

Living Sufism: Journal of Sufism and Psychotherapy

Published by the Department of Sufism and Psychotherapy
Faculty of Ushuluddin, Annuqayah University (UA) Guluk-Guluk, Sumenep
Volume 4, Number 2, December 2025, 143-156, E-ISSN: 2964-9188
<https://journal.ua.ac.id/index.php/ls/index>

COMPASSION AMIDST REJECTION: AN ISLAMIC PSYCHOLOGICAL ANALYSIS OF THE RELATIONSHIP BETWEEN PROPHET NOAH AND HIS SON IN SURAH HUD [11]: 42–43

Marwa

Palangkaraya State Islamic University
marwa2017juga@gmail.com

Mahda

Palangkaraya State Islamic University
mhdaa.92@gmail.com

Desi Erawati

Palangkaraya State Islamic University
Erawati1377@gmail.com

Received	Revised	Accepted	Published
1 September 2025	12 October 2025	4 December 2025	15 December 2025

Abstract

The story of Prophet Noah and his son in Surah Hud [11]: 42–43 offers a profound portrayal of parent-child relationships within the context of differing beliefs. Beyond its historical dimension, this narrative serves as a spiritual reflection of how love, authority, and freedom of choice intersect within family education. This study aims to analyze the relationship between Prophet Noah and his son from the perspective of Islamic psychology, to reveal educational values applicable to contemporary family settings. This research employs a qualitative-descriptive method using a thematic tafsir approach combined with Islamic psychological analysis, examining Qur'anic text and relevant literature. The findings indicate that the son's rejection was not merely an emotional conflict but a form of spiritual disobedience rooted in al-qalb al-mughlaq (a closed heart). In contrast, Noah's response reflects exemplary patience, trust in God (tawakkul), and rahmah-based education, prioritizing empathy and moral example over coercion. The study concludes that guidance (hidayah) cannot be forced, and that the primary role of parents in Islam is to lovingly convey the truth while entrusting the outcome to Allah SWT.

Keywords: Noah; Islamic psychology; mercy; spiritual rejection

Abstrak

Kisah Nabi Nuh dan putranya dalam QS. Hūd [11]: 42–43 merupakan salah satu narasi Al-Qur'an yang memuat pelajaran penting tentang dinamika hubungan orang tua dan anak dalam konteks perbedaan iman. Kisah ini tidak sekadar menampilkan tragedi keluarga, tetapi juga menjadi cermin spiritual mengenai bagaimana kasih sayang, otoritas, dan kebebasan memilih berinteraksi dalam pendidikan keluarga. Penelitian ini bertujuan untuk menganalisis relasi Nabi Nuh dan putranya melalui perspektif psikologi Islam, guna mengungkap nilai-nilai pendidikan yang relevan bagi keluarga modern. Metode penelitian yang digunakan adalah kajian kualitatif-deskriptif melalui pendekatan tafsir tematik dan psikologi Islam, dengan analisis terhadap teks Al-Qur'an dan literatur terkait. Hasil penelitian menunjukkan bahwa penolakan sang anak bukan sekadar konflik emosional, tetapi merupakan bentuk *spiritual disobedience* yang berakar pada *al-qalb al-mughlaq* (hati yang tertutup). Sementara itu, respon Nabi Nuh mencerminkan keteladanan sabar, tawakkul, dan pendidikan berbasis *rahmah*, yang mengedepankan empati dan keteladanan daripada paksaan. Kesimpulannya, kisah ini menegaskan bahwa hidayah tidak dapat dipaksakan, dan tugas orang tua dalam Islam adalah menyeru dengan penuh kasih sambil menyerahkan hasilnya kepada Allah SWT.

Kata Kunci: *Nabi Nuh; Psikologi Islam; Penolakan Spiritual; Rahmah;*

Introduction

The relationship between parents and children is one of the most fundamental relationships in human life, shaped not only by biological bonds but also by emotional, spiritual, and social communication processes that begin from the very start of life. Within every family, love can serve as a bridge connecting hearts, strengthening trust, and maintaining harmony. Consequently, this relationship is often tested by differing perspectives, value conflicts, disappointments, and sometimes heart-wrenching rejection. It is no wonder that family relationships, particularly between fathers and children, frequently serve as a central theme in religious studies, literature, and psychology. Many view it as the most honest reflection of how humans understand love, authority, and the purpose of life within the framework of the most intimate interpersonal relationships (Marwanto, 2022).

In Islamic tradition, the stories contained in the Qur'an not only convey theological messages but also reveal the emotional and social dynamics between individuals in various life situations. Among these stories is the tale of a loving and patient father—a messenger of God—who faces a bitter reality when his own son refuses his call to save himself. In the critical moments when a great calamity was sent as part of divine decree, the father called out to his son with words full of warmth, tenderness, and hope: “. That call was not merely a physical invitation to board the boat, but also a spiritual invitation toward true salvation. However, the son, trapped in the illusion of power other than God's, chose to trust in a place he deemed safer—a mistaken place—unable to withstand the waves of destiny. This brief and poignant dialogue leaves a

silence that echoes in the heart of anyone who reads or reflects on it: unrequited love, rejected affection, and hope that cannot reach the consciousness of the beloved (Rosyad, 2025) .

This story is not merely a historical account of a disaster and a rescue, but a vivid reflection of the complexities of human relationships, particularly between parents and children. How can a child reject advice—or even a loving invitation—from someone who has dedicated their entire life to their well-being? This question serves as a crucial entry point for understanding *the* psychological phenomenon known as “*parental rejection*”—the rejection of a parental figure that can occur even when biological bonds, affection, and guidance have been fully provided (Putri & Swandi, 2024) . According to modern psychology, this phenomenon of rejection is often studied in the context of personality development , ineffective parenting, or generational value gaps. However, in this story, the rejection does not stem solely from personal conflict but from a deeper dimension: the rejection of spiritual truth conveyed through the love of a father who is also a prophet (Karim, 2024) .

In the context of Islamic psychology, this event offers a rich space for reflection: how a parent’s love remains sincere even when rejected; how a child’s freedom to choose their life path is respected despite the risks; and how a caregiver continues to fulfill their role until the end, without hatred or despair, even as they witness their beloved child straying from the path of salvation (Albarra, 2024) . This is where the profound value of this story becomes relevant: it not only teaches theological lessons but also reflects the complexity of family relationships, especially when spiritual values and life choices collide.

Previous research in the fields of Islamic education and family psychology has examined the importance of communication grounded in spiritual values in fostering harmonious relationships between parents and children. Findings indicate that the absence of intense, sincere, and faith-infused communication often widens the emotional gap within families, even when material or physical affection is still provided (Ahmad et al., 2021) . Furthermore, several relevant studies highlight how dialogue characterized by gentleness and spiritual exemplary behavior can strengthen the emotional bond between father and child, as illustrated in the stories of the prophets in the Qur’an(Ahdillah, 2024) .

On the other hand, studies in modern psychology note that a child’s rejection of parents, or *parental rejection*, can stem from various factors, such as differing worldviews, weak emotional bonds, lack of self-validation, and spiritual identity crises (Kurniawati & Indarwati, 2024) . Nevertheless, these studies generally focus on patterns of child rejection within the family in general, without delving deeper into the psychological and spiritual aspects of the parental figure experiencing such rejection—particularly within the context of a prophet who has dedicated his life to moral guidance and the salvation

of souls. It is this gap that is crucial to explore in this study, particularly through an Islamic psychological approach that integrates emotional analysis, faith-based values, and the freedom of choice within the dynamics of family relationships.

Through this study, we aim to explore this story not merely as part of a sacred text, but as a psychological mirror of humanity in understanding the meaning of love, rejection, and steadfastness. The Islamic psychology approach was chosen to embrace the spiritual values contained in revelation, while simultaneously understanding individual behavior and inner dynamics through a psychological perspective. Thus, this study is expected not only to contribute to the academic understanding of parent-child relationships in Islam but also to broaden readers' awareness of the importance of heartfelt communication, wise compassion, and spiritual guidance in nurturing family relationships.

Research Method

This study employs a qualitative-descriptive approach using *library research* (literature review). This approach was chosen because the subject of study consists of Qur'anic texts analyzed through the perspectives of Islamic psychology and thematic exegesis. The primary data source for this study is QS. Hūd [11]: 42–43, taken from *the Qur'an and its translation* published by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag), 2019 edition. Secondary data sources include classical and contemporary exegetical works, such as *Tafsir Al-Maraghi* (Volume 5) and *Tafsir Ibn Kathir* (Volume 2), as well as relevant academic literature in the fields of Islamic psychology, family education, and spiritual communication. Data analysis was conducted thematically by identifying key concepts such as *rahmah*, *ṣabr*, *tawakkul*, and the phenomenon of *parental rejection* from an Islamic psychology perspective. Through this process, the study seeks to demonstrate the relevance of educational values in the story of Prophet Noah to modern family dynamics.

Research Findings

This study found that the rejection of Prophet Noah's son in Surah Hud [11]: 42–43 reflects the dynamics of *parental rejection* rooted in religious dissonance, rather than merely an emotional conflict. Through an Islamic psychological approach, it was found that this son's rejection represents the condition of *al-qalb al-mughlaq*—a heart closed off by ego and intellectual arrogance—rendering it insensitive to the truth conveyed with love and gentleness. Prophet Noah emerges as an educational figure who balances *ṣabr* (patience) and *tawakkul* (surrender to Allah's decree), continuing to call with empathy amidst sharp spiritual differences. This attitude demonstrates that in family education grounded in tawhid, the parents' duty is to convey the truth with love, while guidance lies entirely in the will of Allah SWT.

Result and Discussion

The Father-Son Relationship in the Story of Prophet Noah (AS)

The story of Prophet Noah and his son, recorded in Surah Hud [11]: 42–43, is one of the most touching depictions in the Qur'an of family relationships amidst differences in faith. Allah's words:

And it carried them on waves like mountains. And Noah called out to his son, who was standing apart: "O my son, come aboard with us, and do not be with the disbelievers." He said, "I will take refuge on a mountain that will protect me from the water." He said, "There is no refuge today from the decree of Allah except for those whom He has mercy upon." And the waves came between them, so he was among those who were drowned

Meaning: 42. *The ark sailed with them amidst waves like mountains. Noah called out to his son, who was in a remote place, "O my son, come aboard with us and do not be with the disbelievers."* 43. *He (the son) replied, "I will take refuge on a mountain that can save me from the floodwaters." (Noah) said, "There is no savior today from Allah's decree except for those whom He has mercy upon." The waves became a barrier between them, so he (the son) was among those who were drowned (Kemenag, n.d.) .*

This verse presents a brief dialogue, yet one rich in emotional and spiritual meaning. Prophet Noah, a steadfast messenger who preached for hundreds of years, still revealed his most human side: a father's love and hope for his son (Rohmah, 2022) . In the phrase (*O my son, come aboard with us*), there is an implied tenderness and deep affection. The use of the exclamation *yā bunayya* is a form of *tashghīr* (a diminutive term of endearment) in Arabic that conveys *ḥanān* (tenderness) and *rahmah* (deep compassion). Noah does not command in an authoritative tone, but rather invites with empathy—an approach that illustrates a balance between love and faith (Sopiah & Rohanda, 2025) .

However, the son's response signaled a profound spiritual disconnect: *"I will take refuge on a mountain that can protect me from the floodwaters."* This statement is not merely a logical rejection of Prophet Noah's warning, but also a psychological reflection of the false independence and arrogance of humans who feel capable of saving themselves without relying on Divine will. In this context, it is clear how arrogance can blind the heart so that a person is no longer able to see the truth, even when it is conveyed with love and concern by those closest to them (Tlonaen et al., n.d.) . Noah's son placed more trust in rationality and the power of nature than in God's protection. From the

perspective of Islamic psychology, this indicates the presence of *spiritual arrogance* (*takabbur*)—a condition in which a person feels self-sufficient in their own reason without needing guidance from revelation (Alansyari, 2021) .

This emotional dynamic also illustrates how difficult the role of a believing father is, as he must face the reality that love does not always align with faith (Sumitro, 2025a) . Noah never stopped loving his son; even in the final moments, he still hoped for his salvation. Nevertheless, that love could not alter his son's decision to reject his father's call. Herein lies the spiritual tragedy as well as a universal lesson: blood ties do not guarantee a shared heart, and love cannot force belief. This event serves as a reminder that guidance is a gift that can only be granted by Allah, not the result of human love or effort alone (Haylamaz, 2021) .

Al-Maraghi's commentary explains that Prophet Noah's call stemmed from *rahmah* (compassion), not merely a duty of da'wah. He knew the flood was a punishment, yet he persisted with a gentle and humane approach: “ . In Ibn Kathir's commentary, it is mentioned that Noah called out to his son repeatedly with a voice of hope and tears, revealing the depth of a father's inner anguish as he witnessed his son rejecting the truth. Ultimately, it is Allah's will that determines everything. The great wave that separated them was not merely a physical wave, but also a symbol of the gap in faith and spirituality that could no longer be bridged (Ibn Kathir, 1999) .

From the perspective of Islamic psychology, this story teaches that true love within the family does not mean simply yielding to human desires, but rather remains grounded in truth and tawhid (Rif'ah, 2024) . Noah demonstrated spiritual emotional intelligence; he remained empathetic, patient, and full of love, yet he did not compromise on the principles of faith. He knew that a father's duty is to call, not to force; to invite, not to control (Sobari, 2022) . Thus, when his son drowned, Noah's sorrow was not a sign of weakness, but an expression of humanity sanctified by faith. His tears became proof that a father's love remains, even though fate has separated them. That sorrow actually revealed the sincerity of a prophet who carried out his Lord's command without losing his human touch. From this, we learn that faith does not erase feelings, but directs those feelings to align with divine wisdom and will.

The father-son relationship in this story reflects the boundaries of human roles and God's power. A father may love with all his heart, but guidance remains the domain of Allah. Prophet Noah's love is a mirror of sincere affection—a love that remains pure even when rejected, a love that continues to pray even when unreciprocated. This is not merely a family story, but a spiritual lesson on how a human being loves within the framework of faith: loving selflessly, inviting without coercion, and surrendering without losing love. Herein lies the nobility of love rooted in tawhid: love that does not crumble under rejection, and demands no reward other than God's pleasure(, n.d.) .

Child Rejection: An Islamic Psychological Perspective

The phenomenon of Prophet Noah's son rejecting his father's call can be analyzed through Rohner's paradigm of parental rejection. In this theory, parental rejection occurs when a child rejects a parental figure—whether emotionally or in terms of the values held—and is not always related to personal conflict. In the case of Prophet Noah, his son's rejection was spiritual in nature; he rejected his father's call due to differing religious orientations. Rohner's perspective emphasizes that such rejection reflects unreciprocated or rejected affection and can arise even when parents continue to demonstrate love, so the son's rejecting behavior can be understood as a form of contextual and situational parental rejection (Rohner & Ali, 2025) . but also a rejection of the truth brought by a father who is also a prophet. This event reveals how a closed heart can cause someone to reject the truth, even when it comes from a loving and close relative. This rejection serves as evidence that faith is not merely a matter of bloodline, but rather an inner choice that cannot be forced.

This rejection, as depicted in Surah Hud [11]: 42–43, is not merely a historical event, but also a reflection of the psychological dynamics of humans who reject spiritual guidance. The son's statement, (*"I will take refuge in a mountain that can protect me from the flood"*), reveals an excessive self-confidence in the belief that salvation can be achieved through rational effort without involving the transcendental. According to al-Zamakhshari's Tafsir al-Kasasyaf describes the sheer ferocity of the floodwaters engulfing the earth, with each wave as high as a mountain. He explains that Noah's ark sailed amidst massive waves before the water covered all the mountains, as evidenced by the words of Noah's son, who still believed the mountains could protect him. Al-Zamakhshari also interprets the variation in the reading of the word *"ibnahu"* (his son), where some recitations read it as *"ibnahā"* (her son, meaning the son of Noah's wife), which gives rise to two views: whether he was truly Noah's biological son or merely a stepson. According to him, the call *"There is no protector today from the decree of Allah except for those whom He has mercy upon"* affirms that there is no protection from Allah's punishment except for those whom He has mercy upon—that is, those who were inside the ark. Thus, this verse serves as a symbol of total submission to the Divine Will and a warning that faith—not physical strength or a high place—is the true protector from destruction (*Al-Kashshaf by Al-Zamakhshari / 11:43 / The Quranic Scholar, n.d.*) .

According to Al-Ghazali, the root of the rejection of the truth lies in *'ujub* (self-sufficiency) and *ghaflah* (neglect of God's essence). Noah's son believed he could save himself by taking refuge on a mountain, as if the forces of nature and human capabilities could rival God's decree: " . Psychologically, this illustrates a form of *defensive* denial of a reality one does not wish to accept—namely, that God's punishment is certain to come and there is no safe haven except among the faithful. In this context, Noah's son's refusal

is an expression of the desire to maintain the ego's independence even as destruction looms (Ningrum et al., 2025) .

From the perspective of family relations, this rejection signifies a breakdown in spiritual communication between father and son. Prophet Noah continued to act as a loving father, but his son had lost *trust* in his father's religious authority. When that spiritual trust is lost, the emotional bond weakens as well (Sumitro, 2025b) . This phenomenon is relevant to the concept of *al-qalb al-mughlaq* (the closed heart) in Islamic psychology, where a person is no longer able to accept advice because their heart is closed off by carnal desires and intellectual arrogance. When the heart is in such a condition, even the clearest truth will not be able to penetrate it, for the rejection is no longer a matter of argument, but a matter of an inner state that refuses to submit (Rohner & Ali, 2025; Saputra et al., 2019) .

Furthermore, this difference between father and son can also be interpreted within the framework of *faith development theory*(Roehlkepartain, 2006) . Noah had reached the stage of reflective faith—a mature faith tested by suffering—while his son remained trapped in ego-centric faith, where belief is built solely on worldly logic and personal comfort. This spiritual imbalance creates a communication disconnect: Noah speaks the language of faith grounded in revelation and total trust in God, while the son responds with the language of logic constrained by materialistic views and a false sense of security (Jumala, n.d.) .

The implication is that the son's rejection of the father figure is not merely a rejection of parental authority, but also a rejection of the value system it represents. In the context of family psychology, this illustrates a form of *spiritual disobedience*—rebellion born not of hatred, but of differing inner orientations (White, 2020) . Noah's son did not hate his father, but he no longer believed in the values his father held. Thus, the tragedy was not merely a family conflict, but an ideological clash between faith and arrogance, between love and a refusal to submit to divine truth. From this, we learn that a crisis of faith within a family often stems from spiritual dissonance, not merely emotional distance (Umbara, 2024; White, 2020) .

From all of this, the important lesson to be learned is that rejection of the truth is often not due to a lack of evidence, but rather to a closed heart. In the Islamic view, guidance will not enter a heart filled with ego. Noah's son has become a symbol of modern humanity that feels content with technology, science, and rationality, yet forgets that true salvation comes from spiritual awareness. This story serves as a reminder that when a person rejects divine guidance and mercy, they are, in fact, rejecting their own salvation.

The Example of Prophet Noah (AS) in Education

The story of Prophet Noah (peace be upon him) and his son in Surah Hud [11]: 42–43 portrays a father and educator of extraordinary patience and steadfastness. Amid the dire situation of the ark sailing through waves as high as mountains, Prophet Noah continued to demonstrate compassion and wisdom. He did not shout or force, but called out gently, urging his son to board the ark of salvation. This attitude reflects the steadfastness of a prophet who remains calm in the storm, and the love of a father who continues to hope when hope seems impossible (Zayyadi & Hasanah, 2025) :

يَا بُنَيَّ اركب معنا وَلَا تَكُن مَعَ الْكَافِرِينَ

“O my son, ride with us and do not be with the disbelievers.”

The expression “*yā bunayya*” (O my beloved son) symbolizes the tenderness of a father’s heart, which remains full of love even on the brink of disaster. This is a form of education rooted in *mercy*, where compassion serves as the primary foundation for conveying spiritual values. Prophet Noah taught that education is not merely about correcting behavior, but about touching the heart with sincerity and patience. Amid the threat of punishment and thunderous waves, that gentle call reminds us that true education is born not from domination, but from emotional closeness and respect for one’s choices. Prophet Noah’s attitude serves as a model that an educator is not only tasked with conveying the truth but also with creating a safe space for the heart to receive guidance. Even when the truth is rejected, love and gentleness are maintained as proof that education is a form of worship rooted in love and patience, not merely the transfer of knowledge (Mujahidah, 2024) .

From the perspective of Islamic educational psychology, Prophet Noah’s attitude reflects two key values: *ṣabr* (patience) and *tawakkul* (trust in Allah’s decree). He did not succumb to despair, even though the rejection came from his own son. Prophet Noah continued to fulfill his mission of da’wah without compromising his principles or losing his empathy. This is a great lesson for educators and parents: that educating means guiding, not controlling; inviting, not forcing. For in essence, humanity’s role is merely to convey, while guidance lies entirely in the power of Allah SWT (Muhammad Askolani, 2024) .

Furthermore, the example set by Prophet Noah demonstrates a balance between moral authority and individual freedom. He did not deny his son’s choice, yet he steadfastly affirmed the truth with calmness and consistency. From an Islamic perspective, ideal education is education that respects human potential and freedom while guiding it toward divine values. Prophet Noah exemplified this in practice: he called, explained, and warned, yet left the final outcome to Allah. This attitude demonstrates that a true educator understands the limits of their role: they are a guide,

not a coercer. Firmness in principles and gentleness in approach are the two wings that keep his da'wah alive and meaningful, even if it is not always accepted (Harahap, 2023).

This exemplary conduct aligns with the concept of tarbiyah nabawiyah—education rooted in love, prayer, and exemplary conduct (Hidayah, 2021). Prophet Noah did not merely speak; he lived by the values he preached. He demonstrated that the power of education lies in integrity and sincerity, not in authority or power. His attitude serves as an eternal example for every parent and teacher striving to educate the next generation amidst the currents of rejection and the changing times. From his example, we learn that steadfastness wrapped in love possesses resilience that transcends rejection, and that true education is not merely about words, but about consistent living as a role model.

Relevance for Contemporary Family Education

The story of Prophet Noah and his son in Surah Hud [11]: 42–43 is not merely a tale from the past, but a mirror for modern families in building spiritual and emotional communication. This brief yet meaningful dialogue between father and son reveals the reality that love does not always lead to acceptance, and that faith cannot be inherited—it can only be instilled. In the context of family education, this carries an important message about the balance between love, guidance, and respect for the freedom to choose. An educator or parent can open the door to guidance, but cannot force the heart to enter. Thus, our task is not to create belief, but to create an atmosphere that allows belief to grow on its own, through love, example, and patience (Suheili, 2017).

In today's era, many parents face similar dynamics: children living in different environments, thinking critically, and not always aligning with the values instilled by the family. From the story of Noah, we learn that spiritual authority does not mean domination. Prophet Noah did not threaten or force; he invited gently, with empathy, and remained steadfast in his principles. This approach aligns with a *rahmah-based* educational paradigm that prioritizes love, dialogue, and moral exemplarity, rather than mere instruction or control. This educational model provides space for children to understand, not merely to obey; to internalize values, not just follow rules. Thus, education becomes a process of “ ” growing together in the light of love and wisdom, not merely a one-way transmission of commands.

Furthermore, this story underscores the importance of honest and open spiritual communication at home. Parents need to instill the values of faith in a way that touches the heart, not merely by cramming children with dogma. Effective family education from an Islamic perspective demands synergy between the affective (love), cognitive (understanding), and spiritual (faith) aspects. In this way, religious values do not remain superficial but grow into a living, deeply rooted inner awareness within the child. This process demands patience, setting a good example, and space for dialogue, so that faith is not merely passed down but truly lived out within the child (Karwati et al., 2024).

Ultimately, the story of Prophet Noah reminds us that a parent's role is merely to convey, not to determine the outcome. Guidance is the exclusive prerogative of Allah. Nevertheless, throughout the process, parents remain obligated to act as patient, sincere, and consistent guides—just as Prophet Noah called out to his son amidst the storm, with a voice full of love that never faltered despite facing rejection. Here, Allah demonstrates that true love does not depend on reciprocation, and the effort to educate is a form of worship, not a transaction. From Prophet Noah's patience, we learn that every act of *da'wah* within the family is a long journey demanding steadfastness of heart, even if the outcome does not always align with expectations.

Conclusion

Based on an Islamic psychological analysis of the relationship between Prophet Noah and his son in Surah Hud [11]: 42–43, it can be concluded that the son's rejection of his father's call is not merely a form of personal disobedience, but an expression of *spiritual disobedience* arising from a closed heart (*al-qalb al-mughlaq*) and the dominance of the ego. The love and compassion of Prophet Noah, demonstrated through his gentle call (*yā bunayya*), show that education in Islam emphasizes a *rahmah-based* approach—namely, setting a good example, patience, and wisdom in conveying the truth. Thus, this story also underscores the limits of human roles in education: guidance cannot be forced, and the final outcome belongs solely to Allah SWT.

From the perspective of modern family educational psychology, this story is relevant as a model of spiritual communication that respects individual freedom while remaining grounded in the principle of *tawhid*. Prophet Noah serves as a model that educating children does not mean controlling them, but rather guiding them with love, mentoring through dialogue, and affirming values without losing empathy. Based on this, this story offers a valuable lesson for today's parents and educators: that the success of educational guidance () is not solely measured by obedience, but by the process of instilling values carried out with love, patience, and consistent moral example.

Bibliography

- Ahdillah, U. T. (2024). *Patterns of interactive communication between father and child in the story of Prophet Ibrahim in the Qur'an (a thematic exegesis study)* [Undergraduate thesis, UIN K.H. Abdurrahman Wahid Pekalongan]. <https://perpustakaan.uingusdur.ac.id/>
- Ahmad, C., Noorchasanah, & Samsul Arifin, B. (2021). Communication Psychology in Islamic Education. *AL-FAHIM: Journal of Islamic Education Management*, 3 (1), 33–48. <https://doi.org/10.54396/alfahim.v3i1.122>

- Alansyari, R. (2021). *Character Education Through Ethical Sufism from a Qur'anic Perspective* [Doctoral, PTIQ Institute Jakarta]. <https://repository.ptiq.ac.id/id/eprint/475/>
- Albarra, A. (2024). *Attachment Parenting in Improving the Quality of Children's Education* [Master's thesis, PTIQ Institute Jakarta]. <https://repository.ptiq.ac.id/id/eprint/1645/>
- Al-Maraghi, S. A. M. al-Maraghi. (n.d.). *Tafsir Al-Maraghi*. Syarikat Maktabah wa Mathba'ah Musthafa al-Babi al-Halabi wa Auladuhu.
- Harahap, R. A. (2023). *The Value of Moral Education in the Story of Prophet Ibrahim in the Qur'an* [Master's Thesis, UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan]. <https://etd.uinsyahada.ac.id/8875/>
- Haylamaz, D. R. (2021). *The Sun of the Prophet's Love That Melts the Coldness of the Heart*. Republika Publishers.
- Hidayah, R. R. (2021). *Parental Methods in Children's Character Education in the Book *Manhaj at-Tarbiyah an-Nabawiyah lith-Thifl* by Muhammad Nur Abdul Hafizh Suwaid* [Diploma, UIN Fatmawati Sukarno]. <http://repository.iainbengkulu.ac.id/7098/>
- Ibn Kathir, I. bin 'Umar bin K. ad-Dimashqi. (1999). *Tafsir al-Qur'an al-Azhim*. Dar Thayyibah li an-Nasyr wa at-Tauzi'.
- Jumala, N. (n.d.). *Islamic Counseling: Understanding the Dramas of Adolescent Life*. Cipta Media Nusantara.
- Karim, B. (2024). *The Concept of Parenting in the Qur'an (A Thematic Study of Verses on Parent-Child Relationships in the Al-Munîr Exegesis by Wahbah Zuhaili)* [Master's Thesis, PTIQ Institute Jakarta]. <https://repository.ptiq.ac.id/id/eprint/1608/>
- Karwati, L., Ajizah, N., Tsuraya, G., & Muhajir, F. Q. (2024). *Family Education*. Bayfa Cendekia Indonesia.
- Kurniawati, S. A. M., & Indarwati, A. (2024). THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND PARENTAL ACCEPTANCE OF CHILDREN WITH INTELLECTUAL DISABILITIES. *Journal of Medical Health*, 2(1), 8–15.
- Mahdini, Z., & Aulia, N. (2023). Phases of Islamic Psychological Development. *Religion: Journal of Religion, Society, and Culture*, 2 (4), 648–657. <https://doi.org/10.55606/religion.v1i4.471>
- Marwanto, M. P. (2022). *Developmental Psychology*. IAIN SALATIGA. <http://e-repository.perpus.iainsalatiga.ac.id/12880/>
- Muhammad Askolani, -. (2024). *The concept of patience in the story of Prophet Ibrahim from a psychological perspective: An analysis of Qashasul Qur'an* [Thesis, Sultan Syarif Kasim Riau State Islamic University]. <https://repository.uin-suska.ac.id/82224/>
- Mujahidah, S. (2024). *The Values of a Father as the Best Role Model in Raising Children: An Analytical Study of the Verses on the Stories of Prophet Noah, Prophet Jacob, and*

- Luqman Regarding Their Children* [Other, UIN Sunan Gunung Djati Bandung].
<https://digilib.uinsgd.ac.id/90979/>
- Muslich, M. (2022). *Character Education: Addressing the Challenges of a Multidimensional Crisis*. Bumi Aksara.
- Ningrum, A. P., Rizaldi, A. F., Astuti, L. P., & Maemunah, S. (2025). Loss Trauma and the Defense Mechanisms of the Character Anjani in the Novel *Laut Bercerita* by Leila S. Chudori: (A Freudian Psychoanalytic Review). *JOURNAL OF SCIENCE STUDENT RESEARCH*, 3 (5), 641–653.
<https://doi.org/10.61722/jssr.v3i5.5702>
- Putri, P. J. L. T. K., & Swandi, N. L. I. D. (2024). Literature Review: The Contribution of Self-Criticism to Adolescents' Psychological Well-being. *Innovative: Journal of Social Science Research*, 4 (4), 9348–9360.
<https://doi.org/10.31004/innovative.v4i4.12860>
- Qur'an Ministry of Religious Affairs*. (n.d.). Retrieved November 4, 2025, from <https://quran.kemenag.go.id/quran/per-ayat/surah/11?from=1&to=123>
- Rifah, L. (2024). *Family Spiritualism: Love and Affection in Strengthening Self-Immunity*. Academia Publication.
- Roehlkepartain, E. C. (2006). *The Handbook of Spiritual Development in Childhood and Adolescence*. SAGE Publications.
<https://books.google.co.id/books?id=PshgZRO6LfkC>
- Rohmah, S. (2022). The Role of Parents in Helping Children Develop Emotional and Spiritual Intelligence Through Islamic Education Based on the Stories of the Prophets in the *Edukasi Islami: Journal of Islamic Education*, 11 (02).
<https://doi.org/10.30868/ei.v11i02.4411>
- Rohner, R. P., & Ali, S. (2025). *Global Perspectives on Parental Acceptance and Rejection: Lessons Learned from IPAR Theory*. Taylor & Francis.
<https://books.google.co.id/books?id=7ENLEQAAQBAJ>
- Rosyad, R. (2025). *Islamic Educational Psychology* (First Edition, Vol. 1). Master's Program in Religious Studies, UIN Sunan Gunung Djati Bandung.
- Rusdi, A. (2017). Psychotherapy for Arrogance from Al-Ghazali's Perspective. *Proceedings of*, 90–105. <https://doi.org/10.33476/knpk.v1i1.5237>
- Saputra, A., Rospita, M., & Shofiah, V. (2019). *The Heart in Islamic Psychology Studies*. 18(1).
- Siswantara, Y. (n.d.). *The Family of Nazareth: A Model of Character and Faith in the Modern Family*. PT Kanisius.
- Sobari, M. Maryam. (2022). A Description of Self-Control Abilities in Children Suspected of Experiencing Fatherless Upbringing. *Journal of Islamic Early Childhood Education (JOIECE): PIAUD-Ku*, 1 (1), 1–5. <https://doi.org/10.54801/piaudku.v1i1.91>

- Sopiah, A., & Rohanda, R. (2025). Representations of Love in the Poem حب بلا حدود: A Study of Heuristic Reading and Riffaterre's Semiotic Hermeneutics. *DEIKTIS: Journal of Language and Literature Education*, 5 (3), 2126–2142. <https://doi.org/10.53769/deiktis.v5i3.1791>
- Suheili, A. (2017). *Character education methods in the family according to Abdullah Nashih Ulwan in Kitab Tarbiyah Al Aula d̄ Fi Al-Islam* [Masters, IAIN Padangsidempuan]. <https://etd.uinsyahada.ac.id/2112/>
- Sumitro, A. (2025a). *The Role of Fathers in Child Education: A Qur'anic Perspective*. NEM Publishers.
- Sumitro, A. (2025b). *The Role of Fathers in Child Education: A Qur'anic Perspective*. NEM Publishers.
- Tlonaen, T., Nggiku, A., Tungkup, H. L., Magdalena, E., Genakalong, T. M. K. R. R. M., Kurung, W. M., & Tari, E. (n.d.). *Discourse on Theological Philosophy: Examining Humanity and Fellow Human Beings*. Adab Publishers.
- Umbara, A. A. (2024). *Profile of children in conflict with the law viewed from the perspective of moral dynamics* [Undergraduate thesis, Maulana Malik Ibrahim State Islamic University]. <https://doi.org/10.2/200401110145.pdf>
- White, C. (2020). *Spirit of Disobedience: Resisting the Charms of Fake Politics, Mindless Consumption, and the Culture of Total Work*. Routledge.
- Zayyadi, A., & Hasanah, R. (2025). Qur'anic Parenting: A Study of Parent-Child Communication Verses in the Qur'an: A Study of Parent-Child Communication Verses in the Qur'an. *FUSTHAT AL-QUR'AN: Journal of Qur'anic and Tafsir Studies*, 1(1), 13–29.
- Al-Kashaf by Al-Zamakhshari | 11:43 | The Qur'anic Researcher*. (n.d.). Retrieved November 8, 2025, from <https://tafsir.app/kashaf/11/43>