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Father Involvement in the Qur'anic Perspective: A Study of Misbah Musthafa's *Tafsir al-Iklil*

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Abstract

The phenomenon of fatherlessness, where children grow up without the presence of a father, has a significant impact on children's emotional, moral, and social development. This study analyzes the father's role from a Qur'anic perspective, focusing on Misbah Musthafa's Tafsir al-Iklīl fī Ma'āni al-Tanzīl. Employing a qualitative library research approach, the study examines Qur'anic verses related to fatherhood, including QS. As-Saffat [37]:102, QS. Luqman [31]:16–17, QS. Hud [11]:42, QS. Yusuf [12]:4–5, and QS. Al-Baqarah [2]:132–133. Misbah Musthafa's interpretation highlights the father's crucial role in guiding, protecting, and educating children with love, patience, and wisdom. This perspective aligns with contemporary theories of father involvement, emphasizing that parenting should be grounded in Islamic values through effective communication, consultation, and affection. The findings reinforces the father's role as a key factor in children's emotional, moral, spiritual, and social development. Moreover, the study offers a Qur'anic-based solution to the fatherlessness phenomenon by underscoring the necessity of active paternal involvement in nurturing, educating, and instilling life values, thereby shaping well-balanced, high-quality, and morally upright individuals.

Keywords: Al-Iklīl fī ma'āni Al-Tanzīl, Father Involvement, Misbah Musthafa, Tafsir

Abstrak

Fenomena fatherless atau kondisi anak yang tumbuh tanpa kehadiran ayah, berdampak signifikan pada perkembangan emosional, moral, dan sosial anak. Penelitian ini bertujuan menganalisis peran ayah dalam perspektif Al-Qur'an dengan fokus pada tafsir Al-Iklīl fī Ma'āni Al-Tanzīl. Metode penelitian menggunakan kualitatif dengan pendekatan studi kepustakaan (library research). Ayat-ayat yang berkaitan dengan peran ayah dalam pengasuhan anak yaitu pada QS. As-Saffat [37]: 102, QS. Lukman [31]: 16-17, QS. Hud [11]:42, QS. Yusuf [12]: 4-5, dan QS. Al-Baqarah [2]:132-133. Dengan penafsiran Misbah Musthafa, ayat-ayat tersebut menegaskan bahwa ayah memiliki peran penting dalam membimbing, melindungi, serta mendidik anak dengan kasih sayang, kesabaran, dan kebijaksanan. Penafsiran Misbah Musthafa relevan dengan teori father involvement, yang menegaskan bahwa pengasuhan anak perlu didasarkan pada nilai-nilai Islam melalui komunikasi yang efektif, musyawarah, serta memberi kasih sayang. Penelitian ini memperkuat pemahaman mengenai urgensi peran ayah dalam pengasuhan anak sebagai faktor penting dalam perkembangan emosional, moral, spiritual, dan sosial. Penelitian ini menawarkan solusi atas fenomena fatherless dengan menegaskan perlunya keterlibatan ayah secara aktif dalam mendampingi, mendidik, melindungi, serta menanamkan nilai-nilai kehidupan kepada anak. Penelitian ini menekankan pentingnya penerapan nilai-nilai yang terkandung dalam pola asuh ayah sebagai fondasi utama dalam membentuk karakter anak yang seimbang, berkualitas, dan berakhlak mulia.

Kata Kunci: Al-Iklīl fī ma'āni Al-Tanzīl, Father Involvement, Misbah Musthafa, Tafsir

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A. INTRODUCTION

The phenomenon of *fatherlessness* in Indonesian refers to the absence of a father figure, in which a child has a father, but the father does not play an active or meaningful role in the child's growth and development (Febriani & Iswinarti, 2025). The phenomenon of fatherlessness has become an increasingly prevalent social issue, both in Indonesia and in various other countries, and is known as the fatherless country phenomenon. Based on the March 2024 Microdata from the National Socioeconomic Survey (SUSENAS) conducted by Statistics Indonesia (BPS), approximately 15.9 million children in Indonesia are potentially affected by fatherlessness. This figure accounts for 20.1% of the 79.4 million children under the age of 18 in Indonesia, meaning that roughly one in five children grows up without adequate paternal involvement, either physically or emotionally (BPS, 2025). This condition places Indonesia as the third-highest *fatherless* country in the world, just below Australia(Fajarrini & Umam, 2023).

The phenomenon of a *fatherless country* refers to a condition where children do not experience the presence and role of a father optimally in their lives. Laksitasari (2022) explains that the *fatherless country* phenomenon is characterized by low father involvement and a lack of warmth in the interaction between father and child in daily life. The absence of a father may occur physically, such as due to death or single parenthood (Karim, 2022), or psychologically, when the father is present but does not fulfill his parenting functions. This condition gives rise to various psychological impacts on children (Aini, 2019). In Indonesia, father involvement remains relatively low. (Defani & Taufik, 2025), Data from the Indonesian Child Protection Commission (KPAI) indicate that paternal participation in child-rearing is minimal, with the quality and duration of father–child interaction averaging only about one hour per day. This situation demonstrates that the father's role in children's lives has not been carried out optimally, even though paternal presence significantly influences children's emotional, social, and character development(Setyawan, 2017). The lack of father involvement in parenting can weaken emotional bonds between father and child and increa the risk of the *fatherless* phenomenon emerging within families (Arbiyana & Kholil, 2024).

In developmental psychology, the transitional period from adolescence to adulthood is a crucial phase. Santrock (Santrock, 2024) describes the transition from adolescence to adulthood as emerging adulthood, a developmental period typically

occurring between the ages of 18 and 25 that is marked by identity exploration, increasing independence, and preparation for adult responsibilities. At this stage, individuals begin to determine their education, career paths, and more mature social relationships. Divorce and single-parent conditions often cause an imbalance in parenting responsibilities, impacting the disruption of family functions in fulfilling children's emotional and psychological needs (Ramadhani & Krisnani, 2019). Entering adolescence to adulthood, parental attention and supervision tend to decrease (Harahap et al., 2022). Nevertheless, the involvement of both father and mother in parenting plays irreplaceable roles (Nurlatifah et al., 2020). In Indonesia, the *fatherless* phenomenon is also influenced by work demands, authoritarian and permissive paternal parenting styles (Yuliana et al., 2023) as well as strong patriarchal culture that views fathers solely as breadwinners while parenting is considered the mother's responsibility (Anto et al., 2023).

Previous studies have highlighted the father's essential role in child education. Annas Nur Fahmi in *The Role of the Father in Child Education (Analytical Study in the Book "Ayahku" by Hamka)*, emphasized that fathers are responsible not only as breadwinners but also as primary educators instilling religious, moral, and ethical values in children. . Similarly, Siti Apriliana Musturoh (2024) research entitled *"The Concept of Father-Child Relations in the Perspective of Tafsir Al-Azhar as a Response to the Fatherless Phenomenon in Indonesia"* found that fathers play an important role in education, protection, and character building of children, and father involvement can be a solution to the *fatherless* phenomenon additionally. Furthermore, Desi Widya and Bashori (2025) in *The Fatherless Phenomenon in the Qur'anic Perspective (Study on Father–Child Relations in Qur'anic Stories)*, demonstrated that the Qur'an affirms the father's role as leader and educator in the family, while also offering solutions to the fatherless phenomenon.

This study offers novelty by combi KH.Misbah Mushthafa's Tafsir Al-Iklil by and Lamb & Pleck (2010) *Father Involvement* theory. Tafsir Al-Iklil is employed to interpret Quranic verses about the father's role in the Qur'an, while the *Father Involvement* theory is used to analyze father involvement in child-rearing and education. This study is expected to deepen understanding of the the father's significance in the family and its relevance to modern life, particularly in addressing the lack of paternal presence in children's lives.

B. RESEARCH METHODOLOGY

The research method employed in this study employs a qualitative method with a library research approach. The qualitative method is used to gain an in-depth understanding of phenomena through descriptive data analysis(Sugiyono, 2021). Library research is conducted by collecting and examining relevant data sources, such as the Qur'an, exegesis books, scientific journals, books, articles, and previous studies related to the research topic (Adlini et al., 2022). This study also applies the thematic method (*maudhu'i*), which involves studying and interpreting Qur'anic verses based on a specific theme (Rakhmat & Abdussalam, 2022) particularly those related to the father's role. Data collection techniques are carried out by identifying and compiling Qur'anic verses that discuss the father's role, namely QS. As-Saffat (37): 102, QS. Luqman (31): 16-17, QS. Hud (11): 42, QS. Yusuf (12): 4-5, and QS. Al-Baqarah (2): 132-133. These verses are then interpreted using the book Misbah Musthafa's *Al-Iklil fi Ma'ani al-Tanzil* , which serves as the primary reference for understanding the interpretation of these Qur'anic verses, relevant to the social reality of Indonesian society (Manfaat, 2024). Subsequently, data analysis is conducted by grouping the verses related to the father's role, then examining Misbah Musthafa's interpretation, and connecting this interpretation with the *father involvement* theory to see the relevance of the father's role in the Qur'an with the *father involvement* theory. This allows drawing conclusions that this research aims to find solutions to the *fatherless* phenomenon and to affirm the importance of the father's role in child-rearing.

C. RESULT AND DISCUSSION

1. Father Involvement

Father involvement in parenting has a significant effect on children's psychological health and development. The father's role has a very large influence on children's social-emotional development (Hurlock, 1978), language development (Lankinen et al., 2020), cognitive development (Muyassaroh et al., 2022), and motor development (Karmila et al., 2025). Positive father involvement increases children's sense of acceptance and self-confidence, allowing children's development to proceed well (Shelomita & Wahyuni, 2023) Meanwhile, his absence can cause psychological and emotional disorders in children (Wijayanti & Fauziah, 2020). The Qur'an affirms that the

father has an important role in the family as a leader, protector, educator, and provider of affection. It also emphasizes the father's responsibility in guiding, educating, and maintaining family integrity, which directly affects the quality of children's development, and family harmony is greatly influenced by the extent to which the father optimally fulfills his role in parenting and education (Munjiat, 2017).

Lamb & Pleck (2010) define *father involvement* is the active involvement of fathers in children's lives that includes direct involvement, emotional support, parenting, and responsibility in ensuring optimal child growth and development. The aspects of *father* involvement are :

a. Positive Engagement Activities

The father's direct involvement in joint activities with children, such as playing, learning, discussing, and daily activities that support children's development.

b. Warmth and Responsiveness

The father's role as a provider of emotional warmth, affection, attention, and responsiveness to children's emotional needs.

c. Control

The father's role in providing supervision, discipline, guidance, and shaping children's behavior and social values.

d. Indirect Care

Fathers providing indirect support, such as providing necessities, arranging education, health, and an environment that supports children's development.

e. Process Responsibility

The father's responsibility in ensuring all children's needs and well-being are fulfilled sustainably.

Thus, *father involvement* describes the active and consistent role of fathers in parenting, which plays an important role in optimizing children's development in emotional, social, moral, and psychological aspects.

2. **Fatherless Phenomenon**

Fatherless is a condition of the absence of the father's role and figure in a child's life. This can occur in orphaned children as well as children who do not have a close relationship with their father in daily life, As stated by Smith (2011), a person is considered to experience fatherlessness when they do not have a father or do not have a

relationship with their father due to parental divorce or marital problems. Many people still do not understand that the responsibilities of childcare, education, and guidance are shared obligations between fathers and mothers. In practice, the father's role is often narrowed solely to being a breadwinner and marriage permission giver, while the process of education and character building of children still receives less attention (Rahmadhani et al., 2024). In this context, even though father and child live in the same house, the father's involvement in the child-rearing and education process is very minimal.

In Islam, the father figure is an important figure who plays a very significant role in shaping the direction and future of children through his influence in education, guidance, and upbringing. The Qur'an highlights the father's role, as in Surah An-Nisa verse 34:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ

> *Meaning:* "Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means."

Tafsir (Javanese): Wong lanang iku kudu bisa nguasani wong wadon (saja nganti sebalike yaiku wong wadon nguwasani wong lanang). Mulane Allah netepake kang mengkene iki krana Allah ngutamake sawenehe wong wadon, kaya ngutamake ing perkoro ngilmu, ngakal, kekuasaan agamane paseksine, perkoro perang, jama'ah, lan ora ono wong wadon dadi Nabi, lan wong lanang kena nikah wadon hinggo papat, wong lanang anduweni hak mutlak, hak ruju', lana weh maskawen, lan sebab arto kang di belanjaake kanggo wong wadon sewijine ino lan ala kang banget nemene, yen wong lanang ora bisa nguwasani wong wadon ana ing perkoro dunyo lan akhirate apameneh yen wong lanang dikuwasani wong wadon (Misbah Mustafa, 1997).

This verse explains the father's role as the leader in the family who bears great responsibility for the welfare of his family members. The father's leadership includes the obligation to provide material and spiritual support, guide family members towards goodness, uphold justice, and maintain family stability and harmony. In Islam, the father does not only function as a breadwinner but also as an educator and role model for his children. Therefore, Islam positions the father as the family leader who is fully

responsible for building a safe, prosperous family based on faith and noble morals. As stated in the following hadis:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْ مَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَن رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْ جِهَا وَمَسْئُولَةٌ عَنْ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ رَعِيَّتِهَا وَالْخَادِمُ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَن ْ رَعِيَّتِهِ

Meaning: "Each of you is a shepherd and each of you is responsible for his flock. The imam (leader) is a shepherd and is responsible for his flock. A man is a shepherd in his family and is responsible for his flock. A woman is a shepherd in her husband's house and is responsible for her flock." (HR. Bukhari and Muslim from Abdullah bin Umar).

The parenting style applied by parents plays an important role in shaping children's personality and psychological development. This style affects how children understand right and wrong, act according to social norms, and form their perspectives on themselves and others. Children's emotional and mental development also determines their level of psychological maturity, especially when entering adolescence, which is full of emotional challenges. Emotional instability at this stage can impact adolescent behavior in daily life (Azzahra et al., 2022)

3. Biography of Misbah Musthafa

Misbah Musthafa was a prominent Nusantara scholar and cleric from the Al-Balagh Islamic Boarding School in Bangilan Village, Tuban, East Java. He was born in 1916 in Gang Palen, Rembang, Central Java, and passed away on 7 Dhul Qa'dah 1414 H corresponding to April 18, 1994 M (Abidin & Aziz, 2023). Throughout his life, Misbah Musthafa was known as a figure who made significant contributions to the development of Islamic scholarship, particularly in the field of Qur'anic exegesis and religious literacy in the pesantren and Javanese community environment (Akbar, 2025). His intellectual journey began at the People's School and continued at several renowned pesantren, including Kasingan, Tebuireng, and Makkah(Maulana et al., 2021), Misbah Musthafa was highly productive in writing and translating classical Islamic works. One of his most notable contributions was translating Imam al-Ghazali's *Ihya' Ulum al-Din* into Javanese, aiming to make Islamic teachings more accessible to ordinary people (Abidin et al., 2019). In his tafsir *Al-Iklil*, Misbah Musthafa demonstrated distinctive intellectual characteristics through a local Nusantara-style exegetical approach. His writing employed the Pegon

script, used clear and accessible language, and emphasized aspects of education, morality, and socio-religious life. His interpretations were contextualized to the conditions of Indonesian society, particularly within pesantren and family environments. This tafsir not only explained the textual meaning of Qur'anic verses but also highlighted the practical application of Qur'anic values in daily life. The work reflects Misbah Musthafa's deep concern for the education of the ummah and his efforts to contextualize the Qur'an for Javanese society. (Maulana et al., 2021).

a. Misbah Musthafa's Interpretation of Verses on the Father's Role

1) QS. As-Saffat (37):102

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِى الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰىۗ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُۖ سَتَجِدُنِيْٓ اِنْ شَاۤءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ (١٠٢)

Meaning: "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."

Tafsir (Javanese):

هَيْ اَنَاءِكُوْ! إِغْسُنْ اِيْكُوْغِيْمْفِى اَنَا اِغْ :بَارَغْ فُوْتَرَا إِسْمَاعِيلْ وُوْسْ تُوْمَكَا بِيْصَا مَلاَكُوْ، إِبْرَاهِيْمْ دَاوُوْهُ مَرَاغْ فُوْتَرَاَنَىْ جَرَوْنَىْ تُوْرُوْيَنْ إِغْسُنْ اِيْكُوْ يَمْبَلَيْهْ سِيرَا-سَائِيْكِىْ چَوْبَاسِيْرَا فِكِرْ! كَفَرِيَىْ فَاتْمُوْيِرَا- فُوْتَرَانَىْ مَا تُوْرْ: دُوْهْ سَاءْ مَوْغْكَا فَنْجَتَغَانْ تِنْدَاءِ كَىْ فُوْنَغَاِغْكَغْ دِيْفُوْنْ قَرِيْنَتَهَاكَبَاتَغْ فَانْجَتَغَانْ- فَانْجَتَغَانْ بَادَىْ فِيْرْصَابِلِيْهْ كُوْلَاَ :بَغَاءِكُوْلَا فَوْنِيْكَاصَبَرْ غَادْ فِىْ أُوْجِيَيَانْ فُونِيْكَا

Barang putro Ismail wus tumeko biso melaku, Ibrahim dawuh marang putrane "hee anakku ingsun iku mimpi ono ing sak jerone turu yen ingsun iku nyembelih siro sak iki, cobo siro fikir kepriye penemu siro" putrane matur duh bapak kulo, monggo panjenengan tindak ake punepo engkang dipun printah e dateng panjenengan-panjenengan bade pirso beleh kulo puniko sabar ngadepi ujian peniko (Misbah Mustafa, 1997).

Translation: "When his son Ismail had reached the age where he could walk, Ibrahim spoke to his son: 'O my son, I saw in my dream while sleeping that I was sacrificing you, now try to think, what is your opinion?' His son replied: 'O my father, please carry out what has been commanded to you, you will see that I am patient in facing this test."

The text above is the interpretation of QS. As-Saffat (37): 102 in Tafsir Al-Iklīl fi Ma'āni Al-Tanzīl, which discusses the event when Prophet Ismail AS, at the age of thirteen,

was told by Prophet Ibrahim AS about the dream he experienced. In that dream, Allah SWT commanded Prophet Ibrahim AS to sacrifice his son. Prophet Ibrahim AS said to Prophet Ismail AS, "O my son, I see in my dream that I am sacrificing you," think about it, what is your opinion? This question was conveyed so that Prophet Ismail AS would be ready to accept Allah's command, and this also aimed to measure the patience and obedience of Prophet Ismail AS towards Allah's command. Prophet Ismail AS then replied, "O my father, do what you are commanded. Insha Allah, you will find me among the patient." This answer shows Prophet Ismail AS's steadfastness and obedience to Allah's will.

In his interpretation, Misbah Musthafa explains that the wisdom of the deliberation between Prophet Ibrahim AS and his son demonstrates Prophet Ibrahim AS's patience in obeying Allah's command. The way Prophet Ibrahim AS conveyed the dream shows his love and gentleness as a father. He not only fulfilled Allah's command but also considered his child's feelings and readiness. This gentle and wise communication illustrates how Prophet Ibrahim (AS) respected his son's opinion and guided him with love and patience, particularly when facing a great test from Allah (SWT).

2) QS. Luqman (31): 16-17

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ ۗاِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ (١٦) يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ (١٧)

Meaning: "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Aware. (16) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [that require] determination." (17)

Tafsir (Javanese):

هِيْ اَنَاء اِغْسُوْنَ! غْرِيْتِيَا! كَسَالاَهَان اِيكُو اُمقَامَانِي نَامُو غْ سَاء بُوبُوتِي وِيجِي سَاوِي،نُولِي كَادِيلِه اَنَا اِغْ جَرُوِنِي لَغِيْتْ اُتُوْوُ اَنَا اِغْ بُومِيْ،كَسَالاَهاَنْ اِيكُوْ مَسْطِيْ دِيْ تَكَاَكِيْ دَيْنِنْغْ الله نُوْلِيْ دِيْ بَالَس، كَلاَصَااُتُوو اَنَا اِغْ مِيتُوْرُوْتْ فَمَسْطِينِيْ،الله تَعَالٰى اِيكُو لَمبُوْتْ بَغَتْ تِنْدَكَنِيْ،تُوْرْ فِيْرْصَا اَفَا بَهِيْ كَغْ سَمَارْ، اَفَا مَنِيْهْ كَغْ ظَاهِرْ كَغْكُوْ هِيْ اَنَاءْ اِغْسُوْنْ! سِرَا سُوْفَايَا غْلَاكُوْنِيْ صَلَاةْ سَرْطَ اَدَبْ٢بِيْ لَنْ سُوْفَايَا مَرِيْنْتَهَاكِيْ غْلَاكُوْنِي سِيْرَا كَابِيْهْ (١٦)

مَلاَكُوْ كَغْ مَغْكِيْنِيْ اِيْكِيْ سَتَغْاَهْ اَكَباَكُوْسَانْ يَكِاَهْ قَزْكَارَا مُنكَرْ لَنْ صَبرَا كِاَنْدِيْغْ كَارُوْ اَفَا كَغْ غْنَانِيْ اَوَاءْ سِيْرَا۔ غْرْتِيْوْ (١٧)سَغْكِيْغْ قَزْكَرَا فَنْتِيْغْ كَاغْ كُوْدُوْ دَادِيْ جِيْتَا٢ نِيْ مَنُوْغْصَا اُوْرِيْفْ اِغْ بُوْمِيْنِيْ اللهِ تَعَالَى۔

Hei anak ingsun! Ngertiyo! Kesalahan iku umpomone namung sak bobote wiji sawi nuli kedeleh ono jerone keloso utowo ono ing langit utowo ono ing bumi, kesalahan iku mesti nekaake deneng Allah nuli di bales miturut pamestine, Allah ta'ala iku lembut banget tindakkane tur pirsa opo bae yang samar, opo meneh kang dhohir kanggo siro kabeh (16) He anak ingsun! Siro supoyo ngelakoni sholat serto adab-adab e lan supoyo merintah ake ngelakoni kebagusan nyegah pekoro munkar lan sabar gandeng karo opo kang ngenani awak siro. Ngertiyo! Melaku kang mengkene iki setengah saking perkoro penting kang kudu dadi cito-citone menungso urip ing bumine Allah ta'ala (17) (Misbah Mustafa, 1997).

Translation: "O my son, understand! A mistake like a mustard seed in weight, then placed inside a mat or in the sky or on earth, that mistake will surely be known by Allah and then repaid according to it. Allah Ta'ala is very gentle in His actions and knows everything that is hidden, let alone what is apparent to you all. (16) O my son, perform the prayer with its manners and order others to do good and prevent evil, and be patient with what befalls you. Understand! Doing this is part of important matters that should be the goal of humans living on Allah's earth." (17)

In *Tafsir Al-Iklīl fī Ma'ānī al-Tanzīl*, Misbah Musthafa interprets QS. Luqman (31): 16–17 as a continuation of Luqman al-Hakim's advice to his son—guidance meant to be beneficial and exemplary for others. The first counsel emphasizes Allah's perfect justice in judging every human deed. This verse teaches that no action, whether good or bad, even if as small as a mustard seed, can escape Allah's knowledge. Even if hidden deep within the earth or in a place seemingly unreachable, Allah (SWT) will surely reveal it on the Day of Judgment. On that day, all deeds will be accounted for and weighed, so that each person receives their due recompense.

In Misbah Musthafa's interpretation of the verse segment "ًا إِنَّكَ إِنَّه" الأيit aims to affirm that as small as any deed is, whether good or bad, and wherever it is hidden, it will be shown on the Day of Judgment. Allah SWT knows everything without anything being able to be hidden from Him, whether deeds that are outwardly apparent or those stored within the heart, all are within Allah's knowledge. The second counsel conveyed by Luqman to his son is the command to perform good deeds and to avoid all forms of evil prohibited by Allah (SWT), while remaining patient in facing trials. Goodness is manifested, among other ways, through the establishment of prayer, which must be

performed sincerely in accordance with its rules, conditions, pillars, and prescribed times. Prayer serves as a safeguard against immoral and evil behavior.

Luqman further explains that *amr ma'ruf* entails inviting oneself and others to goodness in accordance with Islamic law, while *nahi munkar* involves preventing oneself and others from disobedience that incurs Allah's wrath. His advice begins with the command to establish prayer, the pillar of religion, and concludes with the command to be patient, which is the foundation of steadfastness in obeying Allah (SWT). Patience is also a pillar for attaining His pleasure.Through this series of counsel, Luqman seeks to cultivate his son's awareness of responsibility for every deed. He emphasizes that prayer restrains a person from immoral conduct, while patience strengthens perseverance in faith. Ultimately, Luqman's guidance reflects his love and concern for his son's inner well-being, moral character, and future.

3) QS. Hud (11): 42

وَهِيَ تَجْرِيْ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِۗ وَنَادٰى نُوْحُ ِۨابْنَهٗ وَكَانَ فِيْ مَعْزِلٍ يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَلَا تَكُنْ مَّعَ الْكٰفِرِيْنَ (٤٢)

Meaning: "And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], 'O my son, come aboard with us and be not with the disbelievers."

Tafsir (Javanese):

ڤَرَاهُونِيْ نَبِيْ إِيْكُوْ مَلاَكُوْ اَنَااِڠْ تَڠَاهْ٢هِيْ اُوْمْبَاءْكَدِيْ كَڠْ كَيَا كُوْنُوْڠْ مُوْڠْكُوْهْ كَدِيْ لَنْ دُوْوُرِيْ-نَبِيْ نُوْحْ ڠُونْدَاڠْ٢ اَنَاءْ لاَنَاڠِيْ كَڠْ يِيْڠْكَرِيْهْ سَاكِيْڠْ ڤَرَاهُوْ كَڠْ اَرَانْ كَنْعَانْ- اُوْرَاكَلَمْ مِيْلُوْ نُوْمْفَاءْ- هِيْ اَنَاءْ كُوْ! سِيْرَا نُومْفَاءْ ڤَرَاهُوْ بَارَڠْ٢ كِيْطَا،سِيْرَا اُوْجُوْ كُوْمْڤُوْلْ كَارُوْ وُوْڠْ٢ كَافِرْ.

Perahune Nabi Nuh iku melaku ono ing tengah-tengah ombak gede kang koyo gunung mungguh gede lan duwure. Nabi Nuh ngundang-undang anak lanange kang ngingkrih saking perahune kang aran Kan'an, ora gelem melu numpak, he anakku siro numpak perahu bareng-bareng kito, siro ojo kumpul karo wong kafir (Misbah Mustafa, 1997)

Translation: "Prophet Noah's ship was sailing in the middle of huge waves that were like mountains in size and height. Prophet Noah called out to his son who had turned away from his ship, named Kan'an, who did not want to board. 'O my son, board the ship together with us, do not gather with the disbelievers.'"

In *Tafsir Al-Iklīl fī Ma'ānī al-Tanzīl*, Misbah Musthafa interprets QS. Hūd (11:42) as a depiction of the great flood that submerged the entire earth. Prophet Noah's ship sailed

upon the waters that covered the land, even reaching the mountain peaks. The vessel moved amidst enormous waves whose height was likened to towering mountains, within a powerful storm that created an atmosphere of fear and intensity. Yet, despite the perilous conditions, the ship continued to sail safely by Allah's protection and permission.

Misbah Musthafa further explains that during this event, Prophet Noah called out to his son, Kan'an, who was distant and refused to follow his teachings. Although his son was a disbeliever, Prophet Noah still urged him to board the ship and to believe in Allah (SWT), so that he might be saved from the punishment of the flood that befell the disbelievers. This interpretation highlights Prophet Noah's profound love and concern as a father, for he sought to rescue his son's life even though his son rejected faith.

4) QS. Yusuf (12): 4-5

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ(٤) قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ۗاِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ (٥)

Meaning: "When Joseph said to his father, 'O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me.' (4) He said, 'O my son, do not relate your vision to your brothers, lest they devise for you a plan. Indeed, Satan, to man, is a clear enemy.'" (5)

Tafsir (Javanese):

سَجَارَهِيْ يُوْسُفْ۔ يُوْايْكُوْ نَالِيْكُوْ يُوْسُفْ مَاتُوْرْ مَارَاغْ رُوْمُوْنِيْ۔دُوْهْ رُوْمُوْ كُوْلُوْ! كُوْلُوْ !نُوْتُوْرَا سِيْرًا ! هِيْ مُحَمَّدْ كَاتَاهْ اِيْقُوْنْ سُوْوَلَاسْ،سُوْمَرَاقْ سِرَغِيْغِيْ لَانْ رَمْبُوْلَانْ،سَامِيْ تَمُوْرُوْنْ سَاكِيْغْ قُوْنِيْكُوْ سُوْقَنَاهْ سُوْمَرَافْ لِيْنْتَاغْ لَغِيْتْ لَاجَغْ سَامِيْ سُجُوْدْ دَاتَغْ كُوْلُوْ (٤) نَبِيْ يَعْقُوْبْ دَاوُوْهْ : هِيْ اَنَاكْ جِيْلِيْكْ اِغْسُوْنْ ! اِيْقِيْنْ سِيْرًا اِيْكُوْ اُوْجُوْ سِيْرًا جَرِيْتَااَكِيْ مَارَاغْ دُوْلُوْرْ ٢ سِيْرًا بِيْنْ سِيْرًا جَرِيْتَا مَغْكُوْ بَاكَالْ نِيْقُوْ سِيْرَاكَابِيْهْ۔ غَرْتِيْيُوْ! شَيْطَانْ اِيْتُوْ سَاتُرُوْ كَاغْ تَرَاغْ يَتْرُوْاَكِيْ كَاغْكُوْمَنُوْغْسُوْ (٥)

Nuturo sira he Muhammad! Sejarahe Yusuf, yoiku naaliko Yusuf matur marang romone, duh romo kulo! Kulo puniko supenan sumerap lintang katah ipun sewelas, sumerep srengenge lan rembulan, sami temurung saking langit lajeng sami sujud dating kulo (4) Nabi Yaqub dawuh: he anak cilik ingsun! Impen siro ojo siro ceritak e marang dulur-dulur siro. Yen siro cerito mongko bakal nipu siro kabeh. Ngertiyo setan iku satru kang terang nyatruke kanggo menungso (Misbah Mustafa, 1997).

Translation: "Tell you, O Muhammad! The story of Joseph, that is when Joseph spoke to his father: 'O my father! I saw stars in the number of eleven, I saw the sun and the moon, they all came down from the sky then they all prostrated to me.' (4) Prophet

Yaqub said: 'O my little child! Do not tell your dream to your siblings, if you tell it they will surely plot against you. Understand that Satan is a clear enemy to mankind.(5)"

The text above is the interpretation of QS. Yusuf (12): 4–5 in Tafsir Al-Iklīl fi Ma'āni Al-Tanzīl. Misbah Musthafa interprets the story of Prophet Yusuf as told by Prophet Muhammad to his people. Prophet Yusuf told his father about a dream he had. In that dream, he saw eleven stars, the sun, and the moon prostrating to him. The eleven stars refer to his eleven brothers, while the sun and the moon symbolize his father and mother. Misbah Musthafa explains that prostration in this context is a form of respect and submission, not worship. Misbah Musthafa quotes Abu Razin Al-Uqoili's opinion that this dream is one part of the forty parts of prophethood. The *al-ru'ya al-shalihah* (righteous dream) is commonly experienced by righteous people and can be interpreted by those who possess knowledge, so that this dream becomes part of the characteristics of prophethood and a form of notification about the unseen

After hearing this story, Prophet Ya'qub advised Prophet Yusuf not to tell his dream to his brothers. The goal was to prevent them from being provoked by envy or jealousy to the point of intending to do something bad to him, because Satan is an enemy to mankind who always creates slander and discord among people. This shows the wisdom of Prophet Ya'qub in educating and protecting his son. However, Yusuf's brothers did not share this aspiration. Their reluctance revealed the seeds of envy within them. Prophet Ya'qub's attitude, manifested in his guidance and protective counsel, illustrates his deep concern for his son's moral development and future. His advice embodies the role of a father who seeks not only to safeguard his child from external harm but also to nurture his inner strength and resilience.

5) QS. Al-Baqarah (2): 132-133

وَ وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ (١٣٢) أَمۡ
كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ بَعۡدِى قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ
ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ . (١٣٣)

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.' (132) Or were you witnesses when death

approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac – one God. And we are Muslims [in submission] to Him.'" (133)

Tafsir (Javanese):

إِيكُوْنَبِيْ اِبْرَاهِيْمْ، وُوْسْ مَكَاسْ٢مَرَاغْ قَارَا فُوْتَرَا٢ نَيْ سُوْقَايَا تَتَقِيْ اَكَامَا اِسْلَامْ- سَمُوْنُوْ اُوْكُوْ نَبِيْ يَعْقُوْبْ بِنْ اِسْحَقْ اَنَاءْ كُوْ- الله تَعَالَى :بِنْ اِبْرَاهِيْمْ-اُوْكُوْ وُوْسْ مَكَاسْ٢ ،مَارَاغْ قَارَا فُتَرَا٢نَيْ سُفَايَا تَتَقِيْ اَكَامَا اِسْلَامْ - نَبِيْ اِبْرَاهِيْمْ دَاوُوْهْ بَابْ تَتَقِيْ اَكَامَا اِسْلَامْ وُوْسْ مِيْلِيْهْ اَكَامَا اِسلَامْ كَاغُكُوْ سِيْرَا كَابِيْهْ - لَاكَوْنِيْ كَغْ تَمَنَانْ،اُوْجُوْغَانْتِيْ سَمْبَرَوْنُوْ اَنَا اِغْ ِي وُوغْ ٢ يَهُودِي! اَفَا سِيرَا كَابِيه نَالِيكُو نَبِي يَعقُوب اَرَف مَاتِي فَادَا حَاضِر؟ هِيْغُكُوْ تُمَكَانِي مَاتِي. (١٣٢) اَنَدَاغُوفَارَا فُوتَرَا٢نِي:هِي اَنَاء كُو! تَمتُواُورَا فَادَا حَاضِر- نَالِيكُوايكُو، اَفَا كَغْ دِي اُوچَافَاكِي نَبِي يَعقُوب ؟ نَبِي يَعقُوب سَاءوُوسِي اَكُو مَاتِي، اَفَا كَغْ سِيرَا سَمبَاه؟ فَارَا فُتَرَا مَاغسُولِي:كِيطَا سَدَايَا تَتَف يَمبَاه غَاكُوغْ٢ غَاكِي قَعِيرَان فَانجَتَعَان لَن قَعِيرَان اِيفُون فَارَا لَلُوهُور فَانجَتَغَان اِغكِيه فُونِيكُو نَبِي اِبرَاهِيم، نَبِي اِسمَعِيل لَن نَبِي اِسحَق- فَعِيرَا اِغكَاع نَامُوغْ سَتُوعكَال اِيغكِيه فُونِيكُوا اَلله- كِيطَا سَدَايَاتَتَف بَدِي دَاد وُوعكَاع اِسلَام،تِيَاع اِغكَاغْ تُوندوء- يُعكَمِ الله- تَمتُو سِيرَا كَابِيه اُورَا فَادَ حَاضِر- كَفرِيي سِيرَا كَابِيه هِيغكُو وَانِي غَارَانِي يِين نَبِي يَعقُوب قَرِيتَاه سُوفَايَا تَتَقِي اَكَامَا يَهُودِي؟ (١٣٣)

Iku Nabi Ibrahim, wus mekas-mekas marang poro putro-putrone supoyo netepi agomo Islam. Semono ugo Nabi Ya'qub bin Ishaq bin Ibrahim ugo wus milih agomo Islam. Nabi Ibrahim dawuh: anakku Allah ta'ala wus milih agomo Islam kanggo siro kabeh lakune kang temenan, ojo nganti sembrono ing bab netepi agomo Islam hinggo tumekane mati (132) He wong-wong yahudi! Siro kabeh naliko Nabi Ya'qub arep mati podo hadir? Tentu ora podo hadir. Naliko iku, opo kang diucapake Nabi Ya'qub? Nabi Ya'qub andangu poro putron-putrone: he anakku! Sak wuse aku mati, opo kang siro sembah? Poro putrone mangsuli: kito sedoyo tetep nyembah ngagung ngangungake pangeran panjenengan lan pangeran ipun poro leluhur-leluhur panjenengan inggih puniko Nabi Ibrahim, Nabi Ismail lan Nabi Ishaq. Pangeran engkang naming setunggal inggih puniko Allah. Kito sedoyo tetep bade dados tiyang Islam. Tiyang engkang tunduk, nyunggi Allah ta'ala. Tentu siro kabeh ora podo hadir keperiye siro kabeh hinggo wani ngarani yen Nabi Ya'qub perintah supoyo netepi agomo Yahudi? (Misbah Mustafa, 1997)

Prophet Ibrahim advised his sons to remain steadfast in the religion of Islam. Likewise, Prophet Ya'qub ibn Ishaq ibn Ibrahim also counseled his children to adhere firmly to Islam. Prophet Ibrahim said: *"My sons, Allah Ta'ala has chosen the religion of Islam for you. Follow it sincerely, and do not be negligent in holding fast to it until death comes."* (QS. Al-Baqarah [2]:132). Addressing the Jews, the Qur'an challenges: *"Were you present when Prophet Ya'qub was about to die? Surely you were not."* At that moment, Prophet Ya'qub asked his sons: *"O my sons! After I die, whom will you worship?"* They

replied: *"We will worship and glorify your Lord and the Lord of your forefathers—Prophet Ibrahim, Prophet Ismail, and Prophet Ishaq—the One Lord, Allah. We will remain Muslims, submitting ourselves to Allah Ta'ala."* (QS. Al-Baqarah [2]:133).

The text above is the interpretation of QS. Al-Baqarah (2): 132–133 in Tafsir Al-Iklīl fi Ma'āni Al-Tanzīl. Misbah Musthafa interprets that Prophet Ibrahim and Prophet Ya'qub gave advice to their children and descendants to embrace Islam, to believe in the oneness of Allah, and to worship Allah SWT. Prophet Ibrahim truly maintained the religion of Islam until the end of his life because of his love and sincerity in embracing Islam, so that it became his legacy for his descendants.

In his interpretation of verse 132, Misbah Musthafa also explains that the advice conveyed by Prophet Ibrahim was that they should do good in living this life, and hold fast to the religion of Islam, and not be careless about the provisions of Islam until death. As for verse 133, it contains the event of Prophet Ya'qub conveying his advice to his sons before his death. Prophet Ya'qub asked his sons, "What will you worship after I die?" Then his sons answered, "We will worship your God and the God of your ancestors, the One God, and we submit and obey to Him."

The interpretation above shows that Prophet Ibrahim and Prophet Ya'qub were full of love and concern for their children by instilling an understanding of the importance of monotheism and worshiping Allah SWT. Both are also described as wise fathers who provided good guidance, direction, and education for their children, and taught that only Allah SWT has power and nothing can equal Him.

4. Relevance of Misbah Musthafa's Interpretation of the Father's Role

After discussing the interpretation of the verses on the father's role based on Tafsir *Al-Iklīl fi Ma'āni Al-Tanzīl*, the following discussion will examine Misbah Musthafa's views on the concept of the father's role in the Qur'anic perspective. This discussion also links the *Father Involvement* theory which includes five aspects: *positive engagement activity, warmth and responsiveness, control, indirect care*, and *process responsibility*, as well as their relevance to contemporary conditions.

a. Positive Engagement Activities

The *Father Involvement* theory has several components, one of which is *positive engagement activities*, namely various activities that fathers do with children to support

their emotional, social, and potential development. These activities include basic care, such as playing, talking, or other activities (Juwita et al., 2019). The verse related to the component of *positive engagement activities* is QS. As-Saffat (37): 102, which emphasizes the importance of interaction and the father's presence in the child's life. This involvement can strengthen the emotional relationship between father and child, directly affect the child's mental and emotional development, and help build moral and spiritual foundations. Conversely, the lack of father involvement can make children lacking emotional support and cognitive stimulation that are important for their psychological well-being.

Misbah Musthafa's interpretation shows a strong relevance to the concept of positive engagement activities. The emotional involvement, good communication, and value teaching practiced by Prophet Ibrahim are concrete examples that every father can apply in guiding and educating their children. In the present time, the application of this component can be seen when fathers take the time to read and teach the Qur'an to children, invite them to participate in age-appropriate study sessions and then discuss the content of these studies. Activities like this not only strengthen the father-child relationship but also help shape the child's character based on Islamic values.

b. Warmth and Responsiveness

In the component of *warmth and responsiveness*, it refers to a father's ability to show affection, provide attention, listen well, and respond appropriately to children's emotional needs (Juwita et al., 2019). The verse related to this component is QS. Yusuf (12): 4–5, which depicts the father playing an important role in parenting, because children who feel love and responsive attention from their parents generally grow more emotionally and socially healthy. With warmth, children feel loved, protected, and valued, thus forming self-confidence and independence.

Misbah Musthafa's interpretation shows strong relevance to the concept of *warmth and responsiveness*. Prophet Ya'qub's attentive attitude in his interaction with Prophet Yusuf serves as an example of ideal parenting, where a father is present to listen, understand, and respond to the child's emotional needs. This approach is very important for the child's psychological health and character formation. The application of the *warmth and responsiveness* component in present-day life can be done by giving hugs when the child leaves for school or when the child is sad. In Islamic teachings, showing

physical affection to children is highly encouraged, as the Prophet Muhammad often hugged and kissed his grandchildren as a form of affection. This can strengthen the emotional bond between father and child, making the child feel safe, cared for, and loved.

c. Control

In the *control* component, it refers to the father's role in guiding, supervising, and regulating children's behavior to remain in accordance with correct values and norms. *Control* in parenting is not just about discipline, but also includes clear boundaries and the enforcement of rules in various aspects of the child's life (Juwita et al., 2019). The verse related to this component is QS. Luqman (31): 16–17. This verse depicts a father's advice to his son about faith and the importance of obeying Allah's commands. Luqman advised his son that every deed is surely known by Allah, and invited him to establish prayer, do good, stay away from evil, and be patient in facing various trials.

Misbah Musthafa's interpretation shows a strong relevance to the concept of *control*. Luqman's attitude serves as an example that fathers need to play an active role in guiding and supervising the child's development, including by providing directions regarding what needs to be done and avoided. An example of applying this component in modern times is setting rules for the use of gadgets and the internet by providing time limits and supervision. Fathers can protect children from content that is not in accordance with moral and religious values, and ensure that children's time is used for beneficial things.

d. Indirect Care

In the *indirect care* component, it refers to forms of fatherly attention that are not always given directly, but still have a great influence on children's development through advice, role modeling, and decisions made for the child's good (Juwita et al., 2019). The verse related to this component is QS. Hud (11): 42, which depicts the great concern of a father for the safety of his child, both physically and spiritually. Even though the child has a different belief, the father still feels responsible for protecting, advising, and guiding him in the best way. Prophet Noah's attitude in this verse is explained as a father who has loving and caring traits toward his child, where Prophet Noah gave important advice and made decisions aimed at protecting his child even if indirectly.

Misbah Musthafa's interpretation shows a strong relevance to the concept of *indirect care*, because Prophet Noah not only offered physical protection but also

sought the spiritual safety of his child, albeit indirectly. Prophet Noah's attitude can serve as an example that fathers have a very important role in influencing children's development through actions that are not directly felt by the child but have a very significant long-term impact. An example of application in modern times is that a father can ensure that his child gets the necessary health care, for example, in choosing the right insurance for the family. Islam itself emphasizes the importance of maintaining health, because the body is a trust from Allah SWT. By ensuring children receive good health care, a father is carrying out his responsibility.

e. Process Responsibility

The *process responsibility* component refers to a father's involvement in taking responsibility for organizing, managing, and taking initiative to meet children's needs (Juwita et al., 2019). The verse related to this component is QS. Al-Baqarah (2): 132–133, which depicts the great role and responsibility of a father, especially in the religious aspect. Religious values become the main priority in parenting, so fathers are required to ensure children grow with a strong foundation of faith.

Misbah Musthafa's interpretation demonstrates a strong relevance to the concept of *process responsibility*. This is evident in how both Prophet Ibrahim and Prophet Ya'qub took full responsibility for prioritizing religious education for their children. They not only gave advice but also ensured that these teachings were based on the values of monotheism as the foundation of life. This interpretation highlights the father's responsibility in shaping a child's character and beliefs, ensuring that the values instilled are aligned with religious principles. In modern application, this can be seen when a father actively teaches ethics and religious values—such as responsibility, honesty, and kindness—and guides his children to practice them in daily life.

Thus, the father's role is crucial in every aspect of child development: making religious values the foundation, directing children to live according to Islamic teachings, and cultivating moral awareness that strengthens their spiritual and social identity

D. CONCLUSION

The phenomenon of *father involvement* in the Qur'anic perspective underscores that father's vital role inchild-rearing, education, and character formation. The Qur'an positions the father not only as a breadwinner but also as an educator, guide, protector,

and moral role model in the family. Through KH. Misbah Musthafa's interpretation in *Tafsir Al-Iklīl fi Ma'āni Al-Tanzīl*, the father's role is understood as a responsibility that must be carried out actively through good communication, affection, deliberation, moral education, and responsibility based on Islamic values. Conversly, The *fatherless* phenomenon, characterized by the lack of a father's role and involvement in a child's life, both physically and emotionally, can affect children's psychological, social, and moral development. Its impact can be seen in decreased self-confidence, the emergence of emotional problems, difficulties in social relationships, and confusion in identity formation.

The Qur'an emphasizes the necessity of an active father's presence in accompanying children's growth and development. This perspective aligns with the *Father Involvement* theory, which affirms that direct interaction, emotional warmth, control, responsibility, and sustained fatherly support greatly influence optimal child development. Thus, the Qur'anic view of father involvement reflects a comprehensive parenting model encompassing spiritual, emotional, social, and moral dimensions.

The father's role is therefore not limited to fulfilling material needs but serves as a foundational pillar in shaping a generation that is moral, confident, resilient, and of high quality. Strengthening paternal involvement is essential for building harmonious families that embody Islamic values while addressing the challenges of modern society. Recognizing existing limitations, further research that integrates additional theories and perspectives is needed to broaden understanding of father involvement in diverse contexts

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