

AN APPROACH TO EDUCATION  
BASED ON THE STORY OF A  
FATHER AND SON IN THE  
QURAN AND ITS  
IMPLEMENTATION TOWARD  
PRACTICAL OF MORAL  
EDUCATION IN THE FAMILY

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AN APPROACH TO EDUCATION <sup>3</sup> BASED ON THE STORY OF A FATHER  
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PRACTICAL OF MORAL EDUCATION IN THE FAMILY

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**Abstract**

The formation <sup>51</sup> of children's morals in the family is strongly influenced by religion education and the internalization of religious values within 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. In <sup>3</sup> addition, this article also examines the verses of the Quran relating <sup>62</sup> to an educational approach based on the story of father and son in the Quran which can be used in forming the <sup>3</sup> morals of children in the family. The purpose of this study <sup>6</sup> is to look at the educational approach <sup>69</sup> based on the story of father and son in the Quran and its implementation of moral education <sup>69</sup> in the family. The type of research is descriptive <sup>3</sup> qualitative research which describes factually and accurately about the approach to education based on the <sup>67</sup> story of father and son in the Quran and its implementation of moral education in the family. Data collection techniques <sup>62</sup> used are through interviews and observation. The results of the research has shown that first, in the Quran it is explained that there are stories that describe the role of fathers in educating their children by using several approaches, and this approach <sup>6</sup> is relevant to be realized in the contemporary context. The fathers are Prophet Ibrahim, Prophet Yaqub, and Luqman Alaihissalam. These roles include educators, caregivers and role models for their children. <sup>60</sup> In the story of father and son in the Quran, there are several educational approaches that can be implemented by fathers in providing moral education to children in the family, namely the experiential approach, the habituation approach and the

emotional approach. From several families that became the object of research, it can be concluded that all families have implemented the three approaches well.

**Key Word:** *Educational approach; al-Quran based story; Moral education.*

## INTRODUCTION

Islamic education is a means of forming perfect morals, this is very much in line with the true purpose of Islamic education, it is becoming of *insan kamil* (Ainiyah & Wibawa, 2013; Harahap & Siregar, 2017; Ibrahim, 2017). Moral education was never neglected by the Prophet Muhammad (PBUH) because true Islam is a unity between faith, good deeds and noble character. In addition, Moral Education is also in accordance with the ideals of Indonesian education as stated in Article 3 of the Law of the Republic of Indonesia Number 20 of 2003 it is concerned the National Education System, namely: "National education functions to develop capabilities and form the character and civilization of a dignified nation in order to educate people's lives. Nation aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

Based on the law above, it can also be understood that moral education is one of the goals of national education which gives birth to a generation of character who believes and fears God Almighty, has noble character, healthy, knowledgeable, capable, creative, independent, and becomes a democratic citizen. Moreover, being responsible, and respecting the noble values of the nation and religion, through moral education it is also possible to build a solid and strong national foundation (Ilham, 2019; Noor, 2018).

Moral development is the responsibility of every Muslim, starting with responsibility for himself and his family. However, without realizing it, not all Muslims are able to carry out this responsibility, then the responsibility for doing so lies with the people (Muslims) who have ability to do so. Among them are teachers (ustazd) or preachers who have responsibilities that can be carried out through Islamic education in both formal and non-formal institutions, while parents (family leaders) have responsibilities for moral education in informal educational institutions.

Islamic education held in the family is the obligation and responsibility of parents to their children which is given consciously in accordance with their physical (physical) and spiritual (psychic) 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) Education of children in monotheism or 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).

Based on those explanation, it can be understood that one of the responsibilities of parents in the family is to educate children to become individuals with noble character. Moral education in the family is the full responsibility of the family leader, a father from an early age must pay attention to the education of his children. When the child begins to recognize the environment, the father must introduce a good environment, when the child begins to learn to speak, the father must teach him to speak well and politely. Likewise, when the child has begun to be educated and taught various sciences, it is the father who must facilitate the child to get adequate education and proper teaching. The father must provide sufficient religious education capital for the child so that when he enters adulthood the child is ready to carry out all his religious obligations properly.

Family is the first source of goodness for children. Family is a place for children to learn about love, honesty, obedience, commitment, sacrifice and belief. The family also lays the moral foundation for the construction of all institutions on it. Lickona (2009) concluded that the adolescents who were most academically motivated and most morally responsible and least likely to engage in risky behavior were those who enjoyed a warm and engaged relationship with their parents and whose parents set clear expectations and monitor their daily activities in an age-appropriate manner. So the family is the first and foremost place for children to get education including moral education.

In Islam, the role of educating children is not an absolute obligation of a mother, but in the Qur'an there are many stories that tell the magnitude of the role of fathers in the education of children. One of the clearest examples is the story of Luqman who gave advice to his son in Luqman's letter according to Luqman verses 12-19. As explained by 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.

Besides that, in history there are several prominent Islamic movement figures and role models in their lives, including Sayyid Qutb, thanks to the guidance of his father and mother, who led him to become a successful person. Sayyid Qutb grew up in an Islamic environment and spent his childhood in the care of a faithful family. His father was a pious believer who was so eager to fulfill his religious obligations, rushed to reach the pleasure of Allah and shunned everything that brought His wrath and torment. His father and mother educated Sayyid with Islamic education and instilled religious values and principles in their hearts, instilling honesty, sincerity, cleanliness and purity, might and glory. So Sayyid grew up with those meanings and didn't leave them for the rest of his life. Hamka was born into a religiously devout family. His father was a great scholar and bearer of Islamic reform ideas in Minangkabau. Hamka lives and develops in the structure of Minangkabau society that adheres to a matrilinear system. Since childhood he received the basics of religion from his father.

At this time, along with the times, moral education in the family began to fade. The current of globalization attacks from all aspects of social life which not only affects urban communities, but also rural communities (Harmaini et al., 2015; Lisranda, 2017). The emergence of a moral crisis among children and adolescents is caused by non-conducive family conditions, such as tension in the family and the loss of a figure in the family, as researched by

Shochib (2009) as follows: the crisis that stands out in this era is a moral crisis, the emergence of the behavior of some children such as fighting between teenagers, hanging out with friends, motorcycle racing on the highway, slapping parents, locking parents in the bathroom, skipping school, drinking alcohol and rape. The background of the occurrence of this case is made possible by several reasons, including the association of peer groups, the influence of the mass media, the community environment, the family environment and or the loss of the ideal figure or figure. The main cause is negative family situations and conditions. 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 family tension, the level of parental authority and poor parental religious examples.

National Commission for Children Protection (KPAI) states that fathers are the key to a child's growth and development. He admits that his father is better known as the family's economic hero. "But in fact, the role of fathers in child care is one of the keys to child growth and development." Fatherless in general will have an impact on 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 presence of a father tend to grow up to be fragile individuals, find it difficult to make decisions, to experience delays in psychological development.

Psychologists from Krida Wacana Christian<sup>73</sup> University, West Jakarta, said that one of the causes of deviant behavior in the form of LGBT is the absence of a father role or figure in the eyes of children, especially in early childhood. "Physically, the father is present, but does not perform the role as a father should, such as leading, determining the rules in the family, guiding his children and controlling his wife. Supporting some of the opinions above, data from the Padang Police, concludes that there are many cases involving children in conflict with the law in the Padang Polresta area, namely cases of theft, beatings, molestation, sexual abuse, and fights. From some of the problems above, it can be concluded that the emergence of juvenile delinquency among the reasons is the minimal role of the family in nurturing children and adolescents, the situation in the family that is not conducive, the loss of the father figure in the eyes of the children and the lack of role models from parents. According to Al-Abrasyi (2003), imitation in children has a great influence on the teaching and education of character and reason. Imitation is an important factor for the formation of children's habits. Children like to imitate their parents, siblings, friends, and environment.

<sup>65</sup> Based on the data above, it can be concluded that children really need attention and parental figures so they don't fall into criminal acts that make them fall into the jurisdiction. The despicable acts are not expected to happen to Indonesian children, the most urgent thing to do is supervision in the family carried out by parents. Thus it shows how important the situation and conditions of life in the family are lived by all its members so that they feel calm and peaceful living in the family. Seeing the various kinds of problems experienced by the Indonesian people today, including the moral crisis caused by the absence of the role of parents in the education of their children, it is therefore very important to examine in depth the stories in the Qur'an, especially the stories of the previous people, and the story of the Prophets and Apostles and their children among them, Abraham and his son, Ya'qub and his son, Luqman and his son. This is narrated in the Qur'an to serve as an example or role model in guiding children to become individuals with noble character.

The story in the Qur'an is a very valuable lesson from the previous 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 QS. Yusuf: 111 as follows:

فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١١١﴾

Meaning: There was certainly in their stories a lesson for those of understanding. Never was the Quran a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

The verse above explains that in these stories there is a lesson for people of understanding, the Qur'an is not a fabricated story but confirms the previous book and is a guide and mercy for believers. The story/history in the Qur'an has its own meaning when compared to other contents, so as Muslims it is very necessary to know the story/history in the Qur'an so that they can take lessons from the stories of the previous people. An example of such a story in al-Baqarah verses 131-132 reveals Ibrahim's advice to his children not to forsake obedience to Allah:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

Meaning: When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds." And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

From the verse above, it can be understood that Ibrahim conveyed a message to his son to always hold fast to Allah's religion and not die except in a state of surrender to Allah's religion. In the verse above there are the words *Wa-sha-ya* and the word *baniy*, which indicate that Ibrahim used the washiat method and conveyed to his son with great care and affection. From this explanation, it can be understood that Ibrahim in managing his family has a clear vision and mission, including taking care of each other and taking care of each other in obedience to Allah. Prophet Ibrahim became an exemplary father figure because of his success in raising a family. Prophet Ibrahim has succeeded in educating his family to 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.

These 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 of students and will have a great influence on the character development of students. From this description, it can be concluded

that this study is important, because the Qur'an is the main source of teaching materials and the Qur'an is a source of Islamic thought and education.

## METHOD

The type of <sup>33</sup> this research is **descriptive qualitative research**, namely **the data collected in the form of <sup>28</sup> words, pictures, not numbers (Daini, 2002; Moleong, 2021).** According to Taylor et al. (2015) **qualitative research is a research procedure that produces descriptive data in the form<sup>36</sup> written or spoken words from people and observed behavior.** Another opinion explains that **qualitative research is "research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior"** (Fossey et al., 2002; Silverman, 2020). Patton (2005) added that in this qualitative research the analysis used is descriptive-analytic, which means that the interpretation of the content is made and compiled in a systematic/thorough and systematic manner. Based on this understanding, it can be understood that in this study, which describes factually and accurately about the educational approach **based on the story of the father and son in the** Koran and its implementation of moral education in the family.

Research on the educational approach <sup>3</sup> **based on the story of father and son in the** Qor'an and its implementation of moral education in the family **is relevant to using qualitative research**, this is because **it fulfills the characteristics of qualitative research, especially in terms of disclosing in-depth data through interviews, observations and document studies on what what the informants do, how they carry out the activities, for what activities are carried out and why they do good (good morals) in actual reality.**

Data collection sources in this study was purposive snowball sampling, by selecting informants who were considered to be very knowledgeable about the problem being studied or also those who were authorized in the problem under study and the amount could not be determined, because with a few data sources, if they had not been able to provide reliable data, complete, then look for other people who can be used as data sources. Based on the snowball sampling technique, the number of data sources cannot be determined at the beginning of the study, only then after the end of the study the number of data sources could be known.

## RESULT AND DISCUSSION

### <sup>10</sup> The **Role of Fathers in Children's Education**

<sup>72</sup> Al-Qur'an and hadith are the basis of comprehensive **knowledge** that can be used as a guide for life in increasing the integration of knowledge, faith and charity. The Qur'an also displays the concept of science in an integrated manner which leads to sincere dedication efforts only to Allah SWT. In the Qur'an there are 14 dialogues between father and son. Meanwhile, the dialogue between mother and child is mentioned twice. This shows that the Qur'an strongly positions the important role of fathers in educating children. The father should not hand over the responsibility in educating his children to his wife (mother), while the father is busy with work. A father should not assume that just providing a living is enough to carry out his duties.

Although the mother generally has more time to interact with the children, This does not make the position of the father any less important, because the Qur'an describes the process of child education by the father.

For example, the Prophet Ya'kub, who was still thinking about the religion of his sons and daughters when he was about to die. Prophet Ya'kub was worried that his children would leave the religion he had taught after his death. So he asked his son and daughter. This statement can be seen in the Qur'an in the letter al-Baqarah verse 132:

وَوَصَّيْنَا يٰٓاِبْرٰهٖمَ اِذَا جَاىَ السَّاعَةَ اَنْ اٰتِيَنَّكَ مِنْهَا وَنَحْنُ نَحْمِلُ الصِّرَاطَ الْمَسْتَقِيْمَ ۝۱۳۲  
12

Meaning: And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

Likewise, the story of Prophet Ibrahim educating his son Ismail by inviting him together to FIX the Baitullah. This statement can be seen in the Qur'an in the letter al-Baqarah verse 127:

وَاِذْ يَرْوٰى اِبْرٰهٖمَ الْوَعْدَ الَّذِي اٰتٰىهُ رَبُّهُ ۚ فَخَبَرَ السَّمٰوٰتِ فَوَجَدَهَا عَالِيَةً ۚ فَاٰتٰىهُ الْوَحْيَ ۚ وَنَحْنُ نَحْمِلُ الصِّرَاطَ الْمَسْتَقِيْمَ ۝۱۲۷  
20 54  
Meaning And [mention] when Abraham was raising the foundations of the House and [with him] Ismael, [saying], "Our Lord, accept [this] from us. Indeed, you are the Hearing, the Knowing.

From this verse, it can be seen that the education of Prophet Ibrahim to his son was to glorify Allah and worship only Him, and to set a good example for his son regarding submission, obedience and perfection of love only for Allah SWT. Likewise 60 the letter Lukman verses 3-9, there are some advices given by Lukman to his son 40 to always be grateful to Allah, whoever is grateful, surely he has been grateful for himself, not associating partners with Allah; because it is a great injustice, be kind to your parents, pray, and command the commandments and forbidding the evil. All of this implies the importance of the father's position in children's education, especially in the cultivation of religious values 10

In addition, mothers also have an important role in shaping the intelligence of their babies. The father is the main basis for shaping the baby to become a person who can face problems or have 51 good problem solving skills. Thus, it is necessary for parents 64 to divide their respective roles from an early age, so that children can recognize which is the role of the father and which is the role of the mother. In the development of children, fathers also play a role in fostering a desire for achievement, either through activities to introduce various types of work, stories of about ideals. Parents play an important role in determining the success of children's education, this is done by guiding, supervising, and helping with school assignments and completing instruments and infrastructure for children to study at home.

The role of fathers in children's education is a complex matter. The role that is carried out is not only placing children in superior schools, not only in the aspect of providing general knowledge but more on instilling faith and independence in children. The following is the role of fathers in children's education, namely:

*As an Educator and Caregiver for their Children*



In a family a father is responsible for providing education in the form of advice to his children. Apart from providing education, fathers are also involved in parenting. Because, when the father participates in the care, the father will understand his role in the child. Many fathers do not understand their role, because most of them understand that their role is only to fulfill their physical needs. Thus, father involvement in parenting can 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 color in the formation of the child's character (Zuhairah & Tatar, 2017). Fathers can provide a stimulus to increase children's intelligence (Ufi et al., 2020). Children will learn assertiveness, masculine traits, wisdom, kinesthetic skills and cognitive abilities so that children can be independent in their adulthood (Istiyati et al., 2020). From this explanation, it can be seen that the role of fathers in parenting greatly affects the development and welfare of children, especially during the transition to adolescence, the role of fathers in everyday life can be a role model for children to become independent individuals, and able to deal with problems.

As a role model for <sup>48</sup> their children

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 using methods, so as Muslims, we should imitate the behavior of the Prophet Muhammad in all aspects of life (El Fiah & Hizri, 2020). Children who do not get a family father figure, will look for other figures who can be imitated to be idols. The existence of a good example in the family is a basic benchmark in nurturing children. Children will not look to anyone except those closest to them and 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, it will be difficult to fix it.

As a role model, fathers should set a good example for their children. A good father should reflect good morals because the child will record what he sees and hears and is stored in his memory. Furthermore, it will affect their attitudes and behavior. In addition, if the child has many opportunities with his father, the child will observe and imitate his father's attitude so that it can help the child's development, especially the ability to solve problems.

#### *Creating Togetherness with Children*

The next role is to create togetherness with children. The father is one of the models needed by the child when needed. Because in this life not all mothers can be involved, so fathers must be involved in being together with their children, such as dialogue or discussion when there are problems, traveling together, eating together, exchanging ideas and being good listeners when children pour out content. his heart. In addition, fathers can be playmates for their children. The game can make children feel comfortable and bonded, so the more often the father plays with his child, the more mental the child will be.

### Father as the leader

The role of the father in the family is very important in carrying out his duties and responsibilities towards Islamic education in the family. The father as the head of the family is the highest figure in the family and is responsible for his family members (Febrianingsih & Sari, 2020). Good fathers will not judge their children who make mistakes but will protect and guide their children (Ramdhani et al., 2020). So, as a father who cares about his family, he must further increase his role in fostering a family, especially educating his wife and children.

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

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

#### a. Experience Approach

The Experience approach is to provide religious understanding to children in the context of inculcating religious values. In Qs. Al-Baqarah: 131-132 it is explained that Ibrahim has bequeathed religion to his children. The message means do not leave that religion even a bit, so that whenever death comes to you, you still adhere to it. Death cannot be predicted if you give up this teaching in one second of 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.

From the explanation above, it can be understood that Ibrahim emphasized to his children that Allah alone is worthy of worship, and he did it by will for his children. Likewise with Jacob who asked his children who did you worship after I died? From the verse above, it can be understood that Abraham and Yakub always instilled religious values into their children even at the moment he was about to die emphasizing not to leave God's religion even for a second. From the two stories above, it can be understood that Ibrahim and Yakub 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 Qs. Luqman/31:3 and 16. Qs. Luqman/31:13 explained: "And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah, verily associating (to Allah) is a great injustice."

Quraish Shihab explains: and remember when Luqman said to his son in a state from time to time advising him that O my dear son! Do not associate anything with Allah and do not associate any partner with Him in the slightest, outwardly and inwardly. Clear and hidden guilds. Indeed, shirk, namely associating partners with Allah, is a great injustice. (Quraish Shihab:2002).

Qs. Luqman/31: 16 explains: In this verse it is a continuation of 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 place or in the

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.

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.

#### b. Habituation Approach

The habituation approach is an approach that is carried out by providing opportunities for children to always get used to practicing their religious teachings. In Qs. Luqman/31:17-19 explained,

*"My son, establish prayer and tell (humans) to do good and prevent (them) from doing evil and be patient with what befalls you. Verily, that is one of the things that are obligatory (by Allah). And do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Verily, Allah does not like those who are proud and proud. Be humble you shall when you walk and soften your voice. Verily, the worst sound is the voice of a donkey."*

Quraish Shihab interprets Qs. Luqman/31: 17-19, as follows: Luqman's advice to his children is to always establish prayer, order others to do what is right and prevent bad deeds, and always be patient with what befalls. In the next verse it is explained that Luqman advised his son not to be arrogant and arrogant and to be simple in walking and soften his voice when speaking. The story above shows the habituation approach taken by Luqman towards his children. (Quraish Shihab:2002) Luqman advised to always and always get used to practicing the teachings of Allah mentioned in the verse above, namely praying, enjoining the right and forbidding the evil, being patient with problems that befall, not being arrogant and arrogant and simple in walking and softening the voice.

Luqman appears as a good educator and role model in carrying out a habituation approach, because if not by setting an example, the habituation desired by parents will not go well. The right method in terms of worship is the method of example and habituation. According to Marwah Daus Ibrahim, the strategic role that fathers can play in cultivating religious values is to believe that fathers should be able to appear as educators and role models, because he is a core educator who can provide examples and examples in getting used to carrying out religious teachings.

#### c. Emotional Approach

The emotional approach is an effort to arouse children's feelings and emotions in believing, understanding and living the Islamic creed as well as motivating children to sincerely practice their religious teachings, especially those related to al-karimah morality.

In Qs. Al-Shafaat/37:102 explained that Ibrahim passionately conveyed his dream to his son Ismail by saying:

"O my son, I saw in a dream that I was slaughtering you. So think about what you think?" He replied: "O my father, do what you are commanded to do; God willing, you will find me among those who are patient."

55 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" (Basri, 2012).

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 Qs. 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 "I dreamed that I saw the stars, the sun, and the moon in my lap or in front of me, all prostrating to me". Ya'qub 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'qub 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. (Sayyid Qutub:th)

In the story above there is also an emotional approach between father and son, where the child tells his dream to the father and the father interprets it so that he understands that the dream should not be heard by his brother so that it makes them become revengeful. Ya'qub's words showed that he hoped that the dream would not be known by his other children.

In Qs. 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 because 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 to Him that I put my trust, that is, after I have tried my best, and let only those who put my trust in Him. (Quraish Shihab:2002)

The story above shows that there was an emotional approach taken by Ya'qub to his children, namely by using the affectionate language, namely bunayya, so that they were moved and did what their father wanted them to do, namely not to enter Egypt through the same door because of the fear of their father. arouse suspicion and prejudice against them. In Qs. 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. verily, no one despairs of Allah's mercy except those who disbelieve who are very firm in their disbelief. As for the believer, he is always optimistic and does not give up trying as long as there are opportunities available, Allah has the power to create causes that facilitate the achievement of hope. (Quraish Shihab: 2002)

The emotional approach can be seen from the way Yusuf calls his son using the word bunayya, symbolizing affection or love for his children, also 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 that always tells him not to despair, because despair is the nature of unbelievers. The problems faced should be left to Allah alone, because that help also comes from Allah.

A father's love for his children is a fatherly motive which is called a psychological motive. The fatherly motive can be seen clearly from the love of fathers/fathers for their children. A father is a source of joy and joy to his children, a source of strength and honor. Fatherly love can be seen from the father's concern for his children, and can be seen from the advice and guidance that will bring benefit and goodness to his children.

### Implementation of an Educational Approach Based on the Story of Father and Son in the Al-Quran 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. The various educational approaches according to Ramayulis are as follows: 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 story of father and son in the Qur'an, it is found that there are several approaches taken by fathers to their children in the process of moral education in the family:

First, the experiential approach as done by Ibrahim and Ya'kub towards their children is in accordance with Qs. Al-Baqarah: 122-123, namely instilling religious values in children of all times even at the last second of his life through a will to always worship Allah and die in a state of surrender only to Allah. On Qs. Luqman: 16, Luqman always said that even a bad deed as heavy as a mustard seed, Allah knows it, through this message Luqman advised his son to always do good and leave bad deeds because Allah will reward him. The development of religion in children is largely 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 will tend to have a negative attitude towards religion, religion should enter into the child's personality along with his personal growth.

As for the results of research conducted on several families studied, it can be seen that in implementing the experiential approach taken by parents in shaping children's moral education, parents provide religious experiences to children early. As is done by providing experiences on how children can respect those who are older than them, speak politely, besides

that parents try to provide experiences to children, for example how children can raise awareness in children to tell the truth and do good to others.

Second, the habituation approach according to Qs. Luqman: 17-19 explained that Luqman advised his son to always pray, command him to do good and prevent people from doing bad, be patient in every situation, don't be arrogant and proud, be simple in walking and soften the voice when speaking. The actions mentioned above require habituation because if they are not used to it then the act is difficult to do. So Luqman wants to get used to this action for his children from a young age. To foster children to have commendable traits is not possible with an explanation of understanding alone, but it is necessary to get them used to doing good things which are expected later they will be able to do it and have commendable traits and stay away from despicable traits.

At the time of research in the field, it was found that in every family that was the source of the research had implemented a habituation approach in shaping children's morals. This is evident from parents who familiarize their children with praying five times a day, fasting, throwing garbage in its place and getting used to being honest with parents. It is hoped that with the habituation approach given by the parents, the child will get used to having good morals and so on.

Third, the emotional approach, according to Qs. al-Shafaat: 102, that 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 so that his son could understand and accept it. On Qs. Yusuf: 4-5, that Ya'kub had feelings of worry, worried about the emergence of resentment in the hearts of his other children against Yusuf, when Yusuf told of his dream. Qs. Yusuf: 67, explains that Jacob forbade his son from entering the city of Egypt from one door because Jacob was afraid that it would lead to misunderstanding and suspicion of the people towards his children. From these several verses, it can be seen that Yakub educates his children with an emotional approach.

The findings found in the field are that parents 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. With a touch of emotion, children are believed to have a very large contribution in triggering and spurring children's enthusiasm to do good because everyone whose feelings are touched will automatically be touched.

## CONCLUSION

In a family, the father figure is the head of the family who must be used <sup>25</sup> as a role model for his children and wife, and he is fully responsible for it. The role of fathers in educating children in the family is termed fathering which refers more to parenting or parenting. So the role of fathers in educating children includes as educators, caregivers, role models for their children, creating togetherness and good communication with children, and as protectors and protectors of children. <sup>61</sup> Many verses of the Qur'an explain the role of the father which describes the father figure and his role so that it can be used as a reference to the involvement of fathers in the process of growth and development of children today. From the several verses discussed, it can be concluded that there are several approaches that fathers can take 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, so that with the educational approach that can be applied by fathers & children's moral education in the family can become problem solving in dealing with children's education problems in the family today, due to the lack of father contributions in the process of growth and development of their children, thus giving a negative impact on child psychology. Through this paper, by contextualizing the verses of the Koran about the role of the father, it is hoped that it can contribute to understanding for fathers to contribute more in the lives of their children, and the various approaches taken according to the relevant instructions of the Koran are realized in the present context. The father figures in question are: Prophet Ibrahim, Prophet Ya'qub as, and Luqman. By giving an example, getting used to do good deeds and paying attention with words that touch children's emotions.

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PAGE 5

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PAGE 7

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PAGE 8

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PAGE 9

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PAGE 10

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PAGE 11

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PAGE 12

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PAGE 13

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PAGE 14

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PAGE 15

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PAGE 16

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