

Article

Promoting Fathers' Roles through the Implementation of the *Sekolah Bersama Ayah* Program: A *Qirā'ah Mubādalāh* Perspective

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ABSTRACT ENGLISH:

Father involvement in children's education is often still regarded as a secondary role, this condition creates an imbalance of roles within the family, which then encouraged the school, SDN Kertajaya Surabaya to initiate the *Sekolah Bersama Ayah* (SEBAYA) as an effort to increase fathers' participation in the educational process. The study aims to analyze the implementation of the SEBAYA Program, identify its supporting and inhibiting factors, and examine the role of fathers within the program through the *Qirā'ah Mubādalāh* framework (an interpretive approach emphasizing reciprocity and equal partnership between men and women in carrying out family functions). A qualitative method with a case study approach was employed. Data were collected through in-depth interviews with the principal, participating fathers, and accompanying teachers, as well as direct observation of the activities. The findings indicate that the SEBAYA Program is implemented through father-child accompaniment activities on the first day of school as a way to strengthen the role of the father in the family. Supporting factors include government policies, teacher's support, and the enthusiasm of the fathers. Meanwhile, inhibiting factors involve fathers' limited working time, insufficient understanding of caregiving roles, and the condition of students who do not have a father. From the *Qirā'ah Mubādalāh* perspective, this program aligns with the principles of reciprocity and justice within the family, emphasizing that childcare is not solely the responsibility of the mother but a shared duty between father and mother as a unified parental unit.

Keywords: Father involvement, *Sekolah Bersama Ayah*, Fatherless, *Qirā'ah Mubādalāh*.

ABSTRACT INDONESIAN:

Keterlibatan ayah dalam pendidikan anak seringkali dipandang sebagai peran sekunder, sehingga pengasuhan dan pendampingan belajar lebih banyak dibebankan kepada ibu. Kondisi ini menimbulkan ketimpangan peran dalam keluarga. Untuk menanggapi polemik ini, SDN Kertajaya Surabaya menginisiasi Program Sekolah Bersama Ayah (SEBAYA) sebagai upaya meningkatkan partisipasi ayah dalam proses pendidikan. Penelitian ini bertujuan menganalisis pelaksanaan program SEBAYA, mengidentifikasi faktor pendukung dan penghambatnya, serta mengkaji peran ayah dengan perspektif *Qirā'ah Mubādalāh* (sebuah pendekatan tafsir yang menekankan prinsip kesalingan dan kemitraan setara antara laki-laki dan perempuan dalam menjalankan fungsi keluarga). Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data diperoleh melalui wawancara mendalam dengan kepala sekolah, ayah peserta program, dan guru pendamping, serta observasi langsung kegiatan. Hasil penelitian menunjukkan bahwa Program SEBAYA dilaksanakan dengan kegiatan pendampingan ayah pada hari pertama sekolah sebagai penguatan peran keluarga. Faktor pendukung program meliputi kebijakan pemerintah, dukungan guru, serta antusiasme sebagian ayah. Adapun faktor penghambatnya mencakup keterbatasan waktu kerja ayah, kurangnya pemahaman terkait peran pengasuhan, dan kondisi siswa yang tidak memiliki ayah. Dalam perspektif *qirā'ah mubadalāh*, program SEBAYA selaras dengan prinsip kesalingan dan keadilan dalam keluarga, yakni bahwa pengasuhan bukan hanya tanggung jawab ibu, tetapi merupakan tugas bersama ayah dan ibu sebagai satu kesatuan keluarga.

Kata Kunci: Keterlibatan Ayah, *Sekolah Bersama Ayah*, Fatherless, *Qirā'ah Mubādalāh*.

Introduction

Indonesia is a country rich in cultural, ethnic, and traditional diversity, all of which coexist within a unified society. However, behind this diversity, a patriarchal culture remains deeply embedded and has yet to disappear despite the progress of the times (Utaminingsih, 2023). Patriarchy is a social system that positions men as the dominant party and grants them authority in making decisions within the family. Within a patriarchal system, men are often regarded as the primary holders of authority, while women are more closely associated with domestic roles (Zulia & Rahman, 2024). This patriarchal mindset is indirectly and deeply rooted in the social structure of society, including the unequal division of gender roles within the family (Rossevelt et al., 2023).

Society has shaped a patriarchal perspective in family life in which men are viewed solely as breadwinners responsible for providing the family's economic needs (Davis, 2013). On the other hand, women's roles are confined to the domestic sphere, where they are responsible for household tasks such as cooking, cleaning, educating, and caring for children (Utaminingsih, 2023). Child-rearing practices within families are often placed on women, as they are considered the primary figures in nurturing, educating, and fulfilling children's emotional needs, while men are more commonly positioned as breadwinners and are rarely actively involved in daily caregiving (Utaminingsih, 2023). In fact, educating, nurturing, and caring for children are obligations and responsibilities shared by both parents (Pasal 26, UU RI No. 35 Tahun 2014).

As parents, fathers' participation in parenting is also of great importance, not only in fulfilling children's physical needs but also in shaping their character and faith together with their wives (BKKBN, 2017, p. 29—30). Al Qur'an emphasizes the importance of the father's role through the story of Luqman, who advised his son in Surah Luqman verse 13 (al-Qur'an).

“And ‘remember’ when Luqmân said to his son, while advising him, “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs.”

This verse illustrates how a father bears the responsibility of instilling the values of *tawhîd*, moral character, and ethical guidance from an early age as an expression of his love for his child. Indeed, a father naturally loves his child and is among those who care most deeply for them (Az-Zuhaili, 2016). Luqman's advice to his son serves as an example that a father's role is not merely that of a breadwinner, but also that of a primary educator who guides children to grow into individuals of faith and noble character.

However, in the current era, fathers' roles are often limited to providing financial support for their families, while their active involvement in daily caregiving remains relatively low. As a result, children grow up without the presence or active role of a father, giving rise to the phenomenon of fatherlessness. Fatherlessness refers to a condition in which a father's role is absent from the child-rearing process, either physically or emotionally (Hidayah et al., 2023). In Indonesia 2021, according to data from UNICEF (United Nations Children's Fund), approximately 20.9% of children grew up without the presence of a father figure (Andri, 2024). This indicates that fathers' participation parenting in Indonesia are still not optimal,

resulting in most caregiving responsibilities often being placed on mothers. The phenomenon of fatherlessness has significant impacts on children. For boys, the absence of a father can lead to difficulties in understanding gender roles, while for girls it increases the risk of excessive dependency as well as psychological problems such as anxiety and depression (Shifa & Asep, 2024).

As an effort to prevent and reduce the impacts of fatherlessness, the National Population and Family Planning Agency (BKKBN) has transformed into the Ministry of Population and Family Development (Kemendukbangga) and launched the Indonesian Exemplary Fathers Movement (*Gerakan Ayah Teladan Indonesia—GATI*) (Dinas Kominfo, 2025). This program aims to encourage fathers' active involvement in parenting, character formation, and adolescent mentoring. The *GATI* program also adopts four main approaches, one of which is the *Sekolah Bersama Ayah (SEBAYA)* program, or Fathers Taking Children to School, particularly on the first day of school. This initiative is supported by the issuance of Circular Letter of the Minister of Population and Family Development/BKKBN Number 7 of 2025 concerning the Movement of Fathers Accompanying Children on the first day of School, which is intended to stimulate fathers' involvement starting from early childhood education.

One concrete implementation of the *Sekolah Bersama Ayah (SEBAYA)* Program has been carried out by several schools in Indonesia, one of which is State Elementary School (SDN) Kertajaya in Surabaya on Monday, July 14, 2025. Through this program, it is expected that fathers' involvement in their children's educational process from an early age will be strengthened, while also serving as a tangible form of support for government policies. Nevertheless, the implementation of this program faces challenges, particularly for students who do not have fathers or who are orphans, thus requiring inclusive parenting strategies to ensure that all children continue to receive optimal guidance and support.

This study aims to analyze the implementation of the *Sekolah Bersama Ayah* Program at SDN Kertajaya; to examine the supporting factors, inhibiting factors, and implications of the program's implementation; and to analyze fathers' roles in the implementation of the *Sekolah Bersama Ayah* Program through the perspective of *qirā'ah mubādalah*, in order to assess the extent to which the program reflects the principle of reciprocity (*mubādalah*) between fathers and mothers in the parenting process, as well as to address unequal gender relations within the family. Through the *Mubādalah* approach, this research evaluates whether the program's implementation is able to encourage fathers' involvement as equal partners in children's education, foster collaborative parenting relationships, and comprehensively fulfill children's rights.

Previous studies have examined fathers' participation in parenting from various perspectives. Karmila et al., (2025) found that fatherhood programs can transform parents' perceptions regarding caregiving roles by encouraging a more balanced division of responsibilities between fathers and mothers. Sari et al., (2024) emphasized the importance of community socialization in increasing public awareness of paternal involvement, particularly through educational campaigns and parenting outreach activities aimed at

reducing the phenomenon of fatherlessness. Meanwhile, Nihayati (2023) highlighted policy and family-based efforts to prevent fatherlessness and fulfill children's rights, stressing the need for collaboration between families, communities, and the government in supporting children's emotional and social development.

Collectively, these studies confirm the transformative potential of fathers' involvement in parenting through educational programs, public awareness initiatives, and policy interventions. However, most previous research has focused on practical strategies, perception changes, or child-rights approaches. Limited attention has been given to school-based father involvement programs analyzed through an Islamic gender framework, particularly *Qirā'ah Mubādalāh*, which emphasizes reciprocity, justice, and equal partnership between fathers and mothers. Therefore, this study seeks to fill that gap by examining the implementation of the Sekolah Bersama Ayah Program at SDN Kertajaya Surabaya through a *Qirā'ah Mubādalāh* perspective.

Method

This study employed a qualitative research method with a case study approach (Nasri, 2023), to obtain an in-depth understanding of the implementation of the *Sekolah Bersama Ayah* (SEBAYA) Program at SDN (State based-elementary school) Kertajaya, Surabaya, through the perspective of *Qirā'ah Mubādalāh*. The case study approach was considered appropriate because it allows researchers to explore a contemporary phenomenon within its real-life context and examine the social meanings attached to the program.

The participants of this study consisted of the school principal, fathers who participated in the SEBAYA Program, and accompanying teachers at SDN Kertajaya. They were selected using purposive sampling based on their direct involvement in the program and their relevance to the research objectives. These participants were expected to provide rich and meaningful information regarding the implementation and impact of the program.

Primary data were collected through in-depth interviews, direct observation, and documentation. Interviews were conducted with the school principal, participating fathers, and teachers to explore their experiences and perspectives. Observations were carried out during the implementation of the program to understand the actual interactions and activities. Supporting documents, such as school announcements, photographs, and program records, were also used to strengthen the findings. Secondary data were obtained from books, journal articles, and previous studies related to father involvement, parenting, and *Qirā'ah Mubādalāh*.

The collected data were analyzed using qualitative descriptive analysis. The analysis process involved data reduction, data display, and conclusion drawing. First, the researchers organized and selected relevant data based on the research focus. Next, the data were categorized into themes such as program implementation, supporting factors, inhibiting factors, and fathers' roles. Finally, the findings were interpreted through the perspective of

Qirā'ah Mubādalāh to understand how the program reflects reciprocity and shared parental responsibility within the family.

Result and Discussion

Implementation of the *Sekolah Bersama Ayah (SEBAYA)* Program at SDN Kertajaya, Surabaya

Sekolah Bersama Ayah (SEBAYA) program at SDN Kertajaya Surabaya is part of the *Gerakan Ayah Teladan Indonesia (GATI)* initiated by BKKBN through the issuance of Circular Letter of the Office of Population and Family Development (BKKBN) Number 7 of 2025 concerning the Father Accompanying Children on the First Day of School Movement, which aims to stimulate fathers' involvement from early childhood education. The *Sekolah Bersama Ayah* program at SDN Kertajaya was distributed through the Surabaya City Education Office. This program seeks to strengthen fathers' involvement in child-rearing, particularly in the field of education on the first day of school. The implementation of the *Sekolah Bersama Ayah* program was carried out on July 14, 2025, involving all students from Grade 1 to Grade 6. The program was conducted simultaneously, engaging students' fathers, schools, and respective classroom teachers, thereby creating an interactive and educational atmosphere within the school environment (Rahayu, 2025).

Technically, the implementation of *SEBAYA* begins at the start of the school day. Fathers are required to be present to accompany their children to the school gate and ensure that they enter the classroom under direct supervision. For first-grade students, fathers not only accompany their children but also participate in the School Environment Orientation Period or known as *Masa Pengenalan Lingkungan Sekolah (MPLS)*. The *MPLS* consists of adaptation games, introductions to teachers (Rahayu, 2025), familiarization with the classroom environment, and the signing of a parental caregiving commitment. Thus, this program is not merely symbolic but provides space for fathers to engage with and understand the early dynamics of their children's education at the elementary school level.

Program coordination was carried out through class *WhatsApp* groups and the school's digital pamphlets. The principal stated that this program received high enthusiasm from parents. Approximately 70% of fathers attended in person, while the rest were represented by mothers (Rahayu, 2025). This percentage is considered high, given that most fathers work during morning hours. Fathers' presence at the school was also more noticeable compared to previous years. The school even observed an increase in the number of fathers accompanying their children to school in the days following the implementation of the *SEBAYA* program.

The implementation of *SEBAYA* is also closely linked to the adaptive needs of first-grade students who are newly entering the formal school environment. At this stage, children tend to require stable emotional support. Fathers' involvement fosters a sense of security in children, facilitates emotional development in learning, enhances self-confidence (Geddes, 2008). Teachers observe that children accompanied by their fathers appear more enthusiastic, communicative, and better able to regulate their emotions on the first day of school.

On the other hand, fathers' involvement also helps schools build positive relationships between parents and teachers. Fathers are able to directly observe how the learning process is developed from the very beginning, thereby broadening their understanding of the school's educational approach. Many fathers admit that they only then become aware of how teachers manage classrooms, introduce school rules, and facilitate children's adaptation. This, in turn, encourages greater empathy and appreciation among fathers for the role of teachers.

Some fathers also perceive that this program enhances emotional closeness with their children. For example, a single father who works from home feels that participation in the program makes his child more comfortable and confident (Dimas, 2025). There is also a father who works as an online motorcycle taxi driver and admits that the program has helped him realize that childcare is not solely a mother's responsibility. Simple forms of involvement, such as talking with his child about school, have become new routines that strengthen family bonds (Indra, 2025).

However, some fathers still experience difficulties in participating in the program. The most common reasons include work obligations that require early departures, long distances from home, or shift-based schedules (Billy, 2025). Nevertheless, the school provides flexibility by allowing mothers or other guardians to accompany the children. In some cases, parents are unable to attend due to work commitments, or the child is an orphan who does not have a father, making participation in the program with a father impossible. Under these circumstances, the school remains understanding, and children are still able to take part in the activities accompanied by their mother, an older sibling, or a teacher (Rahayu, 2025). This flexibility is a key factor in the success of the program, ensuring that it remains inclusive for all families.

The implementation of the *SEBAYA* program at SDN Kertajaya has generally succeeded in encouraging fathers' involvement in the early stages of education. The program, which is designed to be simple, easy to follow, and emotionally engaging, has successfully changed the perceptions of some fathers regarding their roles in education. The program does not merely function as a ceremonial activity but serves as a starting point for the emergence of new awareness about the importance of fathers' presence in their children's school lives. Based on interview results, many fathers reported that they have begun to routinely take their children to and from school, even though they had never done so before.

Overall, the implementation of the *SEBAYA* program has had a significant impact on three aspects: first, increased fathers' physical and emotional involvement; second, improved father-child relationships; and third, enhanced cooperation between schools and parents in educating children. This program demonstrates that fathers' presence during children's early school experiences is a simple yet effective intervention for building a strong foundation for parenting. In the long term, its impact has the potential to transform cultural patterns of child-rearing in society toward more active, responsive, and egalitarian father involvement (Li, 2020).

Supporting Factors, Inhibiting Factors, and Implications of the *Sekolah Bersama Ayah* Program

The implementation of the *Sekolah Bersama Ayah* Program at SDN Kertajaya is influenced by various supporting and inhibiting factors that operate simultaneously and interact with one another. These factors do not stand independently but instead form an ecosystem that determines the program's success or limitations in practice. On the one hand, the strongest supporting factors originate from government policies through BKKBN and the Surabaya City Education Office. This administrative and policy support provides formal legitimacy for schools to implement the program in a structured manner. The school principal stated that the school received an official circular instructing the implementation of the program, thereby facilitating coordination with parents (Rahayu, 2025).

The next form of support is the school's enthusiasm. Teachers prepared the MPLS activities, adaptation games, and interaction spaces that were welcoming for both fathers and students. The school's internal readiness created a conducive environment, making fathers feel welcomed and not awkward about participating in the activities. The role of the school's social media was also highly supportive. The publication of digital pamphlets and documentation videos made parents more interested in taking part. Social media has a psychological effect in encouraging collective participation; fathers feel that their presence is important within a broader collaboration between the school and families. In addition, most fathers showed a willingness to participate in the program because they perceived that it provides emotional benefits for their children, as emphasized by theories of parental involvement in education, which highlight school–family collaboration as an important variable in increasing parental participation, including that of fathers (Epstein, 2011). Children's emotional encouragement and their need for the presence of a father figure also constitute important elements that strengthen the implementation of the program, in line with findings that fathers' involvement enhances children's emotional regulation, sense of security, and social development (Lamb, 2010).

On the other hand, the implementation of the program is not without challenges, such as fathers' limited work schedules, as many fathers work in the morning and are unable to leave their jobs. Occupations such as laborers, drivers, shift workers, or private-sector employees often face significant time constraints. Some fathers stated that taking their children to school would result in arriving late to work or losing daily income (Billy, 2025). Another challenge involves families with orphaned children, fathers who live far away, or parents who are divorced. Children in these circumstances may potentially feel inferior when seeing their peers accompanied by their fathers. Several parents expressed concerns that the program could have negative psychological effects on children who have lost their fathers (Billy, 2025). These structural barriers are consistent with previous studies showing that workload, patriarchal gender norms, and economic structures often hinder fathers from being directly involved in child-rearing (Dermott, 2014). In addition, a limited in-depth understanding of the program's objectives has led some fathers to participate merely due to external encouragement rather than a full awareness of the importance of their involvement, a phenomenon also found in fatherhood empowerment programs in other countries (Wilson

& Prior, 2011).

Therefore, comprehensively understanding both groups of factors is crucial, not only for assessing the quality of program implementation at the initial stage but also for determining the future direction of program development. This analytical approach is in line with the principles of *Qirā'ah Mubādalāh*, which emphasize reciprocity and justice in family relationships as well as the need to provide adaptive spaces that take into account the diversity of family conditions (Sahrodi, 2021). An in-depth analysis of supporting and inhibiting factors will assist schools, the government, and policymakers in formulating more effective and inclusive intervention strategies, so that the Sekolah Bersama Ayah Program can be implemented sustainably and significantly strengthen fathers' roles in children's education.

Furthermore, the *SEBAYA* Program carries significant implications across three domains: emotional, social, and cultural. In the emotional domain, the presence of fathers increases children's sense of security and comfort on the first day of school. Children feel valued and supported. The emotional bond between father and child becomes stronger, particularly for fathers who were previously less involved. In the social domain, this program enhances communication between fathers and teachers and encourages parental involvement in subsequent school activities. Children also demonstrate greater self-confidence when they know their fathers are present and engaged in their educational process (Mil & Natasha, 2025). In the cultural sphere, this program gradually shifts public perceptions that child-rearing is solely the mother's responsibility. Fathers are beginning to recognize that their presence has a significant influence on children's development. The program creates space for a transformation in parenting culture toward a more collaborative and egalitarian model. Nevertheless, the program's implications also call for follow-up policies. The program must be inclusive of orphaned children, flexible for working fathers, and supported by in-depth socialization strategies so that fathers understand the value of parenting as a shared responsibility.

Analysis of Fathers' Roles in the implementation of *SEBAYA* Program from a *Qirā'ah Mubādalāh* Perspective

The concept of family from the perspective of *Qirā'ah Mubādalāh* serves as a fundamental foundation for understanding how the roles of fathers and mothers should be carried out in an equal and complementary manner. Within the *mubādalāh* framework, the family is not understood as an institution that places men in a dominant position and women in a subordinate one, as is often found in patriarchal constructions inherited by Muslim societies. Rather, it is viewed as a relational system that requires shared responsibility among all its members—not only men or women, not only parents, but also children, and even grandchildren within the extended family (Kodir, 2019). This principle of mutuality forms the basis for the understanding that every responsibility within the family, including child-rearing and education, is a shared duty to be borne by fathers, mothers, and even the extended family when necessary. Thus, no domestic task is assigned exclusively to women or men; instead, responsibilities are distributed according to abilities, circumstances, and the overall needs of the family.

In this context, the expression “*al-ummu madrasah al-ūlā*” (the mother is the child’s first school) needs to be reread critically. Within the Islamic scholarly tradition, this expression was intended as an affirmation of the importance of women’s education, so that when a woman becomes a mother, she is capable of educating a good generation. This message essentially sought to strengthen women’s position so that they would not be marginalized from access to education (Syamsuddin, 2019). However, from the perspective of *Qirā’ah Mubādalāh*, it is emphasized that the substance of this expression is not meant to limit the educational function solely to mothers, but rather to affirm that whoever becomes the closest figure to a child during the early stages of growth will play the role of the child’s “first school” (Sahrodi, 2021). This means that child education and caregiving are, in essence, shared responsibilities between men and women, or fathers and mothers. Both are expected to participate actively in raising, nurturing, and educating their children. Therefore, from a *mubādalāh* perspective, the term “al-umm” is more appropriately understood as referring to the family or parents as a whole.

From a *mubādalāh* perspective, the implementation of the Sekolah Bersama Ayah (*SEBAYA*) program serves as an important momentum to reaffirm that fathers also bear moral, spiritual, emotional, and social responsibilities to be present in their children’s lives. The implementation of the *SEBAYA* program at SDN Kertajaya indicates a shift in some fathers’ understanding, as they begin to realize that parenting is not limited to providing financial support but also involves emotional engagement and direct accompaniment of their children. This aligns with Michael Lamb’s concept that father involvement encompasses three dimensions—engagement, accessibility, and responsibility—all of which have a significant impact on child development (Lamb, 2010). These three dimensions are reflected in fathers’ participation in accompanying their children to school, engaging in the *MPLS* activities, and interacting with teachers and the school environment.

Furthermore, fathers’ involvement in this program can be understood as a concrete practice of the values of *Qirā’ah Mubādalāh*. First, the principle of reciprocity is reflected in the way fathers support mothers in childcare during the crucial moment of the first day of school. Many fathers who had never accompanied their children to school before stated that this program provided them with a new experience. They felt that their children were more confident and happier when accompanied by their fathers, which in turn encouraged them to escort or pick up their children more frequently in the following days. From a *mubādalāh* perspective, this experience becomes part of a process of relational transformation among fathers, mothers, and children in order to achieve balance in the division of family responsibilities (Fachruddin, 2020).

Second, the principle of justice in *Qirā’ah Mubādalāh* demands that the burden of childcare should not be placed unilaterally on mothers alone. Field data show that prior to the *SEBAYA* program, most fathers delegated all matters related to children’s education to mothers due to work demands and cultural norms that regard mothers as the primary caregivers. However, after the program was implemented, a shift in mindset began to occur: fathers became aware that their presence has a significant emotional impact on their children. This finding aligns with the study by Wilson and Prior (2011), which emphasizes that fathers’

involvement enhances children's social skills, language development, self-confidence, and the formation of warmer family relationships.

Third, the principle of egalitarian relationships in *mubādalāh* requires that caregiving mechanisms respect the real conditions of each family. In this regard, the *SEBAYA* program also reveals challenges involving fathers who work in shifts, fathers who live far away, and students who are orphans. From a *mubādalāh* reading, these conditions call for flexibility and adaptation so that the program does not create emotional injustice for children who cannot be accompanied by their fathers (Sahrodi, 2021). Therefore, the involvement of other male figures—such as uncles, grandfathers, or male teachers can serve as ethically and *mubādalāh*-legitimate alternatives, as long as they fulfill the objective of providing emotional support for the child.

Lastly, fathers' involvement in the *SEBAYA* program is closely related to efforts to erode patriarchal culture, as this *BKKBN* initiative reshapes some fathers' perspectives by emphasizing that caregiving is not solely a woman's burden. When fathers begin to engage in their children's education at school, they directly encounter the complexity of children's needs and emotional development, which have traditionally been handled primarily by mothers. This experience becomes a crucial moment of reflection that challenges traditional social constructions and reinforces the *mubādalāh* understanding that both men and women share collective responsibility in building the quality of future generations (Fachruddin, 2020).

From a *Mubādalāh* perspective, the implementation of the *Sekolah Bersama Ayah Program* demonstrates that this initiative does not merely function as a ceremonial activity on the first day of school, but rather serves as a means of transforming values regarding fathers' roles in child-rearing. The *Sekolah Bersama Ayah Program* also shows that when fathers are given space, opportunities, and encouragement to be involved, they are both capable of and willing to carry out caregiving roles responsibly. This aligns with the vision of *Qirā'ah Mubādalāh*, which promotes the creation of family relationships that are mutually supportive, just, and oriented toward children's well-being. Therefore, this program can serve as a relevant and strategic model for strengthening fathers' roles in fostering more equitable and holistic parenting practices, both in the present and in the future.

Conclusion

The implementation of the *Sekolah Bersama Ayah (SEBAYA)* Program at *SDN Kertajaya Surabaya* demonstrates that this program has successfully served as a strategic step in increasing fathers' involvement in children's educational processes. The activities carried out on the first day of school, which involved fathers accompanying and supporting their children, had a positive impact on the children's emotional atmosphere as well as on father-child relationships. The program also encouraged increased dialogue between fathers and teachers, thereby strengthening collaboration between schools and families. Overall, *SEBAYA* program has succeeded in initiating behavioral changes among some fathers who were previously less involved, proving the program to be an effective entry point for fathers' engagement in everyday child-rearing.

In the implementation of the *SEBAYA* program, outcomes are influenced by a combination of supporting and inhibiting factors that operate simultaneously. Government support, school readiness, and the enthusiasm of some fathers serve as the main supporting factors for the program's success. However, obstacles such as fathers' work schedules, families' socio-economic conditions, residential distance, and the limited dissemination of the program's objectives reduce the participation of some fathers. Nevertheless, the program's implications appear significant in three domains: emotional, social, and cultural. The program enhances children's sense of security, strengthens communication between parents and schools, and shifts societal perceptions regarding fathers' participation in parenting. Thus, the *SEBAYA* program holds great potential to transform parenting culture toward a more collaborative and egalitarian model.

From the perspective of *Qirā'ah Mubādalāh*, fathers' involvement in the *SEBAYA* Program reflects the practical application of the principles of reciprocity and justice within the family. This program demonstrates that child-rearing is not solely a mother's duty but a shared responsibility of both father and mother in fulfilling children's emotional, social, and educational needs. Fathers who participate in the program show a shift in their understanding of parenting as a form of moral and spiritual responsibility. Moreover, the program helps to dismantle patriarchal constructions by emphasizing that the primary educator of a child is not only the mother, but anyone who is close to the child, including the father. Thus, the implementation of *SEBAYA* aligns with *mubādalāh* values that promote the creation of more just, egalitarian, and mutually supportive family relationships in raising children.

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