

## RECOGNIZING THE PROFILE OF A FATHER IN ISLAMIC STUDIES AND ITS ROLE IN EDUCATION

**Yazida Ichsan**

Universitas Ahmad Dahlan Yogyakarta  
Email: [yazida.ichsan@pai.uad.ac.id](mailto:yazida.ichsan@pai.uad.ac.id)

**Unik Hanifah Salsabila**

Universitas Ahmad Dahlan Yogyakarta  
Email: [unik.salsabila@pai.uad.ac.id](mailto:unik.salsabila@pai.uad.ac.id)

**Difa'ul Husna**

Universitas Ahmad Dahlan Yogyakarta  
Email: [difaul.husna@pai.uad.ac.id](mailto:difaul.husna@pai.uad.ac.id)

### Abstract

This paper describes how the Qur'an interprets and demonstrates the role of a father in the family as a Muslim Holy Book. Particularly the role of a child in a time of growth and mentality. A literature study on the content of the Qur'an in several relevant verses is conducted directly. In addition, a qualitative descriptive approach was used to conduct a phenomenological study on Muslim families in Indonesia. The author obtained an investigation of the verses of the Qur'an on the basis of this research which emphasizes the critical position. The nature of field observations also supports the findings of the literature. Researchers can draw conclusions about the role of fathers in family interaction on the cognitive competence of students.

**Keywords:** implementation; Islamic education, parenting, father role

### Introduction

The father is described in the normative perspective as the head of the family who has moral, spirit and social responsibilities for his family so that the *sakinah*, *mawaddah*, and *rahmah* families realize themselves throughout their lives. An individual who not only has to provide for the family (breadwinner) but also as a guardian, protector, guide and introduce children to the social environment (Harmaini, Shofiah, 2015). The mother described as a career who meets the child's inner aspects (Harmaini, Shofiah, 2015). A mother is also the person responsible for the treatment and maintenance of the household (Baharits, 1996). These two roles are, of course, inseparable from one another. Two aspects which synergize and collaborate to develop children according to their potential. A good relationship between father and son, based on UNICEF research, has implications for social aspects indicated by ease of friendship and learning. Children should make their daily lives safer and happier. Also, as Rahmi cites, Allen, and Dally collected many impacts relevant to the participation of children in treatment, including the cognitive, emotional and social development of a child with relatively good growth. Children can solve problems well and have both verbal and quantitative competencies. Children can manage emotions in terms of psychological development, adapt easily, withstand stress and have a sense of wanting to explore the environment. As for socially, children have social sensitivity to be more tolerant, able to socialize well, have fun, avoid conflicts, and have friendships of good quality. A father involved in parenting also protects the child from depressed, destructive, sad behavior, using drugs, alcohol, and other harmful effects (R Rahmi, 2015).

The study by Kyle D. Pruett stated that father involvement affects a lot of things. First, it increases the intelligence, language and cognitive ability of an infant. Second, the mindset of the child must awaken and be able to face the world of school. Third, the emotions of children will be more stable, more confident and have social intelligence. Fourth, they avoid depression and distraction when entering school-age children. Fifth,

acting out the form of delinquency and being more physically fit (Syuhud AF, 2012). In Indonesia today as a developing country, some people understand that family education is still considered a mother's responsibility. Although the father is a position of breadwinner and family protector, this is based on at least three major factors based on UNICEF studies. Firstly, the lack of awareness of the urgency of father's role in the education of children. Second, the social system that prevents the father's role in raising children. Thirdly, there is no family regulation (Anik Twiningsih, 2019). The father's role was perceived as someone who doesn't need to contribute to children's education. In traditional view, a father is more functioning as a family leader and protector (Dyah Partasari, Rosa Mira Lentari, 2018). This view has of course changed in relation to the father's commitment to education. Changing the conditions of social, cultural, economic and globalization, requires parents to be more proactive in the mentoring process. Father and mother's business in trying to meet their everyday needs has an effect on the emergence of a new trend in which the strength of mother and father meetings has decreased. The parenting pattern from motherhood to parenthood gives the tendency that a child needs a father figure as a complementary factor for its development (Ginjar MH, 2017). As Farida Hidayati et al. have stated, involvement of a father involves at least three things, namely parental involvement (direct interaction with children), accessibility: interaction with children when needed, and role in the preparation of parenting plans (Hidayat F, Kaloeti, 2011).

With these factors, it expects a comprehensive development of children's potentials. In religious teachings the father figure also becomes a very influential figure in children's development. In the Qur'an itself, as a source of guidance for humans *kalamullah*, there is a lot of literature in the value of a father's conversation and some stories related to father and son that, if examined more deeply, become a source for the process of educating children in Islam. The story itself is interpreted not only as a source of wisdom (wisdom) through the contemplation of specific events but also as the normative and historical basis upon which a father based on the Qur'an-based childcare in Islam. Most dads, meanwhile, have no foundation in the process of educating and mentoring children (Kuntowijoyo, 2004). Additionally, changes in all aspects have made parents more likely to relinquish educational responsibilities at educational institutions. As part of the education center, parents put family and environment aside. Additionally, family business leads parents not to have time to learn how to care for children on the basis of Islamic teaching principles. Prophet Adam, Ya'qub, Ibrahim, David, Zakariya, Noah, Luth, and Luqman 's story is part of a story that reflects a dad's figure in educating his children. With different times, socio-historical settings and problems, it gives some picture of how a father's character, who also has social responsibilities, also plays a role within the family. In addition, these stories represent some of the problems that fathers face in parenting, and how to handle, educate, and nurture children using Islamic values. The father's story in the Qur'an also provides how the attitude and actions of a father deal with certain instances for nurturing, educating a child.

During this time, the discourse surrounding the role of fathers in Islam did not do much so that awareness of the urgency of fathers as educators is only in a dull dialogue. It's undeniable that it is inseparable in educating the roles of both parents. At this time, however, a mother is considered to be a family cornerstone that in the event of deviation, negative and criminal conduct is regarded as the leading figure responsible to children. Based on these issues, the father figure-related discourse in the Qur'an becomes a very need for research and analysis. This study seeks to describe how the father's character in educating their children, especially Prophet Ibrahim, Prophet Zakariya, and Prophet Luqman. This study also attempted to capture the idea of children's education from an Islamic perspective. In addition, this research is also aimed at obtaining a normative image

of the ideal figure of a father who has responsibility for educating children to claim freedom of religion, as well as how non-Muslim majority behavior of Pattani Muslims.

### **Research Methods**

Research on the Qur'an's natural father figure and its consequences for the education of children in Islam is bibliography research. The work was carried out through the writing, description, reduction and presentation of data from written data sources (Neong M, 1999). The research seeks to describe the literature on his children's education in the Qur'an verses relating to the story of the prophet Ibrahim, Zakariya and Luqman Al Hakim. The key sources of knowledge in this analysis are Al-Quran verses relating to Prophet Ibrahim, Zakariya, and Luqman Al-Hakim. Secondary evidence in the form of books and supporting journals discussing the father figure in the Quran and the role of fathers in the education of children. The data analysis method is also called the data processing method, which includes the process of data organization and sorting into basic patterns, categories and description units to identify topics and formulate hypotheses as suggested by the figures. The data obtained are qualitative, using content analysis, i.e. analyze each literature by analyzing the substance of the topic as an issue (Moleong, 2007). The method uses a descriptive analytical method in this research. A descriptive analytical method is an attempt to collect and compile data, and evaluate and interpret the details (Surakhmad, 1990). The method is used by more substantial meanings to interpret the contents of thinking and models of change. In addition to the interpretive model, this article also uses field research on Indonesia's family climate. The study optimizes detailed methods for interviews and ethnographic observations, which require researchers to intensely observe the everyday life of the object. The data collected for reductions were further classified using qualitative NVivo software (Blummer, B., & Kenton, 2014). The researcher then interprets and translates with secondary research the findings of the first research literature to create this study.

### **Result and Discussion**

#### **A. How Does the Quran Talk About the Intimate Interaction Between a Dad and His Son?**

The discourse of children in the Quran cannot be separate from the rights, duties and functions of children. There are different terms in the Qur'an itself for children such as *al walad*, *banin*, *ghulam*, *bunayya*, *ibn*, *abna*, *thifl*, etc. Children themselves represent beauty and pride and make the heart enemy, trials and the right to be endowed (Qutb, S., & Yacob, 1984). As for the babies, they are entitled to be fulfilled and have a parent's duty to live and get a *nasab*, a good name, get ASI or breast milk, take care, education and ownership of land (Muhammad Zaki, 2014). While the father himself mentioned many words in the Qur'an, including *abun*, *abati*, *walid*. The father himself is a figure who has the role of protecting the family from hellfire's, the head of the family, the person responsible for caring for children and providing the family with income and clothes (Qutb, S., & Yacob, 1984).

#### **B. A Prophet Ibrahim figure as in the Qur'an**

The vocabulary of Prophet Ibrahim comes from the terms *abun* and *uterus*, described as a loving dad, named *as'abul anbiyaa's* prophets' father, and *khalilullah* (Qutb, S., & Yacob, 1984). As Jerad F. Dirks quoted, in the Book of Genesis the name of Ibrahim is known as Abraham, meaning "lounge to my father," born about 2166 M. Father Ismail of Hajar and Ishak of Sarah with two sons. The prophet himself was the son of the Azar bin Nahur bin Sarugh bi Ra'u bin Faligh bin Abir bin Shaleh bin Arfakhsad bin Sam bin Noah,

genealogically speaking (Ash Shabuni, 2001). The Prophet Ibrahim (as) described himself in the Quran as a prophet, son, husband and father who requires special expertise in deciphering any challenges, obstacles and problems facing them. The Prophet Ibrahim was also a clothes merchant who was selling goods to India, Babylon, Egypt, Palestine and Mecca regions (Nur S, 2017). Prophet Ibrahim's spiritual journey (as) began as he went down the road to receiving guidance from Allah SWT.

As a child he also had differences of belief with his father and people who still worshipped idols (Qutb, S., & Yacob, 1984). When he was old, Prophet Ibrahim (as) was blessed with two children. When Ibrahim decided not to give himself other than Allah, Allah gave Ismail (as) a patient and very gentle child. Allah also gave Ishaq a great child with an intermediary to punish Prophet Luth 's people (as) (Qutb & Yacob, 1984). In addition, Ibrahim (as) was respectful and grateful of the visitors as shown by the reception of certain guests who turned out to be the grace of God who gave the good news of an Ishaq. The role of the Prophet Ibrahim (as) is depicted in the Quran as a cautious, loving, faithful character to promises, prophets and apostles. As a father, the Ibrahim (as) conducts several tests to educate children and their families. He had two women as the head of the household, and when he was aged, he didn't bless a son. Second, he has to look after Ismail's and Ishaq's children when he has a son. Third, the Prophet Ibrahim has many tests on childcare, particularly Ismail. Several lessons can be used as a basis for a dad's education, namely:

#### *Children's Role Model*

The quest for the presence of God as One Nature and One Nature to be worshipped starts by seeing the stars, the moon, the sun and the belief of God embodiment. The Prophet Ibrahim SWT strived to pursue the spiritual path to get guidance from Allah SWT. But after finding his heart and offering himself to Allah, Allah opened the door to him. Prophet Ibrahim was also a *muslim haniifan*, who always kept away from the shirk, had a gentle and loving person, a priest who acted as a role model, a very humble servant who got right in and out of the country. Prophet Ibrahim's first reward when he became a father was when he spent time with Hajar caring for Ismail. The function of parental involvement (direct interactions with children) and accessibility (interaction with children if necessary) is not optimal, as Prophet Ibrahim has placed Hajar in an uninhabited valley with his son, without plants or water sources (Mecca) (Qutb, S., & Yacob, 1984).

Of course, the decision was not based on an ignorance of his children and wives, but on the order of Allah and the fact that Prophet Ibrahim 's time was confronted with family problems related to Sarah's resentment towards Hajar who blessed Ismail (Qalyubi S, 2008). Sarah believed as a human being that Hajar was her slave girl and that she needed a push in order to escape Hajar and Ismail (Dirks J.F, 2004). The Prophet Ibrahim's misery as a dad because of family issues. He was not faced by one of his two wives or violent acts; then, the prayer was blessed by God so that Prophet Ibrahim should obey the wishes of Sarah and guarantee the safety of Hajar and Ismail. The second check of the Prophet Ibrahim relevant to the Ismail slaughter order. A kid who was left in Mecca for 11-12 years or so. It was in the Quran itself that when Ishmael came to a certain age, Allah commanded Prophet Ibrahim (as) to destroy Ismail, through dreams. As an individual in general, the case is, of course, not straightforward, but Ibrahim's command of Allah is most important in the wisdom of the Prophet. Even with Ismail, he was well aware that everything belonged to Allah SWT. The son of Prophet Ibrahim knew the true essence of a father as a role model. With all the challenges and tests faced, the Prophet Ibrahim is a highly democratic father who asked his son very kindly about his dreams from Allah. He always loved his child by naming him with affection. In addition, Prophet Ibrahim also

involved a child in the good work of elevating Baitullah. As a child, Prophet Ibrahim gave an example that children should always be of use to his father through continuous fasting, good behavior, and the invitation to Monotheism Allah SWT, even if they worship idols.

### **The Foundation of the Prayers of the Prophet**

There are at least a few prayers that Prophet Ibrahim recited concerning his father. First, the effort of the U.S. Abraham by reciting constant prayers to give guidance to his father, so that he does not adore the statue. Secondly, Prophet Ibrahim's plea for a child who was waiting until old age. Third, Prophet Ibrahim's prayer for his son. Prayer itself is an effort to knock at the heavenly door, which is always accompanied by an effort. The Prophet Ibrahim has several prayers relating to his descendants, namely: (1) The request for a guarantee of protection. The Prophet Ibrahim told Allah SWT to leave Hajar and Ishmael in an uninhabited valley. As for Abraham's prayer that his descendants prayed always. The hearts of the people around them were inclined and blessed, and a servant always grateful (Qutb, S., & Yacob, 1984). It proves that in every effort of a family, confidence and obedience to God is always followed, so that children are well, physically and mentally safe and can maintain themselves well. Fathers would have both spiritually and material visionary purpose. In other words, a father has a duty to create a religious environment and develop the child's potential to sustain his material life. (2) The petition for peace in adoration and thanks in the form of a boy. Adoration itself is an attempt to approach God by executing commands and avoiding His prohibitions. As a priest, Prophet Ibrahim was very aware of the risk of someone's life being lost so that an order from Ibrahim was to make his descendants religious. A number of Prophet Ibrahim prayers relate explicitly to children (Qutb, S., & Yacob, 1984). First, pray that your offspring will always be servants. Secondly, there were prayers for descendants who always prayed. Thirdly, the petition for children of piety. One way of educating children often missed by a dad is a petition for a holy child.

Parents are happy when a child is good, but on the one hand he or she often overrides the moral beliefs of a family. Incarnations of Christ-gratitude carried out with good education by also encouraging their children to serve God and to pray, so that a child has a good person who has an effect on moral and social values. (3) An application of forgiveness to you, parents and all the faithful. Forgiveness for oneself, parents and true believers is a manifestation of a father's form of faith. A father's role in society, as a responsible person in the family, also has an impact on social responsibility. Furthermore, Prophet Ibrahim, as a child, was confronted with a condition where his father was a person who would not worship Allah SWT. Those problems then did not make Prophet Ibrahim abusive of parents, but always pray and remind them of worshipping God and of associating partners with God. A father should be a model of the rule so that the cycle of imitation is successful. A request to forgive oneself, parents and faithfully is a kind of personal and social obligation and love. As a boy, education efforts in life have had to be inseparable from problems, as have parents who have nurtured and trained and faithful who have a faith connexion.

#### *Support, Love, and Compassion*

It is clear that Prophet Ibrahim has traditionally had to face problems with schooling and Ishmael's subsequent quantity meetings. Nonetheless, the type of assistance, attention and affection runs intensively, effectively and optimally in terms of efficiency. Prophet Ibrahim was a prevalent character himself. When he gets the order to kill Ishmael with a vision, he doesn't automatically do it without the boy. With an appeal of affection, he asked for opinions about children about the commands of God. Of course, rational and emotional relationships are very closely connected to Ismail's accompaniment, care and affection so

that Ismail himself is wise. The father's love for children, however, does not surpass his love for God. It also is a reflection and appraisal of fathers. Owing to the love of a child, the child often spoils too much and also makes sacrifices in carrying out *syari'ah* in some circumstances. On the other hand, if a child does not have parental affection, the negative behavior would be influenced. A dad engages not only in children's sports, but also includes children in meaningful activities. In this case Ismail was involved in the founding of the Ka'bah by Prophet Ibrahim. The child engagement cycle has a positive impact on cognitive growth and outstanding social skills.

### **The Prophet Zakariya Figure in the Qur'an**

Prophet Zakariya (as) is a descendant of the Prophet Sulaiman from the genealogy. Who is nasab known as Zakariya bin Ladn bin Muslim bin Shaduq bin Husyban Bin Sulaiman bin Shadiqah bin Bal'athah (Ibnu Katsir, 2008). In the Qur'an, the Prophet Zakariya (as)'s history is inseparable of the family of Imran, Hannah, Maryam, Isha' binti Faqudza, Yahya AS, and Isa AS. Prophet Zakariya, as Prophets' duties, was a prophet sent to and obeying Allah's *syari'ah* for the Children of Israel. As a carpenter, Prophet Zakariya himself was to meet his needs (Nur S, 2017). His life was a result of his efforts in the field of wood service. Prophet Zakariya (as), however, is a respected person and a noble figure. In Ali Imran's letter verses 38–41, Al An'am and Maryam verses 1–11, Al Anbiya' verse 89 are the figures of the Prophet Zakariya (as). The stores mentioned in these verses relate to parental Maryam, to the request of a son and indirectly to the treatment of Prophet Yahya (as), to the image of the child who explains the birth of the Prophet Jesus and to the role model and to a prophet from the faithful. Indeed, development and growth (under the care of Prophet Zakariya) and Prophet Yahya are inseparable from a father's figure to guide and educate their child. The Prophet Zakariya (as) is a person who always adores with solemnity, who urges to do good, who prays with sorrow and hope, who is patient and very pious in his life. Prior to being blessed with a son, the Prophet was entrusted to the Imran family to nourish and educate Maryam (Prophet Isa's Mother), a woman who has a deep faith and devotion, guarantees to cultivate and develop well with Allah's permission SWT.

The consideration of Maryam 's support for Prophet Zakariya (as) was motivated by a high spirit of trust and fraternity (Syc C dan Astutik Y, 2020). This was done by Prophet Zakariya (as). Like Ibrahim the prophet, the Zakariya is a new prophet blessed with an old child. The humanity dimension, as a human being, definitely raises knowledge and concern about the life of a successor. In this case, he prayed very kindly and prayed constantly. Not only that, but three prayers concerning a child were also said in the Quranic literature by Prophet Zakariya (as). First, a successful child's submission. Second, proposing a child to be his heir and Ya'qub 's family and blessed children. Thirdly, the appeal for his life of a descendant. The angel awarded the children to Prophet Zakariya (as) himself when Prophet Zakariya (as) prayed in mihrab. Even the name Yahya is God's own name. In the Quranic verse, the figure of Yahya is a child who, from childhood, has been given wisdom to understand and uphold the Tora 's teachings, to be gracious and devoted to parents and to the person who offers and avoids sin. Based on the study of scientists in connexon with normative sources, a father's effort to educate his child as Prophet Zakariya (as) can be based on several aspects:

'*Amal Shalih* (Qutb, S., & Yacob, 1984).

Allah described Prophet Zakariya's family as a family that always did great deeds (*yusari'una fil khairat*). Ever prayed with hope and anxiety and was a dedicated adoration expert. Even in the Qur'an, when Prophet Zakariya prayed, God gave glad tidings through angels. Prophet Zakariya (as) also understood horizontal devotion, not only in vertical adoration, by taking care of Maryam binti Imran. With love and guarantee for Allah,

Maryam grew up to be a *shalihah* woman and received always support from Allah SWT. It is a very desirable thing for a father or a father to have, physically, cognitively and spiritually, a child. Only in the field does a father or a fore sighting father realize that pious acts are recognized by vertical or horizontal worship. The adoration of the *mahdah* and the *ghairu mahdah* affect every aspect of human life, of which one is to have children who are pious and pious. In a hadeeth, he emphasized that one of his efforts was to make the household happy. A prospective partner with a good religion was one of the main foundations.

#### *A Child Prayer*

A child's birth is a character in the family and becomes an essential element in household life as its conditions parents' hearts. This hope was one of Prophet Zakariya 's requests before his master's time. In the Quran, Prophet Zakariya (as) described him as a man who never interrupted every prayer. Wake up still midnight and say a very soft prayer that people around him have not heard. There are at least three worship forms offered to the child by Prophet Zakaria (as) (Ibnu Katsir, 2008). Next, prayer for a child's wish to accompany him. Secondly, the request for a good child. Thirdly, the need for a child to succeed him. The three lapidary forms provided by Prophet Zakariya (as) are a form of concern and fear of Prophet Zakariya (as) for the possibility of deviations by the Children of Israel who do not obey the syari'ah and the teachings of Allah SWT. As a child, who is godly and right, the struggle to uphold God's teachings is disrupted because the prophets did not inherit riches, but because they have not received the prophecy.

#### *Healthy Teaching*

Maryam and his son Yahya have hardly been educated by Prophet Zakariya (as). However, we find that as a father the Prophet Zakariya (as) always taught the values of devotion to Maryam and Yahya in the different stores that can be found in the Qur'an. Yahya has been a kid since childhood, who had held the Torah fast by studying, practicing and passing on the Torah 's teachings to his people. Yahya is also a child who is a role model (*uswah*) that can include desire, compassion, cleanness of sin, modesty, loyalty to parents, not greed and immorality. Such characteristics have not been obtained without the support and excellent parental education, of course. As a carpenter, Prophet Zakariya (as) legally and happily met the needs of his kin. The Prophets Zakaria (as) and Yahya were also used to consuming grass and leaves as food (Ibnu Katsir, 2008). Like Prophet Zakariya (as), Yahya is a child who worships Allah SWT always and does good. The properties of Yahya (as) forget the results of Prophet Zakariya (as) 's educational patterns. The combination of prayer, acts of piety and excellent accompaniment to his son affects Yahya's positive qualities.

#### **Luqmanul Hakim figure in the Qur'an**

Based on a number of opinions, during the time of Prophet David Luqman Al-Hakim was a judge. Many theories define Luqman as a farmer, carpenter and tailor of goats (Baihaqi Y, 2014). While *jumhur* 'ulama said Luqman was not a prophet, Luqman (as) was a holy, wise, wise servant and educational figure for his children. As Akrimah and Shafi'i have said, Luqman (as) is a prophet. The phrases of information identified by *nubuwwah* are referred to (Ahmad A.R, 2003). Luqman's name is Luqman Bin Anaqa 'bin Sar'un, who comes from the land' Allah, the daughter of Prophet Ayoub (Ahmad A.R, 2003), according to Abdurrahman As-Suhaily, cited by Abdul Rashid Ahmad. Long live, during the days of the Prophet David (as), Ibn Ishaq Luqman bin Ba'ura bin Najur bin Tarah is the grandson of Harun, the Prophet Ibrahim (as) 's uncle (Nur Hidayat, 2016). As a knowledge expert,

Luqman was able to wisely judge matters in each event and to understand them. Lukman Al-Hakim's specific figure in the Qur'an lies in the Luqman verses 12-19 concerning Luqman's teaching to his children. In the poem, he gives some basic instructions for his children.

Namely, the prohibition of cooperation with God, an instruction to parents of good interaction, the effects of good and poor behavior, the authority to pray, *'amar ma'ruf nahi munkar*, be careful, and be confident in life with all trials and prohibitions. Latifatul Masruroh describes that the letter Luqman verses 12-19 includes many contents related to the meaning of Islamic education, in particular exemplary, order or teaching, prohibition, goodwill, reward and sanctions, comparison, advice and compassion (Masruroh L, 2015). The father figure acts not only as a person who is responsible for the survival of the family, but also as a role model for its children and is able to connect, engage and offer a child importance. Based on the analyses made by the author, there are a number of things a dad should do to educate his child in the Luqman verse 12-19 mirror, namely: (1) a dad who has to be wise in behavior, communication, education, concern for, and decisions regarding childcare and responsibility in his life.

Thankful for God's favors in the form of support by educating children following Islamic teachings. (2) The declaration *ya'iduhu* implies that as a parent, the education must have a good pattern of communication. Advise and warn through a softening and encouraging consciousness. (3) Vocations *yaa bunnaya* indicates that a father wants an emotional approach. Calls for affection, tenderness and affirmative phrases impact the limbic system, which affects children's emotional reaction and behavior. (4) The basic and fundamental teaching that a child must have been the first principle delivered to children. A servant's human role is to serve God and do nothing. A father must give his child the importance of monotheism. A father has a great hand in directing God's nature to children. (5) In addition to monotheism, a father teaches parents in the family sphere moral values, in particular manners. A father also has a social duty by providing example and education to people by avoiding greedy, greedy and other disdainful moral practices and by being *tawadhu'* and gentlemen. (6) A father should always instill in the child the values of responsibility, and make him aware of the consequences of each action. In other words, the family needs to be rewarded and punished by considering a child's physical and psychological development. The value of the child's responsibility can have a good personality and build character for the child. (7) By giving, a father should always be *uswah*. For starters, educating, accustoming, and giving children knowledge, always performing vertical worship, praying and other religions, and understanding of the importance of *'amar ma'ruf nahi munkar* as a human social obligation as servants and caliph.

## Conclusion

Based on literary review, we find that one of the factors that significantly impact the growth and development of both cognitive, affective and psych motive children is the father's tale of Prophet Ibrahim As, Zakariya As, and Luqman as father. This is not just a direct presence in children's events, including love, contact, caring, encouragement and engagement, it is a role model for children. However, other factors affecting the development and growth of children, including the purpose or purpose of having children, religious acts expressed in vertical and horizontal worship, prayer and required material forms which the child may receive. From Palkovits's viewpoint, the father has a role to play in thinking, preparing, experiencing, observing, tracking, assessing, worrying, and praying for his child. At least some issues apply to the role of a father to the education of children in Islam. First of all, in spiritual and social matters a father should always turn himself to

have political values and becomes *uswah hasanah* in deciding the meaning of life. Secondly, the Quran defines children as representations of joy, pride, trial and even enemy. A father should always use two approaches with a sense of the child's position: prayer and proper care — harmonization between the two things that are to have a positive impact on children. Thirdly, values of monotheism, adoration and morality become the main educational material so that children have religious values that are involved in everyday life.

### **Bibliography**

- Ahmad A.R. (2003). *Surah Luqman: Mendidik Anak Cemerlang*. Utusan Publications.
- Anik Twiningsih. (2019). *Ayah Terlibat Keluarga Hebat (Jurus jitu membangun pendidikan karakter pada anak)*. Beta Aksara.
- Ash Shabuni. (2001). *At-Tibyan fi ulumul Quran, terj. Muhammad Qadirun Nur*. Pustaka Amani.
- Baharits. (1996). *Tanggung Jawab Ayah Terhadap Anak Laki-laki*. Gema Insani.
- Baihaqi Y. (2014). Al-Tasyri' al-Qur'ani: Baina al-I'jaz wa Dalil Mashdarihi al-Rabbani. *Al-'Adalah*, 12(2), 451.
- Blummer, B., & Kenton, J. M. (2014). *Improving Student Information search: A Metacognitive Approach*. Chandos Publishing.
- Dirks J.F. (2004). *Ibrahim: Sang Sahabat Tuhan (Tasikmalay)*. PT Serambi Ilmu Semesta. <http://perpus.tasikmalayakab.go.id/opac/detail-opac?id=2118>
- Dyah Partasari, Rosa Mira Lentari, A. G. P. (2018). Gambaran Keterlibatan Ayah dalam pengasuhan Anak Usia Remaja (Usia 16-21 Tahun). *Journal Psikogenesis*, 5(2), 159.
- Ginanjar MH. (2017). Keseimbangan Peran Orang Tua Dalam Pembentukan Karakter Anak. *Edukasi Islami: Jurnal Pendidikan Islam*, 3(2).
- Harmaini, Shofiah, Y. (2015). Peran Ayah Dalam Mendidik Anak. *Jurnal Psikologi*, 10(2), 80–85.
- Hidayat F, Kaloeti, dan K. (2011). Peran Ayah dalam Pengasuhan Anak [Role of Father in Parenting]. *Jurnal Psikologi UNDIP*, 9(1), 10.
- Ibnu Katsir. (2008). *Qishashul Anbiya' (Kisah Para Nabi)*. Amelia.
- Kuntowijoyo. (2004). *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*. Pustaka Pelajar.
- Masruroh L. (2015). Metode Pendidikan Dalam Al-Qur'an (Kajian Surat Luqman Ayat 12-19). *Risalah, Jurnal Pendidikan Dan Studi Islam*, 2(1), 43.
- Moleong. (2007). *Metodologi penelitian kualitatif edisi revisi*. PT Remaja Rosdakarya.
- Muhammad Zaki. (2014). Perlindungan Anak Dalam Perspektif Islam. *Jurnal Asas*, 6(2).
- Neong M. (1999). *Metodologi Penelitian Kualitatif; Telaah Positivistik, Rasionalistik, Realisme Metaphisik*. Rake Sarasin.
- Nur Hidayat. (2016). Konsep Pendidikan Islam Menurut QS Luqman Ayat 12-19. *Ta'allum: Jurnal Pendidikan Islam*, 4(2), 359.
- Nur S. (2017). Etos Profesionalisme Kerja Para Nabi dalam Al Quran. *Jurnal Bimas Islam*, 2(1), 100.
- Qalyubi S. (2008). *Stilistika Al-Qur'an: Makna di Balik Kisah Ibrahim*. Lkis Pelangi

Aksara.

Qutb, S., & Yacob, Y. Z. H. (1984). *Tafsir Fizilalil Quran. Jabatan Hal Ehwal Agama Islam Kelantan*.

R Rahmi. (2015). Tokoh Ayah Dalam Al-Quran Dan Keterlibatannya Dalam Pembinaan Anak. Kafaah. *Journal of Gender Studies*, 5(2), 202.

Surakhmad. (1990). *Pengantar penelitian ilmiah: dasar, metode dan teknik*. Tarsito.

Syc C dan Astutik Y. (2020). Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Surat Ali Imran Ayat 37. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 9(1), 77.

Syuhud AF. (2012). *Menuju Kebangkitan Islam dengan Pendidikan*. Pondok Pesantren Al Khoirot.