

Gender bias and the fatherless phenomenon: Qur'an-based holistic guidance for children's behavioral development

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Abstract

Every individual aspires to a harmonious and nurturing family environment supported by both parents. However, in contemporary society, persistent gender stereotypes often position men primarily as breadwinners, while domestic and caregiving responsibilities are assigned almost exclusively to women. This imbalance has contributed to the growing phenomenon of fatherlessness, defined as a condition in which children experience the absence of a father figure either physically, psychologically, or both. Such conditions have increasingly affected children's behavioral development. This study aims to examine the impact of fatherlessness on children's behavioral development and to explore Qur'an-based guidance for addressing this phenomenon. Employing a literature-based research design with a psychological approach, data were collected through thematic analysis of relevant scholarly works and Qur'anic texts, and analyzed using a descriptive-analytical method. The findings indicate that fatherless conditions are associated with a heightened risk of behavioral problems in children, including tendencies toward deviant behavior and violations of social and legal norms. The Qur'an offers preventive and restorative guidance by emphasizing the importance of emotional bonding between parents and children, positive communication, and nurturing parental involvement. One recommended approach involves warm, affectionate, and enjoyable forms of communication – such as addressing children with positive and endearing expressions – which can foster strong emotional attachment and support healthy psychological development. This study contributes to the fields of child developmental psychology and Islamic family studies by providing a Qur'an-based framework for understanding and addressing fatherlessness within modern family life. It highlights the relevance of integrating religious ethical principles with psychological perspectives to promote balanced parental involvement and positive child development.

Keywords: Gender Bias Issue, Fatherless, Child Behavior, Qur'an



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Abstrak

Setiap individu mendambakan lingkungan keluarga yang harmonis dan penuh kasih sayang dengan dukungan dari kedua orang tua. Namun, dalam masyarakat kontemporer, stereotip gender yang masih kuat sering kali menempatkan laki-laki terutama sebagai pencari nafkah, sementara tanggung jawab domestik dan pengasuhan hampir sepenuhnya dibebankan kepada perempuan. Ketimpangan ini telah berkontribusi pada meningkatnya fenomena fatherlessness, yang didefinisikan sebagai kondisi ketika anak mengalami ketidakhadiran figur ayah, baik secara fisik, psikologis, maupun keduanya. Kondisi tersebut semakin berdampak pada perkembangan perilaku anak. Penelitian ini bertujuan untuk mengkaji dampak fatherlessness terhadap perkembangan perilaku anak serta mengeksplorasi panduan berbasis Al-Qur'an dalam menangani fenomena tersebut. Penelitian ini menggunakan desain penelitian kepustakaan dengan pendekatan psikologis. Data dikumpulkan melalui analisis tematik terhadap karya-karya ilmiah yang relevan serta teks-teks Al-Qur'an, kemudian dianalisis menggunakan metode deskriptif-analitis. Hasil penelitian menunjukkan bahwa kondisi fatherless berkaitan dengan meningkatnya risiko munculnya masalah perilaku pada anak, termasuk kecenderungan terhadap perilaku menyimpang serta pelanggaran norma sosial dan hukum. Al-Qur'an menawarkan panduan yang bersifat preventif dan restoratif dengan menekankan pentingnya ikatan emosional antara orang tua dan anak, komunikasi yang positif, serta keterlibatan orang tua yang penuh kasih. Salah satu pendekatan yang direkomendasikan adalah komunikasi yang hangat, penuh afeksi, dan menyenangkan – seperti menyapa anak dengan ungkapan yang positif dan penuh kasih – yang dapat membangun keterikatan emosional yang kuat dan mendukung perkembangan psikologis anak secara sehat. Penelitian ini berkontribusi pada bidang psikologi perkembangan anak dan kajian keluarga Islam dengan menghadirkan kerangka berbasis Al-Qur'an untuk memahami dan menangani fenomena fatherlessness dalam kehidupan keluarga modern. Penelitian ini menegaskan pentingnya integrasi prinsip-prinsip etika keagamaan dengan perspektif psikologis guna mendorong keterlibatan orang tua yang seimbang dan perkembangan anak yang positif.

Kata kunci: Isu Bias Gender; Fatherless; Perilaku Anak; Al-Qur'an

INTRODUCTION

Gender is an abstract concept resulting from social conventions that often raises various issues of controversy amid human life. This problem arises due to the complexity of the concept of gender itself, which does not only discuss the differences between men and women through a biological perspective x but is more complex than that, which refers to behaviour, roles or social identities associated with religious, socio-cultural backgrounds to specific sexes (Lindqvist et al., 2021, p. 333). The existence of this results in the creation of

interpretation bias, so that in the present, there is a compartmentalization of the role of a man and a woman, which leads to the formation of an unequal mindset or stigma.

One of the stereotypes that is considered to contain enough gender inequality, especially in family life, is related to the obligation to work. The stigma stipulates that the obligation to earn a living is a primary responsibility that must be fulfilled by a husband/male. Meanwhile, wives/women are considered secondary actors tasked with caring for domestic needs (S.v & I.m, 2017, pp. 72–73). Of course, the existence of this gender bias can have a variety of negative impacts, such as fostering patriarchal practices in the family sphere and creating a sense of frustration and injustice, causing physical and mental stress (Cerrato & Cifre, 2018, p. 3) and often leading to domestic violence (Mshweshwe, 2020, p. 2).

Furthermore, this phenomenon can also affect a child's growth and development. In general, the family is an early social environment that plays a fundamental role in the life history of every individual. Its existence is vital because, ideally, there are roles of father and mother that are very useful for a child's growth (Ulfa & Na'imah, 2020, p. 21). The interactions between parents and their flesh and blood will significantly affect growth and development (Suprayitno & Yasin, 2021, p. 64).

However, due to the stigma circulating in society that a father must earn a living, while the mother has a vital role in taking care of children, today, there are often cases where a child grows and develops without a father figure (Fajarrini & Umam, 2023, p. 22). Recently, several national news media have reported that Indonesia ranks third as a country with a high level of father absence in the family community, or in other terms called fatherless (Kompas.com, 2023).

Based on data from the Katadata.co.id page related to the number of children living with both parents, it is found that 7.04% of 30.83 million early childhood (0-6 years) live without the presence of a father (Katadata.co.id, 2021). This data aligns with a survey conducted by the Ministry of Women's Empowerment and Child Protection and the Central Bureau of Statistics, which shows that 8.34% of children aged 0-17 live only with their biological mothers (Iskandar et al., 2023, p. 174). Although the percentage is relatively tiny, fatherlessness should still be a concern for every parent, especially fathers. This is because fathers also have a crucial role in child development (Cabrera et al., 2018, p. 1), so their existence cannot be ignored or eliminated.

Based on the explanation of the phenomenon above, it is known that there is a gap between the social reality that occurs in society and the ideal

expectations about the role of a father in the family. Therefore, this research was conducted to answer the main question, "What is the impact of the fatherless phenomenon on the growth and development of a child, and how can this problem be solved?". Regarding the process of finding a solution, in this case the Qur'an is involved and used as the main basis for finding this. This is because the Qur'an contains various kinds of problems and solutions that occur in human life, both on a small and large scale (Rosi, 2021, p. 37). So it is natural that in the process of finding a solution to a problem that is happening, humans (especially followers of Islam) will look for a way out of their holy book.

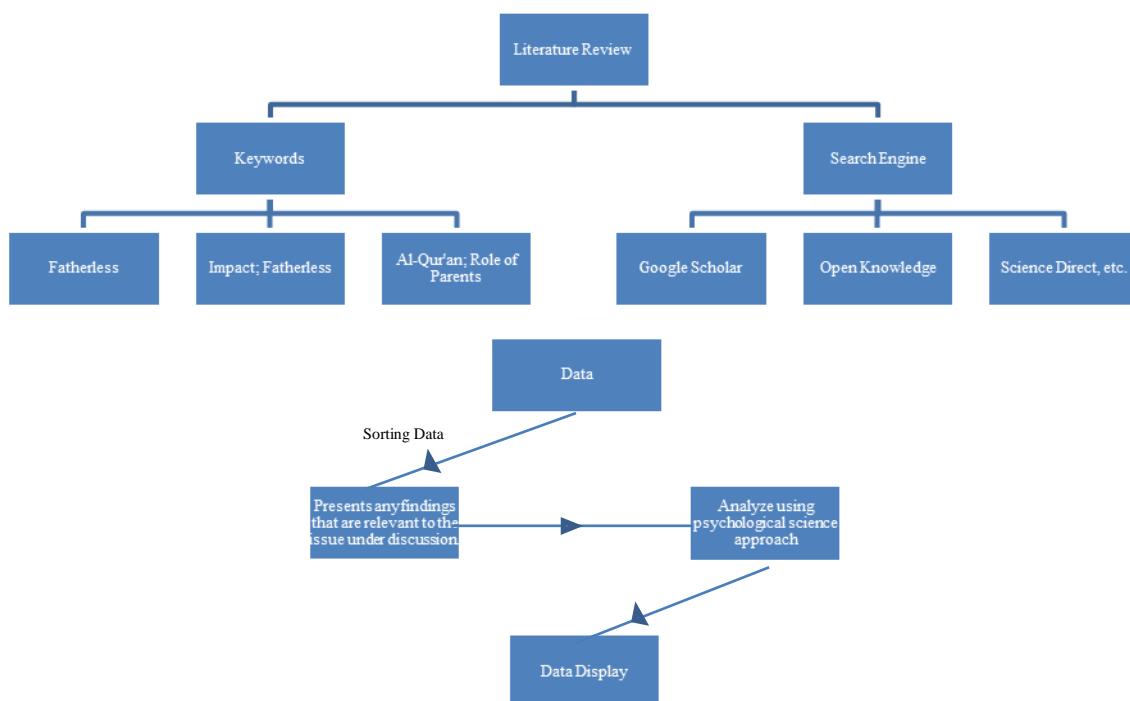
There have been several studies that discuss the fatherless phenomenon in society. However, the discussion in these studies is only limited to the impact on child development, such as social-emotional intelligence (Hadi et al., 2024), morals (Kiromi, 2023), and character (Munjat, 2017). Meanwhile, research that examines the fatherless phenomenon's impact on children's behavioral development and mitigation steps through a comprehensive Qur'anic perspective (covering all verses related to the relationship between a father and a child) has yet to be found. Thus, it can be concluded that this research contains novelty value.

METHOD

This research is a qualitative study in the genre of library research. In its implementation, researchers will examine the issue that is currently hot and almost occurs in every family today, namely the fatherless phenomenon, in detail and thoroughly, as well as the Qur'anic solution to the issue. This study will use qualitative methods as a study design because, in theory, this method is suitable for research that wants to explore a concept, symptom or phenomenon happening in people's lives (Satori & Aan Komariah, 2020, p. 29). As many as 39 references, in the form of printed books, electronic books, and scientific articles, were used to compile this research, starting from the introduction to the discussion section

This study uses the thematic method in the data collection process. The thematic analysis seeks to explain a phenomenon, concept, or issue from various sources (Azizy et al., 2022, p. 1). In its application, the method requires researchers to collect all data from written sources that can be traced through books, the Internet, and other literature considered relevant to the research theme being raised. The main data sources used in this study are the Qur'an, and several news websites and official data about fatherlessness. The supporting sources in books, articles, theses, and relevant dissertations are also reading materials to complement the data during the research process.

This research began by observing social and gender phenomena in family life. The stigma that "men are the main actors in breadwinning activities" has recently caused problems, one of which is the issue of fatherlessness. The researcher started the research process by conducting a literature review to determine how much fatherlessness-related research has been done. This process was quite time-consuming because the review was conducted by considering all keywords related to the theme being raised, such as gender bias, fatherless, child behaviour development, and the Qur'an. Of course, this step is done by tracing all previous scientific writings using search tools, such as Google Scholar, Open Knowledge, Science Direct, and others. After finding the research gap, the researcher immediately collected data from written sources about the fatherless phenomenon and how the Qur'an guides humans to overcome this issue. Of course, this step is also carried out by considering several previous studies so that there is no repetition of research. After collecting all the necessary data, the writing begins with a comprehensive description of fatherlessness, its implications, and Qur'anic guidance. Finally, the data that has been described is then analyzed using a psychological approach in order to get a correlation between the instructive verses of the Qur'an and the existing scientific facts.



The analysis method used in this research is the descriptive-analytic method. In its application, researchers will describe all relevant data findings related to the topic being discussed, both from primary and secondary data sources, as they are. After the description is complete, the data is analyzed psychologically. This means that all explanations related to fatherlessness and the solutions offered by the Qur'an in dealing with these issues are reviewed and commented on using psychological science.

RESULT AND DISCUSSION

The analysis results reveal that the minimum limit that must be met for busy parents (especially fathers) is to call the baby by good names. Based on the studies conducted, there is a correlation between the solutions offered by the Qur'an and the growth and development of a child, especially in the psychological dimension. Based on an assessment from a psychological perspective, calling children notable names can have a positive effect on children's cognitive growth. Thus, he can be better prepared to face various challenges that occur in his life. In addition to the minimum bar that has been explained, other steps that can be applied for a father who does not have much time to interact with his family are giving small advice, inviting discussions, and talking about light matters.

Fatheless: Social Construction of Society and its Implications

Conventionally, *fatherlessness* is defined as a condition in which a child grows and develops without the presence and role of a father. This absence can generally be divided into two categories: physical and psychological. *Physical absence* can be defined as a condition where a father is not directly involved in a child's life and development (Pertiwi et al., 2023, p. 123). Meanwhile, psychological absence refers more to the absence of the father's role from the emotional aspect (Salsabila et al., 2020, p. 25). This means that the father figure may be present within the scope of the family but his presence cannot provide positive teaching and emotional influence to his children. Thus, it can be concluded that the vital point of this fatherless discourse lies in the magnitude of the phenomenon's influence on a child's mental development.

There are many factors behind the emergence of the fatherless phenomenon in society, such as death (Zengel Mora, 2021, p. 4), divorce (Whitley, 2021, p. 207), and a husband's indifference to his main duty as head of the family (Iskandar et al., 2023, p. 174). According to Richard C. Harverson, a father's main tasks are teaching morals, taking a leadership role, and instilling a

sense of responsibility and discipline in all family members (Fitroh, 2014, p. 85). Another source also explains that in addition to being a leader and providing for family members, a husband or father is also obliged to pay attention to his children's growth, development, and education. In other words, it takes sacrifice of energy, thought and time to be an ideal husband or father for all family members. However, many facts show that a father only places himself as a breadwinner. This reality exists because it comes from the construction pattern of society that places the main task of a father as a figure who fulfills family needs. Meanwhile, care and parenting is fully delegated to a mother at home. As a result of this compartmentalization, there is minimal involvement of husbands in child management issues, which results in a low level of sensitivity of fathers to family members, and to the process of child growth and development.

Experts state that the crucial period for the development of an individual begins at an early age or in the range of 0-6 years (golden age). This period is important because in this age range, a child's development occurs in all aspects, such as the social-emotional dimension, physical motor, and cognitive aspects (Wulandari & Shafarani, 2023, p. 2). In theory, a child who experiences fatherless incidents in his life tends to have uncontrolled and unstable emotions. This is evident from the results of field research on a 6-year-old child who showed that he experienced mental disorders, such as low self-control, irritability, and difficulty adapting to new environments (Maryam & Mulyaniapi, 2022, p. 7). In addition, children who experience the fatherless phenomenon have low psychological maturity. He will grow up inferior and find it difficult to express himself in social activities. Thus, adjusting to the intended social environment takes extra time and effort (Munjiat, 2017, p. 103).

Not infrequently, the existence of this fatherless phenomenon can lead to various kinds of juvenile delinquency issues. Anas express this in his writing which states that the value of social deviations committed by adolescents will be inversely proportional to the level of closeness of the emotional relationship between father and child (Anas et al., 2024, p. 393). That is, the better the closeness of the relationship between the two, the lower the possibility of an individual to commit delinquency, and vice versa. The main factor that causes this relationship to occur is due to the lack of quality moments together between father and child (Utami, 2021, p. 2). Thus, the time that should be a means for transferring values, positive norms, and affection between the two is hampered.

Furthermore, the absence of a father in the family can also foster trust issues in a child towards others. This is very natural, especially for an adult

woman, because of a bad life experience related to the position of a father. This experience eventually fosters feelings of anxiety, fear, and even distrust of someone, especially in the context of choosing a life partner (Diana & Agustina, 2023, pp. 723–725).

Others, this condition can also cause a child's cognitive development to be disrupted (Radl et al., 2017, p. 2017). It is important to know first, that cognitive ability is a process that works in the center of the nervous system when an individual is thinking. This skill is considered very important because it relates to the child's ability to control various methods to solve everyday problems (Khadijah, 2016, p. 11). This means that this cognitive process is very relevant to the sharpness of thinking or the level of individual intelligence.

One of the factors that can affect a child's intelligence and thinking is the internal state of the family. A harmonious family will be able to create a good atmosphere of togetherness for the growth of their children. Of course, this task is not only the obligation of one party (namely the wife, as the stigma prevails in society) but applies to all parties (husband and wife) who must play an active role in it. In this case, the presence of a father figure is emphasized because, in the current era, the issue of fatherlessness is present in almost every family. The father's role as a breadwinner today has taken up almost all of his time, so the opportunity to chat with family members, even with his children, is almost non-existent (Fitroh, 2014, p. 88).

Generally, an individual who grows and develops without a father tends to find speaking (Wulandari & Shafarani, 2023, p. 8) and solving a problem more challenging. Weak creativity in solving a problem can be caused by the lack of stimulus from a father's education pattern, which usually challenges training, courage, and independence (Fajarrini & Umam, 2023, p. 24). If this happens, an individual will have low self-confidence and motivation to learn, inhibiting a child's cognitive abilities.

Qur'anic Discourse and Interpretation on the Fatherless Phenomenon

Before proceeding to the following discussion, explaining the basic concept of marriage is necessary. In a marriage, there is the value of intermarriage, which is helping and cooperating between husband and wife in terms of goodness. Allah swt. says in QS. At-Tahrim [66]: 6,

(يَأَيُّهَا الَّذِينَ آمَنُوا قُوْمًا أَنْفَسْكُمْ وَأَهْلِنُّكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُمُونَ اللَّهُ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ ٦)

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

The above verse is one of the commands of Allah swt. to Muslims to be able to pay attention to all members of their family so as not to fall into the painful punishment of hellfire. Although the verse begins with the word "يَا إِيَّاهَا الَّذِينَ" in literary terms, the mukhattab or the person being spoken to is male, but in essence, the sentence contains the meaning of the female subject in it (Shihab, 2002b, p. 327). So, if elaborated, this verse not only calls on one party (namely men, as the nuances of the verse are understood linguistically) (Rofiq, 2019, p. 17) but both parties (husband and wife) to jointly protect the family from the fitnah of the world. In addition to QS. At-Tahrim [66]: 6, this relationship of interdependence and cooperation between husband and wife has also been hinted at in more general verses, namely in QS. Al-Maidah [5]: 2, and QS. At-Taubah [9]: 71, which reads,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوَانِ ۖ

"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ سَيِّرْ حَمْهُمُ اللَّهُ أَعْلَمُ
عَزِيزٌ حَكِيمٌ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."

Regarding the fatherless phenomenon, this issue is a contemporary problem whose term has yet to be found in the Qur'an. However, this is studied further through a historical perspective. In that case, it turns out that there is a story in the Qur'an that is indicated to lead to fatherless behaviour, namely when Ibrahim left Siti Hajar and Ismael's toddlers in the city of Makkah. Allah swt. says in QS. Ibrahim [14]: 37,

﴿رَبَّنَا أَنَّيْ أَسْكَنْتَ مِنْ دُرَّيْتِي بِوَادٍ غَيْرِ ذِي رَزْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمٍ رَبَّنَا لِيُقْيِمُوا الصَّلَاةَ فَاجْعَلْ أَفْدَةً مِنَ النَّاسِ
تَهُوِيَّ لَيْهُمْ وَازْرُقْهُمْ مِنَ الْتُّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴾ ۳۷

“Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.”

The above verse has a connection with the previous verse, namely QS. Ibrahim [14]: 35, where Ibrahim asked Allah swt. to make Makkah a safe and peaceful city, especially from idolatry activities (Az-Zuhaili, 2013, pp. 251-252). The request was finally granted by Allah swt., and Ibrahim, Siti Hajar, and Ismail toddler from Palestine to a dry and barren valley near *Bait Al-Haram*. After Ibrahim left them both in the valley, then Ibrahim prayed as found in QS. Ibrahim [14]: 37 (Al-Mubarakfuri, 2022, p. 4).

Long story short, Ismail grew up away from his father. Although it is reported that Ibrahim visited his abandoned family four times from when he left his family until Ismail grew up, history records that young Ismail lived among a group called *Jurhum* (Al-Mubarakfuri, 2022, pp. 5-6). The group was a group of migrants from the land of Yemen who came to Makkah to settle there. This group started interacting with Hajar and Ismail just a few days after Ibrahim left them. As a result of the interaction that occurred from the beginning, Ismail grew up to be an excellent young man fluent in Arabic (Katsir, 2007, pp. 218-219).

Based on the small piece of history of the life journey of Ismail above, it can be seen that the presence of Ibrahim as a father is only sometimes there beside his son, even very minimal. If this is related to the current issue, then what happened to little Ismail is a form of fatherless phenomenon that occurred in the past. Of course, the absence of Ibrahim from his family's side is not a form of running away from the responsibilities of a family head. However, it tests faith and obedience to God's commands.

Quranic Mitigation Measures Against Fatherless Phenomenon

After knowing the indications of the fatherless issue in the past, as found in the story of Abraham and Ismail, then the solution offered by the Qur'an will be discussed to prevent this issue, or in other words, provide signs regarding “what a father should do who does not have much time for his children”.

To answer this, we can start by studying the verse often quoted to explain the ideal relationship between father and son, namely QS. Luqman [31]: 13-19, وَإِذْ قَالَ لِهُنَّ لِابْنِهِ وَهُوَ يَعْظِهُ يَلِيَّ لَا تُشْرِكُ بِاللَّهِ أَنَّ الشَّرِكَ لَظِلْمٌ عَظِيمٌ ۖ ۗ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِيَّةِ حَمَلْتُهُ أُمَّهُ وَهُنَّا عَلَىٰ وَهُنِّ وَفِصَالَةٌ فِي عَامِيْنِ أَنْ اشْكُرْ لِي وَلِوَالِيَّكَ لِيَ الْمَصِيرُ ۖ ۗ وَإِنْ جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْعِهُمَا وَصَاحِبِهِمَا فِي الدُّنْيَا مَعْرُوفٌ فَأَوْاتِيْ سَيِّلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَنْبَيْتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۖ ۗ يَلِيَّ أَنَّهَا لَنْ تَكُونْ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَحْرَاءٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ أَنَّ

الله أطِيفٌ حَيْرٌ ١٦ يَبْيَأِ إِقْمَ الصَّلَاةَ وَأَمْرٌ بِالْمَعْرُوفِ وَأَنْهُ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَرْمَ الْأَمْوَرِ ١٧ وَلَا تُصْبِرْ حَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَلِّ فَحُورٍ ١٨ وَافْصِدْ فِيٍّ مَشْبِيَّ وَاغْضُضْ مِنْ صُوتِكَ ١٩ إِنَّكَ أَلْأَصْوَاتَ لَصُوتُ الْحَمِيرِ

13. And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." 14. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. 15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. 16. [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. 17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. 18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. 19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.

In short, QS. Luqman [31]: 13-19 is a group of verses that contain Luqman's advice to his son. Some narrations mention that Luqman was a judge who had been given high wisdom (knowledge) to guide the people before the Prophet was sent in his day. He was a man of faith and loved his son An'am very much (Al-Qurthubi, 2008, pp. 149-150). His affection manifested in the form of advice, which can still be found today in verses 13 to 19 of the Qur'an Surah Luqman.

However, when examined further, something interesting is found when Luqman wants to advise his son. He started the education process by calling his son "بَنِي", which means "O my son". The word "بَنِي" is a derivation of the word "ابن" "ابنی", which is rooted in the word "ابن" which means son. According to Quraish Shihab, this word is used by parents to symbolize extreme affection for their children (Shihab, 2002a, p. 127). This statement arises because, on several other occasions, the Qur'an also uses the term to describe the outpouring of a father's affection for a child through a nickname, such as in QS. Yusuf [12]: 4-5 (between Ishaq and Yusuf), and QS. As-Saffat [37]: 102 (between Ibrahim and Ismail),

إذ قَالَ يُوسُفُ لِأَبِيهِ يَابَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ
٤ قَالَ يَبْنَيَ لَا تَقْصُصْ رُعْيَاكَ عَلَى اخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ
مُّبِينٌ ٥

[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me." 5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَيَ إِلَيْيَ أَرَى فِي الْمَنَامِ إِنِّي أَدْبَحُكَ فَانْظُرْ مَاذَا تَرَى ٦ قَالَ يَابَتِ افْعُلْ مَا تُؤْمِنُ سَتَحْدِنِي لَنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ١٠٢

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.

QS. Yusuf [12]: 4-5, in general, contains the story of the journey of young Yusuf, who had a strange dream after his sleep. He told his father (Ishaq) that he had seen ten stars, the sun, and the moon bowing down to him. Hearing this, Ishaq suddenly gave a message to keep the dream from being told to his relatives (Departemen Agama RI, 2008, p. 498). However, before giving the warning, Ishaq started with an intimate statement, "yaa bunayya".

Ibrahim also did the same thing to Ismail. Although in the beginning it was mentioned that Ibrahim had left Ismail since childhood, when they lived together (precisely after Ismail became a teenager), Ibrahim also used *yaa bunayya* to call Ismail. There are indications that when Ismail was still a toddler, the nickname *yaa bunayya* had been attached to Ismail. Not only that, but Ibrahim also made it a habit to discuss with Ismail under any circumstances (one of which is illustrated in QS. As-Saffat [37]: 102).

A Psychological Analysis of Quranic Preventive Solutions

As explained in the previous section, several points can be applied to minimize the potential for the fatherless phenomenon in today's life. Based on the results of the QS study, Luqman [31]: 13-19, QS. Yusuf [12]: 4-5, and QS. As-Saffat [37]: 102, it is found that the first step to grab a child's attention is by calling him good names. When this is reviewed through the perspective of psychological science, mentioning someone with a specific term can affect the psychological state of an individual. This is proven in a study by Kuranchie on children in an educational institution. He stated that when a learner is called using a negative term, it can affect his mood to become more passive during the learning process. Vice versa, if an individual has a good title (called by a title), it will increase his enthusiasm for learning (Kuranchie, 2012, p. 126). If this is

applied to a child, then the treatment can positively affect their growth and development. This is because the treatment can make the relationship between father and child closer. Thus, the child can feel the presence and affection of a father even in a relatively short time (due to the necessity of a father to work).

Then, in addition to calling an individual by a good name, the next thing that can be done to prevent a child from feeling neglected by a father is to give valuable advice, invite discussions, and make time to talk even for a minute. Of course, this will significantly impact a child's growth. In addition, the stimulus provided by interacting with a father will make a child mentally more robust and ready to face challenges in everyday life.

CONCLUSION

Based on the studies conducted above, it can be concluded that the fatherless phenomenon can affect an individual's mental, social, and cognitive state, affecting children's behaviour negatively. To avoid this, the Qur'an offers several points as a preventive measure or to reduce the issue's impact, namely, the recommendation to call family members, especially children, with a pleasant title. This is the minimum limit the Qur'an suggests to create a happy family atmosphere. In addition, the Qur'an also offers valuable advice, discussion, and quality time with the children, even if it is for a short period.

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