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The Role of Fathers in Children's Education: A Tafsir Study of Q.S. Al-Baqarah Verse 133 and Q.S. As-Saffat Verse 102 from Sayyid Qutb's Perspective in Tafsir Fi Zilalil Qur'an

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Abstract

From an Islamic perspective, fathers are responsible for meeting their families' material needs and helping their children develop faith, moral character, and religious awareness from an early age. This study examined fathers' educational responsibilities in Surah Al-Baqarah (2:133) and Surah Al-Saffat (37:102) through Sayyid Qutb's interpretations in *Fi Zilal al-Qur'an*. The study analyzed the two verses and Qutb's commentary, drawing on other Qur'anic commentaries and scholarly articles as supplementary sources. The analysis of Al-Baqarah 2:133 presents guidance in worship as a paternal responsibility that continues from childhood into adulthood. The analysis of Al-Saffat 37:102 highlights the importance of giving children a voice in decisions concerning their father's instructions. It also identifies teaching Islamic creed (*aqidah*) as a central paternal responsibility that requires sustained instruction over time. Together, these interpretations highlight sustained guidance and dialogue as complementary principles of fathers' involvement in their children's religious education.

Keywords: Fatherhood; Islamic Family Education; Qur'anic Exegesis; Sayyid Qutb; *Fi Zilal al-Qur'an*

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INTRODUCTION

Education is fundamentally a strategic endeavor aimed at comprehensively developing and enhancing human resources. The advancement and development of human resources would be impossible without the contribution of education (Mujtahid et al., 2025). Society has long recognized that education is one of the most influential processes in transforming individual and collective behavior. Accordingly, education serves as an effective instrument of social engineering in shaping and preparing the ideal society of the future (Abdul Basir, 2021).

The family occupies a central and fundamental position in the process of shaping children's character and personality (Hutagalung & Sutarini, 2025). As the smallest social unit within society, the family consists of a father, a mother, and children who are bound together through familial relationships. Interactions within the family serve as the primary medium through which children internalize various positive values and virtues, including brotherhood, affection, healthy interpersonal relationships, cooperation, obedience to rules, socially acceptable behavior, and respect for established authority (Hariyanto & Nafish, 2025).

The phenomenon of *fatherlessness*, or the lack of fathers' involvement in family education, has become a particular concern, especially regarding children's education in matters of faith (*aqidah*) and religious practices (*ibadah*). According to parenting experts, fathers assume several essential roles, including those of family leaders, spiritual role models, economic providers, caregivers, protectors, companions, and educators. Furthermore, several paternal roles possess distinctive characteristics that cannot be entirely replaced by the maternal figure. First, fathers serve as primary figures responsible for children's education, given their position as heads of the family who bear significant responsibility for their children's educational development. Second, fathers contribute to instilling masculine values, particularly courage, resilience, and the ability to confront challenges. Third, fathers play a role in shaping children's cognitive frameworks, as they are generally associated with the development of logical reasoning and analytical thinking (Kadri, 2023).

The Qur'an serves as a fundamental guide for Muslims in every aspect of life. In the context of family education, the Qur'an contains numerous stories and verses from which valuable lessons can be derived. It even contains a surah named after a family, namely Surah Ali 'Imran, which refers to the family of Imran. Interactions between fathers and children

that provide important educational lessons are also presented throughout the Qur'an (Adawiyah et al., 2022). Among these are the verses examined in this study, namely Q.S. Al-Baqarah verse 133 and Q.S. As-Saffat verse 102.

The authors are particularly interested in examining these two verses because they present inspiring accounts of how a father should fulfill his responsibility as the head of the family, particularly in educating and guiding his children. The two narratives illustrate the importance of paternal involvement in instilling faith, strengthening religious commitment, and developing children's character through exemplary conduct and communication. Furthermore, Sayyid Qutb's comprehensive interpretation in *Tafsir Fi Zilalil Qur'an* provides an important basis for further investigation into how he understands and explains the educational values contained in these verses. Therefore, this study seeks to examine Sayyid Qutb's perspective on the role of fathers in children's education through his interpretation of Q.S. Al-Baqarah verse 133 and Q.S. As-Saffat verse 102. The purpose of this research is to determine the role of a father in children's education according to Surah Al-Baqarah verse 133 and Surah As-Shaffat verse 102 from the perspective of Sayyid Qutb in Tafsir Fii Zhilalil Qur'an.

METHODS

This study employs a qualitative approach using library research, which involves examining and analyzing various written sources relevant to the research subject without collecting data directly from the field. The study aims to analyze the role of fathers in children's education from the perspective of Sayyid Qutb as presented in his work *Tafsir Fi Zhilalil Qur'an*, focusing on Q.S. Al-Baqarah (2:133) and Q.S. As-Saffat (37:102). These two verses were selected because they illustrate a father's responsibility to guide his children, instill the values of faith, shape their character, and provide religious education. The primary data sources consist of the Qur'an and Sayyid Qutb's *Tafsir Fi Zhilalil Qur'an*, while secondary sources include other Qur'anic commentaries, books on Islamic education, scholarly journals, and academic articles related to family education and parental responsibilities in children's upbringing. Data were collected through documentation, which involved identifying, gathering, reading, and recording relevant information to develop a comprehensive understanding of the role of fathers in children's education (Mestika Zed, 2018).

The data were analyzed using a descriptive-analytical method and a thematic interpretation approach (*tafsir maudhu'i*), which examines Qur'anic verses according to a particular theme and relates their meanings to the research problem. The analysis was conducted in several stages: identifying and examining the content of Q.S. Al-Baqarah (2:133) and Q.S. As-Saffat (37:102); analyzing Sayyid Qutb's interpretation of these verses in *Tafsir Fi Zhilalil Qur'an*; and examining their relevance to the concept of children's education within the family. Furthermore, Sayyid Qutb's interpretations were compared with the perspectives of other Qur'anic commentators and supported by Islamic educational literature to obtain a more comprehensive understanding. The findings were then systematically organized to identify the educational values contained in the two verses, particularly those concerning the father's responsibility as an educator, the inculcation of monotheistic faith (*tawhid*), moral development, exemplary conduct, communication between fathers and children, and the formation of religious character. Through this approach, the study is expected to provide an in-depth understanding of the relevance of Sayyid Qutb's thought on the role of fathers in children's education within the context of Muslim family life.

RESULTS

1. Qur'anic Verses and Their Translations

Q.S. Al-Baqarah (2:133)

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْۗ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًاۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ

"Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac one God. And we are Muslims [in submission] to Him. (Sahih International)"

Word-by-Word Translation

Sentence	Meaning	Sentence	Meaning
اَمْ	or	بَعْدِيْۗ	After me
كُنْتُمْ	Were you	قَالُوْا	They said
شُهَدَآءَ	Witnesses	نَعْبُدُ	We will worship
اِذْ	When	اِلٰهَكَ	Your God
حَضَرَ	Approached	وَاِلٰهَ	And the gods
يَعْقُوْبَ	Jacob	اٰبَآئِكَ	Of your fathers
الْمَوْتُ	Death	اِبْرٰهٖمَ	Abraham

اِذْ	When	وَاِسْمٰعِيْلَ	And Ishmael
قَالَ	He said	وَاِسْحٰقَ	And Isaac
لِبَنِيْهِ	To his sons	اِلٰهًا	Good
مَا	What	وَّاحِدًا	One
تَعْبُدُوْنَ	Will you worship	وَنَحْنُ لَهٗ	And we are to Him
مِنْ	After me	مُسْلِمُوْنَ	Muslims (in submission)

Q.S. As-Saffat (37:102)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِى الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰىۗ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُۖ سَتَجِدُنِيْٓ اِنْ شَاۤءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ

"And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast. (Sahih International)"

Word-by-Word Translation

Sentence	Meaning	Sentence	Meaning
فَلَمَّا	And when	مَاذَا	What
بَلَغَ	He reached	تَرٰىۗ	You think
مَعَهُ	With him	قَالَ	He said
السَّعْيَ	[The age of] exertion	يٰٓاَبَتِ	O my father
قَالَ	He said	افْعَلْ	Do
يٰبُنَيَّ	O my son	مَا	What
اِنِّيْٓ	Indeed, I have	تُؤْمَرُ	You are commanded
اَرٰى	Seen	سَتَجِدُنِيْٓ	You will find me
فِى	in	اِنْ	if
الْمَنَامِ	A dream	شَاۤءَ	Wills
اَنِّيْٓ	That I	اللّٰهُ	Allah
اَذْبَحُكَ	Am sacrificing you	مِنَ	Among
فَانْظُرْ	So see	الصّٰبِرِيْنَ	The patient

2. Sayyid Qutb's Interpretation

Sayyid Qutb's Biography

Sayyid Qutb was born on October 9, 1906, in a village known as Musyah, located in the Asyut region of Upper Egypt. His full name was Sayyid Qutb Ibrahim Husain Syadzili. Before reaching the age of ten, he had successfully memorized the entire Qur'an. Sayyid Qutb grew up in a family environment deeply committed to understanding and practicing Islamic teachings. This upbringing was closely associated with the influence of his parents,

who were known for their piety, religious devotion, and respected social standing within their community.

The Methodology of *Tafsir Fi Zhilalil Qur'an*

Tafsir Fi Zhilalil Qur'an is a work of Qur'anic exegesis written on the basis of Sayyid Qutb's extensive studies, drawing directly from the Qur'an and the Sunnah, as well as authoritative works of tafsir. In writing *Fi Zhilalil Qur'an*, Sayyid Qutb employed the *tahlili* (analytical) method. One indication of this approach is that the interpretation proceeds from Surah Al-Fatihah to Surah An-Nas, following the order of the Qur'anic text (*tartib al-mushaf*) rather than the chronological order of revelation (*tartib al-nuzul*).

Interpretation of Surah Al-Baqarah (2:133)

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْۗ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآىِٕكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًاۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ

"Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac one God. And we are Muslims [in submission] to Him. (Sahih International)'"

In his commentary, Sayyid Qutb presents an emotionally moving account of the moment when Prophet Ya'qub faced death in the presence of his children. This scene carries profound lessons. It raises an important question: what concern occupied Prophet Ya'qub's heart as he approached death? What was foremost in his thoughts as he faced his final moments? What legacy did he wish to leave to his children so that they would remain secure in their faith after his passing?

Faith (*aqidah*) was the legacy he wished to leave behind. It was the greatest treasure he wanted to bequeath to his children. This concern occupied his heart even as death stood before him. It was the most important matter that Prophet Ya'qub wanted to ensure his children would uphold, a matter that could not be neglected even as he approached his final moments.

Interpretation of Surah As-Saffat (37:102)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِى الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰىۗ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُۖ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ

"And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast. (Sahih International)"

Sayyid Qutb's explanation of this surah in *Tafsir Fi Zhilalil Qur'an* is equally moving for Muslim readers. He explains that this story demonstrates the beauty of faith, obedience, and complete submission to Allah. The verse recounts the story of Prophet Ibrahim, who was blessed with a child in his old age. The child was the result of a long-awaited hope, for whom Ibrahim had patiently waited with unwavering devotion and obedience. At that time, Prophet Ibrahim experienced happiness and tranquility as he witnessed his child growing and developing.

One day, however, Prophet Ibrahim had a dream in which Allah commanded him to sacrifice his son, Ismail. Prophet Ibrahim understood that the dream was a command from Allah. He accepted the divine command without hesitation. This is reflected in his conversation with his son: *"O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think."*

These words demonstrate a person who was able to maintain his composure and remain confident and calm when facing the situation before him. Nevertheless, Prophet Ibrahim did not immediately force his son to comply with what he understood to be his Lord's command. Instead, he engaged Ismail in dialogue and conveyed the matter gently, as though presenting something that could be discussed together. Ismail responded respectfully to his father and expressed his willingness to fulfill the command, saying: *"O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."*

3. Interpretations by Other Qur'anic Commentators

In this study, the interpretations of the two selected verses are also compared with the views of other Qur'anic commentators. These include the following:

a. Tafsir Jalalain (Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi)

Regarding Surah Al-Baqarah (2:133), *Tafsir Jalalain* explains that the verse was revealed in response to the claim made by the Jews to Prophet Muhammad (peace be upon him) that Ya'qub had instructed his children, before his death, to adhere to Judaism. The revelation of this verse serves to refute that claim. The opening expression of the verse is understood as a rhetorical question intended to reject or challenge their assertion. Its

meaning indicates that the Jews were not present when Prophet Ya'qub was approaching death. Therefore, they had no basis for making claims about instructions that he supposedly gave to his children.

Furthermore, *Tafsir Jalalain* also provides an interpretation of Surah As-Saffat (37:102). When Allah's command came to Ibrahim to sacrifice his son Ismail, who had reached an age at which he was capable of working, some scholars held that Ismail was seven years old, while others maintained that he was thirteen. Before carrying out Allah's command, Ibrahim did not immediately proceed with the sacrifice or force his son to obey. Instead, he first consulted and engaged in dialogue with Ismail so that his son could understand the matter and willingly submit to Allah's command.

b. Tafsir Ibn Kathir

In interpreting Surah Al-Baqarah (2:133), Imam Ibn Kathir explains that this verse serves as an argument presented by Allah against the Arab polytheists descended from Ismail and the disbelievers among the descendants of Israel, namely Ya'qub and Ishaq. The verse explains that when death approached Prophet Ya'qub, he instructed his children to worship Allah alone and associate no partners with Him.

Furthermore, in interpreting Surah As-Saffat (37:102), Imam Ibn Kathir explains that when Allah commanded Ibrahim to sacrifice his son Ismail, Ismail had already grown into a mature young person who was able to travel with his father. Ibn 'Abbas interpreted the expression referring to Ismail reaching the age of working alongside Ibrahim as indicating that Ismail had reached adolescence or maturity and was capable of undertaking activities and work alongside his father.

4. The Essence of the Verses

The father is a central pillar of education within the family. If the family is compared to an educational institution, the father may be likened to its principal. As illustrated by the two verses discussed in this study, the father's role is highly significant in family education. Surah Al-Baqarah (2:133) describes a father who remains deeply concerned about his children's education even at the end of his life. Through his question about what his children would worship after his death, Prophet Ya'qub sought to ensure that they would continue worshipping Allah after he was gone. His concern was not limited to preserving their faith; he also wanted to ensure that their faith would be reflected in their religious practices and daily lives.

The other verse discussed in this study, Surah As-Saffat (37:102), recounts the story of a father, Prophet Ibrahim, who taught his son that obedience to Allah must take precedence over everything else. What makes this verse particularly significant is the success of Prophet Ibrahim in carrying out his role as a father and educator within the family. At a relatively young age, Ismail had already developed an understanding that obedience to Allah was more important than anything else, even when it involved the possibility of sacrificing his own life.

The two verses also highlight an important method of family education that is sometimes overlooked in practice: dialogue and communication. Dialogue within the family is essential for supporting the psychological development of every family member. Each individual experiences different stages of development throughout family life and within the surrounding environment. Efforts to foster positive psychological development in children, including healthy emotional, cognitive, affective, and spiritual qualities, can be achieved through both verbal and nonverbal communication.

The dialogues presented in the Qur'an through these two verses offer important lessons about family education, particularly concerning the father's role in educating his children. Before his death, Prophet Ya'qub engaged his children in dialogue and questioned them to ensure the continuity of their faith and worship after his passing. Similarly, Prophet Ibrahim first communicated and discussed Allah's command with his son Ismail before proceeding with the command to sacrifice him.

DISCUSSION

The education of children within the family is a responsibility that cannot be separated from the role of the father (Ayyun & Malihah, 2018). From an Islamic perspective, a father does not merely serve as the breadwinner and head of the household but also bears the responsibility of guiding, educating, and shaping the faith and personality of his children. This responsibility is reflected in Qur'an Surah Al-Baqarah (2:133) and Surah As-Saffat (37:102), which describe the educational relationships between fathers and children through two prophetic narratives: Prophet Ya'qub and his sons, and Prophet Ibrahim and his son, Prophet Ismail. Both verses demonstrate that family education is not solely concerned with fulfilling material needs but is also directed toward developing religious awareness, strengthening faith, and cultivating obedience to Allah. In this regard, the father occupies an

important position as the first educator who provides direction for his children's lives, particularly in establishing a religious foundation that serves as a guiding principle throughout their lives.

Sayyid Qutb's interpretation of Qur'an Surah Al-Baqarah (2:133) provides an in-depth account of Prophet Ya'qub's profound concern for the religious future of his children. In *Fi Zilal al-Qur'an*, Sayyid Qutb explains that as Prophet Ya'qub approached death, his greatest concern was neither material wealth nor worldly inheritance but rather the continuity of his children's faith. His question, *"What will you worship after me?"*, demonstrates his desire to ensure that his children would remain committed to monotheism after his death (Qutb, 2000a). This interpretation illustrates that a father's responsibility in educating his children does not end when they reach adulthood. Rather, it includes preparing their spiritual future so that they continue to possess sound religious principles. Therefore, religious education constitutes one of the most fundamental forms of inheritance that a father should pass on to his children. Material possessions may disappear, and social status may change, but the values of faith instilled in children are expected to guide them throughout their lives.

Upon closer examination, Prophet Ya'qub's question in this verse also reflects a dialogical approach to education. He did not merely issue instructions to his children but asked them about the beliefs they would maintain after his death. This approach indicates that family education requires communication that enables children to express their understanding and convictions. The response of Prophet Ya'qub's sons, affirming that they would worship Allah, the One God, and submit themselves to Him, demonstrates the continuity of faith education across generations. In this context, a father's success in educating his children cannot be measured solely by their obedience while under parental supervision but also by their ability to maintain religious values when their parents are no longer present to guide them. This perspective is consistent with Ibn Kathir's explanation that the verse represents Prophet Ya'qub's instruction to his children to worship Allah alone and never associate partners with Him (Katsir, 2005). In other words, the fundamental educational legacy conveyed by Prophet Ya'qub is the steadfastness of monotheistic faith as the foundation for developing a Muslim personality.

Meanwhile, Qur'an Surah As-Saffat (37:102) provides a broader illustration of the educational relationship between father and child, particularly in terms of communication, exemplary conduct, and the development of obedience to Allah. Sayyid Qutb explains that

the story of Prophet Ibrahim and Prophet Ismail represents the beauty of faith, obedience, and complete submission to Allah's will. Prophet Ibrahim had waited for a long time to have a child, making Ismail an especially precious blessing in his life. However, when Prophet Ibrahim received Allah's command through a dream to sacrifice Ismail, he demonstrated steadfast faith and a profound awareness of his obligation to obey that command (Qutb, 2000b). What is particularly significant in this event is the way Prophet Ibrahim communicated the matter to his son. He addressed Ismail affectionately as *"O my son,"* explained what he had experienced, and asked for his son's opinion. This attitude demonstrates that the educational relationship between father and child should be established through emotional closeness, openness, and respectful communication.

The dialogue between Prophet Ibrahim and Prophet Ismail provides an important lesson that fathers should give their children opportunities to understand the issues they encounter. Prophet Ibrahim did not communicate the command harshly or immediately impose his will. Instead, he invited Ismail to engage in dialogue by asking him to consider the situation and express his opinion. This question demonstrates respect for the child's ability to understand a particular issue and communicate his perspective. From the perspective of family education, such an approach represents an educational form of communication because children are not positioned merely as recipients of instructions but are also involved in the process of understanding values and responsibilities. Prophet Ibrahim's dialogue also illustrates that a father's affection does not contradict firmness in education. On the contrary, affection provides the foundation for conveying educational values wisely, enabling children to understand the purpose of parental guidance. Therefore, fathers need to establish open relationships with their children so that education does not take place solely through advice and instructions but also through conversations that foster understanding and awareness.

Prophet Ismail's response, *"O my father, do as you are commanded"*, followed by his expression of confidence that he would remain among those who were steadfast, demonstrates the outcome of strong faith-based education. His attitude reflects determination, patience, and conviction in carrying out Allah's command. In this narrative, Ismail's obedience is not presented merely as a child's compliance with his father's wishes but primarily as an expression of spiritual awareness in fulfilling Allah's command. This distinction is important because religious education should not merely produce children who obey their parents' instructions but should also develop individuals who understand the

reasons and values underlying such obedience. Thus, the success of a father's educational role becomes evident when children are able to develop religious awareness within themselves. The story of Prophet Ibrahim and Prophet Ismail demonstrates that faith education needs to be cultivated gradually through exemplary conduct, habituation, communication, and the development of patience so that religious values become an integral part of a child's personality.

When compared with the interpretations of other Qur'anic commentators, the content of these two verses reveals a shared emphasis on the importance of monotheistic faith and parental responsibility for children's religious development. Ibn Kathir explains that Prophet Ya'qub's question to his sons constituted an instruction for them to continue worshipping Allah, the One God. Meanwhile, in Qur'an Surah As-Saffat (37:102), the story of Prophet Ibrahim and Prophet Ismail illustrates the relationship between Allah's command, the child's willingness to carry it out, and steadfastness in facing a test of faith (Katsir, 2005; Qutb, 2000b). These interpretations reinforce the understanding that Islamic family education is not merely oriented toward shaping outward behavior but also addresses the dimensions of belief and inner awareness. The distinctive feature of Sayyid Qutb's interpretation lies in his depiction of the psychological atmosphere and emotional relationship between father and child. Through his explanation, readers are encouraged to understand that family education is a process involving both spiritual responsibility and close relationships among family members. Therefore, the two verses complement each other in explaining the father's role: Prophet Ya'qub emphasizes the importance of maintaining the continuity of faith, whereas Prophet Ibrahim illustrates exemplary conduct, dialogue, and the development of a child's awareness of obedience to Allah.

These ideas are also relevant to the study conducted by (Nahar, 2023), which examines the father's role in educating children based on Qur'anic verses. The study explains that a father's responsibilities include providing religious knowledge, delivering early education, and guiding children's development. Furthermore, Nahar emphasizes the dimensions of interaction, accessibility, and responsibility in the father's involvement in family education. This perspective is consistent with the narratives of Prophet Ya'qub and Prophet Ibrahim, which demonstrate that fathers must actively participate in shaping their children's faith and character rather than limiting their responsibilities to fulfilling the family's economic needs. Research conducted by (Tiwi & Khambali, 2021; Herlena, 2021) also indicates that child-rearing is a shared responsibility between fathers and mothers. Paternal

involvement must be demonstrated consistently and meaningfully to ensure that children's education takes place optimally. This finding reinforces the understanding that the educational responsibilities illustrated in the two prophetic narratives remain relevant to contemporary family life.

In addition to religious education and communication, these two verses also demonstrate the importance of exemplary conduct as an essential component of a father's responsibility. Prophet Ya'qub provides an example through his profound concern for the continuity of his children's faith, while Prophet Ibrahim demonstrates steadfastness in carrying out Allah's command. Exemplary conduct occupies an important position because children learn not only through their parents' words but also through the behaviors they observe in everyday life. For example, a father who teaches honesty must also demonstrate honesty in his own conduct. Similarly, a father who encourages his children to perform religious worship should demonstrate sincerity and commitment in practicing it himself. In this context, family education becomes more meaningful when parental advice and actions are consistent with one another. Through a study of Qur'an Surah Luqman (31:14–19), (Kadri, 2023) also found that the father's role in children's education encompasses religious belief, worship, and moral development. This finding indicates that Islamic education within the family must be implemented comprehensively, involving not only the provision of religious knowledge but also the habituation of religious values in everyday behavior.

Furthermore, the father's role in children's education is also associated with responsibilities involving caregiving, protection, and guidance throughout different stages of child development (Rozi, 2023). Prophet Muhammad (peace be upon him) explained that every child is born in a state of *fitrah* (natural disposition), while the family environment and both parents influence the development of the child's beliefs and life (Sahih al-Bukhari). This hadith provides an understanding that the family has a fundamental influence on the formation of a child's personality. In this regard, fathers should not delegate the entire responsibility for education to mothers or formal educational institutions. Instead, they need to participate in providing attention, establishing communication, monitoring their children's development, and guiding them in practicing religious values. Research by (Asy'ari & Ariyanto, 2019; Gusmirawati, 2021) indicates that paternal involvement can be identified through six dimensions: communication, responsibility, interaction, teaching, social competence, and monitoring. Their findings indicate that fathers' involvement in parenting remains relatively low, highlighting the need to strengthen their roles in children's lives. This

finding demonstrates that the educational values reflected in the narratives of Prophet Ya'qub and Prophet Ibrahim need to be translated into everyday parenting practices through the father's actual presence and active involvement.

Based on the overall interpretations, it can be understood that Qur'an Surah Al-Baqarah (2:133) and Surah As-Saffat (37:102) contain complementary concepts of family education. Surah Al-Baqarah (2:133) emphasizes the father's responsibility to transmit and preserve his children's religious faith, whereas Surah As-Saffat (37:102) illustrates the importance of communication, affection, exemplary conduct, and the development of patience and obedience to Allah. Sayyid Qutb's perspective in *Fi Zilal al-Qur'an* emphasizes that educating children is a profound responsibility because it is closely related to the future of their faith and the spiritual life of subsequent generations. Therefore, the father's role should not be restricted to that of a breadwinner or an authority figure within the family but should also encompass the role of an educator who is emotionally, spiritually, and morally present in his children's lives. The implementation of the values contained in these two verses in contemporary family life can be achieved through the habituation of religious practices, the provision of advice in a respectful manner, open dialogue, exemplary behavior, and continuous guidance throughout children's development. Consequently, paternal education is expected to nurture children who possess strong religious convictions, noble character, independence, patience, and an awareness of the importance of consistently practicing Islamic teachings.

CONCLUSION

Based on the research findings and analysis of Sayyid Qutb's interpretation in *Fi Zilal al-Qur'an*, it can be concluded that the father's role in children's education is of paramount importance, particularly in establishing the foundation of faith, shaping moral character, and instilling obedience to Allah. This responsibility is reflected in Qur'an Surah Al-Baqarah (2:133) through the story of Prophet Ya'qub, who regarded the continuity of his children's faith as his primary concern toward the end of his life. This verse demonstrates that a father's responsibility extends beyond fulfilling his children's worldly needs to transmitting the values of monotheism as a guiding principle for their lives. Meanwhile, Qur'an Surah As-Saffat (37:102), through the story of Prophet Ibrahim and Prophet Ismail, illustrates the importance of exemplary conduct, affection, communication, and dialogue in the process of family

education. These two verses demonstrate that successful child education is determined not only by parental advice and instructions but also by exemplary behavior and the father's ability to cultivate religious awareness within the child. Therefore, from Sayyid Qutb's perspective, fathers bear the responsibility of serving as spiritual and moral educators who actively guide their children toward becoming individuals with strong faith, noble character, patience, and a willingness to submit themselves to Allah.

This study contributes to the development of Islamic educational scholarship, particularly in the field of family education, by positioning fathers as important figures in shaping children's personalities and religious development. The examination of Qur'an Surah Al-Baqarah (2:133) and Surah As-Saffat (37:102) through Sayyid Qutb's perspective reveals two principal dimensions of paternal education: the transmission of religious beliefs and character development through exemplary conduct and dialogical communication. Theoretically, this study enriches the understanding of *tafsir tarbawi* (educational Qur'anic exegesis) concerning paternal responsibilities, which extend beyond leadership and financial provision to include spiritual guidance, moral development, and the cultivation of children's religious awareness. Practically, the findings may serve as a source of reflection for fathers and Muslim families in implementing educational approaches that prioritize exemplary conduct, affection, open communication, the habituation of religious practices, and the internalization of monotheistic values in everyday life.

Future research is recommended to further examine the role of fathers in children's education through a comparative exegetical approach by comparing Sayyid Qutb's interpretations with those of other Qur'anic commentators, such as Ibn Kathir, Al-Maraghi, and Hamka. Such an approach would provide a broader understanding of the concept of paternal education in the Qur'an. Furthermore, subsequent studies may expand their scope by analyzing other verses related to family education, such as Qur'an Surah Luqman (31:13–19) and Surah At-Tahrim (66:6), to identify the dimensions of parental responsibility in shaping children's faith, religious practices, and moral character. Further research may also employ a qualitative field-based approach to investigate how the educational values reflected in the narratives of Prophet Ya'qub and Prophet Ibrahim are implemented in contemporary Muslim family life. Thus, future studies are expected not only to strengthen theoretical contributions to Qur'anic exegesis and Islamic education but also to provide a practical understanding of the relevance and application of the father's role in addressing the challenges of raising children in modern family environments.

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