communication process. The term *al Qawl* comes from the Arabic root word *Qaala*. The word *Qaala* in its various forms is repeated 1818 times in the Quran which is qualified by several adjectives, where the concept of communication put forward can be a standard of educational communication (Yusuf, 2017).

Khairul Hamim in his writing explained and traced the word *al Qawl* in the Quran divided into: 'Qaulan sadidan (words that are right on target), Qaulan Balighan (words that go straight to the heart), Qaulan Maysuran (soft words and full of promises that do not disappoint), Qaulan Layyinan (gentle words), Qaulan Kariman (noble and good words) and Qaulan Ma'rufan (good and appropriate words) (Hamim, 2022).

### B. Surah al-Baqarah verses 132-133 and its Asbab an-Nuzul

وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝١٣٢

Meaning: 'Ibrahim made a bequest to his sons and so did Ya'kub, 'O my sons, verily Allah has chosen this religion for you. So do not die unless you are Muslims.'

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاطِكُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ آلِهَةً وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ۝١٣٣

Meaning: *'Were you present and witnesses at the death of Ya'kub when he said to his sons 'what will you worship after I die? His sons replied 'we will worship your God and the God of your fathers: Abraham, Isma'il, Isaac, the One God and to Him alone we surrender.'* (RI, 2019)

Furthermore, *asbab an-nuzul* (the cause of the revelation of the verse, the event or the thing that is behind the cause of the revelation) of this verse is, as stated by al Imam Jalalain in our Tafsir he explained that the event that was the background when the revelation of this verse was 'the statement of the Jews to the Prophet Muhammad, SAW by saying do you not know before his death the prophet Ya'kub said to his children that they and all his descendants follow the teachings of the Jewish religion?'. The Prophet did not directly answer this statement but Allah directly answered him with the revelation of this verse. As a rebuttal that when the prophet Ya'kub was about to die, what he wished was that his descendants follow his teachings, namely worshiping Allah and his descendants stated that they continued to worship Allah after the death of the prophet Ya'kub (Abdurrahman, n.d.).

### C. Tafsir Al Misbah about Surah Al Baqarah verses 132-133

M. Quraish Shihab explains that, The main reason Prophet Ibrahim gained a high position in the side of Allah is because he continued the teachings and knowledge of divinity that he brought to his descendants. This is the meaning of the sentence Abraham has willed it. The content of the will is the religion/principle of the teachings of Tawhid to sing Allah, as well as prophet Ya'kub who is the son of prophet Isaac son of prophet Abraham. He also bequeathed to his children until all the descendants of the Children of Israel who lived at the time of the Prophet Muhammad when the revelation of this verse.

In his interpretation, M. Quraish Shihab also explained that, a will is a special message conveyed to others that actually concerns a good thing. Usually someone will make a will before his death or in his old age. A person makes a will usually when he is about to die or in his old age when worldly interests are no longer the focus in the life of the person who gives the will. Furthermore, in the verse Prophet Ibrahim gave a will to his children 'O my children', Allah has chosen this religion for you. The meaning of the message of this verse is that Allah has guided His servants to hold fast to the religion that Allah has revealed and approved of this, therefore do not die unless you really have become a Muslim who surrenders to Allah by embracing Islam.

The reference of this sentence of Prophet Ibrahim to his descendants 'so that they grasp this religion / teaching and principles, and so that all his descendants never leave this religion even for a moment. So that whenever death comes to you you remain in a state of embracing Islam (Shihab, 2021).

From this discussion we can see that Prophet Ibrahim until almost the end of his life he advised his descendants that they always submit and obey Allah, not to die unless they are truly Muslim. With this communication it is clear how a father named Ibrahim before his death ensured his children to worship Allah.

Allah also describes how straight the children's creed is educated by a father who always instils the right creed in his children, guides his children, communicates well with his children. This education is not just limited to talk, but there are concrete examples given by Ibrahim to his children how to prove faith in Allah by worshiping Him.

After we see the interpretation of the will of Prophet Ibrahim to his son in this verse, Allah also explains the message of Prophet Ya'kub to his children as well as refuting the Jews who say that Prophet Ya'kub testified to his son that they embraced Judaism (Shihab, 2021).

Allah explains when prophet Ya'kub was about to die, 'did you see and hear when the signs of death came to prophet Ya'kub he asked his children about what they would worship after his father's death. To convince prophet Ya'kub, his children replied that they would worship the God of his father and the gods of their ancestors namely Abraham, Isma'il, Isaac, the one God and they will always be Muslims who submit and obey only Allah.

With the question that Allah expresses in this verse 'were you present when the sign of death was approaching the prophet Ya'kub? Of course the answer is no, because the distance between the apostolic period of Muhammad and prophet Ya'kub is very far. It is certain that the answer to the question is of course that they were not present. 'With that question, what is the

intention of Allah to reveal the question? We can see that even in their holy books, the taurat or the gospel, there is no verse that states that the prophet Ya'kub instructed his children to embrace Judaism and not die except in the Jewish religion.

Next, look at the question used by the prophet Ya'kub using the phrase what do you worship, not who do you worship. It turns out that in accordance with grammatical rules, the use of "what" can cover more things, be it a divine figure, a living creature or an inanimate object. Allah revealed this because during the time of Prophet Moses the Jews worshiped a calf statue or something else

From the answers of the children of the prophet Ya'kub, it can be seen that the answers were very gambling to remove the impression that they would worship many gods. This is expressed by "Your God and the God of your ancestors are one God and they submitted to Him by becoming Muslims(Shihab, 2021).

Interestingly, from the answers of the children of the prophet Ya'kub it is clear that from an early age the prophet Ya'kub had instilled divine values in his children, until the end of his life the prophet Ya'kub did not stop inviting and educating his children to only worship Allah. With the answers of the children of the prophet Ya'kub, we can also prove that what a father does will be imitated by his children, children will worship the same God that their father worships and children will worship the same God that their father worships and children will do as their fathers do.

Based on the answers of the children of the prophet Ya'kub to their father's question about what will you worship after the death of your father, then we can analyze the statements from the answers of the children of the prophet Ya'kub, namely:

1. نَعْبُدُ إِلَهَكَ

"We will worship the God of the father", this is the first answer of the prophet Ya'kub 's children. When we see this answer, the answer of the prophet Ya'kub 's children is that they imitate their father's beliefs and faith and how their father worships. This is proven by the answer. From the description of this answer, why did the prophet Ya'kub's children not immediately answer "we worship Allah"? but his children instead said that they would worship their father's God, with this we analyze that Allah really wants to show us that his father introduced his children to who the God they worship is, because his father was consistent in instilling faith in his children so that they only worship Allah, so that with that the child shows his parents what his parents have instilled in their children in their lives, that what they believe is the result of their parents' education and they are proud of their father that this is the result of their father's education so far.

2. وَاللَّهُ أَبَاكَ إِبرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

"And the God of your father is Ibrahim, Isma'il and Ishaac." Prophet Ya'kub succeeded in educating and instilling divine values in his children because of his father's upbringing. His father, Nabu Ya'kub, was also taught his faith by his father. Here there is a continuity of explanation and instilling of faith by the prophet Ya'kub based on the teachings of his father as well.

From the explanation of this verse, we can also see that the prophet Ya'kub told his children that what their grandfather worshiped was monotheism, the oneness of Allah, not the same god as the Jews. So it is a matter of pride for their children to tell their father about their lineage.

3. إِلَهًا وَاحِدًا

"The One God", after the descendants of Ya'kub told that they only worshiped the God of their father and the God of their ancestors, namely Ibrahim, Isma'il, Isaac, then they explained the One God. This proves that what was worshiped by the prophets Abraham, Isma'il, and Isaac was the one God, and the statement of the one God means that the children of the prophet Ya'kub assured their father that they would not associate Allah with anything.

4. وَتَحَنُّنٌ لَهُ مُسْلِمُونَ

"And we surrender to Him (by becoming Muslims)". After all the children of the prophet Ya'kub explained that they always worship Allah, then they confirmed their answer with the closing sentence that they would always be someone who always and surrendered only to the Lord of the universe.

Four stages of explanation from the children of the prophet Ya'kub about what they will worship after the death of the prophet Ya'kub to convince their father of the success of the education and faith that his father had instilled in his children.

Furthermore, in verse 132, the prophet Ibrahim uses the word *yaabaniyya* (O my children) when speaking and giving a will to his children, from the background of the explanation of this verse the prophet Ibrahim said to his children namely Isma'il, Isaac and his grandson namely the prophet Ya'kub, in this condition we can see that when the prophet Ibrahim communicated with his children and reminded them that his children did not die except in a state of complete surrender but in a state of Muslim when Ibrahim was old, this is proven by the presence of Ya'kub who was the grandson of the prophet Ibrahim himself when the prophet Ibrahim gave the will.

Interestingly, when the prophet Ibrahim called his children to give them advice using the word *yaabaniyya* (O my children), the condition was that they were all adults. However, in another verse of the letter as-Shaffat verse 102, the prophet Ibrahim uses the word *yaabunayya* which means my dear child, in the verse:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنِيُّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ  
١٠٢

Meaning: "When the child reached the age where he was able to work with him, he (Ibrahim) said to him, O my dear child, actually I dreamed that I was slaughtering you. So what do you think about my dream? He (Isma'il) answered "O my dear father", do what Allah has commanded you, God willing, you will find me among those who are patient."

Based on several narrations explained in the verse shows that Isma'il at that time was still young even though he had participated in the effort and did the work with his father, Ibrahim. Al-Zamakhsariy said in his interpretation that "at that time the age of the prophet Isma'il was around 13 years old. However, in the interpretation of al-Jalalain it says that when Allah ordered the prophet Ibrahim to slaughter the prophet Isma'il when he was 7 years old or 13 years old but he was not sure at which age it was so he only indicated the age of the children (Arifin, 2022). "

Based on the explanation of the expert, the author sees that the prophet Ibrahim communicated with his son (Isma'il) using the word *yaabunayya* in the position of Isma'il when the word was expressed was less than 13 years old, so when communication occurred between the prophet Ibrahim and the prophet Isma'il there was no one else, only the two of them. In other words, a father when communicating with his young child, then the communication is only the two of them, so the language used is very soft so that the child feels his father's love. Likewise with the prophet Ya'kub, before the end of his life he gathered all his children and asked them about what his children would worship after he died. What is interesting here is that all his children then asked them about what they would worship after he died. What is interesting here is the expression of the word child here Allah describes using the sentence *Idzqoola libaniihi* "when he said to his children". This sentence was expressed when the prophet Ya'kub was about to die, meaning he was old at that time and his children were all adults and all of them gathered, so what was needed was firmness in communicating with his children. However, there is a different sentence/word expressed by the prophet Ya'kub to his son when his son was still small, but there is another verse that describes the prophet Ya'kub communicating with his son in the letter Yusuf verse 5:

قَالَ يَبْنِيُّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ٥

Meaning: "He (Ya'kub) said, "O my son, do not tell your dreams to your other brothers because they will make terrible deceptions against you. Indeed, Satan is a real enemy for humans."

Prophet Yusuf was the son of the prophet Ya'kub. When Yusuf dreamed that there were 7 stars bowing down to him, the prophet Ya'kub said to Yusuf using the word "Bunayya" so that

he would not tell his dream to his other brothers and this event occurred when he was older. Prophet Yusuf was still a child.

In his interpretation, M. Quraish Shihab explained that the word "Bunayya" is an image of a word that means petite and small. "The origin of the word is "Ibniy" from the word "Ibn" which means boy, this tiny and small expression shows affection (Shihab, 2005)."

When Ya'kub said to his son using the word Bunayya to explain that at that time he was showing affection to his son through his expressions/words using the most refined language and directly touching the child's soul. With this explanation, then in our position as a father when we communicate with children, when the communication is done with a child who is still small, the language used is a language as an expression of affection, full of protection and using gentle words

#### D. Implications of Father's Communication on Children's Faith Education

In Islam, Education is a series of processes to shape humans so that they are mature in soul, mental, moral and spiritual. Education is also a series of processes to carry out the mandate of Allah who makes humans as caliphs on earth. In sociological objectives "Education is a process of individual development in the context of family, so that the family contributes to the creation of a society as a Muslim Ummah that becomes a carrier, practitioner, and fosterer of the values of compassion for the entire universe (Iswantir, Liza Sundari, Muhiddinur Kamal, 2023)."

At the stage of educating children about faith, a father can start by introducing God to the child with certain language and examples. that can be understood by children. Furthermore, as a Muslim, the introduction of God to children has begun since the child was first born, this is by calling the adhan in the child's ear as the aim of introducing the sentence of Tauhid to the child. As an example given by the Messenger of Allah in a hadith:

عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنَى فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ [رواه الترمذي]

Meaning: "from 'ashim bin "ubaidillah from 'Ubaidillah bim rafi' from his father, he said: I saw the Messenger of Allah making the call to prayer in Hasan's ear when he was just born to Fatimah." (HR. At Tirmidhi)

Rasulullah gave an example to us his people to convey the sentence of monotheism to children when a new child is born to their mother. Even though the quality of this hadith according to hadith experts is weak, the author believes that so far the aim is to introduce the sentence of monotheism to children, not to judge and believe it to be an obligatory act of worship or sunnah, so there is no reason for us to practice this hadith rather than listening to sentences that are not good for children. when they are just born. Despite Muhammad bin Saad's opinion, he explained that he did not agree with this hadith (Muhammdiyah, 1999).

Giving the child the call to prayer in his ear is the first communication between father and child in terms of introducing monotheism, even though the child does not yet understand what his father said, but with this sentence the child has heard something good from his father at the beginning of the child's birth.

The implication of communication carried out by a father with his children to create children who are true to their beliefs is by applying several educational methods to children through communication, including:

1. The method of giving advice to children, in the language (mau'izhah hasanah), is done by a father communicating positively with his child, and with this communication it is hoped that it will produce sentences that can bind the heart.
2. The method of giving an example, this is done by giving the best example to children on how to realize Allah through worship, words and attitudes.
3. Dialogue method with children. This can be done by giving an overview to children and then asking them about things they don't know. Then father explained the contents of the question.
4. The habituation method, this can be done by teaching children how to believe in God, then getting them used to this method, so that this method is ingrained in the child's soul. One example of how to unite Allah is by praying. A father must set an example for his

child, invite his child to pray too, then by continuously inviting him while being monitored and accompanied by the father, the child will get used to this worship. This method is implemented by exemplifying the values of goodness and this method must always be continuous without interruption (Shofiyah, 2021).

Communication between father and child will create a strong bond. In order for strong communication to be established and more effective, beneficial and mutually trusting between father and child, then the important things that a father must do for his child and this will be a bridge of communication between father and child. According to Ustadz Salim A Fillah, the best way that parents must do so that fathers can instill the right faith in their children is to position or make themselves as a friend to their children. What is called a friend, then what a father must do is:

1. Listen carefully to every expression, question or response from a child.
2. Fathers must involve themselves in every process that the child goes through so that the child feels that he is not alone in facing everything.
3. Fathers must give appreciation, no matter how small, for the good work or attitude shown by their child.
4. For every effort of the child in goodness, then the father must give the child trust in carrying out or doing the activities he is doing while monitoring and supervising giving trust.
5. It is better for the father to facilitate every effort made by the child to show his existence and self-confidence as long as the effort has good value for the child's life (Fillah, 2023).

Communication like this is an important point in the growth and development of our children since they are small until they are adults. If our children are willing to convey what they have to convey to us as their parents, then God willing, the development and growth of our children will be safe in the future.

## CONCLUSION

Communication between parents, especially fathers, and their children is very important for the development of a child. The closer and more intense the positive communication between a father and his child, the more personality will be formed. Prophet Ibrahim's testament to his children before the end of his life was that his children always identify with Allah, worship Him and not die unless they are Muslims. He did this to ensure that his children always worshiped Allah. Likewise, from the answers of the children of the prophet Ya'kub, we can also see that he had instilled divine values in his children, until the end of his life the prophet Ya'kub did not stop inviting and educating his children to only worship Allah.

With the answers of the children of the prophet Ya'kub, we can also prove that what the father does will be imitated by the child, what the father worships, the child will worship him too and the child will do as his father does. So fathers are the first to introduce and guide their children to always put Allah in the same place. Fathers who are involved in their children's daily lives, establish communication with their children, position themselves as friends for their children, and their children will be happy to follow their father's education.

The relevance of communication between father and child to children's faith education according to al-Misbah's interpretation is: first, communication that done to the child using affectionate language full of soft words. Second, communication between father and child will create a strong bond. A father must position himself as a friend who listens well to every expression, is involved in every process that the child goes through, every done by the child, the father needs to give appreciation and support, trust and provide facilities for every effort as a form of his trust in his child.

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