

THE CONCEPT OF CHILD EDUCATION IN PERSPECTIVE AL-QURAN SURAH LUQMAN VERSES 13-19 ACCORDING TO TAFSIR AL-MISBAH M. QURAISH SHIHAB

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ABSTRACT

The purpose of this study is to determine the concept of child education in the perspective of Al-Quran surah Luqman verses 13-19, and to determine the values of child education contained in the perspective of Al-Quran surah Luqman verses 13-19. This research uses a qualitative approach by using a descriptive method (analysis technique) type of literature study (Library Research). Data collection techniques in this study were obtained from various literatures using documentation techniques. The data analysis technique used in this research is to use the method of tafsir analysis (tahlili). The results showed that: 1) The concept of Child Education in the perspective of Quran Surah Luqman Verses 13-19, namely: a) Tawhid Education is the first and main education of children about the lessons of the hereafter before knowing the lessons of the worldly to build belief in one God with loving and gentle grammar. The methods used in instilling tawhid education to children are the mau'izah method, the parable method, and the exemplary method: b) Moral Education shows three objects, namely morals to Allah SWT, morals to parents, and morals to fellow humans; c) Worship Education, namely the call for children to establish prayer after the advice of monotheism so that a child has a strong foundation of faith in life. Worship education has two directions, namely worship directed to Allah as advice to establish prayer and worship with a social dimension such as advice to prevent evil and call for virtue to humans, 2) The educational values contained in surah Luqman verses 13-19 are: a) Education of affection; b) Continuous education; c) Filial piety to both parents in terms of goodness; d) The order to establish prayer; e) Amar ma'ruf nahi munkar; f) Always have patience; g) Prohibition of being arrogant; h) Modesty in walking and talking.

Keyword: Education, Children, Surah Luqman Verses 13-19.

INTRODUCTION

Education is an inseparable part and has become one of the needs in human life as a guide and means of growth to prepare and shape the discipline of human life (Akmal Hawi, 2014). Education has an

important role in human life, because without education the process of transformation and actualization of knowledge is difficult to realize. Therefore, Islam emphasizes the importance of learning both through reading, studying, and observing what happens on earth. Education is everyone's responsibility and formally it is assigned to three wards: household, community, and school. These three elements and all subjects and objects that are bound to each other, must support each other to realize the purpose of education (Barsihannor, 2009).

The household environment is the earliest known environment for children. Children in this environment are the first time they receive education from both parents who act as primary educators. The first form of children's education lies in the family, so that the root of peace and peace in the child's life lies in the family. Given the importance of family life in the education of children, Islam views the family not only as a small partnership, but more than that as an institution of human life that can provide the possibility of harm and happiness of children in the world and the Hereafter (Kamsinah, 2012).

Education in the household in general does not stem from awareness and understanding born from educational knowledge, but because by nature the atmosphere and structure provide natural possibilities in building educational situations. This educational situation is realized thanks to the association and relationship of mutual influence between parents and children (Kamsinah, 2012).

Given the importance of children's education, parents must really pay enough attention, because this concerns the child's future to avoid all kinds of negative influences. The most important thing to do in an effort to foster a child is through education which of course the education must begin in the family environment (Syamsidar, 2012).

The implementation of education in the household environment does not always run smoothly, but often faces challenges both arising from within the family environment such as limited knowledge possessed by parents, time educating children, as well as challenges that come from outside such as association in society that is not in accordance with religious norms. Therefore, parents are required to be able to carry out their duties and obligations properly, especially in instilling and developing children's Islamic faith, and being directly involved in educating children in the family environment, so that the challenges of educating children from outside the household can be overcome as well as possible (Kamsinah, 2012).

The Quran gives examples about the educational process especially about the education of children. This is as contained in one of the surahs, namely surah Luqman. Surah Luqman is an ideal

example for parents of how the educational process should be given to children. One of the elements of education as contained in this surah Luqman is about educational material. The first educational material provided by Luqman was tawhid which is a basic teaching to instill the values of creed in children, in order to always remember Allah. Tawhid is the mission of prophets and apostles in delivering treatises to humans, which means tawhid has a very important role in human life.

The tawhid material that Luqman taught to his son is certainly inseparable from the consideration of aspects of the human soul that literally have feelings for god. The educational methods and approaches set by Luqman also touched very much on esoteric aspects, so that the material given to his children was easily accepted, and with a smooth and heartfelt language style.

When examined the content of the verse that tells Luqman's advice to his son, it seems implied that there is a dialogical and communicative relationship between the two. This close emotional relationship can be seen from some of Luqman's expressions in the delivery of material and the application of Luqman's educational methods. Because almost all the material was given by Luqman to his son with a wise and wise and loving educational method and approach (Barsihannor, 2009).

Luqman had a basis in the process of implementing education for his son, a basis on which his philosophy, ideology, and beliefs were based. The basis that became Luqman's frame of reference was the divine value and the sunnah of the apostle. These two values were then used by Luqman as the basis for the implementation of education (Barsihannor, 2009). The dialogical relationship between Luqman and his son can be said to be an educational interaction, because the relationship that occurs between the two then raises the value of education and takes place in the family environment (Barsihannor, 2009).

Based on the context of the study, researchers were then motivated to explore the implied meanings contained in the Qur'anic verse Surah Luqman with a study entitled The Concept of Child Education in the Perspective of the Quran Surah Luqman Verses 13-19. This if associated with children's education in real life is very continuous, because the surah contains educational values that can be used as a reference for parents or educators and children about children's education well.

RESEARCH METHODS

This research uses a qualitative approach using descriptive methods (analytical techniques) type of literature study (*Library Research*). The data

sources contained in this study are primary and secondary data. In this case, primary data are obtained from literature related to the research theme. The source in question is data that explains Q.S Luqman verses 13-19 namely the Quran and its translation and tafsir al-Misbah by M. Quraish Shihab. Sedangkan data sekunder berasal dari buku-buku atau karya ilmiah yang The contents regarding the teaching profession include: Islamic Education Science by Zakiah Darajat, Learning from Luqman Al-Hakim by Barsihannor, Islamic Education Science Theoretical perspective by Syahrudin Usman, The Ins and Outs of Islamic Education from Al-Ghazali by Zainuddin and friends, and other books.

Data collection techniques in this study were obtained from various literature using documentation techniques. The data analysis technique used in this study is to use analytical interpretation (*tahlili*). The steps of data analysis techniques used in this study, namely analyzing vocabulary (*mufradat*) and pronunciation from the point of view of Arabic in surah Luqman verses 13-19, explain the reasons for the descent of the verse, explain the relationship (*Munasabah*) of the verse, both the verse before and the verse after it, the surah before with the surah after it, and explain the opinions taken from the information of other verses, hadith, the opinion of the companions, *tabi'in* and *ijtihad* mufasir himself. While the techniques for checking the validity of the data contained in this study are data triangulation, method triangulation, and theory triangulation.

DISCUSSION

1. The concept of Child Education in the perspective of the Quran Surah Luqman Verses 13-19.
 - a. Tawhid Education

Tawhid education is the first and foremost education that Luqman did to his children, so that children understand about the afterlife before knowing the lessons of the world. The lesson of monotheism is the main foundation of life. This education aims to free (liberate) humans from dependence on other than Allah SWT. Liberation education is sought through efforts to instill faith in Allah SWT and prohibit shirk (Miftahul Huda & Muhammad Idris, 2008).

Liberation education is intended so that children will be free from dependence on other than Allah SWT, that the best place to depend, complain, and complain is only to Allah SWT alone and only believe in the one God, namely Allah SWT. The principle of tawhid faith education or believing in the oneness of God must be prioritized because it will be perfectly present in the child's soul.

Tawhid that is firmly embedded in the child's soul will color his life, because it is affected by a recognition of the power that controls him, namely God Almighty, so that there is a fear of doing except the

good. The cultivation of the child's faith is a matter of education of feelings and soul, not the mind while the soul has existed and attached to the child since his birth, so from the beginning of his growth must be instilled a sense of faith and monotheism as well as possible.

Luqman invited his son to free himself from all kinds of hypotheism, because polytheism is a very dangerous sin. Luqman advised and taught faith and devotion to his son because it is so important for faith education to build faith in one God, so that his son does not fall into shirk and does not fall into a great tyranny.

Luqman's advice to his son is not patronizing and contains no accusations, because parents do not want for their children but kindness and parents are only advisors for their children. In the nuances of advice to his son, Luqman explained with grammar full of affection and gentleness (Sa'ad Abdul Wahid, 2003). The methods used by Luqman in instilling tawhid education to his children are:

- 1) Mau'izah Method
- 2) Parable Method
- 3) Exemplary Method

b. Moral Education

Akhlak is the plural form of the word khuluq which means ethics. Ethics itself can be interpreted as character, character, and temperament so that the actions done no longer require thought (Abu Hamid Al-Ghazali, 2012). Moral education is not limited only to religious teaching, because moral matters are not sufficiently measured by the level of children's mastery of religious material, it is the most important and the main goal, namely the tangible manifestation of Islamic values in their daily behavior.

The real manifestation of children's Islamic values in daily behavior will give birth to noble ethics or akhlak al-karimah (praiseworthy morality). The moral education contained in Luqman's story shows three objects, namely:

- 1) Morality to Allah SWT
 - a) Not associating Him
 - b) Always draw closer to Him through worship
 - c) Keep His commandments
 - d) Stay away from the ban
- 2) Morality to the elderly
 - a) Filial piety to both
 - b) Be gentle to both
 - c) Not disobedient to either
- 3) Morality to fellow human beings
 - a) Humble

- b) Tidak sombong
- c) Moderate or non-excessive
- d) Gentle
- e) Not issuing abusive remarks
- c. Pendidikan Ibadah

Worship is etymologically derived from the Arabic al-ibadah which means obey, obey, follow, and submit. Worship also means prayer, worship or devotion. While terminologically worship is defined as everything that is done to achieve the pleasure of Allah and hope for His reward in the hereafter.

Allah Almighty establishes the obligation of worship both in the form of mahdah and ghairu mahdah. Mahdah worship is a worship whose requirements, harmony, and procedures for its implementation are established directly by Allah SWT. While ghairu mahdah worship is worship whose procedures can be through human agreement, such as almsgiving, attending invitations, and other activities that do not contradict the sharia and are carried out sincerely because of Allah SWT (Supadie, 2011).

The Holy Prophetsa obligated parents to instruct children to pray when they enter the age of mumayiz (being able to distinguish good and bad). In one of the hadiths the Holy Prophetsa said which means: "Instruct children to pray when they are seven years old and when they are ten years old, beat him for leaving prayer" (HR Abud Daud no 490). This hadith shows the importance of habituating children to perform worship from an early age, especially establishing prayers as a means of getting closer to Allah SWT (Al-Sijistani, 2000).

The worship education shown by Luqman al-Hakim was a call to his son to establish prayer. This call comes after the exhortation of monotheism which indicates the importance of a child having a strong foundation of creed in life. Luqman al-Hakim's advice to his son about worship has two directions:

- a) Worship directed to Allah as advice to establish prayers
 - b) Social-dimensional worship, such as nasehat to prevent hypocrisy and call for virtue to man
2. The educational values contained in surah Luqman verses 13-19 are as follows:
- a. Education with compassion
- In giving a lesson should be done with love and tenderness as Luqman did to his son which is found in the expression yabunayya (O my son). So that what is conveyed can be absorbed properly by children. The word yabunayya is a way that must be done in approaching children

when giving instructions to them. Approaching the child with a call of affection will be able to arouse him to accept what is conveyed to him.

b. Ongoing education

Providing education should be continuous so that children easily understand what is conveyed to them, done by giving advice to children continuously without knowing boredom.

c. Filial piety to parents in terms of kindness

After the command not to associate with God, then the next thing that must be instilled is the command to be filial to parents. Because parents are intermediaries for children born into the world. Although in the Surah Luqman discussed, both have a great role in raising their children.

It is witnessed how parents struggle to care for their children since they are in the womb, but the struggle does not demand retribution. God only commands filial piety to parents as an expression of gratitude. But if a parent invites to associate God with something unknown, then it is not permissible to obey it, but in worldly affairs that do not contradict belief. Children are encouraged to remain kind, respectful, and treat them according to religious teachings and pray for both.

d. Commandment to establish prayers

Establishing prayers will be easier if we do it as a necessity rather than an obligation. Performing prayers is important and has become the obligations of people before, because it is one of the links between the servant and his Lord.

e. Amar Ma'roof Nahi Munkar

Telling to do the ma'ruf and preventing the munkar contains a message to do it first because before inviting others must first be done by oneself.

f. Always be patient

Every human being on earth will experience trials or trials from God, whether they are severe or light, happy or difficult, many or few. God does not tell us to despair when trials come but to be patient and steadfast. In addition to patience, people must also trust him accompanied by trying and praying.

g. Prohibition of being arrogant

An arrogant person is one who feels that he is better and underestimates and underestimates others so as to show arrogance. Allah forbids pride because it can break the bonds of friendship between human beings. Therefore, show friendliness towards every human being and remain in the nature of tawaddu as a provision in socializing with others.

h. Simple in walking and talking

Simple walking is a mediocre way of walking and has good intentions. When you are walking, do not be too fast and do not be too slow but simply and greet when meeting other people. Then when passing by fellow Muslims should say hello.

The findings in the study are as follows:

1. The Concept of Child Education in the Perspective of the Quran Surah Luqman Verses 13-19

a. Tawhid Education

Tawhid education is the first and foremost education of children about the afterlife before knowing the lessons of the worldly to build confidence in one God, so that children do not fall into shirk deeds and are not mired in a great despotism with compassionate grammar and gentleness. The methods used by Luqman in imparting tawhid education to his children are:

- 1) Mau'izah Method
- 2) Parable Method
- 3) Exemplary Method

b. Moral Education

The moral education contained in Luqman's story shows three objects, namely:

- 1) Morals to Allah SWT are: Not associating Him, always drawing closer to Him, carrying out all His commandments, and avoiding His prohibitions.
- 2) Morals to parents are: Filial piety to both, gentleness to both, and disobedience to both.
- 3) Morality to fellow human beings is humble, not arrogant, modest or excessive, gentle, and does not make harsh speeches.

c. Worship Education

Worship is everything that is done to achieve the pleasure of Allah and expect His reward in the Hereafter which Allah SWT sets the obligation of worship both in the form of mahdah and ghairu mahdah. The worship education shown by Luqman al-Hakim was a call to his son to establish prayer. This call comes after the exhortation of monotheism which indicates the importance of a child having a strong foundation of creed in life. Luqman al-Hakim's advice to his son about worship has two directions:

- 1) Worship directed to Allah as advice to establish prayers.
- 2) Worship that has a social dimension, such as advice to prevent evil and call for benevolence to humans.

3. The values of education contained in Surah Luqman verses 13-19

a. Compassion Education

- b. Ongoing education
- c. Filial piety to both parents in terms of kindness
- d. Commandment to establish prayers
- e. *Amar ma'ruf nahi munkar*
- f. Always be patient
- g. Prohibition of being arrogant
- h. Simple in walking and talking.

CONCLUSION

Based on the results of research that has been described in the previous chapter, it can be concluded several things related to the concept of child education in the perspective of the Quran surah Luqman verses 13-19 as follows:

1. The concept of Child Education in the perspective of Quran Surah Luqman Verses 13-19 is:
 - a. Tawhid education is the first and foremost education of children about the afterlife before knowing the lessons of the worldly to build confidence in one God, so that children do not fall into shirk deeds and are not mired in a great despotism with a grammar full of affection and gentleness. The methods used by Luqman in imparting tawhid education to his children are the *mau'izah* method, the parable method, and the exemplary method.
 - b. The moral education contained in Luqman's story shows three objects, namely:
 - 1) Morality to Allah SWT, namely not associating Him, always drawing closer to Him through worship, carrying out all His commandments, and avoiding His prohibitions.
 - 2) Morality to parents, including: filial piety to both, gentleness to both, and disobedience to both.
 - 3) Morality to fellow human beings, that is, humble, not arrogant, modest or excessive, meek, and not to utter harsh speeches.
 - c. Worship Education is everything that is done to achieve the pleasure of Allah and expect His reward in the Hereafter which Allah SWT sets the obligation of worship both in the form of *mahdah and ghairu mahdah*.
The worship education shown by Luqman al-Hakim was a call to his son to establish prayer. This call comes after the exhortation of monotheism which indicates the importance of a child having a strong foundation of creed in life. Luqman al-Hakim's advice to his son about worship has two directions:
 - 1) Worship directed to Allah as advice to establish prayers
 - 2) Worship that has a social dimension, such as advice to prevent

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- evil and call for benevolence to humans.
2. The educational values contained in surah Luqman verses 13-19 are: Affection education, continuous education, filial piety to both parents in terms of kindness, the command to establish prayer, *amar ma'ruf nahi munkar*, always be patient, prohibit being arrogant, and simple in walking and talking.

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