

THE CONCEPT OF PARENTING IN ISLAMIC EDUCATION PERSPECTIVE BASED ON THE QUR'AN SURAH LUKMAN VERSE 13-19

Muammar¹, Dahlan Lama Bawa², Wahdaniya³

¹Universitas Muhammadiyah Makassar
muammar512i@gmail.com

²Universitas Muhammadiyah Makassar
dahlanlamabawa@unismuh.ac.id

³Universitas Muhammadiyah Makassar
wahdaniyah@unismuh.ac.id

Abstract- Family education is a natural education that is inherent in every household. The family institution is the first environment that children encounter and which initially has a deep influence and plays a major role in the child's development process. Family institutions have an important role in the process of children's education, because in the educational process, a child does not know the wider community before receiving guidance from the school, he first receives guidance from his family members in this case the father and mother. This study aims to determine the concept of parenting in the perspective of Islamic education based on the Qur'an Surah Luqman verses 13-19. By using library research methods (Library Research). The data sources of this research were obtained through primary sources, namely the Qur'an and secondary sources, namely books related to children's education in Islamic education based on Surah Luqman verses 13-19. Based on this research, it can be concluded that the education of children in Surah Luqman verse 13 is to teach children to instill the belief that the only God who has the right to be worshiped is Allah SWT, and cannot associate Him with anything. In verses 14 and 15 it is to teach children to have good character and be devoted to both parents. In verse 16 is to cultivate a feeling to the child that he is always under the supervision of Allah SWT, and all the actions he does will be repaid with the appropriate recompense. In verse 17 is teaching to children so that he prays. In verse 18 is to teach children not to be arrogant and arrogant. In verse 19 is to teach children to speak softly and speak good words.

Keywords: Islamic Education, Parenting, Surah Luqman.

1. Introduction

Education is something that is very important and requires very deep attention, because the guarantee for the sustainability of the life of a nation or country is strongly influenced by the quality of education in the country itself because the level of quality of human resources is strongly influenced by the existence of education. Education also has a very big role in the intellectual life of a nation.

The family environment is the first environment that a child encounters and has the greatest influence and plays an important role in the educational process. In addition, the family environment also plays a major role, where the position of parents is more dominant in the development of the child's personality. A child is certainly not born in a pious state, but a pious child's personality is formed by the education process and good parenting provided by his parents. The problem that often occurs in the family environment is that many parents do not understand how or steps that can be

applied in the process of educating children, so that many negative cases in children are caused by parenting errors.

In this day and age, there are so many cases that reflect the destruction of a child's morals and morals, such as clashes between students, students holding demonstrations which eventually lead to riots, a child who abuses teachers in his school and even has the heart to persecute his own parents. children who lose their sense of self-confidence in making their choices in education are caused by pressure from parents who have to choose the path according to their parents' wishes, which results in not optimal achievement of a child because the choices made are not choices according to their talents and interests, but choices from his parents.

Education given to early childhood must always be done and should not be taken lightly, because if there is an error in educating children at an early age, it can affect the future, this is what often escapes the attention of parents, which causes a Children do not grow and develop as expected by their parents. This may not be the fault of a child, but because the way parents provide education to their children is not appropriate.

According to al-Ghazali in Hasbiyallah explained that parents must pay attention to the phases of their child's development and provide adequate education in accordance with the existing phases.¹ Thus, Islamic education is nothing but an effort to streamline the application of religious values that can lead to a complete transformation of values and knowledge to humans, society and the world in general.²

2. Method

The type of research that the researcher applies is library research because what is used as the object of study is Islamic religious education books and the Qur'an Surah Luqman. Sources of data in the form of primary data sources and secondary data sources. Primary data was taken from the book Islamic Education and Tafsir Al-Qur'an surah Luqman verses 13-19. The secondary data in this study were from books, articles and scientific journals related to children's education in Islamic education and Surah Luqman as well as the concept of Parenting in the perspective of Islamic Education.

The data collection technique that the author uses in this research is to find and collect books that are the primary and secondary data sources. After the data is collected, a review is carried out in relation to the problem being studied, so that the data is obtained as research material.

The data collected were analyzed qualitatively descriptive-analysis. The descriptive analysis method in this study is included as a research method whose sources are collected, analyzed and then interpreted critically and then presented systematically and adding related explanations so that it can be easier to understand

¹ Hasbiyallah dan Moh sulhan, "*Hadis Tarbawi*", (Bandung: PT Remaja Rosdakarya 2015), h. 2

² Pupuh Fathurrohman dan M. Sobry Sutikno, *Strategi belajar mengajar melalui Penanaman Konsep Umum dan Konsep Islami*, (Bandung: PT Refika Aditama, 2011), h. 121-122

and conclude. This is done to obtain a complete and correct picture of the object being studied.

3. Results and Discussion

A. The Concept of Parenting in the Perspective of Islamic Education

Muhammad Qutb said that how to educate children can be done through example, reprimand, stories, habituation and experiences.³ Meanwhile, Abdullah Nashih Ulwan mentions several influential methods that can be applied in educating children, namely by example, habituation, advice, attention and punishment.⁴

Based on the explanation above, it can be understood that education for children does not only exist in formal educational institutions, but also exists in the community and family environment. In the family environment there are many methods that can be given that can affect the mental, spiritual, moral, and social so that children can achieve their goals. Some parenting methods for parents are as follows:

1. The Exemplary Method

An example is an example that other people follow and will be a role model in every action.⁵ Example is an important method in educating young children or adults. The existence of an example of small and practical matters is more influential than theoretical matters. What needs to be noticed between practice and theory should not be contradictory.⁶ Allah swt says in Q.S. Al-Ahzab/33:21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

The translation:

*"Indeed, the Messenger of Allah has in you a good role model for you (namely) for those who hope (for) Allah and (the coming of) the Day of Judgment and remember Allah a lot."*⁷

Based on the atyat's explanation that the exemplary method is the main thing in educating children, when parents always do positive things in their home, a child will follow these good habits and vice versa.

³ Muhammad Quthb, *Sistem Pendidikan Islam*, Terj. Salman Harun, (Bandung: Al-Ma'arif, 1993), h. 38.

⁴ Abdullah Nashih Ulwan, *Pedoman Pendidikan Anak Dalam Islam*, (Semarang: asy-Syifa': 1993), h. 2.

⁵ Muhammad Al-Khal'awi dan Muhammad Sa'id Mursi, *Mendidik Anak Dengan Cerdas*, terj. Arif Rahman Hakim, (Sukaharjo: Insan Kamil 207), Cet. I, h. 90.

⁶ Muhammad Nur Abdul Hafidz Suwaid, *Mendidik Anak Bersama Nabi*, terj. Salafuddin Abu Sayed, (Solo: Pustaka Arafah, 2004), Cet. II, h. 458.

⁷ Kementerian Agama RI, *Al-Qur'an dan terjemahan*, (Jakarta: Departemen Agama, 1990), h. 422.

2. The Method of Carrying the Story

Bringing the story can convince children of history and increase the child's Islam. Stories that can be told to children are educational stories, which are contained in the Qur'an and the stories of the prophets. As also contained in the Qur'an Surah Yusuf / 12:111

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ ۖ

The translation:

"Indeed, in their stories there is a teaching for those who have reason."".⁸

Based on this verse, it can be understood that the method of carrying this story is very good in educating children, because there are so many Islamic stories both sourced from the Qur'an and Hadith that can add insight to the child and at the same time as a provision of education for a person's morals child.

1. Advice Method

Advice is an important method of educating and raising children. There are several media in providing advice to children, namely:

- a) Play, when the child is dissolved in the game, there is a combination of several processes, namely thinking, gestures, socializing, emotions, which become an integral process..⁹
- b) Talking directly, Talking directly to the child and then conveying knowledge information can make it easier for children to accept what is conveyed.¹⁰
- c) Taking advantage of certain events, when an event occurs then this is used to instill an educational understanding, be it faith or education in the child's soul.¹¹

4. Targhib and Tarhib Methods

Human nature is a mixture and combination of good and evil. The Qur'an has given instructions regarding the targhib (promise) and tarhib (threat) methods.¹²

Abu Yaqien stated that the promise or targhib and tarhib punishment do not have to be material. It can be a compliment or a compliment. Based on this explanation, it can be understood that one of the ways a child's good habits can persist and become rooted in him is by giving promises or gifts, thus the child will always be eager to do the positive things that we have taught. In order for a child to always protect himself from bad behavior, parents can give in the form of punishment or threats, but this must be conveyed to the child so as not to feel threatened, and punishment can also be given with an educational model of punishment.

⁸ Kementerian Agama RI, *Al-Qur'an dan terjemahan*, (Jakarta: Departemen Agama, 1990), h. 248.

⁹ Mahmud Al-Khal'awi dan Muhammad Sa'id Mursi, *Mendidik Anak Dengan Cerdas...*, h. 212.

¹⁰ Muhammad Nur Abdu Hafizh Suwaid, *Mendidik Anak Bersama Nabi...*, h. 496.

¹¹ Najib Khalid al-Amir, *Mendidik Cara Nabi SAW*, terj. M. Iqbal Haetami, (Bandung: Pustaka Hidayat, 2000). Cet. I, h. 121.

¹² Abi M.F. Yaqien, *Mendidik Anak Secara Islami*, (Jombang: Lintas Media tt), h. 10.

5. The Simile Method

Muhammad Abduh, in the interpretation of al-Manar said that parables are a phase that is used to tell certain events that are similar and the same as what is being experienced.¹³ Parables can also add insight, strengthen the knowledge experienced by children.

6. Habituation Method

Abdullah Nashih Ulwan explained that education with habituation and discipline is the best determinant of success in education and wasilah for growing faith and morals in children.¹⁴

The habituation method is very suitable in the educational process by getting used to good habits that are carried out at home such as for example: praying in congregation, praying on time, reading prayers before and after eating, reading prayers when going to bed or waking up, reading prayers out and go to the toilet, and there are still many good things that if you get used to doing it with your child, the habit will be firmly ingrained in the child.

B. Meaning of Surah Luqman Verse 13-19

1. Luqman Profile

The story of Luqman is a pious person and very wise in his time. There are differences among scholars regarding a Luqman whether a prophet or a wise pious person. In addition, there are also differences of opinion regarding his life span among commentators. Some argue that Luqman lived during the time of David. There are also those who think that he is the son of the Prophet Ayub's brother.¹⁵ Among the differences of opinion of experts about Luqman can be explained as follows:

Hamka argues in his book, *Al-Azhar's interpretation*, that Luqman is a person who always brings his heart closer to Allah SWT and contemplates the nature around him, so that he gets a deep impression, as well as his reflections on this life, so that the secrets of life are opened and get wisdom.¹⁶

Al-Imam As-Suyuti in his book, *Ad-Durrul Mantsur* which is quoted again by Salah Al-Khalidy in his book entitled *Stories of the Qur'an*, lessons from previous people "explains that Luqman is a slave of Habsy Najr nationality. Who has a job as a carpenter, has a small body, with a sharp nose, is proficient in tongue martial arts, has wide feet, who gets wisdom from Allah SWT, but is not prophetic".¹⁷

¹³ Muhammad Bajuri, *Dalam Seratus Cerita Tentang Anak* (Jakarta: Republika, 2006), Cet. I, h. 104.

¹⁴ Abdullah Nashih Ulwan, *Op.cit*, hlm. 45.

¹⁵ Kementrian Agama RI, *Al-Qur'an dan Tafsirnya (edisi yang di sempurnakan)*, (Jakarta: Lentera Abadi, 2010), h. 546

¹⁶ Syaikh Abdulmalik bin Abdulkarim Amirullah (Hamka), *Tafsir Al-Azhar juzu XVIII*, (Surabaya: Yayasan Latimojong, 1981), h.142

¹⁷ Shalah Al-Khalidy, *Kisah-kisan Al-Qur'an Pelajaran Dari Orang-orang Terdahulu*, (Jakarta: Gema Insani Press, 2000), h.133

Ibn Abbas quoted by Muhammad Nasib Ar Rifa'i in his book "Ease from Allah", explained that Luqman was a servant of Habsyi's development with a job, namely a carpenter. In addition, Jabir bin Abdillah explained that Luqman was a person who had a short body and a snub nose. Meanwhile, Said bin Mussayab said that Luqman came from the city of Sudan, had strength and gained wisdom from Allah, but did not accept prophethood.¹⁸

Quraish Shihab in his commentary on Tafsir Al-Misbah explained that Luqman came from Ethiopia. Another opinion states that Luqman is a black figure who comes from Southern Egypt. There is also an opinion that it comes from Hebrew. Regarding his work, there are also differences of opinion. Some say that he is a tailor, wood collector or carpenter while others think that he is a shepherd. Almost all narrations agree that Luqman is not a prophet but an expert in wisdom.¹⁹

The wisdom that comes from Allah SWT is knowing something and acknowledging its existence with the aim of deciding something. as for wisdom from humans means knowing something that already exists and doing good deeds. This is what Luqman characterizes in the Qur'an and tells a collection of wisdom that is characterized by it.²⁰

Based on the explanation above, it can be concluded that Luqman Al-Hakim is not a prophet but an ordinary human being who has been given wisdom to him from Allah SWT due to his piety and gratitude to Allah SWT, Luqman Al-Hakim is not descended from the Arabs and is not a group of people. rich and aristocratic. To find the essence of the Qur'an it is not important for us to know where Luqman came from. The Qur'an also does not highlight its origin. What is important is the basics of wisdom that he bequeathed to his son, who received such high honors, that they are recorded as verses in the Qur'an, mentioned by name twice, namely in verses 12 and 13 in the 31st chapter, which are given by first name. Luqman.

Surah Luqman consists of 34 verses and belongs to the Makkkiyah surah group, revealed after Surah As-Saffat. It is called Surah Luqman because in essence the verses contain advice, guidance and teaching from Luqman to his son named Tasaran..²¹ Luqman's son was originally a polytheist, but he always tried to give guidance and teaching to his wife and children until they both believed and accepted the teachings of Tawhid taught by Luqman.²² Luqman's advice is contained in the Qur'an Surah Luqman verses 13-19. Luqman's will to his son only consists of 7 verses. But in the 7th verse, there are the basics of guidance that will not change as long as humans are still alive in this world.

¹⁸ Muhammad Nasib Ar-Rifa'i, *Kemudahan Dari Allah (ringkasan tafsir Ibnu Katsir)*, (Jakarta: Gema Insani, 2000), h. 787

¹⁹ M. Quraish Shihab, *Tafsir Al-misbah Pesan, Kesan, dan Keserasian Al-Quran jilid 10*, (Jakarta: Lentera hati, 2002), h. 29

²⁰ Shalah Al-Khalidy, *Kisah-kisah Al-Qur'an...*, h. 141

²¹ Adil Mustofa Abdul Hakim, *Kisah Bapak dan Anak Dalam Al-Qur'an*, (Jakarta: Gema Insani, 2007), h. 127

²² M. Nasib Ar-Rifai, *Kemudahan dari Allah*, (Jakarta: Gema Insani Press, 1999), h. 789

2. Description of Surah Luqman

Surah Luqman was revealed in Mecca after Surah As-Saffat, except for verses 28, 29, and 30 which were revealed in Medina, consisting of 34 verses, these verses were revealed based on discussions with the Jews. After the Prophet emigrated to Medina the Jewish priest said to him: According to the news that reached us, that you said: "And knowledge was not given to you, but very little, whether you mean it for us or for yourself". The Prophet replied: "All this is desired for all of us". After that they said: "Don't you know that we were given the Torah in which there are all explanations." The Prophet replied: "What is mentioned in the Torah is very little compared to the knowledge of Allah". Based on the foregoing, verses 28, 29, and 30 were revealed. Because this verse was revealed, it was to answer questions from the Quraysh regarding the story of Luqman and his son and about his son's worship.²³

Named "Luqman" because in verse 12 it is stated that Allah has given Luqman favors and knowledge, therefore he is grateful to Him for the favors given. And in verses 13-19 there are Luqman's advice to his son.²⁴

The main theme is an invitation to monotheism and belief in the inevitability of the apocalypse and the implementation of the basic principles of religion. Al-Biqai argues that the purpose of this surah is to prove that the book of the Qur'an contains a very deep wisdom, which leads to the conclusion that it is he who has sent down the Most Wise in his words and deeds.

3. Asbabun-Nuzul Surah Luqman Verses 13-19

The revelation of verses 13-19 from Surah Luqman as far as the author's search has found no reason behind the revelation of the verse, it's just that in the Tafsir Al-Qur'an Madjied, it is narrated that the revelation of verse 14 of Surah Luqman, this is about Sa'ad bin Waqqash. He said: "After I became Islam my mother swore not to eat and not to drink. I begged him to eat and drink, but he still refused, and he also persisted in his stance. On the second day, I asked him again to eat and drink, but he still refused, then on the third day, I asked again, but he still refused, so I said: "By Allah, if mother had a hundred souls, The souls came out one by one before I left my religion." After mom believes that I will not subside then she wants to eat again".²⁵

4. Tafsir Surah Luqman Verse 13-19

a) Tafsir Verse 13

وَإِذْ قَالَ لُقْمَنُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

²³ Hasbi ash-Shiddieqy, *Tafsir Al-Qur'an madjied An-Nur Djuz XXI*, (Jakarta: Bulan Bintang, 1970), h. 76

²⁴ Kementrian Agama RI, *Al-Qur'an dan Tafsirnya Jilid VII*, (Yogyakarta: PT. Dana Bakti Wakaf), h. 618

²⁵ Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'an madjied ...*, h. 89

The translation:

"...And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah, indeed associating partners (to Allah) is a great injustice." (Surah Luqman [31]: 13)²⁶

The verse above explains that Luqman ordered his son to worship God Almighty, there is no God for him. Then he warned his son that "indeed, associating partners with Him is a great injustice". Shirk is the most tyrannical act among tyranny.²⁷ Shirk, which is associating partners with Allah. Or a belief about the existence of a God other than Allah swt.²⁸ Shirk based on the arguments of the Qur'an and the Sunnah of the Prophet, means: the actions of people who claim to believe in Allah, but their actions follow a way of life outside the provisions and instructions of Allah.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا

Luqman explained to his son that the act of shirk was a great injustice. Shirk is called an act of injustice, because the act of shirk means putting something in its wrong place and has the effect of degrading human dignity.²⁹ Shirk is very bad and has bad consequences and is a real injustice because shirk is putting something out of place. Whoever equates the creator (khalik) with the created (creature), between statues and God, no doubt he is a stupid person who was kept away by Allah from favors and common sense, so he deserves to be called unjust and included in the group of animals.³⁰

b) Tafsir Verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ
لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

The translation:

"And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your two parents, to Me is your return" (Surah Luqman [31]:14)³¹

²⁶ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahan* (Jakarta: Jammunu, 1965), h. 412.

²⁷ Muhamad Nasib Ar-Rifa'i, *Kemudahan ...*, h. 789

²⁸ Nasruddin Razak, *Dienul Islam*, (Jakarta: PT Alma'arif), h. 50

²⁹ Nurholish Madjid, *Pintu-pintu Menuju Tuhan*, (Jakarta: Paramadina, 2004), h.165

³⁰ M. Ali Ash-Shabuny, *Cahaya Al-Qur'an*, (Jakarta: Pustaka Al-Kausar, 2002) h.389

³¹ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahan* (Jakarta: Jammunu, 1965), h. 412.

The verse above is considered by many scholars to be not part of Luqman's teaching to his children, but shows how respect and devotion to both parents occupy second place after exaltation to Allah SWT.

Commands and obligations given by God to children, so that children treat their parents with love and respect. The commandment is shown to every human child. This command is a very noble command because it makes people aware that family relationships and feelings of love and respect for parents give a deep meaning to human presence in the world.³² Luqman includes a message of worshiping the One God by doing good to both parents.

Furthermore, we are commanded to always be grateful to Allah and to both parents. "Be grateful to Allah and to your parents." The first gratitude is to Allah. Because all of that, from being pregnant to nurturing and to educating with no boredom, filled with love is a mere blessing of God's Grace. After that, thank your parents. A nurturing mother and a father who defends and protects the mother and her children.³³

c. Tafsir Verse 15

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

The translation:

"...And if both force you to associate with Me something that you do not know about, then do not follow them, and have good relations with both of them in the world, and follow the path of those who return to Me, then only to Me will you return, then I declare to you what you have done." (Surat Luqman [31]: 15)³⁴

After the previous verse emphasized the importance of filial piety, now the case is described which is an exception to obeying the orders of both parents, as well as underlining Luqman's will to his son about the necessity to leave polytheism in any form and when and wherever.³⁵ In verse 15, Allah stipulates the first and foremost rule in matters of faith, namely that the bonds in faith are those that must take precedence over family ties, descent, and kinship ties, even though in the second bond this is a bond based on personal affection and emotionality.³⁶

³² 4 Rohiman Notowidagdo, *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*, (Jakarta: PT Raja Grafindo Persada, 2000), h. 77

³³ Syaikh Abdulmalik bin Abdulkarim Amirullah (Hamka), *Tafsir Al-Azhar...*, h. 159

³⁴ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahan* (Jakarta: Jammunu, 1965), h. 412.

³⁵ M. Quraish Shihab, *Tafsir Al-misbah...*, h.303

³⁶ Ali Syawakh Ishaq As-Syu'aibi, *Metode Pendidikan Al-Qur'an dan As-Sunah*, (Jakarta: Pustaka Al-Kausar, 1995), h. 69

d. Interpretation of Verse 16

يُبَيِّنُ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

The translation:

"(Luqman said): O my son, verily if there is (an action) the weight of a mustard seed, and it is in a rock or in the sky or in the earth, Allah will surely bring it (reply). Verily, Allah is Subtle, All-Knowing." (Surat Luqman [31]:16)³⁷

Based on verse 16 of Surah Luqman, the figure who was given this wisdom returned to faith by introducing the nature of God, especially with regard to the omniscient nature, Allah is able to reveal everything, no matter how small..³⁸ The verse above continues Luqman's will to his son, this time what is described is the depth of Allah's knowledge, which is also implied by the closing of the last verse with his statement: "So I tell you what you have done". Luqman said: "O my son, indeed if there is (something good or bad even though) the weight of a mustard seed and is (in the most hidden place, for example) in a rock (as small, narrow, and as solid as any rock,) or in the sky (which is so broad and high) or in the (belly) of the earth (which is so deep wherever it is) Allah will surely bring it (then calculate and reward it.) Verily Allah is Subtle (reaches all things) and All-Knowing (everything so that nothing escape from it).³⁹

This verse is very important in strengthening the inner relationship of humans with their God, healers of hard work for business deeds that sometimes do not get appreciation from humans.

e. Tafsir Verse 17

يُبَيِّنُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ
إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

The translation:

"O my son, establish prayer and instruct (humans) to do good and prevent (them) from evil deeds and be patient with what befalls you. Verily, that is one of the things that are obligatory (by Allah)" (Surah Luqman [31]:17)⁴⁰

Luqman continues his advice to his son, advice that can ensure the continuity of monotheism and the presence of God in the heart of the child. He said while still calling him with an affectionate call: O my dear son, perform the prayer with perfect conditions, pillars and sunnahs. And besides you take care of yourself and fortify him

³⁷ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahan* (Jakarta: Jammunu, 1965), h. 412.

³⁸ M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama Al-Qur'an*, (Bandung: Mizan, 2001), h. 69

³⁹ M. Quraish Shihab, *Tafsir Al-misbah...*, h. 305-306

⁴⁰ *Ibid.* h. 412.

from abominations and evil deeds, also encourage others to behave the same way, therefore, order carefully whoever you can invite in carrying out your duties. Indeed, that is a very high position and far in goodness, namely prayer, amr ma'ruf nahi munkar and patience, including things that Allah has ordered to take precedence, so there is no reason to ignore them.⁴¹

Luqman's advice above is in the form of orders to establish prayer, do ma'ruf, prevent evil and be patient. These are the four capitals of life that Luqman gave to his children and they also become capital for all of us. To strengthen the person and strengthen the relationship with Allah, to deceive gratitude to Allah SWT for His favors and protection⁴².

f. Interpretation of Verses 18-19

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
وَاقْصِدْ فِي مَشْيِكَ وَاعْضِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ء

The translation:

"And do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Verily, Allah does not like those who are proud and proud." "Be humble you shall when you walk and soften your voice. Verily, the worst sound is the voice of a donkey." (Surat Luqman [31]: 18-19)⁴³

Luqman's advice this time relates to morals and manners in interacting with humans. The word morality comes from Arabic which means the same as character. Morals teach how one should relate to God the creator, as well as how one should relate to fellow human beings.

Luqman advised his son by saying: and O my son, in addition to the previous advice, do not you also insist on turning your cheek, namely your face, from any human being he is driven by humiliation and arrogance. However, show it to everyone with a radiant face full of humility. And when you step, do not walk on the earth arrogantly, but walk with gentleness full of authority. Verily, Allah does not like, that is, does not bestow the grace of his affection on people who are proud and proud. And be simple in your walking, that is, do not puff out your chest and do not crouch like a sick person. Don't run too fast and don't go too slow either. And soften your voice so that it doesn't sound harsh like the cry of a donkey. Verily, the worst sound is the voice of a donkey, because at first it was an unattractive whistle and finally a bad breath.⁴⁴

When traced in detail, the Qur'an does not directly reveal the form of education for children. This means that the verses of the Qur'an do not describe in

⁴¹ M. Quraish Shihab, *Tafsir Al-Misbah...*, h. 308

⁴² Syaikh Abdulmalik bin Abdulkarim Amirullah (Hamka), *Tafsir Al-Azhar...*, h. 163

⁴³ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahan* (Jakarta: Jammunu, 1965), h. 412.

⁴⁴ M. Qurais Shihab, *Tafsir Al-Misbah...*, h. 311

detail how effective educational systems, patterns and mechanisms are applied to children. A number of Al-Qur'an editorials that were explored turned out to be a series of indicators related to everything around the process of family survival in relation to the presence of children. For example, it contains a call for parents to instruct their children to always do good (Surah Luqman [31]:13 and 17-18); teach children to be independent independently (QS. Al-Anbiya '[21]: 78-79); instilling a fair attitude towards children (Surah Yusuf [12]: 8); teach children to worship (QS. Al-Baqarah [2]:132-133, QS. Luqman [31]:17, QS. At-Tahrim [66]:6); etc.

Bibliography

- Kementerian Agama Republik Indonesia, 1965, Al-Qur'an dan Terjemahnya, Jakarta: Jammunu.
- Abdul Hakim Adil Mustofa, 2007, Kisah Bapak dan Anak Dalam Al-Qur'an, Jakarta: Gema Insani.
- Abdullah Husin, 2013, Model Pendidikan Luqman Al-Hakim, Kajian Tafsir Sistem Pendidikan Islam Dalam Surah Luqman, Yogyakarta: Insyira.
- Abdurrahman Khalid, 2010, Pedoman Pendidikan Anak Menurut Al-Qur'an dan Sunnah (Tarbiyatul Abna' wal Banat fi Dhau'il Kitab wa Sunnah), Surakarta: Al-Aqwam.
- Abu Anwar, 2009, Ulumul Qur'an sebuah pengantar, Amzah.
- Abu Dawud, Sunan Abi Dawud, hadis nomor 418, juz 2, Beirut: Dar al-Ma'arif,
- Adhim Mohammad Fauzil, 2006, Positive Parenting; Cara-Cara Islami Mengembangkan Karakter Positif Pada Anak Anda, Bandung: Mizania.
- Al-Alusi, Tafsir Ruh al-Ma'ani, juz 6, Beirut: Dar al-Ma'arif, t.th.
- Al-Baihaqi, Syu'b al-Iman li al-Baihaqi, juz 18, Beirut: Dar al-Ma'arif, t.th.
- Alwi Marjani, 2011, Materi dan Metode Pendidikan Agama bagi Anak Berusia di Bawah Lima Tahun (Balita), Cet. I, Makassar: Alauddin University Press.
- Amrullah H. Abdulmalik Abdulkarim, 1988, Tafsir al-Azhar, juz. 21, Cet. I, Jakarta: Pustaka
- ash-Shiddieqy Hasbi, 1970, Tafsir Al-Qur'an madjied An-Nur Djuz XXI, Jakarta: Bulan Bintang.
- as-Sayyis Ali, Tafsir Ayat al-Ahkam, Juz 2, Mesir: Math'baah Muhammad Ali Sabih, t.th.
- As-Syu'aibi Ali Syawakh Ishaq, 1995, Metode Pendidikan Al-Qur'an dan As-Sunah, Barsihannor, 2009, Belajar dari Luqman al-Hakim Cet. I, Yogyakarta: Kota Kembang, 2009.

- Darajat Zakiyah, 1989, *Perawatan Jiwa untuk Anak-anak*, Jakarta: Bulan Bintang.
- El Saha M. Ishom dan Saiful Hadi, 2005, *Sketsa al-Qur'an: Tempat, Tokoh, Nama dan Istilah dalam al-Qur'an*, Cet. I, Jakarta: PT Listafariska Putra.
- Fathurrohman Pupuh dan M. Sobry Sutikno, 2011, *Strategi belajar mengajar melalui Penanaman Konsep Umum dan Konsep Islami*, Bandung: PT Refika Aditama.
- <https://id.m.wikipedia.org/wiki/surah-luqman> diakses pada hari Rabu, 10 Februari 2021 pukul 12:24 wita.
- Ibn Majah, Sunan Ibn Majah, hadis nomor 3661, juz 11, Beirut: Dar al-Ma'arif
- Jarir ar-Tabari Abu Ja'far Muhammad bin, *Jami' al-Bayan an Ta'wil Ayat Al-Qur'an*, juz I, Beirut: Maqalah ad-Din.
- Nashih Ulwan Abdullah, 1993, *Pedoman Pendidikan Anak Dalam Islam*, Semarang: asy-Syifa'.
- Notowidagdo Rohiman, 2000, *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*, Panjimas.
- Sardiman A.M, 2013, *Interaksi dan Motivasi Belajar Mengajar*, Bandung: Rajawali Pers.
- Shihab M. Quraish, 2001, *Secercah Cahaya Ilahi Hidup Bersama Al-Qur'an*, Bandung: Rajawali
- Shihab M. Quraish, 2007, *Tafsir al-Misbah h: Pesan, Kesan dan Keserasian al-Qur'an*, vol. 10, Jakarta: Lentera Hati.
- Shihab Quraish, 2003, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, , Vol. 2 Jakarta: Lentera Hati.
- Ulwan Abdullah Nahsih, 2012, *Tarbiatul Aulad Fil Islam, Pendidikan Anak Dalam Islam*, Solo: Insan Kamil.
- Yulis Rama, 2001, *Pendidikan Islam dan Rumah Tangga*, Jakarta: Kalam Mulia.
- Zuhairinim, 2006, "Islam dan Pendidikan Keluarga, Dalam Mudjia Rahardjo (ed), *Quo Vadis Pendidikan Islam; Pembacaan Realitas Pendidikan Islam, Sosial dan Keagamaan*, Malang: UIN Malang Press.