

THE ROLE OF PROPHET IBRAHIM AS A FATHER ACCORDING TO IBNU KATSIR INTERPRETATION PERSPECTIVE (An Analytical Study)

THESIS

Submitted as Partial fulfillment requirements for getting
the Bachelor Degree of Religious Studies (S.Ag) in
Qur'an and Science Exegesis Department



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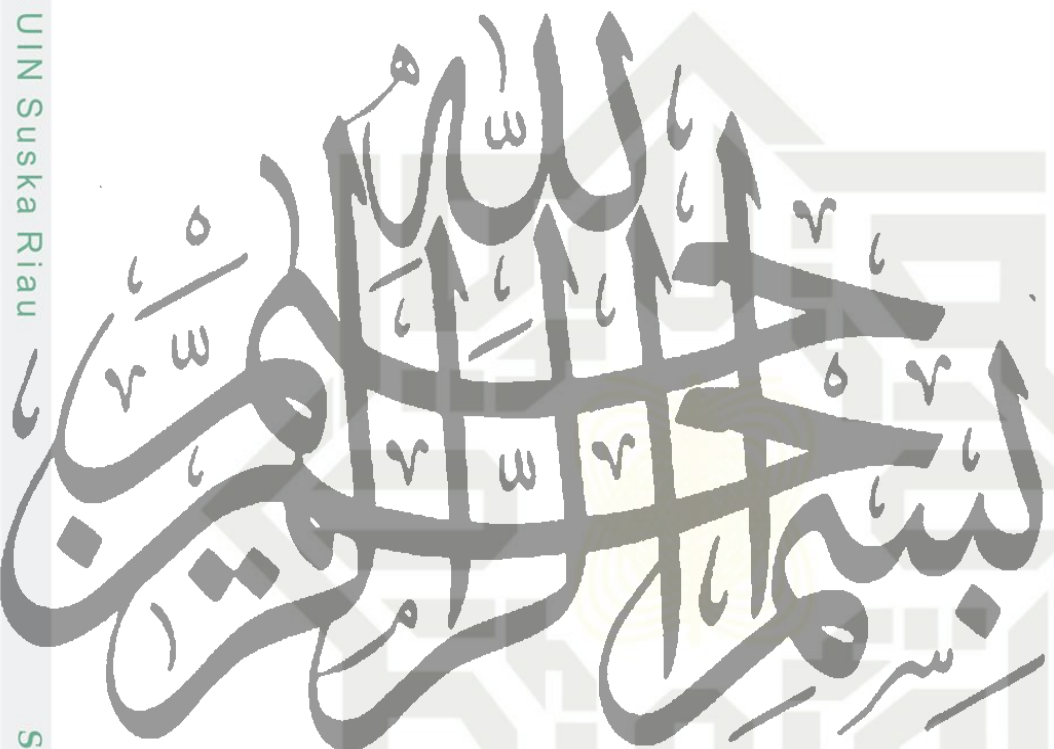
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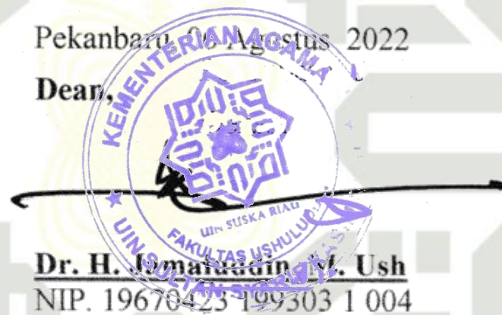
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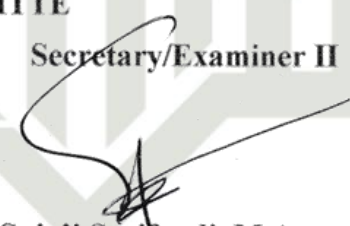
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This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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Pekanbaru, July 17,
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A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic		Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic		Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal		Long Vocal		Example
ا	=	ا	=	اَ = ā تَكَاتُرٌ = takātsur
ي	=	ي	=	يَهِجٌ = yahīj
و	=	و	=	تَعْلَمُونَ = ta'lamūn
		اَء	=	سَوْفَ = sawf
		اِء	=	عَيْنٌ = 'ayn

B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “i” *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long = \hat{A} for example قال become qâla

Vocals (i) long = \hat{i} for example قِيم become qîla

Vocals (u) long = \hat{U} for example دُون become dûna

Especially for the reading of *ya'* nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe *ya'* nisbat at the end. Likewise, for the sound of the diphthong, *wawu*, and *ya'* after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) = أَوْ for example قَوْل become qawlun

Diphthong (ay) = أَي for example خَيْر become khayru

C. Ta' marbûthah (ة)

Ta' marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in *Jalâlah* lafadz, which is in

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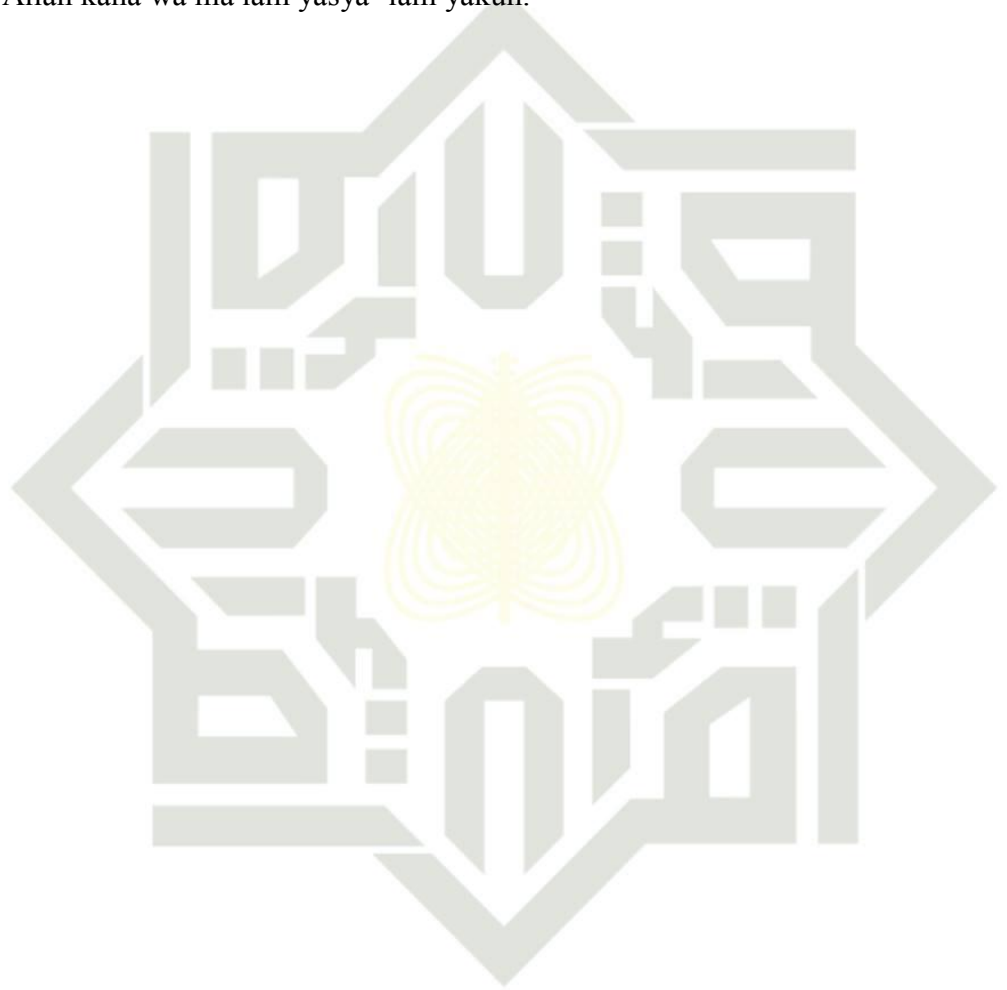
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the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.



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ABSTRAK

Penelitian yang berjudul **“Peran Nabi Ibrahim Sebagai Ayah Menurut Perspektif Tafsir Ibnu Katsir (Studi Analisis)”**. Orangtua merupakan lingkungan pendidikan pertama dan utama dalam pembentukan kepribadian anak, orangtua memiliki peran yang sangat penting dalam kehidupan anak. Pembinaan dan pendidikan yang diterima anak pertama kali yaitu dari orangtua. Seorang ayah yang kurang perhatian kepada anaknya dapat membangun mental anak yang kurang perhatian dengan orang di sekitarnya. Penelitian ini bertujuan untuk menjelaskan peran ayah dalam sosok nabi Ibrahim menurut perspektif Al-Qur’an. Dalam penelitian ini, penulis menggunakan metode *Tahlili* atau analisis, yaitu menafsirkan ayat-ayat Al-Qur’an dengan menggambarkan semua aspek yang terkandung dalam ayat-ayat yang ditafsirkan dan menjelaskan makna yang terkandung di dalamnya sesuai dengan keahlian dan kecenderungan penafsiran mufassir terhadap ayat-ayat tersebut. Jenis penelitian ini merupakan penelitian kepustakaan atau *Library Research* yaitu penelitian yang berusaha mendapatkan dan mengolah data-data kepustakaan untuk menemukan jawaban dari pokok masalah yang diajukan. Adapun hasil penelitian ini dapat disimpulkan bahwa nabi Ibrahim adalah sosok ayah yang pantas sebagai panutan serta teladan bagi umat manusia dalam kehidupan, baik tentang keimanan nabi Ibrahim, maupun pengabdianya kepada Allah SWT. Diantara peran nabi Ibrahim sebagai ayah yaitu menanamkan kepada anaknya untuk mendahulukan cinta kepada Allah, memberikan anak hak untuk berpendapat, serta membiarkan anak untuk mengembangkan kreativitasnya.

Kata Kunci : Peran, Ayah, Nabi Ibrahim.

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ABSTRACT

The research entitled "**The Role of Prophet Ibrahim as a Father According to Ibnu Katsir Interpretation Perspective (An Analytical Study)**". Parents are the first and foremost educational environment in the formation of a child's personality, parents have a very important role in a child's life. The first coaching and education that children receive is from their parents. A father who lacks attention to his child can build a child's mentality that is less attentive to the people around him. This study aims to explain the role of the father in the figure of the prophet ibrahim according to the perspective of the Qur'an. In this study, the author uses the *Tahlili* or analysis method, which is to interpret the verses of the Qur'an by describing all the aspects contained in the interpreted verses and explaining the meanings contained in according to the expertise and tendencies of the interpreter's interpretation of the verses. the. This type of research is library research , namely research that seeks to obtain and process library data to find answers to the main problems posed. The results of this study can be concluded as follows: Prophet Ibrahim is a father figure who deserves to be a role model and role model for mankind in life, about the faith of Prophet Ibrahim, and his devotion to Allah SWT. Among the roles of Prophet Ibrahim as a father are educating his child to put love for Allah first, giving children the right to have opinions, and and allow children to develop their creativity.

Keywords: Role, Father, Prophet Ibrahim.

الملخص

بحث بعنوان " دور النبي ابراهيم كأب في منظور تفسير القرآن العظيم (دراسة تحليلية) ". الآباء هم البيئة التربوية الأولى والأهم في تكوين شخصية الطفل ، وللآباء دور مهم للغاية في حياة الطفل. أول تدريب وتعليم يتلقاه الأطفال هو من والديهم. يمكن للأب الذي يفتقر إلى الاهتمام بطفله أن يبني عقلية الطفل الأقل انتباهاً للأشخاص من حوله. تهدف هذه الدراسة إلى توضيح دور الأب في شخصية النبي إبراهيم من منظور القرآن في هذه الدراسة ، استخدم المؤلف التحليلي أو أسلوب التحليل ، وهو تفسير آيات القرآن من خلال وصف جميع الجوانب الواردة في الآيات المفسرة وشرح المعاني الواردة فيها وفقاً لخبرات وميول تفسير المترجم. من الآيات. هذا النوع من البحث هو بحث المكتبة ، أي البحث الذي يسعى للحصول على بيانات المكتبة ومعالجتها للعثور على إجابات للمشكلات الرئيسية المطروحة. يمكن استخلاص نتائج هذه الدراسة على النحو التالي: النبي إبراهيم شخصية أب تستحق أن يكون قدوة للبشرية ونموذجاً يحتذى به في الحياة ، وعن إيمان النبي إبراهيم وإخلاصه لله سبحانه وتعالى. ومن أدوار النبي إبراهيم كأب: تربية ابنه على محبة الله أولاً ، وإعطاء الأطفال الحق في إبداء الآراء والسماح للأطفال بتطوير إبداعاتهم.

الكلمات المرشدة: الدور ، الأب ، النبي إبراهيم

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CHAPTER I INTRODUCTION

A. Background of The Problem

The establishment of attachment relationships between children and parents constitutes one of the most important aspects of human social and emotional development, and¹ attachment theory has guided most research on this topic in the last four decades. One crucial aspect of attachment formation is that infants come to focus their bids for attention on a small number of familiar individuals. When adults respond promptly and appropriately to infant signals, infants come to perceive them as predictable or reliable and secure infant–parent attachments result, whereas insecure attachments may develop when adults do not respond sensitively. When adults respond rarely, no attachments at all may develop, and it was thus crucially important to determine whether fathers were appropriately responsive to their infants. The research reviewed in the previous subsection suggested that most were.²

Baqir emphasized that the family is also one of the main elements of the development of educational entities, creating processes of social naturalization, shaping personalities, and giving children various good habits that will last forever, in other words that the family is the initial seed. the preparation of individual maturity and personality structure, thus the family is another element of education that is the most real, appropriate and very large.³

¹ Bowlby, J. (1969). Attachment and loss: Vol. 1. Attachment. New York: Basic Books. p.

² Ainsworth, M. D. S., Blehar, M. C., Waters, E., & Wall, S. (1978). Patterns of attachment. Hillsdale, NJ: Erlbaum. p.

³ Baqir Sharif al Qarashi, *Seni Mendidik Islami*, Terj. Mustofa Budi Santosoo (Jakarta: Pustaka Zahra, 2003), p. 46.

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Islam covers various kinds of problems, both simple problems and complex problems. Especially education issues. One of the principles of Islamic education is that educators should be aligned with human nature as the subject and object of education. This principle emphasizes that education as an adult's effort in developing a child's personality in order to reach maturity, should be adjusted to the child's natural nature, namely developing the potential or nature of the child, maintaining the glory of the child, being aware of human duties and functions, and fostering his personality.⁴

Al-Qur'an and al-Sunnah are the basis of comprehensive knowledge that can be used as a guide for life in increasing the integration of knowledge, faith and charity. Al-Qur'an can shape and develop thoughts for students of knowledge, the Qur'an also displays the concept of science in an integrated manner which leads to sincere dedication efforts only to Allah SWT. alone.⁵ Even in the Qur'an there are 14 dialogue. between father and son. While the dialogue between mother and child is mentioned 2 times.⁶

This shows that the Qur'an strongly positions the role of fathers in educating children. In the education of children, fathers also occupy a very important position. The father should not let go of the responsibility in educating his children to his wife (mother) only, while the father is busy with work. A father should not assume that if he has provided enough for his family, then all his duties have been accomplished. Although the mother generally has more time to interact with the children. This does not make the father's position

⁴ Ibid, p. 46.

⁵ Abd Syukur, *Pendidik Berkarakter Qur'ani*, (Banda Aceh: Lembaga Kajian Agama dan Sosial, 2012), p. 58.

⁶ Cahyadi Takariawan, Ayah Harus Banyak Dialog dengan Anak, www.kompasiana.com, Diakses tanggal 20 juni 2022.

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any less important, because the Qur'an describes the process of fathering children's education.⁷

In the family, the role of the father is very important. The father is a leader in the family and he is responsible for taking care of his family, including and especially his children from the fire of hell (Surah Al Tahrim, 66:6). So if you refer only to this verse, it can be concluded that fathers are responsible for educating their children as a form of protecting them from the fire of hell.⁸

In the Qur'an Allah describes the story of a harmonious family, namely the family of Prophet Ibrahim. Prophet Ibrahim in his family is the figure of a father who is tough, obedient, and educates his children well. Prophet Ibrahim is a great figure upholding faith, still relevant and needed in building a family for success in this world and in the hereafter.⁹

Based on the search for verses in the Qur'an, the writer finds verses regarding the role of Prophet Ibrahim as a father in the form of actions/behaviors and forms of prayer. The role in the form of action or behavior the author finds three verses, including those contained in Surah al-Baqarah verse 132, namely:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝

And Abraham bequeathed it to his sons, and so did Jacob. "O my children! Indeed, Allah has chosen this religion for you, so do not die except in a state of Muslim. " (Q.S Al-Baqarah: 132).¹⁰

⁷ Wendi Zarman, *Ternyata Mendidik Anak Cara Rasulullah Mudah dan Efektif*, (Jakarta:Kawan Pustaka, 2017), p. 27.

⁸ Rahmi, Kafa'ah: Jurnal Ilmiah Kajian Gender Vol.V No.2 2015, p. 205-206.

⁹ Ibid. p.

¹⁰ Departemen Agama RI, *Al-Qur'an dan Terjemah Al-Hikmah*, p.

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Ibn Kathir in his book of commentary mentions, (ووصى بها) "And Ibrahim bequeathed the speech to his son, so did Ya'qub". This means that Ibrahim has bequeathed this religion, namely Islam. Or dhamir (pronoun) it returns to the sentence mentioned in his words, (أسلمت لرب العالمين) "I submit to the Lord of the universe". Because of their sincerity in embracing Islam and their love for it, they really nurtured it until their death. And they also bequeathed to their grandchildren who were born after that. As Allah says (وجعلها كلمة باقية في عقبه) "And (Ibrahim) made the sentence of monotheism a lasting sentence for his descendants. (QS. Az-Zukhruf: 28)¹¹

And the Word of Allah (يا بني إن الله اصطفى لكم الدين فلا تموتن إلا) "Ibrahim said: O my children, indeed Allah has chosen this religion for you, so do not die unless you embrace Islam." That is, do good when you live this life, and hold fast to this religion, surely Allah Ta'ala will grant death to you in that state (in Islam), because often a person dies in the religion he believes in and is resurrected in a religion that he believes in. embraced him until he died. And Allah has outlined his sunnah, that whoever desires goodness will be given taufik and made easy for him by Allah, and whoever intends to do good, it will be confirmed for him.¹²

Al-Razi explained that the will conveyed by Prophet Ibrahim was something very important. This can be seen from several factors. Among them, the word used is 'washsha' which means to make a will, until then the prophet Ibrahim felt that he was nearing his end. People who know that his death is near, his religious sense is higher. Therefore, the words spoken before death are very

¹¹ Ibnu Katsir, *Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar, (Bogor:Pustaka Imam Syafi'i, 2004) p. 277.

¹² Ibid. p.

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important words. Another factor, the advice of the prophet Abraham is not limited by time and place, it applies throughout life. This also shows how important the will was.¹³

In addition to creed and religion, children should also be given teachings or instructions regarding other things in life to lead them to the path of goodness, especially in social matters or relationships with other people. While the role of Prophet Ibrahim as a father in the form of prayer, the author finds six verses in the Qur'an, including in the letter of Ibrahim, namely:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دَرِّيَةِ بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَأَجْعَلْ أَرْضَهُمْ مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“O Lord, verily I have placed some of my descendants in a valley which has no crops near Your honored house (Baitullah), O Lord (thus) that they may perform the prayer, so make the hearts of some people incline to them and give them sustenance from fruits, hopefully they will be grateful”. (QS. Ibrahim: 37)¹⁴

Ibn Kathir in his commentary explains, this shows that this prayer of Prophet Ibrahim was the second after the first prayer he said when he left Hajar and her son before building the Baitullah, while this second prayer was said after the Baitullah was built as an affirmation and request to Allah.¹⁵

This prayer is said to include the goodness of the hereafter (religion) and the goodness of the world. The prayer includes the goodness of the hereafter because with that prayer people tend to travel to that country for worship and obedience to Allah. The prayer includes the goodness of the world, because with that prayer people

¹³ Andi Raita, Peran Nabi Ibrahim Sebagai Ayah, Vol 3 No.1, Januari 2021, p.

¹⁴ Departemen Agama RI, *Al-Qur'an dan Terjemah Al-Hikmah*, p.

¹⁵ Ibnu Katsir, *Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar, (Bogor:Pustaka Imam Syafi'i, 2004), p. 548.

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tend to move to their place to do trade there, until their life becomes good and has a lot of food and clothing.¹⁶

Indonesia is one of the majority countries whose population embraces a patriarchal culture in which most men play a role in the public aspect, while mothers play a role in the domestic aspect. For example, in Javanese culture, the role of the father is only as an initiator and the person in charge of family financing, while the mother is a teacher for children who teaches all things in life in society. Indonesia has become a fatherless country where the role or involvement of fathers in family education is minimal.¹⁷ The absence of the father's involvement or the lack of maximum function of the father in the household, especially in the education of children, indicate that there are functions in the household that have not been running well.¹⁸

In children's development, fathers also play a role in fostering a desire for achievement, either through activities to introduce various types of work, stories, or about ideals. Parents play an important role in determining the success of children's education, this is done by guiding, supervising, and helping with school assignments and completing instruments and infrastructure for children to study at home.¹⁹

A father who lacks attention to his child can build a child's mentality that is less attentive to the people around him. In other studies also explain the importance of communication by playing can stimulate mental cognitive and mental emotional development of

¹⁶ Ibid. p. 205.

¹⁷ Budiono Herusatoto, *Konsepsi Spiritual Leluhur Jawa*, (Yogyakarta: Ombak, 2004), p. 89.

¹⁸ Ibid. p. 89

¹⁹ Muhammad Umar, Peran Orang Tua dalam Peningkatan Prestasi Belajar Anak, [http://jurnal ar-raniry.ac.id](http://jurnal.ar-raniry.ac.id). 2015.

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children.²⁰ Communication from father to child from childhood to adulthood can shape individual qualities. In communication there are patterns of messages that are meaningful for children's development. Quality communication is communication that can help the development process and form a child's positive mentality, otherwise poor communication can form a negative mentality for the development of life.²¹

From the background above, it can be found which problems the author will discuss in this study, with the title "**The Role of Prophet Ibrahim as a Father According to Ibnu Katsir Interpretation Perspective (An Analytical Study)**". Hopefully this research is useful for the readers.

B. Definition of The Terms

1. Role

Role means something that is played or carried out.²²

Role is defined as an activity that is played or played by someone who has a position or social status in the organization.

2. Father

The real father. parent male a child. His relationship with the child, a "father" is the biological father (biological father) not the adoptive father. The title "father" cannot be given to someone who is *de facto* responsible for taking care of a child even though there is an official blood relationship between the

²⁰ Fitri Setianingsih, Peran Komunikasi Ayah Dalam Perkembangan Mental Anak, (Academia-Vol. I No.2, Juli-Desember 2017), p. 176

²¹ Sepyowati, 2005, Pola Komunikasi Keluarga dan Perkembangan Emosi Anak, Jurnal Ilmu Komunikas, 2(I), p. 173.

²² Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*. Edisi Keempat, (Jakarta: PT. Gramedia Pustaka Utama, 2014).

two, for example a blood descendant mother of a child's biological.²³

3. Prophet Ibrahim

Islam views Ibrahim as one of the prophets and apostles and belongs to the group *ulul azmi*. Together with his son, Ismail, Ibrahim is known as the leader of the foundation of the Kaaba which later became the mecca of Muslims throughout the world. Eid al-Adha is also a reminder of Abraham's complete surrender to Allah's command. He is also known by his title, *khalilullah* (خليل الله; beloved of Allah). In the Qur'an it is also emphasized that the Islam brought by the Prophet Muhammad is a continuation of the teachings of Abraham.²⁴

4. Analytical Study

Analytical study or *tahlili* is a method that interprets the verses of the al-Quran by explaining all the aspects of the interpreted verses and explaining the meanings contained therein according to the expertise and tendency of the commentators who interpret these verses.²⁵

C. Identification of The Problems

Moving on from the theme that the author adopted as the title of this re search, the authors formulate the identification of the problem so that it can be used as research material, including the following:

²³ Wikipedia, <https://id.wikipedia.org/wiki/Ayah>, (diakses 21 July 2022, pukul 19:59).

²⁴ Wikipedia, <https://id.wikipedia.org/wiki/Ayah>, (diakses 21 July 2022, pukul 19:59).

²⁵ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.

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1. The crisis of knowledge of the character or figure of Prophet Ibrahim in his role as a father figure
2. Studying or researching the characteristics and the figure of Prophet Ibrahim in his role as a father
3. Collect and analyze verses of the Qur'an related to the title and theme of the discussion
4. Describe the interpretation of Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127 according to Ibnu Katsir interpretation.
5. Explain the roles of fathers contained in Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.
6. Explaining the father figure found in the prophet Ibrahim in surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.

D. Limitation of The Problem

In this study, the books of interpretation used only Ibnu Katsir Interpretation.

The verses that will be discussed are Surah Ash-Shaffat Verses 102 and Surah Al-Baqarah verse 127. This surah was chosen because this sura explains the roles of fathers in the figure of the prophet Ibrahim as.

To focus this research so that it can focus on the title of this research, the author limits the problems in this study. This only explain about interpretation of Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127 and explain about role of Prophet Ibrahim as a father in Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.

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E. Formulation of The Problem

Based on the background above, the problem can be formulated as follows:

1. How is the interpretation of Surah Ash-Shaffat verses 102 and Surah Al-Baqarah Verse 127 In Ibnu Katsir Interpretation Perspective?
2. What is the role or figure of Prophet Ibrahim as a father in Surah Ash-Shaffat verses 102 and Surah Al-Baqarah Verse 127?

F. Objective and significance of the research

1. Objective of The Research

- a. To know the interpretation of Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127 in Ibnu Katsir Interpretation Perspective.
- b. To know the role of Prophet Ibrahim as a father in Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.

2. Significance of The Research

- a. Theoretical Uses
 - 1) Obtaining actual data and facts regarding the role of Prophet Ibrahim as a father in the Qur'an, so that it can answer a comprehensive question about the responsibility of fathers as educators of children according to the Ibnu Katsir Interpretation.
 - 2) I hope can contribute to the treasures of knowledge concerning the position of fathers as educators of children according to the Ibnu Katsir Interpretation

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which needs to be known by some students and society in general.

b. Practical Uses

- 1) Adding a treasury of references in the UIN Suska Riau library at the Ushuluddin Faculty for students who will research further about the role of fathers in educating children.
- 2) To contribute ideas about the important role of fathers in children's education, in order to build an intellectual young generation.

G. The Systematic of Writing

The systematics of this discussion aims to make it easier for readers to examine the contents in it. The systematics are as follows:

CHAPTER I : It is an introductory chapter, which is an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research, which consists of from : Background of the problem, to provide an academic explanation of why this research needs to be done and what is the background of this research. Then proceed with the identification of the problem, to describe the problems associated with this title. After that the problem definition and problem formulation, so that this research is more focused, the objectives and benefits of research both academically and practically, and systematic writing, to assist in understanding the overall content of this research.

CHAPTER II : This chapter is placed in accordance with the systematics, namely a literature review, contains in it the theories



or opinions of a person, and consists of brief discussions in it, such as the definition of father and the biography of Prophet Ibrahim.

CHAPTER III : Which contains research methods, consisting of: the type of research, research data sources consisting of primary data sources and secondary data sources, data collection techniques, namely the stages that the author does in collecting data, and data analysis techniques, namely the stages or methods analysis carried out.

CHAPTER IV : This is a chapter on presenting and analyzing data, how to study the verses of the Qur'an related to the themes and titles discussed, explain about Interpretation of surah As-Shaffat verse 102 and Surah Al-Baqarah verse 127 according to Ibnu Katsir Interpretation and Explain About the role of Prophet Ibrahim as a father in Surah As-Shaffat verse 102 and Surah Al-Baqarah verse 127.

CHAPTER V : This is the final part of this thesis which contains conclusions that explain the entire content of the writing which is the answer to the main problems raised, and provides suggestions that are considered important for the progress and continuation of better research.

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CHAPTER II

LITERATUR REVIEW

A. Theoretical framework

1. Father
 - a. Definition of Father

Father according to the Big Indonesian Dictionary (KBBI) is the biological parent of a male (father). The nickname "father" is also given to a person who is de facto responsible for caring for a child and protector in the family. The study of the term father only emerged and developed in the 1970s. This causes the concept of the father without realizing it encourages the perception of society both socially and culturally.²⁶

In the traditional view, the notion of father refers more to the circumstances associated with human life. Palkovitz, the father is defined as a person who marries the mother, biologically obtains children from the marriage, and builds a household together. Meanwhile, Lamb defines father as the persistence of ancestors who occupy very large authority in the family. Then this understanding has developed that the father is considered a moral teacher. The father is also a person who has the responsibility so that children grow up by fostering values and knowledge. The role of the father (fathering) has an influence as important as the role of the mother. A father can help his child become

²⁶ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Gramedia Pustaka Umum, 2008), p. 104.

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independent and develop well both physically and spiritually.²⁷

b. Role of Father

The relationships between children and their fathers, these must be viewed in the context of the complex web of relationships that children experience, especially within the family. Fathers are traditionally viewed primarily as breadwinners, with mothers assigned primary responsibility for child care and household maintenance. Of course, fathers have long juggled responsibilities other than breadwinning, as many commentators have noted, while women have assumed increasingly responsibilities as cobreadwinners alongside their continued prominence in the child and home care domains, leading to a reliance on many types of child care, varying by culture and ethnicity.²⁸

The emergence of fatherhood research in the 1970s in part reflected increased attention to the complexity of family relationships and the patterns of influence within the family system²⁹ and this has become a dominant theme in contemporary.³⁰ Over the past 30 years, researcher shave shown that fathers not only influence children by interacting with them, but also affect maternal behavior, just as mothers

²⁷ Praktikna, Dyta, Hubungan Antara Kepuasan Pernikahan dengan Keterlibatan Ayah dalam Pengasuhan Anak Usia Remaja (Thesis UIN Sunan Ampel Surabaya: 2016), p. 18.

²⁸ Radey, M., & Brewster, K. L. (2007). *The influence of race/ethnicity on disadvantaged mothers' child care arrangements*. *Early Childhood Research Quarterly*, 22, p. 379.

²⁹ Lamb, M. E. (1976b). *Interactions between eight-month-old children and their fathers and mothers*. In M. E. Lamb (Ed.), *The role of the father in child development*, (New York: Wiley), p. 307

³⁰ McHale, J. P. (2007). When infants grow up in multiperson relationship systems. *Infant Mental Health Journal*, 28, p. 370.

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influence research paternal behavior and involvement³¹ and children influence their parents³²

1) Father's Role in Family

Father is one of the figures who play a role in the family. The position of the father is not the same as that of the mother. Mothers are more focused on nurturing while fathers are more for protection. This has changed from time to time both in substance and in its application.³³ A father plays a very important role in the care of the child and deliberately influences the child's development. The influence of the father intentionally is how the father's involvement with the child. While inadvertently occurs through the relationship of father and mother. According to Palkovitz, the participation of fathers and children in parenting can be influenced by three aspects, namely cognitive, affective and psychomotor. Palkovitz also argues that fathers participate in children's lives in fifteen ways, including: interacting, being a teacher, controlling, protecting, providing support, nurturing children, giving attention, and so on.³⁴

Ibn al-Qayyim stated that whoever deliberately does not teach useful things to his children and leaves it, it means that the parents have committed a great crime.

³¹ Cummings, E. M., & O'Reilly, A. W. (1997). Fathers in family context: Effects of marital quality on child adjustment. In M. E. Lamb (Ed.), *The role of father in child development*, 3rd, (New York: Wiley), p. 49.

³² Bell, R. Q. (1968). A reinterpretation of the direction of effects in studies of socialization. *Psychological Review*, 75, p. 89.

³³ Harmaini, Vivikdkk, Peran Ayah dalam Mendidik Anak, p. 80.

³⁴ Natasha Cabrera, dkk. *Jurnal Applied Development Science*, 2007, Vol. II, No. 4, 185-189., p. 186.

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Most of the damage to children comes from the treatment of parents who ignore and do not teach goodness and religious values, so that after adulthood children cannot become individuals who are able to provide benefits to themselves, their parents, and the people in their environment.³⁵ Conditions like this are very worrying, seen in modern times with various cases that occur in families, ranging from divorce, deviations in the behavior of fathers and mothers, unregistered marriages, domestic violence, and so on.³⁶

This condition is very concerning. Parenting that is not optimal from parents results in the child not growing well. Events like this occur because parents tend to impose their will so that they ignore the rights of their children. Therefore, husband and wife should harmonize good relations in carrying out their respective obligations, both inwardly and outwardly accompanied by a sense of understanding each other. This statement can be seen in the Qur'an in the letter ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ - ٢١

“And among the signs of His power is that He created for you wives of your own kind, so that you incline and feel at peace with him, and He made between you love and affection. Lo! In that are signs for a people who give thought.” (QS.Ar-Rum: 21)

The verse above explains that the basic principle of having a family is to build a happy household, live a

³⁵ Wardatul Asfiyah dan Lailal Ilham, Jurnal Bimbingan Konseling dan Dakwah Islam. Vol.16, No I, Juni 2019, p.15.

³⁶ Ibid. p.15.

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life full of love, and fear Allah. And protect themselves from immoral acts and strengthen friendship between families.³⁷ The family is the central issue in building the younger generation as the forerunner of a good society.³⁸ Recently, the writer has noticed that the phenomenon that occurs in the field is that some family heads underestimate their duties in educating children and consider it something that is not too important. While the community itself has a view of the role of a father in the family. Society appreciates a father who is successful in his career even though he failed in educating children and creating prosperity in his family.³⁹

In general, in the family, fathers have 2 roles:

a) Friend and Playmate

From several studies that fathers are often considered as "fun parent" figures. and have more play time compared to mothers. Fathers often play and provide physical stimulation, especially to boys, besides that through playing with children, fathers can humor and joke in a healthy way with children. So that there is a good relationship, difficulties and stress experienced by children can be removed. Thus, the role of the father as a Friend and Playmate becomes harmonious so that it can improve children's learning and development.

³⁷ Badan Litbang dan Diklat Kementerian Agama RI, *Etika Berkeluarga, Bermasyarakat dan Berpolitik*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), p. 349-350.

³⁸ Farid, *Merajut Benang Keluarga Sakinah*, *Jurnal Kajian Islam alInsan*, vo 2, No.2. (Jakarta:Lembaga al-Insan, 2006).

³⁹ *Ibid.* p.

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The role of fathers as friends or friends of their sons, they will be more open to their fathers to convey the problems they are experiencing. Fathers need to know what problems their son is having. So that when children have problems they can tell stories with their fathers, because children consider their fathers to be friends so that children do not hesitate to tell stories.⁴⁰

b) *Teacher and Role Model*

Fathers are not much different from mothers, fathers must also play an active and responsible role in whatever children need. The needs of children from toddlers to children grow into adults. Fathers are role models for children, because children will follow the behavior of their fathers. In addition, the father must also be able to act as a teacher in everyday life at home, such as helping with homework, getting along with other people. Therefore, fathers are often used as role models and role models for children, especially boys.⁴¹

As educators, fathers are obliged to provide guidance and direction to their sons as provisions and fortresses to face the changes that occur in them. Fathers must also instill religious values in their sons so that in the future the child will be able to form an

⁴⁰ Ibid. p.

⁴¹ Ibid. p.

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independent life plan, be disciplined and responsible, and be able to distinguish between good and bad.⁴²

Children need a role model in their environment, father is a figure or role model for their son. The behavior, manner of speaking, expression, father will be seen by his son, who will then be imitated and imitated by his son and will be used as a role model in his life. Fathers must be a good role model for their children, both in terms of speech, attitude, and actions.⁴³

2) Father's Role in Child's Sexual Development

Fathers have a great influence on the role of children's sexual development. When a baby is still in the hospital, fathers have shown different attitudes towards boys and girls, as well as how to play. The father figure will exceed the mother because he understands every gender deviation of his child. Research conducted by Brown (1957) on children aged 5 and a half to 11 years and a half shows that at this age girls show various variations in their sexual roles compared to boys because at this time the girls' revolution. From a number of studies there are studies that are quite important, namely research on child development without the presence of a father, the result is that if the role of the father is small, then or never takes care of his child, there will be seriousness towards the gender of the child.⁴⁴

⁴² Ibid. p.

⁴³ Ibid. p.

⁴⁴ Save M. Dagun, *Psikologi Keluarga*, (Jakarta: Rineka Cipta, 2002), p.88.

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When you are a teenager, the difference between being cared for by your father and what is not clearly visible, but this issue depends on the age at which the father left. This research can be concluded that the absence of a father when the child is an adult does not have a profound effect.⁴⁵

Girls who only live with their mothers will be embarrassed and feel bad when they are around boys. In contrast to girls who live with their fathers, she is more strict with boys. Girls are also more responsive to boys. Only girls who are raised by their mothers can see their image of men from other people. Or alternatively assume that all men are superior, respected and respected figures. But there are also those who think the departure of a father causes a woman to lack emotional attraction to men.⁴⁶

Another way a father influences his child to behave according to his gender role. That is by educating and dictating personally. Fathers influence the development of their children in many ways. The appearance of his father as a role model for his children in everyday behavior. Even more so than mothers because fathers give a deeper impression on the development of sons and daughters. When the emergence of a new structure in the family in modern times such as shifting roles, values and expectations of parents begin to shift.⁴⁷

⁴⁵ Ibid. p. 89

⁴⁶ Ibid. p. 90

⁴⁷ Ibid. p. 94

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c. Differences in Father's Character and Role

In everyday life we all agree that there are fathers who are very involved with their children, some who stay away and some who leave everything to the mother. Therefore, these two contradictions are interesting to discuss. Children will often communicate with their fathers if their fathers in daily life often take care of their children. This study suggests that there is a positive relationship between parental involvement and time spent.⁴⁸

This relationship indicates whether or not a father is close to the child. In addition, there are other studies that say that a positive relationship will occur if the father changes the baby's diaper once a week. In addition, according to Pedersen, there are important factors for the formation of closeness between fathers and children through playing roles. It is still unclear how close the father is to his daughter. Gender differences are not considered an isolated issue in this matter but also affect the level of closeness between fathers and children.⁴⁹

There are studies from Sweden and the United States fathers will respond according to the temperament of the baby. If you return to the gender of the father will give an appropriate reaction to the gender of the child. It seems that fathers prefer to interact with boys despite their less attractive temperament. From this study it is clear that in addition to gender, differences in the temperament of the child affect the development of the relationship between the child and the attitude of the father.⁵⁰

⁴⁸ Ibid. p. 78

⁴⁹ Ibid. p. 79

⁵⁰ Ibid. p. 80.

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2. Prophet Ibrahim

a. Biography

Prophet Ibrahim AS is the son of Tarih bin Nahur bin Sarug bin Ra'u bin Falij bin 'Abir bin Syalih bin Arfakhsyadz bin Nuh AS.⁵¹ He was born and raised in the land of Babylon (Iraq).²² Ibrahim AS was born during the reign of King Namrud bin Kan'an bin Kush.⁵²

Scholars differ on the name of Ibrahim's father AS, whether he was named Azar or Tarih. Ahmad Musthafa Al-Maraghi explained that Allah named Ibrahim's father Azar.⁵³

Ibn Jarir said that the correct name of Prophet Ibrahim's father was Azar. Then Ibn Jarir compromised the two opinions that Ibrahim's father had two names as is the case with most humans. Or one of the names as a nickname the opinion put forward by Ibn Jarir is good and strong.⁵⁴ While Ibrahim's mother was named Amilah.⁵⁵

Ibrahim is the father of the Prophets, he is the eldest grandfather of the Prophet Muhammad. Allah has specialized in Abraham with several privileges, and some virtues for himself alone, Allah made him the father of the Prophets, the leader of the pious, as the lover of Allah, all the Prophets of the Children of Israel and their descendants. Ibrahim is called Abul Jumhur

⁵¹ Abdul Wahab An-Najari, *Qishashul Anbiya'*, Mahfuzoh, Mesir, p. 70.

⁵² Bey Arifin, *Rangkaian Cerita dalam al-Qur'an*, (Bandung: Al-Ma'arif, 1971), p.

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⁵³ Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Juz VII, (Semarang: Toha Putra, 1992), p. 288.

⁵⁴ Muhammad Nasib ar-Rifa'i, *Kemudahan dari Allah Ringkasan Tafsir Ibnu Katsir*, Jilid 2, (Jakarta: Tema Insani, 1999), p. 235.

⁵⁵ Abu Al Fida' Ismail bin Katsier, *Qishah Al-Anbiya'*, (terj.) M.Abdul Ghoffar, (Jakarta: Pustaka Azzam, 2005), p. 157.

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Al Azhim,⁵⁶ meaning he is the father of the people. Because he has many descendants and his two children Ishmael and Isaac. Ibrahim AS sent down the seeds of prophethood, until the last to the Messenger of Allah, because the Prophet was descended from Ishmail.⁵⁷

Prophet Ibrahim AS has been tested with various tests, but he was always patient, his faith was strong, did not feel shaken and forced, even to a very hard test when he was ordered to slaughter his son Ismail. He submits to Allah's commands, for this Allah made Prophet Ibrahim an example for the Prophets, even Allah made him the priest of a people.⁵⁸

b. Prophet Ibrahim Religion

Who could have a better religion than someone who submits himself completely to Allah, is a good-doer, and follows the religion of Ibrahim, a man of pure natural belief? (Surat an-Nisa: 125)

People continue to argue over which religion the Prophet Abraham (pbuh) followed. Jews regard him as a Jewish prophet and claim to follow his path. Christians also consider him a Jewish prophet, but claim that he followed the Prophet Jesus (pbuh), who came after him.

In the Qur'an however, Allah reveals the truth of this matter by providing certain information:

Or do they say that Abraham, Ishmael, Isaac, Jacob, and the Descendents were Jews or Christians? Say: "Do you know better, or does Allah?" Who could do greater wrong

⁵⁶ Ahmad Musthafa Al-Maraghi. Tafsir Al-Maraghi, Juz VII, (Semarang: Toha Putra, 1992), p. 289.

⁵⁷ Muhammad Ali Ash Shabuniy, Kenabian dan Para Nabi, (Surabaya: Bina Ilmu Offset, 1993), p. 239.

⁵⁸ Ibid. p. 239

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*than*⁵⁹ *someone who hides the evidence he has been given by Allah? Allah is not unaware of what you do. (Surat al-Baqarah: 140).*⁶⁰

As can be understood from several verses, the Prophet Abraham's (pbuh) religion was essentially the same as Islam. In any case, all divinely revealed religions are, in their original and uncorrupted forms, essentially built on earning Allah's good pleasure, compassion, and Paradise. The Prophet Abraham's (pbuh) children and grandchildren, as well as other devout individuals from his line, adhered to this religion after his death. For example, Allah tells in the Qur'an the Prophet Joseph's (pbuh) address to his fellow prisoners:

*I hold fast to the creed of my forebears Abraham, Isaac, and Jacob. We don't associate anything with Allah. And that is how Allah has favored us and all humanity, but most do not give thanks. (Surah Yusuf: 38)*⁶¹

All hanifs, regardless of when they live, are distinguished by their glorification of Allah without ascribing partners to Him. One of the prophets' main duties was to rescue people from their misguided belief systems and worldviews, as well as those practices and values that transgressed the limits set down by Allah for humanity, and to call their people to the true religion. One hadith informs us of the following:

Abu Bakrah (ra) relates that: "The Messenger of Allah, may Allah bless him and grant him peace, once asked: 'Shall I inform you of a great sin, one of the greatest sins? ...[It is] to ascribe a partner to Allah.

In one verse, Allah reveals that Islam is as easy as the Prophet Abraham's (pbuh) religion:

⁵⁹ Harun Yahya, *The Prophet Abraham (pbuh) and Ther Prophet Lot (pbuh)*, (Istanbul : Global Publishing, 2010), p. 24.

⁶⁰ Ibid, p. 25.

⁶¹ Ibid, p. 26.

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... *He [Allah] has selected you and not placed any constraint upon you in the religion—the religion of your fore father Abraham. He named you Muslims before, and also⁶² in this, so that the messenger could be witness against you and you could be witnesses against all of humanity. So perform the prescribed prayers, give alms, and hold fast to Allah. He is your Protector—the Best Protector, the Best Helper. (Surah al-Hajj: 78)*

According to the Qur'an the people who turn to Allah and live by His religion in its true sense are Muslim. The word Muslim comes from the Arabic word salam and means one who has achieved well-being or who has submitted (to Allah). The essence of being Muslim lies in submitting to Allah and living in the ensuing peace and security. The prophets, all of whom guided their people to the true path, submitted totally to our Lord and were sincerely devoted to Him, are role models for us. By turning to and then submitting to our Lord, seeking refuge in Him, taking Him as their only friend, and asking for help only from Him, they are all called Muslim in the Qur'an.⁶³

c. Prophet Ibrahim and His Father

The first person invited by Prophet Ibrahim to believe was his own father, because his father was one of the idolaters, and his father was also the person most entitled to be invited by him with sincerity.⁶⁴

Ibrahim was so anxious to be able to give guidance to his father, so frankly, he expressed the disbelief that his father embraced. That if his father did not escape from disbelief then this would send him to hell. Therefore Ibrahim continued to repeat the message he conveyed to his father very gently, using

⁶² Ibid, p. 27.

⁶³ Ibid, p. 28.

⁶⁴ Ibnu katsir, *Kisah Para Nabi*, terj. Dudi Rosyadi, (Jakarta: Pustaka Al-Kautsar, 2004), p. 211.

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the call, "O my father!" In speaking, to give the impression that he was really his son. A devoted child certainly benefits his father.⁶⁵

Although Ibrahim had spoken gently to his father, very polite in speaking, arousing the father's affection to listen and accept his advice, Ibrahim's father said while insisting on the attitude of opposition and disobedience, 'Have you turned away from my gods, O Ibrahim? If you do not stop blaspheming my gods and from advising me to stop worshiping them, I will surely stone you. Leave me for a long time.'⁶⁶

Ibrahim did not respond to his father in a rude manner, and did not continue arguing with him. He only said to his father: He (Ibrahim) said, "May salvation be bestowed on you, I will ask forgiveness for you from my Lord. Indeed, He is very good to me. (QS. Maryam: 47).⁶⁷

d. Prophet Ibrahim Destroy The Statue

After the debate between Ibrahim and his people passed, Ibrahim was determined to destroy their statues. Allah Ta'ala says about Abraham's determination:

وَتَاللّٰهِ لَآكَيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ

"And by Allah, verily, I will deceive your idols after you leave them." (Surat al-Anbiya ': 57).⁶⁸

⁶⁵ Abdul Karim Zaidan, *Kisah-Kisah Dalam Al-Qur'an Versi Tadabur Menyelami Berbagai Hikmah Dari Kisah-Kisah Dalam Al-Qur'an*, terj. Umar Mujtahid, (Solo: Zamzam, 2019), p. 222.

⁶⁶ Ibid. p. 222

⁶⁷ Ibid. p. 223-224.

⁶⁸ Departemen Agama RI, *Al-Qur'an dan Terjemah Al-Hikmah*, p. 326.

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Through this oath, Ibrahim announced the determination that he would do, that he was not just arguing and arguing verbally. But he was also determined to destroy their idols by trusting fully in Allah and strengthening his resolve to face the worst in defense of religion. After you left him, i.e. after you left for your celebration. The people have celebrations that they attend and gather there every year. Ibrahim expressed his intention quietly and no one among his people heard it, other than only one person, who further divulged Ibrahim's secret.

"So he (Ibrahim) smashed (the idols) to pieces, except for the biggest one (the mother), so that they would return (to question) him." (Surat al-Anbiya : 58. Namely Ibrahim cut up the idols it fell to pieces after his people left for the celebration. Only Abraham didn't destroy the big idol. He left it and hung the ax he used to destroy the other statues around the neck of the big idol, to use it as an excuse." return (to ask) him, that is, that they return to Abraham and his religion when proof has been established against them.

3. Ibnu Katsir Interpretation Method

Ibnu Katsir interpretation of the Qur'an has certain characteristics. This is evident from his interpretation as in his tafsir book called Tafsir al-Qur'an al-'Azhim. Tafsir IbnuKatsir included the famous2 bi al-ma'tsur tafsir and ranked second after Ibn Jarir al-Thabary's interpretation, as described by Manna 'al-Qatthan :

تفسير القرآن العظيم لابن كثير من أشهر ما دون في التفسير بالمأثور ويأتي في المرتبة الثانية بعد كتاب ابن جرير فهو يفسر كلام الله بلاحاديث والأثر مسندة إلى

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أصحابها مع كلام عما يحتاج إليه جرحا وتعديلا، وترجيح بعض الأقوال على بعض وتضعيف بعض الروايات وتصحيح بعضها الآخر.⁶⁹

Muhammad Rasyid Rida said that Ibn Kathir's interpretation is a very popular interpretation and a handbook guideline for scholars of Salaf interpretation. This interpretation explains the meanings of the verse and its laws, discusses i'rab al-Qur'an, matches the art of balaghah and leaves other sciences that are not needed in understanding the Qur'an and are not linked with fiqh.⁷⁰

Meanwhile, Abdullah Mahmud Syahathah classified Ibn Kathir's interpretation into the Sunni Salafi interpretation. Because of this interpretation to interpret the Qur'an with the Qur'an, then with the complete hadiths with sanad and described sahih or not.⁷¹

There are characteristics of exegesis of the Qur'an by Ibn Kathir are:

- 1) In interpreting the verses of the Qur'an, Ibn Kathir uses the bi-a-ma'tsur method. The way is by presenting all the verses in the Qur'an in accordance with the composition in the Mushaf, then interpreted with other verses that have the same purpose and supported some hadith related to the verse complete with sanad, and accompanied by the narrations and opinions rasul's friends, tabi'in and tabi 'tabi'in.
- 2) In the interpretation also included stories of Israiliyyat by telling the validity of whether or not the story. This is

⁶⁹ Manna' Khalil al-Qaththan, *Mabahits Fi 'Ulum al-Qur'an*, edisi Indonesia Studi Ilmu-Ilmu al-Qur'an, terj. Mudzakkir AS., (Jakarta: Litera Antar Nusa 1996), p. 365.

⁷⁰ Ibid. p. 386.

⁷¹ Abdul Mahmud Syahatah, *Manhaj Imam Muhammad Abduh Fi Tafsir al-Qur'an al-Karim*, Mesir: Majlis A'lam Li Ri'ayat al-Funun Wa al-Adab Wa Ulum al-Jum'ah 'Iyyah, p. 214.

done to remind us to be selective in facing the stories of Israiliyyat.

- 3) Regarding the verses of the law, Ibn Kathir also mentions the opinions of the scholars on the matter of law, and sometimes he rejects the opinions and arguments that they put forward.⁷²

B. Relevant Research

There are several studies that have been carried out previously related to the object of study that will be appointed in this study, which can be explained:

1. Research written by Suparlan and Mami Hajaroh in the journal entitled “*Mengefektifkan Peran Keluarga Dalam Mendidik Anak*”(1994). This study aims to explain the position of the family in fostering children sociologically, psychologically and religiously is very large. However, this position cannot be positioned by many families so that there are still many child delinquencies that occur, the inability to educate and interact with children, efforts are needed to increase harmony in the family, develop educational insight, increase the ability of families to deal with problems.⁷³
2. In the thesis written by Nursyariful Amin on “*Peran Ayah dalam Penamaan Nilai-nilai Spiritual Pada Anak*”(2017). The focus of this research is to describe qualitatively with purposive sampling, which reveals the position of the father through closeness, participation and as a role model of spiritual values for children in both the vertical and horizontal dimensions.

⁷² Husein al-Dzahabi, M. *Tafsir Wa al-Mufasssirun*. (Beirut: Dar al-Kutub 1976), p.

⁷³ Suparlan dan Mimi Hajaroh, *Cakrawala Pendidikan*, Nomor 2, Tahun XIII, Juni

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Indirectly fostering spiritual values is carried out since in the womb through the provision of positive simulations with prayers, recitations and spiritual music.⁷⁴

3. In Guesti Wichita Abror Nisa's thesis on *“Peran Ayah dalam Mendidik Karakteristik Spiritual Anak Laki-laki Sebagai Pilar Membentuk Generasi Yang Shaleh”*(2018). The focus of this research is qualitatively which reveals that fathers have a great position and responsibility in the development of behavior, especially for boys who become role models until they grow up. The aspects that must be included in boys include aspects of faith, worship, social society, morals, feelings, physical, health sciences.⁷⁵
4. Thesis written by Muh.Muads Hasri, *“Peran Ayah dalam Keluarga Perspektif Al-Qur’an Kajian Tematik.”*(2018).. The research method is qualitative and focuses on conceptual thematics that reveal the meaning of the father's position and its relationship to the child's development process. The father's lack of participation in the development process of his child has a negative impact on his cognitive.⁷⁶

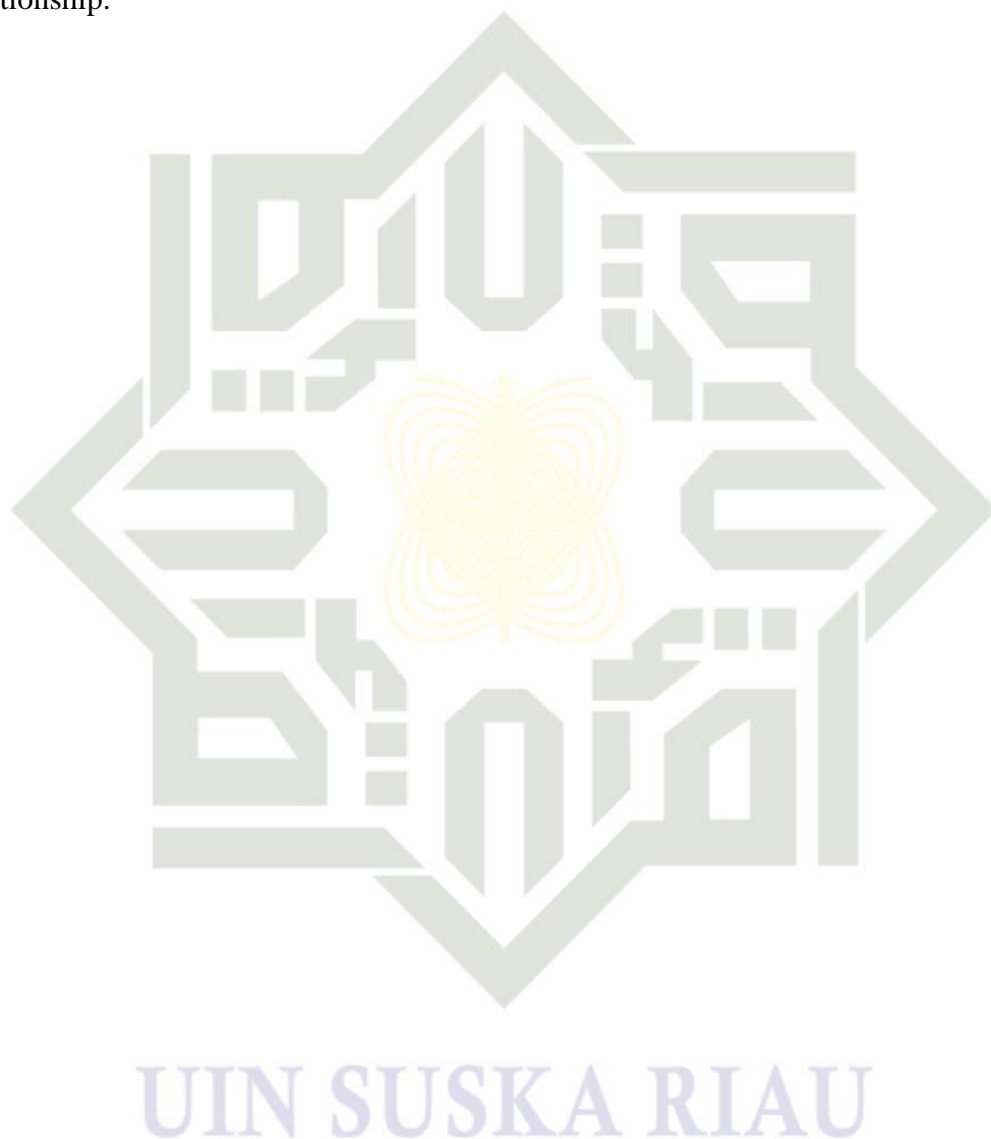
⁷⁴ Nur Syariful Amn, “Peran Ayah Dalam Penanaman Nilai-Nilai Spiritual Pada Anak”, Skripsi, Program Magister Sains Psikologi Sekolah Pasca Sarjana, Universitas Muhammadiyah Surakarta, 2017.

⁷⁵ Guesti Wichita Abrol Nisa”Peran Ayah Dalam Mendidik Karakter Spiritual Anak Laki-laki Sebagai Pilar Membentuk Generasi Yang Shaleh”, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan, UIN Kalijaga Yogyakarta, 2018

⁷⁶ Muh Muads Hasri, “Peran Ayah Dalam Keluarga Perspektif AlQur’an Kajian Tematik”, Skripsi, Fakultas Ushuluddin dan Filsafat, Uin Sunan Kalijaga Yogyakarta, 2018

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5. The article entitled “The Role of Father: An Introduction”, an article written by Michael E. Lamb and Charlie Lewis in January 2004, explains how the role of a father in his relationship with his child and how to build and maintain a relationship with his child in order to establish a harmonious relationship.⁷⁷

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⁷⁷ Artikel Berjudul The Role of Father : An Introduction ini dapat dilihat di <https://www.researchgate.net/publication/232604349>.

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CHAPTER III

METHOD OF RESEARCH

A. Type of the Research

The method is a procedure that has been systematic to achieve specific goals. While the method is combined with the word “Logos,” which means science/knowledge, the methodology means how to do something using the mind carefully to achieve predetermined goals.⁷⁸ The method used is tahlili (analytical study). An analytical method is interpreting the verses of the Qur’an by describing all aspects contained in the interpreted verses and explaining the meanings contained according to the expertise and tendency of the interpreter’s interpretation of the verses.⁷⁹

This discussion's approach method is qualitative data analysis, the analysis effort based on words arranged into an extended form. Creswell defines the qualitative method as an approach or searches to explore and understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied systematically in data collection and processing to provide explanations and arguments.⁸⁰

The type of this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results.⁸¹ Library research is a series of activities related to collecting library data, reading and

⁷⁸ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 80.

⁷⁹ Ali As-Sahbun, *Kamus Al-Qur’an, (Qur’an Explorer)*, p. 821.

⁸⁰ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 11.

⁸¹ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Data dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 11.

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taking notes, and processing research materials. It is research that utilizes library resources to obtain research data.⁸²

In this research, the method used is the method of analysis or tahlili. This method of analysis is meant to interpret the verses of the Qur'an by displaying all aspects contained in the verses that are interpreted, as well as explaining the meanings covered in it in accordance with the expertise and inclination of the commentator who interprets the verses.⁸³

This method of tahlili also tries to explain the meaning of the verses of the Qur'an from various aspects, based on the order of the verses of the Qur'an in the mushaf, highlighting the content of the words, the relationship of the verses, the relationship of the letters, the reasons for its descent, the hadiths related to it, the opinions of the previous mufassirs and the mufassirs themselves are colored by their educational background and expertise.⁸⁴

This study will explain how the role of the prophet Ibrahim as according to the perspective of the Qur'an is explained using the tahlili method in which the method explains and interprets the Qur'an as a whole. Both the verses, asbabun nuzul surah and its verses, the correlation of the verses, and the opinion of the commentators on the verses of the Qur'an.⁸⁵

B. Data Source

The research uses analytical method and data collection method is taken from data source. According to the source of

⁸² Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p. 3.

⁸³ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.

⁸⁴ Ibid. p. 73.

⁸⁵ Ibid. p. 73.



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data, data od research are classified as primary data and secondary data. Data used by author in this study, namely :

1. Primary Data

Primary data is an authorized source of information and responsible for the success of requesting the first data source. the most important data source is *al-qur'anul karim*, and books of interpretation such as: Ibnu Katsir interpretation was chosen because the interpretation is very suitable for research using analytical methods, because in this interpretation Imam Ibnu Katsir interprets and explains the verse covering all its aspects and this interpretation is very easy to understand so this interpretation is very suitable to be used as a reference in this study. .

2. Secondary Data

Secondary sources are sources taken from sources others not obtained from primary sources. In this research the sources secondary in question is other books related to the problems that are the subject of this research.

C. The Technique of Collecting Data

The data collection technique that the writer uses in this research is to collect data related to the research theme taken from the books of interpretation, books of hadith, journals, and others. In the book of Mestika zed “Literature Research Methods”, there are four steps of library research, namely:

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1. Prepare equipment (pc, book, pen, and others)
2. Compile a working bibliography; a working bibliography is a record of the primary source materials used for research purposes. Most bibliographies sources come from library collections.
3. Manage time, depending on the person who uses the available time; it can be planned for how many hours a day, a month, it is up to the person concerned to use his time.
4. Read and make research notes; what we need in the research can be recorded, so we do not get confused in many types and forms of books.⁸⁶

In addition to the 4 steps above, we also have to do the following:

1. Look for verses related to the problems discussed, in this research author will discuss about the role of prophet Ibrahim as a father in surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.
2. Look for interpretations that we will use to explain the verses that we will discuss. The interpretation author uses is only Ibnu Katsir Interpretation.
3. Look for books and journals related to the problem by looking for them in the library, on journal sites such as Google Scholar, Shinta, etc related with the role of prophet Ibrahim as a father.
4. After all the data we need is collected, we process it and present it in the discussion. We present all of data in 2 formulation of problems, **First**, The interpretation surah Ash-Shaffat verses 102 and surah

⁸⁶ Khatibah, "Penelitian Kepustakaan", Iqra', Vol. 5, No.1, (May 2011), p. 38-39.

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Al-Baqarah verse 127-128. *Second*, The role of prophet Ibrahim as a father in surah Ash-Shaffat verses 102 and surah Al-Baqarah verse 127.

D. The Technique of Analysis of the Data

The data analysis technique systematically searches and compiles data obtained from the literature used as research references. Thus, they are easy to understand, and the research can be informed. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is essential and what will be studied, then making conclusions.⁸⁷

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of the data collected through the Qur'an, books of interpretation, and other supporting books, will then be presented following the main problems that exist so that a conclusion can be drawn.⁸⁸

The writer also uses content analysis as a reference in extracting information. Considering that this research focuses on the data obtained from the scholars' interpretation of the primary data, the writer uses the content analysis method, which is a research method by analyzing the book's contents. In addition, to make it easier to conclude, content analysis based on the induction method is used, where the method used by the author to understand and analyze the object of research based on specific sources is then reformulated to draw general conclusions. Finally, the writer will

⁸⁷ Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p. 130.

⁸⁸ Ibid. p. 70.



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describe The role of the prophet Ibrahim as a father in Surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.

To explain the The role of the prophet Ibrahim as a father in surah Ash-Shaffat verses 102 and surah Al-Baqarah verse 127-128 According to Ibnu Katsir Interpretation, the author must do the following:

First, explain the verses 102 of surah Ash-Shaffat and surah Al-Baqarah verse 127.

Second, the author looks for asbabun nuzul and correlation from the verses of surah Ash-Shaffat verse 102 and surah Al-Baqarah verse 127 discussed.

Third, presents the interpretations of the three scholars of interpretation used in this study. In this study author uses Ibnu Katsir interpretation.

Fourth, explain the role of prophet Ibrahim as a father in surah Ash-Shaffat verses 102 and Surah Al-Baqarah verse 127.

Finally, analyze the role of prophet Ibrahim as a father surah Ash-Shaffat verses 102 and surah Al-Baqarah verse 127.

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CHAPTER V

CONCLUSION

A. Conclusion

1. The Interpretation Surah Ash-Shaffat Verses 102 and Surah Al-Baqarah Verse 127

Then this verse explains the heavy test for Ibrahim. God ordered him to slaughter his only son as a sacrifice before God. At that time, Ismail was approaching puberty, an age when children can help their parents with their work. According to al-Farra', Ismail was 13 years old at the time. Ibrahim with a sad heart told Ismail about God's command that was conveyed to him through a dream. He asked his son's opinion about the order. God's command was about the slaughter of his own son, which was a great trial for parents and children. Allah the Exalted said, "O Muhammad, tell your people about the construction of the Baitullah that was done by Ibrahim and Ismail and the raising of the foundation by them, and both of them prayed as in this verse. And it is true that Ibrahim and Ishmael raised the foundation and said what will be explained in the following discussion

2. The Role of Prophet Ibrahim as A Father In Surah Ash-Sahaffat Verses 102 nd Surah Al-Baqarah verse 127

A father must teach his children to always prioritize his love for Allah over his love for himself, because we are only creatures of Allah, because our love for His creatures should not be greater than love for Allah because Allah must be number one in our hearts. A father plays a big role in educating his child so that he becomes a figure who always puts God first in every affair in his life. A father like the prophet Abraham should

provide opportunities for children to express their opinions, because every child has an opinion to express his opinion. Don't force your opinion too much on your child and don't give your child an opportunity to have an opinion in the family. Likewise today, fathers should give their children the opportunity to be creative so that these children can develop the ideas they have and make what they want. This is where the role of the father when the children are creative should always direct them to be creative for good things.

B. Suggestion

Based on the explanation above, the authors suggest the following:

1. The study only discusses the role of the prophet Abraham as a father which is contained in two verse in surah ash-Shaffat and surah Al-Baqarah verse 127. This research uses one books of interpretation. The author hopes that further research will discuss the role of Prophet Ibrahim as a father in other verses and interpretations.
2. Our authors can apply the role of the father contained in the prophet ibrahim which has been described in the research above.
3. The author knows that this paper has many shortcomings, therefore the author hopes that readers can provide criticism and suggestions so that this research will be better in the future.

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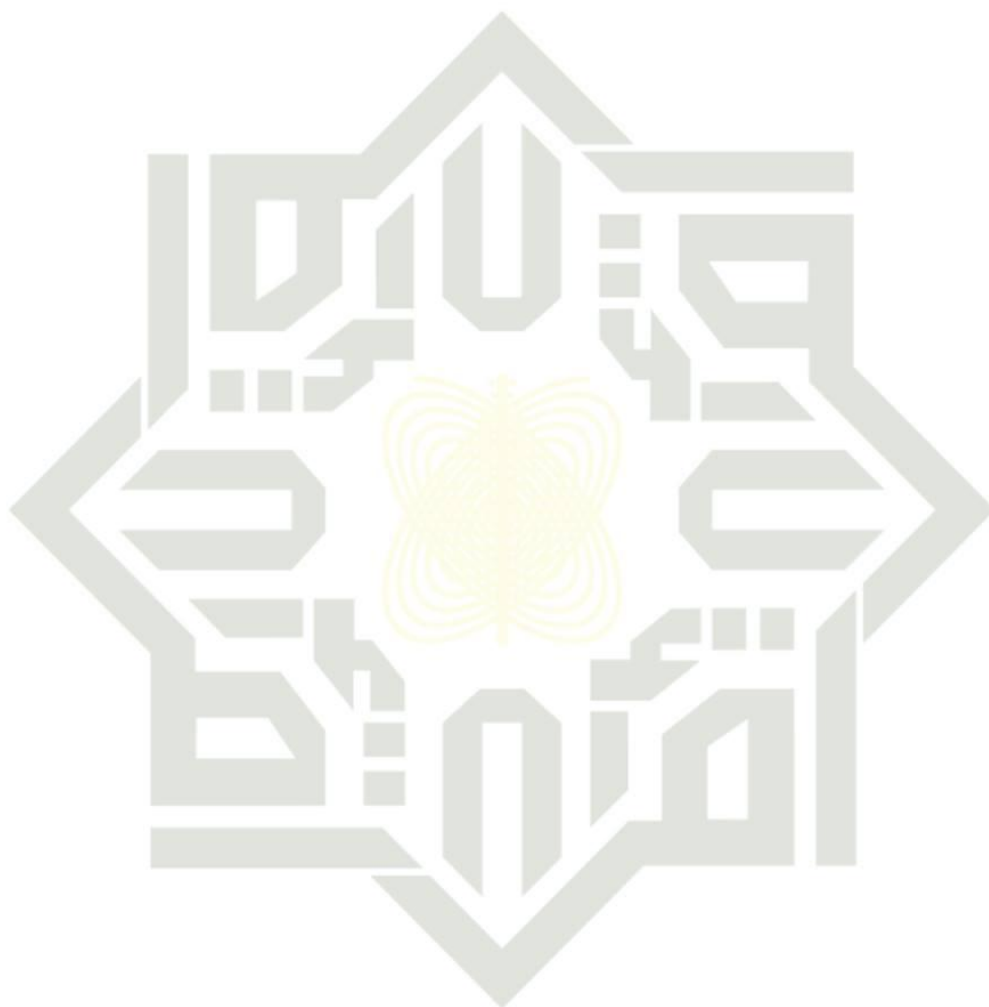
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