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Prophetic Parenting and the Crisis of Fatherlessness: Lessons from Ibrahim and Jacob in Tafsir al-Kasyāf

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Abstract

The phenomenon of fatherlessness has emerged as a significant global social issue, influencing children's psychological well-being, identity formation, and moral development. While existing scholarship has largely examined fatherlessness through psychological and sociological frameworks, Qur'anic narratives on father-child relationships are often treated primarily within theological discourse. Consequently, there remains limited exploration of how classical Qur'anic exegesis can contribute to contemporary discussions on parenting and family crises. Addressing this **gap**, this study investigates the concept of paternal parenting in the stories of Prophet Ibrahim and Prophet Ya'qub through the interpretive lens of Tafsir al-Kashshāf by al-Zamakhsharī and examines its relevance to the modern phenomenon of fatherlessness. This research employs a **qualitative** library-based approach combined with thematic Qur'anic interpretation (*tafsir mauḍū'i*). The analysis focuses on key Qur'anic passages related to father-son interactions, particularly Q.S. al-Şāffāt:102 and Q.S. Yūsuf:4-5, interpreted through the linguistic-rational framework characteristic of Tafsir al-Kashshāf. Data are analyzed descriptively and interpretatively to identify the parenting principles embedded within the exegetical discourse. **The findings** demonstrate that Tafsir al-Kashshāf articulates a prophetic model of paternal parenting grounded in three interrelated principles: democratic companionship, dialogical communication, and secure emotional attachment. Prophet Ibrahim's interaction with Ismail illustrates participatory decision-making and consultative dialogue, while Prophet Ya'qub's relationship with Yusuf reflects emotional attentiveness and psychological protection that foster a secure relational environment. This study **contributes** to Qur'anic studies by highlighting the contemporary relevance of classical exegesis in addressing modern social challenges. Furthermore, it offers a conceptual framework for integrating Qur'anic parenting values into contemporary family discourse, emphasizing the father's emotional presence, communicative engagement, and moral leadership as essential elements in mitigating the fatherlessness crisis in modern societies.

Keywords: Fatherless Phenomenon; Tafsir al-Kasyaf; Parenting; The story of Prophet Abraham and Prophet Jacob.

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Introduction

Previous research has mostly discussed fatherlessness from the side of pure psychology or discussed the story of the Prophet only from the theological side, there has been no specific dissecting of the Tafsir Al-Kasyaf which tends to be linguistic/rational to answer the issue of the modern paternal crisis. Nowadays, the role of fathers is often limited to providing support, marriage permission and lack of time to communicate with children so that a child will lose the role mode in the aspects of morals, logic, courage and independence. Using analytical descriptive methods and thematic interpretation approaches, this article explains the value of parenting in the Qur'an. This study analyzed the relevance of the results of the interpretation of the story of Prophet Ibrahim and Prophet Jacob to the phenomenon of fatherlessness in the current era to emphasize the importance of the role of fathers in educating children as a whole. The results of the study show that the Qur'an through the story of the Prophet Ibrahim and the Prophet Jacob in Tafsir Al-Kasyaf offers prophetic parenting as an antithesis to the phenomenon of fatherlessness, namely by reconstructing the presence of the father through the diction of togetherness, communication patterns from authoritarian to dialogical and fathers as protectors of psychological security. This study aims to examine the values of paternal parenting in the Qur'an by focusing on the interpretation of the story of Prophet Ibrahim and Prophet Ya'kub from the perspective of Tafsir Al-Kasyaf which tends to the linguistic/raisonal aspect to answer the issue of the modern paternal crisis and is also aimed at parents, especially father figures, as a practitioner of family psychology as a theological guide in preventing the phenomenon of fatherlessness. The interpretation of Al-Kasyaf is not just a grammatical science but is able to dissect the depth of emotions and communication patterns of figures in the Qur'an.

The involvement of parents in educating and nurturing children has an important role. Grolnick and Slowwiaczek explained that parents have four involvement in children's personalities, namely involvement in school, involvement at home and involvement in the child's cognitive side [1]. Thus, the role of parents has a considerable role because children's personalities tend to observe and imitate the people around them. In order to form a good children's personality, parents must also adopt good behavior and attitudes [2]. However, when every child needs the role of parents in educating as a whole, emotional problems arise from a father, who is often nil in his role in supporting children's growth and development. These problems are referred to as phenomena *fatherless*.

Phenomenon *fatherless* Namely a child who experiences the absence of a father figure both physically and psychologically. In Indonesia itself, it is classified as *fatherless country* or a minimal state with the care of the father's role. In the current era, Indonesia occupies the third position regarding children who

develop without a father figure. As many as 20.9% of children refer to UNICEF 2021 data, while based on data from the Central Statistics Agency in 2018, there were 8.3% of children in Indonesia living with their mothers. In 2017, the involvement of fathers in parenting activities only occupied 26.2%, which can trigger feelings of envy towards other children who receive active support from their fathers in the development process [3]. In South Africa, in 2019, household surveys said that 63% of children did not live with their fathers, however, 87% were still alive, with 11% having died and the status of 2% not clearly known. Another reason is that the high percentage of poverty in South Africa is related to the idea of masculinity and the role of fathers which can exacerbate this challenge [4]. In southern Africa, 720,000 children under the age of 15 have been orphaned by AIDS. Research shows that orphans often experience minimal psychosocial support resulting in poor educational, behavioral and psychological outcomes, especially if they live with caregivers who lack affection. Even if some families participate in the care of economic demands in the context of poverty, it can reduce the amount of time spent with children [4].

Thus, a country will be stronger with the nickname *fatherless country* [5]. This phenomenon arises because it is influenced by local culture which has the belief that a father does not play a role in raising children. Sometimes inadvertently the understanding of the obligation to care, nurture and care for children is the responsibility of the mother, but the role of the father in this context also has an important role. This will have an impact on the loss *Role Mode* in carrying out life roles. With the absence of a father's role in the home, a child will lose a figure who should be able to be used as an example such as in socializing and morals [6]. Nowadays, the role of fathers is narrowed down into two things, namely providing maintenance and marriage permits, which explicitly the roles of fathers and mothers in parenting have different roles. Mothers play a role in teaching emotional maturity, empathy and the value of compassion. Meanwhile, my father taught about logic, courage and independence. In order to shape children into a whole person, the role of the feminine and masculine sides is needed for both parties [7].

The Qur'an has provided examples of various verses and stories that contain the relationship of communication interaction between a father and his son, as narrated by Luqman Al-Hakim with his son (QS. Luqman: 13-19), the story of Prophet Ibrahim (a.s.) with Ishmael (QS. Al-Shaffat: 102), the story of Prophet Ya'qub (a.s.) and Prophet Yusuf (a.s. Yusuf: 4-5), the story of Prophet Noah with Kan'an (QS. Hud: 42-43), the story of Prophet Ibrahim and Azar (QS. Maryam: 42-43), and the story of Shaykh Madyan and his daughter (QS. Al-Qasas: 26-27) [8]. The story highlights the importance of the father figure as a guide and educator for his child which should be carried out by a father with affection and

wisdom [9]. The role of the father in the family is not only as a leader but also as a spiritual educator. Fathers have a role in educating their children based on the values that have been listed in the Qur'an which include compassion, justice and responsibility. As the foundation of the family to be responsible in the formation of children's character based on structured and loving religious education [10]. In fact, what is interesting is that the number of verses that talk about the relationship between father-son communication is found more than the verses that talk about the relationship between mother and child which are only found in one place, namely in the story of the Prophet Isa with his mother. Indirectly, the Qur'an wants to show that fathers have a considerable role in children's growth and development [8].

The main problem in this study is the increasing phenomenon of fatherlessness in Indonesia, where the role of fathers is often reduced to just providing material. This condition causes the loss of exemplary figures in the aspects of morality, logic and independence. In addition, the narrative of parenting in the frame of the Qur'an, especially if dissected through a rational linguistic approach to the interpretation of Al-Kasyaf, is still rarely studied comprehensively as a theological answer as well as a practice to the crisis of the role of the father in the modern era.

An important point to be presented in this article is "*How does Tafsir Al-Kasyaf reconstruct the role of fathers in the story of Prophet Ibrahim and Prophet Jacob, and what is its relevance to contemporary fatherless issues?*"

Previous research is a thesis written by Naili Rohmawati through her thesis titled *The Important Role of Fathers in the Perspective of the Qur'an: The Solution to the Fatherless Phenomenon Analysis of Maqashidi Tafsir Prof. Abdul Mustaqim* [11]. A thesis written by Adi Setya Amin entitled "*The Values of Parenting from the Story of Prophet Ibrahim (as) and Prophet Ismail (as) in Surah al-Saffat verses 102-110 from the perspective of Ibn Katsir's interpretation*" [12]. Wawang Euis Wasiat Thesis which discusses *The phenomenon of fatherlessness and its impact on the development of children's behavior among Muslim families in Majalengka (case study in Majalengka)* [13]. Iqlima Malihah in her thesis entitled *The Concept of Parenting of the Prophet Ibrahim in the Literature of Indonesian Tafsir* entitled *(An analysis study of the tafsir book of tafsir marah labid, raudhatul irfan and al-ibriz in QS. Ash-Shaffat 37:100-107)* [14]. A thesis by Nurhafni Oktaviani entitled *Analysis of the role of the father in Qs. Luqman verses 13-19 perspective of tafsir al-azhar and its relevance to the novel "my father" by Hamka* [15].

Out of all the assessments of the literature that discuss fatherless phenomena. The author did not find any one who studied the issue *fatherless* in the interpretation of the stories of the Prophets in the perspective of tafsir al-Kasyaf. Previous research has mostly discussed fatherlessness from a purely psychological perspective or discussed the story of the Prophet only from a theological perspective. There is no specific dissecting of Tafsir Al-Kasyaf which tends to be linguistic/rational to answer the issue of the modern paternal crisis. The book of

tafsir al-Kasyaf is a book that tends to linguistic and philosophical aspects and is rich in deep interpretation. Tafsir al-Kasyaf is one of the books of tafsir that tends to the rationalist aspect in the sense that it prioritizes reason and methods used as weapons in interpreting, namely *Uslub Majazi* to support his thinking [16]. Nevertheless, this study provides a new perspective on the phenomenon *fatherless* based on the perspective of the tafsir al-Kasyaf and becomes interesting to study because it has not been mentioned in previous studies. This paper does not fully display the parenting taught by the Qur'an but only selects part of the parenting taught by the Prophet contained in the Qur'an by examining the aspects of parenting values.

Method

This research uses a qualitative type, which is an approach with the aim of analyzing and understanding the meaning considered by a number of individuals or a group of people starting from social or humanitarian problems [17]. Creswell said that in qualitative research there are several important efforts such as asking questions as well as procedures, collecting specific data from participants, data being analyzed inductively both from specific themes to general themes, and interpreting the meaning of data [17]. The purpose of choosing qualitative research is to look at how the ideal father figure is in the Qur'an. This research is classified as a literature study with an orientation to study books, reading, analyzing, researching books, articles and so on as relevant reference sources. The interpretation method used is the thematic interpretation method of the figure of Abdul Hay Al-Farmawi which is interpreted by interpreting interrelated verses of the Qur'an.

Result and Discussion

The Concept of the Ideal Father

Parenting is the most important thing for children because parents must inspire, teach, love and control their children. However, mothers and fathers have different roles, but they must still complement each other, mothers who are more active in the needs of children, while fathers are more protective of their children. [18, p. 2].

The role of the father according to Norwegian, Brandth and Vande consider that self-esteem for a father is not determined by status and resources but by shrewdness in parenting, interaction with children, being able to provide a sense of security, and affection for their children [19, p. 2]. So the concept of a good father must contain several characters such as the father figure must be able to earn a living, be a caregiver for the child such as inviting children to play, hold and interact well, be able to be a supportive partner through the father's

participation in making family decisions and be responsible for all household affairs and childcare by involving each other [20, p. 10].

Finally, the concept of a good father must be able to be an authoritarian caregiver in the sense that the father figure must have an attitude of protecting, disciplining, directing and being able to make decisions firmly towards their spouses, children and families [20, p. 12]. Meanwhile, the role of the father in Norwegian culture says that the ideal father figure is a father who is always ready to take care of the child, maintain harmony with the child and spend time with him. This culture underestimates the figure of a father who prefers work to childcare and reduces time with family [18, p. 15]. The father figure has an important role in educating because the more active the father, the less likely adolescents are to do deviant things, on the contrary, the less father's role will result in the increased impact of juvenile delinquency [21].

The selection of the story of the Prophet Ibrahim as the object of analysis was motivated by the figure of a father who was able to collapse the authoritarian leader through the principle of deliberation, while the figure of the Prophet Jacob was chosen because it showed how to maintain the mental health of children in the midst of sibling conflicts and the challenges that would be faced.

Al-Kasyaf's Interpretation of the Narrative of Father-Son Relations in the Story of the Prophet Ibrahim & Ismail

The concept of the ideal father in the Qur'an teaches that the father figure should have a communicative, democratic character and respect the child's opinion when the child is confused. This pattern teaches that fathers as leaders are not authoritarian but have a spirit of compassion and communication [22].

In the era of the rampant phenomenon of fatherless society, namely the number of children who have lost their direction due to the absence of the father's psychological side, the story of Prophet Ibrahim and Prophet Ismail is here to offer a solution. As the father of the Prophet Ibrahim, he did not use his authority to impose God's commands, but opened a space for discussion with his son. Proving that even though the situation faced is full of pressure, if emotional presence is communicative and democratic, it is able to fill the void so that the child does not just obey by force but feels appreciated for his presence.

An American psychologist who first introduced the concept of fatherless, Edward Elmer Smith, revealed that the phenomenon of fatherlessness is the absence of the father's role in the growth and development of children, both physically and psychologically. Even though the father figure is physically present and the child's material needs are met, but does not provide psychological or emotional support, the child is classified as experiencing

fatherlessness [23]. However, through the story of the Prophet Ibrahim and Ishmael in Qs As-Shaffat verse 102 offers the antithesis of this phenomenon.

فلما بلغ معه السعي قال يبني اني ارى في المنام اني اذبحك فانظر ماذا ترى
قال يا ابت افعل ماتؤمرستجدني ان شاءالله من الصبرين

So when the child reached the age of being able to work with him, (Ibrahim) said, "O my son, I have dreamed that I am slaughtering you. Then think what do you think?" He (Ishmael) replied, "O my father! do what Allah commands you; God willing, you will find me to be one of the patient.[24, p. 448]"

Based on the interpretation of the book Al-Kasyaf this verse, it can be understood that the story of the Prophet Ibrahim and Ishmael describes the interaction between father and son ideally. On interpretation:

فلما بلغ السعي أى الحد الذي يقدر فيه على السعي قيل مع من؟ فقال مع
أبيه والمعنى في اختصاص الاب أنه أرفق الناس به وأعطفهم عليه وغيره ربما عنف به
في الاستسعاء فلا يحتمل لأنه لم تستحكم قوته ولم يصلب عوده وكان اذ ذاك ابن
ثلاث عشرة سنة

It means: "So when the child reaches the period of as-sa'yu (Able to work), it means the age limit at which he is able to do activities. Then The question arises (to work) with whom? The answer is with his father. The reason why the name is Especially with his father, because his father was someone who was gentle and loving to him. While others may be rude or force it at work. So that the child will not be strong enough to bear it because his strength is not perfect and his physique is not so strong. At the time the boy was thirteen years old [25].

In sentences "Dressed" (with his father) if viewed in terms of his balaghah, the Qur'an does not say "work for his father" but "with his father". Which hints that the son and father have an equal relationship, filled with warmth and guidance. Where the father does not oppress the child but as a companion with tenderness and togetherness.

In line with Erikson's theory of psychosocial development, positive parenting has an impact on how easy it is for children to complete each phase of their development well while poor parenting can hinder their growth and development process [26]. Psychosocially, positive and supportive parenting (as in the ma'ahu pronunciation) can provide a sense of comfort to children to foster confidence and independence, but if the relationship between parents and children is oppressive, the child's development process will be hampered by

feelings of doubt and inferiority. He explained that the Qur'an offered his method of communication while Erikson explained the mental impact that emotional closeness is the main subject of the success of children's characters.

So a father must be able to maintain emotional and closeness to his child because otherwise the child will feel weakness in the developmental phase of his life so that feelings of irritability, difficulty communicating, difficulty controlling emotions and even hurting himself [27].

Meanwhile, children who experience fatherlessness often fail to pass the phase of trust and self-esteem due to the loss of a leader figure. So the Qur'an offers a model of "togetherness" to prevent the inhibition of growth and development. A father who truly accompanies his child will find his identity firmly and prevent him from the appearance of inferiority and emptiness of the soul. On the interpretation of *فانظر ماذا ترى من الرأي على وجه المشاورة* *Meaning: then consider what your opinion is in the context of deliberation this* [25].

On the word *فانظر* which means behold/behold is a form of command. Grammatically this is a form of command but in the case of *balaghah* it is intended to deliberate, not to force. This shows that the Prophet Ismail in communicating with his son has good communication manners, where he appreciates intelligence and provides space for his son, asking for consideration and not directly dictating. In line with the democratic parenting style stated by Syaiful, democratic parenting takes precedence over other parenting styles which emphasize that children have the opportunity to express their opinions and do whatever they want as long as they obey the limits set by their parents. Therefore, parents always provide advice and guidance to understand the child [28].

However, the effectiveness of this parenting style is often clashed with the phenomenon of fatherlessness that cuts off children's learning paths in deliberation skills. Without the presence of the father figure as a role model related to healthy arguments, the child loses the fundamental basis to know that differences of opinion do not have to end in conflict but can be resolved by consensus. Thus, the absence of the father figure is not only a physical loss but a loss of fundamental fundamentals in practicing democracy in the family sphere. So this democratic parenting is not here to emphasize coercion but as a space to express each other's opinions.

In line with this, Sayyid Qutub in his tafsir *Fi Zhilal Al-Qur'an* underlined the character of the Prophet Ibrahim when conveying his dream and asked Ishmael to give his opinion without any element of coercion on God's commands but so that his son could receive the commands with full obedience without coercion so that he could enjoy full servitude to his God [29, p. 13]. Prophet

Ibrahim in this story wanted his son to be able to feel the pleasure and obedience he felt and interpret the goodness that he thought was more eternal and nobler than life [29, p. 13].

More contemporaneously, Qurais Sihab in his commentary *Al Misbah* said that the delivery of the dream of the Prophet Ibrahim to his son was a form of dialogical communication, not coercion. This is based on the argument that obedience that is valuable before Allah is obedience that arises from one's own will and not from pressure. If the child refuses, then the responsibility shifts to the child as an individual like the story of the son of the Prophet Noah so that the position of the parents remains above the religious orders without violating human rights [30].

This view refutes the stigma that says that fathers in educating must be authoritarian so that the deliberation relationship between father and son is only used as a formality. The phenomenon of fatherlessness today is mostly from the figure of fathers who ask their children not to give space but to test the child's obedience. As a result, the deliberation occurred due to compulsion. There is a power imbalance where children do not have the space to say no without feeling emotionally threatened.

Theoretical support for this argument refers to Diana Baumrind's parenting typology, according to her, authoritarian parents, namely parents who restrict, punish and demand children to obey what they order. Authoritarian parenting does not give people the opportunity to express their opinions and is rigid in setting boundaries for children [31].

On the interpretation وقيل لو شاور ادم الملائكة في اكل الشجرة

"Some say that if the Prophet Adam had consulted with angels about the forbidden tree, he would not have eaten it [25].

This interpretation wants to explain that the communication between the Prophet Ibrahim and the Prophet Ismail was not to ask for permission but a parenting model. Prophet Ibrahim wanted his son to obey but not because of coercion but on the basis of self-awareness and sincerity. With heavy exam communication, it will feel lighter if carried together with patience [25, p. 54]. Effective communication with children will occur if parents and children are open to each other. This needs to be done in order to know the information that the child is experiencing to anticipate if there are problems. Between children and parents, in order to create equality in communication, there needs to be coaching where there is mutual respect and appreciation for parents. Likewise, parents also need to instill mutual respect and appreciation with their children. Nevertheless, it will create a harmonious and warm atmosphere when

communicating. In communicating with children, support from parents is needed [32].

The phenomenon of fatherlessness is caused not by the physical absence of the father but by the absence of two-way communication. Nevertheless, the narrative of Ibrahim and Ismail in this interpretation is present as an antithesis to the phenomenon of fatherlessness. Where the Prophet Ibrahim built open communication to ensure that children are not emotionally "orphaned" because they have space to be appreciated and voiced.

Table 1. Analysis of Prophet Ibrahim's Parenting in Qs. al-Saffat verse 102 Based on Tafsir Al-Kasyaf

No.	Analysis	Lafadz	Interpretation of Al-Kasyaf	Parenting Message
1.	Child readiness	(Laughter) معہ	At the age of 13, Prophet Ismail was already willing to help with his father.	Also invite children in every important matter by adjusting the level of children's abilities.
2.	Father's character	(Laughter) معہ	Prophet Ibrahim is described as a gentle and loving father figure who is able to bear the needs of children.	In educating children, the father figure must be full of tenderness, affection and eliminate rude or authoritarian attitudes.
3.	Communication Model	(Fanzhur madza tara) فانظر ماذا ترى	Giving space to children to express their opinions, inviting them to discuss and not because of doubts about the commands of Allah SWT.	Train children to communicate openly so that children are not just passive listeners to parents' decisions.
4.	Emotional maturity	(Syawarohu) شاورة	Prophet Ibrahim asked his son with the aim that the child would have calmness, not be surprised and be able to control his heart when facing tests.	Before children face a severe test, parents must provide space for children to process their emotions.
5.	Resignation	(If'al and Tu'mar) يا ابت افعل ماتؤمر	By interacting with children, obedience will	Parents in forming the character of children who are obedient under the

			present itself without any coercion	pretext of pleasure are not afraid of parental authority.
6.	The Essence of Communication	(Reporting by Angela O'Neill) لو شاور ادم الملائكة في اكل الشجرة	If the Prophet Adam and the angels had deliberated in advance regarding the tree that Allah SWT forbids, perhaps mistakes would not have occurred.	By implementing open communication, you can minimize mistakes and responsibilities will feel lighter if done at the same time.

Based on the Table 1, prophet Ibrahim in educating children does not teach how hard the commandments are given, but how wide the space of communication is opened to cultivate the values of faith without coercion into the child's soul. The upbringing of the Prophet Ibrahim shows that spiritual values cannot be forced. By opening open communication, Ibrahim ensured that faith in Ismail was not born from parental pressure but a belief born from a communicative relationship [33].

Representation of the Role of the Father in the Story of the Prophet Jacob in Tafsir Al-Kasyaf

In addition to the story of Prophet Ibrahim and Prophet Ismail, the Qur'an also presents the figure of Prophet Ya'kub as a father who has a character full of empathy and moral supervision. The figure of the Prophet Jacob who is so attentive reflects the role of the father as the psychological protector and emotional guardian of the child. It emphasizes that the ideal father in the Qur'an has an emotional character and the ability to understand the child's psychology [22, p. 4].

The emotional closeness between Prophet Jacob and Prophet Yusuf displayed in the interpretation of Al-Kasyaf does not only reflect the harmonious relationship of father and son but deeper. In developmental psychology theory, it is called the Secure Attachment pattern.

The attachment here, according to John Bowlby, is the importance for parents to emphasize parental responsiveness to children's signals from a young age in order to form internal performance related to themselves and the child's world. If insecure attachment causes children to feel worthless and in the world as an untrustworthy place which results in the child's personality because the

child's perception of himself will be influenced by how parents validate his existence [34].

Referring to Bowlby's theory that the absence of the father can give rise to insecure attachment where the child does not enjoy the world as a comfortable place to explore but as a space full of anxiety because the main protector fails to provide a sense of security. So a child who experiences father hunger will overflow their validation outside the home, often in the wrong group and in a toxic relationship in order to gain a sense of belonging that they may not be able to feel from the father figure.

In Qs. Yusuf verse 4.

اذ قال يوسف لابيه يا ابي اني رايت احد عشر كوكبا والشمس والقمر رايتهم لي
ساجدين

"(Remember), when Joseph said to his father, "O my father! Surely I (dreamed) saw eleven stars, the sun and the moon; I saw them all falling down on me [24, p. 234]."

When the Prophet Joseph said (O my father) the word was not just a call but a sign that there was a signal of deep emotional attachment. The child's gentle words show that the father (Prophet Jacob) has managed to cultivate a safe space so that his son (Prophet Yusuf) feels comfortable sharing his private experience even though he understands that he will receive an empathetic response rather than judgment. The relationship illustrates what Bowlby says is a healthy internal working model. Because the Prophet Jacob always validated Yusuf's existence with affection, the Prophet Joseph also grew up with the assumption that he was valuable. The two-way communication that started with warmth is proof that their attachment is complete emotionally.

When the narrative of Attachment clashes with the reality of fatherlessness in the present day, it may be very ironic that many children today may call "Dad" but the call is emotionally hollow. Because in their minds the father figure is considered something foreign, or just a material provider. The absence of a father figure in building warm communication like the Prophet Ya'kub can have an impact on the loss of psychological aspects so that it will damage the child in looking at himself or the world.

كأن يعقوب عليه السلام قال له عند قوله اني رأيت أحد عشر كوكبا كيف رأيتها
سائلان حال رؤيتها ؟ فقال رأيتهم لي ساجدين الخ

"It is as if the Prophet Jacob asked him (Joseph) when he said, 'Surely I saw eleven stars (the Prophet Jacob asked) How do you see it? As a form of question about the condition of the dream vision, the Prophet Joseph replied that I saw them prostrating themselves to me.[25] Interestingly, the stars are basically inanimate objects, but in this verse they are mentioned with pronouns and properties that are usually intended for humans. In this verse, the Prophet Yusuf (as) uses the words "ra'aytuhum" (seeing them) and "sajidin" (in a state of prostration) which linguistically indicates the subject of reason.

Because these stars do what humans usually do, which is prostrate. When an inanimate object is juxtaposed with the nature or deeds of a creature that has intellect, then linguistically the object is "elevated" to its position as if it were intellectual. [25, p. 444].

This verse teaches the value of parenting that the Prophet Yusuf (as) felt that the father figure was the safest place to share extraordinary things without fear of being judged [25, p. 444].

The Prophet Jacob's response describes the figure of the father as an emotional regulation where he listens attentively to the child. The presence of the Prophet Jacob as a psychological protector who gives confidence to his son to face the problems he is experiencing. However, on the other hand, the conflicts that arise in the Yusuf brothers show the insecure attachment or social jealousy that arises because they feel that they do not get the same quality of emotional presence so they seek validation through physical attribution and group strength.

Theoretically, the phenomenon of father hunger is the impact of the absence of secure attachment where when a father fails to become a secure base, either physically or emotionally, so that the child not only loses the protective figure but also feels a lack of unfulfilled affection. In the context of Qs. Yusuf, his brothers showed symptoms of father hunger, namely they were hungry for the recognition of their father, so they were destructive to satisfy their hunger.

Next in the verse:

قال يا بني لاتقصص رءياك على اخوتك فيكيدوا لك كيد ان الشيطان
للانسان عدومبين

He (his father) said, O my son! Do not tell your dreams to your brothers, they will deceive you. Truly, Satan is the obvious enemy of mankind [24, p. 235].

According to Al-Zamakhsyari on the interpretation of the word:

عرف يعقوب عليه السلام دلالة الرؤيا على أن يوسف يبلغه الله مبلغا من
الحكمة ويصطفيه للنبوّة وينعم عليه بشرف الدارين كما فعل بابائه فخاف عليه
حسد الاخوة وبغيم الخ

"Prophet Jacob understood the meaning of the dream that Allah would give Prophet Joseph a high position in wisdom, choose him as a Prophet, and bestow upon him glory in this world or in the hereafter as had been given to his predecessors. Therefore, he was worried that the Prophet Joseph would become the target of envy and tyranny from his brothers [25].

Based on the Arabic grammatical side, the letter fa' in the fakhafa word indicates a causal relationship. Where the Prophet Jacob understood the magnitude of the blessings that the Prophet Joseph would receive at that time, there was also a feeling of worry. Which describes the figure of a father who has a keen analysis of the problems experienced by children. If drawn into John Bowlby's Attachment Theory, the response of the Prophet Jacob which represents the letter fa' shows the point of attachment, namely when the Prophet Joseph told his dream, the Prophet Jacob not only heard through the words but also caught the future consequences of the dream. The letter fa' indicates that there is no gap between the receipt of information and the measurement of impact. This shows a high level of attention.

However, this view becomes a contradiction when faced with the phenomenon of fatherlessness. In the world of children who experience fatherlessness, there is no relationship between the child's narrative and the father's response. When the child tells his anxiety, there is no element of worry from the father. All that exists is silence, a sense of ignorance and cognitive absence.

Table 2. Analysis of Prophet Jacob's Parenting in Qs. Yusuf verses 4-8 Based on Tafsir Al-Kasyaf

No.	Analysis	Lafadz/ Verse Reference	Interpretation of al Kasyaf	Parenting Message
1.	Father's character	Qs. Yusuf verses 4-5	The Prophet Ya'kub is told as a father figure who is able to be a psychological protector and take care of the child's emotions with empathy	In educating children, the father must have emotional intelligence and be able to understand the characteristics of children.
2.	Open Communication	Qs. Yusuf: 4 (<i>Dream Dialogue</i>)	Prophet Yusuf recounted his extraordinary dream without feeling judged or afraid	The father figure is able to establish closeness and become a home for children to tell stories without feeling judged
3.	Balaghah	<i>Ra' aytuhum & Sajidin</i>	The pronouns used in the stars/sun/moon are intended for intelligent beings that indicate the elevation of a position due to prostration.	Parents can appreciate the advantages in their children that arise from the power of God.
4.	Caution	Qs. Yusuf: 5 (<i>The taqshush ru'yaka</i>)	Prophet Jacob knew the prophetic signs that appeared so as to anticipate the evil nature of the Prophet Joseph's brothers	Parents must understand the problems of their children even though they are fellow siblings and protect them from harm.

Based on the Table 2, the parenting style taught by the Prophet Jacob proves that open communication and respect for the glory of children is the main key to holding on and preparing them to face the challenges of life with a strong soul. Understanding children's feelings without judgment is the main key to building mental resilience so that children feel heard and tend to have high self-esteem [35].

The Relevance of Al-Kasyaf's Interpretation to the Contemporary Fatherless Phenomenon

In today's era, there are often contradictions in the family. Where the father figure is physically present but emotionally absent. This phenomenon is known as a fatherless society, which is a condition in which a child who grows up with a "father hunger" They have a breadwinner but lose a spiritual leader and a communicator. In addition, it is also due to economic consequences that cause fathers to focus on making money and lack of time with family [36].

The phenomenon of fatherlessness both physically and emotionally can affect a person in terms of self-esteem, life aspects, emotional intelligence and if at a young age it will lead to the loss of the father figure which results in distrust of the opposite sex and the emergence of loneliness [37]. In addition, children who experience fatherlessness are vulnerable to becoming victims of sexual crimes, which makes them susceptible to HIV, drug abuse, crime, and violent perpetrators so that the absence of a father figure results in changes in family structure, family roles, and family economic conditions. This is detrimental to the economic condition of the family and the emotional condition of the child who loses the role of the father which also results in behavioral problems in the child [38]. In this context, in the book *Al-Kasyaf* by Al-Zamakhsyari offers a very relevant parenting model as a solution to the absence of the father's role, namely in the story of the Prophet Ibrahim Ishmael and Jacob and Joseph.

In this psychological darkness, the Qur'an through the story of Prophet Ibrahim and Prophet Jacob is present as an antithesis to the absence of the role of the father. Namely the interpretation of *Al-Kasyaf* on the recitation of ma'ahu (with his father) where in the current era there are many father figures who position themselves as leaders who only rule, but the Prophet Ibrahim taught the concept of assistance. Prophet Ibrahim did not tell his son to work for him but would still work with him. The relevance to the phenomenon of fatherlessness is that a father must be able to break authoritarian attitudes and become the emotional protector of the child. Because children who feel accompanied will grow up with strong confidence because they feel that they are accompanied and not just exploited for the wishes of their parents.

At the time of the slaughter test, Prophet Ishmael was the peak of psychological distress. However, Prophet Ibrahim did not use the evidence of Allah's command but instead he asked "What do you think?" which shows concern in the family realm. In today's era, many children are looking for validation through social media because they feel that they are not heard by their families. The Prophet Ibrahim taught that deliberation is the key. The ideal father is able to provide security for children to express their opinions, even in the most

critical circumstances. Nevertheless, a child's obedience will arise from his own consciousness, not from fear.

Through the story of the Prophet Jacob, lessons can be learned about secure attachment. Prophet Yusuf when telling his dream still felt the same because he understood that his father would not judge. The Prophet Ya'kub as described in the letter fa' shows extraordinary sensitivity in responding to concerns and the potential for conflict between brothers. The relevance to the phenomenon of fatherlessness is that fathers who are emotionally absent are usually less sensitive to the anxiety or trauma experienced by children. As a result, children look for validation in the wrong place. Through the Prophet Ya'kub emphasized that a father must be able to be an emotional protector by protecting the mental health of the child from all social problems that arise.

Based on the story of Prophet Ibrahim and Prophet Jacob, it is emphasized that fathers have a crucial role because they are emotional protectors of children's mental health and it is ensured that home is the first place for children to feel safe before facing the world.

Table 3 The Relevance of Al-Zamahshari's Interpretation in Al-Kasyaf's Tafsir to the Fatherless Phenomenon

No.	Parenting Aspects	The Fatherless Phenomenon Today	The Value of Parenting in Tafsir Al-Kasyaf	Parenting Message
1.	Open Communication	In an all-digital era, many children seek validation through social media because of a child's lack of openness with their parents and when children tell stories, they feel judged.	The story of the Prophet Joseph with his father teaches that at the age of the Prophet Joseph when he was still a child, he felt comfortable when he told his dreams without feeling judged.	The father figure must be a home for the child to tell his complaints and as a good listener.
2.	Decision Making	There is still a patriarchal culture where a father only rules without taking the child's heart.	The story of Prophet Ibrahim and Ishmael who taught to deliberate first when there was an order to slaughter	Through dialogue, parents must be able to build independence, awareness and sincerity of children's hearts.
6.	Social Security	The father figure tends to focus only on the economy so that it results in too rigid in the child and the loss of	In the <i>ma'ahu recitation</i> of the Prophet Ibrahim is described as a father with a gentle and loving character in the	To overcome anxiety in children, the father figure must have a sense of affection that is present and full of emotions

		emotional security in the father.	harsh era of the outside world.	
7.	Protection Function	The rise of the bullying phenomenon where the lack of attention from the father figure to the social problems experienced by children.	Through the story of the Prophet Jacob forbidding the Prophet Joseph to tell his dreams to his brother in order to prevent the emergence of envy.	The father figure must be attentive to the problems experienced by children and be able to be a protector from the dangers of the environment and children's associations.
8.	Mentality & Character	As a result of the lack of supportive figures, many children experience mental fragility	Prophet Ibrahim mentally prepared his son to be obedient but without coercion.	Cultivate mental strength from within children from an early age.

Based on the Table 3, the story of the Prophets in the Qur'an emphasizes that the remedy for mental fragility in today's generation is the presence of a father figure who is able to lead without coercion, listen without judgment. The interpretation reminds us that behind a resilient child there is always a father who is truly emotionally present, guarding the verbal from violence and opening the heart to a calming space for communication.

Research proves that a father who often yells and demeans his children will find it difficult to grow strong. Because of the feelings of anxiety that a person feels as an adult, often the wound is left over from his father's words in childhood [39]. Meanwhile, father's parenting that tends to be verbal violence will trigger the formation of *anxious attachment* (emotional attachment) to the child. So that children tend to view educators not as protectors but as a threat [40].

Conclusion

The phenomenon of fatherlessness in the contemporary era is not just a problem of physical absence but the emptiness of the psychological and emotional role of the father. Al-Kasyaf's interpretation of the story of Prophet Ibrahim and Prophet Ya'kub is present as an antithesis to the paternal crisis by going through three pillars, namely democratic assistance (Ma'ahu) by changing the role of the father from an authoritarian leader to an equal and gentle companion so that the child grows up with strong confidence, the second is dialogical communication (Fanzhur Madza Tara) by building the obedience of the child based on reasonableness and deliberation instead of fear so that the house becomes a safe to express opinions, third, Secure Attachment places the father as an emotional protector who is sensitive to the problems and trauma experienced by the child to avoid the child seeking validation in the wrong place.

In short, the Qur'an teaches that ideal fathers are those who are able to present their hearts and minds completely. By making a "home" for empathetic children, the father figure not only guarantees the mental health of children but also equips them from the harsh problems of the outside world. This research shows that although Tafsir Al-kasyaf is a classic work that focuses on linguistic aspects, the sharpness of its analysis is still relevant as a solution to modern problems such as the phenomenon of fatherlessness. The results of this study can be the basis for Islamic parenting to emphasize the emotional involvement of fathers as exemplified by Prophet Ibrahim and Prophet Jacob.

This research is aimed at parents, especially father figures, as a practitioner of family psychology as a theological guide in preventing the phenomenon of fatherlessness. However, this study has limitations because it only focuses on the perspective of Tafsir Al-Kasyaf and is a theoretical literature study so that it has not touched on empirical data in the field. Therefore, it is recommended for researchers to conduct comparative studies of other figures or switch to qualitative field research. For the father figure, this research suggests the application of the principles of deliberation and emotional presence in real life in order to build a comfortable and safe space for children's development in the home.

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Siti Mukholifah: Plays a role in developing methodologies, conducting research and compiling an initial draft of the manuscript. **Aziz Miftahus Surur:** Contributing as a mentor who provides constructive input, sharpens analysis and final editing of manuscripts to meet scientific publication standards.

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