

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

Samsul Bahri
Universitas Islam Negeri Ar-Raniry, Aceh, Indonesia
email: samsulbahri@ar-raniry.ac.id

Yasmin Thahira
Universitas Islam Negeri Ar-Raniry, Aceh, Indonesia
email: yasminthahira180@gmail.com

Danil Akbar Taqwadin
Institute of Ethnic Studies, National Malaysia University, Malaysia
email: p86151@siswa.ukm.edu.my

Abstract

The Qur'an as a source of guidance accommodates various factors that can guide humans towards achieving worldly and hereafter benefits. Not all the guidance of the Qur'an are explicitly expressed in the form of understandable and practical commands and prohibitions. Some of the instructions from the Qur'an are obtained by interpreting certain symbols, including through the stories of the previous populaces. This study aims to explore the role of fathers in educating children's character through the five stories of father and son in the Qur'an, namely the story of Prophet Abraham, Prophet Jacob, Prophet Noah, Sheikh Madyan and Luqm n. This study adopts a qualitative methodology by adhering to the thematic interpretation (mau) pattern with a tarbaw (an Islamic education approach) pattern method of analysis. The data of this paper were obtained in the form of verses of the Qur'an and their interpretations as well as other written materials and presented qualitatively after going through a number of analyses and interpretations. The results of the study conclude that the Qur'an clearly describes the role of father figures in educating children's character. These figures educate children's character by instilling monotheism; determination to maintain faith, worship and morals; be a good listener; understand the character of the child; be democratic and respect children's opinions; and are patient even if the child disobeys.

Keywords: *Fathers' Role; character education; stories in Qur'an.*

Abstrak

Al-Qur'an sebagai sumber petunjuk mengakomodasi pelbagai hal yang dapat membimbing manusia menuju pencapaian kemaslahatan duniawi dan ukhrawi. Tidak semua petunjuk al-Qur'an diungkapkan secara eksplisit dalam bentuk perintah dan larangan yang mudah dipahami serta dipraktekkan. Sebagian petunjuk al-Qur'an itu diperoleh dengan memaknai simbol-simbol tertentu, di antaranya adalah melalui kisah umat terdahulu. Penelitian ini bertujuan untuk mengeksplorasi peran ayah dalam mendidik karakter anak melalui lima kisah ayah dan anak dalam al-Qur'an, yaitu kisah Nabi Ibrahim, Nabi Ya'qub, Nabi Nuh, Syaikh Madyan dan Luqm n. Data tulisan ini diperoleh dari sumber-sumber sekunder berupa ayat-ayat al-Qur'an berikut penafsirannya serta bahan tertulis lainnya dan disajikan secara kualitatif

* Corresponding author, email: samsulbahri@ar-raniry.ac.id

Citation: Samsul Bahri, Yasmin Thahira and Danil Akbar Taqwadin. "FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES" *Jurnal Ilmiah Islam Futura* 24, no. 1 (2024): 102-128.

[10.22373/jiif.v24i1.13785](https://doi.org/10.22373/jiif.v24i1.13785)

©Universitas Islam Negeri Ar-Raniry. All rights reserved.

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

setelah melalui sejumlah analisis dan interpretasi. Hasil kajian menyimpulkan bahwa al-Qur'an menceritakan secara jelas peran tokoh-tokoh ayah dalam mendidik karakter anak. Tokoh-tokoh tersebut mendidik karakter anak dengan menanamkan tauhid; berwasiat kepada anak untuk menjaga akidah, ibadah dan akhlak; menjadi pendengar yang baik; memahami watak anak; bersikap demokratis dan menghargai pendapat anak; serta bersabar meski anak membangkang.

Kata Kunci: Peran Ayah; Pendidikan Karakter; Cerita dalam Al-Qur'an.

مستخلص

إن القرآن كمصدر الهدى يستوعب أشياء مختلفة ترشد الناس إلى تحقيق المصالح الدنيوية والأخروية. ولا يعبر كل إرشاد في القرآن صراحة في صورة الأمر أو النهي الذي يسهل فهمه والعمل به، فبعض إرشادات القرآن تُفهم عن طريق إعطاء معاني معينة، فمن بينه من خلال القصص الأمم السابقة. يهدف هذا البحث إلى استكشاف أدوار الآباء في تربية شخصية الأولاد خلال خمسة قصص الآباء والأولاد في القرآن، وهي قصص النبي إبراهيم، والنبي يعقوب، والنبي نوح، والشيخ مدين، ولقمان. وتم جمع بيانات البحث من المصادر الثانوية مثل آيات القرآن وتفسيرها والمصادر المكتوبة الأخرى، وتُعرض نوعياً بعد التحليل والتفسير. تشير نتائج البحث إلى أن القرآن يقص أدوار الآباء في تربية شخصية الأولاد بوضوح، وأن هؤلاء الشخصيات يتقن شخصية الأولاد من خلال غرس التوحيد؛ والوصية على الأولاد ليحفظوا على العقيدة، والعبادة، والأخلاق؛ وكونهم مستمعين جيدين؛ وفهم شخصيات الأولاد؛ وكونهم ديمقراطيين ومقدرين آراء الأولاد؛ والصبر على أبنائهم رغم تمردهم.

الكلمات الرئيسية: دور الأب؛ التربية الشخصية؛ القصص في القرآن.

A. Introduction

Character is a good value that is ingrained in oneself and shown through action. It includes knowing the importance of goodness, being eager to do good, living a decent life, and having a positive impact on the environment. Character emanates cogently from a person's or a community's thoughts, hearts, actions, and feelings.¹ The concept of morality as utilised in Islamic paradigms is comparable to this understanding. According to Al-Ghazali, morality is an attitude that is embedded in the spirit from which different deeds spontaneously arise without the need for deliberation or reasoning.² Morality and character discussions both centre on the same topics: ethical dilemmas that affect people's conduct and actions, as well as good moral principles. If someone has good principles that they can apply to their daily lives, such person is said to have character. Islamic education's primary goals are these two things.

Education is the purposeful guiding of students' mental and spiritual growth by educators to create students' character, traits and personality. Education is essential for teaching values that will lead people throughout their lives, which is another way that it

¹ Pemerintah Republik Indonesia, *Kebijakan Nasional Pembangunan Karakter Bangsa Tahun 2010-2025* (Jakarta: Pusat Kurikulum Balitbang Kemdiknas, 2010).

² Toha Machsun, "Pemikiran Pendidikan Akhlak Al-Ghaz 1 Dan Ibn Miskawayh," *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (2018): 22–41.

contributes to the advancement of humankind's prosperity and civilization. Consequently, education and the transmission of moral values to future generations are closely related to the formation of character. As for muslims, the Islamic education is interpreted, developed, and communicated within the framework of the core principles found in its primary sources, the Qur'an and Hadith.³ In this sense, understanding Islamic education involves generating ideas and theories that are examined, built, and developed from these two fundamental sources.

Character and education are interdependent. It is detrimental to a society to educate people without also teaching them how to consider values and sensibilities. Because education without a good character will breed liars, cheats, thieves, and selfish people who only care about themselves. The family, which serves as society's foundation and source of inspiration, is the smallest institution, and accordingly character education in nation building must begin there.⁴ A country's level of prosperity or, conversely, its level of ignorance and backwardness, is a reflection of the family structure within that community.

Sociologists think that family upbringing, particularly during childhood, shapes who they become. Even psychologists agree that childhood has a significant role in more than 70% of what makes up a person's basic personality and conduct. According to studies and criminal experts, 92 percent of offenders had imbalanced childhoods and families that were discordant.⁵ Hence, character education and the development of noble character must begin early in life in the family environment if the crime rate is to be reduced. In order for a child to develop into a positive person with good behaviour and significant achievement, a family's primary responsibility is to keep the child's nature pure and clean, polish it, develop their gifts and abilities, and create a warm and caring family.⁶ Thus, it is vital for parents to be actively involved in their child's education.

In many literatures, the function of a mother on the growth and development of a child is frequently mentioned.⁷ Starting in the womb and continuing during the child's development as they nurse in their mother's arms. When it comes to family education, the mother serves as

³ Muhaimin, *Paradigma Pendidikan Islam* (Bandung: PT Remaja Rosdakarya, 2020).

⁴ Uswatun Hasanah and Much Deniatur, "Character Education in Early Childhood Based on Family," *Early Childhood Research Journal (ECRJ)* 2, no. 1 (2019).

⁵ Sitti Riadil Janna, "KONSEP PENDIDIKAN ANAK DALAM PERSPEKTIF AL-GHAZALI (Implikasinya Dalam Pendidikan Agama Islam) Oleh : Sitti Riadil Janna Dosen Tarbiyah STAIN Kendari Abstrak Vol . 6 No . 2 Juli - Desember A . Pendahuluan Sejak Manusia Lahir Mewarnai Rutinitas Kegi" 6, no. 2 (2013): 41–55.

⁶ N. Skaggs, G .& Bodenborn, "Relationship Between Imlementing Character Education, Students Behavior, and Students Achievement" 18, no. 1 (2006): 82–114.

⁷ Anna Garriga, Jorge Martínez-Lucena, and Almudena Moreno, "Parents' Relationship Quality and Children's Externalizing Problems: The Moderating Role of Mother–Child Relations and Family Socio-Demographic Background.," *Child & Adolescent Social Work Journal* 36, no. 2 (2019): 137–154, <https://doi.org/10.1007/s10560-018-0558-0>.

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

the first *madrasa* or school. There is no denying the crucial part played by mothers in this situation. A proverb says, "Mother is the first *madrasa*, which if you prepare it, you have prepared an excellent generation." Unfortunately, the role of fathers in children's education is often secondary and ignored.

In Islamic teachings, the roles of mothers and fathers are distinctly emphasized in the holistic education and character development of children.⁸ In the context of Islam, mothers—who are frequently seen as the primary teachers—are essential in fostering a child's moral and spiritual foundation. Their kind care and regular contacts foster values of kindness, empathy, and compassion.⁹ Fathers, on the other hand, are viewed as the family's providers and guardians, responsible for instilling the sense of duty, discipline, and fortitude for their children.¹⁰

In Islam, parents equally collaborate as a cohesive unit to establish a well-balanced atmosphere that not only supports the development of academic knowledge but also the formation of strong ethical character. Parents act as role models for their children, pointing them in the direction of virtue, spirituality and righteousness and making sure that the core of Islamic education permeates every part of their life.¹¹ This is accomplished by modeling Islamic values and qualities.

In the Qur'an, it is found that there are many verses that describe father figures and their role in channeling affection and values, and educating children's personalities through their communication.¹² In a notable analysis about the role of father figures in Islam, scholars have examined the teachings of the Quran to comprehend the influence of parental guidance on the growth of children. In Surah Al-Luqman (31:14), Luqman offers his son advice and emphasizes the need of being appreciative of both parents.¹³ The manner that fathers

⁸ Bahrun Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 17, 2023), <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/17901>. Izzah Nur Aida Zur Raffar et al., "Parenting Skills According to The Islamic Perspective Towards Family Well-Being," *Samarah* 5, no. 2 (2021): 552–78, <https://doi.org/10.22373/SJHK.V5I2.9576>. Ismail Muhammad, Safrina Ariani, and Muhammad Yusuf, "Balinese Muslim Minority Rights in Education and Islamic Family Law," *Samarah* 5, no. 2 (2021): 804–24, <https://doi.org/10.22373/SJHK.V5I2.9108>.

⁹ Rubini Rubini and Moh Toriqul Chaer, "Children's Character Education in Javanese Muslim Families," *At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021): 54–68.

¹⁰ Afiful Ikhwan, Oktio Frenki Biantoro, and Ali Rohmad, "The Role of the Family in Internalizing Islamic Values," *Dinamika Ilmu* 19, no. 2 (2019): 323–35, <https://doi.org/10.21093/di.v19i2.1746>.

¹¹ Benaouda Bensaid, "An Overview of Muslim Spiritual Parenting," *Religions* 12, no. 12 (2021), <https://doi.org/10.3390/rel12121057>.

¹² Kana Safrina Rouzi et al., "Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era," *International Journal of Islamic Educational Psychology* 1, no. 2 (2020): 101–111, <https://doi.org/10.18196/ijiep.v1i2.9638>.

¹³ Yazida Ichsan, Unik Hanifah Salsabila, and Difa'ul Husna, "Recognizing the Profile of a Father in Islamic Studies and Its Role in Education," *Journal of Malay Islamic Studies* 4, no. 1 (2021): 49–59.

communicate, as represented in many Quranic narratives, emphasizes how important it is to teach moral principles and wisdom through honest and caring discourse. In character education, the Quran emphasizes the importance of fathers as role models, underlining their duty to shape their children's ethical foundations through meaningful communication on their personality development. Take another examples, the discussion between Prophet Abraham and his son regarding his dream.¹⁴ There is also the story of the Prophet Jacob and his sons,¹⁵ and the story of the Prophet Noah who called for the truth to his son and Shaykh Madyan and his two shepherded daughters.¹⁶

However, attention to the importance of the role of fathers in educating children is still lacking and needs to acquire more attention, especially the one based on Bloom's taxonom (cognitive, affective and psychomotoric aspects).¹⁷ Therefore, this study aims to formulate the following research question: "what roles do fathers play in their children's character education based on the stories or narratives of the Qur'an about Sheikh Madyan, Lookman, Prophet Noah, Prophet Abraham, and Prophet Jacob?, and how to relate it to the Bloom's taxonomy?"

This study adopts a qualitative research design that analyses the nuanced moments, events, occurrences, narratives, stories and perceptions. The Qur'anic verses, namely those provided in Surah al-Baqarah, Hud, al-Qasas dan Luqman, and its interpretations as well as other pertinent written materials or texts make up the main sources used for this study's data collection. In this type of textual analysis, the Qur'anic verses are gathered and studied by adhering to the thematic interpretation (*mau*) pattern,¹⁸ which is a technique for reading the Qur'an that entails gathering verses that serve the same purpose and grouping them into a single topic or classification.¹⁹

In this approach, the stories of the Qur'an from the aforementioned selected Surahs were arranged chronologically by taking into consideration their reasons of revelation, explanation and interpretation, relation into a discursive framework, before being validated with the existing credible knowledge according to the Qur'an and Hadith. This thematic analysis has a *tarbaw* pattern. *Tarbaw* analysis is a characteristic of *tarbaw* interpretation,

¹⁴ Amrin et al., "Methods and Values of Prophet Ibrahim's Child Education in The Qur'an Surah A - ff t Verses 85-113," *Jurnal Studi Al-Qur'an* 19, no. 1 (2023): 37-57, <https://doi.org/10.21009/jsq.019.1.03>.

¹⁵ Marianna Klar, *Stories of the Prophets In Book: The Wiley Blackwell Companion to the Qur'an* (Pp.406-417), 2017.

¹⁶ Marcel Poorthuis, "From Noah to Nu : The Making of a Prophet. In Prophecy and Prophets in Stories (Pp. 214-229)," 2015.

¹⁷ Wayne de Beer, "The Use of Bloom's Taxonomy to Teach and Assess the Skill of the Psychiatric Formulation during Vocational Training," *Australasian Psychiatry* 25, no. 5 (2017).

¹⁸ Samsul Bahri, *Metodologi Penelitian Al-Qur'an Dan Tafsir* (Banda Aceh: Bandar Publishing, 2024).

¹⁹ M. Quraish Shihab, *Membumikan Al-Qur'an*, 2nd ed. (Jakarta: Lentera Hati, 2011); Ziy d Khal l Mu ammad al-Daghawain, *Manhajiyah Al-Ba th F Al-Tafs r Al-Mau* (Amman: D r al-Basy r, 1995).

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

which is a method of studying the Qur'an with an Islamic education perspective and approach.²⁰

B. Discussion

1. Character Education in Islam

Character is a complex, multidimensional psychological concept. According to Berkowitz, character is a set of psychological characteristics that affect the ability and tendency to behave morally.²¹ He continued by saying that a moral person is composed of seven elements, including moral action, moral ideals, moral personality, moral emotions, moral thinking, moral identity, and other fundamental characteristics. These fundamental characteristics have to do with non-moral facets of personality that can promote moral action and help people live decent lives, including patience. Moral behaviours show strong character, such as lending a hand to others and being honest. On the other hand, immoral behaviour portrays a bad character. Therefore, a person's actions, whether good or poor, are an expression of their character. The two definitions given above demonstrate how little the Islamic concept of morality and character differ from one another. Morality is characterised as conduct or personality. Etymologically the word morality comes from Arabic, namely *ism ma dar* (infinitive form) from the word *akhlaqa-yukhliq-ikhlaqan* which means *al-sajiyah* (temper), *al-ab'ah* (behavior, character, or basic character), *al-'adah* (custom, habit), *al-mur'ah* (good civilization) and *al-din* (religion).²²

In Islam, morality is one of the three main foundations of one's religion.²³ Since Islam's inception, the value of morality has been emphasized. Prophet Muhammad claimed that he was sent to perfect morality, demonstrating that morals are malleable and susceptible to education (nurturable). Furthermore, the Qur'an confirms that Rasulullah is the best guide for humans, "and you really have a noble character." The successors of the Prophet, ranging from companions, *tabi'in* and *salaf* scholars and other *khalaf* scholars, also emphasized the importance of noble character.

²⁰ Zulheldi, "Pendidikan Berlalu Lintas Dalam Al-Qur'an (Penelitian Tafsir Tarbawi Terhadap Surat Al-Naml [27] Ayat 17-19). 69-80;," *Murabby: Jurnal Pendidikan Islam* 2, no. 1 (2019): 69–80; Rosidin, "Metode Tafsir Tarbawī Dalam Tinjauan Teoritis Dan Praktis," *J-PAI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2015).

²¹ Marvin W. Berkowitz, *The Science of Character Education. Bringing in a New Era in Character Education*, 2002.

²² Heri Gunawan Mahmud and Yuyun Yulianingsih, *Pendidikan Agama Islam Dalam Keluarga* (Jakarta: akademia, 2013).

²³ Hamidreza Alavi, "Religious Foundations of Education: Perspectives of Muslim Scholars," in *International Handbook of Inter-Religious Education* (Springer, Dordrecht, 2010), 205–20.

Classical and modern Islamic education figures have offered several definitions for morality. Al-Ghazal defines morality as a condition that remains in a person's soul and becomes the source of his/her behavior. Relying on these conditions, the behavior is carried out easily, without the need for a thought process.²⁴ The ability to accomplish good and noble things will therefore come naturally to someone of noble character, and vice versa. Al-Ghazal contends that morality encompasses all facets of human existence. A person with complete character fulfils not just all of his or her commitments to God, such as performing the required worship, but also all of his or her responsibility to his or her family, society, and environment. His love and dedication to God are what motivate him to do everything.²⁵

Abd al-Ra m n al-Maid n gives a more detailed definition to morality. According to him, morality is an inherent trait (*fi riyyah*) or acquired (*muktasabah*) in a person's soul, which then affects a person's behavior, be it good or bad.²⁶ That is, morality is not only shaped by nature, but also nurture. The natural tendencies of a person and his environment directly and indirectly affect his morals and behavior. Ibn Miskawaih agrees with al-Maid n , because he considers that morality is flexible, can be educated (nurturable) and can be directed towards goodness. Through gradual and consistent practice, a trait can become part of morality.²⁷ Morals can not be separated from several aspects. Al-Qar w divides morality into six main components: personal character, character in family life, character in social life, character in the form of behavior towards animals, character in the form of attitude towards the environment, and character in the form of a servant's attitude to the Creator.²⁸

Character is a moral and intellectual characteristic whose development is impacted by a number of events rather than occurring on its own. There are two types of factors—internal

²⁴ Al-Ghazal , 2008, p. 57.

²⁵ Duna Izfanna and Nik Ahmad Hisyam, "A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah," *Multicultural Education & Technology Journal* 6, no. 2 (2012). Mohd Zailani Mohd Yusoff and Aswati Hamzah, "Direction of Moral Education Teacher To Enrich Character Education," *Jurnal Ilmiah Peuradeun* 3, no. 1 (2015): 119, <https://doi.org/10.26811/peuradeun.v3i1.58>; Hasnadi and Inayatillah, "Inculcating Character Values Through History Learning," *Jurnal Ilmiah Peuradeun* 10, no. 1 (2022): 33–46, <https://doi.org/10.26811/peuradeun.v10i1.732>; Nuranifah, Cut Zahri Harun, and Nasir Usman, "Management of Strengthening Islamic Character Education in Senior High School," *Jurnal Ilmiah Peuradeun* 10, no. 3 (2022): 629–40, <https://doi.org/10.26811/peuradeun.v10i3.659>; Abubakar Abubakar et al., "The Implementation of Local Values in Aceh Education Curriculum," *Jurnal Ilmiah Peuradeun* 10, no. 1 (2022): 165–82, <https://doi.org/https://dx.doi.org/10.26811/peuradeun.v10i1.660>; Martin Kustati et al., "The Model for Maintaining Families with Noble Character During the Pandemic in Kampung KB Villages," *Jurnal Ilmiah Peuradeun* 12, no. 1 (2024): 1–26, <https://doi.org/10.26811/peuradeun.v12i1.1126>.

²⁶ Abdurrahman Hasan Habnakah Al-Maid n , *Al-Akhl q Al-Isl miyyah Wa Ususuh* (Damaskus: D r al-Qalam, 1979).

²⁷ Nor 'Azzah Kamri, "Application of Akhlaq Education in Implementing Code of Ethics in an Organization: An Empirical Case," *Jurnal Usuluddin* 29 (2009): 171–85.

²⁸ Yusuf Al-Qar w , *Al-Kha 'i Al- mmah L Al-Isl m* (Kairo: Maktabah Wahbah, 1981).

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

and external—that have an impact on a person's character and personality. Internal factors originate from the individual (nature).²⁹ These innate elements are typically inherited or genetic in nature. This genetic component refers to a factor that is present from birth and is the result of inheritance from a trait that one or both parents had. It can also refer to a combination of both parents' attributes. That is why we often hear the saying "the fruit doesn't fall from the tree". For example, it is not impossible for a parent to pass on his petulance to his child. External elements are independent of the subject (nurture). This external factor typically refers to an influence that originates from one's environment, beginning with the influence of one's closest family, friends, and neighbours and moving up to the influence of various audiovisual media, such as TV or social media, or print media, such as books, newspapers, magazines, and so forth.³⁰ Therefore, character is an integration between nature and nurture which then becomes a value that is lived by a person. This basic value builds a person's personality which is manifested in attitudes and behavior. Character can continue to develop over time according to parenting, experience and education.

Character education can be interpreted as teaching social and emotional traits and values which include respect, responsibility, giving and caring, justice, trustworthiness, citizenship, morals, ethics, integrity, honesty, empathy, social justice, good manners, courtesy, compassion, kindness, conflict resolution, cooperation and social and cultural awareness.³¹ These traits are universal values that apply in every socio-cultural and religious group. In Indonesia, the Ministry of Education has underlined 18 values in character education, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, care for social encounters, and responsibility.³²

Islamic education specialists have suggested several methods for moral education. Mu ammad A iyyah al-Ibr sh stated that there are three methods to teach morals. First, direct education through learning, guidance, advice, telling good and bad rewards, and so on. Second, indirect education through words of wisdom, stories and poetry. Third, take

²⁹ Hasnah Kanji et al., "Supporting and Inhibiting Factors of Character Education in Learning Social Studies at Primary Schools," *JED (Jurnal Etika Demokrasi)* 5, no. 1 (2020): 1–14, <https://doi.org/10.26618/jed.v5i1.2966>.

³⁰ Sjarkawi, *Pembentukan Kepribadian Anak* (Jakarta: PT Bumi Aksara, 2006).

³¹ S. D Bkhaitan, "Character Education and Parents Choice of the Private Education Sector" (Northcentral University, 2018).

³² Pusat Kurikulum, *Pengembangan Dan Pendidikan Budaya Dan Karakter Bangsa: Pedoman Sekolah* (Jakarta: Pusat Kurikulum, 2009).

advantage of the nature and habits of children, such as their imitative nature.³³ The method offered by al-Ibr sh is based on a moral learning approach, either directly or indirectly. Abd al-Ra m n al-Na l w , on the other hand, introduces several strategies that can be used by moral educators. Among these strategies are educating through dialogues of the Qur'an and Hadith, stories of the Qur'an and Hadith, parables, examples, practices and deeds, lessons (*ibrah*) and advice and encouragement (*targh b*) and prohibitions (*tarh b*).³⁴ Islamic character education is considered successful if a Muslim thrives in internalizing Islamic values, which will then encourage him/her to act in accordance with Islamic teachings.

2. *The Role of Fathers in Children's Character Education*

Research shows that the quality of the interaction between a father and his children has a major effect on cognitive development and improves linguistic abilities in children.³⁵ On the other hand, poor quality parenting from fathers risks making children, especially in their teens, trapped in bad behavior and illicit actions.³⁶ The quality of the relationship between children and parents will also determine whether the child will accept the values held by the parents. The behavior of parents during the first five years of children greatly determines their cognitive and social development.³⁷ Empirical evidences conclude that it is parents who help their children develop prosocial skills and behaviors. In addition, the parenting approach used by parents since preschool influences the development of prosocial character traits and behaviors, such as respecting others and following rules.³⁸

McBride defines the three most important roles of a father in the family, namely:

- a. *Paternal engagement*, that is when a father is directly involved in the interaction with the child. For example, enjoying quality time with children such as playing or relaxing, or daily interactions such as eating, dressing, doing homework, playing or chatting with children.

³³ al-Ibr sh , *Prinsip-Prinsip Dasar Pendidikan Islam, Terj. Abdullah Zaky Al-Kaaf* (Bandung: Pustaka Setia, 2003), 116–118.

³⁴ A. al-Na l w , *U l Al-Tarbiyyah Al-Isl miyyah Wa As libuh F Al-Bayt Wa Al-Madrasah Wa Al-Mujtama* (Beirut: D r al-Fikr, 1996), 107.

³⁵ Beth Barker, Jane E Iles, and Paul G Ramchandani, "Fathers, Fathering and Child Psychopathology," *Current Opinion in Psychology* 15 (2017): 87–92.

³⁶ Vaheshta Sethna et al., "Father–Child Interactions At 3 Months and 24 Months: Contributions To Children'S Cognitive Development At 24 Months," *Infant Mental Health Journal* 38, no. 3 (2017): 378–390, <https://doi.org/10.1002/imhj.21642>.

³⁷ Carolyn Pope Edwards and Lisa Knoche, *Parent-Child Relationships in Early Learning. In International Encyclopaedia of Education, Ed. Penelope Peterson, Eva Baker Dan Barry McGaw* (Amsterdam: Elsevier, 2010), 3.

³⁸ N. O. Franciamore, "Parent Perceptions of Character Education in Universal Pre-Kindergarten" (Walden University, 2014).

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

- b. *Paternal accessibility*, namely a form of indirect involvement but still related to children. This means that a father can be easily contacted by his children.
- c. *Paternal responsibility*, involvement that includes responsibility for planning, organizing, decision-making and meeting the needs of children.³⁹

The involvement of fathers in parenting and education can have a positive impact by reducing behavioral problems in boys and psychological problems in girls. In addition, father involvement also influences cognitive development and has an effect on reducing delinquency and harmful behavior in children.⁴⁰ The emotional management that a father does to his toddler has a positive impact on the child's social relationships in the following years.⁴¹ In addition, a good relationship between father and son can raise children's motivation to excel at school.

In Islam, indirect education to children begins with selecting a future devout mother, because a mother is the first person who is closest and has the most interaction with children.⁴² Next is to choose a good environment for children's growth and development. Because children are not only influenced by their families, as their character is also shaped by their environment and relationships. The next task related to the character of the child is to make the call to prayer when a new child is born. It is envisioned that the first sentence heard by the child is the sentence of *tayyibah* or the testimony of faith, that there is no God but Allah and Prophet Muhammad is His Messenger. Then it is obligatory for a father to give his child a good name and teach the Qur'an and its values. The obligation of a father continues until his child is an adult, even a father is asked to help his child choose a good partner as contained in the Hadith:

إِنَّ مِنْ حَقِّ الْوَالِدِ عَلَى وَالِدِهِ أَنْ يُعَلِّمَهُ الْكِتَابَةَ وَأَنْ يُحَسِّنَ اسْمَهُ وَأَنْ يُزَوِّجَهُ إِذَا بَلَغَ.

Meaning: Verily, among the obligations of parents over their children is to teach him *al-Kit b*, giving them good names and marry them when they become adult.

³⁹ Yorita Febry Lismanda, "Pondasi Perkembangan Psikososial Anak Melalui Peran Ayah Dalam Keluarga," *Vicratina: Jurnal Pendidikan Islam* 2, no. 2 (2017): 89–98.

⁴⁰ Yasinta Rima et al., "Mengidentifikasi Motivasi Keterlibatan Ayah Dalam Pengasuhan Anak Usia Dini," *JURNAL AUDI: Jurnal Ilmiah Kajian Ilmu Anak Dan Media Informasi PAUD* 1, no. 2 (2016): 84–91.

⁴¹ John Mordechai Gottman, Lynn Fainsilber Katz, and Carole Hooven, *Meta-Emotion: How Families Communicate Emotionally*. (Routledge, 2013), 88.

⁴² Siti Nur Rosifah, Chaikal Nuryakin, and Vici Handalusia, "Islamic Precepts for Marital Happiness in Indonesia: The Role of Religiousity and Spouse's Characteristics," *International Journal of Business and Society* 20 (2019): 19–28.

3. Character Education in the Story of the Prophets Abraham and Prophet Ismael

a. *Tawhid* Education

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ
لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Meaning: O our Lord, make both of us submissive to You and (make) among our children and grandchildren people who are obedient to You and show us the ways and places of our pilgrimage, and accept our repentance. Verily, You are the Most Accepting of repentance, the Most Merciful. (Al-Baqarah: 127-128)

In the Qur'an, almost every story of the Prophet Abraham contained in 25 *surah*, contains values or is related to the theme of monotheism (*tawhid*).⁴³ Even Prophet Ibrahim willed his children to remain firm in the faith until death. This will is mentioned in *surah* Al-Baqarah: 131-132.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ. وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ
الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Meaning: When his Lord said to him: "Be obedient!" Abraham replied: "I submit obediently to the Lord of the worlds." And Abraham has willed these words to his children, as well as Jacob. (Abraham said): "O my children! Verily Allah has chosen this religion for you, so do not die except in Islam".

The introduction of God in children initially goes through the cognitive stage by introducing the name and attributes of God, then develops in the affective aspect of children, namely the internalization of the values of monotheism in the child's soul.⁴⁴ These values of monotheism can develop into attitudes and actions (psychomotor) when children try to do everything that brings the pleasure of Allah and stay away from things that are forbidden by Him.

Tawhid is the most fundamental principle in Islamic education. This means that education must make students believe in One God and be a devoted Muslim. Therefore, Islamic education experts make *tawhid* the main foundation for the goals of Islamic education. For example, Ibn Sina (Avicenna) who includes faith education as a curriculum that must be instilled in children. Ibn Khaldun also stated that education must

⁴³ Zainol Hasan, "NILAI-NILAI PENDIDIKAN ISLAM PADA KISAH NABI IBRAHIM," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 14, no. 2 (2017): 423–450.

⁴⁴ Hadis Purba, "Urgency Of Monotheism Education In The Family On Pandemic Period Covid," *SABILARRASYAD: Jurnal Pendidikan Dan Ilmu Kependidikan* 5, no. 1 (2020): 64–78.

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

be oriented towards *ukhrawi* (religious values), which is to make someone to have the awareness to carry out their obligations to Allah. Likewise, Ali Ashraf argues that the goal of Islamic education is the realization of absolute submission and devotion to Allah. Meanwhile, al-Ghazali formulated that the purpose of Islamic education is to get closer to Allah.⁴⁵ Wahbah al-Zuhaili in his commentary *tafsir* (Islamic exegesis book) *al-Munir* revealed that Prophet Abraham always wanted good for his descendants. Therefore he always willed them to stick to the teachings of *al- an f* (straight toward Allah). The Prophet Jacob did the same thing. Both advised their children that Allah had chosen Islam for them, forbade them to disagree with it, and ordered them not to die except in a state of Islam.⁴⁶

This shows how Prophet Abraham surely prepared the next generation as a virtuous generation both through his advice and upbringing, as well as through prayer. Abraham's attitude is an example that must be followed by Muslim parents.⁴⁷ Sometimes a parent's control over their child is confined to the house, or in front of their eyes. But when the child is alone, at school, outside the home, in the midst of socializing with his friends, parents cannot ensure that their child remains on the straight path. That is when parents are obliged to leave the care of their children to Allah. Therefore, Prophet Abraham should be used as a role model by parents in educating children.

b. *Being Democratic*

A warm relationship from a father to a child, understanding and empathy can develop affective aspects in children, namely aspects related to emotions such as feelings, appreciation, enthusiasm and enthusiasm and behavior towards something. The dialogical communication that Prophet Abraham had with his son indicated a democratic parenting style.⁴⁸ Democratic parenting is characterized by the recognition of parents on children's abilities. Children are given the chance not to always depend on their parents. Parents always encourage children to talk about what they want openly. However, for matters that are urgent and of a principle, such as in the choice of religion and life choices that are universal and absolute, it is not left to the child. Behaviors that characterize democratic parenting patterns are: (a) there is cooperation between parents and children, (b) children

⁴⁵ Muhaimin, *Pemikiran Dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Press, 2011).

⁴⁶ Wahbah al-Zuhaili, *Tafsir Al-Munir* (Beirut: Dar al-Fikr al-Munir, 1997), 340.

⁴⁷ Kemas Abdul Hai, "The Islamic Education Methods in Al-Quran," *Ta'dib: Jurnal Pendidikan Islam* 22, no. 1 (2017): 48–57.

⁴⁸ Amy Gutmann, *Democratic Education* (Princeton University Press, 1999).

are recognized as individuals, (c) there is guidance and direction from parents to children, (d) there is flexible control from parents.⁴⁹

The features of this educational pattern are implied in the story of the Prophet Abraham and his son Prophet Ismael. That is, after having had a dream of sacrificing his son for three consecutive nights, Abraham discussed his dream with his son in a wise dialogue. His call to Ismael as *y bunayya*, which is a form of *ism ta gh r* (picking up), indicates his emotional closeness to the child. Abraham's approach to Ismael shows that as a father he recognized his son as a person and respected his opinion.

The discussion the two had also implied how they empathized with each other. Ismael empathized with the test of his father who had to give up the son he had been waiting for years to be sacrificed in the name of God. This condition is not an easy thing for his father. Ismael seemed to realize that, as a result he strengthened his father's heart by assuring Prophet Abraham that he would be patient with Allah's provisions. Prophet Abraham also empathized with his son. Giving himself up to be sacrificed by his own father is not an easy thing for a child to accept. Therefore, Prophet Abraham used a gentle approach to convey his dream to his son.

c. Making himself available in terms of time

In the word of Allah, *falamm balagha ma ahussa ya* which means "then when the child reaches the age of being able to work with him". The word " " in the verse implies the meaning that Ismael accompanies his father in working or earning a living. Inviting children to be involved in work means that parents trust their children to see the real side of life and teach independence for the child. Togetherness in work is also a medium for instilling good values, commendable morals, work ethic,⁵⁰ faith and piety to God, doing good to others, and other moral values. Thus, parents can develop cognitive aspects through materials that can be inserted through conversation or action, and can also develop children's affective aspects by training their emotional aspects.

There are golden periods in human development that need stimulation for development. The golden age period occurs when children are between 0 and 6 years old where the child's motoric development is on the making, in line with their cognitive and imaginative development. This really needs parental assistance because all the children's

⁴⁹ Kuntum Khaira, "Melahirkan Golden Generation Melalui Golden Parenting," in *PROCEEDING IAIN Batusangkar*, 2017.

⁵⁰ Jérôme Bourbousson and Marina Fortes-Bourbousson, "Fluctuations of the Experience of Togetherness within the Team over Time: Task-Cohesion and Shared Understanding throughout a Sporting Regular Season," *Ergonomics* 60, no. 6 (2017): 810–823.

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

potential is in the exploration stage.⁵¹ With parental assistance, children's cognitive, affective and psychomotor aspects can develop optimally.

Even if their parents are still alive, many youngsters nowadays who are in their prime have become orphans. Children who have busy parents miss affection and quality time with their parents. The development of children and their emotional attachment to parents will be impacted if parents are unable to strike a balance between work and parenting responsibilities. Not to mention if parents use smartphones carelessly throughout their time at home or even give them to children so that they will not interrupt their work. Therefore, even though they still have both parents, today's children do not actually grow up with them; instead, they grow up with technology like cellphones and gadgets. As a result, parents in the future face significantly larger obstacles than parents in the past, whose lives were less complicated and more straightforward than those of today.

In providing education to early childhood, education by setting good examples from teachers and parents will be a very influential factor. It will leave an imprint of fostering children's development, giving instructions and their readiness to continue life in the next phases of development. Thus, educators need to understand that by educating good role models, especially from an early age, on virtue, nobility and commendable social ethics.⁵² Not only working in the concept of livelihood, Abraham is also cited in the Qur'an working with his son in carrying out Allah's commands to build the Kaaba. The story is contained in *surah* al-Baqarah: 127.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Meaning: And (remember) when Abraham raised the foundation of the Baitullah with Ismael, (while praying), "Our Lord, accept (charity) from us. Indeed, You are the All-Hearing, All-Knowing.

In *Tafsir al-Man r* it is explained that Ismael helped his father by taking and giving stones to raise the Ka bah foundation to the prophet Abraham.⁵³ By involving children in these activities, Prophet Ismael stimulated his psychomotoric aspect. He can imitate the actions and work done by the father, this is a psychomotor domain that includes physical

⁵¹ Khaira, "Melahirkan Golden Generation Melalui Golden Parenting."

⁵² Abdullah Nashih Ulw n, *Tarbiyat Al-Aulad Fi Al-Islam, Terj. Jamaluddin Miri, Pendidikan Anak Dalam Islam* (Jakarta: Pustaka Amani, 1995), 37.

⁵³ Rasyid Rida and S Muhammad, *Tafs r Al-Man r* (Beirut: D r al-Ma' rif, n.d.).

movement, coordination and the use of motor skills. This is partly because, naturally, father physical touch and appearance seems to have a profound impact for children mobility, movement and development. In this case, Abraham engaged his son in the construction of the Kaaba. Instead of giving Ismael verbal lessons in the form of directives and prohibitions, Ibrahim engaged him in good activities. Fathers serve as role models, assuming the role of an educator who is irrefutable, even by the mother.

4. Character Education in the Story of the Prophet Noah

a. Patient and consistency

The patience of the Prophet Noah should be an encouragement for parents who are tested with disobedient children, that even a noble Apostle is tested by Allah with the same test. Because as mentioned earlier, a child is not only a pleasure and a cooler for parents, but sometimes a child can also be a tough ordeal for parents.⁵⁴ In addition to being patient, Prophet Noah also consistently invited his son to the way of Allah until his last seconds. The Prophet Noah was never reluctant to give up on reminding his son, even though the son was reluctant to obey. That is the straight nature of a pious father, who does not want his child to be among those who are drowned.

b. Pray to Allah

When confronted with his son's refusal to join the ark and witnessing his son drowning in a big flood, Prophet Noah instincts as a father saddened him. In this situation, he prays and reports his sorrow to Allah. This is an example for parents who experienced something similar to the Prophet Noah. If the child does not obey the parents' advice, what can be done is to pray to Allah, so that Allah strengthens the parents' mind and gives guidance to the child.⁵⁵

c. Protect yourself and your family from hellfire

Protecting oneself and one's family from the fire of hell is an obligatory command that Allah revealed in the Qur'an, surah al-Ta r m: 6.⁵⁶ This obligation was carried out by the Prophet Noah by giving advice to his son as stated in the story above. Therefore,

⁵⁴ Rex Forehand and Nicholas Long, *Parenting the Strong-Willed Child: The Clinically Proven Five-Week Program for Parents of Two-to Six-Year-Olds* (Contemporary Books, Two Prudential Plaza, Suite 1200, Chicago, 1996).

⁵⁵ Hisny Fajrussalam, Agus Salim Mansyur, and Qiqi Yuliati Zaqiah, "Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0.," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020): 104–119.

⁵⁶ Arie Sulistyoko, "Tanggung Jawab Keluarga Dalam Pendidikan Anak Di Era Kosmopolitan (Tela'ah Tafsir Kontemporer Atas Surat At-Tahrim Ayat 6)," *IQRO: Journal of Islamic Education* 1, no. 2 (2018): 177–192.

FATHER’S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR’ANIC STORIES

among the character education that can be done by parents is by taking the time to consistently provide advice to their family member, including children.

d. Choosing a good environment

The environment where the son of the Prophet Noah grew up may have influenced his character negatively. Not to mention that his mother was a wife who betrayed the Prophet Noah who was also drowned by Allah in the flood, this added to a series of negative influences for the son. As explained in the previous section, the family is not the only place where children grow up. After the family, the environment has an important role in the development of children physically, mentally and morally.⁵⁷ Consequently, choosing a good environment is one of the efforts that parents can make to maximize the complete development of their children. The father, not the mother, is truly the head of the family, which is where it differs from other family members. The father is not only the breadwinner, but also the person responsible in all aspects for the whole family, including providing a good atmosphere where children can grow, develop and unlock their potentials.

5. Character Education in the Story of the Prophet Jacob

a. Be a good or active listener and reliable problem solver

Having parents who can be good listeners can help children's psychological wellbeing, so that children feel safe and feel valued by their parents. Prophet Jacob set a good example as a father by being a good listener to his son. He listened carefully to Joseph’s story about his dream. He takes it seriously and does not take it lightly. Joseph’s willingness to tell his father is also a form of comfort and trust from a child to his parents. The reality is that children will prefer to inform their friends or family instead of their parents if they don't feel cared for by them.⁵⁸ Therefore, parents should build trust with children so that children feel the presence and care of parents for them.

In Surah Joseph verse number four (4), it reads:

‘Remember’ when Joseph said to his father, “O my dear father! Indeed I dreamt of eleven stars, and the sun, and the moon—I saw them prostrating to me!”

⁵⁷ Yusuf Durachman et al., “Technological and Islamic Environments: Selection From Literature Review Resources,” *International Journal of Cyber and IT Service Management* 1, no. 1 (2021): 37–47, <https://doi.org/10.34306/ijcitsm.v1i1.12>.

⁵⁸ Yusef Waghid, “Islamic Education and Cosmopolitanism: A Philosophical Interlude,” *Studies in Philosophy and Education* 33, no. 3 (2014): 329–42.

Yusuf called his father by his nickname impressing the distance and height of the father's positions with the pronunciation of the word *y*. Then with the word *abati* which means my father, acknowledges his closeness to his father, thus it is not his father's name that is mentioned in this verse, but his position as a parent. In general, children will prefer to tell their secrets or problems to their mother first. However, in this story, Yusuf chose to tell his father about his dream as a form of trust that his father was a good listener and also a reliable problem solver. Trust is not something that just arises, but rather grows from a good relationship between father and son that has been cultivated for a long time. Prophet Jacob realized and felt the great gift that his son would receive. That was his understanding of the dream. He realized that If this special dream is known to his half-siblings, they will feel jealous and envious. To prevent conflict from arising between his children, the Prophet Jacob asked Joseph to keep his dream as a secret between them.⁵⁹

b. Understanding the child's character

Prophet Jacob knew very well the character of his children. He realized that some of his sons were jealous of Joseph. In addition, he realized that Joseph understood this and would not harbour hatred towards his brother. Therefore he warned Joseph to be careful not to let his brother find out about his dream which would add to their jealousy. This is a lesson for parents to understand the differences in the character of their children because no child is born with the same character, even if they are twins.⁶⁰

c. Prevent or mitigate conflict

Sometimes as a parent, conflict between children is something that must be faced. In the case of Prophet Jacob he realized the potential for conflict that would occur if Joseph's special dream was known to his brothers. Therefore, he asked his son Joseph to keep his dream a secret from them, hence that no envy would arise in their hearts. This precaution is a form of love for a father who wants his children to be in peace.⁶¹

d. Willing to mandate their children to maintain faith

For a devout father, nothing is more comforting than his children who always maintain the true faith.

⁵⁹ Rida and Muhammad, *Tafsir Al-Manar*.

⁶⁰ Eniwati Khaidir and Fitriah M. Suud, "Islamic Education in Forming Students' Characters at as-Shofa Islamic High School, Pekanbaru Riau," *International Journal of Islamic Educational Psychology* 1, no. 1 (2020): 50–63.

⁶¹ Mustafa Köylü, "Peace Education: An Islamic Approach," *Journal of Peace Education* 1, no. 1 (2004): 59–76.

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٣

Meaning: Were you present when Jacob came (signs) of death, when he said to his children: "What did you worship after my death?" They replied: "We will worship your Lord and the Lord of your ancestors, Abraham, Ism el and Isaac, (i.e.) the One God and we only submit to Him". (Al-Baqarah 133)

A will or a mandate is a message that is conveyed to the other party sincerely, concerning something good. Usually the will is delivered at the time of death, because at that time, worldly interests are no longer in the interests of the testator.⁶² This is what the Prophet Jacob did before his death. That is to leave their children to be grateful for the blessings of Islam that Allah has given them and warn them to keep their faith.

6. Character Education in the Story of the Prophet Noah and Sheikh Madyan:

a. Teaching girls to be independent.

In the story, it is explained that the two daughters of Sheikh Madyan work by herding their livestock because of his old and weak condition. This indicates that the two daughters are children who are trained to be independent. Being independent is equally important for men and women. Because even though in Islam the obligation to make a living is borne by men, sometimes a woman in the family has to take on that role. For example, if the breadwinner is sick, or is weak and old as in this story, or there are times when the income earned by the men in the family is not sufficient for the family's needs, or indeed there is no man to support them.

Teaching children to be independent is also important to train them to hone all their potential to solve the main problems in their lives so that they do not become a burden to their families and society. It would be better if they could lighten the burden and contribute to society with their independence. The independence manifested by the two daughters of Sheikh Madyan in the form of herding their livestock shows the psychomotor aspect which is manifested in the cognitive and affective domains. Because herding livestock is a form of skill and expertise based on knowledge (psychomotor, cognitive), also it is done on the basis of filial piety to parents (affective).

⁶² Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al Qur'an* (Jakarta: Lentera Hati, 2007), 331.

b. Teaching politeness

In the story, Sheikh Madyan exemplifies his daughters to recompense the kindness of those who have helped them, he even involves them actively by asking to invite and entertain Prophet Moses. This shapes the child's personality to be unselfish and leave opportunistic trait towards the help of others. The daughter of Sheikh Madyan in this story is characterized by the Qur'an as *istiyya*. The word *istiyya*, as mentioned by Quraish Shihab, comes from the word *aya* which means shame. The addition of alif, sin and ta, shows the magnitude of the shame. This word means that the woman walks with respect, not arrogant, nor flirtatious to invite attention.⁶³

Sayyid Qutb explained that the two women were shy, but still conveyed the invitation in short and clear sentences. Shyness is accompanied by clarity of sentence, without nervousness or stuttering, such is the attitude that is inspired by his holy nature. The woman has shyness but is wrapped in confidence in speaking, hence that she does not display any fear that invites desire, seduction or stimulation.⁶⁴

The nature of good manners, respect, self-confidence that is balanced with shame that gives birth to good self-control, needs to be taught by parents to their children.⁶⁵ because it can help children carry themselves well in their association in society. Shame with the right portion allows a person to control his behavior and maintain his authority, while self-confidence can help children do good and right things in life. Teaching children manners and ethics and how to present themselves in front of others involves all three aspects of Bloom's taxonomy. The cognitive aspect is to give children an understanding of ethics and morals to them until that understanding becomes a value in themselves. Then understanding and values can be developed in the form of physical actions (psychomotor).

c. Respecting children's opinion

In some commentaries, such as in *Tafsir al-Abir*, a narrated conversation between Sheikh Madyan and his daughter captured the moment when he advised his father to employ Moses because of his strength and trustworthy character. His father asked him, "What made you know about his strength and trustworthiness?" The daughter replied, "I saw his strength when he watered the cattle. I have never seen such a strong man before. As for his trust, he saw me when I called him. Then when he realized I am a woman, he lowered his gaze. Then as we headed for our house he told me to walk behind and asked

⁶³ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al Qur'an*.

⁶⁴ Sayyid Qutb, *Tafsir Fi Zilalil Qur'an: Dibawah Naungan Al-Qur'an*. (Robbani Press, 2006).

⁶⁵ Hidayah Ummah, "Islamic Character Education Model Forming Politeness in Muhammadiyah 3 Waru Junior High School," *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 3, no. 1 (2019).

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

me to show me directions. This will not be done except by a trustworthy person.” Sheikh Madyan considered his daughter's opinion and responded positively. Getting into the habit of asking children's opinions can develop their cognitive aspects. Accordingly, it is important for parents to regularly communicate in dialogue with their children and not becoming authoritarian figure. When a child is heard and appreciated, it will increase the inner closeness and respect for his parents, as well as develop the affective aspect of the child. That is how the Qur'an exemplifies honorable parents, who are good listeners, questioning children's judgments, and giving them freedom of responsible opinion.

d. Understanding the tacit language of their children

After hearing his daughters' opinion about Moses's personality, Sheikh Madyan not only offered him a job, but also offered Moses to marry one of his daughters. Perhaps the father understood the implied language of his daughter, that when he explained the personality and strength of Moses, admiration arose in her heart. Hence, he offered Moses to marry his daughter. The commentators argue that the one who married Moses was his daughter who had spoken and invited Moses to their house.

This shows how the father understands the indirect language of his daughter. This is often difficult for a man to do. Research shows that women often speak in indirect sentences, while men speak in direct sentences.⁶⁶ Differences in men and women communication styles often lead to conflicts and misunderstandings, either between husband and wife, parents and children, or in human relationship in general. Thus Sheikh Madyan story should be used as an example by parents, especially those with daughters, to try to understand what is implied.

7. Character Education in Luqm n's Story

a. Teach them with love

In counseling his son, Luqm n addressed him with a friendly and warm nickname, namely *y bunayya*. Calling children with affectionate calls can strengthen the psychological bond between father and son.⁶⁷ When children feel the closeness of the

⁶⁶ When a woman speaks, she uses indirect speech which means that she is referring to what she wants but not saying it directly. Indirect speech is a female specialty and is used for a specific purpose – establishing relationships and avoiding aggression, confrontation and encounters. Allan and Barbara Pease, *Why Men Don't Listen and Women Can't Read Maps*, Trans. Isma B. Koesalamwardi, XV (Jakarta Selatan: Ufuk Press, 2010), 133.

⁶⁷ Rasnam Rasyidi, Ratu Amalia Hayani, and Wardatul Ilmiah, “GURU DALAM PENDIDIKAN ISLAM, ANTARA PROFESI DAN PANGGILAN DAKWAH,” *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 6, no. 2 (2020): 19–38.

soul with their parents, that is when the affective aspect develops. Thus the values of kindness, education and advice will more easily seep into his heart.

b. Provide comprehensive advice

Luqm n's advice for his son was not only related to faith, but also to worship, even ethics and morals in society. In giving advice, Luqm n often accompanies him with logical reasons behind the advice. For example, the prohibition of *shirk* in Allah is accompanied by the reason that *shirk* is a great injustice. The orders for prayer, admonitions for good deeds, forbidding evil and being patient are accompanied by the reasons that these four matters are important matters. Likewise, when advising their children not to be arrogant, to be modest and to lower their voices, all these advices are followed by logical arguments. Providing logical arguments is very important for children's cognitive development. Because the cognitive aspect is related to understanding and logical thinking ability. Luqm n's advice also covers psychomotor aspects, such as performing prayers, not turning away from others because of egotism, polite speaking and walking. His advice also concerns the value (affective), namely the value of monotheism, respect parents, as well as a prohibition on arrogance.⁶⁸

c. Boost children's mentality

In guiding his son to do good and avoid bad deeds, Luqm n gave very important advice, namely to be patient. He gives a realistic message that *amar makruf nahi munkar* is a tough job, because the child will be faced with rejection and denials. Therefore, he advised him to be patient. This aims to raise the passion and mentally prepare the child to face the realities of life with courage and patience. In this case, Luqm n has tried to touch the affective aspect in his child which includes the way a person deals with things emotionally, such as feelings, values, appreciation, enthusiasm, motivation and attitudes.⁶⁹

Based on Tafsir al-Mi b ⁷⁰⁷¹, verses 17-90 in Surah Luqman convey a message a very important morality, namely:

“O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to. And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not

⁶⁸ Afiful Ikhwan et al., “Revitalization of Islamic Education Teachers in the Development of Student Personality,” in *Proceedings of the 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)* (Atlantis Press, 2020).

⁶⁹ Ahmad Yahya, “Tsangaya: The Traditional Islamic Education System in Hausaland,” *Jurnal Pendidikan Islam* 4, no. 1 (2018): 1–14.

⁷⁰ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al Qur'an*.

⁷¹ Shihab, M. Q. (2002). *Tafsir al-misbah. Jakarta: lentera hati, 2.*

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

like whoever is arrogant, or boastful. Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.”

From the explanation above it can be concluded that Luqman's message to his son covers various aspects, ranging from faith, worship, morals towards parents with loving piety, morals to other people with performing good deeds and denouncing bad deeds, patience towards yourself. Apart from that, he also teaches ethical aspects in social life, even to ethics related to psychomotor attitudes, namely style and posture when walking and intonation in speaking. This is in line with the concept Ibn Sina's education, which wants children to be educated holistically without leaving out certain aspects that cause it imbalance in children's abilities in living good life in the society.

C. Conclusion

This paper has provided valuable insights into the multifaceted dimensions of paternal influence and guidance within the Islamic context. This study has uncovered the complex roles father can play in influencing their children's moral development through a qualitative examination of particular Quranic narratives. The Quran highlights the value of fathers as mentors and educators, but it is crucial to reject conventional gender boundaries and adopt a more comprehensive view of parenting. In the stories found in the Quran, fathers are portrayed as providers of protection, solution, guidance, and knowledge who greatly influence the way their children develop as individuals.

The Qur'an accommodates norms regarding children's character education through the narration of a number of father figures across generations. This shows the importance of the father's role in shaping the child's character. The public understanding that children's education is imposed merely on the mother side is not in line with the Qur'an. This is particularly because the responsibility for children education is charged to both parents, especially the father. Among the father figures cited by The Qur'an demonstrating how to educate their children are Prophet Abraham, Prophet Jacob, Prophet Noah, Sheikh Madyan and Luqman. Their attitudes and behavior are not based on considerations of logic and senses alone, but are also supported by divine guidance.

Among the comparable characteristics of these figures in educating their children's character are by instilling monotheism, making a will to children by teaching faith, teaching worship and morals, being good listeners, understanding children's character and tacit language, being democratic, respecting children's opinions, and being patient for defiant children. The examples given by the father figures in the Qur'an cover the cognitive,

psychomotor and affective aspects of children development. Distinctively, the Quranic verses regarding the role of fathers are not expressed verbally in the form of commands or prohibitions, but rather by telling stories about the lives of foregoing people and civilizations. As we reflect on the narratives presented in the Quran, it becomes evident that the essence of effective parenting lies in the harmonious integration of guidance, love, and support from both maternal and paternal figures. As we move forward, we must adopt a contextualized and holistic interpretation of Quranic principles, taking into account the variety of family configurations and the changing responsibilities that parents play in modern society. This study provides the groundwork for future investigation and discussion of the timeless lessons found in Quranic stories, directing modern families toward supportive settings that support their children's holistic development.

BIBLIOGRAPHY

- Abubakar, Abubakar, Dian Aswita, Israwati Israwati, and Jujuk Ferdianto. "The Implementation of Local Values in Aceh Education Curriculum." *Jurnal Ilmiah Peuradeun* 10, no. 1 (2022): 165–82. <https://doi.org/https://dx.doi.org/10.26811/peuradeun.v10i1.660>.
- Abubakar, Bahrin, Sanusi Sanusi, Razali Razali, Taat Kurnita Yeningsih, and Mujiburrahman Mujiburrahman. "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 17, 2023). <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/17901>.
- al-Daghawain, Ziyad Khalil Muhammad. *Manhajiyah Al-Bath F Al-Tafsir Al-Mau'udhi*. Amman: Dar al-Basyir, 1995.
- al-Ibrishi, A. *Prinsip-Prinsip Dasar Pendidikan Islam, Terj. Abdullah Zaky Al-Kaaf*. Bandung: Pustaka Setia, 2003.
- Al-Maidani, Abdurrahman Hasan Habnakah. *Al-Akhlak Al-Islamiyyah Wa Ususuh*. Damaskus: Dar al-Qalam, 1979.
- al-Nadwi, A. U. *Al-Tarbiyyah Al-Islamiyyah Wa Aslibuh F Al-Bayt Wa Al-Madrasah Wa Al-Mujtama*. Beirut: Dar al-Fikr, 1996.
- Al-Qarawi, Yusuf. *Al-Khath'at Al-Mu'ammah L Al-Islam*. Kairo: Maktabah Wahbah, 1981.
- al-Zuhaili, Wahbah. *Tafsir Al-Munir*. Beirut: Dar al-Fikr al-Mu'asir, 1997.
- Alavi, Hamidreza. "Religious Foundations of Education: Perspectives of Muslim Scholars." In *International Handbook of Inter-Religious Education*, 205–20. Springer, Dordrecht, 2010.
- Allan, and Barbara Pease. *Why Men Don't Listen and Women Can't Read Maps, Trans. Isma B. Koesalamwardi*. XV. Jakarta Selatan: Ufuk Press, 2010.
- Amrin, Adi Priyono, Nurrahmaniah Nurrahmaniah, and Supriyanto Supriyanto. "Methods and Values of Prophet Ibrahim's Child Education in The Qur'an Surah A - ff t Verses 85-113." *Jurnal Studi Al-Qur'an* 19, no. 1 (2023): 37–57. <https://doi.org/10.21009/jsq.019.1.03>.
- Bahri, Samsul. *Metodologi Penelitian Al-Qur'an Dan Tafsir*. Banda Aceh: Bandar Publishing, 2024.
- Barker, Beth, Jane E Iles, and Paul G Ramchandani. "Fathers, Fathering and Child

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

- Psychopathology.” *Current Opinion in Psychology* 15 (2017): 87–92.
- Beer, Wayne de. “The Use of Bloom’s Taxonomy to Teach and Assess the Skill of the Psychiatric Formulation during Vocational Training.” *Australasian Psychiatry* 25, no. 5 (2017).
- Bensaid, Benaouda. “An Overview of Muslim Spiritual Parenting.” *Religions* 12, no. 12 (2021). <https://doi.org/10.3390/rel12121057>.
- Berkowitz, Marvin W. *The Science of Character Education. Bringing in a New Era in Character Education*, 2002.
- Bkhaitan, S. D. “Character Education and Parents Choice of the Private Education Sector.” Northcentral University, 2018.
- Bourbousson, Jérôme, and Marina Fortes-Bourbousson. “Fluctuations of the Experience of Togetherness within the Team over Time: Task-Cohesion and Shared Understanding throughout a Sporting Regular Season.” *Ergonomics* 60, no. 6 (2017): 810–23.
- Durachman, Yusuf, Adrian Sean Bein, Eka Purnama Harahap, Tarisya Ramadhan, and Fitra Putri Oganda. “Technological and Islamic Environments: Selection From Literature Review Resources.” *International Journal of Cyber and IT Service Management* 1, no. 1 (2021): 37–47. <https://doi.org/10.34306/ijcitsm.v1i1.12>.
- Edwards, Carolyn Pope, and Lisa Knoche. *Parent-Child Relationships in Early Learning. In International Encyclopaedia of Education, Ed. Penelope Peterson, Eva Baker Dan Barry McGaw*. Amsterdam: Elsevier, 2010.
- Fajrussalam, Hisny, Agus Salim Mansyur, and Qiqi Yulianti Zaqiah. “Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0.” *Jurnal Iqra’: Kajian Ilmu Pendidikan* 5, no. 1 (2020): 104–19.
- Forehand, Rex, and Nicholas Long. *Parenting the Strong-Willed Child: The Clinically Proven Five-Week Program for Parents of Two-to Six-Year-Olds*. Contemporary Books, Two Prudential Plaza, Suite 1200, Chicago, 1996.
- Franciamore, N. O. “Parent Perceptions of Character Education in Universal Pre-Kindergarten.” Walden University, 2014.
- Garriga, Anna, Jorge Martínez-Lucena, and Almudena Moreno. “Parents’ Relationship Quality and Children’s Externalizing Problems: The Moderating Role of Mother–Child Relations and Family Socio-Demographic Background.” *Child & Adolescent Social Work Journal* 36, no. 2 (2019): 137–54. <https://doi.org/10.1007/s10560-018-0558-0>.
- Gottman, John Mordechai, Lynn Fainsilber Katz, and Carole Hooven. *Meta-Emotion: How Families Communicate Emotionally*. Routledge, 2013.
- Gutmann, Amy. *Democratic Education*. Princeton University Press, 1999.
- Hai, Kemas Abdul. “The Islamic Education Methods in Al-Quran.” *Ta’dib: Jurnal Pendidikan Islam* 22, no. 1 (2017): 48–57.
- Hasan, Zainol. “NILAI-NILAI PENDIDIKAN ISLAM PADA KISAH NABI IBRAHIM.” *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 14, no. 2 (2017): 423–50.
- Hasanah, Uswatun, and Much Deniatur. “Character Education in Early Childhood Based on Family.” *Early Childhood Research Journal (ECRJ)* 2, no. 1 (2019).
- Hasnadi, and Inayatillah. “Inculcating Character Values Through History Learning.” *Jurnal Ilmiah Peuradeun* 10, no. 1 (2022): 33–46. <https://doi.org/10.26811/peuradeun.v10i1.732>.
- Ichsan, Yazida, Unik Hanifah Salsabila, and Difa’ul Husna. “Recognizing the Profile of a Father in Islamic Studies and Its Role in Education.” *Journal of Malay Islamic Studies* 4, no. 1 (2021): 49–59.
- Ikhwan, Afiful, Oktio Frenki Biantoro, and Ali Rohmad. “The Role of the Family in

- Internalizing Islamic Values.” *Dinamika Ilmu* 19, no. 2 (2019): 323–35. <https://doi.org/10.21093/di.v19i2.1746>.
- Ikhwan, Afiful, Muhammad Farid, Ali Rohmad, and Aldo Redho Syam. “Revitalization of Islamic Education Teachers in the Development of Student Personality.” In *Proceedings of the 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*. Atlantis Press, 2020.
- Izfanna, Duna, and Nik Ahmad Hisyam. “A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah.” *Multicultural Education & Technology Journal* 6, no. 2 (2012).
- Janna, Sitti Riadil. “KONSEP PENDIDIKAN ANAK DALAM PERSPEKTIF AL-GHAZALI (Implikasinya Dalam Pendidikan Agama Islam) Oleh : Sitti Riadil Janna Dosen Tarbiyah STAIN Kendari Abstrak Vol . 6 No . 2 Juli - Desember A . Pendahuluan Sejak Manusia Lahir Mewarnai Rutinitas Kegi” 6, no. 2 (2013): 41–55.
- Kanji, Hasnah, Nursalam Nursalam, Muhammad Nawir, and Suardi Suardi. “Supporting and Inhibiting Factors of Character Education in Learning Social Studies at Primary Schools.” *JED (Jurnal Etika Demokrasi)* 5, no. 1 (2020): 1–14. <https://doi.org/10.26618/jed.v5i1.2966>.
- Khaidir, Eniwati, and Fitriah M. Suud. “Islamic Education in Forming Students’ Characters at as-Shofa Islamic High School, Pekanbaru Riau.” *International Journal of Islamic Educational Psychology* 1, no. 1 (2020): 50–63.
- Khaira, Kuntum. “Melahirkan Golden Generation Melalui Golden Parenting.” In *PROCEEDING IAIN Batusangkar*, 2017.
- Klar, Marianna. *Stories of the Prophets In Book: The Wiley Blackwell Companion to the Qur n (Pp.406-417)*, 2017.
- Köylü, Mustafa. “Peace Education: An Islamic Approach.” *Journal of Peace Education* 1, no. 1 (2004): 59–76.
- Kustati, Martin, Muhammad Kosim, Sermal, Suryadi Fajri, and Suci Ramadhanti Febriani. “The Model for Maintaining Families with Noble Character During the Pandemic in Kampung KB Villages.” *Jurnal Ilmiah Peuradeun* 12, no. 1 (2024): 1–26. <https://doi.org/10.26811/peuradeun.v12i1.1126>.
- Lismanda, Yorita Feby. “Pondasi Perkembangan Psikososial Anak Melalui Peran Ayah Dalam Keluarga.” *Vicratina: Jurnal Pendidikan Islam* 2, no. 2 (2017): 89–98.
- Machsun, Toha. “Pemikiran Pendidikan Akhlak Al-Ghaz 1 Dan Ibn Miskawayh.” *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (2018): 22–41.
- Mahmud, Heri Gunawan, and Yuyun Yulianingsih. *Pendidikan Agama Islam Dalam Keluarga*. Jakarta: akademia, 2013.
- Mohd Yusoff, Mohd Zailani, and Aswati Hamzah. “Direction of Moral Education Teacher To Enrich Character Education.” *Jurnal Ilmiah Peuradeun* 3, no. 1 (2015): 119. <https://doi.org/10.26811/peuradeun.v3i1.58>.
- Muhaimin. *Paradigma Pendidikan Islam*. Bandung: PT Remaja Rosdakarya, 2020.
- . *Pemikiran Dan Aktualisasi Pengembangan Pendidikan Islam*. Jakarta: Rajawali Press, 2011.
- Muhammad, Ismail, Safrina Ariani, and Muhammad Yusuf. “Balinese Muslim Minority Rights in Education and Islamic Family Law.” *Samarah* 5, no. 2 (2021): 804–24. <https://doi.org/10.22373/SJHK.V5I2.9108>.
- Nor ’Azzah Kamri. “Application of Akhlaq Education in Implementing Code of Ethics in an Organization: An Empirical Case.” *Jurnal Usuluddin* 29 (2009): 171–85.
- Nuranifah, Cut Zahri Harun, and Nasir Usman. “Management of Strengthening Islamic Character Education in Senior High School.” *Jurnal Ilmiah Peuradeun* 10, no. 3 (2022): 629–40. <https://doi.org/10.26811/peuradeun.v10i3.659>.

FATHER'S ROLE AND CHARACTER EDUCATION: A REFLECTIVE ANALYSIS OF THE QUR'ANIC STORIES

- Pemerintah Republik Indonesia. *Kebijakan Nasional Pembangunan Karakter Bangsa Tahun 2010-2025*. Jakarta: Pusat Kurikulum Balitbang Kemdiknas, 2010.
- Poorthuis, Marcel. "From Noah to Nu : The Making of a Prophet. In Prophecy and Prophets in Stories (Pp. 214-229)," 2015.
- Purba, Hadis. "Urgency Of Monotheism Education In The Family On Pandemic Period Covid." *SABILARRASYAD: Jurnal Pendidikan Dan Ilmu Kependidikan* 5, no. 1 (2020): 64–78.
- Pusat Kurikulum. *Pengembangan Dan Pendidikan Budaya Dan Karakter Bangsa: Pedoman Sekolah*. Jakarta: Pusat Kurikulum, 2009.
- Qutb, Sayyid. *Tafsir Fi Zilalil Qur'an: Dibawah Naungan Al-Qur'an*. Robbani Press, 2006.
- Raffar, Izzah Nur Aida Zur, Salasiah Hanin Hamjah, Ahmad Dzaky Hasan, and Nang Naemah Nik Dahalan. "Parenting Skills According to The Islamic Perspective Towards Family Well-Being." *Samarah* 5, no. 2 (2021): 552–78. <https://doi.org/10.22373/SJHK.V5I2.9576>.
- Rasyidi, Rasnam, Ratu Amalia Hayani, and Wardatul Ilmiah. "GURU DALAM PENDIDIKAN ISLAM, ANTARA PROFESI DAN PANGGILAN DAKWAH." *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 6, no. 2 (2020): 19–38.
- Rida, Rasyid, and S Muhammad. *Tafsir Al-Man r*. Beirut: D r al-Ma' rif, n.d.
- Rima, Yasinta, Beatriks Novianti K.B, Friandry Windisany T, and Indra Yohanes K. "Mengindefikasi Motivasi Keterlibatan Ayah Dalam Pengasuhan Anak Usia Dini." *JURNAL AUDI: Jurnal Ilmiah Kajian Ilmu Anak Dan Media Informasi PAUD* 1, no. 2 (2016): 84–91.
- Rosidin. "Metode Tafsir Tarbawî Dalam Tinjauan Teoritis Dan Praktis." *J-PAI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2015).
- Rosifah, Siti Nur, Chaikal Nuryakin, and Vici Handalusia. "Islamic Precepts for Marital Happiness in Indonesia: The Role of Religiosity and Spouse's Characteristics." *International Journal of Business and Society* 20 (2019): 19–28.
- Rouzi, Kana Safrina, Nikmah Afifah, Ciptro Hendrianto, and Desmita Desmita. "Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era." *International Journal of Islamic Educational Psychology* 1, no. 2 (2020): 101–11. <https://doi.org/10.18196/ijiep.v1i2.9638>.
- Rubini, Rubini, and Moh Toriqul Chaer. "Children ' S Character Education in Javanese Muslim Families." *At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021): 54–68.
- Sethna, Vaheshta, Emily Perry, Jill Domoney, Jane Iles, Lamprini Psychogiou, Natasha E.L. Rowbotham, Alan Stein, Lynne Murray, and Paul G. Ramchandani. "Father-Child Interactions At 3 Months and 24 Months: Contributions To Children'S Cognitive Development At 24 Months." *Infant Mental Health Journal* 38, no. 3 (2017): 378–90. <https://doi.org/10.1002/imhj.21642>.
- Shihab, M. Quraish. *Membumikan Al-Qur'an*. 2nd ed. Jakarta: Lentera Hati, 2011.
- Shihab, Muhammad Quraish. *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al Qur'an*. Jakarta: Lentera Hati, 2007.
- Sjarkawi. *Pembentukan Kepribadian Anak*. Jakarta: PT Bumi Aksara, 2006.
- Skaggs, G .& Bodenborn, N. "Relationship Between Imlementing Character Education, Students Behavior, and Students Achievment" 18, no. 1 (2006): 82–114.
- Sulistiyoko, Arie. "Tanggung Jawab Keluarga Dalam Pendidikan Anak Di Era Kosmopolitan (Tela'ah Tafsir Kontemporer Atas Surat At-Tahrim Ayat 6)." *IQRO: Journal of Islamic Education* 1, no. 2 (2018): 177–92.
- Ulw n, Abdullah Nashih. *Tarbiyat Al-Aulad Fi Al-Islam, Terj. Jamaluddin Miri, Pendidikan Anak Dalam Islam*. Jakarta: Pustaka Amani, 1995.

- Ummah, Hidayah. "Islamic Character Education Model Forming Politeness in Muhammadiyah 3 Waru Junior High School." *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 3, no. 1 (2019).
- Waghid, Yusef. "Islamic Education and Cosmopolitanism: A Philosophical Interlude." *Studies in Philosophy and Education* 33, no. 3 (2014): 329–42.
- Yahya, Ahmad. "Tsangaya: The Traditional Islamic Education System in Hausaland." *Jurnal Pendidikan Islam* 4, no. 1 (2018): 1–14.
- Zulheldi. "Pendidikan Berlalu Lintas Dalam Al-Qur'an (Penelitian Tafsir Tarbawi Terhadap Surat Al-Naml [27] Ayat 17-19). 69-80;" *Murabby: Jurnal Pendidikan Islam* 2, no. 1 (2019): 69–80.