
The Prophet Ibrahim's Parenting Style in the Quran

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Abstract

This study discusses the parenting of Prophet Ibrahim towards his children in the Qur'an, intending to provide explanations and examples that parents must imitate about how to nurture children today. The method used in this paper is the thematic method. In writing this research, the data collection technique that the author uses is through documents in the form of written works. This stage includes reading, understanding, and reviewing books through comments from commentators and writings related to the author's research. Because this method concerns the problem of the verses of the Quran, the verses discussed in this study are Surah Ash-Shaaffat verse 100, Surah Ibrahim verse 37, Surah al-Baqarah verse 132, surah Ibrahim verse 40, and surah Ash-Shaaffat verses 102-103. The results of this study indicate that Prophet Ibrahim's upbringing includes efforts to approach God by praying to be blessed with pious children, preparing a conducive environment, instilling monotheism in children from an early age, instilling personal piety in children, building good communication with children, as well as instilling the value of hard work.

Keywords: *parenting style, prophet ibrahim, quran, children*

Abstrak

Penelitian ini membahas tentang pola asuh Nabi Ibrahim terhadap anaknya di dalam Al-Quran dengan tujuan memberikan penjelasan dan contoh yang dapat diteladani oleh orang tua tentang bagaimana pola asuh anak yang Islami agar dapat melahirkan generasi yang baik, mandiri, percaya diri dan berakhlakul karimah sesuai yang diajarkan Al-Quran. Metode yang digunakan dalam penulisan ini adalah metode kualitatif dengan analisis secara tematik. Teknik pengumpulan data yang penulis gunakan melalui dokumen dalam bentuk karya tulis. Hal ini dilakukan dengan cara membaca, memahami serta menelaah buku-buku, baik yang berupa tulisan dari para ahli tafsir maupun tulisan yang berhubungan dengan penelitian penulis. Karena metode ini menyangkut masalah ayat-ayat Al-Quran secara langsung, maka ayat-ayat yang secara khusus dibahas dalam penelitian ini adalah: surah Ash-Shaaffat ayat 100, surah Ibrahim ayat 37, surah al-Baqarah ayat 132, surah Ibrahim ayat 40, surah Ash-Shaaffat ayat 102-103, dan surah al-Baqarah ayat 127. Hasil penelitian ini menunjukkan, bahwa pola asuh Nabi Ibrahim diwarnai oleh usaha pendekatan diri kepada Allah dengan

berdoa dianugerahi anak yang saleh, menyiapkan lingkungan yang kondusif, menanamkan tauhid kepada anak sejak dini, menanamkan keshalehan personal kepada anak, membangun komunikasi yang baik dengan anak, serta menanamkan nilai kerja keras.

Kata kunci: gaya asuh, nabi ibrahim, quran, anak-anak

A. Introduction

Prophet Ibrahim is the figure of a father who succeeded in educating his son to become a servant of God who is faithful and pious. One of the proves is the revelation of Allah's command to him to slaughter his son, Ismail. In educating children, Prophet Ibrahim had carefully planned even before Hajar, his mother, conceived the child. He has begged Allah earnestly so that the child given to them becomes a pious child. It shows that the Prophet Abraham hoped for righteous offspring.

In the Quran, Allah tells a lot about the Prophet Abraham. A search of the book *al-Mu'jam al-Mufahras Li Alfaz Koran al-Karim* found that Qur'an mentioned the story related to the Prophet Ibrahim 69 times.¹ Most of these verses tell about the character and temperament of Prophet Ibrahim, Ibrahim's persistence in seeking God, trials from God to Ibrahim, the construction of the Kaaba, the implementation of the pilgrimage, Prophet Ibrahim as a lover of Allah, the fall of punishment on Ibrahim's people and Prophet Ibrahim's migration to the land of *Sham*. In addition, there is also the true story about the daily life of Prophet Ibrahim, his wives (Hajar and Sarah)², and His Son, Ismail. In the Qur'an, we can find the story of Ibrahim when he faced opposition from the ruler named Namrud, the story of his father who did not believe in God, the story of when he survived the burning fire, and the good news of the birth of Isaac and Jacob.

Allah has chosen the family of Prophet Ibrahim to pass down the faith taught through Abraham to be passed down to his descendants.³ For this reason, as a Muslim family, Allah has provided guidance, lessons, and models, including Prophet Ibrahim's descriptions as an extraordinary father figure and a child who respects his parents. In addition, Allah gave him two descendants who were both Prophets. What Ibrahim and his wife exemplified as parents became a reference for the people in building a family.

Success in building a family is strongly influenced by the parenting pattern parents apply to their children. Good parenting can give good results too. So, both parents should carry out parenting simultaneously by

¹ Muhammad Fu'ad Abdul-Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim* (Beirut: Dar al-fikr, 1981).

² Tuti Alawiyah, "Idealita Keluarga Ibrahim a.s. Dalam Perspektif Tafsir Fi Zhilalil Qur'an" (UIN Raden Intan Lampung, 2018).

³ Ratna Dewi Idrus, *Agar Anak Kita Seperti Nabi Ismail* (Jakarta: PT Elex Media Komputindo, 2015).

supporting and supporting each other as a team that works together, not contradicting each other.

However, with the development of an increasingly rapid era. Economic pressures that make people's lives uncertain cause each parent to work hard to earn money to meet all needs. Without realizing it, the orientation of human life focused on fulfilling economic needs. Therefore, many parents who spend time outside the home find it difficult to make time for their children and choose to hire a home assistant to take care of everything related to the house and its contents. Indirectly, housemaids certainly get additional obligations as a form of shifting roles in family educators. Thus, parents no longer feel helped by the presence of the helper but are already at a level of comfort because they feel fulfilled, so they can do free activities outside the home without thinking about what happens to their children.

Thalib, in his writings, suggests that parenting patterns that always ignore children psychologically and physically look at the behavior of evident parents, including in the form of words and actions.⁴ As is often the case today, many parents educate their children by giving punishment in verbal punishment by expecting their children to undergo maximum education. This action will certainly make the child feel hatred and and resistance toward parents. Repeated violence against children makes him a cowardly and cowardly individual, experiencing mental stress and suffering from (psychological) complaints. In addition to physical violence, there are often acts of selling children for exploitation and even the phenomenon of bullying. It will negatively impact children's health, survival, and development.

In line with that, in his research, Pratt explains that parents apply many parenting practices. There is also a negative, authoritarian parenting pattern proven by the behavior of parents who often set specific standards that must be obeyed and obeyed by a child.⁵ It makes the children timid, quiet, permanently closed, and has no patience.⁶

Departing from the problems above, the author is interested in studying the parenting pattern applied by the Prophet Ibrahim to his child by searching the verses of the Koran. The Prophet Ibrahim used several aspects of parenting for his children Ismail and Ishaq including physical, social, spiritual and intellectual aspects. Of the four elements, of course, there are

⁴ Syamsul Bachri Thalib, *Psikologi Psikologi Pendidikan Berbasis Analisis Empiris Aplikatif*, 1st ed. (Jakarta: Kencana, 2010).

⁵ Michael W. Pratt, Eva E. Skoe, and Mary Louise Arnold, "Care Reasoning Development and Family Socialisation Patterns in Later Adolescence: A Longitudinal Analysis," *International Journal of Behavioral Development* 28, no. 2 (2004): 139-47, <https://doi.org/10.1080/01650250344000343>.

⁶ Moh. Aman, "Pola Asuh Orang Tua Dan Implikasinya Terhadap Kemandirian Anak Dalam Perspektif Al-Qur'an," *Al-Muyassar: Journal of Arabic Education* 1, no. 1 (2022): 87-109, <https://doi.org/http://dx.doi.org/10.31000/al-muyassar.v1i1.5813.g3267>.

benefits to be gained in the form of special attention in developing children in a balanced way so that they lead children to maturity, independence and responsibility.

Previously, several studies were related to the discussion of parenting by the Prophet Ibrahim, one was research from Rahmadiani Aulia entitled *The Role of Fathers in Parenting: A Review of the Story of Prophet Ibrahim and Ismail in the Qur'an*.⁷ However, this study is slightly different from this study. The previous research only focused on the role of a father in educating children and making the Prophet Ibrahim his role model. In contrast, this research focuses on how the Prophet Ibrahim educates his children and the educational style the Prophet Ibrahim applies. Therefore, the author will examine how the parenting pattern used by the Prophet Ibrahim in educating children and how to actualize this pattern today.

B. Method

The form of research used is library research or research conducted by reading books or journals and other data sources in the library. This research activity collected data from various literature in the library and other sources. The materials used are not limited to textbooks but can also be in the form of documents, magazines, newspapers, and others.⁸

Considering that the discussion in this study is a study of the verses of the Qur'an related to parenting, the method used is the interpretation method with the thematic interpretation method approach. The thematic interpretation method is a method that directs the view to a particular theme, then seeks the opinions of the Qur'an on that theme by collecting all the verses that talk about it. However, not all of the composed verses are studied. Then, analyze and understand verse by verse, manage general and specific verses, which are *muthlaq* associated with the *muqayyad*, and so on, and enrich the description with related hadiths to be concluded in one writing with a comprehensive and complete view regarding the topic under discussion.⁹

C. Result and Discussion

1. Biography of Prophet Ibrahim

His full name is Ibrahim bin Taarih bin Saaruugh bin Raaghun bin Faaligh bin 'Aabir bin Syalih bin Arfakhsyaz bin Saam bin Nuh alayhissalam. His nickname is Abu Adh-Dhaifan or al-Khalil.¹⁰ He was

⁷ Rahmadiani Aulia, "Peran Ayah Dalam Pengasuhan: Tinjauan Kisah Nabi Ibrahim Dan Nabi Ismail Dalam Al-Qur'an," *Al-Qalb: Jurnal Psikologi Islam* 9, no. 2 (2017): 112–17.

⁸ Mahmud, *Metode Penelitian Pendidikan*, 10th ed. (Bandung: Pustaka Setia, 2011).

⁹ M. Quraish Shihab, *Kaidah Tafsir*, ed. Abd. Syakur DJ, 1st ed. (Tangerang: Lentera Hati, 2013).

¹⁰ Ziedan Maulana, *Mutiara Kisah 25 Nabi & Rasul* (Surabaya: Amelia, n.d.).

born in 2295 BC,¹¹ in the city of Urfa (Old Edessa), a small town in eastern Turkey bordering Siah and Turki.

His father's name is Azar. Azar was the nickname given because his father liked to help people make sculptures. He was the one who can make the statues and sells them.¹² His mother's name was Buna bint Karbita bin Kartsu, one of the Bani Arfakhsyadz bin Sam bin Nuh. He was born in Ghauthah, Damascus, in a village called Barzah on Mount Qasiyun.¹³

Sarah, who felt barren, finally gave Hajar to become the second wife of Prophet Ibrahim. Meanwhile, Prophet Ibrahim continued to pray to Allah, so Allah blessed him with pious offspring. Furthermore, Allah granted the request of Ibrahim and his wife, Hajar, a righteous child, Ishmael, who was born from the descendants of Ishmael who later gave birth to a great Prophet at the end of time, Muhammad. Meanwhile, God gave him a son named Ishaq from his first wife, Sarah, even though he was old. The news of Isaac's birth was conveyed by an angel to the Prophets Ibrahim and Sarah.¹⁴ Then from here, the origin of the birth of several Prophets from the Bani Israel, such as Ya'kub, Yusuf, Sulayman, and Musa, to the Prophet Isa. They are descendants of the Prophet Ishaq *alayhissalâm*.

Qanthura or Ketura was the other wife Abraham had besides Sarah and Hajar. Qanthara has the full name Qanthura bint Yaqthan al-Kan'aniyah who married the Prophet Ibrahim after Sarah died at 127 years. According to historical literature, Prophet Ibrahim has six sons from Qanthara, including Madyan, Zamran, Yaqsyan, Yashbaq, and Nukh.¹⁵ It is where the Midianites came from, who lived east of the Gulf of Aqabah. Therefore, Prophet Ibrahim is called the father of theology (the father of three religions, namely Judaism, Christianity, and Islam).¹⁶ One of his descendants was born to become the last Prophet, and He is Prophet Muhammad, the last messenger.

2. Parenting Style of the Prophet Ibrahim as the Model

There are several views of scientists about the meaning of parenting. According to Euis in his book, parenting is a series of intensive interactions where parents guide their children to have life skills.¹⁷ In line with that, Casmini argues that parenting is how parents treat, educate,

¹¹ Ajen Dianawati and Budi Hariyanto, *Kisah Nabi Ibrahim*, 1st ed. (Jakarta: Agromedia Pustaka, 2004).

¹² Syahrudin El-Fikri, *Situs-Situs Dalam Al Quran: Dari Hebron Hingga Borobudur*, ed. Andriyati (Jakarta: Republika, 2013).

¹³ Rusydi Al-Badrawiy, *Qashash Al-Anbiya' Wa at-Tarikh*, 1st ed. (Kairo, 2006).

¹⁴ Alawiyah, "Idealita Keluarga Ibrahim a.s. Dalam Perspektif Tafsir Fi Zhilalil Qur'an."

¹⁵ Zainur Rahman, "Aktualisasi Pendidikan Akhlak Anak Dalam Keluarga Nabi Ibrahim As" (UIN Syarif Hidayatullah Jakarta, 2013).

¹⁶ Abuddin Nata, *Islam Dan Ilmu Pengetahuan* (Jakarta: Kencana, 2018).

¹⁷ Sunarti Euis, *Mengasuh Anak Dengan Hati* (Jakarta: PT Elex Media Komputindo, 2004).

guide, discipline, and protect their children in the growth process to establish the standards expected by society in general and families in particular.¹⁸

The same opinion comes from the view of Sugihartono, who revealed that parenting is a pattern of behavior applied to interact with children. However, the parenting style used by each family is undoubtedly different.¹⁹ Meanwhile, according to Sunarty in his writings, parenting is a form of parental treatment of children by caring, nurturing, teaching, educating, guiding, and training. A good parenting style manifests in the form of disciplines, setting good examples, loving, punishing, and applying good leadership in every parent's words and actions.²⁰

We can conclude the above explanation is that parenting is defined as a form of total interaction process carried out between parents and children, which includes the maintenance process (feeding, educating, cleaning, and maintaining and the socialization process (teaching general behavior and by rules in society. It is what the author means by parenting patterns for their children.

Prophet Ibrahim, familiarly called *Khalilullah*, provides an extraordinary example for Muslims by showing parenting patterns starting from the family to their descendants. Because from his story, we can learn lessons. Suprpto explained that one of the methods of Prophet Ibrahim in educating his children was the example of parents towards their children. Prophet Ibrahim believed that educating children will not succeed if parents as figures do not set the best model for their children.²¹ It is mentioned in the Qur'an surah al-Mumtahanah, verse 4:

“You already have an excellent example in Abraham and those with him, when they said to their people, “We dissociate ourselves from you and ‘shun’ whatever ‘idols’ you worship besides Allah. We reject you. The enmity and hatred between us and you will last until you believe in Allah alone.” The only exception is when Abraham said to his father, “I will seek forgiveness for you,” adding, “but’ I cannot protect you from Allah at all.” ‘The believers prayed,’ “Our Lord! In You, we trust. To You, we ‘always’ turn. Moreover, to You, is the final return.”²²

¹⁸ Casmini, *Emotional Parenting* (Yogyakarta: Pilar Medika, 2007); Listiya Fitriani, “Peran Pola Asuh Orang Tua Dalam Mengembangkan Kecerdasan Emosi Anak,” *Lentera* 18, no. 1 (2015): 93–110, <https://doi.org/10.21093/lj.v17i1.431>.

¹⁹ Fitriani, “Peran Pola Asuh Orang Tua Dalam Mengembangkan Kecerdasan Emosi Anak.”

²⁰ Kustiah Sunarty, “Hubungan Pola Asuh Orang Tua Dan Kemandirian Anak,” *EST: Journal of Educational Science and Technology* 2, no. 3 (2016): 152–60, <https://doi.org/https://doi.org/10.26858/est.v2i3.3214>.

²¹ Suprpto, “Konsep Pendidikan Anak Nabi Ibrahim a.s. Dalam Al-Qur’an,” *Mutsaqqafin: Jurnal Pendidikan Islam Dan Bahasa Arab* 2, no. 1 (2019): 47–71, <https://doi.org/https://doi.org/10.46257/mutsaqqafin.v2i01.46>.

²² The Holy Quran, Surah al-Mumtahanah (the Woman Tested), verse 4.

There are many examples Prophet Ibrahim gave for his family, his people, and the people of the Prophet Muhammad SAW, scattered in the Qur'an. As mentioned by al-Qusayri, among them are generosity, good morals, sincerity, honesty, patience, and other commendable qualities.²³ Exemplary is one method in Islamic education that has a tremendous impact on students. Especially today, it is difficult for students to get the correct figure to emulate. Finally, education is just the delivery of information about science without putting it into practice. Some of the examples of Prophet Abraham in educating his sons can be detailed as follows:

a. Pray to be Blessed with a Pious Child (*shâlih*)

Prayer is a form of request or even praise offered to Allah in a way Allah and His Messenger have determined.²⁴ In the Qur'an, many prayers the prophets and messengers exemplified, one of which is the prayer of Ibrahim in the Qur'an surah Ash-Shaaffat verse 100: "My Lord! Bless me with righteous offspring (*al-shâlihîn*)."²⁵

The word '*al-shâlihîn*' is the plural form of the word '*al-shâlih*', which means anyone/something that fulfills the values of goodness, without flaws, so that his form gives birth to benefits and perfect worth as desired by Allah. At that time, the Prophet Ibrahim told his people that he would go to a place he was free to serve his Lord without any interference from anyone. After leaving the unbelievers, Prophet Ibrahim moved to a location Allah determined, namely the land of Sham. At that time, the Prophet Ibrahim did not find a reliable successor to fight for his *da'wah* in upholding the teachings of Islam, so he prayed to Allah to be blessed with pious and obedient descendants to Allah.²⁶ So he prayed:

"O my Lord, grant me a child who belongs to the group of pious people. So we gave him the good news that would bless him with a forgiving child. So we answered his prayer and conveyed the good news of a patient child in his old age".²⁷

Abu Su'ud said Allah gave three good tidings. First, the child is a boy. Second, he will live to puberty. Third, the child is patient.²⁸ And He is Ishmael As Allah says in the Quran Surah As-Saffat verse 101: "So We gave him the good news of a forbearing son (Ismail)."²⁹

²³ Suprpto, "Konsep Pendidikan Anak Nabi Ibrahim a.s. Dalam Al-Qur'an."

²⁴ Deden Syarif Hidayat, *365 Doa Dan Zikir*, ed. Yadi Saeful Hidayat, 3rd ed. (Bandung: Mizania, 2016).

²⁵ The Holy Quran, Surah as-Saffat (Those who Set the Ranks), verse 100.

²⁶ M Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

²⁷ Shihab; The Holy Quran, Surah as-Saffat (Those who Set the Ranks), verses 100-101.

²⁸ Syaikh Muhammad Ali Ash-Shabuni, *Shafwatut Tafasir: Tafsir-Tafsir Pilihan* (Jakarta: Pustaka Al-Kautsar, 2011).

²⁹ The Holy Quran, Surah as-Saffat (Those who Set the Ranks), verse 101.

According to the verses, Allah gave him the good news to bless Ibrahim with a very patient child, and later in his old age, Allah gave him the happiness of having a son. It is mentioned at the end of the verse about the nature of the child called '*halîm*'. The term means very patient. The difference between the word "*shabîr*" (patient) and "*halîm*" is that "*halîm*" means a habit or intuition of life. However, "*shabîr*" is a shield from anxiety if temptation comes suddenly. At the same time, the word "*halîm*" is when patience has become an attitude of life or a perspective of the soul.

Ibrahim himself also has the "*halîm*" character. Very patient and calm in facing the difficulties and sufferings of life. Allah bestowed this temperament on the newborn child. His request was to have offspring among the pious. Allah granted him by instilling the nature of his father in the child, the essence of '*halîm*'.³⁰ After that, Allah said in the Qur'an sura as-Saffat verse 112: "We 'later' gave him the good news of Ishaq—a Prophet, and one of the righteous."³¹

After the previous verses have completed the slaughter story and alluded to the reward Allah bestowed upon Prophet Ibrahim, the above verse continues by saying. We also gave him a happy omen about the birth of another son, Isaac, who would become a Prophet and belong to the group. We bestowed blessings on them, namely Ibrahim, Ismail, and Ishaq.

Prophet Ibrahim had planned even before his children were born to educate them. He had prayed to Allah to have a pious child. It showed us that planning well before a baby is born is necessary to get a holy offspring, even before the signs of pregnancy are known. He does not merely ask for children, but he has a mission so that his children will become pious children, not rich, intelligent children and others.

It corresponds to what Sharif and Mansur conveyed in their research, which explained that the Prophet Ibrahim devoted his attention to his son in obedience to Allah. He did not want to abandon his children, and even his descendants were continuously in mistakes. For this reason, he prayed that they would become pious and obedient people to Allah, always perform prayers as evidence of faith and obedience so that they become priests and role models for humankind and continue their da'wah in the way of Allah.³²

Prophet Ibrahim never gave up on praying, day and night. But Allah has not granted his prayer until gray hair grows on his head.

³⁰ Buya Hamka, *Tafsir Al-Azhar* (Depok: Gema Insani Press, n.d.).

³¹ The Holy Quran, Surah as-Saffat (Those who Set the Ranks), verse 112.

³² Sarto Al Syarif H and Fadlil Munawwar Manshur, "Metode Pendidikan Profetik Dalam Al-Qur'an: Kajian Ayat-Ayat Kisah Nabi Ibrahim As," *Jurnal Penelitian Pendidikan Islam* 5, no. 1 (2017).

Allah bestowed a child on Ibrahim after Prophet Ibrahim underwent test after test well. Even his wife, Sarah, no longer had hope when he was old. Even Sarah had offered her husband to marry Hajar, an enslaved person. From Abraham's marriage to Hajar, a son was born. Allah gave the gift of extraordinary children as requested in prayer. We couldn't obtain a pious child without involving Allah in educating children.

Dewi Noviatul Zahra and Nurul Aisyah explain that the parenting model of the Prophet Ibrahim and his wife (Sarah and Hajar) begins with the awareness to continue to pray and ask for a godly children. The efforts are to pray and maintain self-purity, both in defilement of faith and Zina.³³ This parenting pattern is given to children when choosing a good life partner. The prayer offered by the Prophet Ibrahim contains two aspects. *First*, prayers earnestly and fervently, and a solid ability to make their children obedient to God, parents, and religious orders. *Second*, pray with sincerity and solemnity to be accepted by Allah.

b. Setting Up a Conducive Environment

The environment is a sphere in which humans live. They live in it, either when traveling or in exile, as a place to return, willingly or forced. The environment helps support the growth of activity, including education because no activity does not require a place, as the Islamic education environment supports teaching and learning activities in safe conditions. The atmosphere of Prophet Ibrahim in educating his children was conducive. As in the Qur'an Surah Ibrahim, verse 37:

“Our Lord! I have settled some of my offspring in a barren valley near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of ‘believing’ people incline towards them and provide them with fruits, so perhaps they will be thankful.”³⁴

That is the second prayer offered by the Prophet Ibrahim to Allah after he built the Baytullâh as his inauguration and an expression of his powerful desire for the pleasure of Allah. The word "*ghairi dzî zar'in*" means not being able to cultivate crops, indicating that the land in the area is not agricultural.³⁵ While the word "*tahwî*" comes from the word "*hawâ*," which means to slide or go up and down very quickly, Shihab, in his commentary, mentions the meaning of "*wâdin ghairi dzî dzar'in*" namely the Mecca valley, which is not overgrown with trees. While the

³³ Dwi Noviatul Zahra and Nurul Aisyah, “Pembelajaran Model Pendidikan Anak Dalam Al-Qur’an Terhadap Kisah Nabi Ibrahim,” *QuranicEdu: Journal of Islamic Education* 1, no. 2 (2022): 131–54.

³⁴ The Holy Quran, Surah Ibrahim (Abraham), verse 37.

³⁵ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, ed. Malik Ibrahim (Jakarta: Gema Insani Press, 2016).

word "*baytika al-muharram*" means the house of Allah, a safe one, protected from evil hands, and Allah makes the surrounding area safe.

The verse above relates to an incident where the Prophet Ibrahim told his God, "indeed I have placed some of them (my descendants, namely Prophet Ismail and his mother, Hajar) in a valley without plants, near a protected noble house from flooding." The place is also known as "*atiiq*," means free from flash floods. According to Quraish Shihab, it shows that the Baytullah has existed since ancient times but is buried by a storm. The word "*bayt*" is associated with God, because no one has it but God. It is called "*Muharram*" because the place is forbidden to do several things that are allowed in other areas, such as *zinâ* and sexual intercourse.³⁶ Then at the end of the verse, there is Ibrahim's prayer, "*Our Lord, let them establish prayer, then make some people's hearts inclined and long for them*"³⁷. Then "*warzuqhum*" means "*and feed them from the fruit of the valley and its inhabitants*".

According to many scholars, including Tabataba'i and ash-Sya'rawi, this request does not mean making it safe continuously without human roles or, in terms of these two scholars, "*amn takwîni*" or security created based on the creator of security. What he asked for at that time was "*amn tasyrî'i*" or a request that God would establish a religious law that obliges humans to strive to realize, struggle and maintain their security.³⁸

However, Shaykh Imam al-Qurtubi interprets this verse and does not allow to apply it in the condition of helplessness to leave children and family in a foreign land while putting his trust in Allah on the grounds of imitating what Prophet Ibrahim had done. Because according to him, Prophet Ibrahim (as) did something like that on the orders of Allah. As has been narrated when Ibrahim (as) wanted to leave Siti Hajar, his wife asked: "Did Allah command you to do this?" So Prophet Ibrahim answered: "yes".³⁹

Ibn Abbas, Mujahid, Sa'id bin Jubair and others said that Ibrahim did not say "*af-idata an-nâs*" or be careful of people. So the Persians, Romans, Jews, Christians, and humankind had to go to Mecca. But he said "*af-idatan min an-nâs*," or part of the human heart, so that is specifically for Muslims.⁴⁰ Then "*la'allakum tasykurûna*" means hope they will be grateful for the favor.⁴¹

³⁶ Shihab, *Tafsir Al-Misbah*.

³⁷ Jalaluddin Muhammad bin Ahmad Al-Mahalli and Abu al-Fadl Abdur Rahman bin Abu Bakar bin Muhammad Jalaluddin Al-Suyuthi, *Tafsir Jalalain* (Depok: Fathan, 2020).

³⁸ Shihab, *Tafsir Al-Misbah*.

³⁹ Rahman, "Aktualisasi Pendidikan Akhlak Anak Dalam Keluarga Nabi Ibrahim As."

⁴⁰ Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibnu Katsir*, trans. M. Abdul Ghoffar (Bogor: Pustaka Imam As-Syafi'i, 2004).

⁴¹ Az-Zuhaili, *Tafsir Al-Munir*.

This verse contains the importance of gratitude for the blessings Allah gave by the effort to use and utilize well according to their usefulness. Giving thanks to Allah verbally or secretly in the heart for Allah's bounties is one proof of gratitude. We should not use it in the wrong direction that is not by the rules of Islamic law. Appreciation needs to be taught from parents, hoping that children get used to always being grateful for favors and gifts, both small and large.

Prophet Ibrahim *'alayhissalâm* chose the holy city of Mecca because he believed that his wife and children would become valuable people. After all, the place supported the continuity of his spiritual growth. Even though the conditions of Mecca at that time were arid and barren, he believed that Allah would always intervene in educating his children to become a pious generation.

The explanation above indicates how important the role of environmental support in parenting children's faith is. If likened to modern education, Mecca is considered a quality educational institution free from various academic viruses. Every parent must be selective in choosing formal or non-formal educational institutions. Educational institutions must have some elements, including a conducive teaching and learning process, a healthy environment, supportive relationships, good management and discipline, avoiding contamination of prohibited items, and the quality of teachers according to standards.

Suprpto, in his research entitled *The Concept of Education for the Children of Prophet Ibrahim As in the Qur'an*, explained. The educational environment of Prophet Ibrahim as for his son Ismail was a conducive environment, free from deviations in faith, world idols, an ignorant culture that could associate partners with Allah, and despicable behavior, so that Prophet Isma'il get off from a bad environment. Besides being far from a bad environment, Ismail's education integrated into one unit with the "*baytullâh*" worship center. To save the next generation, the most priority thing from the values of children's education that must become the pattern today is creating an educational environment.⁴²

c. Instilling the Values of Tawhid

Tawhid is a guide and the primary basis for Muslims, which is the basis for every deed. The actions based on tawhid and Islamic guidance will undoubtedly lead the perpetrator to a good life and true happiness in the hereafter.⁴³ Naturally, Prophet Ibrahim, Yakub, and their descendants gave a will to their descendants to always have the right

⁴² Suprpto, "Konsep Pendidikan Anak Nabi Ibrahim a.s. Dalam Al-Qur'an."

⁴³ Ridwan Abdullah Sani and Muhammad Kadri, *Pendidikan Karakter: Mengembangkan Karakter Anak Yang Islami* (Jakarta: Bumi Aksara, 2016).

faith and remain istiqomah in carrying out Islamic law until the end of their lives. It is as ordered by Allah in the Qur'an surah al-Baqarah verse 132: "This was the advice of Ibrahim —as well as Jacob—to his children, 'saying', "Indeed, Allah has chosen for you this faith; so do not die except in 'a state of full' submission."⁴⁴

The word "*wa wasshā*" gives directions to others to something valuable and near.⁴⁵ While the word "*ishthafā*" etymologically means I choose it. The root of this word is "*śafā*," which means clean, clear, and not mixed with anything. The term "*isthafā*" means to take the purest thing. The meaning of this verse is that Allah has made Ibrahim an imam, a messenger, and many of his descendants have become prophets and gave him the title *khalilullāh*.⁴⁶ Through this verse, Allah explains that the teachings brought by Ibrahim are the same as those conveyed by the subsequent Apostles that Allah sent to his people.

Allah said as a rebuttal against those who created heresy in the form of polytheism so that it contradicts the religion of Abraham. He emphasized monotheism only in Allah, the Most Holy and Most High. He does not ask other than Him and does not associate any partner with Him, gives up all gods besides Allah.⁴⁷ Ibrahim perfected himself with the correct teachings and wanted his descendants to follow these teachings. So Ibrahim bequeathed it to his children.

Likewise, Ya'qub said: O my children; indeed Allah has chosen this religion for you. This religion is the same as the religion of Muhammad SAW. So stay in Islam and don't be divided. A will is a voluntary message conveyed to other parties, which involves a good. The choice is delivered at the time of death because, at that time, worldly interests and interests are no longer a concern for the testator.⁴⁸

That message means don't you leave this religion, let alone become lost. So whenever death comes to you, you all stick to it. Death is unpredictable. If you die from this teaching for one second, don't let the end take your life until you die, not in a state of surrender. Therefore, do not let your life not be accompanied by this teaching.⁴⁹

We understand that giving a *wasiyat* is very important from what Ibrahim did. There is a loss of life if the *wasiyat* is ignored. It means that the word refers to two conditions below:

- 1) *Wasiyat* is not a command. The word means something fundamental recommended to others.

⁴⁴ The Holy Quran, Surah al-Baqara (The Cow), verse 132.

⁴⁵ Ash-Shabuni, *Shafwatut Tafasir: Tafsir-Tafsir Pilihan*.

⁴⁶ Kementerian Agama RI, *Al-Qur'an Dan Tafsirnya* (Jakarta: Lentera Abadi, 2010).

⁴⁷ Muhammad Nasib Ar-Rifa'i, *Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir* (Jakarta: Gema Insani Press, 2011).

⁴⁸ Shihab, *Tafsir Al-Misbah*.

⁴⁹ Shihab.

2) *Wasiyat* should be given to children because, according to customs, *wasiyat* for children is more likely to be executed than wills for other people.⁵⁰

One important *wasiyat* (massages) given by Prophet Ibrahim to His sons was to hold fast to Allah's religion and surrender completely to Him. Until the end of life, even to the point of closing our eyes, believe that there is no God but Allah.⁵¹

In Surah al-Baqara, verse 132, stated that Prophet Ibrahim (as) has advised and instructed his children to always hold fast to the faith and not associate partners with others besides Allah. On the sidelines of his busy schedule in dealing with death, Prophet Ibrahim took the time to give a will to his children and descendants. An essential thing that children must inherit from their parents is a true and solid belief. Because accurate and trustworthy beliefs must be the basis of all human activities. The word '*fa lâ tamûnunna*' is a prohibition against leaving Islam and an order to stick to it until death.⁵²

Nurul Utami Bahri's research explained that the will of the Prophet Ibrahim was given to his son contained a firm meaning and learning for Muslims afterward.⁵³ It is also a demand for Muslims always to maintain their faith and not let it waver. It confirms that the family is the first to apply education and instill noble character.

d. Instilling the Value of Observance

The following command Prophet Ibrahim gave his son was to call for prayer. As in the Qur'an, Surah Ibrahim verse 40: My Lord! Make me and those 'believers' of my descendants keep up prayer. Our Lord! Accept my prayers."⁵⁴

Ibrahim praised his Lord for the gift of a child given to him at a reasonably old age. Ibrahim said Praise be to Allah who has bestowed upon me in old age, Ishmael and Isaac. Verily, my Lord indeed hears prayers. Certainly, he fulfills the supplications of those who pray to him. Indeed, he fulfilled my wish of a child. Then, Ibrahim said, "My Lord, make me and my children and my grandchildren; people who keep establishing *shalât*, the people who maintain the prayer and always carry out all its provisions and make my descendants as implementers of prayer."⁵⁵

His prayer to make his children and descendants become the founder of *shalât* has been answered. From Ishaq's descendants

⁵⁰ RI, *Al-Qur'an Dan Tafsirnya*.

⁵¹ Hamka, *Tafsir Al-Azhar*.

⁵² Az-Zuhaili, *Tafsir Al-Munir*.

⁵³ Nurul Utami Bahri, "Nilai-Nilai Pendidikan Tauhid Dalam Kisah Nabi Ibrahim" (UIN Syarif Hidayatullah, 2013).

⁵⁴ The Holy Quran, Surah Ibrahim (Abraham), verse 40.

⁵⁵ Shihab, *Tafsir Al-Misbah*.

emerged dozens of prophets and apostles, including Ya'qub, Yusuf, Musa, Harun, Yunus, Ilyas, Ilyasa, Zulkifli, Ayyub, Dawud, Sulaymân, Zakaria, Yahya, and Isa Al-Masih. Meanwhile, from the descendants of the Prophet Ismail came the cover of all the Prophets, namely the Prophet Muhammad *ṣallallâhu 'alayhi wa sallam*.⁵⁶

Shalât means to pray.⁵⁷ While the term means several words and deeds, it starts with *takbîr* and closes with *salâm*, accompanied by intentions and special conditions.⁵⁸ In the Quran, Surah Ibrahim, verse 40 describes Ibrahim's expression of gratitude to Allah for all His mercy. He submits and obeys Allah and prays that Allah will make his descendants always do *shalât* and never neglect to do it in the slightest, and continuously perfect the pillars, conditions, and sunnah with total submission and solemnity. Ibrahim *'alayhissalâm* prayed that his descendants would always establish *shalât* because prayer is the difference between the believer and the unbeliever and is the subject of worship ordered by Allah. It will be easy for people who always pray for him to do worship and other good deeds. *Shalât* can also purify the soul and body because *shalât* can prevent humans from evil and evil deeds.

Prophet Ibrahim relied on his submission to Allah in educating his children. He realized that he could not provide much physical guidance and encouragement continuously, so to perfect his education efforts, he always prayed. Ibrahim *'alayhissalâm* did not give many material things, but his tongue did not stop praying to Allah so that his descendants would become people who always establish *shalât*. But in addition to ordering prayer, as a parent, he must first set an example and role model for his children.

Many studies explain that parenting patterns accompanied by good examples and examples for children will also impact good children's behavior, so all parenting activities must imitate good things.⁵⁹ Likewise, the results of research conducted by Syarif explained that the attention of the Prophet Ibrahim towards his son was in obedience to Allah. He does not want to leave his children even his descendants continue to be in error. He always prayed that they would become pious people (*shâlihîn*), obey Allah, and always do *shalat*. He also provides examples so that in the future, they too can become

⁵⁶ Hamka, *Tafsir Al-Azhar*.

⁵⁷ Sani and Kadri, *Pendidikan Karakter : Mengembangkan Karakter Anak Yang Islami*.

⁵⁸ Shalih bin Ghanim As-Sadlan, *Kajian Lengkap Shalat Jamaah* (Jakarta: Darul Haq, 2017).

⁵⁹ Aman, "Pola Asuh Orang Tua Dan Implikasinya Terhadap Kemandirian Anak Dalam Perspektif Al-Qur'an."

priests and role models for humankind and continue their *da'wah* in the way of Allah.⁶⁰

e. Communicating with Children

Communication is a process of delivering information, both messages, dialogues, ideas, and ideas from one party to another and had orally or verbally; both parties can understand that. Communication between Prophet Ibrahim and his son is as stated in the Quran Surah *Ash-Shāffāt* verses 102-103:

“Then, when the boy reached the age to work with him, Abraham said, "O my dear son! I have seen in a dream that I 'must' sacrifice you. So tell me what you think." He replied, "O my father, do as Allah commanded you. Allah willing, you will find me steadfast. Then when they submitted 'to Allah's Will', and Abraham laid him on the side of his forehead 'for sacrifice'.”⁶¹

"Balagha" means arriving, conveying, getting, and mature. While "aslamā" means both people surrender themselves and obey Allah's commands, the word "tallahū" means 'he bends his face'.⁶²

In the previous verse (*Ash-Shaaffat* verses 101), Allah outlined His promise to Prophet Ibrahim. about the gift of a child. So this verse is a continuation of the verse which contains the command of Allah *subhanahu wa ta'ala* to the Prophet Ibrahim to slaughter his son, Ismail, which Allah conveyed through a dream experienced by the Prophet Ibrahim. Ibrahim then shared the vision with his son, Ismail. And his son also asked Ibrahim to obey what Allah ordered him to do and be patient in carrying out the order.⁶³

The use of the present verb *mudhāri'* in verse above is found in words "*arā*," which means 'I see' and "*adzbahuka*," which means 'I slaughtered you,' and also the word "*tu'maru*" which means 'ordered'. It shows that what Ibrahim saw was still visible until the time of his delivery. The term 'I slaughter you' indicates that the commandment of Allah through the dream has not been completed. Therefore, the answer given by the son uses the present tense to suggest that he is ready, then the father who fulfills God's command is prepared to accept.

The words of the son, the Prophet Ismail, namely "*if'al mā tu'mar*" or 'do what you have been ordered to do', instead of saying 'slaughter me', signifies the form of Prophet Ismail's obedience to the commands and destiny of Allah without the slightest doubt. Whatever Allah

⁶⁰ Andi Raita Umairah Syarif, "Peran Nabi Ibrahim Sebagai Ayah (Penggunaan Metode Maudhu'i Dalam Menafsirkan Al-Qur'an)," *Al-Munir: Jurnal Studi Ilmu AlQur'an Dan Tafsir* 3, no. 1 (2021): 175–222, <https://doi.org/https://doi.org/10.24239/al-munir.v3i01.92>.

⁶¹ The Holy Quran, Surah *as-Saffat* (Those who Set the Ranks), verse 102-103.

⁶² Ahmad Mushthafa Al-Maraghi, *Tafsir Al-Maraghi* (Semarang: CV Toha Putra, 1993).

⁶³ Al-Maraghi.

commands him to do, he completely surrenders. This expression means solace for both of them in facing a tough test.⁶⁴

At that time Ismail was old enough to be invited to exchange opinions. According to one statement, the age of Ismail at that time had reached seven years, while another idea states that the son of Prophet Ibrahim was thirteen years old. So Ibrahim said, "O, my son! I saw that I was slaughtering you in a dream, so what do you think about my dream?"⁶⁵

Ibrahim speaks to his son with the nickname "*Yâ Bunayya*" or "Oh, my son" as a sign of affection. So the son replied by saying "*yâ Abati*" or "Oh, my father" as a sense of submission, respect, and leaving matters to his father as he negotiated with his father.⁶⁶

Ismail replied, with the best answer, "O my father! Do as Allah commanded you, God willing, I will find you among the patient ones".⁶⁷

After both of them surrendered because they were submissive and obedient to Allah's commands, and Ibrahim slit his large knife into the neck of Prophet Ismail, with Allah's permission, the blade did not work at all. And Ishmail was saved by Allah.⁶⁸

The verse above showed us that as a father, even though Prophet Ibrahim believed the command came from Allah, he still put forward dialogical methods with Ismail. With good communication in everyday life, even though there are complicated and terrible problems, everything will feel more manageable as Allah ordered Prophet Ibrahim to slaughter his only child. It is an ordeal that destroys his feelings as a father. But the Prophet Ibrahim tried to provide understanding to Ismail by consulting and dialogue using excellent and polite language. From this, we can find that the attitude of parents who ask their children for opinions, especially those that are directly related to themselves, will give a great sense of confidence in the child's soul. Even the child will feel that his presence in the family is appreciated and cared for.

In line with it, Shofi Hidayatullah Akbar states that in the family of the Prophet Ibrahim, there is the application of democratic values and openness. It was seen when the Prophet Ibrahim allowed Ismail to express his opinion on the command of Allah that came through a dream. If the Prophet Ibrahim was authoritarian (arbitrarily), he could have made his own decisions without involving the Prophet Ismail. However, in this case, the Prophet Ibrahim gave an excellent example

⁶⁴ Shihab, *Tafsir Al-Misbah*.

⁶⁵ Shihab.

⁶⁶ Al-Maraghi, *Tafsir Al-Maraghi*.

⁶⁷ Ash-Shabuni, *Shafwatut Tafasir: Tafsir-Tafsir Pilihan*.

⁶⁸ Hamka, *Tafsir Al-Azhar*.

for parents, that the attitude that parents should take is to be democratic, namely deliberation in an open way to children.⁶⁹

f. Friendly Attitude and Hard Work

A friendly attitude is an act of showing pleasure in talking, relating, and cooperating with others. As mentioned in the Quran, Surah al-Baqarah, verse 127: "And 'remember' when Ibrahim raised the foundation of the House with Ishmael, 'both praying,' "Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing."⁷⁰

The word "qawā'id" in the verse above is the plural of the word "qā'idah," which means foundation. Allah said, " O Muhammad, tell your people about the construction of the Baitullah, the building that Ibrahim and Ismail made, and the elevation of the foundation by both of them".⁷¹ At that time, both of them raised the foundation of the Baitullah. Ismail lifted the stone while Ibrahim set it. He put another stone as a foothold when the building was high. Ibrahim also stood on it while installing other rocks with the help of Ismail.⁷²

The verse that commands to remember what Prophet Ibrahim did when building baytullāh uses the present verb. The word is "*yarfa'u*," which means inviting everyone to visualize and present an image in their minds about how the two chosen people built the Kaaba, arranged stone by stone until the building looks like a perfect cube. They do not receive a salary from anyone. They only ask that Allah accept their actions as a form of devotion. "Accept our deeds, namely raising the foundations of the Kaaba. Indeed, You are All-Hearing of our requests and All-Knowing of our work, intentions, and goals".⁷³

From the verse above, there is a word with Ismail which describes the attitude of cooperation between the Prophet Ibrahim and the Prophet Ismail because if the two of them do not have a sound philosophy of collaboration, of course, the Kaaba will not be able to build correctly. The verse above also explains good communication between the two. Because in addition to cooperation, of course, a communicative attitude is needed in doing something. From this example, we can also take a lesson about the importance of instilling the value of hard work in children. We must make children realize that to get what we want in life, and we must work hard. Parents can be ideal figures to exemplify the importance of trying and working hard.

⁶⁹ Shofi Hidayatullah Akbar, "Pola Komunikasi Orang Tua Dan Anak (Keteladanan Keluarga Nabi Ibrahim Di Dalam Al-Qur'an)" (UIN Syarif Hidayatullah Jakarta, 2021).

⁷⁰ The Holy Quran, Surah al-Baqara (The Cow), verse 127.

⁷¹ Syaikh, *Tafsir Ibnu Katsir*.

⁷² Syaikh.

⁷³ Shihab, *Tafsir Al-Misbah*.

It is in line with Abduh's opinion, which states that the success of the Prophet Ibrahim in educating children is the yield of the values instilled by the Prophet Abraham as a father to his child.⁷⁴ So a father should instill good and correct educational values in his children to produce children with a religious character. Suppose the parenting applied is proper and appropriate. In that case, the child will easily imitate his parents' behavior and good habits, adapt to his environment, and carry out his religious obligations well.

The discussion of Prophet Ibrahim's educational pattern in the Quran above reveals that a father's involvement in raising children impacts children's motor, emotional, social, and intelligence development. Fathers who have close relationships with children will have higher self-esteem and play a role in helping children regulate emotions when involved in physical interactions.⁷⁵ Children's education on religious values and character will strengthen with the father's support. Mom and dad can complement each other. Therefore, the involvement of fathers and mothers at the same time in parenting will increase the potential for optimal child development.

D. Conclusion

From the research the author did above, we concluded that the actualization of the parenting of Prophet Ibrahim in educating his sons is still relevant to apply in educating religious and moral values and enhancing children's character in the present and the future. The imbalance of the functions of fathers and mothers in educating their children's values is still becoming a problem today. Even many families in Indonesia ignored the father's role in educating religious and moral values. Even though a balanced position between the two of them is crucial to make children have a noble character. So, it is one of the fundamental reasons for the importance of conducting studies on parenting patterns that involve the father's role, as did Prophet Ibrahim and his wife. However, this study still has shortcomings, including the lack of data and literature and the lack of in-depth analysis of the Quranic verses to explore messages related to methods and materials in education and parenting.

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⁷⁴ M. Abduh, "Pendidikan Ala Nabi Ibrahim As," n.d.

⁷⁵ Aulia, "Peran Ayah Dalam Pengasuhan: Tinjauan Kisah Nabi Ibrahim Dan Nabi Ismail Dalam Al-Qur'an."

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