



# The Role of the Father from Buya HAMKA's Perspective in Tafsir al-Azhar

Ayu Nelfiza<sup>1</sup>, Yelmi<sup>2</sup>, Buchari M<sup>2</sup>, Icha Jasneli<sup>3</sup>, Eslem Turgut<sup>4</sup>

<sup>1</sup>SD Tahfidz Rahmatul Aisy II Alahan Panjang, Indonesia

<sup>2</sup>STAI Pengembangan Ilmu al-Qur'an Sumatera Barat, Indonesia

<sup>3</sup>Holy Quran and Islamic Science University Yemen, Yemen

<sup>4</sup>Bolu Abant Izzet Baysal University Turkiye, Turkey

 [ayunelfiza9@gmail.com](mailto:ayunelfiza9@gmail.com) \*

## Abstract

Fatherlessness refers to the minimal role of fathers in a child's development, often due to the assumption that fathers are tired from work and therefore unnecessarily involved in household chores and parenting. However, a father's presence significantly impacts a child's development. This study examines this issue in the Tafsir al-Azhar, focusing on Buya HAMKA's interpretation of a father's position, duties, and characteristics. The aim is to systematically explain these three aspects from Buya HAMKA's perspective. This research is a library research using the *maudū'i* method, focusing on the character of Buya HAMKA. The author refers to primary and secondary sources. The primary sources are the Qur'an and the al-Azhar Tafsir. The secondary sources are books, journals, and other sources related to the topic. The results of this thesis research are that; first, the position of the father according to Buya HAMKA is (1) a leader. This is found in Q.S. al-Şaffāt: 100-102, the leadership attitude is seen from the story of the dialogue between the Prophet Ibrahim AS. and Ismail regarding the dream of the Prophet Ibrahim AS. to slaughter his son. And Q.S. at-Tarim: 6, namely the father is responsible for leading his family to avoid the torment of hell. (2) educator. This is found in Q.S. Luqmān: 13-19. It can be seen in the advice given by Luqman to his son. Second, the duties of the father. The form of a father's duties in carrying out his responsibilities as a leader is to guard and protect his family, whose duty is to protect his wife and children from danger, both physical and moral, which is found in Q.S. at-Tarim: 6. Third, the nature of a father. The ideal role of a father as a leader, educator, and protector in the family, if he has the characteristics of being wise, fair, loving, patient, and exemplary in carrying out his responsibilities, will create a healthy, harmonious, and blessed environment.

## Article Information:

Received February 25, 2026

Revised March 18, 2026

Accepted April 10, 2026

**Keywords:** *Role, father, Buya HAMKA, Tafsir al-Azhar.*

## How to cite:

Nelfiza, A., Yelmi, Buchari M., Jasneli, I., & Turgut, E. (2026). The Role of the Father from Buya HAMKA's Perspective in Tafsir al-Azhar. *Al-Misbah: Journal of Qur'an, Hadith and Tafseer Studies*, 3(1), 17-32.

## E-ISSN:

xxxx-xxxx

## Published by:

The Institute for Research and Community Service

## INTRODUCTION

Father hunger, or in Indonesia, "fatherless country," is a phenomenon of father crisis in Indonesian families, especially Indonesian children. This phenomenon occurs when the father is present but not very involved, and even though he lives in the same house, he doesn't have much time to spend with his children (Palandi, 2021).

Fatherlessness refers to the absence of a father figure in a child's development. This phenomenon also occurs in several countries. The difference is that in Western countries, the lack of a father figure is due to parents not being married. In Indonesia, fathers and mothers are married, but the father's role in parenting is rarely involved. There's a perception that fathers are tired of working and therefore no longer need to be burdened with household duties, including childcare (Delia and Suwandi, 2021).

Indonesia ranks fifth in terms of the lack of fathers in families. Yet, Islam strongly emphasizes this as one of the keys to a successful family. *Al-Quran* contains 17 verses addressing parenting, and 70% of them address fathers (Palandi, 2021).

Several books explain that a father's absence from a child's upbringing can significantly impact their personality development. In the story of the Prophet Yusuf (peace be upon him), his father's messages and advice helped him through a difficult time after being thrown into a well by his brothers. Several years later, he became ruler. In the story of Sultan Muhammad al-Fatih, the doctrine of the conquest of Constantinople took root because every morning in Constantinople, his father delivered the first message of conquest. Similarly, Irwan Rinaldi's book, "*I Want a Father*," states that there is no other way out except to become a father, and that his duty is not only to earn a living but also to educate children (Palandi, 2021).

*Al-Qur'an* specifically highlights the position of the father, among which a father has the position of leader or head of the family, this is stated in the Qur'an, Surah at-Tahrīm, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ  
لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"*Hai you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; whose guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded.*" (Q.S. Al-Tahrīm [66]: 6)

The verse above emphasizes the husband's obligation as head of the household to safeguard his family's future, namely their future in the afterlife. They are obligated to educate their families so they do not become inhabitants of hell (Zarman, 2011).

This verse explains the father's role as leader or head of the family, and states that he must protect the family from the fires of hell. Therefore, the father's involvement here is very influential in shaping the family so that it does not become a member of hell. A father's role is not only to provide for the family; he also plays a role in guiding and educating the family, including his children.

In the book *Early Childhood Education*, Ihsan Dacholfany states that the family environment is an institution that has a very important role in providing religious education to a child, because it is in the family environment that a child first receives education (Dacholfany, 2018).

The Arabic word "father" appears 54 times in 19 chapters and 50 verses in the book *al-Mu'jam al-Mufabras*, and the word "child" appears 106 times in 38 chapters and 92 verses (Abd al-Baqy, 1991). Furthermore, the term "parenting" appears in 17 places, 14 of which mention the role of the father. This demonstrates the significant role fathers play in the family, even in the development of their children (Palandi, 2021).

An example of a father's role immortalized in the Qur'an is in the story of Luqman in the letter Luqman, where the father's role here is as an educator for his

children, Allah SWT said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

"And (remember) when Luqman said to his son, when he was teaching him a lesson, "O my son! "Do not associate partners with Allah, indeed to associate partners with Allah is truly great injustice." (QS. Luqman [31]: Verse 13)

In Surah Luqman, verse 13, it is narrated that the father plays the role of educator, where the form of education in the verse contains the education of monotheism. Therefore, the educational material provided here is in the form of monotheism, which is given to children first. In the book *Tafsir al-Azhar* by Buya HAMKA, the form of instilling monotheism is to teach and understand the concept of the oneness of Allah (tawhid) to children. This includes aspects of belief in one god, worshiping only Him, and understanding the concept of monotheism in everyday life (HAMKA, 2003).

In fact, in this modern era where everything is easy and sophisticated, some fathers think that the responsibility of educating is the duty of a wife, while their obligations are only for material needs. This is because fathers are busy with their work so they have not had time to interact with their children (Sharif, 2003), for example, in *Tafsir al-Azhar* Buya HAMKA stated the role of the father contained in QS. Luqman verse 13 in the form of the role of the father in providing education where the father instills in a child the teachings of monotheism, in fact, there are many cases today that are contrary to the practice of the role of the father contained in the letter Luqmān verse 13.

An example is the case of a father who no longer fulfills his role as head of the family. The recent case of a father who molested his two biological children in Rokan Hilir, Riau, over a seven-year period was reported. The news reported that the father molested both children when they were still minors, with the older child in junior high school and the younger child in elementary school. This molestation occurred from 2015 to 2022, when the victims were four and nine years old (Detik.com, 2023). There are also cases of murder committed by fathers against their own biological children (Detik.com, 2023).

The actions mentioned above are in stark contrast to the role of a father, which should be in accordance with *the Qur'an*. However, this role has been undermined by the practices of some members of today's society. Fathers no longer consider *the Qur'an* as a guide or guidance in their lives. While *the Qur'an* addresses the proper role of a father, in reality, their actions are not in accordance with *the Qur'an's* guidance. This also demonstrates the absence of a father's full role in shaping a child's growth and development, resulting in most children no longer living their lives in accordance with *the Qur'an's* guidance.

So the role of a father is very important for the family including for his child, and for a child the role of a father is very much needed and very meaningful, especially in the formation of a child's identity, and others such as guiding, forming character, educating, instilling an attitude of responsibility and others that will make the child successful and safe in the world and the hereafter, if a child does not feel the role of a father, then not a few children will experience difficulties in adapting and socializing. And most children also imitate first what their parents do and then do it themselves.

Based on the above issues, the author chose Buya HAMKA's interpretation, along with his character, as a reference for the role of a father. This interpretation is based on *adaby ijtimai'i*, which means that it is easily understood by all groups, not just academics or religious scholars. Furthermore, he provides an explanation based on current social conditions (Alviyah).

Apart from being a cleric, writer, intellectual or community leader, Buya HAMKA is known as a father figure who loves his family, the advice given always leads to teaching how someone can play the role of an ideal father while still paying attention to his responsibilities as a father, so that he is very loved by his wife, children and also his family. The form of Buya HAMKA's responsibility as a father,

even though he is a community figure, Buya HAMKA still takes the time to teach his children to recite the Koran, until Buya HAMKA passes on his martial arts knowledge to his children (Hamka, 2013).

From the explanation of the background of the problem that has been stated above, the author is motivated to conduct this research with the title "**The Role of Fathers from Buya HAMKA's Perspective in the *Tafsir of al-Azhar***"

## METHODS

This research is library research. Library research is a study used to collect data and information using various materials available in libraries, such as documents, books, magazines, historical stories, and so on (Mustofa et al., 2023). Here, the researcher conducted a search for books related to the role of fathers and also collected other materials that supported the research topic.

The author applies the *mauḍū'i* or thematic interpretation method, which examines a theme from the Qur`ān. The word *mauḍū'i* comes from Arabic, namely, *mauḍū'i* which is the root word *waḍa'a* which means to put, make, deny, and fabricate. This means that linguistically the term *mauḍū'i* is an interpretation method that tries to find answers to the Qur`ān by collecting verses of the Qur`ān that have one goal by jointly discussing a certain topic and arranging it according to the time of its revelation in line with the reasons for its revelation then paying attention to the verses with explanations and their relationship to other verses then establishing laws (Syukri, 2020).

## RESULT AND DISCUSSION

Buya HAMKA views the father as the central figure in the family, with responsibilities not only as a leader and breadwinner, but also as an educator, protector, and provider of affection that shapes the character of children. This view aligns with Islamic teachings, which place the father's role as the primary guardian of the family, both spiritually and worldly (HAMKA, 1995).

### A. Buya HAMKA's interpretation of the position of the father

According to Buya HAMKA, a father's position is crucial and noble. He not only serves as the head of the household responsible for providing for the family, but also as the spiritual, moral, and emotional leader of his family. Buya HAMKA views fathers as figures responsible for guiding and educating their children, both in terms of religious education and social ethics.

Buya HAMKA often emphasized that the father's position in the family is as a leader who must be respected, but he must still carry out his role wisely, fairly, and lovingly. Thus, the father is not only a decision-maker but also a role model in everyday life (HAMKA, 1995).

#### 1. Father's position as leader

Buya HAMKA emphasized that the father is the leader of the household, responsible for the welfare and guidance of his family. In his view, this leadership encompasses not only material matters but also spiritual ones. A father must be able to set a good example and maintain his family's morals (HAMKA, 1982).

Buya HAMKA explains several qualities that a leader needs to have, namely patience so that his leadership runs smoothly and does not give up easily. And leaders must also emulate the character of the Prophet Muhammad who was patient, gentle, and not easily angered (HAMKA, 1999) Allah SWT said (Q.S. al-Saffat (37): 100-102).

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠) فَبَشِّرْنَاهُ بِعَلِيمٍ حَلِيمٍ (١٠١) فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي  
إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا بَتِ أَيْمَانِي سَتَجِدُنِي إِن شَاءَ اللَّهُ  
مِنَ الصَّابِرِينَ (١٠٢)

"O my Lord, grant me (a child) who is one of the pious people, (100). So We gave him good news

with (the birth of) a child who was very patient (Ismail), (102). So when the child reached (the age) able to try with him, (Ibrahim) said, 'O my son! Indeed, I dreamed that I killed you. So think about what you think!' He (Ismail) answered, 'O my father! Do it what (Allah) has commanded you, God willing, you will find me among those who are patient, (102)."

Translation of the root of verse 100 "O my Lord! Grant me good offspring." In this verse, Prophet Ibrahim (AS) hoped that Allah would grant him offspring, because after many years of marriage, Prophet Ibrahim (AS) had not yet had children from his wife Sarah due to infertility.

Due to these circumstances, with the consent of his wife Sarah, he remarried Hajar, Sarah's maid, hoping to have a child. After a long wait, at the age of 86, his request was granted. Hajar gave birth to a son, whom he named Ishmael. This is what is described in the following verse (HAMKA, 2015).

Translation of the root of verse 101 "So We gave him joy with a very patient son." This can be seen in the struggle of the Prophet Ibrahim AS. in living his life, starting from wandering for decades leaving his hometown, migrating, only after that growing old was given joy by Allah SWT. in the form of a son, where it is mentioned at the end of the verse that the child's character is *halim*, which is interpreted as very patient (HAMKA, 2015).

Prophet Ibrahim AS. He himself also has *halim* morals. He was very patient in facing the difficulties and suffering of life. Twice in the Qur'an his name is mentioned along with these two highly praiseworthy qualities.

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

"So after it became clear to him that his father was an enemy of Allah, he separated from him. Indeed, Ibrahim was a man who was very merciful and *halim*, very patient." (At-Taubah: 114)

and it is also stated in Surah Huud,

إِنَّ إِبْرَاهِيمَ حَلِيمٌ أَوَّاهٌ مُنِيبٌ

"Indeed, Abraham was a very patient person, very sorry for people, and always returned to Allah." (Huud: 75)

This can be seen from the Prophet Ibrahim AS. When he was about to be burned, he entered the fire calmly, left his hometown and then migrated calmly, hoping to have a son, but only after the age of 86 did his wish come true. And to achieve that there was a little dispute between the young wife and the old wife, so that the young wife felt pressured to live in the same house with the old wife, so the Prophet Ibrahim AS calmly moved the young wife to a valley where there were no plants, namely a place that was later named Mecca, and there Ishmael was born, all of which was faced by the Prophet Ibrahim AS. with *halim*, with great patience.

This behavior was bestowed by Allah SWT upon his newborn son, Ismail. His request for a pious descendant was granted by Allah SWT, instilling in the child his father's qualities, namely, the qualities of wisdom (HAMKA, 2015).

One day, Ibrahim took Ishmael with him on a journey. During the journey, Ibrahim said, "Indeed, I saw in my dream that I was slaughtering you. So, what do you think?"

These words were expressed by the Prophet Ibrahim AS, gently and deeply, at an old age of more than 90 years, and the child he was facing was the child he had been waiting for and hoping for for decades (HAMKA, 2015).

His son was told to think about his dream and then he was expected to express his opinion. Of course, since he was just starting to grow up, Ismail had heard, whether from his own mother Hajar, or from other people around him, and also the people who surrounded his father, because his father was also a capable man, and had also heard who his father was. And he had also heard how his father was willing to be burned, even without the slightest hesitation he entered the burning fire, because he was sure that the position he was defending was right. Likewise, he

already knew the trials of life that his father faced.

With all this, of course Ismail has also heard that his father's dreams are not merely chaotic fantasies that people don't know the end of when they sleep. Therefore, it didn't take long for Ismail to ponder and it wasn't long before he was stunned to express his opinion (HAMKA, 2015).

Translation of the end of verse 102 "*Said he, namely Ismail, "O my father! Do what you are commanded to do. You will find me, God willing, among those who are patient."*

How touching the child's answer was. His father's prayer was truly answered, requesting that he be given offspring who would be considered pious people. It is absolutely correct what Allah SWT said. About himself, he is a very patient child. He believes that his father's dream was a revelation from Allah SWT. not just any dream. Because of that, he advised his father to carry out what he ordered (HAMKA, 2015).

In this verse, Allah tells the story of Prophet Ibrahim (AS) and his son, Prophet Ismail (AS). These verses describe the extraordinary leadership of a father in terms of obedience to Allah, moral responsibility, and family leadership. In *Tafsir al-Azhar*, Buya HAMKA explains that Prophet Ibrahim (AS) is an example of a father who is very responsible in guiding his family in spiritual matters. When Prophet Ibrahim (AS) received a command from Allah, he did not simply make a unilateral decision, but chose to discuss it with Prophet Ismail (AS). This shows that a father is not only an authoritarian leader, but also a leader who educates his children to understand obedience to Allah SWT.

Prophet Ibrahim (peace be upon him) was a successful father who built a prosperous family. Therefore, when a Muslim recites blessings on the Prophet Muhammad (peace be upon him) during prayer, it is also recommended to recite blessings on Prophet Ibrahim (peace be upon him) and his family. This demonstrates Prophet Ibrahim's success in building a happy and prosperous family in various ways, including ongoing dialogue and interaction with his children.

Next is the word of Allah SWT. Regarding leadership there is Q.S. At-Tarim (66): 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; whose guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded."

In this verse, Buya HAMKA explains in his interpretation that shows the responsibility of the father as the leader of the family, namely the sentence fragment "Protect yourself and your family from the fire of hell." This verse uses the words "*qū anfusakum wa ahliikum*" implicitly this verse orders the responsibility of the head of the family, namely a father, to guard and protect his family from actions that can lead them to hell, with guidance, education, and protection (HAMKA, 2015).

In his *Tafsir al-Azhar*, Buya HAMKA explains that the responsibility to protect the family from hellfire demonstrates a father's primary role as a leader. A father is obligated to ensure his family lives according to religious teachings, maintain their morals and spirituality, and protect them from sinful acts that could lead them away from the path of Allah SWT (HAMKA, 2015).

This leadership includes spiritual aspects, such as guiding the implementation of worship, educating religious values, and protecting family members from bad influences that can lead to immorality.

Buya HAMKA also emphasized that in exercising his leadership, a father must be just, wise, and compassionate. This responsibility is a mandate from God and must be carried out with full awareness and sincerity to create a safe family in this world and the hereafter (HAMKA, 2015).

## 2. Father's position as an educator

Buya HAMKA is of the opinion that an educator is someone who is responsible for preparing and guiding students to have broad knowledge, noble morals, and be of benefit to the community as a whole (Asiah, 2024).

Buya HAMKA expressed his opinion regarding the characteristics of a teacher, including: having extensive knowledge, having good communication, being a good role model for students, being sincere, humble, having responsibility, being patient, confident, gentle, and enthusiastic (Asiah, 2024).

In Buya HAMKA's view, fathers have a significant responsibility in their children's education, both in formal education and in character and moral development. Fathers must educate their children in religion, morals, and life values. Buya HAMKA emphasized that fathers must educate their children with love and wisdom, emphasizing the importance of instilling religious values in children, and maintaining good relationships among family members (HAMKA, 1973).

According to Buya HAMKA, there are various obligations for an educator, namely; being responsible, having broad knowledge, and being a good role model (Cahyani, 2024). Allah SWT says in Q.S. Luqman (31) verses 13-19:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلًا فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥) يَا بُنَيَّ إِنَّهَا إِنْ تَأْكُ مِنْ حَرْبٍ مِمَّا كَانَتْ فِي أَرْضٍ يَأْتِي بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَبِيرٌ (١٦) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصِرْ عَلَىٰ مَا أَصَابَكَ مِنْ ذَلِكَ مِنْ عَرْمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

"And (remember) when Luqman said to his son, when he taught him, 'O my son! Do not associate partners with Allah, indeed to associate partners with Allah is truly a great injustice (13). And we command man (to do good) to his parents. His mother conceived him in a weakened condition, and abandoned him at the age of two years. Be grateful to Me and to your parents. Only to Me will you return (14). And if both of them force you to associate yourself with me in something that you have no knowledge of, then do not obey them, and associate them well in the world, and follow the path of those who return to Me. Then to Me is your return, then I will tell you what you have done (15). 'O my son! in earth, Allah will surely give him (recompense). Indeed, Allah is all-subtle, all-knowing (16). O my son! Perform prayer and order (humans) to do what is right and prevent (them) from doing evil and be patient with what happens to you, indeed this is an important matter (17). And do not turn your face away from people (out of pride) and do not walk on the earth arrogantly. Indeed, Allah does not like people who are arrogant and proud of themselves (18). And simplify your walking and soften your voice. Indeed, the worst sound is that of a donkey (19)."

Translation of the beginning of verse 13 "And remember when Luqman said to his son, when he taught him." Namely the essence of wisdom that has been given by Allah SWT. He had conveyed it to Luqman and taught it to his son, as the main guideline in life. "O my son! Do not associate partners with Allah." This means that you should not associate other gods with Allah SWT. Because there is no god but Allah. In fact, anything other than God is mere nature, a creation of Allah SWT. mere. Not Allah SWT. it allies or shares with other Gods in creating this world (HAMKA, 2015).

Buya HAMKA emphasized that a father's primary duty as an educator is to teach his children about tawhid (Islamic faith). Tawhid, or belief in the oneness of

Allah SWT, is the foundation of all education, and a father must instill it from an early age. Luqman, in his advice to his son, immediately emphasized the dangers of polytheism, as it constitutes a grave injustice. Buya HAMKA emphasized the crucial role of a father in this regard, as a sound foundation of faith will influence a child's life in this world and the hereafter (HAMKA, 2015).

Translation of verse 14 *"And we made a testament to man regarding his parents."* The will comes from Allah SWT. its nature is an order. He emphasized that Allah SWT. ordered humans to respect and glorify their parents. Because it is through the path of these two mothers and fathers that humans are born on the face of the earth.

Translation of verse 15 *"And if both of them urge you that you want to partner with Me in a matter of which you have no knowledge."* (HAMKA, 1973). Allah SWT is One, and is the pinnacle of all knowledge and wisdom. At one time, children who are loyal to their parents will be pressured, harshened, and sometimes even forced by their parents to change their beliefs. Now it happens that the parents who must be respected themselves are inviting people to exchange knowledge for ignorance, exchange monotheism for shirk. And Allah SWT. confirms in this verse by giving guidance, *"Do not follow both of them."*

Because if that happens, is the child disobeying his parents? The answer has been forwarded by Allah SWT. in the continuation of the verse, *"And associate the two of them properly in this world."* This means that both of them are always respected, cherished, loved properly, with what is right. Don't insult them and insult them, even if their faith is different, still treat them well.

Buya HAMKA explains that in addition to teaching monotheism, a father must teach the importance of devotion to parents. Although the emphasis is more on the mother in this verse, the father's role as an educator also includes teaching the ethics of devotion to both parents. Buya HAMKA states that fathers must teach their children to respect and be grateful to both parents, even if the parents are not Muslim, they are still obliged to treat them well (HAMKA, 2015).

Translation of the beginning of verse 16 *"O my son! Indeed, if there is something."* (HAMKA, 1973). What is meant is a practice, a deed and an effort, a good deed *"as big as a mustard seed from a stone."* even though the good thing done is very small and hidden, no one else will see it *"nor in all the heavens or the earth,"* even if it is further than that, people will not know or will not care because the good thing done is very small. *"Indeed, Allah is vast,"* so that nothing escapes His calculations and His justice (HAMKA, 2015).

Buya HAMKA emphasized that fathers must educate children to always be aware of God's supervision. Luqman teaches his children that nothing escapes Allah's sight, except whatever deeds they do. A father must instill a positive fear of Allah, which encourages children to always do good and avoid sin, because all actions will be accountable before Allah (HAMKA, 2015).

Translation of verse 17 *"O my son! Establish prayer, and command what is right, and prevent doing what is wrong and be patient with whatever befalls you."* These are the four life capital that Luqman gave to his children and became capital for all of us, conveyed by Muhammad SAW. to his people (HAMKA, 2015).

Buya HAMKA emphasized that fathers also play a role in teaching their children about religious practices such as prayer and social responsibility. Prayer, as a pillar of religion, must be taught seriously by fathers, as it connects children with God and protects them from sin. Furthermore, fathers must teach their children to always enjoin good and forbid evil, and to be patient in facing life's trials (HAMKA, 2015).

Translation of the beginning of verse 18 *"And do not turn your face away from people."* This is a form of the highest manners, manners and morals. *"Indeed, Allah does not like anyone who is arrogant and proud of himself."* Arrogance, arrogance, arrogance, pride, all of this, according to psychological research, arises due to the feeling that oneself is actually not worth that much.

In his interpretation, Buya HAMKA emphasized that fathers must educate their children to be humble and shun arrogance. Arrogance is a trait hated by Allah, and fathers are responsible for instilling humility in their children.

Translation of the root of verse 19 "And be modest in walking." Be modest. "And lower your voice." Do not speak loudly in public, people who do not know good manners will not pay attention to such things, they will do whatever they want, raise their voice as they please without thinking about anyone (HAMKA, 2015). *"Indeed, the worst voice is the voice of a donkey." Mujahid said, "The voice of a donkey is indeed very bad, so a person who speaks loudly, until it seems like his throat will burst, his voice becomes reversed, resembling the voice of a donkey, unpleasant to hear. That is something that is disliked by Allah SWT."*

Buya HAMKA emphasized that in this verse, Luqman teaches his son to be modest and control his emotions. A father must teach his child not to overreact, both in physical actions such as walking and in the way he speaks. Children should be taught to speak politely and not raise their voices, as rudeness and arrogance will only lead away from goodness (HAMKA, 2015).

So, these seven verses contain Luqman's will, namely the foundations of education for a Muslim. These can serve as the foundations of education for Muslim children. They encompass the core of faith, namely belief in the unity of God Almighty. Furthermore, the primary foundation and foundation of a Muslim household is respect, love, and affection from children to their mothers and fathers.

Life guidelines are also given when there are conflicting opinions between parents and children. If the surviving parents remain in disbelief, even though the child has embraced the true religion. Love and affection for parents does not change, but love for your mother and father must not defeat your faith. Here we are told to act in a respectful manner towards both parents (HAMKA, 2015).

In its implementation, Umar bin Khaththab has provided guidance on how to educate children. He said, *"Teach and educate your children according to the times they will face."*

Verse 16 encourages us to always do good. If we don't do good in our lives, what else will we do? Do good deeds, even if they seem insignificant to others. Even small acts of kindness will be rewarded by Allah SWT. Verse 16 advises us to do good deeds according to our ability.

Prayer is a pillar of religion. It shapes a person's courage to face life's various challenges. It requires courage to enjoin what is good and forbid what is evil, and it must be done with steadfastness and patience.

Manners in social relations are also ordered, don't look away from people, face people with all your heart. Do not walk proudly on the face of the earth. Behave in a simple manner, and speak with a soft voice. Because if a person has authority, even if we speak in a soft voice, other people will definitely listen.

All of these are morals, telling people to be humble. Not to be humble enough to make him humiliated. And not to soar above your true self (HAMKA, 2015).

Luqman once made a testament to his children, *"O my children! Words containing wisdom can make poor people glorified like kings."*

And his message was, *"O my son! If you enter a meeting, say hello, then sit a little to the edge and don't talk before someone else has spoken. If what they are talking about is about remembering Allah SWT. then sit in the assembly for a while. However, if what is being discussed is only worldly matters, you don't need to join in the conversation and in a good way, leave the assembly and go somewhere else (HAMKA, 2015)."*

From the story of Luqman above, we can see that the will he gave his son was both advice and suggestions. The most important advice Luqman gave his son was to worship by drawing closer to Allah SWT and to refrain from associating anything inferior to Him.

In this explanation, it can be seen that one of the obligations of a father to

his children is to provide lessons and advice, so that the children can take the right and more focused path in the future, because from a young age the child has been given education, religious input as a guide for him to live his life in the future.

Here, Luqman is not a father among the prophets, but he is immortalized as the name of a chapter in the Quran. This means that Luqman is a parent who successfully raised his children. Luqman is a wise father who successfully educated his children. Therefore, he serves as a role model for fathers.

Luqman gave a lot of advice to his children. And the advice in the form of education that Luqman provides reflects important moral and ethical values in Islam and can be used as an example for fathers in educating their children.

## B. Buya HAMKA's interpretation of a father's duties

The duty of a father in carrying out his responsibilities as a leader is to look after and protect his family, whose duty is to protect his wife and children from danger, both physical and moral. A father must ensure that his family remains on the right path, avoiding things that can damage family harmony and good moral order (HAMKA, 1995). Allah SWT said in Q.S. at-Tarim (66): 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; whose guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded."

The phrase "*qu anfusakum wa ahlikum*" in the verse directly places the father's duties in carrying out his responsibilities not only to look after himself but also to be responsible for looking after his family.

Buya HAMKA explained that fathers have a significant responsibility to guard and protect their families from all forms of evil and danger, including the punishment of hell. This duty includes spiritual protection by educating the family about religious teachings and ensuring they avoid actions that could lead them into sin (HAMKA, 2015).

## C. Buya HAMKA's interpretation of the nature of a father

According to Buya HAMKA, the ideal role of a father as a leader, educator, and protector in the family if he has the characteristics of being wise, fair, loving, patient, and exemplary in carrying out his responsibilities will create a healthy, harmonious, and blessed environment (HAMKA, 1986).

### 1. The qualities of wisdom, justice, compassion, patience and exemplary are found in Q.S Hud verses 42-43 and Yusuf verses 4-5, 11-14, and 16-18

#### a. Q.S Hud verses 42-43

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ (٤٢) قَالَ سَأُوۡبَىٰٓ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَآءِ ۖ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۖ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ (٤٣)

"And the ship sailed carrying them on waves like mountains. And Noah called to his son, when he (the child) was in a remote place, "O my son! Come (onto the ship) with us and do not be with the disbelievers" (42)." And (his son) answered, "I will seek refuge in a mountain that can protect me from the flood!" (Noah) said, "There is nothing to protect from Allah's torment this day except Allah, the most merciful." And the wave became a barrier between the two, so he (the child) was among those who were drowned (43)."

The beginning of verse 42 reads "*And he sailed, carrying them on waves that were like mountains.*" The indication of this verse says that the ship has sailed in high waves as high as mountains, which gives a sign that a large thunderstorm has descended, which will result in the longer the earth will be submerged, the water will rise more and more so that the flat is no longer visible. The water rose so that the foothills and mountains began to be submerged. And the people who could not get into the ark began to swing up to a high place, where if the water would not reach there (HAMKA, 2015).

In this incident, one of the people who did not ride the behtera was the son of the Prophet Nuh AS. which according to commentators is named Yam, there are also those who call it Kana'am. Then Allah SWT. continued the story in his revelation, "*And called Noah to his son, while his son was in a place far away.*" They are already far apart because the father is already in the ark, while the child is struggling with many people who want to climb a higher hill because they want to free themselves from the water which is getting higher and higher. Because the child will think that no matter how big the water and flood are, it will definitely not reach the hillside, let alone submerge the top of the mountain. Prophet Noah AS. called (HAMKA, 2015).

Translation of the end of verse 42 "*O my son! Come up with us and do not be with those who do not believe.*" From the sound of this verse, the love and affection of an old father for his biological child can be seen. Even though God has been humiliated many times, even though God has forbidden asking for God's protection for people who are persecuted, because those people will surely drown, Noah as a father, still has not given up hope that his son will be preserved. Noah as a father could not bear to see his son perish. Therefore, he asked, let's go up while you have the chance, before the water rises and the waves get bigger. But how did the child answer? Allah in His revelation tells how the various children were.

Translation of the root of verse 43 "*He answered, "I will take refuge in the mountain, which will save me from the water."* Up until that very crucial moment, the son still looked at this matter as a light matter. He still thought that the water would not rise to the top of the mountain. Perhaps he thought that those on land would be saved, not those in the ark.

Then Noah said, "*No one will save us this day from the decree of Allah except those whom He loves.*" That was the cry of the father's love, whose heart was moved to see the waters rising and he was told directly by Allah that the entire surface of the earth up to the tops of the mountains would be submerged in water (HAMKA, 2015).

But what happened? Before the child could answer his father's call or before the child could climb the ship's wall, what his father predicted happened. The verse continues, "*And there was a wave between them.*" What this means is that the water is rising and the waves are like mountains separating the father and son. So no matter how much the child tries to swim to the edge of the ship, he won't have the strength to face the waves, and the father who is standing on the edge of the ship can no longer do anything. With the father's own testimony before his eyes, the child drowned in the waves. No matter how sorry a father is, he will not be able to change what God has determined in advance in His promise (HAMKA, 2015).

Buya HAMKA emphasized that Prophet Noah (AS), even in a very critical situation, still showed deep concern for the safety of his son. Prophet Noah tried his best to get his son into the ship and save him from the great flood disaster. This shows how great the love of a father who wants to ensure the safety and happiness of his son. Buya HAMKA also showed that although Prophet Noah desperately wanted his son's safety, he remained patient and accepted God's provisions with an open heart. Prophet Noah's affection was not only seen in his efforts and prayers, but also in his acceptance of God's provisions that could not be avoided (HAMKA, 2015).

Overall, Buya HAMKA describes that the nature of a father who is full of

affection in the context of this verse includes very deep concern, sadness, sincerity, patience, and courage in conveying the truth.

As a father, Prophet Noah (AS) was a father who was able to be a good father and responsible for his children until the end of his life. With great patience, he continued to invite his son to the right path even though his son continued to reject his father's invitation. And with patience and love for his biological son, Prophet Noah (AS) even begged for his son who was drowned to be saved. From the complaint of Prophet Noah (AS), this proves the love and affection of a father for his son. Even though Allah had explained that some of his family could not board the ship, Prophet Noah (AS) as a father still did not give up hope for his son's safety.

This is what can be emulated from the father figure of Prophet Noah (AS). Although his son failed in his disobedience until his death, he did not believe in Allah SWT. However, with the love of a father, Prophet Noah (AS) patiently advised his son, never giving up despite his son's rejection. His advice was always given with gentle words and full of patience.

This is what can be emulated from the father figure of Prophet Noah (AS). Although his son failed in his disobedience until his death, he did not believe in Allah SWT. However, with the love of a father, Prophet Noah (AS) patiently advised his son, never giving up despite his son's rejection. His advice was always given with gentle words and full of patience.

#### b. Q.S. Yusuf verses 4-5

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (٤) قَالَ يَبْنَئُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (٥)

"(Remember) when Yusuf said to his father, "O my father! Verily, I have seen eleven stars, the sun and the moon, I have seen them all prostrate to me (4). He answered, "O my son! Don't tell your dreams to your brothers, because then they will deceive you with some kind of trickery. Indeed, Satan is a real enemy to humans (5)."

Translation of verse four about Joseph's dream "(Remember) when Yusuf said to his father, "O my father! Indeed, I have seen eleven stars, the sun and the moon, I see them all bowing down to me." Seeing here means dreaming of seeing eleven stars, the sun and the moon, all bowing down to him (HAMKA, 2015).

Buya HAMKA explains that Prophet Jacob demonstrated wisdom by cautiously responding to Yusuf's dream and deciding not to immediately trust his brothers. Prophet Jacob was aware of the potential dangers that could arise and wanted to protect Yusuf from potential harm (HAMKA, 2015).

When Ya'qub heard Yusuf tell himself about his strange dream, namely that eleven stars and the sun and moon came prostrating before him. Ya'qub had a hunch that it was Yusuf who would receive the inheritance of the *nubummat* and treatise. Therefore, he considered it dangerous if Yusuf also told the story of this dream to his brothers because of his honesty (HAMKA, 2015).

Translation of the beginning of verse five "He answered, "O my son. Don't tell your dreams to your brothers, because then they will deceive you with some kind of trickery." This verse emphasizes never telling this dream in front of them because they might later know the interpretation of the dream. 11 stars mean 11 brothers, the sun is the father, the moon is the mother. This means that they will know that you are the one who will receive the inheritance so that your brothers will come to bow down to you. (HAMKA, 2015)

#### c. Q.S. Yusuf verses 11-14

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ( ١١ ) أَرْسَلَهُ مَعَنَا غَدًا

يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَفِظُونَ ( ١٢ ) قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ  
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ ( ١٣ ) قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَحَنُّ عَصْبَتِهِ إِنَّا إِذَا  
لَحَسِرُونَ ( ١٤ )

"They said, "O our father! Why do you not trust us with Yusuf, when we all desire his good (11). Let him go with us tomorrow morning, so that he may enjoy himself and play, and we will surely take care of him (12). He (Jacob) said, "Indeed, your going with him (Yusuf) grieves me greatly, and I fear that a wolf will devour him, while you are heedless of him (13). Indeed, they said, "If a wolf devours him, and we are a (strong) group, then we will be the losers (14)."

Translation of verse 11 "They said, "O our father! "Why don't you believe us regarding Yusuf, even though we are truly sincere in looking after him?" This is the reason they persuaded their father. Why doesn't father want to entrust us to hang out with Yusuf? Why is he only in my father's arms, not free to hang out with us?

Maybe Joseph himself has changed a lot and has distanced himself a lot from his brothers, especially since his father gave him the advice not to reveal the secret of dreams to his brothers, so that day by day he feels more and more apart.

Translation of the beginning of verse 12 "Send him with us tomorrow, eating and playing." Entrust him to us so he won't be stuck at home. Let him see the beauty of nature with us, his brothers, eat, play and have fun.

Translation of the end of verse 12 "Indeed, we will guard ourselves." Father need not worry, for we will always guard him. If there is danger, We will be the ones to protect him. Because if he remains close to father always at home, even though he is a boy, his physical agility will certainly not develop. That was the suggestion they made to their father, the Prophet Jacob (peace be upon him).

Translation of the root of verse 13 "Indeed, my heart is sad that you will take him." Sad to be separated from him, I feel lonely. After this old body, it is the little children who relieve my loneliness, especially since their lives are miserable because their mothers are no longer here. "And I am afraid that wolves will attack him." Because in the places where you play there are many wolves, wild animals of all kinds. If a wolf attacks him, none of you will be able to fend him off (HAMKA, 2015).

Translation of the end of verse 13: "While you are heedless of him." This means that when you are busy playing, you will forget about your younger sibling. Because you can only care for him while he is still in your sight. Whereas humans are not immune to heedlessness and neglect.

Translation of verse 14 "They said, "If a wolf pounces on him, and there are many of us, we will truly be the losers." Loss here is more precisely defined as useless. It would be useless for us as many as ten people, if our younger brother Yusuf was killed by a wolf. If this could happen, it would be clear that we are cowards and cannot be trusted, and have no sense of responsibility (HAMKA, 2015).

So, with heavy hearts, they let Joseph go. According to Ibn Kathir in his commentary, his reluctance to let Joseph go was not merely out of pity for the child whose mother had died. Rather, it was due to a premonition that this child would be very important in the future. The light of prophecy had shone on his son's face, something that was not present in his other sons.

Buya HAMKA also quoted in the book of Ibn Kathir's interpretation that when they were about to part, Ya'qub continued to hug Yusuf and kiss him and prayed for his safety. And when in front of Ya'qub, Yusuf's brothers showed that they loved Yusuf very much, but having just left their parents' sight, they began to vent their anger on Yusuf, by cursing, insulting, and then some began to hit, kick, and kick (HAMKA, 2015).

#### d. Q.S. Yusuf verses 16-18

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ ( ١٦ ) قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ

مَتَّعِنَا فَأَكَلَهُ الذِّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ (١٧) وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمُ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرًا حَسْبًا ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (١٨)

"Then they came to their father in the evening weeping (16). They said, "O our father! Indeed, we went racing and we left Yusuf near our belongings, then he was eaten by wolves, and you certainly would not believe us even if we said the truth (17). And they came bringing their robes (which were stained with) fake blood. He (Ya'qub) said, "Actually, you are the only one who sees good things that are bad, so only being patient is the best (for me). And ask Allah for His help in what you are telling (18)."

Starting with the fake tears, verse 16 says, "And they came to their father in the evening, weeping." Here begins a very low deception, lies, and trickery. They came together to their father, shedding tears, they sobbed, this was intended so that what they would say later would be believed by their father. The verse explains that they wept together before their father in the evening, when it was getting dark. This was done so that the sadness did not seem intentional.

So a lie began to be woven, the beginning of verse 17 reads, "They said, 'O our father, indeed we are going for a race.'" They began to make up a fantastic story, a story that was indeed a lie. They said that they had gone for a race or a running race, "And we left Joseph with our belongings." Joseph did not participate in the race because he was the youngest among them, only 12 years old. Therefore, they left Joseph at a rest stop to guard the belongings left behind because they went for a race, "Then a wolf attacked him." (HAMKA, 2015).

This was the structure of the lie. Even though it was already dark, Prophet Jacob (peace be upon him) already had a feeling that everything they said was a lie. Although he nodded as he listened to the story, his eyes revealed a hint of disbelief. Moreover, ten people were speaking, and what they were saying was a lie. No matter how they structured it, there was bound to be nervousness. Pure souls cannot be deceived. That was the reason they spoke what they said next.

Translation of the end of verse 17 "But you will not believe us even though we have spoken the truth." Even though lies have been composed, their father does not believe them. And the words of lies are covered with nervousness for the truth of themselves, but they do not realize that what they do is a lie (HAMKA, 2015).

Translation of the beginning of verse 18 "And they put fake blood on his shirt." If you don't believe it, look at the proof! then they spread before their father Joseph's clothes which they had smeared with goat's blood. And they said that the blood was the blood of Joseph. But because all of this was a lie, forget that they tore the clothes as proof that their little brother had indeed died from being attacked by a wolf.

With the calm of Prophet Ya'qub AS. pay attention to the behavior of all his children. His pure and clean heart from the nubuwwat's guidance did not believe that Yusuf was killed by a wolf. His clothes or shirt are not evidence of his death from being attacked by a wolf. What is proven now is only one thing, Yusuf has disappeared! "He said, 'But it is your lust that makes it easy for you to do something.'" There is something wrong in each of your souls that drives you to do work like this!" "So (for me only) patience is good." (HAMKA, 2015).

Here the great prophet of Allah has shown a great soul. Just as he heard the made-up story accompanied by fake evidence on the shirt that wasn't torn, he didn't lose his mind. In her little heart there was an inspiration that the son she loved would not die. This is just the bad behavior of his brothers. If it's true that he died, that's not how they came. They will come in surprised, dismayed, and all their answers will be the same without any doubt. But he took a firm stance, he was patient and steadfast in accepting the ordeal. Patience is more beautiful. Because if he loses his mind, these naughty children will be irreparable, and the situation in his family will

become even more chaotic. That's why he said that there is nothing better and more beautiful than patiently accepting these children's mischief.

Translation of the end of verse 18 "*And Allah is the One to ask for help regarding what you have narrated.*" With a very commendable attitude, he concluded his words that everything you have narrated, whether true or false, it is to Allah that I ask for help. Allah knows best (HAMKA, 2015).

From the description of the interpretation of *al-Azhar* above, it can be seen how the attitude and treatment of the Prophet Ya'qub AS were. as a father in treating his children, when his children tried to make up fake news about the death of his brother Yusuf. Prophet Ya'qub was able to restrain himself, restrain his anger, still have an open mind and chose to be patient, and Prophet Ya'qub did not share his sadness with anyone but only complained about everything to Allah SWT. Apart from that, from the way he dealt with this problem, he could see his wise attitude as a father who could be used as an example, namely that he only kept his anger bottled up and he did not utter dirty words to his children who brought the news that the Prophet Yusuf AS. had died, while he knew the story of the brother of the Prophet Yusuf AS. The rock was just a lie, but he chose patience as his path and handed everything over to Allah.

In this story, it also shows the determination of a father that even though he was treated badly by his children, the Prophet Ya'qub AS was convinced that everything was a test for him so that he was able to be patient and look favorably on all of Allah's provisions regarding the treatment of his children, and he would always advise and pray for his children even though he told lies after lies, this was for the good of his children.

## CONCLUSION

After the author conducted research on Buya HAMKA's interpretation of the importance of the father's role in the Qur'an, the following conclusions can be drawn which are the answers to the formulation and limitations of the problem:

1. The position of a father according to Buya HAMKA is first, as a leader as stated in Q.S. al-Saffat (37): 100-102, namely the leadership attitude is seen from the story of the dialogue between the Prophet Ibrahim AS and Ismail regarding the dream of the Prophet Ibrahim AS to slaughter his son. And Q.S. at-Tarim (66): 6, namely the father is responsible for leading his family to avoid the torment of hell. Second, the position of the father as an educator is stated in Q.S. Luqman (31) verses 13-19. It can be seen in the advice given by Luqman to his son.
2. According to Buya HAMKA, a father's duty in carrying out his responsibilities as a leader is to look after and protect his family, whose duty is to protect his wife and children from danger, both physical and moral, which is stated in Q.S. at-Tarim (66): 6.
3. The nature of a father according to Buya HAMKA. The ideal role of a father as a leader, educator, and protector in the family if he has the characteristics of being wise, fair, loving, patient, and exemplary in carrying out his responsibilities will create a healthy, harmonious, and blessed environment.

## REFERENCES

Buya HAMKA. 1973. *Tasawuf Modern*. Jakarta: Bulan Bintang, 1973.

Buya HAMKA. 1982. *Tafsir al-Azhar*. Jakarta: Pustaka Pinjamas. Jilid III.

Buya HAMKA. 1986. *Pribadi Hebat*. Jakarta: Pustaka Pinjamas.

Buya HAMKA. 1995. *Falsafah Hidup*. Jakarta: Pustaka Pinjamas.

- Devi Delia dan Emelda Suwandi. (2021). *Serba-serbi Pengasuhan Anak*. Jakarta: Elex Media Komputindo.
- HAMKA. 1999. *Tafsir al-Azhar*, Singapura: Pustaka Nasional. Jilid VII.
- HAMKA. 2003. *Tafsir al-Azhar*. Singapura: Pustaka Nasional Singapura.
- HAMKA. 2015. *Tafsir al-Azhar*. Depok: Gema Insani. Cet. 1, Jilid VII.
- Ihsan Dacholfany. 2018. *Pendidikan Anak Usia Dini Menurut Konsep Islam*. Jakarta: Amzah.
- Irfan Hamka. 2013. *Ayah*. Jakarta: Republika Penerbit.
- Muhamma Mustofa, dkk. (2023). *Metode Penelitian Kepustakaan (Library Research)*. t.tp: Get Pres Indonesia.
- Muhammad Fu'ad 'Abd al-Bāqy. 1991. *al-Mu'jam al-Mufabras Li Al-Fazh al-Qur'an*. Kairo: Dar al-Hadits.
- Noval, Palandi. 2021. *Setitik Narasi*, t.t.: Geupedia.
- Al-Qarashi, Baqir Sharif. 2003. *Seni Mendidik Islami: Kiat-kiat Menciptakan Generasi Unggul*. Jakarta: Pustaka Zahra. Cet. I.
- Syukri. (2020). *Tafsir Ayat-ayat Perumpamaan Masalah Aqidah dan Akhlak dalam al-Qur'an*. Mataram: Sanabil.
- Wendi Zarman. 2011. *Ternyata Mendidik Anak Cara Rasulullah itu Mudah dan Lebih Efektif*. Bandung: Ruang Kata Imprint Kawan Pustaka.
- Avif Alviyah. *Metode Penafsiran Buya HAMKA dalam Tafsir al-Azhar*, Vol. 15, No. 1, h. 31
- Meyke Dita Cahyani. 2024. Tanggungjawab Pendidik Perspektif Buya HAMKA, *Jurnal: Pendidikan Pascasarjana Universitas Qomaruddin*, 1, (2), 167.
- Siti Asiah. 2024. Guru dalam Pandangan Buya HAMKA. *Jurnal: Review Pendidikan dan Pengajaran*, 7, (2), 3415.
- Miris! *Ayah di Rohil 7 Tahun Perkosa 2 Anak Kandung*. 2023. (<https://www.detik.com/sumut/hukum-dan-kriminal/d-7046684/miris-ayah-di-rohil-7-tahun-perkosa-2-anak-kandung>, diakses 20 November, 2023)
- Polisi Ungkap Rekaman Terakhir Panca Usai Bunuh 4 Anak Kandung*. 2023. (<https://news.detik.com/berita/d-7100600/polisi-ungkap-rekaman-terakhir-panca-usai-bunuh-4-anak-kandung>, diakses 20 Desember, 2023).

**Copyright holder :**

© Nelfiza, A., Yelmi, Buchari M., Jasneli, I., & Turgut, E

**First publication right:**

Al-Misbah: Journal of the Quran, Hadith and Tafseer

This article is licensed under:

**CC-BY-SA**