



## WHAT SHOULD FATHER DO TO LOVE? WHICH IS BETTER BETWEEN WESTERN AND EASTERN FATHERING: AL-QURAN PERSPECTIVE

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### Abstract

The parenting style applied to children is influenced by the various cultures that surround their lives. The differences in parenting styles were found to be very contrasting between those in the west and the east as the cultures are also very different. Existing literature highlights certain comparisons between the influence of parenting styles that exist in the West and the East based on existing cultural influences. Currently, many eastern countries are nominated as fatherless countries due to the lack of a father's contribution to parenting. However, in fact, instructions regarding how parenting should be carried out are included in the Koran. This research aims to compare the parenting patterns applied by parents in the west and the east. Next, researchers will see which parenting style is more in line with the teachings of the Koran. This research method uses literature study, with steps to collect data sources, reduce data, and draw conclusions. This research found several western fathering techniques that contrast with eastern fathering expressed by Foo Koong Hean in his book entitled "Intercultural Parenting", including: (1) Responsible for providing knowledge, (2) accompanying in every development, (3) providing motivation, (4) train motor skills, (5) provide quality time, (6) maintain mental health. This turns out to be in accordance with what the Al-Quran explains regarding the role of fathers in parenting through the stories of Prophet Luqman, Prophet Yaqub, Prophet Nuh and Prophet Ibrahim.

**Keywords:** Al-Quran; fatherless; parenting; modern

### Abstrak

*Gaya pengasuhan yang diterapkan pada anak dipengaruhi oleh berbagai budaya yang melingkupi kehidupan mereka. Perbedaan gaya pengasuhan ditemukan sangat kontras antara yang ada di barat dan timur sebagaimana budaya yang juga sangat berseberangan. Literatur yang ada menyoroti perbandingan tertentu antara pengaruh gaya pengasuhan yang ada di Barat dan Timur berdasarkan pengaruh budaya yang ada. Saat ini, negara-negara timur banyak menempati nominasi sebagai*

*negara fatherless dikarenakan kurangnya kontribusi seorang ayah dalam pengasuhan. Namun sejatinya, petunjuk terkait bagaimana pengasuhan seharusnya dilakukan telah dicantumkan dalam Al-Qur'an. Penelitian ini bertujuan untuk membandingkan pola asuh yang diterapkan oleh orang tua di barat dan timur. Selanjutnya peneliti akan melihat gaya pola asuh mana yang lebih sesuai dengan ajaran Al-Qur'an. Metode penelitian ini menggunakan studi literatur, dengan langkah-langkah pengumpulan sumber data, reduksi data, dan penarikan kesimpulan. Penelitian ini menemukan beberapa teknik fathering barat yang kontras dengan fathering di timur diungkapkan oleh Foo Koong Hean dalam bukunya yang berjudul "Intercultural Parenting", diantaranya: (1) Bertanggung jawab memberikan pengetahuan, (2) mendampingi dalam setiap perkembangan, (3) memberikan motivasi, (4) melatih motorik, (5) memberikan quality time, (6) menjaga kesehatan mental. Hal tersebut ternyata sesuai dengan apa yang diterangkan Al-Quran terkait peran ayah dalam parenting melalui kisah Nabi Luqman, Nabi Yaqub, Nabi Nuh dan Nabi Ibrahim.*

**Kata Kunci:** *Al-Quran; fatherless; parenting; modern*

## **A. INTRODUCTION**

Children are the next generation of humans, nations, and especially Muslims. A child can be a savior or even a barrier for his parents to enter heaven (Uyuni, 2019). Therefore, educating children is a task and challenge for parents to make them human beings who grow based on the values of the Qur'an and benefit the ummah. A person's childhood is an important period in a child's development. This is because childhood is a golden age period (Adilah & Alam, 2023). The golden age period is the golden period in children at the beginning of their lives, namely in the first 1000 days of life. This phase is important for parents to pay attention to because in this phase the child's growth is developing so rapidly (Maulina & Budiyo, 2021), so the role of parents at this time is very important.

From social phenomena, often educating children is only burdened on mothers (Rahmi, 2015). Ibu dianggap memiliki tanggung jawab penuh dalam mendidik anak. Padahal, untuk mendidik anak dibutuhkan kerjasama antara ayah dan ibu. Tanggung jawab sebagai ayah dan suami yang mencari nafkah sering dijadikan alasan untuk menyerahkan pengasuhan anak sepenuhnya pada ibu, karena tidak memiliki banyak waktu bersama anak. Padahal, hal itu tidak bisa dijadikan sebagai alasan.

Prophet Ibrahim a.s did not have much time for his son. Prophet Ibrahim a.s came

home only once a year, there is even a history that says that he only met his son three times in a lifetime. Even though at that time the world had not been touched by technology, he was used as a figure of fathering style in the Qur'an. This proves that sometimes quantity does not really matter in parenting. But what matters more is quality. It is in stark contrast to today's world that is equipped Bersama technology to facilitate communication from any part of the world. However, society is still faced Bersama the problem of the lack of father's role in childcare, known as fatherless.

The age of 0-7 years is the main era of closeness between mother and child, but the role of the father as a supporter is also important, so the role of the father cannot be separated in the process of growth (Madani, 2022). However, at the age of eight and above, it is the father's era to take on the role (Madani, 2022). Father's involvement in parenting is key to family happiness (Jaisyurrahman, 2019). Children born from the warmth and closeness of a father will grow up to be resilient and not easily fragile. The child's memory works when there are new interesting things, and the father is one of the forms of new things for him. In addition to feeling happy, children also feel safe and comfortable.

If a mother is the first school for her children, then a father is the principal. All attitudes shown to children will be very embedded in the mind, especially negative behavior. It will certainly be remembered until adulthood so that it can cause trauma. Therefore, this paper is intended to reveal how the father's role in parenting should be based on the Qur'an.

Today, the world is centered in the west, so many people are competing to copy what they do. Bersama the rush of llobalization, the world has entered an era of technological revolution that has fundamentally changed the way we live, work and make friends (Gazali, 2019). Thus, the era of technological revolution affects many things in life including mindset and parenting. The development of technology makes the flow of information faster and more accessible to everyone (Surentu et al., 2020).

Based on this background, the researcher is interested in revealing how paternal care patterns in the West and East are, then seeing the compatibility between

them and the paternal care patterns in the Qur'an. As a first step, the researcher conducted a search for articles that have been published in national scientific journals. From this, the researcher obtained data that similar existing studies tend to discuss the role of fathers in parenting (Afriliani et al., 2021; Annisa Wahyuni<sup>1</sup>, Syamsiah Depalina<sup>2</sup>, 2021; Istiyati, S.; Nuzuliana, R.; Shalihah, 2020; Suryati & Nurfadhilah, 2022; Wijayanti & Fauziah, 2020).

Based on previous studies, this research has similarities, namely research on the role of fathers in parenting. In addition to similarities, this study also has differences in terms of the theory and objects used. This study uses the Qur'an as a reference in analyzing the role of fathers in childcare and raises the phenomenon of fatherhood in the west and in the east as its object.

Departing from the similarities and differences above, the position of this research among previous studies is as a complement and reinforcement of the findings of previous studies. This research aims to continue and find new findings related to the role of fathers, namely how the role of fathers in the west and in the east and which of the two is most in accordance Bersama the Qur'an.

## **B. LITERATURE REVIEW**

### **1. Gaya Pengasuhan**

The role of parenthood is seen as ideologically and culturally grounded. Parenting is seen as a dynamic process, not a codified model of behavior (Arendell, 1997). It is increasingly clear that the influence of authority as well as parenting style varies depending on the social environment in which the family is situated (Darling & Steinberg, 1993). These varying parenting styles can affect children's development (Lewis, 1981).

Baumrind stated that there are three parenting styles, namely authoritarian parenting style, authoritative parenting style, and permissive parenting style (Indrawati & Muthmainah, 2022). Meanwhile, Maccoby and Martin classify

parenting styles into four, which include indulgent, authoritarian, authoritative, and not involved at all (Maccoby & Martin, 1983). Each of these parenting styles reflects different patterns of parental values, practices and behaviors based on different cultural influences (Baumrind, 1991).

## **2. Fathering Style**

The term fathering is a term used to describe a father's parenting style towards children. The term has become popular since the rise of feminism to support women's equality in childcare. Fathering is often juxtaposed Bersama the term fatherless, which refers to the phenomenon of a child feeling fatherless. The father may be physically present, but he does not give enough time and attention to the child. Thus, the term fathering began to be widely used to express the role of fathers in childcare (Carreras et al., 2023).

Historically common in patriarchal societies, fathers were breadwinners, protectors, moral teachers, and sexual role models. Bersama the socio-cultural changes in the 1970s especially Bersama the feminist movement, fathers have a new role as nurturant (Lamb, 1987). The role of the nurturant father is Bersama the father's involvement in expressing care, providing attention, and teaching according to his abilities (Finley & Schwartz, 2004). According to Bospinar, (Beşpınar, 2015) there are four types of fathers in parenting patterns, namely "namely absent father", "deadbeat father", "removed father" and "involved father".(Tan, 2016).

Fathers play an important role in children's development. Palkovits (2002) describes four father's involvement in parenting, which include father's involvement in all children's activities, contact Bersama children, providing financial support and taking time to play Bersama children (Parmanti & Purnamasari, 2015). In the history of the world fathers have always had a lesser role in child development than mothers. Not just in the west or just in the east, most parts of the world mothers are the primary caregivers and fathers play a smaller role in raising children. It even comes up "what is the father's role in child rearing? Which leads to the cause and effect of the father's disconnection Bersama his children (Dowd, 2000). But different places have different parenting cultures. In the Trobriander tribe in Melanesia, fathers

actively participate in caring for, feeding and transporting children. Likewise, in the Taira tribe in Okinawa, the Pigmi Aka tribe in Africa, and the Ilocos tribe in the Philippines (Parke, 1996).



The three stages above are the stages that fathers use for the development of more prosperous children. If the father is a single parent, the majority of fathers will forget their responsibility to provide for the child. So that (Ihinger-Tallman et al., 1995) presents and develops a Mid-Term Theory of post-divorce father involvement. Fathers' role identity in parenting is defined as the self-meaning attached to status and role so that this identity is a key determinant of fathers' engagement Bersama children. The quality of fathers' engagement Bersama their children is a determinant of children's well-being (Gray & Anderson, 2012). The three stages above can also be used as the father's role in raising children even though the father is not a single parent.

Child development is definitely more balanced when both parents are equal in terms of parenting. As mothers are generally more involved than fathers, children also need fathers' involvement in raising them. Children need affection needs, which is the need for love and affection from the father, the need for father's involvement in parenting, which includes general, personal and cognitive or intellectual involvement, and the need for financial support (Elia, 2000).

The Qur'an also explains how fathers take care of their children. The Qur'an teaches fathers to always include parental affection for children because of Allah SWT and build good communication Bersama children. These two parenting styles were applied by the prophets Prophet Abraham,

Prophet Y "qub, Luqman and Noah (Istiyati et al., 2020).

### **C. RESEARCH METHOD**

This research is a comparative descriptive research Bersama a phenomenological model that exists in western and eastern cultures. Researchers used Qur'anic verses that describe the parenting style of fathers such as in the story of Luqman, prophet Ya'qub, and prophet Ibrahim. The data source in this research is the movie "fatherhood" as a sample of western parenting style and the movie "Sabtu Bersama Bapak" as a sample of eastern parenting style. The data in this study were collected through reading, watching, and recording techniques. Data analysis was conducted in three stages: data restatement, data description, and data interpretation.

### **D. FINDING AND DISCUSSION**

#### **Suitability of Western and Eastern Parenting Styles Based on the Qur'an**

The Qur'an is a guide for human beings to live their lives. Everything about how life should be lived is explained and taught in the Quran. In responding to the fatherless phenomenon that is widely discussed in the world, researchers will explain how the guidelines given by the Al-Quran on how a father should play a role in childcare. Here is the explanation:

#### **1. Luqman's Parenting Style**

Based on the opinion of the majority of scholars, Lukman was not a prophet or apostle, but a pious and religiously observant servant. In the Quran, the story of Lukman is described as a father figure who is full of wisdom. The concept of parenting education in Islam contained in QS Luqman/31: 12-19 includes: the concept of tawhid education, education for good deeds, and worship education. (Andriansyah & Salahudin Permadi, 2022).

The following parenting style is done by Lukman based on what is stated in the Quran:

#### **a. Instilling an Understanding of Akidah (Tauhid)**

Akidah is a guideline that will be the foundation of how an individual will be

formed. Before various sciences are taught to children, an understanding of the creed must already be given (Muhammad & Etiawan, 2022). In the Quran Luqman did three things to instill faith in his child, namely: (1) Luqman ordered his son to be grateful to Allah, (2) Luqman forbade his son to associate partners Bersama Allah, and (3) Luqman ordered his son to believe that Allah knows everything that happens on earth. This is exemplified by Luqman in surah Luqman: 13

وَاذْكُرْ آلِهَتَكُمُ الَّتِي كُفِّرْتُمْ  
 وَكُلَّ شَيْءٍ عَدَّ كِتَابَ اللَّهِ الَّذِي تَقْرَأُونَ  
 وَمَا يَدْعُونَ بِهِمُ اسْمَ اللَّهِ عِظًا لَكُمْ لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَفَرُوا إِنَّ اللَّهَ يُعَذِّبُ الْمُذْنبِينَ

**Translation:**      لَ عِظًا لَكُمْ لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَفَرُوا إِنَّ اللَّهَ يُعَذِّبُ الْمُذْنبِينَ

And (remember) when Lukman said to his son when he was instructing him: "O my son, do not associate partners Bersama Allah; indeed, associating partners Bersama Allah is a great injustice.

The parenting style that teaches children the creed is closely tied to the existing culture in society. In the sample movie "Sabtu Bersama Bapak", the father instills in his two children to always be devoted to the mother. He emphasizes his children to believe that the notion of "Heaven Under the Feet of the Mother" is true. (Tiwa, 2016). Such parenting styles are also influenced by the strong beliefs of people in the east about life after death. This is in stark contrast to the culture that exists in the west. Western culture strongly supports freedom of religion. Western culture has also agreed to separate religion and their state life. In reality, westerners believe that they have risen from their intellectual decline after they managed to separate religion from all state and world affairs called "secularism" (Azmi, 2017). This has led to the loss of the culture of teaching monotheism to children in western countries. Parents feel that children have their own rights in religion. Therefore, in the movie "Fatherhood" there is no father's parenting style that provides an understanding of monotheism to the child.

**b. Teaching to Practice Sharia (Worship)**



Performing worship is a form of obedience to the creator. By carrying out

worship in accordance Bersama what is taught by the sharia, it will bring



so that children perform acts of worship in accordance Bersama the tawhid they

believe in. That is, when the child believes that heaven is under the soles of the mother's feet, the child is taught to always obey their mother's orders (Tiwa,



nothing, but in the side of Allah swt there is a reward that will be received for the hard work that has been done. Good deeds are not in vain before

Allah, so humans must always do good, no matter how small it is. If a zarah seed is placed in a place that is hidden and tightly closed, that is, in a





children to treat their environment well. This is done by ordering his two children to help the mother when she has opened a restaurant. From the advice left by the father

figure in a video, a child who is able to adjust to his environment is formed. The two children in the movie "Sabtu Bersama Bapak" are portrayed as two young people who

have achieved their dreams and have a high social status in society (Tiwa, 2016).

Whereas in western parenting, teaching akhlakul karimah to children tends to be done to teach children to be independent in their social environment. As done by the father in the movie "Fatherhood" who teaches his son to live independently as early as possible by asking him to practice sleeping alone. This forms the figure of a tomboy and brave child as expected by the father. However, it can be seen that the emphasis on this parenting style is not to form akhlakul karimah in children, but to make children ready to live alone in the future (Weitz, 2021).

## 2. Prophet Ya'qub's Parenting Style

Prophet Yakup AS was the son of Prophet Ishaq and Rebekah, the grandson of Prophet Ibrahim AS. In the story of the prophet, Prophet Yakup had a twin brother named Ishu. Prophet Jacob continued the da'wah of his parents, Prophet Isaac AS and his grandfather Prophet Abraham AS. Jacob also passed on his da'wah to his son, Prophet Yusuf AS (Zhafirah & Zainuddin, 2022).

The following is the parenting style carried out by Prophet Ibrahim based on what is stated in the Quran :

### a. Good Communication

An example of good communication between Prophet Ya'qub and his son can be seen based on Surah Yusuf: 4-5

|            |                |               |            |               |                    |                      |            |            |          |          |          |          |
|------------|----------------|---------------|------------|---------------|--------------------|----------------------|------------|------------|----------|----------|----------|----------|
| إِذْ قَالَ | لِإِبْرَاهِيمَ | إِنِّي أَرَىٰ | أَحَادِيثَ | أَنَا وَأَبِي | وَأَخِي يُسُوفُونَ | بَنِيَّ إِسْمَاعِيلَ | وَيَاكُوفَ | وَيُحْضَرَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ |
| إِذْ قَالَ | لِإِبْرَاهِيمَ | إِنِّي أَرَىٰ | أَحَادِيثَ | أَنَا وَأَبِي | وَأَخِي يُسُوفُونَ | بَنِيَّ إِسْمَاعِيلَ | وَيَاكُوفَ | وَيُحْضَرَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ |
| إِذْ قَالَ | لِإِبْرَاهِيمَ | إِنِّي أَرَىٰ | أَحَادِيثَ | أَنَا وَأَبِي | وَأَخِي يُسُوفُونَ | بَنِيَّ إِسْمَاعِيلَ | وَيَاكُوفَ | وَيُحْضَرَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ |
| إِذْ قَالَ | لِإِبْرَاهِيمَ | إِنِّي أَرَىٰ | أَحَادِيثَ | أَنَا وَأَبِي | وَأَخِي يُسُوفُونَ | بَنِيَّ إِسْمَاعِيلَ | وَيَاكُوفَ | وَيُحْضَرَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ | وَأَسَدَ |

**Translation:**

*"(Remember) when Joseph said to his father: "O my father, I had a dream in which I saw eleven stars, the sun and the moon, and I saw them all bowing down to me. His father said: "My son, do not tell your brothers of your dream, lest they plot to destroy you. Verily, the devil is a real enemy to man."*

Al-Shacrawi says that the expression "ya bunayya" used by Prophet Ya'qub a.s as

a call to his son is a form of great affection (Al-Shacrawi, 2013). Therefore, he

suggested that if one wants to talk to their children, they should use these words as a sign of affection. This type of fathering style is found in both eastern and western

cultures. Fathers in the east try to communicate well Bersama their children even though it is different from the way mothers communicate. As done by the father figure in the movie "Sabtu Bersama Bapak", he tried to continue communicating Bersama his two children through a video he took before his death. This is done so that he can still provide direction and the right life guidelines for his two children (Tiwa, 2016). Meanwhile, the good communication that fathers in the west try to build is done Bersama a different approach. Fathers in the west tend to usually do housework such as cooking, caring for children, etc. In the movie "Fatherhood" it is depicted that the father figure is a single parent after the death of his wife. After he is left alone, he tries to do all the housework and he seems to be very familiar Bersama these activities. The movie also depicts how the father figure tries to communicate well by increasing the intensity of togetherness Bersama the child on the sidelines of his busy life. Like trying to take the child to school and accompanying him wherever he goes (Weitz, 2021).

#### **b. Helpful Advice**

Amr Khalid also explained that the prohibition contained in verse five was in addition to not wanting anything bad to happen to the Prophet Yusuf a.s., it was also intended to protect the feelings of his other children (Khalid, 2006). He did not want envy and jealousy to arise in them so that they fell into evil by eliminating the Prophet Joseph a.s. which was a concern because they were all his children who should be protected. The wisdom behind the prohibition explains the care and attention of Prophet Ya'qub a.s which is evidence of the same love for all his children.

Fathers have an important role in providing advice for children. In the movie "Sabtu Bersama Bapak" giving advice is the main step taken by the father in loving his son. He always gives life advice so that the child can understand how to be a good and right human being (Tiwa, 2016). In the movie "fatherhood" giving advice is also done by a father figure, but in a different implementation. The father figure in the film "fatherhood" gives advice by expecting the child to a problem to make the child realize the mistakes that have been made and promise not to repeat them again

(Weitz, 2021). There is a striking difference between the two styles of parenting. Eastern fathers tend to give verbal advice, while Eastern fathers give advice through an action.

**c. Extensive patience**

High patience was shown by Prophet Ya'qub a.s when he welcomed the return of his children Bersama the sad news that the Prophet Joseph had been eaten by wolves. Although the news was very shocking and depressing, he faced the situation Bersama patience while praying and asking for help from Allah SWT through His words in surah Yusuf: 18

وَجَّعَلْنَا لَكَ ذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكُونَةَ إِتْمَانًا كَلِمَاتٍ خَالِصَةٍ يَسْرِبْ سُرًى  
 وَمَا يَنْصُرُكَ إِلَّا اللَّهُ الَّذِي لَهُ الْمُلْكُ يَوْمَ تَأْتِي السَّمَاءُ بِالدُُّحَانِ

**Translation:**

*And they came Bersama his robe (stained Bersama) fake blood. He (Jacob) said: "You are the only one who looks favorably upon this evil affair, so patience is the best thing for me. And to Allah alone appeal for His help against what you narrate".*

Similarly, when Prophet Ya'qub a.s was tested by the arrest of his son Benjamin on the charge of theft, he was again overwhelmed Bersama great sadness because it was a severe test after the loss of Prophet Yusuf a.s. However, he remained patient, he remained patient, he was arrested and his son Benjamin was arrested. However, he remained patient, his heart never gave up hoping for God's help so that his son would return. This is revealed through the word of God in Surah Yusuf: 83

قَالَ لَنْ نَجِدَ لَكَ إِثْمًا إِنَّمَا سِئَامُ مَا تَصْنَعُ ۚ إِن كُنتَ إِثْمِي فَاصْبِرْ إِن كُنتَ بَرًّا فَاصْبِرْ  
 وَلَقَدْ عَلِمْتُمُ الظَّالِمِينَ لَمَّا أَخَذَتْهُمُ الرَّجْمَةُ أَنَّهُمْ كَانُوا إِثْمًا

**Translation:**

*Ya'qub said: "You are the only one who looks favorably upon that (bad) deed. So*



*that is the good patience (of mine). May Allah bring them all to me; surely He is the All-Knowing, the All-Wise".*

The verse clearly shows the patience shown by Prophet Ya'qub so that His Majesty never scolded or cursed his children who had made two similar mistakes, when they were children and when they were adults. He still loved them and kept his sadness to himself.

A father's parenting style that teaches patience to children is also very important.

In the parenting style of fathers in the east, fathers usually teach patience to children also verbally. Like the advice given by the father figure to his two young children to be patient and not be angry at God who will take the father (Tiwa, 2016). However, in the western style of parenting fathers emphasize teaching patience by treating and making children forget the sadness that is being experienced. This is depicted in the efforts made by the father figure in the movie "Fatherhood" who tries to create various forms of happiness for the child Bersamaout any attempt to comfort through verbalization (Weitz, 2021).

#### d. Tawakkal to Allah

Surah Yusuf teaches us how humans think and act especially when dealing Bersama various tests in life. This is shown by the reaction of Prophet Ya'qub a.s when reprimanded by his children about him who was always sad after losing the Prophet Yusuf a.s. in surah Yusuf: 86

قَالَ يَا بَنِيَّ إِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي وَإِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي وَإِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي وَإِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي

**Translation:**

أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي وَإِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي وَإِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي وَإِنِّي أَخُوفٌ عَلَيْكُمْ لِقَاءِ رَبِّي

*Ya'qub replied: "Indeed, it is only to Allah that I complain of my distress and grief, and I know from Allah what you do not know".*

The words of Prophet Ya'qub a.s as if saying only to Allah I complain of my great sorrow and my small sorrow, not to other than Him. In this verse there is also a very high attitude of resignation by the Prophet Ya'qub a.s towards Allah SWT which his children did not know. This is because he was very confident that God's help would come to bring him together Bersama his son, Yusuf a.s (Al-Qarni, 2007).

The father's parenting style that teaches tawakkal to children must be based on a sense of trust in God, which should be done when teaching monotheism to children. In the movie " Sabtu Bersama Bapak" the depiction of this parenting style is found when the father gives advice to his children to be patient. He asks his two children to believe in God's provisions and always accept all paths of destiny. This is an attempt

to invite children to learn to have faith in Allah SWT (Tiwa, 2016). Whereas in the

western parenting style this is not found because the parenting style in the west also

does not teach tawhid to children.

#### **e. Forgiving**

The instinctive nature of a loving father is clearly visible based on the actions of the Prophet Ya'qub (a.s.) who was open and willing to forgive his children even though they had made very serious mistakes. In fact, he also asked God for forgiveness for all the sins they had committed during the efficacious time so that their prayers would be accepted by Allah.

The actions of the Prophet Ya'qub who prayed for his children and did not rush to ask for forgiveness for them, but rather prayed at the time of need, was very in line Bersama the role of a father as a teacher whose job was to guide children to the right path. The goal of the prophet Ya'qub was to make them aware of the magnitude of the sin they had committed. Not only against himself, but also involving his brothers Prophet Yusuf AS and Benjamin.

Teaching children to be forgiving is quite difficult, because children will tend to feel that they are right when they make a mistake. Therefore, the father's role is needed to discipline children in apologizing when they make mistakes. This parenting style is found in eastern culture, where the father apologizes to the child because he had to leave them. This indirectly teaches children to imitate this behavior. However, this was not done based on a mistake that had been committed by the father (Tiwa, 2016). However, because the father figure felt guilty towards his two children. Meanwhile, in the film "Fatherhood" the father apologizes to his son after he makes a mistake. This shows that there are fundamental differences. Fathers in the east usually say sorry even though they have done nothing wrong and only feel guilty. Meanwhile, fathers in the west are not embarrassed when they have to apologize after they have made a mistake (Weitz, 2021). However, both western and eastern parenting styles teach children to be forgiving figures.

### **3. Prophet Ibrahim's parenting style**

Ibrahim is a figure in the Qur'an who is the 6th prophet who is also the 4th apostle



*"So when the child reached (the age) he was able to try Bersama him, (Ibrahim) said, "O my son! Indeed, I dreamed that I was slaughtering you. So think about what you think!" He (Ismail) answered, "O my father! Do what (Allah) commands you; God willing, you will find me among those who are patient." So when both of them had surrendered and he (Ibrahim) laid his son on (his) temple, (to carry out Allah's*



*command). Then We called to him, "O Ibrahim! Indeed, you have confirmed the dream."*

Indeed, this is how We reward those who do good. In fact, this is truly a real test. And We redeemed the child Bersama a large sacrifice.

From the Qur'anic narrative above, we can see how the prophet Ibrahim directly told

Ibrahim the dream he had. This is a guideline for humanity to be able to establish good communication relationships between fathers and children.

Getting used to telling stories Bersama children is an effective way to build closeness between father and child. Prophet Ibrahim applied this to Ismail where he used to tell his son the dreams he experienced. In eastern culture this is rarely found. Children tend to prefer telling stories Bersama their mother. Likewise, as depicted in the film "Sabtu Bersama Bapak", children prefer to tell stories to their mother. However, they will meet their father when they want to show off their achievements (Tiwa, 2016). This is done because they like getting praise from their father. However, in the film "fatherhood" which is a sample of the western father's parenting style, this is not found (Weitz, 2021).

### **E. Conclusion**

The role of fathers is very important in determining the future of children, fathers are required to provide the best in parenting and take part in the process of parenting. Fathering styles can be divided into two parts based on the existing culture, namely western and eastern parenting styles. Western parenting styles tend to be known as free and non-binding parenting styles, while eastern parenting is synonymous Bersama binding and very strict parenting styles. Therefore, a comparison is needed in determining which parenting style is better in its application. In this study, the parenting style provided by the Quran is used as a standardization of the ideal father's parenting style.

In the Quran, there are references related to paternal parenting style in three stories of Allah's chosen creatures, namely the story of Luqman, prophet Ya'qub, and prophet Ibrahim. There is congruence between the Quranic parenting style and the western and eastern parenting styles on three main points, namely: (1) Responsible for providing knowledge, (2) Accompanying in every development, training motor skills and providing quality time, and (3) Providing motivation and maintaining mental health. This study is limited to evidence taken from movies in countries Bersama western and eastern parenting cultures. So, future researchers should be able to

present phenomena that are based on direct surveys of the culture that occurs in society.

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