



THE CONCEPT OF CHILDREN'S EDUCATION IN THE AL-QUR'AN LETTER LUQMAN VERSE 13 FROM PERSPECTIVE TAFSIR AL-MISBAH

Muhammad Khoirul¹, Ismail², Kasran³

Sekolah Tinggi Agama Islam Tebingtinggi Deli^{1,2,3}

mhdkhoirul@gmail.com¹, ismail@staittd.ac.id², kasran@staittd.ac.id³

Abstract

The results of the study found that children's education in the family from the perspective of the interpretation of Al Mishbah by M. Quraish Shihab in the Qur'an Surah Luqman verses 13-15 is to provide an important role for families, especially parents, in educating children (starting at an early age) both in terms of ethics, the environment, especially in terms of monotheism (not associating partners with Allah), do good to both parents, do good to parents unless they command things that lead to polytheism, do not do lies, never lie, are not arrogant and behave politely (noble character). This also encourages the creation of human resources who instill the education of children in families in Indonesia.

The concept of children's education in Surah Luqman verses 12-15 according to the thought of M. Quraish Shihab includes three concepts, namely monotheism education or creed, moral education and worship education. Children's education according to Ahmad Mustafa al-Maraghi in Tafsir al-Maraghi, namely parents must be able to provide good education to their children, especially in praying, where prayer is a pillar of Islam that must be done and can be a sin if left behind, and do what ma'ruf and prevent evil that occurs on this earth, then must be patient in dealing with problems and difficulties. To children, parents should advise not to give up easily in the face of all kinds of difficulties, but must always pray to Allah for a good way out. In this way, parents can expand their children's hearts so that their minds are not stuck, as well as educate them to look for good alternatives in solving problems with clear minds and open hearts.

Keywords: *Tafsir Al Misbah, Children's Education*

INTRODUCTION

Education has a very important role in this day and age. Because without education the process of transformation and actualization of modern knowledge is difficult to realize. In human life, education has a very important role in shaping future generations. With education, humans are expected to be able to produce people who are qualified, responsible and able to overcome changes in the future. In essence, education is preparing and accompanying someone so that they can make progress and achieve perfection.

Education is an effort to shape the human person and must go through a long process with results that cannot be known immediately. In the process of formation, a mature and careful calculation is needed based on views and thoughts or correct theories, so that failure or mistakes in the formation steps of students can be avoided.

Education, which is one of the fundamental factors in human life, has become one of the areas covered in the content of the holy verses of the Koran, in fact it has become its main content, because the journey of human life on earth is a continuous chain of education and the



Prophet was sent God to be teachers (subjects of education) who introduce mankind to God Almighty.

In general, many verses in the Koran contain demands for humanity in its efforts to give birth to a better future generation. Things such as increasing faith and piety, developing religious insight and guidance to form a complete human being are things that can be achieved through education. The knowledge gained from the educational process is an important provision for every person to live their life. In the Koran, Surah Al-Mujaadilah verse 11, Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ ﴿١١﴾

O you who believe, if it is said to you "Make room in the assemblies," make room, surely Allah will give you space. When it is said, "Stand up," (you) stand up. Allah will surely elevate those who believe among you and those who have been given knowledge to several degrees. Allah is careful about what you do. (Q.S. Al-Mujadalah; 11).¹

The educational process, as it can be understood as a process where parents try to care for and guide their children to become adults and prepare them to be able to carry out their life tasks, can be seen and understood as a natural symptom and process. In the sense that the educational process takes place as it is, according to applicable regulations and habits, and is inseparable from other natural processes and phenomena. The process and symptoms of education also exist and take place in every society wherever and whenever they are.

Islamic education is at the same time faith education and charity education. And because Islamic teachings contain teachings about the personal attitudes and behavior of society, towards the welfare of individual and collective life, Islamic education is both individual education and community education.²

This opinion can be understood that the essence of religious education lies in mastering the values contained in the values of Islamic religious teachings, thus religious education is a conscious effort made by an educator to provide knowledge, experience, skills and skills to students so that they become true Muslims who are always devout, virtuous, have a complete personality, understand and appreciate and can practice the teachings of the Islamic religion in their daily lives.

The opinion above can be understood that educating children about religious values must start first with someone who truly reflects religious values in terms of attitudes, behavior,

¹ Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: PT Intermedia, 2011), h. 900.

² Abdul Majid, *Pendidikan Agama Islam Berbasis Kompetensi*, (Bandung: PT Remaja Rosdakarya, 2014), h. 32.



movements, the way they speak, the way they dress, and the way they deal with problems. in his entire person.

M. Quraish Shihab explained that humans who are developed through education are creatures who have material (physical) and immaterial (mind and soul) elements. Cultivating his mind produces knowledge, cultivating his soul produces purity and ethics, while cultivating his body produces skills. By combining these elements, a two-dimensional being is created in one balance, world and hereafter, knowledge and faith. That is why in Islamic education the terms *adab addin* and *adabal-dun-ya* are known.

Departing from the verses that describe how important education is for children, it encourages researchers to look more deeply at the object of research in aspects of children's education according to Prof. H. Quraish Shihab in the interpretation of Al Misbah as the focus of the study. From these reasons, the researcher chose a theme for children's education in a study entitled "The Concept of Children's Education in the Al-Qur'an Surah Luqman verse 13 from the perspective of Tafsir Al-Misbah."

RESEARCH METHODS

This type of research is library research which is also included in the second model of qualitative research. Library Research means a study by examining books related to the thesis taken from the library, meaning that data is searched and found through library research from books that are relevant to the discussion.³

In this case, library materials are used as a source of ideas for finding new ideas, as basic material for making deductions from existing knowledge, so that a new theoretical framework can be developed or as a basis for solving problems.

The approach used by researchers in this research is a qualitative approach. Because the data is qualitative, efforts to explain the data are made in the form of expressions or sentences, thus the analysis can be carried out using a historical and philosophical approach, namely an approach that examines the concept of children's education, especially the values contained in the Koran, studying the interpretation of Al -Misbah by M. Quraish Shihab.

RESULTS AND DISCUSSION

The author draws on the essence of children's education in the Al-Qur'an which is contained in Surah Luqman verses 13-19, including the following:

1. Creed Education

Aqidah education is Luqman's first and foremost education for his children. This education aims to liberate (free) humans from dependence on other than Allah SWT. Liberation education is pursued through efforts to instill faith in Allah SWT and prohibit shirk.⁴

Luqman invited his son to free himself from all kinds of polytheism, because polytheism is a very dangerous sin.

Luqman advises and teaches matters of faith and devotion to his children because the importance of faith education (*tawhidan*) is to build belief in one God so that his

³ Djam'an Satori, *Metodologi Penelitian Kualitatif*, (Bandung: Alfabeta, 2017), h. 22

⁴ Miftahul Huda, *Idealitas Pendidikan Anak*, h. 120



children do not fall into acts of polytheism and thus fall into great injustice. Luqman uses the mau'izah hasanah method to provide the doctrine of faith education.

Liberation education here means that Luqman hopes that his child will be free from dependence on other than Allah SWT, that the best place to depend, complain and complain is only Allah SWT, and only trust in one God, namely Allah SWT, which is meant by dependence. here is excessive hope for Allah SWT's creatures for gifts, awards, and so on. Because in fact, without us expecting it from creatures, Allah SWT already knows it and has prepared an award, even though it is not directly given in this world, it will be given in the afterlife.

2. Worship Education (Shari'ah)

Worship education is an important education in every child's development. This education is one of the educational means to build a close relationship with God. This worship education emphasizes practical worship through habits so that it can help children's knowledge about worship.

Included in worship education is the command to perform prayers. According to Al-Baidhawi, Luqman's order to pray to his son is to perfect himself personally, and the order to amar ma'ruf nahi munkar to perfect his community, and the order to be patient with what happens as a consequence of his prayer and preaching.

The essence of the religious education that Luqman gives to his children through advice is that there are four basic elements of life capital that are very important. The four elements in Luqman's advice include the command to perform prayers, call to goodness (ma'ruf), prevent evil (munkar), and the command to be patient with everything that befalls him. Broadly speaking, these four elements have two objectives, namely worship to perform prayers and be patient as a worship aimed at Allah SWT, and worship calling for goodness and preventing evil as worship aimed at the social dimension.

Worship education aims to build relationships or relationships vertically with the Creator as an embodiment of continuity with aqidah (tawhid) education. So Luqman put forward the command for prayer in his advice to educate his children so that they can build a good relationship with God, because prayer is a pillar of religion. Apart from being a pillar of religion, prayer is also a way to express gratitude for the blessings given by Allah SWT.

Then it was stated that Luqman advised his son by ordering him to promote goodness and prevent evil towards fellow humans as a form of caring for others. Before carrying out amar ma'ruf nahi munkar, individuals must improve themselves first, because what they will face is society, where it is a community containing various kinds of backgrounds, characters, customs, etc. When oneself introspects and does not do things that are not in accordance with Islamic rules, then society will follow automatically.

Being patient is the peak of an attitude when you have carried out various ways to preach in society. By being patient with what has happened, a strength will emerge within you so that you become more confident in the power of Allah SWT and can become a means of increasing the intensity of your closeness to Allah SWT. Because patience in this case is a manifestation of the consequences of the prayers and da'wah



that have been carried out. In worship, one must be free from dependence on awards in the form of praise from humans or others because of the level of one's worship. The higher the level of worship performed, the greater the sense of closeness of relationship with Allah SWT.

3. Moral Education

Education in the field of morals is divided into two, namely personal morals and social morals. Luqman provides personal moral education to his children by introducing good ethics to both parents. After children are introduced to the concept of morals towards God through worship, and being filial to their parents, they are then taught morals in the context of society (social morals) which includes education in preaching/amar ma'ruf nahi evil and being patient.

Also ethical education which includes social etiquette (meeting), speaking and walking. Luqman Hakim's four basic principles of education for his children fulfill the target of forming a perfect human being consisting of perfection of aqidah, shari'ah and morals (Iman, Islam and Ihsan).⁵

The next advice given by Luqman to his children as the essence of education is moral education for parents and moral education for fellow humans. Where morals towards Allah SWT are not associating partners with Him, then morals towards parents are not disobeying them, always respecting them properly, and caring for them wholeheartedly even though they have different beliefs from them. Mothers and fathers are the reason we exist in this world.

In this verse it is stated that mothers have great services, as well as fathers have great services in life. The mother who was pregnant for nine months and ten days, then gave birth at the risk of her life and did not stop there, the mother who provided exclusive breast milk for two years and provided initial education at every moment. Apart from that, you have been instrumental in earning a halal living to sustain life. My father was willing to be stung by the hot sun to give a bite of halal rice to his family. Apart from that, the father is also a leader figure for his children in the family.

So with the various sacrifices made by these parents, it is not appropriate to disobey him and hurt his heart. Even if parents have different beliefs or do not share the same aqidah (faith). If parents order them to follow it even though the child's faith is correct, then they must be appreciated and respected and then refuse it politely and kindly.

Apart from having to have morals towards parents, you must also have morals towards fellow humans, because life takes place in the wider community and humans are social creatures, namely creatures who cannot live alone. In the verse above, morals towards others include being polite in socializing, not being arrogant or haughty, being simple in walking and being gentle in speaking. Luqman warned his children about these morals so that they should always be polite to each other, then warned his children to be wary of arrogant and arrogant attitudes because humans should not have these attitudes.

Then Luqman reminded his son to be gentle in speaking and soften his voice because Luqman gave the impression that the worst voice was the voice of a donkey.

⁵ Miftahul Huda, *Idealitas Pendidikan Anak*, h. 126-127



In having morals, freedom from dependence on creatures is also necessary, because in this case of morals there is a high risk of heart disease and temptation in the form of human praise for the behavior carried out, so that it will cause individuals to have good morals only to be seen as good by humans without paying attention to whether they are good. in the view of the creator, namely Allah SWT.

CONCLUSIONS AND SUGGESTIONS

Based on the results of research and discussions carried out by researchers, the conclusions in this study are:

1. Children's education in the family from the perspective of the interpretation of Al Mishbah by M. Quraish Shihab in the Koran Surah Luqman verses 13-15 is to provide an important role for the family, especially parents, in educating children (starting from an early age) both in terms of ethics and the environment, especially in terms of monotheism. (not ascribing partners to Allah), doing good to both parents, doing good to parents unless they command things that lead to polytheism, not committing lies, never telling lies, not being arrogant and behaving politely (having noble character). This also encourages the creation of human resources that enhance children's education in families in Indonesia.
2. Children's education in the Al-Qur'an surah Luqman verses 13-19 is a conscious effort made to guide, develop and direct children in developing their physical-spiritual potential (fitrah) so that they are able to achieve harmony and harmony in their lives in this world and the hereafter with efforts to internalize and transform existing educational values, culture and customs.
3. Children's education in the Al-Qur'an surah Luqman verses 13-19 according to Al-Misbah's interpretation includes three aspects of education which are the main (foundations), namely: first, Aqidah education, as basic education for introduction and education of belief in self. -The Oneness of God. Second, Worship Education, as education to build a relationship with God and as an embodiment of continuity and implementation of aqidah education. Third, Moral Education, as a provision for children to adapt themselves to their family (parents) and interact with society and their environment in their lives.

In order to further develop studies and research in the field of education, the author provides suggestions for readers, so that they can take lessons and benefits from the various stories contained in the Al-Qur'an, especially the stories in Surah Luqman verses 13-19 and can be applied in in his daily life.

For educators in educational institutions, educators are expected to carry out teaching and learning activities by providing the basics of Islamic religious education to accompany each child's development, such as aqidah education, worship education, and moral education.

For parents who are educators in the home or family environment, parents play an important role in every child's development in forming an educated child's personality when they grow up. Therefore, parents play the role of being role models and applying the



education that children receive in educational institutions so that there is harmonization between education in the school environment and in the home or family environment.

For future researchers. The researcher suggests that future researchers hope to be able to complete the deficiencies in this research and find the best concept according to current developments to create Islamic Religious Education so that it can create students with noble character based on the points found in this research.

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