The Role of Fathers in Children's Education from the Qur'an Perspective and Its Relevance to Developmental Psychology Concepts

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Abstract

This research is motivated by the phenomenon of misperception regarding the currently minimal role of fathers in children's education. This research aims to explore more deeply the views of the Koran regarding the role of fathers in children's education through dialogue media and its relevance to the concept of developmental psychology. This library research study uses a thematic approach with documentation techniques for data collection which is then analyzed using content analysis techniques. There are fourteen verses containing dialogue between father and son with a typical approach style including: 1) dialogue, 2) positive advice, 3) role modeling, 4) mentoring, 5) discussion partner and 6) giving trust in the form of delegation. The results of research based on the found verses show that the Qur'an provides a clear picture of the importance of the active role of fathers in children's education. Not only physical presence but also character presence and direct verbal guidance in order to become a role model, guide and discussion partner according to the child's age level. This is in line with the concept of developmental psychology which states that the masculine characteristics of fathers as role models and mentors are needed to complete a child's development to the optimal stage.

Keywords: *The role of father, children, education, developmental psychology.*

Abstrak

Penelitian ini dilatarbelakangi oleh fenomena salah persepsi mengenai peran minimal ayah dalam pendidikan anak saat ini. Penelitian ini bertujuan untuk lebih mendalami pandangan Al-Qur'an mengenai peran ayah dalam pendidikan anak melalui media dialog dan relevansinya dengan konsep psikologi perkembangan. Studi pustaka ini menggunakan pendekatan tematik dengan teknik dokumentasi untuk pengumpulan data yang kemudian dianalisis menggunakan teknik analisis konten. Terdapat empat belas ayat yang berisi dialog antara ayah dan anak dengan gaya pendekatan khas yang meliputi: 1) dialog, 2) nasihat positif, 3) menjadi teladan, 4) membimbing, 5) menjadi mitra diskusi, dan 6) memberikan kepercayaan dalam bentuk pendelegasian. Hasil penelitian berdasarkan ayat-ayat yang ditemukan menunjukkan bahwa Al-Qur'an memberikan gambaran yang jelas mengenai pentingnya peran aktif ayah dalam pendidikan anak. Tidak hanya kehadiran fisik tetapi juga kehadiran karakter dan panduan verbal langsung agar menjadi teladan, pembimbing, dan mitra diskusi sesuai dengan tingkat usia anak. Hal ini sejalan dengan konsep psikologi perkembangan yang menyatakan bahwa karakteristik maskulin ayah sebagai teladan dan pembimbing diperlukan untuk melengkapi perkembangan anak menuju tahap optimal.

Kata Kunci: *Peran ayah, anak, pendidikan, psikologi perkembangan.*

INTRODUCTION

Nowadays there is a paradigm shift in the role of parents in children's education. Research shows that fathers' interaction in children's education tends to be minimal due to the understanding that men as the backbone of the family are more dominant in the public sector while women are in the internal sector (Marissa & Ishaaq, 2012; Lutfatulatifah, 2020; Nihayati, 2023; Fajarrini & Umam, 2023). From a simpler perspective, there is a stigma that men are the breadwinners while household matters including children's education are the woman's responsibility. This phenomenon of fathers being physically present but not present in education has a very significant negative impact on children's development (Fajarrini & Umam, 2023).

In the 2021-2022 period, the INAMHS Institute collaborated with Gajah Mada University to conduct a survey regarding the mental health of Indonesian teenagers and found that as many as 2.45 million children experienced mental problems including anxiety (anxiety disorder), stress, phobias, depression, PTSD, hyperactivity disorder and ADHD (Arifi & Asiah, 2023). The biggest triggers include low interaction between father and mother in being with children, changes in roles in the household and a negative environment (Andhika, 2021; Yusnita & Octafiona, 2021). Janssen, through research on 724 cases of parenting behavior in Canada, came to the conclusion that parents in this era are more inclined to apply a misplacing approach in parenting their children, resulting in emotional instability, low creativity, loss of self-expression, leading to depressive behavior (Arifi & Asiah, 2023). In line with the results of this research, Koch and Stewart view that wrong parenting patterns and the loss of father and mother figures play a big role in children's levels of depression (Fajarrini & Umam, 2023).

Children's education is the responsibility of both parents, as reflected in the order to protect the person and family from the dangers of hell as mentioned in the QS. At Tahrim: 6, and salvation cannot be achieved without knowledge and education (Shihab, 2001; Ilham, 2021). Therefore, parents try to instill educational values in their children's lives. But obviously, instilling educational values certainly cannot be achieved instantly. Stage by stage needs to be gone through, and external factors in the form of the environment and social interaction, especially with parents, are very much needed (Garcia et al., 2022). The combination of the roles of mother and father, not just one, as well as an appropriate communicative approach have a significant influence on children's educational development, because the majority of human time is used to communicate (Kristianto & Sutanto, 2023). One of the communication styles that is commonly used within the family is dialogue (Arifi & Asiah, 2023), the interaction between individuals through conversation in order to examine a theme and formulate relevant and wise solutions. This series of processes is a link between ideas and their development which in Hegel's theory is called a problem-solving method, in the form of a thesis, anti-thesis and synthesis (Al Azis, 2021). The presence of fathers and mothers who carry out their roles optimally, coupled with good dialogue and an effective approach, will make it easier for children to absorb educational values and ultimately maximize the child's growth and development as a whole.

In connection with the discussion above, the Qur'an as the main reference for Muslims has strong educational values as a guide to life which aims to actualize human nature so that it is in harmony with religious nature (Iskandar, 2021; Kurnia & Setiawati, 2023). The educational value in the Qur'an sometimes takes the form of direct instructions in the form of directions, rules and commands and sometimes it takes the form of indirect instructions through stories and wisdom. By carefully examine the linguistic patterns of the Qur'an, many verses will definitely found containing educational principles in various forms, including in the form of communication between parents and children in dialogue format (Muthairi, 2008; Arifi & Asiah, 2023; Kurnia & Setiawati, 2023). The dialogue is built with distinctive characteristics according to the age level of the children in the dialogue.

There is a lot of research that discusses parent-child interactions, but none has discussed the view of the Qur'an from a dialogical perspective that is built between father and child and

its relationship with developmental psychology. So, a deeper study is needed regarding the dialogical verses in these criteria in order to study further how the Qur'an views the role of fathers in children's education and how it is relevant to the concept of developmental psychology.

METHOD

This research is a type of library research that uses a thematic style. Namely the style of analysis, identification and reporting of a pattern/theme of a finding (Arnold, Osborne, 2006). The documentation method is used to collect relevant data findings that are related to this research. The data that has been found is then analysed using the content analysis method. Holsti stated that this content analysis method aims to formulate final results through a procedure of identifying a characteristic that is unique to an objective and systematic finding. The findings obtained were then re-examined using source triangulation, in the form of finding supporting data that came from various sources with connections between the data (Sugiyono, 2013).

FINDING AND DISCUSSION

1.   Education Concept

Education, or what is called education in English, is an absorption of the word *eductum* from Latin, *e* means from the inside out, while *duco* means to develop. Purwanto defines education as an effort to increase the potential of each individual so that they can make a positive contribution to their lives and society (Purwanto, 2003). In line with the statement, Garden as quoted in Djumransjah (2004) said that the educational process is a step in developing individual capabilities in the form of social attitudes and behavior that are in line with the principles and norms adopted by a community. UNESCO states that the essence of education aims to prepare a generation that is ready to face future challenges (Febriyana et al., 2022). So, it can be concluded that education is a form of systematic and structured effort in order to guide and instill values in the new generation so that they can maximize their potential

Driyakarya, as quoted in Asa (2019), states that the principles of education boil down to four things: 1) humanism, 2) humanization, 3) humanities, 4) humanity. In line with this, John Locke used the tabularasa theory states that all abilities and knowledge are the result of experience and interaction gained (Wibiharto et al., 2021; Uzoigwe, 2022). Ki Hajar Dewantara viewed that the main goal of education is to shape the character, mind and body of students in order to lead them to perfection and harmony (Asa, 2019; Febriyanti, 2021).

It can be understood here that the principles of education boil down to: 1) role modelling, 2) positive interaction between individuals, and 3) self-development, which will bring the individual's knowledge and abilities towards the best version of humanity and lead to maximum contribution to their environment.

2.   Father-Children Dialogue in the Qur'an

The Qur'an does not specifically mention the word education in textual form, but its value is reflected in the style of dialogue that appears and the choice of words used (Iskandar, 2021). A text, in Barthez's view, can be divided into two conceptual levels of understanding, namely the denotation level and the connotation level (Wijaya, 2021).

Further and broader understanding will be obtained when a text is absorbed deeply, encompassing its implicit and explicit context. The educational principles of the Qur'an are often described through stories of parent-child interactions which contain educational principles. So, in this research, the author tried to identify parent-child dialogue verses and then analyze them.

The efforts to identify verses in the category of dialogue between fathers and children in the Qur'an lead the author to refer to the index books of the Qur'an such as Ali Audah's Correspondence to the Qur'an, Choiruddin Hadhiri's Classification of the Content of the

Qur'an, and Concordance by Laleh Bachtiar. In order to facilitate the search for verses that specifically contain verbal interactions between fathers and children, the researchers used keywords in the form of greetings, especially those commonly used in dialogue patterns between fathers and children, for example, "father, my child, parents", in the language style of the Qur'an has several variants in the form of: *abi*, *abati*, *waalid*, *walad*, *bunayya*, *ibn* and *bani*. Then in the process, the researcher found that several types of words above conveyed the correct form of dialogue in the verse, but not other parts. The findings are as follows:

a.   *Bunayya* and Its Variants

The word "child" has variants in the language of the Qur'an, such as *tifl*, *shabiy*, *walad*, *ibn*, *binti*, and *ghulam*, these designations depend on categorization of age, gender, and level of closeness. The verses in the dialogue category between father and son mostly use *ibn* along with the *bunayya* and *baniy* variants which have the same meaning, namely "my son", found in a total of six dialogues. Such a pattern is contained in the QS. Al-Baqarah: 132, QS. Al-Baqarah: 133, QS. Hud: 42-43, QS. Yusuf: 4-5, QS. Lukman: 13-19 QS: As-Shafaat: 102 (Audah, 2008).

b.   *Abati* And Its Variants

The word "father" with an indication of closeness also has several variants, in the form of: *aby, abu, aba, abaty, waalid* (Bachtiar, 2011). The dialogue between father and son predominantly uses the pronunciation of *abaty* with a variant of the word *abaana*, a total of eight dialogues. Contained in: QS. Al-An'aam: 74, QS. Yuusuf: 11-14, QS. Yuusuf: 16-18, QS. Yusuf: 63-67, QS. Yusuf: 81-87, QS. Yusuf: 99-100, QS. Maryam: 41-48, and QS. Al Qashash: 26-27 (Bachtiar, 2011).

c.   *Walidayy*

Another word that is often used in family dialogues as above is "parents" as a general term for referring to father and mother. The Qur'an usually uses the terms *walidayy* or *abawayy*. In the search, the writer found a form of dialogue using *waliday* as in meaning of parent, in QS. Al-Ahqaf: 17 (Audah, 2008).

From this search, a number of verses containing dialogue were found in the following division: 1) fourteen verses containing dialogue between father and child, 2) one dialogue between parents and child. The age levels of children in the dialogue are divided into four categories: 1) general (not specific in age or the object of the dialogue is all children of various age levels), 2) mumayyiz children (not yet mature but already able to reason), 3) teenagers, and 4) mature.

Table 1: Father-Child Dialogue Verses in the Qur'an

No	Age	Verse	Interaction
1.	General	1. QS. Al Baqarah: 132 2. QS. Al Baqarah: 133	1. Father-Child 2. Father-Child
2.	*Mumayyiz*	1. QS. Yusuf: 4-5 2. QS. Luqman: 13-19 3. QS. As Shaffat: 102	1. Father-Child 2. Father-Child 3. Father-Child
3.	Teenager	1. QS. Al An'aam: 74 2. QS. Yusuf: 11-14 3. QS. Yusuf: 16-18 4. QS. Maryam: 41-48	1. Father-Child 2. Father-Child 3. Father-Child 4. Father-Child
4.	Adult	1. QS. Hud: 42-43 2. QS. Yusuf: 63-67 3. QS. Yusuf: 81-87 4. QS. Yusuf: 99-100 5. QS. Al Qasash: 26-27 6. QS. Al Ahqaf: 17	1. Father-Child 2. Father-Child 3. Father-Child 4. Father-Child 5. Father-Child 6. Father-Child

The role and style of approach in the dialogue between father and son in these verses will be discussed in the next section below.

3. The Role of Fathers in the Qur'an from a Developmental Psychology Perspective

Developmental Psychology is part of the discipline of psychology with its focus on changes and development of the human psychological side from birth to death (Manu, 2021). From a developmental psychology perspective, humans go through complex phases in each phase of life. Piagiet, one of the pioneers of developmental psychology (Maiyah et al., 2023) states that each individual goes through 4 stages of cognitive development in life: 1) the sensomotor stage, from the period from birth to two years of age, 2) the pre-operational stage, from two years to seven years, 3) the concrete operational stage from the age of seven years to eleven years old, and 4) formal operational stage at the age of eleven years until adulthood. However, Piagiet stated that a child's cognitive development is not only about gaining knowledge, but is also required to develop and/or build his mental standards, so social interaction, especially with parents, is absolutely necessary in order to maximize the child's development (Flavell, Piagiet, 1962). Piaget as quoted in Jarvis (2011) states that growing intellectuality begins with the child's reflexive response to the environment and social interactions and will continue to transform until the point at which the child can reflect on potential moments and can explore possible consequences on a mental level. The following is a detailed concept of the four phases of human development in Piaget's view:

a) Sensorimotor Stage (0-2 th)

Children begin to accommodate understanding of world concepts through coordinating sensory interactions through sight, hearing and touch in this phase (Crain, 2014). Children begin to learn the function of the five senses, especially sensory and movement aspects in order to understand their environment (Maiyah et al., 2023), Therefore, this stage is called the senso-motor stage.

b) Pre-operational Stage (2-7 th)

Children are starting to be able to think at the symbol level but are not yet able to interpret the cognitive level in the sense that children are not yet able to change, combine and/or separate ideas. Children's development at this time is just at the limit of building experience about the world through adaptation and then moving on to a concrete stage when they can use logical thinking (Crain, 2014). Furthermore, Piagiet (Daracantika et al., 2021) states that the thinking style in this phase is unsystematic and inconsistent, characterized by the characteristics of transductive reasoning, namely a thinking style that is not yet perfectly inductive or deductive because the level of logic is not yet organized. Not yet having an understanding of the concept of causality (cause-effect relationships), having a basic understanding of artificialism (everything has a soul or being seen as if it were human), having simple perception by judging something based on what is seen or heard (perceptually bound), initiatives are starting to emerge to finding answers to personal questions (mental experiment) and focusing attention on the most interesting things to the point of often ignoring other characteristics of the object (centration), and tending to have an egocentric attitude that views the surrounding environment based on a personal perspective. By the end of this stage, children can represent events and objects mentally, and engage in symbolic play.

c) Operational Concrete Stage (7-11 th)

Characterized by the development of thinking that begins to be organized and rational (Matt, 2011). In this phase, children are relatively mature enough to be able to think logically, but this ability can only be applied to physical objects (Crain, 2014; Flavell, Piagiet, 1962).

d) Formal Operational Stage (11-adult)

The ability to think conceptually and abstractly begins to emerge, in the form of concepts, manipulating ideas in the head, without dependence on concrete manipulation (Flavell, Piagiet, 1962; Matt, 2011). In this phase, humans are able to think creatively, reason abstractly, calculate mathematically and imagine the consequences of an action (Kristianto & Sutanto, 2023).

Piaget believes that each human individual will definitely go through these four phases, although it is possible that each phase will be passed by individuals at different age levels. Each phase will be entered when the brain is mature and allows it analyzing the new types of logic and receive stimulation in the form of constructive interactions from outside (Matt, 2011). In line with the above concept, Kohlberg, inspired by Piaget, divided human development into six stages:

a) Pre-Conventional Level. This level is divided into two stages, namely: 1) Stage of orientation to rules. Children in the pre-conventional stage do things based on obedience to their elders or rules that are considered binding on all. 2) Relatively instrumental orientation stage. Children at this stage measure based on benefits or vice versa, but on the other hand children are able to pay attention to the interests of other people.

b) Conventional Level. This level is divided into two stages, namely: 1) Adaptation to the environment or community as a "sweet child". The process continues with understanding morality within the group. 2) Orientation stage regarding decisions. Children in this phase begin to have an awareness of common interests.

c) Post-Conventional Level. This level is divided into two stages, namely: 1) Legalistic social-contract orientation. This stage emphasizes personal sovereignty and full awareness of rights and obligations. 2) Orientation to universal ethical principles. In this phase, children begin to adapt their actions to universal feelings and morality. (Crain, 2014; Arifi & Asiah, 2023).

Contemporary developmental psychology expert, Elizabeth Hurlock, focuses more on describing child development in the adolescent phase. He stated that adolescence ranges from 13 years to 16 years and the end of the teenage phase ranges from 17 to 18 years. Adolescence is an urgent period, where human physical and psychological development runs equally fast so it takes time to adapt mentally and attitudinally (Hurlock, 2009). Hurlock views that in the adolescent phase there are several unique points related to development, including:

a)   Individual perspectives become abstract and less concrete.

b)   Focus on what is right and less focused on what is wrong.

c)   Be braver in making decisions because the standard of assessment in morality is increasingly cognitive.

d)   Egocentrism begins to decrease.

e)   More exclusive in assessing morality.

It can be concluded that the phase of a child's development from one level to the next will further refine human characteristics and understanding. However, appropriate external stimulation is needed at each level so that the child's development process becomes optimal. Furthermore, relating to external stimulation which influences child development, Piagiet, as quoted in Crain (2014) stated that humans go through two stages of information filtering:

a.   Heteronomous Morality (5-10 years). At this stage, children see rules (teachers, parents, etc.) as absolute authority that must be obeyed and are constant without change.

b.   Autonomous Morality (10 years and above). At this stage, children begin to realize that their actions are choices and consensus actions that can be chosen or not. This awareness stems from his life experiences and interactions.

Parents, as the figures who interact most with children, are the main stimulators for children's education and development at every stage. However, it is important to understand that parents are not the same figure but a combination of two individuals of different genders. Therefore, the approach patterns of fathers and mothers in instilling educational values must have some significant differences due to the differences in the nature and basic characteristics of both of them (Afrooz et al., 2022). The mother's feminine side provides a sense of calm while the father's masculine side provides certainty. Children need balanced stimulation in order to foster personal growth and development at each age stage, even the roles of father and mother cannot replace each other (Kokkinaki & Vasdekis, 2020). The father has a dominant instructive role as the alpha male while the mother has the role as a catalyst (Garcia et al., 2022). Based on the views above, it can be understood that the presence of parents and

social interactions have a big influence on children's development, but furthermore, the pattern of approach and delivery style have a big impact for their education's development. It can be understood here that fathers have different roles in each phase of a child's age. Children need the father's role as a role model in behaviour at an early age (heteronomous stage), a role model who directs every step and choice of attitude. Meanwhile, from adolescence to adulthood (autonomous stage), children need a father in the role of a discussion partner who provides logical explanations, directing advice and mentoring. With the right approach, children will be able to achieve optimal educational development in life.

**Table 2: Piagiet's Phases of Child Development
and the Approaches Needed**

No	Phase	Information Absorption Characteristics	The Necessary Role of the Father
1	Infant	Heteronomous Morality	Role Model
2	Child (2-10 th)	Heteronomous Morality	Role Model
3	Teenager (11-18 th)	Autonomous Morality	Mentor, Discussion Partner
4	Adult	Autonomous Morality	Mentor, Discussion Partner

Linking this discussion to the pattern of interaction between fathers and children in the Qur'an, in the previous discussion we found 15 forms of dialogue between fathers and children in the Qur'an with the division: I) 14 dialogues occurring between fathers and children, 2) 1 dialogue between the two parents with children. This shows that in the perspective of the Qur'an, fathers have a dominant role in instilling educational values and are required to play an active role in shaping children's development (Arifi & Asiah, 2023).

On the side of the verse which contains dialogue between father and children in the general picture, the value of education is contained in the testament of Ibrahim and Yaqub's advice to their descendants (QS. Al-Baqarah: 132, QS. Al Baqarah: 133) in the form of positive interaction in the form of free options in argued, which can be seen in the diction used by Ibrahim in his will. If you look at it briefly, the points of the prophet Ibrahim's will appear to be instructions, but Al-Qurtuby confirms that the combination of the words *lam nahy* and *nun* which means taukid accompanying the mention of death in the wording of the will "Never die except in a state of Islam" is actually more like the direction of how Ibrahim emphasizes his full belief and how important it is to have steadfast faith until the end of time, and the confirmation that Ibrahim holds this belief until the end of his life. Therefore, the sentence that Ibrahim conveyed was not in the sense of coercion of his will, but rather an affirmation of his inner belief (Qurthubi, 1993) This was then confirmed in Yaqub's will in the form of a question method which provides ample opportunity for his descendants to choose answers according to their individual choices, as part of the test and proof of the principle of goodness as taught (Shihab, 2001).

The principle of education in the dialogue between a father and his young child who has been mumayyiz can be seen in the pattern of guidance, open debate of opinions and an interpersonal communicative style that is active and open to input and suggestions. This principle is illustrated in the story of Yusuf when he had a dialogue with his father when telling him about his dream (QS. Yusuf: 4-5). Yaqub paid great attention when Yusuf told the story, then gave wise input regarding the dream using a dialogic style. Yaqub's guiding role can be seen from how flexible and comfortable Yusuf was in telling his father about the dream (Ariqoh et al., 2022).

In Luqman: 13-19, the value of education is seen through Luqman's dialogical approach to his son which is far from giving the impression of instruction. The theme of Luqman's

dialogue revolves around the realm of faith and manners which are expected to be a guide to life. Luqman also guides his son using a persuasive style and analogies that are easy for children at the mumayyiz level to understand.(Shihab, 2001) Luqman's dialogical style is very close to the reality of life and at the same time is illustrative.(Mujayyanah et al., 2021) A dialogic style with a pattern like this appeals to the emotional side of education that is instilled and develops cognitive and affective potential within oneself. The dream of slaughter is the main theme in Ibrahim's interactions with his son, Ismail in QS. As Shaffat: 102 (Agam, 2023). The value of education emerged when Ibrahim invited Ismail to dialogue, even asking Ismail's views directly (Jariah et al., 2022). An approach that prioritizes deliberation as a basic principle, full of freedom in making choices (Hadhiri, 2005).

The value of education in the dialogue between fathers and teenage sons is illustrated in the dialogue between Ibrahim and Azar, his father, in the QS. Al An'am: 74, related to his reluctance to acknowledge the concept of idol worship practiced by his people. A more comprehensive version of the dialogue is written in QS. Maryam: 41-48, with Ibrahim dialogue using various measured arguments in order to break his father's paganist views (Shihab, 2001).

When his sons wanted to invite Yusuf to play in the forest, the principles of education were seen in the dialogue pattern that Yaqub built openly (QS. Yusuf: 11-14). Even though Yaqub actually didn't want to allow it, at the same time he still gave his sons room for argument and discussion, until in the end they even got permission, even though Yaqub actually didn't want to. Likewise, in the dialogue that was built between Yaqub and his sons when he lost Yusuf (QS. Yusuf: 16-18), an identical pattern emerged, where his sons had an open space for argument even though they had different views from Yaqub. The value of education is reflected in open discussions and deliberation patterns that accommodate different perspectives and respect mutually agreed agreements even if they personally conflict with personal perspectives and ideals.

Meanwhile, the principle of dialogical education between parents and adult children can be seen in the interaction of Noah and his son, Kan'aan, when the flood arrived (QS. Hud: 42-43), Noah and his son argued about how to survive the flood. Likewise, when Yaqub and his sons had a dialogue as adults (QS. Yusuf: 63-67) and (QS. Yusuf: 81-87), regarding his sons' plans to take Benjamin to Egypt. Yaqub didn't allow it, but as in Yusuf's story, his sons were still given space to argue, even getting permission in the end, even though Yaqub's personal choice was to refuse.

Yusuf was grateful for Yaqub's trust when he told him about his dream as a child, as recorded in the dialogue between Yusuf and Yaqub when they were adults (QS. Yusuf: 99-100). The value of education is seen in problem solving management with the aim of mutual benefit. The value of education was seen when Syuaib had a dialogue with his daughter discussing the appropriate reply for Musa's help (QS. Al Qashash: 26-27), reflected in the way Syuaib allowed his daughter to argue about the best reply to appreciate Musa's help.

So, it can be understood here that the Qur'an provides a clear picture of the importance of the presence and active role of fathers in children's education. Not only physical presence but also character presence and direct verbal guidance. In the position of a child who is still at the mumayyiz level, the Qur'an describes the characteristics of a father who is a role model, a guide who directs the path of goodness, opens up options for self-development while still providing control that provides a sense of security and comfort. As for the position of the child entering adolescence and adulthood, the father is described as being very open to active discussions, giving the child the opportunity to explore himself while remaining with him until his growth and development is complete. This is in line with the concept of developmental psychology which states that the masculine characteristics of fathers as role models and mentors are needed to complete a child's development to the optimal stage. At the autonomous morality level (0-10 years) where children do not yet have a perfect measure of reasoning, fathers are expected to be role models who guide and direct, while at the heteronomous

morality level (adolescent-adult), fathers are needed as discussion partners who open up their thinking and insight. advisor who supervises the development of children who are starting to become independent.

Table 3: The Role and Approach of the Father in Dialogue Verses

No	Age	Verse	Fathers Role	Approach
1.	General	1. QS. Al Baqarah: 132 2. QS. Al Baqarah: 133	1. Trust mandate giver 2. Trust mandate giver	1. Ibrahim passed the struggle on to his descendants 2. Yaqub passed the struggle on to his descendants
2.	child *Mumay yiz*	1. QS. Yusuf: 4-5 2. QS. Luqman: 13-19 3. QS. As Shaffat: 102	1. Role model, mentor 2. Role model. Mentor 3. Role model, mentor	1. Yaqub listened to Yusuf's perspective and gave positive input 2. Luqman gave advice to his son with an easy and understandable example 3. Ibrahim positions Ismail as equal in his choice of attitude
3.	Teenager	1. QS.Al-An'am: 74 2. QS.Yusuf: 11-14 3. QS.Yusuf: 16-18 4. QS. Maryam: 41-48	1. Discussion partner 2. Discussion partner 3. Discussion partner 4. Discussion partner	1. Ibrahim dialogues with Azar in an equal position 2. Yaqub argued with his sons openly 3. Yaqub argued with his sons openly 4. Ibrahim dialogued with Azar about the concept of divinity in an equal position
4.	Adult	1. QS. Hud: 42-43 2. QS. Yusuf: 63-67 3. QS. Yusuf: 81-87 4. QS. Yusuf: 99-100 5. QS. Al Qashash: 26-27	1. Discussion partner 2. Discussion partner 3. Discussion partner 4. Discussion partner 5. Discussion partner	1. Noah argued with Kan'an openly 2. Yaqub argued with his sons openly 3. Yaqub argued with his sons openly 4. Yaqub appreciated Yusuf's achievements 5. Syuaib accepted his daughter's advice

CONCLUSION

There are 14 verses in the criteria for dialogue patterns between fathers and their children in the Qur'an with a typical approach style including: 1) dialogue, 2) positive advice, 3) role modeling, 4) mentoring, 5) discussion partner and 6) giving trust in the form of delegation. The content is categorized into educational principles reflected in the values: 1) role modelling, 2) positive interaction between individuals, and 3) self-development, which is sought to be instilled through two-way communication media between father and child. This shows that fathers basically have an important position and must be present and play an active role in children's education at every age level. In line with the concept of the Qur'an, developmental psychology considers the importance of the father's presence as a role model and provider of instructions for children aged from toddlers to puberty who are in the

autonomous morality phase and as mentors and discussion partners in the age range from teenagers to adults who are in the heteronomous morality phase.

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