

CHAPTER I

INTRODUCTION

A. Background

Children's education is one of the main pillars in forming a generation that has emotional and spiritual intelligence. In the Islamic context, families, especially parents, play an important role in educating children.¹ Education is not only related to intellectual aspects, but includes broader dimensions such as emotional and spiritual. In this case, the role of fathers becomes very important, because fathers are seen as prototypes or main figures who become examples for children in developing Emotional Spiritual Quotient (ESQ).²

ESQ is a concept introduced by Ary Ginanjar Agustian through his book "ESQ: Emotional Spiritual Quotient". ESQ combines emotional intelligence and spiritual intelligence, which are considered essential in today's modern life. According to Ary, emotional and spiritual intelligence are interrelated and function to help individuals understand and manage their emotions, as well as build a deeper relationship with God.³

Emotional intelligence involves the ability to recognize, understand, and manage one's own and others' emotions. Spiritual intelligence, on the other hand, focuses on a person's ability to live life based on deep spiritual values, such as awareness of life's purpose, connection with the Creator, and the ability to live a meaningful life. The combination of these two intelligences forms

¹ Suaidah Lubis, "Pandemi Dan Era Digital: Peran Ayah Terhadap Kebutuhan Pendidikan Dan Psikologis Anak Father Figures in The Digital Era Towards Children Educational and Psychological Needs," *Jurnal Studi Islam* 3, no. 1 (2022): 2.

² Moh. Abdulloh Hilmi, Roudhotul Jannah, and Vita Fitriatul Ulya, "Peran Ayah Dalam Perspektif Al-Qur'an (Studi Tentang Kisah Luqman, Ibrahim, Dan Syu'aib)," *Basha'ir* 3, no. 2 (2023): 76.

³ Ginanjar: 5.

ESQ, which is considered essential for one's well-being and success in life, especially in the context of children's education.⁴

The role of fathers in shaping children's ESQ is very relevant to this concept, as fathers function as leaders, directors, and spiritual guides in the family. The Qur'an provides many guidelines regarding the responsibilities of parents, especially fathers, in educating their children. As the primary source of Islamic law, the Qur'an not only provides guidance on worship, but also includes moral, social, and educational principles that are relevant throughout time.⁵

One aspect that receives important attention in the Qur'an is how the role of the family, especially a father, can shape the character of children. The Qur'an emphasizes that fathers have an important role in shaping children's character and intelligence. As in the story of Luqman in Q.S Luqmān verse 13, which shows how a father provides strong tawhid education to his son. Where Luqman gives advice to his son about staying away from shirk.

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

Meaning:

*(Remember) when Luqman said to his son, as he was advising him, "O my son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice." (13)*⁶

This verse shows how a father should instill strong spiritual values from an early age.⁷ Tafsir Al-Muyassar explains that Luqman's advice to his son

⁴ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way* 165 1 Ihsan, 6 Rukun Iman Dan 5 Rukun Islam, cetakan ke (Jakarta: Penerbit Arga, 2005), 45.

⁵ H Ahmad Subakir, "Ilmu Balaghah," 2018, iii.

⁶ King Fahd Complex, *Translation of the Meanings of The Noble Qur'an in the English Language*, 2204, 550.

covers aspects of tawhid (the oneness of God), morality, and the importance of being humble and grateful.⁸

Or in other stories such as in the paternal story between Prophet Ya’kub and his son Prophet Yusuf. Prophet Ya’kub always prayed for and motivated Prophet Yusuf to remain strong in facing the trials of life, while teaching submission to Allah. Their relationship reflects a parenting model that builds a child's faith, emotional intelligence and self-confidence.⁹

In the context of ESQ, the tawhid values taught by fathers can build a solid spiritual foundation in children. Fathers are not only tasked with emotional guidance, but must also instill spiritual awareness that will help children understand the deeper meaning of life.¹⁰ According to Ary Ginanjar, spiritual intelligence involves the ability to find the purpose of life, and this is very much in line with Islamic teachings which emphasize the importance of tawhid and worship of Allah.¹¹

On the other hand, emotional intelligence is also important in forming healthy interpersonal relationships. This intelligence includes the ability to understand and manage emotions, as well as maintain a balance between the needs of self and others.¹² Rasulullah SAW also exemplified how a father

⁷ Asyhad Abdillah Rosyid, “Dimensi Intuitif Logis Dalam Kisah Al-Qur’an Studi Analisis Tafsir Fi Zhilal Al-Qur’an Karya Sayyid Quthb” (Pascasarjana Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, 2024), 20.

⁸ Syaikh al-Allamah Dr. Shalih bin Muhammad Alu Asy-Syaikh, *Tafsir Muyassar*, n.d., 412.

⁹ Ashhad Abdillah Rosyid, “Logical Intuitive Aspect of the Story in the Quran: Sayyid Quthb’s Perspective,” *International Journal of Islamic Thought and Humanities* 3, no. 1 (2024): 109.

¹⁰ Krissandi Yudha, “Peran Ayah Dalam Pendidikan Akhlak Menurut Al-Qur’an” (Institut PTIQ Jakarta, 2022), 16–17.

¹¹ Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan, 6 Rukun Iman Dan 5 Rukun Islam*, 47.

¹² Adha Saputra, Iwan Satiri, and Lira Erlina, “Intelligence Quotient (IQ), Emotional Quotient (EQ), Dan Spiritual Quotient (SQ) Qur’ani Ulul Albab,” *Zad Al-Mufasssir* 3, no. 2 (2021): 257.

should be affectionate to his children. In a hadith, the Prophet said, "*Whoever does not love, he will not be loved.*"¹³

From this, it can be understood that the role of fathers in shaping children's ESQ includes good emotional management and instilling strong spiritual values. Fathers who have emotional intelligence will be able to guide their children with compassion, without using violence or coercion, so that children feel safe and valued.¹⁴

Ary Ginanjar also emphasizes that spiritual intelligence helps a person to live life with integrity.¹⁵ In this case, a father should be a good role model in terms of honesty, discipline and responsibility. This is in line with the concept of role modeling in Islam, where Prophet Ibrahim is often used as an example of a father who is full of firmness and faith in educating his children, as stated in Q.S. Aş-Şaffāt verses 102-107, when he was willing to sacrifice his son, Ismail, on the orders of Allah.¹⁶

In this verse, Ibrahim's willingness to follow Allah's command shows a very high level of spiritual intelligence, and Ismail, as a son, also shows his obedience and trust in Allah. This shows that good spiritual education will result in children who have a strong spiritual awareness.¹⁷

¹³ Muhammad Fu'ad Abdul Baqi, *Shahih Bukhari Muslim (Al-Lu'Lu' Wal Marjan)*, ed. Abu Firly Bassam Taqiy (Jakarta: PT Elex Media Komputindo, 2017), 875.

¹⁴ Parmanti Parmanti and Santi Esterlita Purnamasari, "Peran Ayah Dalam Pengasuhan Anak," *Insight: Jurnal Ilmiah Psikologi* 17, no. 2 (2015): 2.

¹⁵ Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan, 6 Rukun Iman Dan 5 Rukun Islam*, 46.

¹⁶ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Syaikh, *Tafsir Ibnu Katsir Jilid 7*, ed. Yusuf Harun Dkk, cetakan pe (Pustaka Imam Asy-Syafi'i, 2004), 29.

¹⁷ Al-Syaikh, 28.

Tarekat or spiritual path is a bridge for the integration between the world of sharia and the world of essence.¹⁸ A father who possesses spiritual intelligence does not only focus on the worldly aspects, but also directs his children towards a higher life, namely the afterlife. This is in accordance with the word of Allah in Q.S. al-Baqarah verse 286, which teaches that every parent, especially fathers, always pray for the good of their children:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ.....

Meaning:

*“O our Lord, do not impose on us what we cannot bear...”*¹⁹

In tafsir al-Jalālain, this verse shows the importance of prayer and patience in educating children, because parents are not only responsible for worldly education, but also the hereafter. The father’s spiritual intelligence is reflected in how he is able to be patient and continue to try to instill religious values in his child’s life.²⁰

Given the complexity of fathers’ roles in shaping their children’s ESQ, a holistic approach is needed that involves a deep understanding of religious values and psychological knowledge. Effective ESQ education does not only rely on formal education, but also education at home guided by parents, especially fathers as family leaders.²¹

Whereas in today's modern era, parenting roles are often considered to be more dominant by mothers, this research provides a more balanced viewpoint on the importance of fathers' involvement in educating children. In

¹⁸ Ahmad Subakir, *Pemikiran Tasawuf Imam Qusyairi*, cetakan 1 (Depok: Rajawali Pers, 2021), 1.

¹⁹ King Fahd Complex, *Translation of the Meanings of The Noble Qur'an in the English Language*, 66–67.

²⁰ Imam Jalaludin al-Mahalli and Imam Jalaludin as-Suyuti, *Tafsir Jalalain* (Jakarta: Ummul Quro, 2018), 112–13.

²¹ Utami Niki Kusaini Dkk, “Hubungan Dukungan Ayah Terhadap Perkembangan Anak,” *Innovative: Journal Of Social Science Research* 4, no. 3 (2024): 4.

addition, this analysis is also important to address the challenges of the times such as the moral crisis, the lack of mental resilience of adolescents, and the need for a father figure who is not only a material provider but also a spiritual and emotional guide.

This study tries to further examine how the Qur'an and Ary Ginanjar's ESQ theory can be integrated in educating children, especially in the context of the father's role. Using a thematic interpretation approach, this study will highlight various verses relevant to the role of fathers in educating children emotionally and spiritually. The ultimate goal of this research is to provide new insights for parents, especially fathers, in order to better understand their responsibilities in shaping their children's ESQ.

B. Problem Formulation

1. How is the father's prototype to build of children's ESQ based on the stories of fathers in the Qur'an?
2. How does Ary Ginanjar's ESQ theory interpretation the verses of the Qur'an related to the father's prototype to build of children's character?

C. Research Objectives

With reference to the context and problem formulation previously described, the following research objectives can be formulated,

1. To know and understand the father's prototype to build of children's ESQ based on the verses of the father's story in the Qur'an.
2. To know and understand how Ary Ginanjar's ESQ theory interpretation the verses of the Qur'an related to the father's prototype to build of children's character.

D. Usefulness of Research

This research is expected to provide significant benefits and uses for readers, both in theoretical and practical contexts. Some of the expected benefits include:

1. Theoretically

Contributing to the *khazānah* of science and this research is expected to make a scientific contribution in the field of Qur'anic interpretation and parenting, especially related to the ideal role of fathers according to the Qur'an. This knowledge is expected to reach some students and the general public. In addition, this research is also expected to complement previous research and become a reference for further research that wants to explore this topic further.

2. Practically

Providing meaningful insights to the community on how important the role of fathers is in the growth of children, as revealed through the family stories of Prophet Ibrahim in the Qur'an, providing a deep understanding of the true role of fathers in the family environment, especially in child development and to apply better parenting to their children.

E. Literature Review

This literature research aims to identify differences in previous works that are relevant to the topic to be discussed by the author. The aim is to ensure originality and avoid duplication and plagiarism with previous research or writing. In the study of tafsir and related literature, the discussion of the

interpretation of a theme or verse is not new. Likewise with research on a father. However, each researcher has their own unique characteristics and perspectives that distinguish one research from another.

The following research found by the author is related to fathers and is classified as recent research because it was studied within the last 5 years of writing the author's thesis, including

1. Thesis written by Alifya Bussaina Karim entitled “Peran Ideal Sosok Ayah Dalam Al-Qur'an (Studi Penafsiran Quraish Shihab dalam Tafsir Al-Mishbah)”. This thesis, written in 2022, focuses on the study of the interpretation used by Quraishy Shihab in his tafsir al-Miṣbāh.²² The equation with what will be studied by the author is the same as discussing the father figure in the Qur'an. While the difference is, the author examines the father figure by using interpretations that are not focused on just one character's interpretation.
2. Krissandi Yudha in his thesis in 2022 with the title “Peran Ayah Dalam Pendidikan Akhlak Menurut Al-Qur'an”.²³ In the thesis, the discussion is about the role of the father in the formation of morals in children in all verses in the Qur'an related to morals. The equation of writing the thesis with the author is on the discussion of the father's story in the Qur'an. While the difference is, the author discusses the attitude of a father in terms of educating his sons who do not focus on morals alone, but also their

²² Alifya Bussaina Karim, “Peran Ideal Sosok Ayah Dalam Al-Qur'an (Studi Penafsiran Quraish Shihab Dalam Tafsir Al-Mishbah)” (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2022).

²³ Yudha, “Peran Ayah Dalam Pendidikan Akhlak Menurut Al-Qur'an.”

influence on the intellectual intelligence, mental health, and behavior or morals of children.

3. Thesis titled “Ayah Sebagai Pendidik Anak Menurut Al-Qur’an” written by Munajati Rahma in 2020.²⁴ The thesis discusses the position and responsibility of the father as an educator for his child based on the view of the Qur’an and the story of the father figure in the Qur’an. The similarity of the discussion with the author lies in the discussion of the father figure in the Qur’an. While the difference with the author is that the research conducted by the author is examining the ideal role of the father on the development of children’s IQ, EQ and SQ.
4. Thesis titled “Keterlibatan Ayah Dalam Pendidikan Karakter Anak Menurut Al-Qur’an” written by Yasmin Thahira in 2021.²⁵ The thesis contains an analysis of the father’s role in children’s character education and its relation to the stories of the father figures in the Qur’an. The analysis conducted is the same as the author, which is about the father and refers to the father’s story in the Qur’an. But there are still differences, namely in the focus of the father’s analysis carried out, the author examines the father figure in terms of ESQ formation in children through his parenting.
5. An article written by Muhammad Mu’ads Hasri entitled “Peran Ayah dalam Proses Perkembangan Anak (Kajian Tafsir Tematik)” in *An-Nur Journal of Islamic Studies* in 2020.²⁶ The article discusses the role of fathers in child

²⁴ Munajati Rahmah, “Ayah Sebagai Pendidik Anak Menurut Al-Qur’an” (Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh, 2020).

²⁵ Yasmin Thahira, “Keterlibatan Ayah Dalam Pendidikan Karakter Anak Menurut Al-Qur’an,” *Skripsi UIN Ar-Raniry Banda Aceh* (2021).

²⁶ Muh. Mu’ads Hasri, “Peran Ayah Dalam Proses Pengembangan Anak (Kajian Tafsir Tematik),” *AN NUR: Jurnal Studi Islam* 12, no. 1 (2020).

development which is analyzed using the father's story found in the Qur'an. The similarity with the author is in the discussion of fathers in child development which refers to all the stories of fathers in the Qur'an. While the difference is that the author only focuses on the focus of the study only on its influence on the development of children's IQ, EQ and SQ.

6. Journal entitled "Interpretasi Ayat-ayat Pendidikan Anak dalam Al-Qur'an dan Implementasinya dalam Keluarga: Studi Tafsir Maudhui" written by Nurinda Sari and Dadan Rusmana in 2022.²⁷ In this paper, it examines and analyzes the verses related to the concept of child education in the Qur'an and its implementation in the family. The similarity with the author is in the discussion of parents in terms of educating children. While the difference is, the author only discusses the father figure in parenting by taking the stories of fathers in the Qur'an.
7. Journal titled "Peranan Ayah Dalam Mendidik Anak Menurut Al-Qur'an" tahun 2021 written by M. Yemmardotillah, Eka Eramahi and Ilham.²⁸ In the journal, it discusses the role of fathers in educating children who refer to all the stories of fathers in the Qur'an. The equation with the author is the same as discussing and collecting verses about the father's story in the Qur'an. While the difference is that the author focuses his analysis on the formation of children's ESQ through father's care.
8. Journal of 2023 written by Moh. Abdullah Hilmi, Roudhotul Jannah and Vita Fitriatul Ulya with the title "Peran Ayah Dalam Perspektif Al-Qur'an

²⁷ Nurindah Sari and Dadan Rusmana, "Interpretasi Ayat-Ayat Pendidikan Anak Dalam Al-Qur'an Dan Implementasinya Dalam Keluarga: Studi Tafsir Maudhu'i," *Gunung Djati Conference Series* 8 (2022).

²⁸ Ilham, M. Yemmardotillah, Eka Eramahi, "Peranan Ayah Dalam Mendidik Anak Menurut Al-Qur'an," *Continuous Education: Journal of Science and Research* 2, no. 1 (2021).

(Studi Tentang Kisah Luqman, Ibrahim dan Syuaib).²⁹ The journal contains a description of the role of fathers in the Qur'an based on the stories of Luqman, Ibrahim and Shuaib. The equation with the author is the same as discussing fathers in terms of educating children. While the difference with the author is in the focus of the father's story used, the author uses all the father's stories in the Qur'an.

F. Theoretical Review

1. Parenting

According to Jerome Kagan, a developmental psychologist, parenting is a series of decisions regarding the socialization of children. This includes the actions a parent or caregiver should take so that the child can take responsibility and contribute as a member of society, as well as how the parent or caregiver responds when the child cries, gets angry, lies, and performs his or her obligations well.³⁰

Thus, parenting is the process of nurturing by parents towards their children, including attention, protection and affection. This parenting is an ongoing interaction between parents and children to encourage the growth and development of children, both physically and socially, and is influenced by the social and cultural environment in which children grow up.

2. Emotional Spiritual Quotient (ESQ)

Emotional Spiritual Quotient (ESQ) is a combination of three concepts, namely Intelligence Quotient (IQ), Emotional Quotient (EQ), and

²⁹ Moh. Abdulloh Hilmi, Roudhotul Jannah, and Vita Fitriatul Ulya, "Peran Ayah Dalam Perspektif Al-Qur'an (Studi Tentang Kisah Luqman, Ibrahim, Dan Syu'Aib)," *Basha'ir* 3, no. 2 (2023).

³⁰ Friska Indria Nora Harahap, "Pengaruh Hasil Program Parenting Dan Pola Asuh Orang Tua Terhadap Peningkatan Motivasi Belajar Anak Usia Dini (Survey Terhadap Orang Tua Pada TK ABA 3 Kota Padangsidimpuan)," n.d., 3.

Spiritual Quotient (SQ) in a unity that produces balance in individual life both in this world and in the hereafter. Ary Ginanjar, the first pioneer of ESQ, wrote in his book on ESQ theory that the ESQ model is the software of the God Spot used to perform Spiritual Engineering. This model also serves as a mechanism for combining the three human intelligences, namely EQ, IQ, and SQ, into an integral and transcendental unity. According to Ary, Spiritual Quotient (SQ) is the foundation needed to operate IQ and EQ effectively, and even SQ is our highest intelligence.³¹

According to Ary, ESQ as a spiritual tool in terms of character and personality development based on the principles of *ihsan*, the pillars of faith, and the pillars of Islam, in addition to being a guide to worship for Muslims, also provides direction on recognizing and understanding feelings of self and others, motivating oneself, and managing emotions when interacting with others.³²

According to Ary Ginanjar, the steps in developing Emotional Spiritual Quotient (ESQ) rooted in the values of *ihsan*, the pillars of faith, and the pillars of Islam are as follows. First, Zero Mind Process or clearing emotions. Second, Mental Development, which involves strengthening emotional intelligence through six principles, Star Principle, Angel Principle, Leadership Principle, Learning Principle, Vision Principle and Well Organized Principle. Then the

³¹ Ginanjar, *Rahasia Sukses Membangun Kecerdasan Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 45–47.

³² Amal Al Ahyadi, “Emotional Spiritual Quotient (ESQ) Menurut Ary Ginanjar Agustian Dan Relevansinya Dengan Pengembangan Kompetensi Spiritual Dan Kompetensi Sosial Kurikulum 2013” (Universitas Islam Negeri Walisongo Semarang, 2015), 41–42.

third step is Personal Strength or personal resilience, and finally Social Strength or social resilience.³³

G. Research Methods

A research method is needed to guide the researcher on the steps to be taken in this study, including the tools and procedures to be used. In this study, the *mauḍū'ī* method is used, which involves collecting Qur'anic verses related to a particular topic or title, arranged according to the context of the time and cause of their revelation. Then, the verses are analyzed by paying attention to their explanation, description, and relationship with other verses, as well as the application of related laws. And what will be discussed in this study is the father's prototype in shaping children's ESQ, by taking research material from the stories of fathers in the Qur'an. The following research method will be used by the author,

1. Literature research type

This research uses a qualitative approach in the form of library research. The process involves collecting information from various reference sources such as books, tafsir, books, journals, dictionaries, theses, theses, and previous studies that review the father's involvement in shaping children's ESQ based on the stories of fathers in the Qur'an. This qualitative research is descriptive analytic. The data obtained from the research will be organized in the form of descriptions, not in the form of numbers and in the preparation of this research, the author uses the *mauḍū'ī* method.

³³ "E-Book Rangkuman Training ESQ 165," n.d., 9.

2. Object of research

The object of research in this study is the verses of the Qur'an related to the stories of fathers in the Qur'an which can be an example of a father in the care and growth of children by highlighting the stories of fathers in the Qur'an with their sons.

3. Data and Data Sources

In this Qur'anic research, the author seeks to gather information about the theme of father prototypes in shaping children's ESQ, especially in the context of the stories of a father's upbringing of his son presented in the Qur'an. Data sources consist of two types, namely primary data and secondary data.

a. Primary Source

The main data sources that will be used in this research are the Qur'an and its translations and several interpretations of the Qur'an. This research focuses on the verses that discuss the stories of fathers in the Qur'an, such as the story of Abraham with his son Ismail, the story of Luqman and his son Taran and other father figures, especially by examining the dialogues between fathers and their sons, to understand the characteristics of each father figure in terms of parenting his sons.

b. Secondary Source

Secondary or supporting data sources that will be used in this research are articles or writings that are relevant to the theme to be investigated. Such as sourced from hadiths, books, theses, theses, journals, articles, and other media related to the topic.

4. Data Collection Method

In this research, the data collection method adopts the *mauḍū'ī* approach, where data is obtained from primary and secondary sources that discuss the figures of fathers and their sons whose stories are immortalized in the Qur'an, by referring to the reference books used, especially in the search for verses related to the theme.

5. Data Analysis and Verification

In the data analysis stage, after the author has collected all the verses of the Qur'an that are relevant to the study of the stories of fathers in the Qur'an, the next step is to process and manage all the data by examining the interpretations of various books of interpretation, books, and other sources using the steps in the *mauḍū'ī* method as explained in the previous point. As for the analysis on the form of parenting patterns of the father figures, the author uses the steps of Ary Ginanjar's ESQ development theory. Then, the data that has been analyzed will be explained and conclusions drawn based on the results of the data analysis that has been obtained.

H. Sistematization Discussion

The systematic discussion is a general summary of the contents of this thesis. This thesis is organized into several chapters, where each chapter consists of several sub-chapters in accordance with the needs of the research. The discussion in this research is divided into four chapters that are interrelated and organized. The following is an explanation for each chapter.

The initial part is the introduction, which includes a description of the background which is the reason for discussing this topic, the formulation of

problems to be solved in research, the objectives and benefits of research, literature review to distinguish this research from previous research, theoretical studies, research methods, and systematic discussion.

The second chapter is a theoretical study. The sub-chapters in this chapter include ESQ theory which consists of the definition of the theory, the formation of children's IQ, EQ and SQ, and the relationship between fathers and children's ESQ development. The second sub-chapter is the thematic interpretation theory which contains the *Mauḍū'ī* interpretation method and the steps of the *Mauḍū'ī* interpretation method.

The third chapter is the verses of the father's story in the Qur'an. In this third chapter, we have begun to enter our main discussion, namely about the father prototype, taking from the stories of fathers in the Qur'an. In this chapter the sub-chapters include, among others, the verses of some father stories in the Qur'an, an introduction to the verses about the story of the father in the Qur'an and finally the interpretation of scholars about the verses of the father's story in the Qur'an.

Chapter four is the interpretation of the verses of the Qur'an about the father's prototype in the formation of children's ESQ in the perspective of Ary Ginanjar's ESQ theory which contains, the pillars of ESQ in the verses of the father's story, analysis of the relevance of Emotional Spiritual Quotient (ESQ) according to Ary Ginanjar with the verses of the father's story in the Qur'an, ESQ implications in the formation of children's character and interpretation of the Qur'anic verses related to ESQ theory.

The fifth chapter is the last, namely the closing, the contents include a summary of the findings of the entire discussion that has been described previously, as well as providing answers to the core problems that have been formulated, and added with relevant recommendations related to this thesis research.