

The Role of Father's Character in Children's Psychological Development Based on the Study of Surah Yusuf

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Abstract

Objective: The purpose of this study is to examine the ideal character of a father as reflected in the Epistle of Yusuf, and how this character can be used as a reference for fathers in educating their children. This study also aims to analyze the impact of the direct involvement of fathers with good character on the psychological development of children. **Theoretical framework:** this is used based on Islamic parenting values sourced from the Qur'an, especially through the narrative in Surah Yusuf, as well as the theory of children's psychological development which is influenced by the role of parents. **Literature review:** includes previous studies on the role of the father in the family, the importance of the father's emotional involvement in parenting, as well as interpretive literature that discusses education from the perspective of the Epistle of Yusuf. **Methods:** used in this study are qualitative with a thematic interpretation approach and content analysis of relevant verses in the Surah of Yusuf, and supported by a study of the psychology of child development. **Results:** show that the paternal character displayed by the Prophet Yaqub in the Surah Yusuf, such as affection, wisdom, patience, and good communication, has a positive influence in shaping the personality of children psychologically. **Implications:** from this study is the importance of strengthening the role of fathers in Islamic parenting as an effort to form a mentally and emotionally healthy generation. **Novelty:** this research lies in the integrative approach between the interpretation of the Qur'an and the psychology of children in exploring the ideal character of the father that can be applied in the context of modern parenting.

Keywords: family education, psychology, father's character, children's psychological, surah yusuf.

INTRODUCTION

Education becomes a necessity for every human being to gain knowledge and understanding of something and be able to distinguish what is good and what is bad. The existence of education becomes a need that absolutely must be met in his life, just like other primary needs [1]. With education, humans can develop and utilize Human Resources and the potential that exists in themselves as a gift from God Almighty.

Education can be the core of the success of the Muslim Ummah because the future and fate of the Ummah in the future depend heavily on the quality of education of the younger generation. Related to this, an ideal education is a balanced education between intellectual, emotional, and most importantly education related to spiritual activity, with a form of communication *Transcendental* with God Almighty [2].

The first stage of education for children starts from the family environment. Education in the family environment is the main and the first because in this phase a child will get guidance as well as education from both parents. The family is an informal educational environment that includes the father, mother, and child themselves who are bound by blood to form a relationship called the family [3].

As the first locomotor driving education, in this case, the family has a role as an early educational environment as well as laying the foundation for a complete and integrated personal formation in children [4].

Child development is very dependent on the education provided by parents as an educator, good or bad morals of a child depend on the parenting style applied by both parents [5].

In Islam itself, especially in the Qur'an has been described in several verses of the Qur'an which describe how the Prophets educate their children with dialogues that teach Islamic values which in the end can instill Faith and also Tawhidism so that they grow into righteous children [6].

The image of a father who can establish a dialogue and closeness with his children is explained very beautifully in several suras in the Qur'an, one of which is contained in Surah Yusuf (verses 4-5, verses 11-14, verses 17-18, verses 63-67, verses 81-87 and verses 94-98) where in the surah depicted the closeness between children and parents, especially fathers and how the attitude of a father, namely the Prophet Ya'kub to his 12 children, especially the Prophet Yusuf, although the picture is conveyed implicitly in these verses.

As a father, Prophet Ya'kub showed how a father should be fair and how to deal with every problem that happened to his children. The Qur'an has indeed provided a clear picture that can be used as a guide in life. Building a closeness between father and child is an important task for a parent in the process of educating and guiding his children, who may still not realize the importance of good communication between children and parents, because of incomprehension and lack of *quality time* in a family [7].

The urgency of understanding the importance of the education provided by a father as an educator in the family to his children needs more special attention, although perhaps the problem of a father's presence in the care of his child (*Paternal Involvement*), affection, attention does not seem to be a problem, but it is undeniable that the impact of a father's presence in caring for his child has a significant effect [8]. By digging deeper into the Surat Yusuf, it is hoped that it will be able to provide education and understanding of the importance of the role of fathers in parenting, closeness, and education provided by a father for the psychological development of his children.

Based on how the ideal character of a father is conveyed implicitly in the surah of Yusuf, this study focuses on analyzing these characters so that they can and are easily understood by parents, especially a father. A child will grow and develop according to the teaching and education of his parents, as in the hadith of the Prophet who said that "*Every child is born in a state of fitrah, his parents who will make him Jewish, Christian, and Magi*" (H.R. Muslim) [9]. From the hadith it can be seen how important the role and influence of parenting or parental education on the development of children in the future, the hadith also hints that in parenting there needs to be special

attention and seriousness that cannot be underestimated because it has a considerable impact on child development [10].

Children are born carrying the potential or nature to obey Allah SWT, while later in adulthood or life they become bad or turn away from their nature to believe in Allah, it happens because of involvement from outside influences such as education provided by their parents which is very minimal or even inappropriate, the environment in which they live or the influence of social interaction in community life.

LITERATURE REVIEW

This Literature Review is (optional), and may or may not exist. It is better, however, to exist, and should include the following elements: 1). Overview of relevant literature. 2). Key theories or concepts. 3). Gaps or controversies in the literature.

The Role of Father's Character in Children's Psychological Development Based on the Study of Surah Yusuf. The role of the father in a child's psychological development has been extensively explored in contemporary psychology and Islamic studies. Many studies emphasize the father's contribution to emotional stability, moral education, and identity formation in children. According to Lamb, involved fatherhood significantly impacts children's cognitive competence and socio-emotional development. Meanwhile, Islamic scholarship also stresses the father as qawwam (protector and provider), whose character and guidance shape a child's values and behavior [10].

Surah Yusuf presents a profound narrative of the relationship between Prophet Ya'qub (Jacob) and his son, Yusuf (Joseph), offering deep insight into the ideal paternal character. Ya'qub's traits—wisdom, patience (sabr), emotional sensitivity, and spiritual guidance—serve as exemplary qualities of a nurturing father. Scholars such as Ibn Kathir and Al-Qurtubi highlight Ya'qub's consistent emotional support, especially during Yusuf's trials, demonstrating how fatherly compassion and faith contribute to psychological resilience [10].

Key psychological theories, such as Erikson's theory of psychosocial development, support the significance of a secure parental attachment in the early stages of identity formation. Ya'qub's relationship with Yusuf illustrates this, where emotional reassurance and prophetic wisdom serve as a psychological anchor for Yusuf amid trauma and betrayal. Furthermore, Bandura's Social Learning Theory is relevant, as children model behaviors from their parents. Yusuf's eventual patience, chastity, and leadership reflect Ya'qub's earlier character and spiritual discipline [11]–[14].

Despite these connections, current literature often underrepresents Islamic perspectives in mainstream psychological models, especially concerning paternal influence drawn from prophetic narratives. While Christian and secular sources have elaborated on parental roles in child development, Quranic case studies like Surah Yusuf are not widely integrated into developmental psychology discourse. This represents a key gap in both Islamic psychology and cross-cultural studies [11]–[14].

There is also a lack of empirical research that directly correlates Quranic models of fatherhood with measurable psychological outcomes in Muslim children. Furthermore, debates persist on the universality of fathering styles, particularly when comparing Western individualistic models with Islamic, community-oriented frameworks [11]–[14].

In summary, Surah Yusuf provides a valuable framework for understanding the father's role in nurturing psychological resilience, moral integrity, and emotional intelligence in children. Bridging classical Islamic insights with contemporary psychological theories can enrich both disciplines and address the current gaps in the literature on fatherhood and child development.

METHODOLOGY

The object of this study is the good character of a father contained in Sura Yusuf verses 4-5, 11-14, 17-18, 63-67, 81-87, 94-98. This research is written using the mau'dhui method, which is a method that discusses the verses of the Qur'an according to the title or theme that has been determined, to then be arranged according to the chronology of the reason for the descent of the verse [11]–[14].

The focus of this study is to examine in detail how the character of Prophet Ya'qub as a father when behaving to his children is implied in Surat Yusuf. So in this study, the author intends to look for how good father characters in Surat Yusuf are presented by Prophet Ya'qub as a father.

Table 1. Research Method

Verse(s)	Context in Surah Yusuf	Father's Character Displayed (Prophet Ya'qub)
4–5	Yusuf shares his dream with his father	<i>Attentive Listener, Wise Advisor, Protective (warns against envy)</i>
11–14	The brothers ask to take Yusuf with them	<i>Cautious, Concerned, Discerning (hesitant to trust)</i>
17–18	The brothers return with false news about Yusuf	<i>Emotionally Strong, Patient (sabr jamil), Does not overreact</i>
63–67	The brothers ask to take Bunyamin to Egypt	<i>Strategic Thinker, Spiritually Responsible (relies on tawakkul)</i>
81–87	The brothers confess their mistakes and Ya'qub encourages them to seek Yusuf	<i>Forgiving, Hopeful, Guides with Faith</i>
94–98	Yusuf's shirt is returned; Ya'qub's sight returns; he forgives his sons	<i>Emotionally Receptive, Grateful, Compassionate and Forgiving</i>

RESULTS AND DISCUSSION

Father's Ideal Character in Yusuf's Epistle

The Qur'an as *hudan linnas* has a discussion that is very relevant to what is needed by every human being. Surah Yusuf is one of the suras in the Qur'an that shows how the response and character of fathers in dealing with every problem that exists, especially about the attitude of their children. Surah Yusuf is one of the suras in the Qur'an that discusses the dialogue between a father and his son [15].

Several verses contain the ideal character that a father should have. Implicitly, the meaning of these verses can be written as follows [16]: Verses 4-5. *It means: "(Remember), when Yusuf said to his father, "O my father, Verily I dreamed of seeing eleven stars, the sun and the moon; I see everyone bowing down to me." His father said: "O my son, do not tell your dream to your brothers, so they made treason (to destroy) you. Indeed, Satan is the real enemy of man".*

The verse gives an implied message that [17]:

Good listener

One of the important things considered by a father in his family is good communication between his family members. Good communication patterns between parents and children will make children able to learn to know themselves and others or their environment and be able to understand themselves and others.

Establishing a good closeness to children is one of the important points in parenting. Prophet Ya'qub became a good listener when Prophet Yusuf told of his dream of seeing eleven stars, the moon, and the sun bowing down to him [18].

Although it was just a dream, a good response was shown by Prophet Ya'qub by listening to the story with full attention. Fathers must always be ready to be good listeners for children in any situation, this certainly aims to establish good relationships and communication.

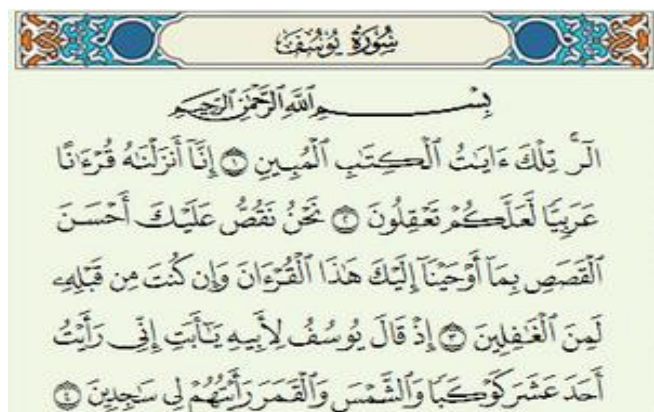


Figure 1. Epistles of Surah Yusuf 1-4

Affection as well as protection for children

Prophet Ya'qub became an ideal *role model* for a father in dealing with his children. The establishment of a good relationship between Prophet Ya'qub and Prophet Yusuf became an example of how a father should interact with his child. This affectionate attitude was shown by the prophet Ya'qub in the form of calling father affection to son and vice versa son to father. Using the calls "ya Abati" and "ya bunaya", in Arabic itself, Abati is an affectionate and respectful call from a child to his father, while the word bunaya is a form of tashgir from ibnii which means a call that shows love and affection for the child.

As a father, it is appropriate to protect the family, especially his children, from all kinds of dangers that may be able to endanger his children. In this verse, Prophet Ya'qub shows an attitude where he forbids Prophet Yusuf to tell his dreams to his other brothers in order not to cause envy and bad effects on his brothers. As a father, he can show a picture of a good understanding of the character of his children, as well as a form of responsibility carried out by him as a father [19].

The protective attitude shown by Prophet Ya'qub is by the hadith delivered by Ibn Kathir and several other commentators quoting a hadith: *Try to get your needs by hiding them. Indeed, every favor has its spitefulness. External and mental well-being received by a child to meet physical and psychological needs causes children's growth and development to remain on a positive path.* Verses 11-14. It means: "They said, 'O our father! Why do you not trust us in Yusuf, when in fact we want good for him?' (11) "Let him go with us tomorrow morning, so that he may have fun and frolic, and we will take care of him." (12) Jacob said, "Behold, your departure with him (Yusuf) saddened me greatly, and I feared that he was eaten by wolves, while you were careless of him" (13). They said, "If he is eaten by wolves, we are a (strong) group, then the losers will be" (14).

These four verses are a continuation of the previous story when the brothers of the Prophet Yusuf had bad intentions for him by asking permission from the Prophet Ya'qub to invite him to play and promising his father to take good care of him. As a father who loved his son very much, he was very worried when he allowed Yusuf to go with his brothers. Their real purpose in inviting Yusuf was not to just play, but they conspired to throw Yusuf into the well [20].

This verse depicts the sons of the Prophet Ya'qub asking permission first when going to invite the Prophet Yusuf to go, but in this case, they are also not honest with their father because in fact in their hearts they are pent-up envy seeing their father's love so great for the Prophet Yusuf.

This verse also implies a father's affection for his child. The character of a father is shown by Prophet Ya'qub.

In this verse, it is not just a form of love and affection, but worry and instinct or premonition to protect a father against the danger that will befall his child. Verses 17-18. *Meaning: They said: "O our father, verily we went out in a race, and we left Yusuf near our things, and he was eaten by wolves; and you will never believe us, even if we are righteous people." 17 They came with their clothes (stained) with fake blood. Ya'qub said: "It is you who look at the good of the (bad) deed; So that good patience (my patience). And God alone asks for His help with what you tell" (18)*

Verses 17-18 contain a dialogue between Yusuf's brothers and his father after completing their plan to harm Yusuf. In Ibn Kathir's tafseer it is briefly mentioned that on that occasion they tried to convince the Prophet Ya'qub that Yusuf died because he was pounced on by wolves. In this verse there is also a sentence spoken by Yusuf's brother in the hope of mercy from his father: "...and you will never believe us, even if we are righteous."

The brother of the Prophet Yusuf then showed the gamis covered in goat's blood as if it were the blood of the Prophet Yusuf who had died pounced on by wolves. In this situation, Prophet Ya'qub did not necessarily believe the story he heard, because he saw an oddity in the gamis brought. Although covered in blood, the gamis was not the slightest torn or shaky as the condition after being pounced on by wolves [21].

The incident in this verse describes that the Prophet Ya'qub displayed a patient attitude as a father when he heard the stories made up by his sons. In addition, the nature of captivity and not immediate despair is also shown by him by surrendering all the problems and trials faced while asking for help from Allah Almighty.

The patient, captive, and not easily discouraged nature shown by Prophet Ya'qub as a father can have a good effect, when he, then does not scold his children when he makes a very big mistake. Psychologically, a child sees the character of his father who has a patient nature, and captivity and is not easily discouraged by God's help and submits everything back to God making a child tend to have a sensitive nature and easily introspect about himself [22].

The character of a good father is also shown by the prophet Ya'qub who tries to avoid and maintain conflicts between him

with his sons. Although he noticed irregularities in the bloodied clothes or dresses but did not falter, he did not prolong the matter by asking his sons for more explanation. He preferred to end the matter to avoid further conflict with his sons.

The patience shown by the prophet Ya'qub is the best. The statement of Abdur Razzaq that As-Sauri had narrated from one of his friends who said: *"The criteria for patience are threefold, namely do not talk about your pain (to others), do not talk about the calamity that befell you, nor do you cleanse yourself."* Verses 63-67

This verse has the same story as the previous verse, where for the second time the brothers of the Prophet Yusuf dared to ask permission and trust in his father to invite Bunyamin to go, Bunyamin himself was one of the sons of the Prophet Ya'qub who became a comfort since the Prophet Yusuf died. The second departure of the sons of the Prophet Ya'qub was to obtain daily necessities. The sons of the Prophet Ya'qub said that if Bunyamin was not allowed to go with them, he would no longer have food rations [23].

In this verse, those sons of the Prophet Ya'qub promised to keep Bunyamin's salvation. At that time, Prophet Yusuf who already had a high position in Egypt was visited by his brothers, Prophet Ya'qub entertained very well like a royal guest. He still recognized his brothers but not vice versa.

As a father, Prophet Ya'qub felt very worried and heavy to allow Bunyamin to go along with his brothers. However, it is described in verse 66 that the Prophet Ya'qub asked his sons to promise to guard and bring Bunyamin back safely. The Prophet Ya'qub confirmed their vows saying: *God is a witness to what we say.*" According to Ibn Ishaq, the Prophet Ya'qub did this because he was very worried and found no other way but to let Bunyamin go with them to get rations of wheat which was their staple foodstuff [24].

A good father character can be taken for a father, namely the captive nature shown when he finally allows Bunyamin to go with his other brothers. When viewed from a psychological point of view, the growth and development of children is very dependent on their closest environment, namely the family. The character shown by the father will be an example and create a good environmental atmosphere for both the growth and development of children [25].

His loving and caring character is also shown when he prepares all the necessary equipment and devises strategies or tactics so that his son's group is safe and protected from interference from bad people during the journey. He did not forget to instill in his sons a tawakkal attitude that no matter how much advice and travel strategy he devised for them, it would not be able to change God's destiny.

The care and affection given by a father to his child can have a positive impact on the child's psychological development. Father's involvement correlates with children's life satisfaction, happiness, and low depressive experiences experienced by children [26]. The affection, care, care, and warmth shown by a father to his child will have a major impact on the health and psychological well-being of the child and can minimize behavioral problems that occur in children.

The warmth given by a father can minimize problems in terms of children's behavior, in other words, psychologically the establishment of good relationships between father and child has an impact on children's behavior patterns, direct involvement of fathers in the child's world makes a child meet his needs psychologically without the emptiness of one role in his family until finally, the child will grow up with a good personality [27]. When a father with a child has a close relationship with the father, giving care to his child in all aspects that he needs, the child will feel happy and feel that his existence is very much appreciated by his environment. Verses 81-87. *Go back to your father and say: "O our father! Verily your son has stolen, and we have only seen what we know, and at times we cannot keep (know) the unseen. 81 And ask the land we are in, and the caravan we came with, and we are righteous." 82 Ya'qub said: "Only you look at the good deeds. So good patience is (my patience). May God bring them all to me; verily He is the All-Knowing, the All-Wise". 83 And Ya'qub turned away from them (his sons) and said: "O my sorrow for Yusuf", and his eyes turned white with sorrow and he was the one who restrained his anger (towards his sons). 84 They said, "By God, you always remember Yusuf so that you suffer from a serious illness or are among those who perish." 85 Ya'qub answered: "Verily it is only to Allah that I complain of my troubles and sorrows, and I know from Allah what you do not know." 86 " My children, go ye and seek news about Yusuf and his brother, and do not despair of God's grace. Indeed, there is no despair of Allah's mercy, but of the unbelievers." (87)*

This verse describes the story when the group of Yusuf's brothers came back with Bunyamin, at that time the Prophet Yusuf had a plan so that Bunyamin could not return home with his brothers. The strategy with Allah's permission was successfully

carried out by the Prophet Yusuf ordering one of his servants to put a measuring tool into Bunyamin's sack so that it seemed as if the tool was stolen by the group of brothers of the Prophet Yusuf.

The Prophet Yusuf's strategy with God's permission was successful, but despite the accusation, the brothers did not accept and said that if any of them were found carrying the measuring device, the person's full meal was handed over to the Prophet Yusuf. Until finally, he was able to reunite with his brother Bunyamin. The company of Yusuf's brothers returned home except for Benjamin and his eldest brother Robel. When they got home and described what he had experienced to his father, the Prophet Ya'qub immediately responded to the news with the same attitude when he had received the news of the loss of his beloved son Prophet Yusuf [28].

In every bad condition experienced by the Prophet Ya'qub, he was always patient and surrendered all his sorrows to Allah. She did not give up hope and always prayed that her three sons would return to her. The most prominent character of Prophet Ya'qub as a father was always patient and never gave up in every bad condition he experienced. For a child, the attitude or character of a good father will also have an impact on the child's psychological development, where the attitude displayed by the Prophet Ya'qub, can foster respect and love from his sons. Verses 94-98. *Meaning: When the caravan had gone out (from the land of Egypt) their father said, "Behold, I smell Yusuf if you do not accuse me of the weakness of mind (surely you justify me)". 94 His family said, "By Allah, you are still in your former mistakes." 95 When the bearer of the good tidings arrived, he put the clothes on Ya'qub's face, and he could see again. Said Ya'qub: "Do I not tell you that I know from Allah what you do not know". 96 They said, "O our father, ask forgiveness for our sins, indeed we are guilty (sinners)". 97Ya'qub said, "I will ask my Lord for forgiveness for you. Verily He is the Most Forgiving and the Most Merciful". (98)*

This verse tells us that the sons of the Prophet Yusuf begged forgiveness from his father, for lying and fabricating the story of Yusuf's death. At that very moment, they said to his father in a tone asking for mercy. Then they went back to the Prophet Yusuf to exchange the goods they had for food supplies. At that time, they asked the Prophet Yusuf for mercy to return Bunyamin for his father, while they still did not recognize the Prophet Yusuf.

The forgiving attitude shown by Prophet Ya'qub also based on affection for his children, became an example for all parents in nurturing their children. Forgiving does not mean telling all the mistakes that have been made by children, it does not mean spoiling by simply forgetting mistakes and thinking they did not happen. The forgiving attitude here is a character as well as a method of Islamic education where a father prefers to approach his child emotionally so that the child can realize the mistakes he has made [29].

In the end, the impact of a forgiving nature is to foster awareness and dare to admit one's own mistakes. In this context, the sons of Prophet Ya'qub finally admitted that they were the ones who had harmed Prophet Yusuf.

The Role of Father's Character in Children's Psychological Development

Father's involvement in parenting is an active participation of fathers continuously in child care covering physical, cognition, and affection dimensions in all areas of child development, namely physical, emotional, social, intellectual, and moral [30].

With this, it can be seen that indeed the father occupies an important position in the sustainability of child development. The influence caused by direct participation in the childcare process greatly affects how the character or psychic of the child. In psychological studies, it is known as Paternal Parenting, which means that there is an

influence from the role of the father in nurturing and exerting masculinity on children [31].

From the character of Prophet Ya'qub in Surat Yusuf above, it can be analyzed how the role or impact of the character on the psychological development of children, among others [32]:

Dad is a good listener

One of the important things considered by a father in his family is good communication between his family members. Good communication patterns between parents and children will make children able to learn to know themselves and others or their environment and be able to understand themselves and others [33].

Good communication between a father and child is an important thing in the continuity of family education. Starting with small things such as teachers and small dialogues with children can make a good impression on children their father or their parents. Prophet ﷺ Having good communication with his children and grandchildren, this is shown by many hadiths that explain how close and attentive the Prophet Ya'qub was to children.

As a child, when in a period of growth and development needs a place or figure that he can invite to dialogue or a place to express what he feels and what he is experiencing. In this phase, fathers have an important role to be involved in parenting, by positioning themselves as a good listener. Being a place for children to tell stories and ask their fathers for advice, has indirectly strengthened a good communication relationship between father and child.

This attitude certainly has a positive impact on a child, because the child will feel free to tell stories and be open in expressing what is being felt and experienced, he will tend to be happier to communicate with his family. There is an expression that fathers as friends means that a father becomes a place to ask questions, tell stories, and also advisor related to his interactions in the environment.

Loving and protecting children

The nature of loving and loving family, especially children, has become an obligation and instinct that is certain for every parent. Because indeed love and affection is an Anugerah from Allah SWT, therefore the positive support received by children in their daily lives will certainly have a positive impact on their development [34].

The father figure in the family has the role of a protector with a firm, authoritative attitude and protects the whole family.

The ideal character displayed by the Prophet Ya'qub as a protector for his son was displayed when he advised the Prophet Yusuf not to tell his brothers about his dreams so as not to cause evil from the envy of his brothers, and when he devised a strategy for the departure of his sons to Egypt for the second time. The attitude of protection can also be shown when praying for protection from Allah SWT to avoid all evil and evil.

His loving and caring character is also shown when he prepares all the necessary equipment and devises strategies or tactics so that his son's group is safe and protected from interference from bad people during the journey. Prophet Ya'qub did not forget to instill in his sons a tawakkal attitude that no matter how much advice and travel strategy he devised for them, it would not be able to change Allah's destiny.

The care and affection given by a father to his child can have a positive impact on the child's psychological development. Father's involvement correlates with children's life satisfaction, happiness, and low depressive experiences experienced by children.

The affection, care, care, and warmth shown by a father to his child will have a major impact on the health and psychological well-being of the child and can minimize behavioral problems that occur in children.

As parents, they should treat and care for their children well, one of which is by giving an outpouring of sincere and wholehearted love to children, so that children feel valued and recognized for their existence and children become more tenant and comfortable [\[35\]](#).

Patience with children

In parenting, of course, not all children behave pleasantly or badly towards their parents, parents who have a patient nature towards their children's behavior, can avoid worse attitudes from children that may arise when parents do not have patience.

There is a term *mindful parenting* in parenting psychology. The existence of a conscious parenting model, which is when parents always maintain their awareness in thoughts, speech, and behavior that is inappropriate if treated to children is a pattern of parenting that is relevant for the fulfillment of children's rights and welfare. Without empathy, understanding between parents and children, emotional control, wisdom, and affection in parenting, it is impossible for children to grow and develop properly and continue their lives [\[36\]](#).

The implementation of *mindful parenting* values can be done by understanding and accepting not to judge yourself and your children. The demands and judgmental attitude of parents toward their children will only cause a child to become depressed and even afraid to start something. When parents are patient, and undemanding and do not judge themselves and their children, then parents have provided opportunities for children to explore themselves well without fear of blame. With this, it certainly has a positive impact on the development of children.

Prophet Ya'qub was able to show patience, when he heard news from his sons that Yusuf had died, Prophet Ya'qub did not immediately get emotional and blame his other sons. By the concept of mindful parenting, he has implemented aspects of the concept of *mindful parenting*, namely emotional awareness of oneself and one child. Prophet Ya'qub as a father was able to maintain and restrain his emotions and did not commit violence on his children. This certainly has a good impact on child development, because a child who grows up in a good emotional state, will certainly support his growth and development [\[37\]](#).

Laughter at every condition faced

Tawakal is a person's mental attitude that is the result of a unanimous belief in Allah, in tawhid, it is taught to believe that Allah created everything and He is the one who governs and manages this universe. From this belief, in the end, it encourages him to leave all his problems to God alone.

A father must set a good example for his children, one of the things that a father must display is the nature of captivity. A father's attitude is needed in a family education, where it can be a tarbiyah in training his children to always try to leave everything only to Allah. There is an attitude of laughter that is embedded in a person because with this it can have a good impact, including [\[38\]](#):

1. Peace of mind and peace of mind
2. Steadiness, courage and determination
3. Avoid ujub and takabur

Fathers who display a tawakal attitude and get used to their naka from an early age can make children grow and develop with better mental readiness.

Not easily discouraged from the grace of Allah

Hopelessness is a condition of a person who shows the loss of hope and the desire to persist in achieving what he wants. Despair in Islam is an attitude that is forbidden because, in that condition, a person is no longer able to think positively about his condition and his environment [39].

Every behavior and attitude of the father in everyday life, especially in the family sphere, is certainly an example or example for children, children will record what they see as the attitude shown by parents.

The attitude of not being easily discouraged is still related to the nature of patience and laughter because both are the basic sources of the emergence of this attitude of not being easily discouraged. The determination of a father can be an example for the child so that it will unconsciously instill the nature of not being easily discouraged and having good determination so that the child can grow and develop into a more psychologically mature child.

Forgiving towards children

The attitude of being able to reduce anger and forgive mistakes is one of the important attitudes to be displayed by parents, both mothers and fathers. Forgiveness has a positive impact on inner peace because forgiving someone can feel positive emotions because they no longer remember things that make them less happy, and can reduce problems that may arise if someone has a vengeful nature [40].

A father who shows forgiveness for a child's behavior will indirectly train children to think and understand their own mistakes so that they can introspect themselves, as they get older.

CONCLUSION

The ideal character of Prophet Ya'qub as a father is depicted in the Qur'an Surat Yusuf, where the involvement of the father in direct parenting of the child has a positive psychological impact. The ideal character of the father is, *first, love and affection for children*, second, attention as well as good listeners for children, *third, avoiding and reducing conflicts between father and son*, *fourth, captivity to God*, *fifth, patience in facing problems*, *sixth, not easily discouraged by God's grace*, *seventh, easy to forgive mistakes*, *eighth, protect and protect children*. In its implementation, these characteristics affect the psychological development of children, namely: *first, love and affection as a shaper of personality and good communication*, second, Attention as well as good listeners, Fostering an open attitude and confidence *for children*, *third, A good protective and protective figure for children creates a sense of security and comfort*, *fourth, Tawakal attitude fosters emotional maturity and sincerity*, *fifth, The nature of being patient and not easily discouraged fosters a strong soul in children*, *sixth, Avoiding and maintaining the emergence of conflicts against children and minimizing inner pressure between the two*, *seventh, Easy to use mistakes, affecting the psychological and mental well-being of children*. The relevance of the father's character to the psychological development of children in the Qur'an Surat Yusuf intersects and influences, related to the position of the father as an *uswatun hasanah* for a child. As a parent and an educator, children become an absolute responsibility for parents, especially the father as a leader in his family. The character and mental readiness of a child are formed from parenting and attitudes or educational values taught in the family environment. Father is a male model figure in children's lives, therefore the role of fathers is needed in children's daily lives, with the involvement of fathers in parenting, which will affect several psychological aspects such as mental well-being, and emotional and also cognitive abilities. Prophet Ya'qub succeeded in applying the values of Islamic education in the character he showed to his children so that in the end the children had character and stance by Islamic religious law.

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Author Contribution

All authors contributed equally to the main contribution to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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