

Prophetic Good Fathering: Understanding the Prophet Yaqub's Principles

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Abstract

This research examines the concept of good fathering in the story of the Prophet Jacob and its contextualization in the concept of modern parenting. This type of research is library research by collecting verses from the Quran and related hadiths, so the method used is the thematic (maudhu'i) method. The data was analyzed using qualitative content analysis in accordance with the procedures in the maudhu'i interpretation method, namely categorizing the collected data into sub-themes, then structuring and analyzing them. The results of this research are: First, the concept of good fathering contained in the story of the prophet Ya'qub is reflected in his role as a successful father in educating, caring for and accompanying his children who have diverse behavior, and successfully manage problems between siblings. The principles of good fathering that can be taken from the story of the Prophet Jacob are, the function of father as educator (QS 12: 17, 18, 83-87, 94-98), father as protector (QS 12: 4-5, 63-67), father as decision maker (QS 12: 67, 87), father as guardian of harmonious family relationships (QS 12: 17-18, 83-87, 94-98), and father as director of the family vision (QS 12: 38). Second, the concept of good fathering of the Prophet Jacob is very relevant to be contextualized in modern parenting. Prophet Jacob educated his children using a democratic-

authoritative parenting model, which prioritizes dialogue with patience and affection. This type of parenting model is very relevant to be applied to raising children amidst the current liberal parenting model in the modern era today.

Keywords: *Good Fathering, Prophet Jacob, Parenting*

Abstrak

Penelitian ini mengkaji konsep *good fathering* pada kisah nabi Ya'qub dan kontekstualisasinya dalam konsep *parenting* modern. Jenis penelitian ini adalah *library research* dengan mengumpulkan ayat-ayat Al Qur'an dan hadis yang terkait, sehingga metode yang digunakan adalah metode *maudhu'i*. Data dianalisis dengan *qualitative content analysis* sebagaimana prosedur dalam metode tafsir *maudhu'i*, yaitu mengkategorikan data yang terkumpul pada sub-sub tema, kemudian restrukturisasi dan menganalisisnya. Hasil penelitian adalah: Pertama, konsep *good fathering* yang terdapat pada kisah nabi Ya'qub tercermin dalam perannya sebagai ayah yang sukses dalam mendidik, mengasuh dan mendampingi anak-anaknya yang punya perilaku beragam dan berhasil mengelola problem antara saudara. Prinsip-prinsip *good fathering* yang dapat diambil dari kisah nabi Ya'qub adalah, fungsi ayah sebagai pendidik (QS 12: 17, 18, 83-87, 94-98), ayah sebagai pelindung (QS 12: 4-5, 63-67), ayah sebagai pengambil keputusan (QS 12: 67, 87), ayah sebagai penjaga relasi harmonis keluarga (QS 12: 17-18, 83-87, 94-98), dan ayah sebagai pengarah visi keluarga (QS 12: 38). Kedua, konsep *good fathering* nabi Ya'qub sangat relevan dikontekstualisasikan dalam *parenting* modern. Nabi Ya'qub mendidik anaknya dengan model *democratic-authoritative parenting*, yang mengedepankan dialog, tegas terhadap prinsip serta dibarengi dengan kesabaran dan kasih sayang. Model *parenting* seperti ini sangat relevan diterapkan untuk mengasuh anak-anak di tengah arus model pengasuhan liberal pada era modern saat ini.

Kata kunci: *Good Fathering; Nabi Ya'qub; Parenting*

Introduction

In fact, it is not only mothers who are *al-madrāsah al-ūlā* in the task of educating children, fathers also have the same task. Parenting is the responsibility of both parents. Both have a role in the education and nurturing to shape the child's personality. The principle of reciprocity is the main principle in parenting activities as emphasized by Faqihuddin Abdul Kodir in the book *'Qirā'ah*

Mubādalāh.¹ The principle of reciprocity (*mubādalāh*) emphasizes partnership or mutuality between men and women in life, including in child care. So that child care is not only the responsibility of women as is the assumption that is widespread in society.² Many people think that the task of educating and caring for children at home is only the mother's responsibility, while the father is only responsible for earning a living and covering all the family's living needs.³ This assumption causes a lack of father's parenting role towards children. The Indonesian Child Protection Commission (KPAI) released that the nurturing quality of a father was only 27.9%, while the nurturing quality of a mother was 36.9%. Even Indonesia is the third fatherless country in the world.⁴ Therefore, strengthening fathers' involvement in child care is very important, including by examining the narratives of religious texts such as the Qur'an and hadith on this topic.

In the process of educating children, the role and involvement of fathers (fathering) is very important, both to support children's psychological growth and development, to shape morals and character,⁵ and to influence cognitive and affective growth and development in children.⁶ John Bowlby's attachment theory asserts that children have varying levels of attachment to their caregivers, and this level of attachment is an important factor in a child's development.⁷ If children do not receive love from a father, it will have an impact on their psychological development, including that children will feel inferior and have difficulty adapting to the outside world and tend to be childish.⁸

¹ Faqihuddin Abdul Qodir, *Qirā'ah Mubādalāh*, (Yogyakarta: IRCiSoD, 2021), p.432.

² Faqihuddin Abdul Qodir, *Qirā'ah Mubādalāh*, (Yogyakarta: IRCiSoD, 2021), p. 433.

³ M. Yemmaridotillah et.all., ""The Role of Fathers in Educating Children According to the Qur'an"., (*Continuous Education: Journal of Science and Research*, Vol.2, No.1, 2021), p.30.

⁴ Davit Setyawan, 'The role of fathers regarding knowledge and care in the family is very lacking', KPAI, 2017 <<https://www.kpai.go.id/publikasi/peran-ayah-terkait-pengetahuan-dan-pengasuhan-dalam-keluarga-sangat-kurang>>. Accessed 18 January 2023. Pukul.20.38

⁵ Winceh Herlena, "The Role of Fathers in the Child Growth Process in the Qur'anic Perspective", (*Ibn Abbas: Journal of Al-Qur'an Science and Tafsir*, Vol.4, No.1, 2021), p.42.

⁶ Annisa Wahyuni et.all., "The Role of Fathers in Early Childhood Care", (*Al-Ihsan: Journal of Islamic Education for Children*, Vol.2, No.2, 2021), p.57.

⁷ John Bowlby, *Attachment and Loss* (New York: Tavistock Institute of Human Relations, 1982), 153.

⁸ Siti Maryam Munjiat, "The Influence of Fatherlessness on Children's Character from an Islamic Perspective". *Al-Tarbawi Al-Haditsah: Journal of Islamic Education*, Vol. 2, No.1, 2017), p.111.

One of the stories related to the role of fathers told in the Qur'an and Hadith is the story of the Prophet Jacob. The role of the Prophet Jacob in educating his children is explained in some detail in this Islamic religious text. The role of the Prophet Jacob as a father is important to consider deeply to identify what roles the Prophet Jacob does as a father, and what principles can be used as lessons from the story of the Prophet Jacob for the development of parenting and especially fathering in this modern era today.

The discussion of fathering many previous studies have been carried out, such as research by M. Suaidi Yusuf and Humam Fikri M., with the title "The Ideal Character of a Father in Surah Yusuf"⁹. This research discusses the ideal character of the Prophet Jacob mentioned in Surah Yusuf. Another research is an article entitled "The Role of Fathers in Educating Children According to the Qur'an" written by M. Yemmardotillah, et al.¹⁰ This research collects verses that discuss the role of verses in Surah Hud, Al-Baqarah, As-Şāffat, Surah Yusuf and Surah Luqman. There is also research by Annisa Wahyuni, et al. with the title "Fathering In Early Childhood Parenting"¹¹. This research considers the role of the father in general, but it does not refer to the perspective of the Qur'an.

In contrast to previous studies that discussed the role of fathers in general, the analysis of this article focuses on the principles and strategies of Prophet Jacob's parenting of his children who have different characters, which can be used as a model to be applied in the contemporary era. So there are two focuses of discussion in this article, namely (1) how the concept of good fathering in the story of the prophet Jacob, especially in the Surah Yusuf and in the hadith, and (2) how to contextualize the principles of good fathering in the concept of modern parenting. This research explores the important roles of the father in the story of the Prophet Jacob when raising his twelve children, both obedient children like Yusuf and Benjamin, as well as naughty children, namely Yusuf's other brothers.

⁹ M. Suaidi Yusuf and Humam Fikri M., "The Ideal Character of a Father in Surah Yusuf" (*Journal of Out-of-School Education*, Vol.14 No.1 of 2020)

¹⁰ M Yemmardotillah and et.al., "The Role of Fathers in Educating Children According to the Qur'an", (*Continuous Education: Journal of Science and Research*, vol.2, No.1, 2021).

¹¹ Annisa Wahyuni, et al. "The Role of Fathers in Early Childhood Care" (*Al-Ihsan Journal: Journal of Early Childhood Islamic Education*, vol.2 No.2 of 2021)

This type of research is library research or literature research using thematic methods (*maudhu'i*) and content analysis. With this method, it is hoped that the verses and hadiths related to the story of the Prophet Jacob can be systematically classified using the categorization of the concept of good fathering, and it is hoped that they can present the functional meaning of the story of the Prophet Jacob in the concept of modern parenting.

Finding and Discussion

1. Concept of Good Fathering

The word *good* means kindness or virtue, while *fathering* means being a father. So, good fathering can be interpreted as being a good father. In Arabic, the term commonly used is *al-ubuwwah al-jayyidah* or *al-ubuwwah al-ijābiyyah*. In the Islamic perspective, al-Zamāri defines fathering as the father's duty to educate, accompany and fulfill the needs of his family, both physical and spiritual.¹² In the parenting process, the role of both parents is very important. Parents bring a complex set of needs and qualities to the parenting process.¹³ Good parenting according to Islam is caring for children from childhood by giving them everything that brings goodness, providing education and protecting them from everything that can hurt them physically and spiritually.

This parenting is until a child is self-reliant and capable of taking responsibility for his or her own life. Parenting ideally involves the roles of father and mother. Involvement in the child-rearing process includes three important aspects, namely time, interaction and attention.¹⁴ Father's involvement has a big impact on a child's growth and development.¹⁵ The involvement referred to is active participation that is initiated and based on awareness and initiative. A father is said to be involved in raising a child when the father takes the initiative to

¹² Akram Muhammad Musthafa al-Zamāri, *Mafhūm al-Ubuwwah fi al-Qashash al-Qur'ani wa Atsaruh 'ala al-Ushrā wa al-Mujtama'*, (Thesis, al-Quds University, 2013) p. 19.

¹³ Jane Brooks, *The Process of Parenting*, alih bahasa Rahmat Fajar, (Yogyakarta: Pustaka Pelajar, 2011), p.315.

¹⁴ Budi Andayani and Koentjoro, *The Role of Fathers Towards Co Parenting*, (Sidoarjo: Laros, 2014), p.15.

¹⁵ Siti Istiyati, Rosmita Nuzuliana, and Miftahush Shalihah, 'Illustration of the Father's Role in Parenting', (*Professions (Islamic Professionals): Research Publication Media*, Vol.17, No.2, 2020), p.13.

establish a relationship with the child and makes good use of all his resources.

The concept of father involvement is more than just having positive interactions with children, but also paying attention to child development, being close and establishing a comfortable relationship with your child by understanding and accepting it. Apart from being the leader of the family and fulfilling all household needs, a father also has an obligation to care for and educate children. Bronfenbrenner's ecological system theory explain that an individual's development is shaped by interconnected environmental systems, including the family environment.¹⁶ With a father's involvement in parenting, it can have a positive impact on a child's development socially, emotionally and cognitive.¹⁷

According to Palkovitz, quoted by Juliana Carlson, Explains that a good father has at least three components, namely: relationships (care and affection), roles (providers of needs such as economics, provider of boundaries and support) and personality (patience).¹⁸ According to Lamb in Budi Andayani's book, categorizes the involvement of verses in three forms, namely,

- a. *Interaction*, active interaction with children such as feeding, wearing clothes, talking, playing, doing homework and others.
- b. *Accessibility*, this can take the form of the father's presence in the child's activities, even though he is not involved or intervenes. Accessibility describes the father's presence without direct interaction, such as simply accompanying the child to study.
- c. *Responsibility*, is the most intense form of involvement because it involves planning, decision making and organizing.¹⁹

With another perspective, Mc. Adoo, as quoted by Parmanti, groups the role of fathers into several categories as follows:

- a. *Provider*, the father as the provider of facilities. Fathers work hard for filling basic needs and support children's development;

¹⁶ Bronfenbrenner, U, "Ecological System Theory", (Annals of Child Development, Vol. 6, No. 1, 1989), p. 187-249.

¹⁷ Siti Nurhani and Azlin Atika Putri, 'Father's Involvement in Parenting on the Adjustment Ability of Children Aged 4-6 Years', (Atfaluna: Journal of Islamic Early Childhood Education, Vol.3, No.1, 2020), p.36.

¹⁸ Juliana Carlson and Jeffrey L Edleson, 'Becoming a Good Father : The Developmental Engine of First-Time Fatherhood', (Fathering, Vol.13, No.3, 2016), p.185.

¹⁹ Budi Andayani and Koentjoro, *The Role of Fathers Towards Co Parenting*, (Sidoarjo: Laros, 2014), p.15.

- b. *Protector*, father not only protects, but also gives understanding of what can or can't be done;
- c. *Decision Maker*, father helps children overcome difficulties in solving problems and provides motivation so that children do not feel alone.
- d. *Educator*, as fathers, must be able to educate and guide their childrento be a good person, to be intelligent and to have a high social spirit.
- e. The mother's companion, a father, always holds discussions with the mother and helps with children's education problems.²⁰

The theory of the father's role mentioned above is built on Western philosophy and epistemological perspectives which certainly have differences when compared to the Islamic perspective. However, Arifin explained that studies on the role of fathers towards children from an Islamic perspective are still very minimal. The existing books related to this theme are still theoretical-philosophical and talk about child rearing in general, and do not discuss the role of fathers specifically. The theory of the role of fathers in Islam must be explored from two important sources, namely (1) Sources of revelation from both the Qur'an and the hadith; and (2) Ijtihad and research by Muslim scholars. Based on these two sources, Arifin then formulated six theories of the role of fathers in child rearing from an Islamic perspective, namely (1) The role of the father as a leader; (2) The role of the father as a provider of economic needs (economic provider); (3) The role of the father as a protector; (4) The role of the father as an educator; (5) The role of the father as a playmate; and (6) The role of the father as a friend.²¹

The emphasis of the father's role in the Islamic perspective is not only on fulfilling the physical and psychological needs of the child, but also on guidance, direction and assistance for the child's spiritual religious development, by introducing and directing the child with full dedication and patience so that the development of his life is in accordance with the values and rules of Islam.

²⁰ Parmanti, "The Role of Fathers in Parenting", (*InSight*, Vol.17, No.2, 2015), p.83.

²¹ Bunyanul Arifin, et.al., "Father Roles in Islamic Perspective on Islamic Senior High School in Jakarta ", (*Journal of Child Development Studies*, Vol. 02, No. 02, 2017) p. 40-41.

2. Prophet Jacob in the Islamic Holy Book

Prophet Jacob is one of the twenty-five Prophets whose names are mentioned in the Qur'an. His story explained in the Qur'an is quite detailed. Jacob is a descendant of important figures in the divine religion. His father's name was Ishaq and his grandfather was Ibrahim. His children and grandchildren are also listed as important figures in the history of religious communities. Yusuf was one of the sons who became a Prophet, the Bani Isra'il are a people whose lineage is connected to the Prophet Jacob.

In history books it is stated that Jacob was one hundred and twenty years old. Another opinion says one hundred and thirty years and there are also those who say one hundred and forty years. He was blessed with 12 sons, and lived in the land of Harran, an area in Palestine, then moved to Egypt for 17 years, and died and buried according to his will in Hebron Palestina near the graves of his father and grandfather Ishaq and Ibrahim.²²

Jacob's character is clearly visible in the narratives conveyed in the Qur'an and Hadith. The following is a brief description of the Qur'anic narrative and Hadith regarding the character of Jacob.

a. Prophet Jacob in the Qur'an

As one of the important figures in heavenly religions, the story of the Prophet Jacob is explained in many books of heavenly religions, both Jewish, Christian and Islam. In Jewish and Christian traditions, the story of the Prophet Jacob can be found in the Old Testament.²³ Meanwhile, in Islamic tradition, the story of the Prophet Jacob can be found in the Qur'an and Hadith of the Prophet.

In the Qur'an, the name Jacob is repeated 18 times in both *Makkiyah* and *Madaniyah* Surah.²⁴ Sixteen times using the name Jacob, and twice using the word Isra'il, Jacob's nickname which means servant

²² See, Muhammad ibn Jarir al-Thabari, *Tarikh al-Rusul wa al-Mulk* (Beirut: Dar al-Turats, 1387 H.) jil. 1, p. 364; 'Ali bin Muhammad ibn al-Atsir, *al-Kamil fi al-Tarikh* (Beirut: Dar al-Kutub al-'Ilmiyah, 1987) jil. 1, p.137; Isma'il ibn 'Umar ibn Katsir, *Qashash al-Anbiya`* (Kairo: Dar al-Ta'lif, 1968) jil.1, p. 358

²³ See, 'Ali bin Muhammad bin Jasir al-Muhaidib, *Jacob wa Banuhu fi al-Taurah: Dirasah 'Aqdiyyah fi Dhau' al-Qur'an al-Karim* (Master's Thesis, Department of Theology, King Saud University, 1423/2002); Nashir Muhammad al-Sayyid Isma'il, *Jacob 'alaihis-salambaina al-Qur'an wa al-'Ahd al-Qadim* (Jurnal Hauliyah Kulliyah al-Da'wah al-Islamiyyah, al-Azhar University, vol. 24, no. 2, 2010)

²⁴ Muhammad Fuad Abdul Baqi, *Mu'jam Mufahros Li-Alfadhil Qur'an* (Cairo: Dar el-Hadith, 2007), p. 861-862 and 42-43.

of Allah.²⁵

A. Mention of the name of Jacob in the Qur'an				
No	Name and Number of Surah	Paragraph	Makkiyah-Madaniyah	Contents
1	Al-An'am/6	84	Makkiyah	Prophet Ibrahim was blessed with descendants named Ishaq and Jacob, all of whom received guidance from Allah
2	Hud/11	71		Sarah, Ibrahim's wife, received the happy news that she was given the gift of a descendant named Ishaq and then Jacob.
3	Yusuf/12	6		The story of the Prophet Jacob in educating the Prophet Yusuf and his brothers
4		38		
5		68		
6	Maryam/19	6		The prayer of the Prophet Zakariya who wanted to have descendants who would inherit the teachings of Jacob's family
7		49		Allah granted the Prophet Ibrahim two descendants who became Prophets, namely Ishaq and Jacob
8	Al-Anbiya'/21	72		Prophet Ibrahim was blessed with a descendant named Ishaq and then Jacob
9	Al-Ankabut/29	27		Prophet Ibrahim was blessed by his descendants to become Prophets, including Ishaq and Jacob
10	Shaad/38	45		The gifts and privileges bestowed upon Ibrahim, Ishaq and Jacob
11	Al-Baqarah/2	132	Madaniyah	Jacob's will to his sons to die in Islam and worship Allah
12		133		
13		136		Allah's command to believe in what the Prophet Jacob believed

²⁵ 'Ali bin Muhammad bin Jasir al-Muhaidib, Jacob wa Banuhu fi al-Taurah: Dirasah 'Aqdiyyah fi Dhau' al-Qur'an al-Karim (Master's Thesis, Department of Theology, King Saud University, 1423/2002) p. 34

14		140		Confirmation that the Prophet Jacob was Muslim, not Jewish or Christian
15	Ali-Imran/3	84	Madaniyah	The Prophet Muhammad believed in the same way as the previous Prophets, including the Prophet Jacob.
16	An-Nisa’/4	163		Giving revelations to the Prophet Muhammad was the same as giving revelations to previous Prophets, including the Prophet Jacob.

B. Mention of the name of Isra`il in the Qur'an				
No	Name and Number of Surah	Paragraph	Makkiyah-Madaniyah	Contents
1	Maryam/19	58	Makkiyah	The Prophet Jacob and his descendants were among the descendants of Adam’s children who were given pleasure by Allah. They were given guidance and when Allah’s verses were recited they prostrated and wept.
2	Ali ‘Imran/3	93	Madaniyah	The food which the Prophet Jacob forbade for himself and his descendants before the Torah was sent down to Moses

The table above shows the verses where the name of the Prophet Jacob is mentioned in the Qur'an with explicit mention of either the name Jacob or Isra`il. The story of the Prophet Jacob is also mentioned in other verses of the Qur'an but does not mention his name explicitly. If classified thematically, the mention of the name of the Prophet Jacob in the Qur'an can be integrated into seven categories. [1] Before the birth of Jacob, Allah gave good news to the Prophet Ibrahim and his wife Sarah that they would be blessed with a son named Ishaq and then a grandson, namely Jacob (Hud: 71); [2] Before Jacob's birth, Allah gave the Prophet Ibrahim good news that his grandson would become a Prophet (Maryam: 49); [3] The life of the Prophet Jacob and his story with his sons in the villages in Palestine; [4] The life of the

Prophet Jacob and his sons after moving to Egypt; [5] The story of the death of the Prophet Jacob and the will ordered for his sons; [6] The Shari'a which was decreed by the Prophet Jacob among them is the question of food that is forbidden to eat; [7] After the death of the Prophet Jacob, the Prophet Zakariya prayed that he would be blessed with descendants who would follow the traditions of the Prophet Jacob, and Allah ordered the faithful - including the Prophet Muhammad and his people - to follow the faith of the Prophet Jacob.²⁶

What needs to be paid attention to is the mention of the names Jacob or Isra'il in the Qur'an mostly in the context of family life, whether associated with his family, children or descendants. This is of course different, for example, from the story of the Prophet Moses in the Qur'an, which is more dominant in the realm of movements for change among people and society. Meanwhile, the story of the prophet Jacob is presented in the Qur'an with an emphasis on being an example in family life, including in his position as a father who carries out his role well in educating his children who have different characters.²⁷

b. Prophet Jacob in The Hadith of The Prophet

Unlike in the Qur'an, the hadith books do not explain much detail about the story of the Prophet Jacob. In Sahih al-Bukhari the name of the Prophet Jacob is mentioned in at least two contexts.

The first is the context of Jacob's patience in facing disaster. Imam al-Bukhari included the Prophet Jacob as an example of a patient person who did not want to show his sadness in front of many people when he experienced a disaster (*man lam yuzh-hir huznahu 'inda al-mushibah*). Jacob complained of his sorrows only to Allah "I complain of my troubles and sadness only to Allah (Q.S. Yusuf: 86).²⁸

In the context of Jacob's patience too, Imam al-Bukhari mentioned a long hadith which tells the story of the hadith al-ifk (the story of the accusation of lying to A'isyah the wife of the Prophet Muhammad). In this hadith, it is said that Sayyidah 'Aisyah, when

²⁶ Salma Dawud Ibrahim bin Dawud, Jacob 'alaihis-sholatu was-salammitsal al-Abb al-Salih min ManzburQur'ani: DirasahMaudhu'iyah (Journal of Umm al-Qura University for Sharia and Islamic Studies, vol 95, 2023) p. 41.

²⁷ Salma Dawud Ibrahim bin Dawud, Jacob 'alaihis-sholatu was-salammitsal al-Abb al-Shalih min ManzburQur'ani: DirasahMaudhu'iyah (Journal of Umm al-Qura University for Sharia and Islamic Studies, vol 95, 2023)p. 39.

²⁸ Muhammad ibnIsma'il al-Bukhari, *al-Jami' al-Shahih*, Kitab al-Jana'iz, Bab *man lam yuzh-hirhuznahu 'inda al-mushibah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), jil. 3, p. 52.

facing accusations of adultery, experienced deep sadness, and then said that in front of her father, mother and also the Prophet Muhammad,

فَوَاللَّهِ لَئِنْ قُلْتُ لَكُمْ إِنِّي لَمْ أَفْعَلْ . وَاللَّهُ عَزَّ وَجَلَّ يَشْهَدُ إِنِّي لَصَادِقَةٌ ، مَا ذَاكَ بِنَافِعِي
عِنْدَكُمْ ، لَقَدْ تَكَلَّمْتُ بِهِ وَأُشْرِيَتْهُ قُلُوبُكُمْ ، وَإِنْ قُلْتُ إِنِّي فَعَلْتُ . وَاللَّهُ يَعْلَمُ أَنِّي
لَمْ أَفْعَلْ ، لَتَقُولُنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا ، وَإِنِّي وَاللَّهُ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا -
وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَفْلِزْ عَلَيْهِ - إِلَّا أَبَا يُوسُفَ حِينَ قَالَ (فَصَبَّرَ حَمِيلٌ وَاللَّهُ
الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

"By Allah, if I told you that I did not do it - and Allah is a witness that I am an honest woman - it would not benefit me in your opinion. Because you have told me about it and it has entered your heart. And if I say that I did it - and Allah knows that I did not do it - you will definitely say, 'he has confessed his guilt.' By Allah I find no excuse between me and you - I tried to reveal the name of Jacob but I could not - except for the words conveyed by his father the Prophet Yusuf, 'then good patience is my patience. And Allah alone can be asked for help with what you tell' (HR. Imam al-Bukhari).²⁹

The second context is the mention of the name of the Prophet Jacob as a series of noble and honorable people in the history of human life. This confirmation was conveyed by the Prophet Muhammad saw. when asked who is a noble human being. Then the Prophet answered - with various editors -, including::

الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ ابْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ
إِبْرَاهِيمَ - عَلَيْهِمُ السَّلَامُ

"A noble person, son of a noble person, son of a noble person, son of a noble person is Yusuf bin Yakub bin Ishaq bin Ibrahim 'alaihimus salam " (HR Imam al-Bukhari)³⁰

It appears that the mention of the name of the Prophet Jacob in Sahih al-Bukhari is not in the context of telling the story of his life, but rather as a form of appreciation by people who followed him for

²⁹ Muhammad ibn Isma'il al-Bukhari, *al-Jami' al-Shahih*, KitabTafsir al-Qur'an, Bab Innalladzinayuhibbuna an tasyi'a al-fahisyara(Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), jil. 4, p. 413.

³⁰ Muhammad ibn Isma'il al-Bukhari, *al-Jami' al-Shahih*, KitabAhadits al-Anbiya, Bab Laqad kana fi Yusuf (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), jil. 4, p. 183.

his character and example. The Prophet Muhammad respected the Prophet Jacob and considered him a noble person whose ancestors were also noble people. Sayyidah 'Aisyah imitated the patience of the Prophet Jacob when he faced a disaster in the case of the al-'ifk hadith, and Imam al-Bukhari categorized the Prophet Jacob as a patient Prophet who never complained about his sadness except only to Allah SWT.

3. Principles of Good Fathering in the Story of the Prophet Jacob

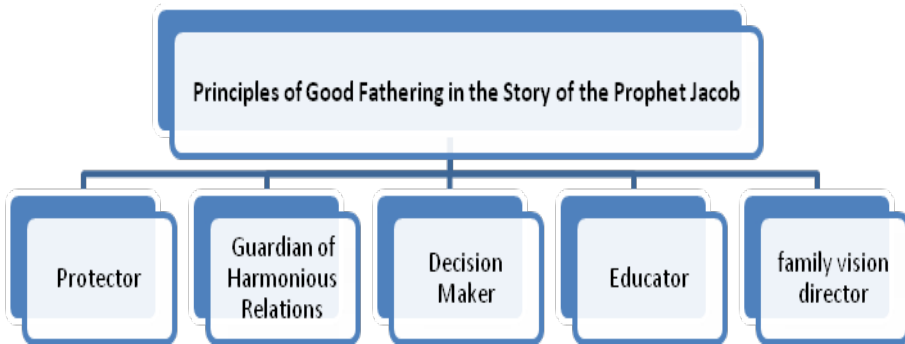
Salma Dawud in "*Jacob 'alaihis-shalatu was-salam mitsal al-Abb al-Shalih min Manzhuur Qur'ani: Dirasah Maudhu'iyah*" explaining that the important character of the Prophet Jacob to be a good father was three: 1) the Prophet Jacob was a father of great learning, wisdom as well as a great psychic feeling; 2) Prophet Jacob as a father figure who worked diligently and carried out positive activities to fulfil his family's needs, including herding livestock; 3) Prophet Jacob was a father figure who diligently worshiped and established a relationship with Allah SWT.³¹

As a father, the Prophet Jacob also built positive interactions with his sons. According to Salma Dawud, the forms of positive interaction that the Prophet Jacob built with his sons included the following: 1) Providing advice and directions that benefited his sons; 2) Invite his sons and daughters to discuss and deliberate on the problems they face; 3) Generate feelings of love and concern for his sons; 4) Be patient and gentle in dealing with his sons' behavior; 5) Always see the positive side in his sons and build optimism in them; 6) Guiding his sons in building a relationship with the Creator, especially building unity and sincerity.³²

The story of the Prophet Jacob contained in the Qur'an and Hadith certainly contains wisdom that can be used as a lesson in family relations (*al-'alaqah al-usariyah*). After analyzing the concept of good fathering in the story of the Prophet Jacob, both in surah Yusuf and in the Prophet's hadith, researchers found several principal roles of the Prophet Jacob as a father in the family, that is:

³¹ Salma Dawud Ibrahim bin Dawud, *Jacob 'alaihis-sholatu was-salam mitsal al-Abb al-Shalih min Manzhuur Qur'ani: Dirasah Maudhu'iyah* (Journal of Umm al-Qura University for Sharia and Islamic Studies, vol 95, 2023)p. 43.

³² Salma Dawud Ibrahim bin Dawud, *Jacob 'alaihis-sholatu was-salam mitsal al-Abb al-Shalih min Manzhuur Qur'ani: Dirasah Maudhu'iyah* (Journal of Umm al-Qura University for Sharia and Islamic Studies, vol 95, 2023)p. 43-46



a. Father's Role as Protector

One of the father's roles is as a protector for his family. Every family member, including mothers and children, certainly hopes that fathers can protect them from all dangers, both physical and psychological.³³ The role of the father as protector can be found in the story of the Prophet Jacob in at least three moments. *First*, his attitude in protecting his child is seen in QS. Yusuf verses 4-5. In this verse, it is told that the Prophet Yusuf dreamed of seeing eleven stars, the moon and the sun bowing down to him, then he told this dream to his father. After hearing the story from his son, Prophet Jacob asked Prophet Yusuf to keep the dream a secret from his eleven brothers.

Prophet Jacob forbade Prophet Yusuf to tell the dream he had experienced, not without reason. He was worried that if Yusuf told his brothers about this dream, it will cause envy and malice from Yusuf's brothers. Because if jealousy arose towards Yusuf, Prophet Jacob was afraid that something untoward would happen to Yusuf. Yusuf also obeyed the orders given by his father.

Second, the role of the Prophet Jacob as a protector is also found in verses 63-66 of Surah Yusuf, that is when the Prophet Yusuf's brothers wanted to invite Benjamin to come to Egypt with them, so that they could receive additional rations (grain) from the king of Egypt. However, at that time, Prophet Jacob did not allow it, because he was afraid that what happened to Prophet Yusuf would happen again to Benjamin. He said "I will never let him go with you, until you give me a firm promise in the name of Allah, that you will definitely bring him back to me, except you are surrounded by enemies."Hearing this, the

³³ Nurul Chomaria, *The Father I Adore (Serial Be The Best Parents)*, (Jakarta: PT. Elex Media Komputindo, 2019), p.45.

ten brothers of the Prophet Yusuf promised their father by swearing to Allah to look after and protect Benjamin. After they promised, Prophet Jacob only allowed Benjamin to come with them. In this story, the role of the father as a protector was demonstrated by the Prophet Jacob in his efforts to protect Benjamin.

Third, in verse 67 of Surah Yusuf, that is when the Prophet Yusuf's brothers were about to leave for Egypt for the second time. The Prophet Jacob's attitude in protecting his children was shown when he set his children's departure strategy not to go through just one door, but to enter through several doors. This was done by the Prophet Jacob to avoid jealousy and slander from people who were not happy with their children..

Based on these stories, we can see that the Prophet Jacob had the role of a good father for his children, namely as a protector. In the context of today's life, the role of a father as a protector is very important to safeguard his children from various threats and disturbances both physical and mental.

b. Father's Role as A Guardian of Harmonious Relations in The Family

A father's involvement in parenting includes three aspects, that is time, interaction and attention.³⁴ The father's attention to the child shows the relationship and closeness between the two. The closeness in question can take the form of affectionate behavior such as praise, appreciation, support or feelings of love given by the father to the child.³⁵ The harmonious relationship that the Prophet Jacob built with his children can be seen in the Surah Yusuf verses 17-18, 83-87 and 94-98.

Verses 17-18 describe the patience of the Prophet Jacob in response to the reasons given by his children for harming Yusuf. Prophet Jacob reminded and advised them, to be patient and leave matters to Allah. The advice given is conveyed in a gentle manner with the hope that their children will have their hearts opened.

Verses 83-87 explain how the Prophet Jacob remained patient when told by his children that Benjamin was detained in Egypt because

³⁴ Budi Andayani and Koentjoro, *The Role of Fathers Towards Co Parenting*, (Sidoarjo: Laros, 2014), p.15.

³⁵ Niken Widiastuti and Theresia Widjaja, "The Relationship Between Father's Relationship Quality and Adolescent Men's Self-Esteem". *Journal of Psychology*, Vol.2, No.1, 2004), p.27.

he was accused of stealing. He also continued to build communication with his children even though he had repeatedly disappointed him, building optimism in their hearts and continuing to educate them.

Verses 94-98 describe how patient the Prophet Jacob was when he was accused by his children of having hallucinations smelling Yusuf. When it was proven that Yusuf's clothes had reached Palestine, and his children admitted their mistake, the Prophet Jacob forgave them and gave them hope that Allah would also forgive them if they truly realized and repented.

These verses show how the Prophet Jacob really cared about his children even after they made repeated mistakes. With grace and patience, Prophet Jacob forgave these mistakes and continued to pray for his children, continuing to advise and encourage them to become better with various forms of communication and advice. Prophet Jacob continues to build harmonious relationships in a family so that good relationships can be formed between one member and another family member. Conflicts between children are very common nowadays, patience and attention to the emotional side of children are the determining factors in resolving this problem. Sue Johnson in her theory of Emotionally Focused Therapy emphasizes that if parents are able to develop their child's emotional awareness, use effective emotional communication and provide consistent emotional support to their troubled child, then the child's condition will gradually improve.³⁶

c. Father's Role as Decision Maker

One of the roles of a good father is as a decision maker. Fathers are required to be wise in making decisions so that a problem can be resolved well. In Surah Yusuf, the verses that show the father's role as a decision maker are found in verses 67 and 87.

In the 67th verse, when the eleven children of the Prophet Jacob were about to go to Egypt to get the wheat ration and ask him for permission, the Prophet Jacob ordered them not to enter through just one door but through several. In the interpretation of al-munir it is explained that the Prophet Jacob so commanded because they were people who had good looks and perfection. Therefore, the Prophet Jacob protected his children so that they could avoid hasud, as hasud could cause harm. There we can see that the Prophet Jacob made a

³⁶ Susan M. Johnson, *Attachment Theory in Practice, Emotionally Focused Therapy with Individuals, Couples, and Families*, (New York: Guilford Press, 2019)

decision for his children so that they might escape harm.

Then in verse 87, it is stated that the Prophet Jacob expressly decided that all ten of his children should find the Prophet Joseph until they found him. He also commanded them not to give up on Allah Swt's mercy in the quest.

In both of these verses, the role of the Prophet Jacob as the father is seen in making decisions for his children. With the role of the father as the decision-maker, the child will have what clarity to take, feel safe and secure from his father. In addition, children can also learn about responsibility, self-reliance and the ability to control themselves.³⁷

d. Father's Role as Educator

The role of the Prophet Jacob in educating children can be seen in several story sessions with his children, including when he responded to his children's actions as stated in Surah Yusuf verses 17-18. The context is when the Prophet Yusuf was thrown into a well and his brother's friends created a fabrication by saying that Yusuf was eaten by a wolf. Prophet Jacob knew that this was just a fabrication. However, he remained patient with the attitude of his children because he believed that Allah SWT knows and will look after Prophet Yusuf. Apart from that, we can also see the father's role as an educator in verses 83-87 and verses 94-98. In this verse, Prophet Jacob educates his children by showing attitudes *sobrun jamil* or good patience when facing problems. He does not show excessive anger towards his children and always forgives the mistakes his children have made.

Prophet Jacob was able to educate his children with a good education, giving them advice in a good way without shouting or using a harsh tone. This is the attitude that parents should have, when children make mistakes repeatedly, not immediately say harsh words or even punish and hit them. Because children will imitate what their parents do to them.

e. The Father's Role as Director of the Family Vision

A family vision is a big goal that a family wants to achieve in the future.³⁸ A father's decision in determining the family's vision is very

³⁷ Muhammad Hasbi, 'It's In My Father's Hands'. Directorate Of Early Childhood Education, (2020), p.6.

³⁸ Indra Mulyana, The Features of the Father's Role in Raising Children (Sukabumi: CV Trace, 2022), p.30.

important for the direction of the lives of his family members. The vision created is not only limited to parents but also to form the next generation who have good qualities, Can be a responsible leader even get pleasure in ahirat and avoid the fires of hell.³⁹

In the story of Prophet Jacob, we can see that Prophet Jacob was a father who had a vision for his family. The vision possessed by the Prophet Jacob was the vision of monotheism. Prophet Jacob warned his children that they should worship only Allah SWT. Apart from that, Prophet Jacob also always taught his children to surrender to Allah SWT and ask for help only from Him.

With this vision, the children of Prophet Jacob have strong beliefs in the religion they believe in. This can be seen from the firmness of the Prophet Yusuf's faith as mentioned in Surah Yusuf verse 38:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ
ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

"I follow the religion of my ancestors, (namely) Abraham, Ishaq and Jacob. It is not appropriate for us to associate anything with Allah. It is part of Allah's gift to us and to humans (all), but most humans are not grateful."

That verse explains that the Prophet Joseph held fast to the religion held by his ancestors (Prophet Ibrahim and Prophet Ishaq) and his father the Prophet Jacob of Islam. This force of faith was certainly the outcome of the Prophet Jacob as a father who was able to build a proper family vision whose purpose was to provide the ultimate guidance for the family. This is what a father should have as a leader in his family. Building a vision for families to have a clear purpose and direction of life.

4. Contextualization of Good Fathering in the Story of the Prophet Jacob in the Concept of Parenting

The challenges of family life in the modern era are very diverse and complex. The materialistic tendency and the development of communication technology with negative effects are two major challenges for family life in the modern era. Parents focus on pursuing material things to meet family needs, and children are busy with

³⁹ Een Suryani, 'Vision of the Muslim Family', *Mubadalah.Id*, 2020 <<https://mubadalah.id/visi-keluarga-muslim/>> [accessed 10 October 2023].

their own world full of entertainment and games. The relationship between parents and children is degraded to the lowest point of human relations.

Hereditary problems also arise. Sibling relationships between children become strained and disharmonious. Some children behave well and are obedient, while others behave badly and often break the rules, resulting in the phenomenon of *parental favoritism* and *sibling rivalry* in family life.⁴⁰ This condition arises because members of the family institution do not carry out their functions and duties properly, including fathers who actually have a big responsibility in leading the family, educating and accompanying their children.

The story of the Prophet Jacob in the religious text of Islam can provide a map of solutions in dealing with problematic family relationships in modern times. The Prophet Jacob was one of the good examples of fatherhood in the presence of children of different characters and in the midst of the rivalry of brothers. He educated his twelve children with love, patience and without violence. But that does not mean that the Prophet Jacob was passive, fulfilling all the wishes of his children. The Prophet Jacob remained active by principle and was also firm in his decisions in fulfilling his children's wishes by setting predetermined limits. In this way a child feels good because his wants are fulfilled but remain within the boundaries set by his father.

In his story, another character that stands out from the Prophet Jacob is his wise attitude in dealing with his twelve children. It is this attitude that can then build on the personality of her children. In fact, one of them, Prophet Yusuf was able to take lead in Egypt because of the upbringing given by the Prophet Jacob. The way the Prophet Yusuf responded to the treatment of his brothers who were jealous and envious of him also did not escape the teachings and guidance of the Prophet Jacob. The attitude of hatred and enmity between brothers was also handled wisely and patiently by the Prophet Jacob, until finally everyone received guidance and awareness, realized their mistakes and reconciled in brotherly harmony.

Baumrind divides parenting styles into four types, namely (1) authoritative; (2) authoritarian; (3) permissive; and (4) neglectful.⁴¹

⁴⁰ Kalman J. Kaplan & Matthew B Schwartz, "Jacob's Blessing and the Curse of Oedipus: Sibling Rivalry and its Resolution" (*Journal of Psychology and Judaism*, vol. 8, 1998), p. 72.

⁴¹ Baumrind, D, "Parenting Styles and Adolescent Development". In J. Brooks-Gunn,

Based on this grouping, the type of parenting practiced by the prophet Jacob in educating his children can be categorized as an authoritative style. Where in this type of parenting, parents prioritize two-way communication between parents and children. Fathers try to be responsive, listen to their children's points of view and create a sense of awareness in their children by explaining each rule wisely. The prophet Jacob applied firm control over children's behavior, but on the other hand emphasized the independence and sense of responsibility of the children. The prophet Jacob also had full authority over his children but was able to be flexible and pay attention to the needs and what the children liked. This parenting model can also be called the *democratic-authoritative* parenting model.

This type of parenting model has a positive impact on children, namely it can build strong character and foster self-awareness. With this parenting style, we can see how Prophet Yusuf had full independence and self-confidence and was able to explore his potential and was able to respond to the dynamics of life appropriately and proportionally. Likewise, ten naughty children of the Prophet Jacob, with parenting patterns carried out especially with patience, advice and prayer, can turn them into pious children, aware of their mistakes and willing to change themselves. Under the guidance of the Prophet Jacob, twelve brothers who were originally enemies, turned into one family who respected each other, forgave each other and lived in harmony.

As explained, one of the characteristics of the *democratic-authoritative* parenting style is prioritizing interactive dialogue and discussion with children in dealing with various things and events that occur in the family. In the story of the Prophet Jacob many have found interactive dialogue between father and son, among them 1) When the Prophet Yusuf conveyed his dream to the Prophet Jacob (QS 12: 4-5); 2) When the ten sons of the Prophet Jacob wanted to invite the Prophet Yusuf to play (QS 12: 11-18); 3) When the Prophet Jacob's ten sons asked the Prophet Jacob for permission to take Benjamin with them to Egypt to take food from the ruler of Egypt (QS 12: 63-67, 81-87); and 4) When the ten sons of Prophet Jacob apologized to Prophet Jacob for the mistakes they had made (QS 12: 94-98)

The interactive dialogue between the Prophet Jacob and his children in different contexts shows that the Prophet Jacob was not

R.M. Lerner, & A.C. Petersen (Eds.), *The Encyclopedia on Adolescence*, (New York: Garland Publishing, 1991), p. 746-758.

authoritarian, was not selfish, was willing to listen and respect his children's ideas and opinions. A democratic attitude like this is the right attitude to apply when dealing with today's children. With an attitude like this, children feel respected and are trained to be responsible for their own decisions, but still within the corridor of parental guidance.

From the description above, it can be understood that in the midst of modern life which is greatly influenced by the development of technology and digital communication, and often the relationship between father and child is not emotionally bound, then the role of the father in the story of the prophet Jacob can be used as an example for parents in living a household life and in building a harmonious family. Fathers in the midst of these modern challenges need to make the prophet Jacob a reference and guide in the process of raising and educating their children. Patience, affection, a wise attitude and interactive dialogue in responding to children as well as a democratic-authoritative attitude are keywords that are still relevant to be applied by fathers in modern parenting.

Conclusion

The concept of good fathering contained in the story of the Prophet Jacob is reflected in the role of the Prophet Jacob as a good father in educating his children. That role shows the involvement of the Prophet Jacob as a father in the parenting process. Some of the father's roles contained in the story of the Prophet Jacob are, father as protector, father as guardian of harmonious relations in the family, father as decision maker, father as educator and father as director of the family's vision.

The principles of good fathering in the story of the Prophet Jacob can be contextualized in modern parenting concepts. Attitude *democratic-authoritative* in parenting patterns is very relevant to responding the dynamics of children's behavior today. This kind of attitude causes parents to be firm in fulfilling their children's wishes but still apply certain boundaries. This parenting style also emphasizes good communication between father and child accompanied by an attitude of patience, affection and wisdom.

A father may be called a good father, when he can take on his role well and responsibly and become actively involved in the parenting process. A good father's role in the parenting process has a positive

impact on a child's growth and development, both physically and psychologically. The father's active role in parenting is also able to encourage children to form character and hone their personality.⁴²

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⁴² Jane Brooks, *The Process of Parenting* (Yogyakarta: Student Library, 2011), p.785.

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