

## Women Without Fathers: A Study of Qur'anic Surah Luqmān (31):17 as a Moral Source for Urban University Students at IAIN Pontianak

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**Abstract,** The phenomenon of women growing up without a father (fatherlessness) is increasingly found in urban communities and has implications for their moral, emotional, and identity development. This study aims to examine how urban female university students in Pontianak City who experience fatherlessness construct Islamic moral values through their understanding of Qur'anic Surah Luqmān (31):17. This research employs a phenomenological approach supported by tafsīr analysis to explore how the students' emotional, spiritual, and social experiences influence the internalization of the values of prayer (ṣalāh), enjoining good (amr ma'rūf), forbidding evil (nahy munkar), and patience (ṣabr). Data were collected through literature review, social observation, and in-depth interviews with fatherless female students. The findings reveal that the absence of a father contributes to a more independent and reflective process of moral formation. The students interpret Surah Luqmān (31):17 not merely as a normative command but as a moral guideline that shapes their daily conduct. These values help them respond to urban life challenges, manage emotions, and strengthen their personal identity. This study contributes to discussions on Islamic moral education by integrating lived experiences of fatherless female students with Qur'anic interpretation in the context of higher education and urban life.

**Keywords:** Fatherlessness, Moral Education, Surah Luqmān (31):17, Urban Female Students

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## INTRODUCTION

From the perspective of Islamic education, the family occupies a central position as the first and most fundamental space for the moral and spiritual formation of children. Within its normative framework, both father and mother function as primary educators who provide role modeling, guidance, care, and moral supervision. The father is particularly positioned as a figure of authority who offers discipline, emotional stability, and a value structure that serves as the foundation of character development. Meanwhile, the mother

plays a nurturing role that fosters emotional sensitivity and stable affective relationships. Ideally, the balance between these two figures creates a conducive pedagogical ecology for children's moral growth, especially for girls who are navigating phases of identity formation and value orientation (Dewi, Sukmawati, and Mulyeni 2025).

In this study, the term *fatherlessness* refers to the absence of a father figure experienced by the subjects in physical, emotional, and social dimensions. Physical fatherlessness denotes the absence of a father due to death, divorce, or long-term labor migration. Emotional fatherlessness refers to the lack of affective involvement, communication, and guidance from the father despite his physical presence. Social fatherlessness encompasses the father's absence from caregiving roles, decision-making processes, and moral value formation within the family. These three forms are not treated as rigidly distinct categories but are understood as a spectrum of experiences involving the loss of a paternal figure, which collectively shape the layered moral and psychological dynamics of female university students (Fajriyanti and Saputri 2024).

In practice, most female students experience more than one form of fatherlessness simultaneously. Accordingly, this study does not differentiate participants based on specific types of fatherlessness; rather, it focuses on how experiences of paternal absence in its various forms affect the internalization of moral values and the formation of habitus in the lives of urban female students.

However, contemporary urban social developments reveal a significant gap between normative constructions and the realities of family life. The phenomenon of fatherlessness the physical, emotional, or social absence of fathers has become increasingly visible in urban settings. Divorce, death, occupational mobility, and domestic disharmony contribute to conditions in which many young women grow up without paternal guidance. This situation generates moral developmental dynamics that differ from the idealized model of Islamic family education, while simultaneously opening space for the emergence of new strategies for building moral autonomy (Umam and Husain 2024).

The phenomenon of fatherlessness in the urban context of Pontianak City is closely linked to the high rate of divorce in West Kalimantan. The Pontianak Religious High Court (Pengadilan Tinggi Agama) reports that divorce rates in this region are relatively high, with more than 80 percent of divorce cases filed by women (Pengadilan Tinggi Agama Pontianak 2025). This condition indicates a shift in family structures, marked by an increase in households where mothers serve as primary caregivers and a corresponding decline in paternal involvement in children's lives. These data are corroborated by records from Statistics Indonesia (BPS), which report 609 divorce cases in West Kalimantan in 2024 (Badan Pusat Statistik 2024). This reality demonstrates that paternal absence both physical and functional is no longer a sporadic phenomenon but rather an integral part of the social dynamics of urban families that shape the lived experiences and moral development of young women.

A similar condition is evident among urban female students at the State Institute of Islamic Studies (IAIN) Pontianak, who navigate academic, social, and emotional lives within a highly competitive environment. The absence of a father figure leads some of them to face moral dilemmas, psychological pressures, and more complex identity-formation processes than those experienced by peers from intact

families. They are required to make moral decisions independently while simultaneously striving to understand religious values as guiding principles in confronting academic, social, and cultural challenges in urban contexts.

Within this context, Qur'anic Surah Luqmān (31):17 offers a rich theological foundation for moral education. The verse contains four key instruments of character formation: spiritual discipline through prayer (*ṣalāh*), ethical orientation through enjoining good (*amr ma'rūf*), moral control through forbidding wrongdoing (*nahy munkar*), and inner resilience through patience (*ṣabr*). Classical exegetes such as al-Ṭabarī and al-Qurṭubī interpret this verse as a pedagogical dialogue between a father and his child imbued with moral leadership values, while Hamka emphasizes its humanistic and rational dimensions, rendering it highly relevant for contemporary Muslim youth (Farid, Al-Kautsary, and Sidik 2024)

Empirical studies further indicate that emotional closeness between fathers and children, the quality of communication, and the consistency of spiritual guidance provided by fathers significantly influence adolescents' manners and perseverance. This suggests that Luqmān's counsel is not merely idealistic but is supported by observable realities in contemporary family life. In other words, moral values are shaped not only by religious teachings but also by the presence, involvement, and exemplary conduct of parents particularly fathers in everyday life, thereby strengthening and contextualizing adolescents' character formation (Lina, Wiresti, and Yasmin 2024).

Nevertheless, studies that specifically examine how urban Muslim female students living without a father figure reconstruct the values of Qur'anic Surah Luqmān (31):17 as a moral habitus remain scarce. Existing research has largely positioned Qur'anic values within a normative and cognitive framework of moral education, such as the study by Zubaedah and Hidayatu Munawaroh (2020) which emphasizes the internalization of Qur'anic values in character education but does not adequately address the subjects' lived social experiences. Meanwhile, research on fatherlessness has tended to focus on the psychological and social impacts on adolescent girls in urban areas (Musthofa and Arfensia 2024), without linking these experiences to religious value systems as ethical foundations.

Studies on the religiosity of Muslim female students in Islamic higher education institutions have also been conducted, such as that by Nurjannah et al. (2023), but these primarily examine identity formation and general religious practices rather than the internalization of specific Qur'anic verses as moral dispositions. At the same time, the concept of moral habitus in Islamic education has been discussed theoretically by (Amanah and Istingadah 2025), yet it has not been applied empirically to the lived experiences of fatherless Muslim women in urban contexts. Accordingly, this study occupies a relatively unexplored theoretical-empirical space by integrating Qur'anic textual analysis, experiences of fatherlessness, and the context of urban Muslim female students to examine how the values of Qur'anic Surah Luqmān (31):17 are internalized and lived as a moral habitus in everyday life.

The novelty of this study lies in its integration of a phenomenological approach to the lived experiences of female students affected by fatherlessness with an exegetical analysis of Qur'anic Surah Luqmān (31):17 to examine how Qur'anic values *ṣalāh*, *amr ma'rūf*, *nahy munkar*, and *ṣabr* are internalized as

lived moral practices rather than merely as normative textual teachings. This approach positions fatherlessness not only as the absence of a paternal figure but as a social and emotional experience that actively shapes the moral dispositions (*habitus*) of female students within campus life and urban spaces.

Based on this discussion, the study aims to describe the moral experiences of urban female students at IAIN Pontianak who live without a father figure as a process of moral habitus formation, and to analyze how Qur'anic Surah Luqmān (31):17 is reconstructed as a framework for the formation of a Qur'anic moral habitus in their everyday lives.

## RESEARCH METHOD

This study employs a phenomenological approach to gain an in-depth understanding of the lived experiences of fatherless female university students in shaping their moral habitus and reconstructing the values of Qur'anic Surah Luqmān (31):17 as an ethical guide. This approach is chosen because phenomenology enables the exploration of subjective meanings, perceptions, and processes of value internalization that cannot be adequately captured through quantitative methods (Koster and Fernandez 2023).

Data analysis follows the stages of interpretative phenomenological analysis. First, the researcher conducts *epoché* or bracketing by suspending personal assumptions regarding the ideal family structure and paternal roles. Second, interview transcripts are subjected to open coding to identify meaning units that represent the participants' moral, emotional, and religious experiences. Third, these meaning units are clustered into recurring essential themes. Fourth, the identified themes are validated through repeated engagement with the data and peer debriefing with the research supervisor. The final stage involves synthesizing meanings to elucidate patterns in the formation of a moral habitus grounded in Qur'anic Surah Luqmān (31):17.

The research data are collected through a combination of literature review, observation, and in-depth interviews. The literature review is conducted to examine key concepts related to fatherlessness, moral education in Islam, Bourdieu's theory of habitus, the concept of *The Living Qur'an* (Rafiq, 2014), and classical as well as contemporary interpretations of Qur'anic Surah Luqmān (31):17. Observations are carried out within the social and academic environments of the State Institute of Islamic Studies (IAIN) Pontianak to examine patterns of action, moral dispositions, and the enactment of Qur'anic values in the daily lives of fatherless female students. In-depth interviews are conducted with 36 fatherless female students aged 19–24, selected through purposive sampling based on criteria of physical, emotional, and social paternal absence, as well as their engagement in the urban campus environment. The fieldwork is conducted from October to November 2025.

## RESULTS & DISCUSSION

### The Phenomenon of Fatherlessness and the Moral Challenges of Urban Female Students

The phenomenon of fatherlessness among urban female students at the State Institute of Islamic

Studies (IAIN) Pontianak reflects contemporary family dynamics marked by shifts in function and structure resulting from social pressure, economic demands, and urban mobility. In many cases, fathers are no longer present as stable figures either physically or emotionally due to circumstances such as divorce, long-distance employment, family conflict, or death. From the perspective of family psychology, fathers traditionally function as sources of moral authority, protection, and emotional balance; thus, their absence creates a void that is not easily replaced (Miswala & Yusriyah, 2025). The empirical findings of this study confirm that fatherlessness is not merely the loss of an adult male figure within the household, but rather a social process that shapes how female students understand themselves, regulate their emotions, make moral decisions, and construct social relationships.

This phenomenon becomes particularly pronounced in the urban context of Pontianak. As a city serving as a hub of economic, educational, and social activity, Pontianak exhibits high levels of population mobility. Many fathers work as migrant laborers, out-of-town employees, or individuals with extended working hours, resulting in severely limited interaction with their children. At the same time, divorce rates in urban areas tend to be higher than in rural settings due to economic pressures and changing relationship patterns. While urban families are required to adapt to these transformations, not all possess sufficient social and emotional capital to do so effectively (Zulkarnain and Maunah 2024). Campus observations reveal a growing number of female students originating from single-mother households or families with minimal paternal involvement, indicating that fatherlessness has become part of the social landscape shaping the lives of female students at IAIN Pontianak.

In the lived experiences of female students, paternal absence produces a range of significant consequences. Psychologically, fatherlessness often generates an emotional void that cannot be fully compensated by other family members. Although grandparents, uncles, or aunts may attempt to provide support, the sense of loss remains palpable and continues to influence psychological development among fatherless female students (Husna and Adri 2025). Many informants described feelings of disorientation, loneliness, and longing for a figure who should have served as a source of guidance. One informant, Rena (22 years old), stated: “My father’s absence left a deep mark on me. My mother has always been there, but it still feels different without a father. There are aspects of life especially about how to behave and make decisions as a woman that I should have learned directly from him. Because of that, I sometimes feel like I grew up with many unanswered questions.”. This account illustrates that the emotional impact of fatherlessness extends beyond grief, affecting personal stability and the way female students interpret familial relationships.

The absence of a father figure also influences patterns of social interaction, particularly in relationships with men. Consistent with the findings of (Sengkey et al. 2025) this condition is often rooted in the lack of early emotional attachment to a paternal figure, resulting in anxious attachment styles and diminished self-confidence. Women with a history of fatherlessness may avoid relationships with men, display inconsistent partner preferences, or experience anxiety in forming cross-gender relationships.

Several informants reported difficulties trusting men in contexts ranging from friendships and organizational activities to personal relationships. This challenge stems from the absence of paternal

emotional bonding during childhood. One informant explained: “When interacting with men, I often feel awkward not because I’m afraid, but because I was never close to my father growing up, so I don’t really know how to behave” (Interview with FR, 5 November 2025). This pattern suggests that fatherlessness contributes to the formation of a particular relational habitus that shapes how female students engage within the public spaces of the campus.

From a moral perspective, the effects of fatherlessness are more complex. The absence of a paternal figure who provides guidance and supervision compels some female students to develop self-regulation independently. Many grow into resilient, disciplined individuals capable of making moral decisions without direct paternal direction. However, empirical studies indicate that the lack of paternal affection and guidance may also reduce moral sensitivity among adolescent girls. This effect is mediated by diminished perspective-taking abilities and a reduction in positive emotional experiences such as admiration which are crucial for cultivating empathy and moral judgment (Lubis et al. 2024). As one informant noted: “Because my father wasn’t there, I had to learn to manage myself. There was no one telling me what to do, so I created my own moral boundaries as best as I could” (Interview with PW, 25 October 2025). While this self-constructed moral firmness reflects resilience, it simultaneously entails vulnerability, as the process unfolds without ideal guidance and mentorship.

Some female students, however, experience moral uncertainty rather than moral strength. The urban environment of Pontianak with its extensive access to social media, heterogeneous peer networks, and modern lifestyle demands creates fertile ground for value disorientation. Several informants admitted to being more susceptible to external influence or seeking emotional validation from male figures, stemming from insecure paternal attachment in childhood. One student shared: “I often feel confused about how I should act. There were times when I got close to someone simply because I felt empty, and afterward I regretted it” (Interview with AS, 26 October 2025). This testimony illustrates that fatherlessness can function as a risk factor for moral instability and relational vulnerability.

Moreover, economic pressure resulting from paternal absence adds another dimension to the fatherlessness experience, affecting students’ academic lives. Some female students are compelled to work part-time to support their mothers, meet personal needs, or assist younger siblings (Rahman, 2022). As one informant explained: “My father’s absence forced me to become independent much earlier. I work while studying, and although it’s exhausting, I keep going because education is important for my family’s future” (Interview with PW, 25 October 2025). This reality demonstrates that fatherlessness affects not only psychological and moral dimensions but also mental endurance, academic performance, and everyday life management.

Amid these dynamics, fatherlessness manifests across a spectrum of responses. Some female students develop resilience, selectivity, and caution in moral decision-making, while others experience identity crises, moral confusion, and emotional vulnerability. This variation indicates that the impact of fatherlessness is not monolithic; rather, it is mediated by campus social networks, maternal support, religious experience, and students’ capacities to manage urban pressures (Ramatsetse & Ross, 2023).

At this juncture, the need for a stable moral framework becomes particularly urgent. The absence of the father's role as a moral guide may be supplemented by alternative moral sources most notably, Islamic values. Herein lies the relevance of Qur'anic Surah Luqmān as an ethical guide capable of partially substituting paternal moral guidance. Luqmān's counsel on monotheism, ethical conduct, gratitude, self-control, and social responsibility provides a value framework essential for fatherless female students navigating the complexities of urban life. The turn toward Qur'anic Surah Luqmān is thus not only theologically significant but also socio-psychologically relevant, as it offers a moral foundation that strengthens the resilience of female students in the absence of a paternal figure (Farid et al. 2024).

### Exegetical Analysis of Qur'anic Surah Luqmān (31):17 as a Moral Guideline

يُيِّ آَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Translation: "O my dear son, establish prayer, enjoin what is right, forbid what is wrong, and remain patient in the face of whatever befalls you. Indeed, these matters require firm resolve." (Kementrian Agama RI, 2019).

Qur'anic Surah Luqmān (31):17 presents a sequence of moral counsel conveyed by a father to his child. The verse is situated within the context of familial moral education (*ta'dib al-usrah*), portraying Luqmān as a paternal figure who not only delivers ethical instruction but also cultivates the child's spiritual character through gentle, systematic, and theocentrically oriented guidance. Classical exegetes such as al-Ṭabarī, al-Baghawī, and Ibn Kathīr concur that this verse forms part of Luqmān's moral testament to his son, aimed at nurturing a personality that is spiritually grounded, socially responsible, and psychologically mature. Contemporary commentators, including al-Ṭanṭāwī and M. Quraish Shihab, further emphasize that the structure of the verse reflects a coherent moral pedagogy: beginning with spiritual foundations (*ṣalāh*), followed by social-ethical orientation (*amr ma'rūf-nahy munkar*), and culminating in psychological resilience (*ṣabr*) (Zahrotun and Anwar 2023).

Historically, this verse is not associated with a specific *asbāb al-nuzūl*; however, scholars widely regard it as a universal paradigm for paternal moral education within the Muslim family. Luqmān's dialogical and compassionate pedagogical style becomes particularly significant when examined in the context of families experiencing a disruption of paternal roles. Thus, the verse may be read not merely as a historical record of a father son dialogue, but as a normative model of moral education that underscores the importance of paternal guidance within the moral architecture of Muslim family life.

The relevance of this verse becomes even more apparent when juxtaposed with the phenomenon of fatherlessness observed among urban female students at the State Institute of Islamic Studies (IAIN) Pontianak. Field findings indicate that paternal absence whether due to divorce, death, or emotional disengagement generates moral and psychological vulnerability. One student explained, "Without my father, I often feel uncertain when making decisions, but my mother has become the person I turn to. Through that, I learned to be independent, cautious, and willing to take responsibility for my own choices" (Interview with NI, 25 October 2025). Another student similarly stated, "After my father was no longer present, I learned to

read situations on my own, because the best decisions often had to come from myself” (Interview with NM, 25 October 2025). These empirical narratives demonstrate that the absence of a father leaves a void in moral guidance, self-regulation, and life direction functions that, within the Qur’anic tradition, are ideally embodied by the paternal figure as exemplified in the story of Luqmān.

Contemporary research in family psychology reinforces this interpretation. Studies by Michael Lamb dan Snarey (2019) highlight the father’s role in shaping children’s moral boundaries and emotional stability, particularly among daughters. McLanahan and Tach (2020) further argue that fatherlessness increases vulnerability to emotional dysregulation, diminished psychological resilience, and uncertainty in ethical decision-making. These findings correspond closely with the lived realities of female students at IAIN Pontianak, who navigate an urban environment characterized by rapid social rhythms, high academic demands, and intense exposure to digital media conditions that amplify the need for stable moral guidance (Sukarniawati and Wahab 2020).

Within this landscape, Qur’anic Surah Luqmān (31):17 may function as a normative substitute for the absent paternal figure. The command to establish prayer provides a spiritual foundation that nurtures inner tranquility; *amr ma’ruf* and *nahy munkar* offer ethical orientation and a social moral compass; and the injunction to practice patience cultivates resilience in the face of life’s pressures. In this sense, the verse offers an alternative paternal framework one rooted in revelatory authority rather than biological family structure. For fatherless female students, Luqmān’s guidance becomes a vital source for the internalization of moral values when paternal references are absent from everyday life (Rahman 2022).

Normatively, this reading demonstrates that the Qur’an provides a model of moral education that does not depend exclusively on the presence of an ideal family structure. The values articulated in Qur’anic Surah Luqmān (31):17 can serve as a moral anchor for fatherless female students in cultivating religious integrity, ethical responsibility, and psychological resilience, even in the absence of paternal guidance. This understanding provides a critical foundation for the subsequent discussion, which examines how these Qur’anic values are not merely understood at a textual level but are internalized as a moral habitus through the dynamics of social capital and social fields, as theorized in Pierre Bourdieu’s framework.

### **The Construction of Qur’an-Based Moral Habitus among Urban Fatherless Female Students at IAIN Pontianak**

The construction and formation of the moral habitus of urban female students who grow up without the presence of a father is a gradual and complex social process, shaped through everyday lived experiences, social relations, and the repeated internalization of values. The absence of a father creates a structural void within family-based moral education, which is traditionally sustained by paternal authority particularly in the enforcement of discipline, protection, and moral orientation (Sinabutar et al. 2023). This absence does not necessarily result in moral disorientation; rather, it opens a space for fatherless female students to develop new moral patterns derived from social experiences, substitute agents, and alternative value sources, including Qur’anic teachings as articulated in QS. Luqmān (31):17.

Within the family context, the mother emerges as the central figure and primary agent who assumes the full responsibility for moral formation. The emotionally intensive mother–child relationship facilitates the consistent internalization of values such as discipline, proper conduct (*adab*), responsibility, and perseverance. This is reflected in one informant’s account: “*In terms of religion, I learned to distinguish right from wrong. My mother also became my role model for patience and sincerity. Life experiences both easy and difficult have shaped the way I make decisions and made me more cautious*” (interview with RA, October 25, 2025). Beyond the mother, the extended family helps fill the void by providing emotional support and social supervision, while peer networks, student organizations, and religious communities broaden the spectrum of value internalization by offering new behavioral models and more diverse moral horizons.

From Pierre Bourdieu’s perspective, habitus is formed through repeated experiences that sediment into durable dispositions enduring tendencies to act, feel, and evaluate (Bourdieu, 1977). Among fatherless female students, these dispositions manifest in a strong adherence to moral norms, caution in social interactions, heightened self-control, and forms of hyper-independence that emerge from navigating life’s challenges without paternal reference. However, these dispositions are not always stable. Some students experience moral anxiety in the form of doubt, fear of making wrong decisions, or emotional burdens resulting from the absence of a father figure who would conventionally serve as a moral reference in critical life choices.

Bourdieu’s formula  $habitus \times capital + field = social\ practice$  offers a sharper analytical lens for understanding this dynamic (Bourdieu 1977). The moral habitus of fatherless female students, shaped by experiences of loss and maternal support, interacts with various forms of capital. Social capital takes the form of extended family networks, close friendships, religious organizations, and campus communities. Cultural capital is derived from early religious education, Islamic reading practices, and participation in *majelis taklim* or campus-based mentoring programs. Symbolic capital is embedded in the self-image of being a resilient woman who has “successfully” grown up without a father, motivating the maintenance of a certain moral reputation. These forms of capital operate within an urban field one that is competitive, pressure-laden, yet simultaneously offers opportunities and spaces for negotiating meaning. When moral habitus interacts with these capitals within the urban field, distinctive moral practices emerge: discipline in religious observance, caution in social relations, commitment to ethical values, and emotional resilience. In this sense, the moral practices of fatherless female students represent the outcome of an unconscious social calculation produced by the interplay of habitus, capital, and field, as theorized by Bourdieu (Rahmawati et al. 2020).

In the absence of a father figure, QS. Luqmān (31):17 functions as a significant moral reference. The verse contains four core injunctions prayer, enjoining what is right, forbidding what is wrong, and patience which are not merely understood as normative commands but as practical ethical guidelines for navigating urban life and addressing the psychological wounds associated with fatherlessness. Prayer is perceived as a source of psychological support that fosters emotional stability and inner calm. Enjoining what is right cultivates social sensitivity, evident in organizational involvement, care for peers, and a motivation to serve as an emotional support for others. Forbidding what is wrong operates as a moral boundary that protects against

risky social behaviors and environmental pressures. Patience emerges as the most dominant value, understood as the capacity to manage emotional pain, exercise self-restraint, and accept circumstances without succumbing to despair (Lina et al. 2024). One informant explained: *“This verse helps me as a moral guide, but it does not replace my father. Instead, it complements the values taught by my mother and family, making me feel calmer and giving me a clear foundation for making decisions”* (interview with FR, November 5, 2025).

### 1. *Ṣalāh* as an Emotional Safe Space and Affective Habitus among Fatherless Female Students

Fatherless female students perceive *ṣalāh* as an emotional safe space that serves to calm the self amid academic pressure, complex social relations, and the demands of independence in campus–urban life. As noted by (Nur et al. 2025) in conditions marked by the absence of a father figure culturally positioned as a primary source of psychological protection and emotional security *ṣalāh* functions as an internal mechanism that provides a sense of safety, order, and self-regulation.

The practice of *ṣalāh* is consciously performed when informants experience academic stress, inner conflict, emotional exhaustion, or social pressure. Prayer is not understood merely as a normative religious obligation, but as a space of personal reflection that enables individuals to distance themselves from pressing situations. Through this practice, female students are able to reorganize their emotions, calm their thoughts, and reformulate the attitudes they adopt in response to challenges. One informant stated: *“When I feel pressured or mentally exhausted, I usually pray first. After that, I feel calmer and able to think more clearly”* (Interview with RA, October 25, 2025).

This finding demonstrates that *ṣalāh* functions as an effective practice of emotional regulation. From a psychosocial perspective, emotional regulation is a crucial capacity for maintaining mental stability, particularly for individuals who grow up experiencing the loss of a paternal figure. The absence of a father requires female students to develop independent mechanisms for managing emotions, and *ṣalāh* becomes one of the primary means in this process. Within Pierre Bourdieu’s theoretical framework, repeated emotional experiences mediated through the practice of *ṣalāh* become sedimented into an affective habitus, namely relatively stable inner dispositions in responding to pressure. This habitus shapes patterns of action and feeling that are not always consciously articulated, yet consistently influence how female students confront the challenges of urban life. When faced with stressful situations, their response is not impulsive reaction, but a tendency to calm the self through worship.

Furthermore, *ṣalāh* also functions as a substitute moral and emotional reference point commonly associated with the father figure. Although it does not structurally replace the role of the father, this practice provides an internal foundation that supports more cautious and reflective decision-making. One informant explained: *“I don’t feel that prayer replaces my father, but it becomes my anchor. Through it, I can be calmer and avoid acting rashly”* (Interview with FR, November 5, 2025).

In the context of QS. Luqmān (31):17, the command to establish *ṣalāh* originally conveyed within a father–child relationship undergoes a reconstruction of meaning. Among fatherless female students, the value of *ṣalāh* is not transmitted through paternal authority, but is lived through subjective

experience and existential need. This illustrates the adaptive nature of Qur'anic values, which may be internalized contextually even when the ideal family structure is not fully present.

Moreover, the functioning of *ṣalāh* as an emotional safe space strengthens self-control in social interactions. The inner calm produced through the practice of *ṣalāh* fosters caution in social relations, the ability to restrain oneself from conflict, and a tendency to maintain moral boundaries within dynamic and temptation-laden urban environments (Husna and Adri 2025). Thus, *ṣalāh* operates not only as a ritual act of worship, but as an affective disposition that shapes the moral habitus of fatherless female students. This habitus enables them to endure, adapt, and maintain moral integrity amid structural and psychological pressures. Accordingly, the morality of fatherless female students cannot be reduced to a response to paternal absence, but should be understood as the result of a reflective, sustainable, and contextually grounded internalization of Qur'anic values within campus urban life.

## 2. *Amr Ma'rūf* as a Praxis of Empathy and Social Support

In addition to *ṣalāh*, the value of *amr ma'rūf* in QS. Luqmān (31):17 shapes the social dimension of the moral habitus of fatherless female students. The findings indicate that *amr ma'rūf* is not understood normatively as an obligation to verbally advise others or directly correct their behavior, but rather as a praxis of empathy, care, and emotional presence in everyday social relations. Within the competitive and pressure-laden context of campus–urban life, this value functions as a relational ethic that sustains goodness through tangible forms of social support.

The absence of a father figure shapes distinctive emotional experiences, such as the feeling of having to face problems alone, loneliness, and the need for supportive figures. These experiences, however, give rise to heightened social sensitivity toward the suffering of others. One student stated: “Because I am used to facing problems on my own without a father, I become more sensitive when I see a friend under pressure. I know what it feels like to need someone who is simply willing to listen” (Interview with NA, November 12, 2025).

This indicates that *amr ma'rūf* emerges from personally lived affective experiences. Goodness does not originate from an authoritative position as an advisor, but from an awareness of shared vulnerability. Thus, *amr ma'rūf* operates as a praxis of empathy rooted in lived experience rather than merely as the internalization of textual norms. In everyday practice, it is manifested through simple yet meaningful actions, such as accompanying friends who are under stress, offering emotional support, or creating safe spaces for sharing experiences. One informant explained: “I rarely give advice directly. Usually, I just accompany them and listen to their stories. For me, that is also part of practicing religious values” (Interview with RA, October 25, 2025).

This shift reflects a transformation of *amr ma'rūf* from a normative practice into a relational one. In urban contexts characterized by individualism, emotional presence becomes a concrete form of sustaining social goodness. This habitus of *amr ma'rūf* is further reinforced through fatherless female students' involvement in campus organizations and religious communities, which provide social arenas for reproducing values of empathy and collective moral responsibility. As one informant noted: “Being

*active in organizations makes me feel responsible for supporting one another not only thinking about myself, but also about my friends' conditions"* (Interview with SA, November 18, 2025).

This indicates that *amr ma'ruf* grows out of affective experiences that are personally lived. Goodness does not originate from an authoritative position as an advisor, but from an awareness of shared wounds. Thus, *amr ma'ruf* operates as a praxis of empathy rooted in lived experience, rather than merely as the internalization of textual norms. In everyday practice, *amr ma'ruf* is manifested through simple yet meaningful actions, such as accompanying friends who are under stress, offering emotional support, or creating safe spaces for sharing stories. One informant explained: *"I rarely give advice directly. Usually, I just accompany them and listen to their stories. For me, that is also part of practicing religious values."* (Interview with RA, October 25, 2025).

From Pierre Bourdieu's perspective, this tendency can be understood as a social-moral habitus, namely dispositions formed through lived experience and reproduced through repeated social practices within specific fields. Social capital, in the form of friendship networks and campus organizations, strengthens the internalization of *amr ma'ruf* as a relatively stable empathic disposition. Moreover, the practice of *amr ma'ruf* also functions as a mechanism of self-healing. By becoming sources of support for others, fatherless female students reinterpret their own experiences of loss. One informant stated: *"When I can help a friend who is struggling, I feel more valuable. My wound related to my father doesn't disappear, but it becomes more acceptable"* (Interview with FR, November 5, 2025).

This illustrates that *amr ma'ruf* not only affects others but also operates reflexively upon the acting subject. Goodness becomes a means of constructing self-worth and reconciling with traumatic experiences. In QS. Luqmān (31):17, the command of *amr ma'ruf* is transmitted through a father-child relationship as a form of paternal moral instruction. Among fatherless female students, however, moral authority is reconstructed through reflective awareness and horizontal relationships. Consequently, this Qur'anic value operates contextually, adjusting to campus-urban realities that demand solidarity and empathy as essential resources for sustaining life.

### 3. Nahy Munkar as a Moral Boundary in the Urban Field

The value of *nahy munkar* in QS. Luqmān (31):17 shapes a protective dimension in the construction of the moral habitus of fatherless female students. *Nahy munkar* is understood not as an act of verbally admonishing or correcting others, but rather as a mechanism of self-regulation that maintains personal moral boundaries in navigating campus life and urban spaces. In this context, *nahy munkar* operates primarily inwardly, as a form of reflective awareness aimed at avoiding behaviors perceived as morally, socially, or emotionally risky.

Relatively free campus-urban life, minimal family supervision, and intensive value negotiation require fatherless female students to independently construct systems of self-control. The absence of a father figure as a limiting authority encourages the emergence of moral awareness rooted in personal reflection and lived experience. As one student expressed: *"Because there is no father to remind or forbid me, I have to set my own boundaries. When I feel something is getting close to something negative, I immediately keep my distance"*

(Interview with DN, November 20, 2025).

In everyday practice, *naby munkar* is manifested through caution in social interactions, selectivity in building relationships, and the ability to refuse invitations perceived as potentially harmful. The freedom offered by urban spaces is not interpreted as limitless opportunity, but as an arena demanding moral competence. One informant explained: “*Campus life is free, with many choices. But I always remember my own boundaries not because I’m afraid of being scolded by my parents, but because I’m aware of the impact on myself*” (Interview with MR, December 2, 2025).

Awareness of moral boundaries is further strengthened by the internalization of religious values instilled from an early age, particularly through the role of mothers and the family environment. The values of *halāl* and *haram* continue to operate latently in moral decision-making, even after students begin living independently: “*Since childhood, my mother always instilled the boundaries of halal and haram. So even though I live independently now, those values automatically remind me*” (Interview with RA, October 25, 2025).

*Naby munkar* is also not always expressed through confrontational attitudes toward the social environment, but rather through strategies of managing social distance. Avoiding environments perceived as unhealthy is chosen as a form of self-protection without judging others: “*If I feel the environment isn’t healthy, I prefer to slowly step back not judging others, but protecting myself*” (Interview with NS, November 28, 2025).

In QS. Luqmān (31):17, *naby munkar* is conveyed through a hierarchical father–child relationship. Among fatherless female students, however, this value is lived through self-awareness and spiritual independence. Moral authority is not attached to a paternal figure, but is constructed through reflection, existential experience, and continuous value internalization. Thus, *naby munkar* functions as a moral boundary that enables fatherless female students to navigate campus–urban life without losing their value orientation. Rather than appearing as an external prohibition, *naby munkar* operates as a contextual ethic of self-protection within complex social realities.

#### 4. **Ṣabr as the Foundation of Resilience and the Management of Emotional Wounds**

The value of *ṣabr* in QS. Luqmān (31):17 occupies a central position in the construction of the moral habitus of fatherless female students. *Ṣabr* is not understood merely as passive acceptance, but as an active capacity to manage emotional wounds, life pressures, and future uncertainties in a reflective and sustainable manner. In the absence of a father figure, *ṣabr* becomes a primary moral resource supporting psychological resilience and continuity of life orientation.

Growing up without a father leaves diverse emotional traces, ranging from feelings of loss and insecurity to a sense of having to be strong from an early age. The value of *ṣabr* enables female students to manage these experiences without externalizing them through destructive behavior. One student stated: “*There are times when I feel mentally exhausted, especially when I see friends with complete families. But I learn to calm myself and accept the situation without blaming anyone*” (Interview with FR, November 5, 2025).

Within the competitive and demanding context of campus–urban life, *ṣabr* functions as a mechanism of emotional regulation and mental endurance. Academic pressure, economic constraints,

and family responsibilities encourage fatherless female students to cultivate patience as a survival strategy: *“Sometimes it feels heavy having to be independent from the beginning, but slowly I learn to go through everything. I believe every process has its own time”* (Interview with DN, November 20, 2025).

Şabr also shapes how failure and obstacles are interpreted. Failure is not viewed as an endpoint, but as part of moral learning. This perspective fosters resilience and long-term orientation: *“When I fail, I try not to dwell on it. I see it as part of life’s trials, not a reason to give up”* (Interview with SA, November 18, 2025).

Within Bourdieu’s framework, şabr can be understood as an emotional disposition sedimented through repeated encounters with limitation. This disposition generates relatively stable tendencies such as perseverance, self-control, and endurance under pressure. The habitus of patience is reinforced by cultural capital in the form of religious education and symbolic capital in the self-image of resilient women capable of surviving adversity.

Notably, şabr also functions as a mechanism of inner reconciliation with paternal absence. Rather than constructing a narrative of deficiency, fatherless female students develop a narrative of acceptance that enables productive continuity: *“I have made peace with the situation. It doesn’t mean forgetting, but learning to accept it and move forward more maturely”* (Interview with RA, October 25, 2025).

In QS. Luqmān (31):17, şabr appears as the closing value following şalāh, amr ma’rūf, and nahy munkar. Among *fatherless* female students, however, şabr becomes the foundational value enabling the others to function consistently. It stabilizes emotions in şalāh, sustains empathy in amr ma’rūf, and reinforces self-control in nahy munkar.

## CONCLUSION

This study demonstrates that fatherlessness among urban female students at IAIN Pontianak does not inherently weaken moral formation. Instead, it gives rise to an independent and reflective pattern of internalizing the values of QS. Luqmān (31):17. The values of *şalāh*, *amr ma’rūf*, *nahy munkar*, and *şabr* are not merely experienced as normative teachings, but as lived ethical guidelines shaping moral dispositions and practices in response to academic, social, and emotional pressures of urban life. The contribution of this study lies in advancing Islamic education scholarship by positioning fatherlessness as a lived experience that shapes a Qur’an-based moral habitus through the integration of phenomenological inquiry and Bourdieu’s theory of habitus. Nevertheless, this study is limited to urban female students within a single Islamic higher education institution and does not capture the diversity of fatherless experiences across broader social contexts. Future research is therefore encouraged to expand subjects, contexts, and methodological approaches to deepen understanding of the relationship between paternal absence, Qur’anic value internalization, and moral formation in contemporary Muslim societies.

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