

The Father's Role as a Child's Educator in the Fight Against the Fatherlessness Phenomena (A Tarbawi Approach Study of the Qur'anic Account of Luqman and His Son)

Abdul Wahab Almunawar¹, Rahmayani Afrah², Amin Zuhdi Almunawar³

¹Master of Al-Qur'an and Tafseer, Imam Bonjol Islamic State University of Padang, Indonesia

²Master of Midwifery Program, Faculty of Medicine Universitas Andalas, Indonesia

³Student of Programme of Automotive Engineering, Faculty of Engineering, State university of Padang, Indonesia

Corresponding Author: Abdul Wahab Almunawar

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ABSTRACT

Family education is the best long-term investment that both parents can make. Father's involvement in foster care is not just about the material side, because fostering requires quality and lasting interaction. The emptiness of the father's role in the soul of the child that occurs in Indonesia is caused by the disappearance of the role of father in the process of childcare, the responsibility of father is limited only as a livelihood seeker, the paradigm that is rooted in society also makes the limitation that childcare is only charged to the mother. If the child does not get the ideal role of the child, then there will be a balance between growth and development because the parents only focus on the problem of child growth. This research uses a method of qualitative approach to the type of library study research (library research). The study was conducted by understanding literature related to the Fatherless Phenomena of Islamic Law Perspective from various media sources such as books, journals, mass media, and previous research. The results of research suggest that fathers should remain involved in the process of parenting and educating their children even from a distance or at a time-consuming interval. There are many examples in the Qur'an relating to the father's role in foster care. Islam teaches that the maintenance of a child by nurturing and educating is a duty and is a great sin if it is removed. A father doesn't have to wait for his

adult son to do this. It's best done at an early age and continued for the rest of the child's life. the Luqman al-Hakim. He is a wise man, and he is able to educate his sons and his wives to be worshippers of God. It is clear in this verse how Luqman educated and taught his son and the material he taught to his son. With a calm voice, Luqman called his son to his wife. His son was fascinated and enchanted by his calling, so that he accepted his father's teaching. In fact, Luqman not only greets his son with the call of his mother but he can also choose a string of words that is very attractive to the soul of the child when delivering the material. This verse explains what Luqman taught his son.

Keywords: Fatherless, Education, Tafseer, Tarbawi, Qur'an

INTRODUCTION

The main challenges facing the world today are not related to economic or social aspects, but to family issues. In this age, the presence of a father is becoming increasingly rare. This generation is called a generation without a father, which reflects the loss of a father as a major problem. Though it may not seem problematic in person, a father's lack of affection is actually a very serious issue. The affection given by a father plays a key role in giving children a sense of security, helping them face the

challenges of life that will be faced in the future. Adults who tend to be easily desperate, selfish, or cruel often have problems rooted in a lack of fatherly affection in their childhood (Hayette, 2015) His child's world is always filled with women, especially those who often take care of children. However, families that do not have a father (families without a father) are not only underestimated socially, but also considered to be potentially causing deviations because there are no strong male figures that can be identified as boys.

Unconsciously, we often associate baby care with the role of mother and woman, although the father's role is equally important. A happy and prosperous family requires a balance of roles. Unfortunately, the father's role is rarely recognized as the primary source of affection for children. The impact of a lack of father's involvement can pose a negative risk to the child, including social behavioral disorders, increased psychological problems, and lack of self-confidence. Therefore, an active and affectionate role of a father has a significant impact on the child's development and well-being (Noviati, 2015)

The absence of a father, or a father's absence, is actually when a father only exists biologically but not psychologically in the soul of a child. Then Dad's duty became simpler, limited to two tasks, namely, providing money and permission to marry. However, the function to teach or spread the values of goodness is actually lost, which causes the child not to gain the image of the father in himself as a whole.

Once created, man is given various dimensions or potential by God, so called as a multidimensional or potential being. All of this can only be achieved through a complete educational process, which means developing one's entire potential fully and ideally without anything being preceded or followed. The goal of developing the potential of these students is to give them the opportunity to participate in various roles, such as as additional servants, kodrati, and successful *khalifatullah*. People will be

happy both in this world and in the Hereafter if they can fulfil all these responsibilities successfully. The purpose of Islamic education is to develop human fitrah with the teachings of Islam so that human beings prosper and happy.(Stephen, 2009)

METHODOLOGY

Library research is a method of research by gathering data by understanding and studying theories from various literature such as books, journals, documents, articles, and other reference sources related to the research topic. There are several stages to be undertaken in the library research. The first is to gather research materials, empirical data sources from books, journals, research reports and other literature that support research themes, and the second is to read library materials. Third, make a research record. Fourth, processing research records. All reference sources that have been read are then analyzed to obtain conclusions compiled in the form of research reports (Guntoro, 2021)

RESULT AND DISCUSSION

Education of children in the family according to Islam

The family is the first and primary educational institution that determines the formation of the child's personality because the child grows up and is raised in a family, in which all the moral experiences he receives contribute to the development of his personality. The more children get a better education, the greater the influence of the family on the formation of the child's personality. The purpose of Islamic education, namely the Qur'an and Sunnah, is not far different from the purpose of Muslim education in the family, and parents are directly responsible for teaching their children. As the primary and first educational vessel for the next generation of the nation, the values of tauhid, humanity, unity of peoples, and the mercy of *lill'alam* must be deeply embedded in the family. If they are from the values found in the Qur'an and Sunnah. The family, the

household, the school, and the community are the three most important vessels of education. The family plays a major role in determining to what extent Islamic education can shape a child's personality (Irawati, 2006)

Educational institutions serve as a place to study and disseminate the Scriptures. The inheritance, research, and development of divine literature is the foundation of education. Education helps to spread the divine messages from generation to generation so that they remain alive, persistent, or eternal as long as humans live on Earth. One of the main purposes of Islamic educational institutions is to apply the normative laws contained in the Qur'an, including the *Akidah Tauhid*. It is inherited and modified so that it becomes a personal internal part of the students and is remembered throughout their lives. Moreover, natural law, which has no normative nature, must also be examined to give force to normative law. All educational activities are based and referred to these issues. This is the basis for the establishment and implementation of educational policies and programmes, including curriculum policies and learning processes.

The family is also responsible for preparing students to be physically and mentally healthy. The purpose of Islamic education, namely the Qur'an and Sunnah, is not far different from the purpose of Muslim education in the family, and parents are directly responsible for teaching their children. As the primary and first educational vessel for the next generation of the nation, the values of tauhid, humanity, unity of peoples, and the mercy of *lill'alamin* must be deeply embedded in the family. If they are from the values found in the Qur'an and Sunnah. The family, the household, the school, and the community are the three most important vessels of education. The family plays a major role in determining to what extent Islamic education can shape a child's personality. The family is also responsible for preparing

students to be physically and mentally healthy (Zahra, 2014)

Children are the gift of God to their parents, and they should be educated according to the guidance of God and the Apostle so that when they grow up, they can take over the duty of their parents as servants of God, members of their families, caliphs of Allah, and members of the community. In raising children, parents must consider the existence of man in Islam because of the role that man must play in accordance with the purpose of his creation. In addition, God gives confidence to parents to guide their children to fulfil their role as fathers and husbands for sons and wives and mothers for daughters. Why should children be educated so that they can play their role in the family? The family is the primary educational institution and the first responsible for giving birth to a generation of successors who have good human resources. God emphasizes the function of the family in raising children in QS. al-Tahrim verse 6.

In the above verses, it is understandable that the position of the family has a great responsibility to develop children so that they can survive the fire of Hell. So, the basics of behavior and morality are given to students. In everyday life, it is not uncommon for us to see parents, or family environments, fail to build, direct, and educate their children into good and noble children. Moreover, in the Hadith preached by At Tirmidzi, the Prophet said that the family was crucial in family education, and that family was the first and most important place for a child to learn. In the perspective of Islamic education, the family plays an important role in shaping the nation's successor generation, and the success of fathers and mothers in raising their children largely determines the future of the nation and the nation. Here are some factors that affect the future of nations and nations.

The family is the primary group in which interaction and socialization processes take place, and the family is a very important factor in a child's life. The family meets the

basic needs of affection, which can be met by most of their family members. The relationship of love and affection is the basis of family life. A child's inability to cooperate is one of his failures in establishing interpersonal relationships with others. It is also related to the way parents educate their children. It is important for children to learn to work together in solving household tasks and solving problems. Parents should teach their children to collaborate to solve problems and problems. Such attitudes will shape their personalities in the future. He will become more able to cooperate with others after adapting to the new social environment and acquiring family habits (Pauline, 1993)

Some family cases show parents who always fulfill the wishes of their children. It's done because she showed her love for the kid. Parents have a bad attitude towards their children, whether they realize it or not. Children cannot be patient if their wishes are not fulfilled immediately. When a child wants something, they must be able to be patient because circumstances are impossible, there are more important interests, or there is someone else who needs more. The ability to delay the fulfilment of such desires will help the child to become someone who can organize so that others are satisfied. Islamic education has special characteristics, which distinguishes it from others. Such characteristics include a number of things, including the principles or philosophical foundations of the building of Islamic educational thought, content or material, views on the source of science, and its purpose.

Father's role and the Fatherless phenomenon

Monitoring the development and growth of children is the responsibility of parents. This also applies to educating children. It's not just the mother, it's also the father who has an important role to play and must be involved in raising the child. Even though daddy's usually busy with his work, it's

good that they stay involved in raising their children. Because it can affect the future of the child. According to the American Psychological Association, children whose fathers are involved in education tend to have better cognitive levels, higher IQ levels, and are more likely to succeed in school (Adnan, 1996)

With the maximum involvement of the mother and father in raising the child, a strong individual can be formed within the child. During this period, the mother is responsible for raising the child, while the father is only responsible for providing the child's livelihood. Dad stated that he was busy looking for a job to meet the needs of the family. In fact, fathers have a huge role to play in teaching their children social, emotional, intellectual, and spiritual intelligence. Children learn from fathers which is right and which is wrong. I also taught them to act responsibly and ready to accept the consequences of their actions.

When a father is involved in his children's lives, children learn more, perform better at school, and show good and healthy behavior. It happens even though a father doesn't live in a household with his children, but the active and continuous involvement of a father can have a long-lasting positive effect. When there's someone who can help him solve his problem, the boy is very happy. Besides, if the individual is his own father. Because with Dad, there should be no emotional distance. With Dad, solving problems is no longer just a technical matter, but also involves affection. I see a lot of small and easy things, but for kids, it becomes a problem. Starting from public relations, pumping a bicycle tire, or just tied a swivel rope in the back of the house. It gives dad a way to get closer to the kids and gives them a lesson (Koffi, 2011)

Just as a child can learn from playing, a father can also get a lot of value and lessons from playing with his child. Children can at least learn to like their father, learn to trust him, and learn to build a positive emotional relationship with him. The physical aspect of the child would be better if they were

playing with their father because the father tends to invite the children to play physical games like swinging, chasing, and so on. Games like this help kids build muscle and coordination. It's the father's responsibility to teach the children about expected social behavior. This behavior helps children learn the difference between right and wrong, and allows them to experience and understand the consequences of their own actions. The fathers who educate their children not only maintain their "authority", but also teach them how to use it. Guidance helps father and son communicate well. For instance, a father chews his child first before he speaks and gives orders (David, 2001)

A father is usually regarded as the provider of the family's financial needs. Dad gave money, food, shelter, and clothes to his children and his family. However, the father not only offers the material needs of the child, but can also offer care. Fathers often assume that their work only meets material needs. This is definitely the wrong opinion. Fathers must provide guidance, play with their children, and engage in school and community activities that support their child's growth. For example, inviting children to talk about family principles and ethics and show good behavior. A father doesn't have to wait for his adult son to do this. It's best done at an early age and continued for the rest of the child's life (Budi, 2004)

The role of educator in the ideal family is played by father and mother because from him will be inherited the most basic foundations of science, character, thinking, and determination of attitude in the face of circumstances. The absence of a father in the family is a global problem in many countries. According to Amin (In A Fajarrini and AN Umam, 2023:24), many of the fatherless cases that occur in the western country are due to unmarried couples. While many cases of fatherless in Indonesia are caused by the loss of father's role in the child-care process, father responsibility is only reflected as a livelihood seeker. The paradigm that is rooted in society also

means that maternity is done only by mothers.

Parenting expert Irwan Rinaldi revealed that the father's role has a big impact on the child at the age of 7-14 years and 8-15 years, the presence of the father has a great influence on the developmental stages of the child. If the child does not get an ideal role then there will be an imbalance between growth and development because parents only focus on the problem of the child's growth. Irwan also adds that the characteristic of fatherless is when a child's biological age, especially a boy, is more advanced than his psychological age. This is often the cause of divorce, with 80% of wives asking for divorce because their husbands are biologically advanced over their psychological maturity. Since 2011, Indonesia has been named the third 'fatherless country' in the world. However, the kumparan news team did not provide evidence of scientific publications related to the claim.

Apart from being ranked as a 'fatherless country', Rutgers released a report entitled 'State of The World's Fathers' in 2015. This international publication has highlighted the absence of fathers in the development of children in Indonesia. The report explains that Indonesian fathers are used to working out of the house to make a living and meet household needs. While the mother was in charge of household work, including the children. Ironically, the report explains that if the mother decides to work to increase the family's income, the mother remains in charge of the household. "It is not surprising that the majority of fathers in Indonesia internalize the norm that their role in the family is limited to the provider of family needs and finances."

The absence of the father in the family can be acknowledged if the absence is preceded by death. However, if the father's absence is due to a job that requires not living on the same roof, then foster care and education must continue to be pursued so that the child's rights as best as possible. On the other hand, if the father's absence is due to

his indifference to his responsibilities, then this issue needs to be addressed, starting with giving him a sense of responsibility and removing the cultural stereotype that the burden of parenting is allocated only to the mother (Endang, 2006)

According to Finley and Schwartz (2004), in (Herawati & Cut Intan Hayati, 2022) the involvement of fathers in the upbringing of children encompasses three forms of engagement, namely: a. instrumental engagement; in emotional, social, spiritual development, as well as in various activities with children. b. expressive involvement; in ethical and moral development, giving money or material, and giving discipline to the child. c. mentoring/advising participation; in intellectual development, developing the competence of the child, and providing advice.²⁰ The involvement of a father in the child's educational process is positive for the motor, emotional, cognitive, and social aspects of the child.

Analysis of Luqman's story in educating his son with Tarbawi's Tafsir approach

The Qur'an considers that education is the first and primary issue in building and improving the condition of mankind on this earth. The teaching contained in it is the doctrine of tauhid, noble morality, and the rules of vertical and horizontal relationships instilled through this education. It is characterized by the early idea of the Qur'an about the breakdown of the veil of stupidity and delay through the command of reading, where reading is a learning activity that is of course part of the educational activity. Thus, education is the keyword for the progress of a nation. Then the advancement of a country is always measured by the quality and maintenance of education that the nation has.

Tarbawi is a model of interpretation of the Qur'an from an educational point of view. Tarbawi refers here to the implementation of Tarbawi thematic methods that the writer independently conceived, by assembling various ideas of the experts of the Quran (especially Abdul Hayy al-Farmawi,

Quraish Shihab, Ibn 'Asyur, al-Raghib al-Ashfahani and 'Abd al-Baqi), as well as Islamic educators (specially Sa'id Isma'il 'Ali, Mujamil Qormar, and Muhaimin). The Tarbawi Tafsir method consists of three basic steps. First, determining the subject of the language. Second, identifying the sentences that are relevant to the subject. Third, data analysis involving three analytical techniques: (1) literacy; (2) content (tahlili); and (3) education (tarbawi). The purpose of a language analysis is to understand the linguistic meaning of a term and its derivative in its entirety based on its use in the Qur'an. Education analysis aims to understand the value of education contained in a sentence by involving both primary and secondary data sources.

Given that the Tarbawi Tafsir method used in the writing of this book includes tafsir, whereas the definition of tafsir is an explanation of the meaning of the Word of God according to human abilities, then there are three things that are important for the author of the bottom line in the position of "interpreter". Third, because interpretation is the result of human effort according to his abilities and inclinations, it is inevitable that there will be a level of interpretation, either in terms of depth or depth, breadth or narrowness, or patterns. Every one of them recites from the Qur'an, and presents what he has appointed. Although different but not covered, the possibility is that it's all right.

Education is a major institution that plays an important role in building and growing civilizations. The progress of a civilization is determined by education. In fact, the civilization and culture of mankind would never have emerged without an institution that would direct humanity in that direction. Since man is born into the world without the power and knowledge that can make him grow further, then it is education that builds that strength and knowledge in the soul of man. The Qur'an affirms that the understanding of man is a means of transformation of knowledge. Through these three senses, science reaches the human

soul. Education is a vessel where human beings interact, using the senses, through which knowledge enters the soul or soul that eventually gives rise to attitudes and behavior and civilization. Even further, education not only builds but also gives patterns, colors, or models to civilization itself. That's why different educational patterns will give rise to different models and forms of civilization. Likewise, Islamic education will give birth to Islamic civilization.

Translation of Surah Luqman verses 12-19

12. And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

13. And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

14. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

16. [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

These verses speaks of another Qur'ani education figure, the Luqman al-Hakim. He is a wise man, and he is able to educate his sons and his wives to be worshippers of God. It is clear in this verse how Luqman educated and taught his son and the material he taught to his son. With a calm voice, Luqman called his son to his wife. His son was fascinated and enchanted by his calling, so that he accepted his father's teaching. In fact, Luqman not only greets his son with the call of his mother but he can also choose a string of words that is very attractive to the soul of the child when delivering the material. This verse explains what Luqman taught his son. This material covers Islamic studies, especially those related to fardhu 'ain, which are as follows: First, the subject of tauhidism, as depicted in verses 12, 13 and 16. Second, the material of teaching about "respect for both parents", as described in verse 14 and 15. Third, the matter relates to the worship of God especially the prayer as seen in verse 17. Fourthly, the learning material relating to noble morality, as depicted in verses 18 and 19.

The studies of Islam which cover the above-mentioned matters, and all matters related to it, are matters to be taught to the children in the family. It includes fardhu 'ain that must be known and practiced by every Muslim individual. These questions must be the primary concern in a family, so that every member of the family can master and be able to practice them. Following the model of Luqman's education of his son, then the material of education that must be given to the child in the family is to cover all the studies of Islam which became fardhu 'ain. It includes akidah, akhlak, and the law of fiqh that relates to daily obligations.

Fulfilling his role and responsibility as an educator or educator, a father is a teacher to his children, both inside and outside the house. The scope of education that can be given to her son is so wide. Not only cognitive problems but also affective, even spiritual. Not only educators in academic terms, but also social and religious values. However, a father, according to Bloir, can play an important role in the child's personal development, both social, emotional and intellectual. In the child will grow motivation, self-awareness, and identity skill as well as strength / abilities so giving the opportunity for success in his/her learning, a healthy gender identity, moral development with its values and success more primary in the family and work / career later. Against all that, the most powerful influence of the father's role is on the child's learning achievements and harmonious social relationships (Rosanna, 2014)

The Prophet (peace and blessings be upon him) has established a clear method to prevent the wrongs of the children and to correct the differences in their behavior. Parents who act as educators must follow the method given by the Prophet and choose the method best used in educating and caring for children, so that the parents reach what they wish to have a disciplined, believing and fearful child.

CONCLUSION

The family is the first and primary educational institution that determines the formation of the child's personality because the child grows up and is raised in a family, in which all the moral experiences he receives contribute to the development of his personality. The more children get a better education, the greater the influence of the family on the formation of the child's personality. The purpose of Islamic education, namely the Qur'an and Sunnah, is not far different from the purpose of Muslim education in the family, and parents are directly responsible for teaching their children. As the primary and first

educational vessel for the next generation of the nation, the values of tauhid, humanity, unity of peoples, and the mercy of *lill'alamin* must be deeply embedded in the family. If they are from the values found in the Qur'an and Sunnah. The family, the household, the school, and the community are the three most important vessels of education. The family plays a major role in determining to what extent Islamic education can shape a child's personality. A father is usually regarded as the provider of the family's financial needs. Dad gave money, food, shelter, and clothes to his children and his family. However, the father not only offers the material needs of the child, but can also offer care. Fathers often assume that their work only meets material needs. This is definitely the wrong opinion. Fathers must provide guidance, play with their children, and engage in school and community activities that support their child's growth. For example, inviting children to talk about family principles and ethics and show good behavior. A father doesn't have to wait for his adult son to do this. It's best done at an early age and continued for the rest of the child's life. the Luqman al-Hakim. He is a wise man, and he is able to educate his sons and his wives to be worshippers of God. It is clear in this verse how Luqman educated and taught his son and the material he taught to his son. With a calm voice, Luqman called his son to his wife. His son was fascinated and enchanted by his calling, so that he accepted his father's teaching. In fact, Luqman not only greets his son with the call of his mother but he can also choose a string of words that is very attractive to the soul of the child when delivering the material. This verse explains what Luqman taught his son.

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