

Refutation of the Dominant Role of Mothers in Forming Children's Character: A Study of the Text Structure and Meaning of Father-Son Dialogue in the Qur'an through a Literary Sociology Perspective

Asrina

Fakultas Adab dan Humaniora Universitas Islam Negeri Imam Bonjol Padang
asrinamag@uinib.ac.id

Abstract

This research is based on the finding that the dialogue between parents and their sons as immortalized in the Qur'an is more dialogue between fathers and their sons than dialogues between mothers and their sons. Logically, the long journey full of struggle that a mother goes through starting from conceiving, giving birth, nurturing and raising her children, of course has an impact on the amount of interaction and communication between mother and child. However, in fact the dialogue between parents and their children that is immortalized in the Qur'an is more of a dialogue between fathers and their children. Therefore, this research aims to reveal the structure and meaning of the dialogue between a father and his son in the verses of the Qur'an through the use of literary sociology theory, namely genetic structuralism. From the discussion it was found that the language structure of the dialogue between father and son varied, some used the ma'aniy language style, and some used the bayan language style. The use of the interjection “يا” to call someone close by is a perfect signal to indicate the position of the person being called. In terms of meaning, the father's dialogue with his son shows the father's function as a provider of the foundation of faith, a guide in carrying out Islamic law, as well as an educator and character builder. From the results of the discussion it can be concluded that the father's dialogue with his son refutes the dominant role of the mother in forming son's character, and emphasizes the main role of the father.

Keywords: dialogue, father-son, text structure and meaning

Introduction

In the midst of the increasingly growing phenomenon of fatherlessness,¹ it is surprising that dialogue between fathers and their sons is more often found than dialogue between mothers and their sons in the Qur'an. Even though it is widely known that the majority of children spend more time with their mothers.² With the long journey full of struggles that a mother goes through starting from conceiving, giving birth, nurturing and raising her children, of course it has an impact on the amount of interaction and communication between mother and child.³ The very important and varied role of the mother is not only the provider of physical life and protection for her children but also the figure who provides the moral, spiritual and emotional foundation,⁴ so that the mother is called the school, giving meaning to the many dialogues that occur between mother and child. However, in fact the dialogue between parents and their children that is

¹<https://nu.or.id/syariah/fenomena-fatherless-dan-pentingnya-peran-ayah-dalam-pertumbuhan-anak-MO1e5>

²Li, D., & Guo, X., “The Effect of the Time Parents Spend with Children On Children’s Well-Being, *Frontiers in Psychology*, 14, 2023, <https://doi.org/10.3389/fpsyg.2023.1096128>

³Milkie, M. A., Nomaguchi, K. M., & Denny, K. E., “Does the Amount of Time Mothers Spend with Children or Adolescents Matter?”, *Journal of Marriage and the Family/Journal of Marriage and Family*, 77(2), 355–372, 2015, <https://doi.org/10.1111/jomf.12170>

⁴“The Sacred Responsibility of Mothers”, *Forever Families*, (2020, January 16), <https://foreverfamilies.byu.edu/the-sacred-responsibility-of-mothers>

immortalized in the Qur'an is more of a dialogue between fathers and their sons. Dialogue between father and son was found 14 times, while dialogue between mother and son was found only 2 times. Therefore, it is very interesting to study the structure and meaning of the verses of the Qur'an which present a dialogue between father and son, and how it relates to the existing assumption that the mother is the dominant one in forming her child's character.

The dialogue between father and son becomes connected between them.⁵ The history of the dialogue between fathers and sons has even been immortalized from time immemorial, for example on a large Ancient Babylonian clay prism that is now in the Yale Babylonian Collection.⁶ The importance of this dialogue is because children are still growing and preparing. If the language of dialogue is lost, of course it will weak the building blocks of humanity and family. Because of father as parents is not only responsible for protecting and providing comfort to their families, but also have an important contribution and role in nurturing and educating their children. The children is a trust given by God to their parents, and their parents are responsible for this trust. If his parents do good by improving his education, his parents will be rewarded with goodness, and if his parents do not educate him well, then his parents will also receive sanctions.⁷ Therefore, the form of dialogue between father and son will vary and adapt to the son's growth, environment and culture.⁸ In this regard, of course it is very interesting to study the dialogue between father and son as presented in the Qur'anic dialogue.

Qur'anic dialogue is a call or conversation or question directed by the Qur'an directly to those who are called, or spoken to about an important matter with the intention of directing them, or directing their attention to the matter, or to realize a certain goal, or so that they behave intelligently intellectually, ideologically, socially, morally, or obediently, while respecting the response of the interlocutor, or psychological response while still paying attention to the Qur'an's answer to the question, invitation or question.⁹ Dialogue or *uslub al-hiwar* In the Al-Qur'an, it is the most prominent language style used in presenting arguments to prove the truth of Islamic teachings, both as proof of the oneness of God, the truth of His Messenger, and proof of the inevitability of the Day of Resurrection.¹⁰ The Qur'an presents various dialogue situations with various purposes, such as advising, guiding, and providing calm. In line with this, the dialogue between father and son in the Qur'an is a rhetorical dialogue that becomes a link, and also a bridge of affection and love.

The Qur'an lays down the principles of interaction between humans, cares about relationships between humans, and makes the family a very important space and place. Dialogue as a language of communication between humans that radiates the deepest

⁵Brotherson, S., Yamamoto, T., & Acock, A, "Connection and Communication in Father-Child Relationships and Adolescent Child Well-Being", *Fathering*, 1(3), 191-214, 2003, <https://doi.org/10.3149/fth.0103.191>

⁶Foster, B. R., & George, A. R., "An Old Babylonian Dialogue between a Father and his Son", *Zeitschrift Für Assyriologie Und Vorderasiatische Archäologie*, 110(1), 37-61, 2020, <https://doi.org/10.1515/za-2020-0004>

⁷سعاد إبراهيم صالح ، علاقة الآباء بالأبناء في الشريعة الإسلامية :دراسة فقهية مقارنة، (دار التعاون: دس)

⁸ Webmaster, *The role of communication in building strong Parent-Child Relationships* -. Sherwood High. (2023, March 20), <https://sherwoodhigh.com/blogs/the-role-of-communication-in-building-strong-parent-child-relationships/>

⁹عبد الرحمن النحلوي، التربية بالحوار، (دمشق: دار الفكر، 2002)، ص. 14

¹⁰A.Rahim & Alqahoom, A, "Dialogue Language Style of the Qur'an A Stylistic analysis of dialogues on the truth of the Qur'an." *Solo International Collaboration and Publication of Social Sciences and Humanities*, 1(01), 2023, 35-46. <https://doi.org/10.61455/sicopus.v1i01.29>

potential of the soul, is very effective in educating and educating society, strengthening values and principles, and building bridges of interdependence. The choice of words and the beauty of language style in the dialogue between father and son in the Qur'an will certainly reflect an atmosphere that cannot be separated from people's lives. Therefore, it is very important to examine the dialogue intrinsically and extrinsically to reveal the meaning of the verse, especially if it is related to the formation of children's character. The opinion that has been spread so far is that mothers have an important role in forming a child's character. This study uses a genetic structuralism approach. Genetic structuralism was chosen because genetic structuralism is a literary research method that analyzes literary works by combining text structure, social context and the author's world view. In this context, the author's worldview is interpreted as the meaning of the verse revealed by Allah SWT.

Methods

This research uses the theory of genetic structuralism. Genetic structuralism does not only focus on the intrinsic values of literature, this theory also considers the social structure and background of a literary work.¹¹ Genetic structuralism combines text structure, social context, and the author's worldview. Considering that what is studied in the research are verses from the Qur'an, the focus of the study is on the intrinsic elements of the verse, the context in which the verse was revealed if there is, and the purpose of the verse that was revealed.¹² The genetic structuralism research approach is a dialectical model. The dialectical method will generally introduce an "understanding-explanation" analysis. Understanding is an effort to describe the structure of the object being studied, while explanation is an effort to discover the meaning of that structure by combining it into a larger structure.

Research work using genetic structuralism can be formulated in three steps, namely 1). starting from a study of the intrinsic elements of the verse; 2). examine the social context and social and historical background which also conditioned the revelation of the verse; and 3). the purpose of the revelation of the verse. The data analysis technique in this research is based on the following steps: 1). read and understand the sentence to be studied; 2). gather data related to the context of the verse; 3). analyze the intrinsic elements of the sentence; 4). study the meaning of verses; 5). connect between the context of the verse to find out how much influence the contest has on the meaning of the verse; 6). find a solution to the conflict given in the sentence; 7). draw conclusions.

Result

Dialog

Linguistic interaction between two people is a fundamental form of communication.¹³ Linguistically, dialogue is considered one of the means for humans to relate to each other. Dialogue is a uniquely human activity and an important characteristic of human cognition.¹⁴ Dialogue is a form of communication in which a common understanding

¹¹R.D. Pradopo, *Kritik Sastra Indonesia Modern* (Yogyakarta: Gama Media. 2002.) h. 60

¹²R.D. Pradopo, *Kritik Sastra Indonesia Modern* (Yogyakarta: Gama Media. 2002.) h. 60

¹³M. J.Pickering, & Garrod, S., *Understanding dialogue: Language use and social interaction*. (Cambridge University Press: 2021), <https://doi.org/10.1017/9781108610728>

¹⁴B. Magnini, & Louvan, S. "Understanding Dialogue for Human Communication" *Danesi, M. (eds) Handbook of Cognitive Mathematics*. (Springer, Cham, 2020) https://doi.org/10.1007/978-3-031-03945-4_20

emerges. Dialogue is a conversation between two or more parties to exchange opinions, ideas or feelings with the aim of better understanding, or understanding each other in realizing certain goals that are being pursued.¹⁵ Dialogue is about listening to another person's point of view, gaining new insights, taking perspective, and seeing the world from another person's point of view. In dialogue, participants act as speakers and listeners alternately, creating a reciprocal relationship that allows mutual understanding to emerge. Dialogue helps individuals to understand the views and perspectives of others. In argumentation theory, dialogue is represented in terms of communicative or dialogical intentions that reflect the main goals of the individuals involved in the discussion. The common goals of a dialogue are classified by Walton into six types of dialogue, namely persuasion, negotiation, investigation, deliberation, information seeking and eristic.¹⁶

The study of dialogue practices shows how human social action is carried out in private and public settings, as part of interpersonal or institutional communication patterns, embedded in particular sociocultural traditions.¹⁷ Dialogue promotes empathy and tolerance for differences as well as strengthens bonds and prevents conflict. In various contexts, whether in personal, professional, or social relationships, dialogue is a powerful tool for solving problems. When two or more individuals talk, they can seek joint solutions to the problem at hand. Besides that, dialogue is the main way of learning. Dialogue enables the exchange of knowledge and experience and plays a role in lifelong learning, where individuals continually learn through conversations with others. Dialogic interaction provides the benefit of complementing each other and becoming a common ground for underlying beliefs, goals and hopes. In Islam, dialogue is considered an effective method in Islamic da'wah, a method for bringing the views of several figures closer together, for dealing with differences and disputes between community groups, as well as for defending religion and dispelling doubts about Islam and the Qur'an.¹⁸

Father and son

Lexically, father is a man's biological parent, or a nickname for a man's biological parent, while son is the second descendant, or small humans.¹⁹ The word "son" is often used to refer to biological children, or humans whose physical form is still small, immature, or as a term that refers to an object that is under another object.²⁰ Theoretically, the word "son" has two meanings, namely children in the biological sense and children in the ideological sense. A son in the biological sense is a position as a child which is caused by factors of birth, lineage or heredity, while an ideological son is a position as a child which is caused by value ties, such as human values, obedience, inner ties and the same views.²¹ According to Law Number 23 of 2002 concerning Child Protection, a child is someone under 18 years of age. Psychologically, children are individuals who are in a

¹⁵منى إبراهيم اللبودي، الحوار فنيته واستراتيجيته صش أساليب تعليمه، (القاهرة: مكتبة وهبه، 2003)، ص. 19

¹⁶Macagno Abrizio & F & Sarah Bigi, "Analyzing the pragmatic structure of dialogues" *Discourse Studies*, 19, 2017, 148-168. <https://doi.org/10.1177/1461445617691702>.

¹⁷Cornelia Ilie, "Dialogue and dialogic perspectives on actions, interactions and practices across contexts", *Journal of Pragmatics*, Volume 203, 2023, Pages 110-116, ISSN 0378-2166, <https://doi.org/10.1016/j.pragma.2022.11.016>.

¹⁸جمعة عبد الحميد محمد ندا، "وفقات لغوية في الحوار القرآني بين يسيدنا إبراهيم وأبيه" *مجلة عملية محكمة* (3) 2019، 23

¹⁹E. Setiawan, *Arti kata ayah - Kamus Besar Bahasa Indonesia (KBBI) Online*. <https://kbbi.web.id/ayah>

²⁰E. Setiawan, *Arti kata anak - Kamus Besar Bahasa Indonesia (KBBI) Online*. <https://kbbi.web.id/anak>

²¹F.Boulu, "Konsep Anak Menurut M. Quraish Shihab Dan Implikasinya Terhadap Pendidikan" *Jurnal Ilmiah AL-Jauhari (JIA)*, 1(1), 2016, h. 54-65. <https://www.neliti.com/id/publications/291159/konsep-anak-menurut-m-quraish-shihab-dan-implikasinya-terhadap-pendidikan>

stage of development and growth, usually from birth until they reach the age of 18 years.²² Children as subjects have unique ways of thinking, feeling and interacting with their environment. A child's age also indicates that the child is at a certain stage of development and maturity. From a legal point of view, a child's age implies that he or she is allowed to do certain things and not others, and that there is a parent or guardian who is responsible for the child.²³

In Islamic law, children are defined as the second offspring who are still small.²⁴ A child is defined as someone who has not reached the age of puberty or adulthood. Children are considered a trust from Allah SWT who must be cared for and raised well by responsible parents or guardians. Apart from having rights and obligations that must be fulfilled by parents, such as providing love, religious and moral education, and protection from all forms of danger, children in Islam have an obligation to obey their parents and maintain a good relationship with them. Children are recognized as individuals who have the right to receive protection, fulfill their rights, and also have responsibilities appropriate to their age. But although all international human rights treaties apply to children, only the PPB Convention explicitly outlines who is defined as a child. Article 1 defines a child as a human being who is not yet 18 years old. Majority is set at age 18 unless, under domestic law, it is achieved earlier.²⁵

Text Structure and Meaning in a Sociological Perspective of Literature

The study of text structure and meaning is based on the theory of genetic structuralism. Genetic structuralism was first introduced by the Romanian-French philosopher and sociologist Lucien Goldman in his book *Essays on Method in the Sociology of Literature*. Genetic structuralism is a literary research method that analyzes literary works by combining text structure, social context, and the author's world view. Goldman argues that genetic structuralism is a global semantic model present in the work itself. This model includes a global system scheme that connects humans and between humans and the universe.²⁶ The focus of the analysis is to describe the broader semantic model of a literary work, including the structure of its parts, the meaning contained therein, and also its syntactic structure.²⁷ The application of genetic structuralism analysis in literary works is carried out by representing a general meaning (global model) which is called global structure. This global structure is built from the small microstructures of each text.²⁸ Thus, the existence of microstructure has a functional relationship with the global structure in a literary work. The overall micro structure describes unity as the global structure of a literary work.

Genetic structuralism views literary works as existing because there are authors who write from the sources of reality and history that have been read. This view is used to

²²K.P.P. RI, *Undang-undang Republik Indonesia nomor 23 tahun 2002 tentang perlindungan ana*, 2003, https://digilib.umsu.ac.id/index.php?p=show_detail&id=25126

²³M. G. Plastow, *What is a Child?: Childhood, Psychoanalysis, and Discourse*. 2015 https://openlibrary.org/books/OL28795083M/What_Is_a_Child, DOI: 10.4324/9780429484834

²⁴*Ensiklopedi Islam*, (Jakarta: PT. Ichtiar Baru Van Hoeve), h. 112

²⁵Gerison Lansdown and Ziba Vaghri, "Monitoring State Compliance with the UN Convention on the Rights of the Child", *Children's Well-Being*. 2022. <https://doi.org/10.1007/978-3-030-84647-3>

²⁶Lucien Goldmann, *Essays on Method in the Sociology of Literature*, (Amerika: Telos Press, 1980), h. 141

²⁷Lucien Goldmann, h. 142

²⁸Lucien Goldmann, h. 142

describe the social conditions of society in the form of literary works by reflecting the reality of society which is the cause of the birth of a literary work. In essence, genetic structuralism aims to discover the author's worldview in literary works.²⁹ The concept of worldview has a very broad meaning, namely a concept of understanding the world as a whole which will help understand the meaning of literary works. This means that the analysis is carried out not only on the content of the literary work but also on the structure of the literary work.³⁰

To better understand literary works, Goldman developed a method called dialectics. Dialectical theory offers a way of working by developing two pairs of concepts in the form of "whole-part" and "understanding-explanation". The concept of "whole-part" refers to the notion that each fact or idea will have meaning when placed within the whole. The whole can only be understood with knowledge of the parts that make up the whole. The concept of "understanding-explanation" implies that understanding is an effort to describe the structure of the object being studied, while explanation is an effort to combine the structure of the object into a larger structure. With the discovery of microstructure, there was an expansion of the concept of unity for language styles, problems, and also words.³¹ Thus, this worldview is a global structure in literary works, including at the level of linguistic style. Therefore, the application of this analysis is to look for global structures which are the author's worldview from the microstructures found in literary works.³²

Text Structure and Meaning of Father-Son Dialogue Verses

The dialogue between father and son in the Qur'an is found in 14 contexts (conditions). The dialogue is found in: 1). Surah Al-Baqarah verses 132-133, 2). Surah Al-An'am verse 74, 3). Surah Hud verses 42-43, 4). Surah Yusuf verses 4-5, 5). Surah Yusuf verses 11-14, 6). Surah Yusuf verses 16-18, 7). Surah Yusuf verses 63-67, 8). Surah Yusuf verses 81-87, 9). Surah Yusuf verses 94-98, 10). Surah Yusuf verse 99-100, 11). Surah Maryam verses 41-48, 12). Surah Al-Qashash verse 26, 13). Surah Luqman verses 13-19). and 14). Surah Ash-Saffat verse 102. Given that there are various restrictions and limitations, the research on the dialogue between father and son in the Al-Qur'an is limited to only two, namely the dialogue between Luqman and his son found in the Al-Qur'an surah Luqman verse 13-19, and the dialogue between Prophet Nuh A.S and his son found in surah Hud verse 42-43.

Before entering into the dialogue between Luqman and his son, in the 12th verse of Surah Luqman it is explained that Allah bestowed upon Luqman wisdom, namely subtle feelings, reason and wisdom that can convey real knowledge and the right path to eternal happiness. Allah SWT says:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ. (سورة لقمان\12:31)

The choice of words in the sentence is "آتَيْنَا" not "أعطينا". These two words have different literal meanings. The word "آتَيْنَا" means "الثبوت" (permanent) and "الاستمرار" (continuous),

²⁹Lucien Goldman, h.141

³⁰I Nyoman Yasa, *Teori Sastra dan Penerapannya*, (Bandung: Karya Putra Darwati, 2012). h. 30

³¹I Nyoman Yasa, *Teori Sastra dan Penerapannya*, h. 30

³²Nyoman Kutha Ratna, h. 147

while the word "أعطينا" means "قضاء الحاجة" (meeting needs).³³ Then the word "الحكمة" means something that is not material. The phrase "أَنْ اشْكُرْ لِلَّهِ" is a greeting to the supernatural which shows the greatness that deserves to be expressed thanks to the one who has given blessings at all times, namely Allah SWT. The word "الشكر" is said only when receiving favors. According to Arabic artistic art (البلاغة), the word "الشكر" means "knowing goodness with the heart" and "spreading it verbally", in contrast to the word "الحمد" which only concerns the second meaning.³⁴ The addition of the letter "اللام" means special, where the special expression of thanks is only to Allah SWT, the giver of blessings whose goodness is very extensive for his servants. Luqman's dialogue with his son begins in verse 14, namely:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ. (سورة لقمان\14:31)

In the verse above, Luqman begins the dialogue by advising his son by saying "يَا بُنَيَّ" using the letters "أَسْلُوبُ النِّدَاءِ" using the letters "الياء" which are usually used to address those who are far away, even though his son is present to listen to his father's will. This shows the greatness and high position of the child, where he is the pride of his father. The word "بُنَيَّ" indicates the absence of revenge and hostility but compassion and gentleness. The word "بُنَيَّ" means "محبة تصغير".³⁵ According to Quraish Shihab pronunciation يُبْنِي is a form of التصغير (diminution) of the pronunciation ابن which means my little child or describes the small nature of children. This is used to call a child affectionately.³⁶ Then in this verse there is أسلوب الفصل, namely "شبهه كمال الاتصال", where "إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ" is the answer to the previous expression. The answer to this question is a reinforcement for the listener and to dispel doubts.

The next dialogue between Luqman and his son is found in the 16th verse, which is the verse:

يُبْنِي إِنَّهَا إِنْ تَكِ مِنْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ. (سورة لقمان\16:31)

Not much different from the previous verse, the dialogue in this verse is still in the form of Luqman's advice to his son about Allah, namely about Allah's unlimited knowledge. Allah is Most Gentle and Most Thorough. If we look at the word order, proportionality and word combinations contribute to the strength of the phrase, taking into account their equivalents, not their opposites. The language style used is one that shows strength in explaining meaning, namely a premise followed by proof.

The next dialogue between Luqman and his son is found in the 17th verse, which is the verse:

يُبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ. (سورة لقمان\17:31)

³³عبد الجبار فتحي زيدان، الفروق اللغوية في القرآن الكريم، (العراق: الموصل، 2020)، ص. 247

³⁴عبد الجبار فتحي زيدان، ص. 490

³⁵محمد بن عمر النووي الجاوي، مراح لبيب لكشف معنى القرآن المحييج، 1st ed., Vol. 2، (بيروت: دار الكتب العلمية، 1997)، ص. 237

³⁶M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), h. 123. http://opac.uin-alauddin.ac.id/index.php?p=show_detail&id=26828

Luqman continued his dialogue with his son which was made in the form of أسلوب الإنشاء *أسلوب الإنشاء* with the meaning of majazi, namely النصح والإرشاد (advice and guidance). In this dialogue, Luqman conveyed four pieces of advice briefly, namely establishing prayers, enjoining good deeds, forbidding evil, and being patient in the face of disaster. These exhortations are practices and representations of faith.

In this verse, Luqman begins his order to his son by telling him to pray, even though his son is still small. This can be understood through the expression “يَبْنِيَّ أَقِمِ الصَّلَاةَ”. Therefore the burden (التكليف) to perform prayers came from his father. From this it can be understood that Allah SWT burdens His servants with praying after puberty, but it is a burden for parents to educate and train their children to pray from a young age. Thus, the first taklif for prayer is for the child's parents.

The next command is formed with أسلوب المقابلة, namely in the expression “وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ”. Gathering two opposing meanings aims to arouse the five senses and use reason to understand the relationship between words, as well as the strength and influence of the meanings given. After the command “وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ” followed by the command to be patient with what befalls. From this it can be understood that carrying out the commandments of ma'ruf and evil may bring about something bad, therefore at the end of the verse it says “مِنْ عَزْمِ الْأُمُورِ” (things that must be prioritized).

The next dialogue between Luqman and his son is found in the 18th verse, which is the verse:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ. (سورة لقمان\18:31)

The phrase “تُصَعِّرْ خَدَّكَ لِلنَّاسِ” in the verse above means الكناية, namely showing arrogance because you feel insulted, or humiliating yourself in front of other people.

The next dialogue between Luqman and his son is found in the 19th verse, which is the verse:

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ. (سورة لقمان\19:31)

In the verse above there is التشبيه الضمني, namely the expression “إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ”. The phrase in this verse is a parable of a warning against loud sounds. *Tasybih* here is limited to sound, where a person who raises his voice and goes beyond normal limits, then he has stepped out of the human realm into the *hayawaniyah* realm, and here is represented by the sound of the most unique animal, namely the donkey.

In some of his verses, the sublime dialogue between Luqman and his son spreads a great will that complements the meaning of love, tenderness, and affection of a father to his son. The love in the dialogue is evident through the beauty of the language and the subtle expressions. The dialogue begins with something very important, which is the problem of faith that concerns human salvation in this world and the hereafter. After making a will about faith, the next verse continues with a will about the rights of both parents, where both parents have a very great position in Islam. From the wording of the verse it can be understood that Luqman did not directly say, but Allah SWT. Through the will, it was conveyed about the hardships of a mother who is pregnant, gives birth and breastfeeds her child, as well as the duration of the breastfeeding period of two years. The

phrase “حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ” means that with the qudrah of Allah causing the birth of children, and “وَفِصَالُهُ فِي عَمَزَيْنِ” means "and by Allah's qudrah caused the child to survive". Because of this, humans are obliged to perform worship to God through devotion to the mother. In the expression of the verse, the mother is mentioned without mentioning the father. But in the expression of the next verse “أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ” the two parents, father and mother, are mentioned.

The dialogue between Luqman and his son is considered a beautiful illustration of the good education shown by the Qur'an . The word wisdom in this verse can be interpreted as meaning that Luqman was gifted with reason and knowledge as well as the ability to put it into practice. Some say he was a wise man. Some say he was a prophet. Some say he is a servant who thinks a lot, really loves Allah and has great faith in Allah. Apart from that, the figure of Luqman's son is not mentioned in the verse. None of the verses above show the child's character, or the child's response to his father's advice.

Luqman's dialogue with his son is very precise and accurate because of his concern for sound education, based on rational discourse, thus providing space for contemplation and conclusions. The dialogue expressions are simple, the language styles are varied, and there is a visible commitment to dialogue. Dialogue focuses on recognition and results, or causes and reasons. Even so, the expression is simple, clear and leaves no doubt about its meaning. The artistic language used is in accordance with the intended meaning, and makes the dialogue calm so that it is easy to accept. The artistic art of language plays a role in achieving the desired goals by touching the human soul and mind. Through this dialogue, points and steps are outlined that make it easier to educate children and lead them to a point of consistency, as well as fostering strong consistency in children in living their lives.

The dialogue between Prophet Nuh AS and his son was in the nature of discussion and debate. The dialogue between Noah and his son is found in Surah Hud verses 42 and 43. Allah SWT said:

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعَزِلٍ بَنِيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ۝ قَالَ سَأُوِيَّ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُعْرَفِينَ. (سورة هود\11: 42-43)

In the first verse, أسلوب النداء is used with the expression "يُنِّي" when Prophet Nuh AS called his son. After أسلوب الإنشاء الطلبي in the form of الأمر (command) with the expressions "ارْكَبْ مَعَنَا" and النهي (prohibition) with the expression "لا تَكُنْ مَعَ الْكَافِرِينَ". In the next verse the child answers with the expression "سَأُوِيَّ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ". Then Prophet Nuh answered by explaining "لا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ", that on this day no one will be saved from Allah's decree except those whom Allah has given mercy to.

The word "تَجْرِي" in the form of الفعل المضارع is used to mean events that have passed (الماضي). This expression comes from a visible condition (مقتضي الظاهر), which asks to present a situation and then leads the reader to the location of events, experiences and feelings in detail so that it leaves a mark on the soul. The artistic art of the language of the Qur'an transcends the limitations of era and time. The subject of the sentence is the word "هي" with a predicate in the form of a verb (تَجْرِي) with the style الخبر الفعلي. This language style aims to strengthen judgment and empower readers' insight. Then it continues with the language style التشبيه (similarity), namely مَوْجٌ كَالْجِبَالِ (waves that are not like waves can be high and strong like mountains). The depiction of waves

humble, obeying good manners, submitting to the commands of Allah SWT, obeying the laws that He commanded, staying away from what He prohibited, and sincerity in faith.

Related to this, it can be understood that several commands were recommended by Luqman to his son, including the prohibition of associating anything with Allah, the command to worship Allah, the appeal to piety to parents by showing the relationship between monotheism and worship and piety and kindness to parents. Luqman explained that because of his majesty and high status, Allah SWT had chosen a mother full of virtue and piety. The pain and hardship that the mother suffers during pregnancy and childbirth, as well as the toil and hardship that she also experiences in raising the child, and all of this requires showing kindness and tenderness to her.

Dialogue between Prophet Noah A.S. with his son found in Surah Hud. Surah Hud is a Makkiyah surah, but some also say it is a Madaniyah surah. The context of Surah Hud was revealed to comfort the heart of the Prophet SAW. Surah Hud is considered to be an important surah because its context invites the reader to reflect and contemplate. It contains the news of the prophets and messengers, strengthening the hearts of believers and intimidating the oppressors, news about the Day of Judgment and its horrors. However, the context of the dialogue between Prophet Noah A.S and his son is an invitation to the Islamic faith.

The Purpose of the Revealed Verses of the Dialogue between Father and Son

Dialogue in the Qur'an is intended to direct attention to a particular problem mentioned, or to realize a certain goal, or to make people behave intellectually, ideologically, socially, morally, or obediently, while respecting the interlocutor's response, or psychological response by keep paying attention to the answers of the Qur'an to these questions, invitations or questions. Dialogue in the Qur'an sometimes means providing enlightenment, sometimes it means deliberation and sometimes it means debating. In the dialogue between Prophet Nuh AS and his son, for example Prophet Nuh AS. wanted to save his son from the flood by telling him to get on a ship and not go to the mountains with the infidels. The message that can be understood from this dialogue is the Prophet Nuh AS. as a father, he wants to save his son from falling under the influence of unbelievers who could cause him to move further away from Allah SWT. Thus it can be concluded that the issue of a son's faith is the most important responsibility of a father, not a mother.

From the analysis of the father and son dialogue verses above, it can be concluded that these verses talk about the importance of the father's role towards his son. The important role of child care lies with the father, not with the mother. Apart from that, it can be seen that there are several important roles a father plays towards his son. *Firstly*, fathers as character builders and educators. In the dialogue between Prophet Nuh AS. with his son we can see the attitude of Prophet Nuh AS. who brings his son to the right path is an example that fathers have a very important role in guiding their sons. Apart from that, it can be understood that if you want to advise or encourage a child to do good, it must be done with patience, gentleness and affection, even if the son is disobedient or stubborn. In Luqman's dialogue with his son, we can understand some of the characters that a father must build in his son. These characteristics include making his son a person who is always grateful (QS. Luqman/31:12), making his son a person who does not associate partners with Allah with anything (QS. Luqman/31:13), making his son a person who has sensitivity. and social awareness. (QS. Luqman/31:14), raising his son to be a servant who is obedient in worship and has good morals (QS. Luqman/31:16-19). This character formation is of course not only limited to boys, but also girls.

Secondly, build closeness with his son. It is sad and concerning how many children grow and develop without the presence of a father. What is even more worrying is that Indonesia is one of the countries with the largest number of orphan families in the world. Data from the United Nations Children's Fund (UNICEF) in 2021, around 20.9% of children in Indonesia will grow up without the presence of a father. Based on 2021 Susenas data, of the 30.83 million small children in Indonesia, 2.67% or around 826,875 people do not live with their biological father and mother, 7.04% or around 2,170,702 people only live with their biological mother, and around 2,999,577 children lost their lives. father figure or not living with his father. And of course more and more children will lose their father figure because they don't get attention, affection and affection from their father, even though their father is there physically. The dialogue between a father and his son in the Qur'an teaches the importance of fathers building closeness with their sons.

Based on the many dialogues between father and son, as well as the themes raised in each dialogue, this confirms that the father is the one who is responsible for educating and building his son's character. This meaning certainly refutes the widespread and deep-rooted assumption that mothers have the dominant role in educating and forming children's character. Limited dialogue between father and child without including the mother, this indicates that the mother is not the main actor in the education and character formation of children in Islam, but the father is.

Conclusion

From the discussions carried out, several characteristics of father and son dialogue in the verses of the Qur'an were found. In terms of language structure, it was found that the dialogue between father and son used a variety of language styles. Some of these language styles use the ma'aniy language style, and some use the bayan language style. The choice of words and language style is able to explain psychological and sociological meaning. Using the interjection "يا" to call someone nearby is an appropriate signal to indicate the position of the person being called. This is an example from the Qur'an of how a father educates and advises his child. In terms of meaning, the father's dialogue with his son shows the father's function as a provider of a foundation for faith, a guide in implementing Islamic law, as well as an educator and character builder. The theme of the father's dialogue with his son is faith, adab and science. Thus it can be understood that the father is the most important actor in a son's life, especially in knowing Allah, Islam and character formation. And it can be understood that this also refutes the notion that mothers have the main role in their sons' education.

This article only discusses the dialogue between Luqman and his son, as well as Prophet Nuh AS. and his son. Therefore, it is still possible to study further the structure and meaning of the dialogue between the father and his son with other characters, or with a different approach.

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