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Fatherhood and the Formation of Khairu Ummah: A Thematic Qur'anic Study

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Abstract

Objective: This study aims to analyze the urgency of the role of fathers in raising children to realize the generation of khaira ummah based on the perspective of the Qur'an. Fathers are positioned not only as breadwinners, but also as caregivers, educators, and role models for children. **Theoretical framework:** This study uses the theoretical framework of Islamic parenting and maudhu'i (thematic) interpretation of Qur'anic verses about the role of fathers. Child development theory is also used to explain the influence of fathers' involvement on the formation of children's character and emotions. **Literature review:** The literature review shows that the role of fathers in parenting is still often overlooked compared to the role of mothers. In fact, various studies prove that the involvement of fathers has a great influence on the cognitive, emotional, and character development of children. **Method:** This study uses a qualitative approach with the method of tafsir maudhu'i through literature study. Data was obtained from Qur'anic verses, journals, books, and scientific references related to the role of fathers in childcare. **Results:** The results of the study show that the involvement of fathers in parenting is an important foundation in shaping children's character, intellect, and emotional maturity. The active role of the father helps to create more optimal child development. **Implications:** This study confirms the importance of synergy between fathers and mothers in childcare. These findings are expected to raise awareness among families and communities about the importance of fathers' involvement in children's education. **Novelty:** The novelty of this research lies in the study of the role of fathers in raising children through the approach of interpretation of the Qur'an. This research places fathers as the main figures in the formation of the khairu ummah generation, not just breadwinners.

Keywords: fatherhood, khairu ummah, childcare, tafsir maudhu'i, perspective of the Qur'an.

INTRODUCTION

The existence of family institutions in the social order is currently facing serious challenges, which are marked by the rampant phenomenon of degradation of male responsibilities, both in their capacity as husbands and fathers [1], [2]. Social realities show an increase in cases of domestic violence as well as neglect of the role of fathers, which has a direct impact on the emotional stability of wives and the growth and development of children. Many children in Indonesia have to grow up in the shadow of an authoritarian, irresponsible, or even completely detached father figure in the process of educating children's morality. This condition is a big anomaly, considering that Islam has determined that the main purpose of marriage is the formation of a harmonious family based on the principles of

sakinah, mawaddah, wa rahmah to give birth to a superior generation or khaira ummah [3], [4].

The urgency of the father's role is also supported by alarming statistical facts. Data from Susenas (2020) reveal that 15 out of 24 provinces in Indonesia have a quality of childcare systems below the national average, with an average percentage of only 3.64. These figures put Indonesia in a state of emergency due to the fatherless phenomenon. It is important to underline that this phenomenon not only includes children who have lost their biological fathers, but also touches on the psychological aspects of children who physically have fathers but do not get the presence of a parenting figure (psychological presence) in their daily lives [5], [6].

Normatively, the Qur'an has provided a fundamental foundation by establishing the husband as the qawwam (leader/protector) of his family. This position gives men strategic authority in decision-making as well as internal control of the family. However, in the modern context, the understanding of the concept of qawwam is often distorted, so synergistic collaboration between husband and wife is needed [7], [8]. Given the crucial position of fathers in forming the foundations of future generations, this study aims to analyze the existence and role of fathers through the Tafsir Maudhu'i approach. Through thematic analysis of the verses of the Qur'an, it is hoped that an ideal formulation of the role of the father as the main pillar in producing the khaira of the ummah in the midst of the crisis of the father figure in Indonesia will be found.

This study offers a significant novelty by positioning the father not merely as a biological or economic figure, but as the central spiritual, emotional, and educational foundation in the formation of khaira ummah through the perspective of Tafsir Maudhu'i. Previous studies generally discuss fatherhood from sociological, psychological, or parenting perspectives separately, while limited research integrates Qur'anic thematic interpretation with the contemporary crisis of fatherlessness in Muslim societies. Therefore, this research fills an important academic gap by reconstructing the Qur'anic concept of fatherhood as a comprehensive framework that combines leadership (qawwamah), affection, responsibility, moral education, and spiritual guidance within the family institution. In addition, this study contextualizes Qur'anic teachings with the current social realities in Indonesia, where the weakening of paternal roles increasingly affects family resilience and children's character formation [7], [8].

The implications of this research are both theoretical and practical. Theoretically, this study contributes to the development of Islamic family studies by strengthening the discourse on Qur'anic parenting and prophetic masculinity in the modern era. It also enriches the study of Tafsir Maudhu'i by demonstrating its relevance in addressing contemporary social problems. Practically, the findings of this research may serve as a conceptual foundation for family education programs, Islamic parenting models, premarital counseling, and public policies related to child protection and family resilience. Furthermore, this study encourages Muslim fathers to reinterpret their role not only as providers of material needs but also as educators, protectors, and moral exemplars who actively shape the future generation. Thus, strengthening the father's existence becomes a strategic step toward realizing a harmonious family and producing a dignified and civilized khaira ummah [7], [8].

LITERATURE REVIEW

Studies on family parenting show that children's education is not only the responsibility of the mother, but also requires the active involvement of the father. However, social reality still places mothers as the main figures in children's education through the concept of mother as the first madrasah, while the role of fathers is more often understood as a breadwinner. This view causes inequality in the process of parenting and the education of children in the family environment [9], [10].

Several previous studies have confirmed that fathers' involvement has a great influence on children's intellectual, emotional, social, and spiritual development. Fathers not only function as family leaders but also as protectors, mediators, role models, and educators who instill the values of rationality and responsibility in children. The presence of fathers who are active in the parenting process has been proven to be able to help build character, increase a sense of security, and build children's mental resilience [11], [12].

In an Islamic perspective, the concept of fathering has a very important position. The Qur'an presents many narratives about the interaction of father and son as an ideal model of family education. The literature shows that more verses describe father-son communication than mother-son communication, which indicates the great responsibility of fathers in education. The story of Luqman, Ibrahim, Ya'qub, and Yusuf is an example of how a father builds soft, democratic, affectionate communication and is oriented towards instilling the values of monotheism and morals [13], [14].

A study of the interpretation of QS. Luqman verses 13 and 17 show that fathers play the role of the main educators in instilling monotheism, worship, social leadership, and patience in children. Meanwhile, QS. Ash-Shaffat verse 102 describes the father's dialogical and non-authoritarian pattern of communication through the interaction of Prophet Ibrahim with Prophet Ismail. As for QS. Joseph's verses 4–5 show the importance of emotional closeness between father and son, so that it creates a safe space for children to express their personal feelings and experiences. In addition, QS. Al-Baqarah verse 132 emphasizes that the greatest inheritance of a father is not only material, but also the value of faith and istiqamah in practicing religion [15], [16].

Table 1. Qur'anic Perspectives on Fatherhood and Parenting in Forming Khairulummah Generation

Aspect	Main Findings	Qur'anic Illustration
Parenting Responsibility	Child education requires collaboration between fathers and mothers.	Family harmony and balanced parenting
Father's Role	Fathers contribute to children's intellectual, emotional, social, and spiritual growth.	Moral guidance and protection
Educational Function	Fathers act as leaders, role models, protectors, and educators.	Character and responsibility building
Qur'anic Communication	The Qur'an highlights affectionate and wise father-child communication.	Dialogical parenting approach
Luqman's Example	Fathers instill tawheed, worship, patience, and leadership values.	Spiritual and moral education
Ibrahim's Example	Democratic and dialogical parenting strengthens obedience and trust.	Respectful father-son interaction
Ya'qub's Example	Emotional closeness creates psychological comfort for children.	Safe space for communication
Main Inheritance	Fathers should prioritize faith and istiqamah as lasting inheritance.	Religious commitment and morality

Based on these various studies, it can be understood that the existence of fathers in the family is an important foundation in forming the generation of khairulummah. The synergy between fathers and mothers in parenting is the main factor in creating a balanced, humane, and in accordance with Qur'anic values.

METHODOLOGY

This research uses the library research method, which is defined as a technique for collecting and utilizing data through the review of scientific papers and literature that have

relevance to the topic of discussion [17]. The literature study approach plays a crucial role in scientific work because it serves as an argumentation basis and epistemological foundation for researchers in constructing research themes and titles.

The urgency of literature review also lies in its ability to map existing scientific databases, so that this research can be placed in a relevant scientific framework and make a broader contribution to the development of science. This research is designed by synergizing qualitative and descriptive approaches that are objective without data manipulation. All references are taken from authoritative sources, both in the form of scientific articles and journals that are closely related to the substance of the theme raised [18].

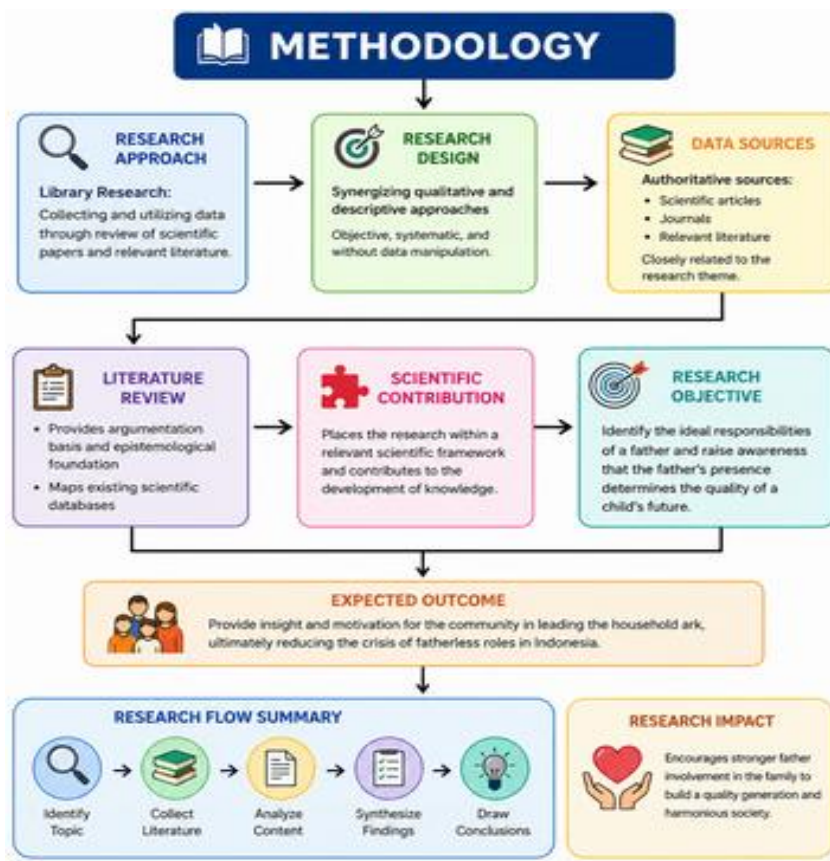


Figure 1. Library Research Framework on Qur’anic Fatherhood and Khairulummah Generation Formation Process

The main purpose of writing this research is to enable readers to identify the ideal responsibilities that a father must bear, as well as to foster collective awareness that the presence of the father greatly determines the quality of the child’s future. Through this study, the researcher hopes to provide enlightenment as well as motivation for the community in leading the household ark, which is ultimately expected to be able to reduce the number of fatherless role crises in Indonesia.

RESULTS AND DISCUSSION

The public’s understanding of the essence of education is currently still stuck in a narrow view that considers formal schools as the only learning space. In fact, the home is the first and main educational environment for a child. In this context, there is a significant imbalance of roles between fathers and mothers [19], [20]. So far, the figure of the mother has been driven by social dogma as the first school for her children, while the role of the father is often marginalized or even forgotten. This condition causes the educational process in the family to

be disproportionate, where the responsibility for education is imposed almost entirely on one party only.

One of the most obvious impacts of the lack of parental escort in the learning process at home is the low quality of children's literacy in Indonesia. The inability of families to cultivate an interest in reading from an early age contributes directly to Indonesia's worrying position on the global education map. Based on a 2019 survey conducted by the Organization for Economic Co-operation and Development (OECD) through the PISA program, Indonesia is ranked 62nd out of 70 countries [21], [22]. The achievement that places Indonesia in the bottom ten positions reflects a serious crisis in the foundation of basic education that should start from the family environment.

Sadly, this failure of education is often addressed as a form of lack of maternal responsibility. Society demands mothers to be the main caregivers through the concept of *hadhanah*, which is the activity of educating and nurturing individuals who are not yet independent, such as young children, in order to avoid unwanted things. This dogma is even stronger with the meaning of the verse, which states that preparing a good mother is the same as preparing a nation [23], [24]. This view eventually takes root in the common belief that the success or failure of the child is the exclusive responsibility of the mother because of the background of the character, which is considered more gentle and sympathetic.

In fact, social reality shows that many mothers have to struggle alone in educating their children because fathers are too busy working or even take their hands off parenting responsibilities. Understanding the role of mothers as the first *madrasah* by ignoring the presence of fathers is a big mistake. Children's education should be a collective project between both parents. Fathers cannot provide a justification for being absent from the world of children's education just because they have met financial needs [25], [26]. Interactive father's involvement is fundamental to the development of children's emotional, cognitive, and behavioral aspects. Through the functions of supervision, training, and controlling control carried out with a compassionate approach, the synergy between fathers and mothers will be the main key in forming a superior generation.

The Concept of Fathering

As a leader in the family structure, fathers have complex and multidimensional responsibilities. The role of fathers is not limited to meeting financial needs alone, but also includes ensuring the quality of education, health, and welfare of all family members. Fundamentally, the role of fathers serves to direct children to achieve physical and biological independence in adulthood [27], [28].

In addition to being a catalyst for independence, fathers play a central role in education as role models. According to Sopiadin, there are several strategic functions of fathers in the context of education and family structure, including:

- a. The highest authority holder in the family system.
- b. A link or bridge between the family's internal environment and the wider community.
- c. A provider of a sense of security and protection from various external threats.
- d. Mediator or judge in resolving the dynamics of internal family problems.
- e. Educators who prioritize the aspect of rationality.

Characteristics of Parenting

The presence of fathers has a significant influence on intellectual intelligence, emotional maturity, and children's spiritual development. Unique characteristics in fatherhood involve active involvement in several crucial aspects, such as exemplarization, strategic decision-

making, problem-solving skills, and providing for themselves, accompanied by strong emotional support [29], [30].

The Qur'anic Perspective on Father-Son Interaction

In the life view of a Muslim, the Qur'an is the main reference that not only contains laws, but also educational narratives that are rich in wisdom. One of the interesting things revealed in the literature study is the intensity of the interaction between father and son in the Qur'an. 14 verses document dialogue or father-child interaction, compared to 2 verses that tell the interaction of mother and child [31], [32].

This comparison gives a strong signal that fathers have a very large portion of responsibility in parenting. Although there are some verses that describe negative relationships, the majority of verses actually highlight positive educational interactions. These inspirational stories then become the ideal standard in building the relationship between father and son from an Islamic perspective.

Verses that tell the educational story of father and son include

(QS. Luqman: 13,17)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

"And (remember) when Luqman said to his son, when he was teaching him: 'O my son, do not associate with Allah, indeed associating with (Allah) is indeed a great tyranny'."

In the tafsir of Ibn Katsir, it is explained that Luqman is a person who is given wisdom by Allah SWT. So he told his children the important thing to do, namely to only worship Allah SWT and not to associate with Him.

The above verse describes a father who guides his child spiritually with polite words.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ... (١٧)

"O my son, establish prayer and tell (people) to do good deeds and prevent (them) from doing evil deeds and be patient with what happens to you..."

In Ibn Kathir's commentary, it is explained that the above verse contains the meaning of the Prophet Ibrahim receiving a revelation in the form of a dream to slaughter the Prophet Ishmael. Before carrying out the revelation, the Prophet Ibrahim reported this to his son to test and see the opinion of his son. And the Prophet Ismail accepted it [33].

In this verse, it states that there is a father who is open-minded and asks his son's opinion on a matter, and does not act as if he is a dictator.

These two verses seem to be "clamps" that unite all aspects of life: from inner depth (faith) to social resilience (patience).

- Context of Mau'izhah: The word ya'izhuhu implies that Luqman gave this advice in a precise, touching, and loving atmosphere. This is not just an order, but a transfer of value.
- Self-identity: Luqman wants his son to have a firm grip. By monotheism, one will not "enslave" to the world, material, or the opinions of others [34].

After the foundation was planted, Luqman gave work instructions for daily life, including:

- a. Personal Worship (Aqimi ash-Shalah): Prayer is the first discipline. This is the manner of servants to the Creator to maintain a stable spiritual connection.
- b. Social Leadership (Amur bil Ma'ruf & Anha 'anil Munkar): Luqman did not want his son to be a passive, good man. He was educated to be a leader who brought positive change to his environment.
- c. Mental Resilience (Washbir 'ala ma Ashabak): Luqman is realistic. People who move to make improvements are bound to encounter challenges or rejections. So, patience does not mean weakness, but the strength to stay in principle [35].

If we connect these two verses, we will find a highly structured pattern of education:

- a. Verse 13 (Root): Improving the relationship with God (Tawheed). If the roots are strong, the character tree will not be easily knocked down by the storms of life.
- b. Verse 17 (Stem & Fruit): Manifestation in behavior. Prayer is a strengthening of the stem, while kindness and patience are fruits that can be felt by others [36].

(QS. Ash-Shaffat: 102)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يَا أَبَتِ
أَفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"So when the child came to try with Abraham, Ibrahim said: 'O my son, I saw in a dream that I slaughtered you. Then think what you think!' He replied: 'O my father, do what you have been commanded; God willing, you will find it, I am one of those who are patient'."

In Ibn Kathir's commentary, it is explained that the above verse contains the meaning of the Prophet Ibrahim receiving a revelation in the form of a dream to slaughter the Prophet Ishmael. Before carrying out the revelation, the Prophet Ibrahim reported this to his son to test and see the opinion of his son. And the Prophet Ismail accepted it [37].

In this verse, it states that there is a father who is open-minded and asks his son's opinion on a matter, and does not act as if he is a dictator.

This verse describes an extraordinarily tough test of obedience as well as a very civilized dialogue between father and son, which tells the story of the moment when the Prophet Ibrahim conveyed the revelation he received through a dream to his son. In the prophetic tradition, the dream of a Prophet is the truth (revelation). This exam is considered very tough because:

- a. Prophet Ibrahim had been waiting for the birth of a son for a very long time.
- b. The command comes when the child has reached the age of sa'ya (able to work/work with his father), which is a period when the emotional bond between parent and child is strong [38].

One of the most beautiful aspects of this verse is the way Prophet Ibrahim conveyed God's commands. Even though it was an absolute command from God, he still asked his son:

"Then think what you think!"

This shows that the Prophet Ibrahim did not impose his will in an authoritarian manner, but invited discussion so that the obedience of the child was born from his own personal consciousness, not just fear.

The Prophet Ismail's answer in this verse reflects the peak of monotheism:

"O, my father! Do what (Allah) has commanded you; God willing, you will find me among those who are patient."

Ishmael did not ask "why" but directly supported his father to carry out God's commands.

This verse is often used as a reference in Islamic education on how to build warm and respectful communication between parents and children, even in very serious matters.

Overall, Ash-Shaffat verse 102 is an ideal portrait of the family in Islam: a father who is communicative and obedient, and a son who is pious and has great steadfastness of faith.

(QS. Joseph: 4-5)

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ
(٤)

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا... (٥)

"(Remember), when Joseph said to his father: 'O my father, I dreamed of seeing eleven stars, the sun and the moon; I saw them all falling down on me.

Ibn Kathir explained the meaning of the verse, namely that Allah gave a dream to Yusuf, which means that eleven stars are his eleven brothers, the sun is his father, and the moon is his mother. This dream will later become a reality in 40 or 80 years. This is based on the narration of Ibn Abbas, Ad-Dhahhak, Qatadah, Sufyan Ats-Tsauri, and 'Abdur Rahman bin Zaid bin Aslam [39].

"His father said: 'O my son, do not tell your dream to your brothers, then they will commit treason (to destroy) you...'"

In verse 5 of Surah Yusuf above, Ibn Kathir explains the meaning that Allah said to preach about the words of the Prophet Ya'qub to Prophet Joseph, not to tell the dream of the Prophet Joseph to his brother. This is because the dream has the meaning that one day the brothers of the Prophet Joseph will glorify and submit to the power of the Prophet Yusuf. As a father, Prophet Yaqub was worried that if the brother of the Prophet Yusuf knew that envy would arise [40].

The communication between Prophet Yusuf A.S. and his father, Prophet Ya'qub A.S., in the opening of this surah is often used as an ideal model in family psychology and character education. Behind the short sentences, there is an incredible emotional depth and ethics.

The Prophet Yusuf, who was still a child (or a teenager according to some interpretations), felt very comfortable telling his inner experience, namely a dream, to his father.

This shows that the Prophet Ya'qub was an emotionally present father figure. Children will not share dreams or anxieties if they feel judged, laughed at, or ignored. There is a sense of security that has been built over the years.

In verses 4 and 5, there is a very gentle exchange of calls:

- Joseph called: "Ya abati" (O my dear father). In Arabic grammar, the suffix "ti" in the word "abati" indicates closeness, respect, and affection that is deeper than just calling "daddy".
- Ya'qub replied: "Ya bunayya" (O my dear son). This is a form of tashghir (diminution) used to show affection, protection, and tenderness towards children who are young or in need of guidance.

The Prophet Ya'qub did not interrupt the conversation when Joseph told the story. He listened carefully, then gave a very strategic response. He not only interprets the dream, but also gives protective advice (forbidding him to tell it to his brothers) [41]. The Prophet Ya'qub showed anticipatory communication:

- a. He saw the potential danger (hasad/envy) before it happened.
- b. His instructions to Joseph were concrete: "Don't tell me." It is a form of education that, in communicating with the outside world, we must have a filter or selection of information.

Notice how the Prophet Ya'qub closed his communication in verse 5. He said: "... *Indeed, Satan is a real enemy to man.*"

He did not say "your brothers are evil." Instead, he blames Satan for the triggers of conflict.

To keep Joseph's heart clean and not to hate his brothers, while remaining alert to potential disturbances triggered by satanic whispers.

The prophet Ya'qub validated Joseph's dream as something great and true, but he wrapped the validation with wisdom so that Joseph would not become arrogant and his brothers would not be provoked.

Communication between them is a combination of tenderness (affection) and firmness (safety instruction). This proves that effective communication in the family is not just about talking, but about building a safe space where children feel heard, and parents are able to direct without killing children's creativity or mentality [42].

(QS. Al-Baqarah: 132)

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"And Abraham bequeathed the saying to his sons, and so did Ya'qub. ' O my children! Indeed, Allah has chosen this religion for you, so do not die except in a state of converting to Islam."

According to Ibn Kathir's commentary, the above verse explains the conversation from the Prophet Ibrahim to his descendants about the importance of adhering to religion and doing good during life because most people will be baptized as they usually do, and based on the religion they believe in during their life.

This verse presents a very intimate moment: a father (Ibrahim and later Ya'qub) giving final instructions to his children. In a sociological perspective, a will is the most honest form of communication. There, there was no more room for small talk.

The choice of *the word "Wawash-sha"* (and his bequest) carries a heavy emotional weight. Abraham did not inherit an empire or material accumulation, but rather a cosmic orientation. Subjectively, it teaches us that the supreme manners of a family leader are to ensure that the next generation's "moral compass" is properly calibrated before he or she steps away.

Quotes from *"Innallaha-sthafa lakumud-din."*

(Indeed, Allah has chosen this religion for you) It is a clever psychological touch. Abraham did not say, "You must be religious," but "Allah has chosen the best for you."

This is a communication technique that builds a sense of dignity. He wanted his children to see faith not as a burden of rules, but as a privilege or honor [43]. Manners here are

reflected in how a child views his or her identity, not with a sense of inferiority, but with the awareness that they are the guardians of God's chosen trust.

"A Muslim's Secret Service"

(So do not die except as Muslims) Ibrahim realized that he could no longer protect his children after his death.

So, he gave a "shield" that could be carried through the burrow. This expression demands consistency without gaps (istiqamah). For us not to die except in a state of surrender, we must live every second of our breath in the surrender.

Seeing the connection between Ibrahim (grandfather) and Ya'qub (grandson) in this verse, I felt a synchronization of vision. There is an extraordinary mannerism of value transmission; Ya'qub did exactly what his grandfather did. This is a portrait of a family bound not only by blood but by monotheism.

Analysis

The findings of this study indicate that the crisis of fatherlessness in Indonesian society is not merely caused by the physical absence of fathers, but more significantly by the weakening of emotional, educational, and spiritual involvement within family life. Contemporary social constructions tend to position fathers primarily as economic providers, while educational and nurturing responsibilities are delegated almost entirely to mothers. This imbalance creates a gap in children's emotional development, moral formation, and psychological resilience. Consequently, many children grow without adequate paternal guidance, supervision, and affection, which ultimately affects their intellectual and social development.

From the perspective of the Qur'an, fatherhood is constructed as a multidimensional responsibility that integrates leadership, compassion, communication, and moral education. The thematic interpretation of verses related to Luqman, Ibrahim, Ya'qub, and Yusuf demonstrates that ideal fatherhood is characterized by dialogical interaction, emotional closeness, and spiritual guidance. The Qur'an does not portray fathers as authoritarian figures, but rather as educators who nurture children through wisdom, tenderness, and exemplary conduct. The communication patterns shown in these narratives reveal that successful parenting is built upon active listening, empathy, and respect toward children's opinions and psychological conditions.

Furthermore, the study highlights that the cultivation of tawheed constitutes the primary foundation in forming the generation of khaira ummah. Faith-based parenting creates children who possess strong moral integrity, emotional stability, and social responsibility. In this context, fathers function not only as protectors of family welfare but also as transmitters of values and guardians of religious identity across generations. The stories of Prophet Ibrahim and Prophet Ya'qub illustrate that the greatest inheritance parents can provide is not material wealth, but steadfastness in faith and righteousness.

This research also emphasizes the importance of collaborative parenting between fathers and mothers. Family harmony and balanced educational roles are essential to creating a healthy environment for children's development. Therefore, revitalizing the father's role through Qur'anic parenting values can become a strategic solution for strengthening family resilience, overcoming moral degradation, and preparing a dignified generation capable of contributing positively to society and civilization.

CONCLUSION

In conclusion, the phenomenon of fatherlessness in contemporary Indonesian society reflects a serious crisis in family institutions and child development. The role of the father has often been reduced to that of an economic provider, while emotional presence, communication, and moral guidance are neglected. This condition has significant implications for children's psychological stability, character formation, and spiritual growth. The Qur'anic perspective, however, presents the father as a central figure in building a harmonious family and producing a superior generation (*khaira ummah*). Through the stories of prophets such as Luqman, Ibrahim, and Ya'qub, the Qur'an portrays an ideal model of fatherhood characterized by wisdom, compassion, dialogue, responsibility, and spiritual leadership. This study confirms that the father's role is not limited to authority and material provision, but also includes active involvement in educating, protecting, guiding, and nurturing children with the values of *tawheed* and noble character. Fathers are expected to become role models who create emotional security, encourage critical thinking, and strengthen children's religious consciousness. The implementation of Qur'anic parenting values also emphasizes the importance of balance and cooperation between fathers and mothers in shaping children's future. A harmonious partnership in parenting will create a healthy educational environment that supports intellectual, emotional, social, and spiritual development. Furthermore, the findings of this study indicate that restoring the father's existence within the family is an urgent necessity amid modern social challenges. Strengthening the role of fathers can become a strategic solution to overcoming moral degradation, juvenile delinquency, and the weakening of family resilience in society. Therefore, fathers must reposition themselves as the primary educators who actively participate in every stage of children's growth and development. By actualizing Qur'anic values in parenting practices, Muslim families can contribute to the formation of a dignified, resilient, and civilized generation capable of realizing the ideals of *khaira ummah* in contemporary society.

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Author's Contributions

Emma Muthia Lathifah contributed to conceptualizing the research, collecting literature sources, analyzing Qur'anic verses, and drafting the manuscript. Ahmad Nurrohim supervised the research process, validated the theoretical framework, and revised the manuscript critically for important intellectual content. Aboubacar Barry contributed to reviewing the interpretation analysis, strengthening the discussion from the perspective of Islamic studies, and improving the academic quality of the article. All authors read, approved, and agreed on the final version of the manuscript before publication.

Conflicts of Interest

The authors declare that this research was conducted in the absence of any commercial, financial, or personal relationships that could be interpreted as potential conflicts of interest. All authors affirm that the writing, analysis, and publication

processes were carried out objectively, independently, and solely for academic and scientific purposes without external influence or competing interests.

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