



The Implementation of Father and Son Story in The Al Qur'an in The Family Character Education

Received: 22-03-2022; Revised: 14-06-2022; Accepted: 31-10-2022

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Abstract: Morals is influenced by both education and the process of religious values internalizing to the children. The foundations of moral education is the obligation of parents and it is also the duty of teachers, society, and the government through various educational institutions. This article also examines the verses of the Qur'an relating to an educational approach based on the story of father and son that later can be used to teach the children character in their family. One of the main tasks of a parents is to teach their children moral education beside people who they live with, teachers, and government. This paper discusses the learnings found in the Qur'an, the story of Father and their Sons and discuss how it contribute a family character education. This research was categorized a descriptive qualitative, described the history of a Father and his son in the Qur'an and how it should be implemented in a family moral education. The techniques of collecting the data were interview and observation. The findings show the role of father use several approaches in teaching his children which are still relevant with the current context. These approaches include experiential approach, the habituation approach and the emotional approach. Several families that became the object of research have implemented the three approaches.

Abstrak: Moral dipengaruhi oleh pendidikan dan proses internalisasi nilai-nilai agama kepada anak. Landasan pendidikan akhlak merupakan kewajiban orang tua dan juga menjadi kewajiban guru, masyarakat, dan pemerintah melalui berbagai lembaga pendidikan. Artikel ini juga mengkaji ayat-ayat Al-Qur'an yang berkaitan dengan pendekatan pendidikan berdasarkan kisah ayah dan anak yang nantinya dapat digunakan untuk mengajarkan karakter anak-anak dalam keluarganya. Salah satu tugas utama orang tua adalah mengajarkan pendidikan moral kepada anak-anaknya selain dari orang-orang yang tinggal bersamanya, guru, dan pemerintah. Tulisan ini membahas pembelajaran yang terdapat dalam Al-Qur'an, kisah Ayah dan Putranya serta membahas bagaimana kontribusinya dalam pendidikan karakter keluarga. Penelitian ini berkategori deskriptif kualitatif, memaparkan sejarah seorang Ayah dan anak laki-lakinya dalam Al-Qur'an dan bagaimana penerapannya dalam pendidikan akhlak keluarga. Teknik pengumpulan data adalah wawancara dan observasi. Temuan menunjukkan peran ayah dalam mendidik anak menggunakan beberapa pendekatan yang masih relevan dengan konteks kekinian.

Pendekatan tersebut meliputi pendekatan pengalaman, pendekatan pembiasaan dan pendekatan emosional. Beberapa keluarga yang menjadi objek penelitian telah menerapkan ketiga pendekatan tersebut.

Keywords: *Educational approach; al-Quran based story; moral education.*

INTRODUCTION

The purpose of moral education in Islam is to shape human attitudes, they become more morally perfect, that their lives are constantly open to good and closed to all forms of evil, and that people become moral (Shalihin et al., 2021; Tas'adi, 2016; Yaljan, 2004). Morals are an inherent component of human life and can separate people from other organisms on the planet since humans are endowed with a mind distinguishing between good and bad (Mansur et al., 2020). Morals can guide humanity to carry out their roles as God's servants and caliphs on earth in order to build this world as set by Allah SWT's.

The Prophet Muhammad did not neglect moral teaching since authentic Islam is a union of religion, good acts, and noble character. Furthermore, Moral Education is relevant with the ideal of Indonesian education as stated in Article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which states: "National education functions to develop capabilities and form the character and civilization of a dignified nation in order to educate people's lives." Nation seeks to develop pupils' potential as human beings who believe and respect God Almighty, have noble character, are healthy, informed, capable, creative, and independent, and become democratic and responsible (Kristiawan, 2016).

Moral education is one of the objectives of the national education in Indonesia, which aims to produce a generation of people who believe and fear God Almighty, have noble character, are healthy, informed, capable, creative, independent, and become democratic citizens (Peters, 2015; Revell & Arthur, 2007). Furthermore, by being responsible and honoring the noble principles of the nation and religion, it is

possible to develop a stable and strong national basis through moral education (Ilham, 2019; Noor, 2018).

Every Muslim is responsible for his or her own moral growth, it includes accountability for oneself or herself and his or her family. However, without recognizing it, not all Muslims are capable of carrying out this task; hence, the responsibility for doing so rests with those (Muslims) who are capable. Teachers (*ustazd*) or preachers, for example, running Islamic education in both formal and non-formal institutions responsibly, whereas parents (family leaders) have responsibilities for moral teaching in informal educational institutions (Engkizar et al., 2021).

The obligation of Islamic education is belonged to family and parents, physical and spiritual development towards perfect maturity. As it is known that conceptually Islamic education has shown that the educational process in the family is the realization of the responsibility of parents for the education of their children which includes several aspects (Darlis, 2017; Sadari, 2019). Such as aspects of worship education, the main points of Islamic teachings, reading the Qur'an, aspects of kindness (*karimah*) character education, and aspects of Islamic faith education. Some efforts that can be made by parents in the family as the person in charge of Islamic education are as follows: 1) Fostering pure theological beliefs; 2) Cultivating attitudes and responsibilities of children who always worship Allah; 3) Cultivating morality; 4) Creating leaders who always warn *ma'ruf nahi munkar*; 5) Growing scientific awareness through *tadabbur* and contemplation research activities both on human life and on the universe as God's creatures (Baharun, 2016; Djaelani, 2013; Taubah, 2015; Warsah, 2020).

In Islam, the role of children education is not an absolute obligation of a mother, However Qur'an has told the stories about the magnitude of the role of fathers in the education of children. The story of Luqman who gave advice to his son in (Luqman;12-19). M. Quraish Shihab that "I did not find any verses that describes the role of mothers in the education of their children". This is not because the Qur'an does not assign mothers to it, but the role is so clear, and at the same time in accordance with the nature of the mother, so that without calling it a task it can be understood, the Qur'an only underlines the need for a biological mother to breastfeed her own child. On the other hand, in the history of Islam movement personalities and role models were briefly depict the way mothers and fathers teach their children. One of the examples is Sayyid Qutb, who became a great person in the history of Islam due to his parents teaching. Sayyid Qutb grew up in an Islamic setting and was raised by a religious family.

His father was a faithful Muslim who was so eager to fulfill his religious obligations that he ran to Allah's satisfaction and shunned all that made Him unhappy.) His father and mother instilled religious ideals and beliefs in their hearts, teaching him honesty, sincerity, cleanliness and purity, might and glory. As a result, Sayyid grew up with those meanings and did not abandon them for the rest of his life. Hamka was raised in a religious family. In Minangkabau, his father was a great scholar and propagator of Islamic reform ideals. Hamka grows up in the structure of Minangkabau society, which follows a matrilinear pattern. His father had taught him the fundamentals of religion since he was a toddler.

Today, family moral education has begun to decline. The globalization era has an impact on all social elements of both urban and rural societies (Harmaini et al., 2015; Lismanda, 2017). The moral crises among children and adolescents have emerged as one of the reasons of non-conducive family settings, stress, and the loss of a family figure (Shochib, 2009). Fighting amongst

teens, hanging out with pals, motorbike racing on the highway, locking parents in the bathroom, skipping school with absence, consuming alcohol, and rape are all consequences of the crisis. Several factors include negative friendships, the media, the social and familial environment, and the loss of the ideal figure or figure. The primary reason is dysfunctional family settings and social environment. This is also consistent with Khairi's research (2020) proving that juvenile delinquency in the East Java region is caused by negative family conditions, such as tension, the level of parental authority and poor models shown by parents.

National Commission for Children Protection (KPAI) states that fathers are the key to a child's growth and development. In general, children who do not have father have a problem or delay with self-confidence, ability, adaptability, decision making and taking risks, emotional and psychosocial maturity. He explained that children who get love from their father will grow more confident, dare to take risks, and have good fighting power. Children who grow up without the figure of a father tend to grow up to be fragile individuals, find it difficult to make decisions, to experience delays in psychological development (Ilyas, 2009).

According to psychologists at Krida Wacana Christian University in West Jakarta, the absence of a father's role or figure is one of the causes of deviant conduct in the form of LGBT. In certain circumstances, a father figure may appear, but he does not do the duty of a father properly, such as leading, establishing family norms, mentoring his children, and regulating his wife. The growth of juvenile delinquency is due to the family's limited participation in teaching children and adolescents, a less contusive home environment, the loss of the father figure, and a lack of role models from parents. According to Al-Abrasyi (2003), models give significant impact on the teaching and education of character and reason. This is an important aspect in shaping the habits of the

children. Children like mimicking their parents, siblings, friends, and surroundings.

Based on the information presented above, it is possible to conclude that children require attention and parental figures to keep them from engaging in illegal activities. The terrible behaviors are not supposed to happen to Indonesian children; the most crucial things to do is parental oversight in the family. This demonstrates the significant circumstances and conditions of life in the family re lived by all of its members to make them feel calm and serene while living in the family. Parents teaches important lessons that influence the children character. Because they are the first who recognize the importance of education in the lives of your children, whether through behavior, character, actions, words, or other methods. The Interrelation between religious education and character education is all about the worship toward religion, faith, character and *muamalah* (deeds). Given the different types of challenges confronting the Indonesian people today, including the moral crisis caused by the absence of parent's involvement in their children's education, it is important to thoroughly investigate the relevant stories in the Qur'an, particularly the stories of the people in the past and the stories of the Prophets and Apostles' children, including Ibrahim and his son, Ya'qub and his son, and Luqman and his son. The story in the Qur'an is a very valuable lesson, taking the lesson from the story of people in the past people as well as the prophets and pious people who struggled to uphold the truth. When the Prophets and Apostles are gone, the lesson is to understand and explore the stories of the Prophets and the previous people enshrined in the Qur'an. Allah explains in His word AL QUR'AN VERSE Yusuf:111 as follows:

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Meaning: In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather 'it is' a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith.

This story explains a lesson for people, those who understand the Qur'an as non-fabricated story but confirms the previous holly book, as guidance and mercy for believers. The story in the Qur'an has meanings when it is compared to other contents. As Muslims it is very necessary to know the story in the Qur'an as the lessons extracted from the stories the people in the past. An example is stated in Al-Baqarah (131-132):

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسَلَّمْتُ لِرَبِّ الْعَالَمِينَ
وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَبْنَى إِنَّ اللَّهَ
أَصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Meaning: When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamin (mankind, jinns and all that exists)." And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (Jacob), (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)."

Ibrahim conveyed a message to his son hold fast to Allah's religion and not die except in a state of surrender to Allah's religion. In this verce, the words *Wa-sha-ya* and the word *baniy*, indicate that Ibrahim used the washi at method and conveyed this to his son with great care and affection. It means that Ibrahim has a clear vision and mission in managing his family, take care of each other for safety reasons in obedience to Allah. Ibrahim became an exemplary father figure because of his success in raising a family. He has succeeded in educating his

family, become a family that always obeys Allah SWT. The prayers of Prophet Ibrahim have an important role in the education of his children. Every time he prays for himself, Ibrahim always asks his descendants to also get the same thing with him.

The following points are some of the features of the story of the Qur'an. If it is conveyed to students, and packaged in an attractive language, it will thrill the hearts has a great influence on the character development of students. In light, this study is important as the Qur'an is the main source of teaching materials and the Qur'an is a source of Islamic thought and education. Because school is essentially a replacement for the role of parents, parents do not relinquish their primary educator duties. As a result, while children are not in school, parents are expected to monitor their child's growth. Both morally and religiously. If parents follow these standard instructions correctly, their children's attitudes will reflect good emotions. The character education must be seriously implemented in a family. Parents must be the model do help school in teaching the children.

METHOD

This study is classified as descriptive qualitative research as it collected words and images as the data rather than statistics (Danim, 2002; Moleong, 2021). Qualitative research (Fossey et al., 2002; Silverman, 2020; Taylor et al., 2015) is a research process that generates descriptive data in the form of written or spoken words from individuals and observed behavior. Another viewpoint defines qualitative research as "a research process that generates descriptive data from people in the form of words written or spoken and observable behavior." According to Patton (2014), the analysis employed is more descriptive analytic, the information is interpreted and produced in a systematic manner. Thus, the information obtained in this study was utilized to define the approach to education based on the tale

of the father and son in the Qu'ran and its implementation in family moral education.

In this study, the data was collected through interviews, observations, and document review, what the informants did, how they carried out the activities, why they conducted the activities, and why they did virtue or goodness (good morals) in daily activity. Purposive snowball sampling was used to collect the data, selecting informants who have relevant knowledge. The number was calculated using the snowball sampling technique.

RESULTS AND DISCUSSION:

An Approach to Moral Education in the Family Based on the Story of Father and Son in the Qur'an

Fathers play a crucial influence in shaping their children's intelligence. This is the primary foundation for developing children's problem-solving abilities. As a result, parents must share their different duties beginning from the early age to make their children understand the fathers' roles. Fathers may also foster a desire for achievement by engaging children in activities that introduce them to other forms of labor, tales, or values. Parents have a vital part in the success of their children's education by guiding, monitoring, and assisting with school tasks, as well as providing tools and infrastructure for children to study at home.

Aside from elementary school, fathers' roles in their children's education are complex. The following points are seen to be dads' roles in their children's education:

As Educators and Parents of their Children

In a family a father is responsible in providing education by advising his children. They also involve as the real parents. They will know the responsibility as soon as they do their duty as parents. Unfortunately, many of them do not understand their role accept those related with physical. Father involvement in parenting increase the

frequency, initiative, and personal empowerment of children in the physical, emotional, social, intellectual and moral intelligence aspects (Nasution & Septiani, 2017).

Father's involvement can give its own colour in building the child's character (Zuhairah & Tatar, 2017). It increases the children's intelligence (Ufi et al., 2020). Children learn assertiveness, masculine traits, wisdom, kinesthetic skills and cognitive abilities so that children can be independent in their adulthood (Istiyati et al., 2020). In light, the role of fathers in parenting greatly affects the development and the children welfare, especially during the transition toward adolescence, the role of fathers as a model for children the make them become individually independent and deal with problems solving.

As A Model

The example of parents in the family is very important, both in words and deeds. The Prophet Muhammad SAW carried out his da'wah mission by using various methods. A Muslim, is obligated to follow Muhammad as the prophet in all aspects of life (El Fiah & Hizri, 2020). Children who do not have a father figure, tend to find other figures as model. The existence of a good example in the family is a basic benchmark for children. They look to anyone who relatively close to them before imitate them. If a child sees the good and imitates it, it will have a good impact on him, but on the contrary if he sees the bad and imitates it, later in the future it will be difficult to fix.

As a role model, a father should model a good example. A good father should reflect ideal morals since children record what he sees and hear and being stored in his memory. Furthermore, it will affect his attitudes and behavior. If the child has many opportunities to be with his father, the he will observe and imitate his father's attitude, can help the help him. Last but not least, it develops his ability to solve problems.

Making the Time to Stay Aside

The next responsibility to do is to spend time with the children. A father is one of the models the children require. Some tasks cannot be performed by a mother, a father must be involved, staying aside with his children, talking difficulties they confront, traveling together, dining together, sharing ideas and being good listener when children pour out content. In addition, a father can likewise be a teammate to play games. The game can help youngsters feel comfortable and bonded. The longer a parent stay with his children, the better mental health the children have.

Father as the Leader

The position of a father in a family is essential in carrying out his responsibilities regarding Islamic education in a family. As the family's main figure, he is responsible for leading his family (Febrianingsih & Sari, 2020). A good father does not blame his children for making errors, but rather supports and guides them (Ramdhani et al., 2020). In other words, he must extend his responsibility in building a family, especially in educating his wife and children.

If it is related to the understanding of this study, the educational approach can be seen in the following verses:

Experience Approach

The Experience approach aims to provide the understanding about religion to children by inculcating religious values. In Al-Baqarah verses 131-132 Ibrahim taught his children about religion. The message implies not to leave that religion even a bit, then whenever death comes to you, you still adhere to it. The death is unpredictable if you give up this teaching even in a moment in your life, then don't let death come to take your life in that second so that you are not in a state of surrender.

Ibrahim convinced his children that Allah is the only God to whom all human worship to, and he did it for his children while in

other verse Jacob asked his children about to whom they worship after I died to? This imply that Abraham and Ya'kub used to instilled the religious values to their children, not to leave God even at the moment of dying. From the two stories above, it can be understood that Ibrahim and Ya'kub long before asking the question had given their children religious understanding so that he could re-assure that his son already had a strong faith in Allah and would not worship other than Him.

The experiential approach is also found in *Al Qur'an Verse Luqman/31:13* and 16. *Al Qur'an Verse Luqman/31:13* explained: "And 'remember' when Luqmân said to his son, while advising him, "O my dear son! Never associate 'anything' with Allah in worship, for associating 'others with Him' is truly the worst of all wrongs".

Al Qur'an Verse Luqman/31:16 explains: It follow the Luqman's advice to his son, and it also begins with the word *yabunayya* which means O my son, indeed, good and bad or injustice and small mistakes of mustard seeds even though they are in a hidden or highest place in the world. heavens or in the lowest place in the bowels of the earth, Allah will bring on the Day of Judgment and be weighed and rewarded both good and bad (Zaini, 2016).

The experience approach that Luqman gave to his son was to instill faith values in his children by advising his children not to commit shirk to Allah and advising his children that good and bad deeds must be known by Allah, big and small, wherever they are done, they will get their reward later in life. doomsday. The two verses above explain that Luqman advised his son to always believe in Allah and not to practice shirk and instill that Allah is omniscient in every human action and will reward him on the last day.

Habituation Approach

The repetition approach involves giving opportunities for children to get comfortable with practicing their religious beliefs.

According to *Al Qur'an Verse Luqman/31:17-19*:

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

Quraish Shihab interprets *Al Qur'an Verse Luqman/31: 17-19*, as follows: Luqman's advised to his children is to do prayer regularly, order other people to do good deeds and prevent bad ones, and always be patient with what befalls. In the next verse, Luqman advised his son for not being arrogant but humble while walking in on the earth and soften his voice when he is speaking. The story above shows the habituation approach which was done by Luqman towards his children. Luqman told his son to practice the teachings as stated in these verses. They include praying, enjoining the right and forbidding the evil, being patient in facing a problem, walking with humbly and softening the voice while speaking.

Luqman appears as a good educator beside as a role model in carrying out a habituation approach, because give a good example improve the teaching effectiveness. According to Marwah Daus Ibrahim, the strategic role that a father use in cultivating religious values is to believe that a father should take a part as an educator and the role model, the core educator who can provide the teachings examples.

Emotional Approach

The emotional approach is an attempt to activate children's feelings and emotions in understanding, comprehending, and living the Islamic creed, as well as to motivate children to genuinely implement their

religious teachings, particularly those concerning al-karimah morals.

In Al Qur'an Verse Al-Shafaat/37:102 explained that Ibrahim passionately conveyed his dream to his son Ismail by saying:

"And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

Quraish Shihab interprets that Ibrahim called with affectionate calls and affectionate calls: "O my son, I actually saw in a dream that I was slaughtering you, if that is the case then think about your opinion about the dream which is Allah's command", the son answered respectfully, "O my father carry out whatever is being ordered to you, including the order to slaughter me, you will find me a group of patient people" (Tafsir et al., 2004).

In the dialogue above, there is an emotional approach taken by the father, namely Ibrahim towards his son Ismail, by using the word affection which shows that Ibrahim passionately conveyed his dream to his son and hoped that the child would understand, believe what was conveyed to him and expected Ismail to receive orders which comes from God.

Emotional approach is also found in Al Qur'an Verse Yusuf 12:4-5, as follows:

"(remember), when Yusuf said to his father: "O my father, I dreamed that I saw eleven stars, the sun and the moon; I saw all of them prostrate to me." His father said: "O my son, do not tell your dream to your brothers, So they plot (to destroy) you. Verily Satan is a real enemy to mankind."

In the interpretation of Fi Dzilal al-Qur'an it is explained: Yusuf said to his father: O my father: "In my dream I saw the stars, the sun, and the moon in my lap or in front of me, all prostrating to me". Ya'kub said: O my son, do not tell what you saw in your dream to your brothers, because I was afraid, they

would take revenge, then they tried to do evil to you, then Ya'kub explained why he forbade it because the devil always inflames anger in you. In the human heart towards some others and impresses beautiful and good deeds that are wrong and evil.

The verse shows the emotional relation between father and son, the child told his dream to his father before it was interpreted by his father. His father told him to conceal the story, by not telling this to his brother as the effort to prevent a revenge. Ya'kub's words showed that he hoped that the dream would not be known by other children.

In Al Qur'an Verse Yusuf 12:67, explained: And Ya'qub said:

"O my children, do not (together) enter from one gate, and enter from different gates; However, I cannot let go you are nothing from (destiny) Allah. The decision to determine (something) is only Allah's right; to Him I put my trust and let those who put their trust in Him alone."

Quraish Shihab explained in his commentary: when it was time for them to return to Egypt, Ya'qub's heart felt something difficult. His heart felt that something unpleasant could happen, so before leaving Ya'qub advised his children. He said to advise his children: "O my children when you arrive in Egypt later, do not enter together from certain gates, and enter from different and far apart gates". However, even though I ordered you to enter from different gates, but I could not release you one bit from the provisions and destiny of Allah. It is in Him that I put my trust, that is, after I have tried my best, and let only those who put my trust in Him.

The above story demonstrates Ya'kub's emotional approach to his children, specifically by using emotional words, like *bunayya* (O.. my dear son..), so that he was affected and did what his father wanted him to do, hence Do not walk into Egypt by the same entrance because of his father's worry susceptibility and prejudice towards them.

In Al Qur'an Verse Yusuf/12:87, explained: 87, *"O my children, Go you, So seek news about Joseph and his brother and*

do not despair of the mercy of Allah. Verily, no one despairs of the mercy of Allah, except a people who disbelieve."

Quraish Shihab explained: "O my children, go and find out sincerely and with all your senses the news about Yusuf and his brother Benjamin, who knows you will meet the news or both and do not despair from Allah's mercy, ease and help from Allah. Except for those who are deeply opposed to Allah's kindness, no one despairs of His benevolence. The believer, on the other hand, is always optimistic and never gives up keep trying an effort. Allah has the power to create circumstances that enable the accomplishment of hope.

The emotional approach can be seen from the way Yusuf calls his son using the word *bunayya*, symbolizing affection or love for his children. Because of his affection for Yusuf and Benjamin, he orders his son or Yusuf's brother to look for Yusuf and Benjamin. Likewise, the message that Ya'kub instilled in his children not to give up in finding his brother is an emotional approach. He asked his children not to despair, because despair is the nature of the unbelievers. The problems solution must rely on Allah as the help also comes from Allah.

The love of a father is a fatherly motive, also known as a psychology motivational factor. The affection of father for his children plainly demonstrates the filial purpose. A father gives delight and joy to his children, as well as strength and honor. Fatherly love may be evident in the father's care for his children, as well as in the counsel and guidance that will benefit his children.

Implementation of an Educational Approach Based on the Story of Father and Son in the Al-Quran as an Effort in Shaping Morals in the Family

The educational approach can be interpreted as a process, action and way of approaching and facilitating the implementation of education. According to

Ramayulis these are various educational approaches: 1) Experience Approach, 2) Habituation Approach, 3) Emotional Approach, 4) Rational Approach, 5) Functional Approach, 6) Exemplary Approach, 7) Integrated Approach.

If it is associated with several verses discussed in the stories of father and son in the Qur'an, it is found that there are several approaches taken by a father to their children in the process of moral education in the family:

First, the experiential approach as carried out by Ibrahim and Ya'kub towards their children is in accordance with Al Qur'an Verse Al-Baqarah: 122-123, namely, establishing religious ideals in children at all times, even at the end of their life, via a desire to constantly worship Allah and die in a condition of devotion entirely to Allah.

According to Al Qur'an Verse Luqman:16, Luqman often remarked that Allah knows even a bad deed as light as a mustard seed. Through this message, Luqman taught his son to keep doing good deed and leave evil deeds alone since Allah will reward him. The children religious development is mainly determined by the education and experience they go through, especially during the first growth period from the age of 0-12 years. A child who has no religious experience tend to have a negative attitude towards religion, religion should enter into the child's personality along with his personal growth.

The research finding acquired by several families indicate that in implementing the experiential approach parents provide religious experiences to children as soon possible. It is done by providing experiences on how children can respect those the olders, speak politely, besides trying to provide raising experiences like telling the truth and do good to others.

Second, according to Al Qur'an Verse Luqman: 17-19 that Luqman advised his son to do his prayer regularly, command him to do good and prevent people from doing bad, be patient in every situation, preventing being arrogant and proud, be humble while walking and soften the voice when speaking

others. These actions require habituation because if they are not being accustomed then the acts are difficult to do. Finally, Luqman wanted to make his children become familiar with the models from a young age. Improving the commendable traits is not possible with an explanation of understanding alone, but it is necessary to familiarize the good things that tatter will be followed by them beside and stay away from despicable traits.

It was also found that every family that those were included in this research had implemented a habituation approach in shaping children's morals. The parents familiarize their children with praying five times a day, fasting, littering in the place beside get used of being honest with parents. The habituation approach should be given by the parents, the children will get used in doing good deeds.

In term of emotional approach, according to Al Qur'an Verse al-Shafaat: 102, Ibrahim conveyed his dream to Ismal with feelings by calling his son with an affectionate call: "O my dear son" (ya Bunayya), which is an intimate call full of affection that he conveyed, make his son could understand and accept it. According Al Qur'an, Yusuf: 4-5, Ya'kub had feelings of worry, worried about the emergence of resentment in the hearts the his other children against Yusuf, when Yusuf told his dream. Yusuf verse 67 explains that Jacob forbade his son from entering the Egypt from one door because Jacob was afraid that it would lead to misunderstanding and suspicion of the people towards his children. The verses indicates that Ya'kub educates his children with an emotional approach.

Parents those were included in this research try to arouse their children's feelings and emotions in believing, understanding and living their religious teachings. Through an emotional approach taken by parents who always try to approach children, they provide sympathy and empathy in carrying out religious teachings in accordance with the demands of the Qur'an. An emotional touch, has a very large contribution in triggering

and spurring children's enthusiasm in doing good deeds as the response of being touched.

CONCLUSION

A father figure in a family run as a role model for his children and wife, and he must be responsible for it. The role of a father in teaching the children is termed fathering which refers more to parenting. The role of a father in educating children includes as an educator, caregiver, role model for their children, creating togetherness and proving good communication with children. Many verses of the Qur'an explain the role of a father: the father figure and his role that latter will be used as a reference to the involvement of father for the contemporary children teaching. There are several approaches that fathers can use in educating their children, namely: the experience approach, the habituation approach and the emotional approach.

The implementation of the educational approach in shaping moral education in the family can be done in various ways, namely: 1) Experience Approach, 2) Habituation Approach, and 3) Emotional Approach, that help parent solve the problems related to children's education problems in the family today. The lack of father contributions in the process of their children growth and development gives negative impact on child psychology. Contextualizing the verses of the Koran about the role of the father helps father in understanding about the children live. The extracted approaches found in the Al Qu'an are significantly still relevant with today family education.

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