

QURANIC PERSPECTIVE ON CHILDHOOD PEDAGOGY

(EDUCATIONAL EXEGESIS OF SURAH LUQMAN

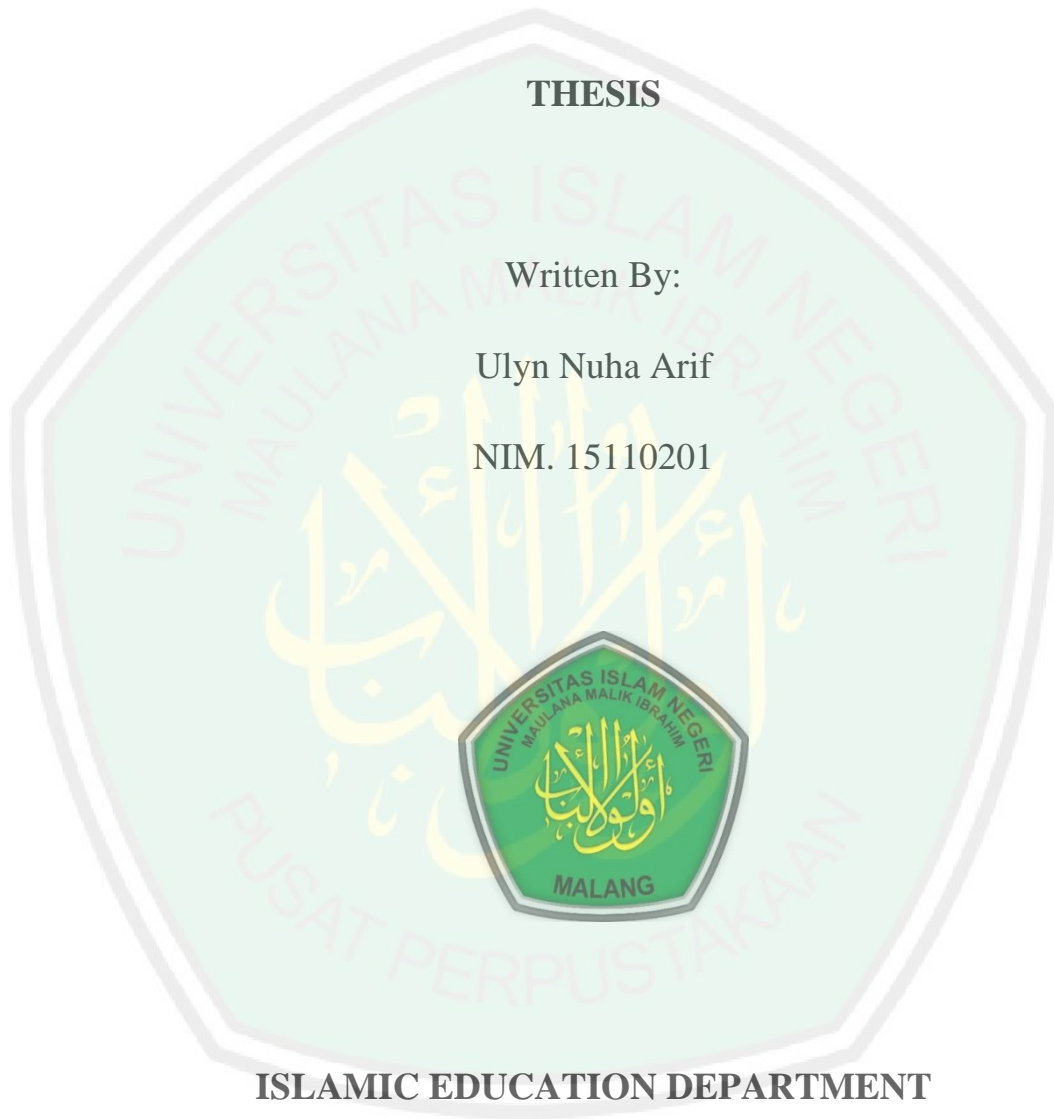
VERSE 12-19)

THESIS

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ISLAMIC EDUCATION DEPARTMENT

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MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

MALANG

AUGUST, 2019

QURANIC PERSPECTIVE ON CHILDHOOD PEDAGOGY

(EDUCATIONAL EXEGESIS OF SURAH LUQMAN

VERSE 12-19)

THESIS

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State Islamic University Malang in partial of the Requirements for *the Degree of Sarjana Pendidikan Islam (S. PdI)*

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MAULANA MALIK IBRAHIM STATE ISLAMIC

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DEDICATION

Alhamdulillah, for Allah Subhanahu wa Ta'ala grace and guidance, I can finish this thesis well. With all humility, I would like to dedicate this little masterpiece to:

My beloved family, specifically I dedicate to both of my parents, Mr. Khoirul Shobirin and Mrs. Asnifah, thank you for taking care, guarding, guiding, protecting and always pray and provide support to me both morally and materially which is certainly all invaluable and can not be paid by anything. My dearest sisters, Zamruda Tsania Tahira and Labibia Najma Arsadania who have accompanied these days with lots of jokes, laughter and joy.

The lecturers, both teachers, academic counselors, thesis supervisors and thesis examiners, thank you for the amount of science, guidance, criticism, suggestions, inputs and so forth in order to make a better private researcher in the future. Especially my supervising lecturer Mr. Mokhammad Yahya, MA., Ph.D who always patiently guide me in the process of thesis work.

MOTTO

أَدِّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ : حُبِّ نَبِيِّكُمْ وَحُبِّ أَهْلِ بَيْتِهِ وَقِرَاءَةِ الْقُرْآنِ فَإِنَّ
حَمَلَةَ الْقُرْآنِ فِي ظِلِّ اللَّهِ يَوْمَ لَا ظِلُّ ظِلِّهِ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ.

"Educate your children with three kinds of things, namely loving your Prophet and his family and reading the Qur'an, because indeed people who uphold the Qur'an will be under the protection of Allah Subhanahu wa Ta'ala, when there is no protection except His protection with the Prophet and His beloved."

(Narrated by Ad-Dailami)



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CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Ulyn Nuha Arif, student of Islamic Education Department (S. Pd), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

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PREFACE

All praise and gratitude of the researchers pray to the presence of Allah Subhanahu wa Ta'ala who has bestowed His grace, *taufiq* and *hidayah*, as well as for the grace of His knowledge that stretched the world.

Shalawat and greetings may be poured to Rasulullah shalallahu 'alaihi wa sallam who has guided his *ummah* from the path of darkness to the right path and in ridho Allah subhanahu wa Ta'ala so that researchers can complete the Thesis entitled "*Quranic Perspective On Childhood Pedagogy (Educational Exegesis Of Surah Luqman Verse 12-19)*" to fulfill some requirements to obtain a Bachelor of Islamic education (S. PdI) at the Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang.

Researchers fully aware of the weakness and limitations that exist so that in completing this thesis is far from perfect, it is due to the limited science of researchers. Perfection of this thesis can not be separated from guidance, advice and assistance from various parties. In this occasion the researcher expressed this gratitude as much as possible and respect to:

1. Prof. Dr. H. Abdul Haris, M. Pd as the Rector of the State Islamic University Maulana Malik Ibrahim Malang.
2. Dr. H. Agus Maimun, M. Pd, as the Dean in the Tarbiyah and Teacher Training faculty of Maulana Malik Ibrahim State Islamic University Malang.
3. Dr. Marno, M. Ag, as the Chairman in the Islamic Education Department of Maulana Malik Ibrahim State Islamic University Malang.
4. Mokhammad Yahya, MA., Ph. D as a thesis supervisor who has guided the process of my thesis work with full sincerity and patience.
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9. All my friends in campus, especially for Khudrotul Afifah. Thank you for being my bestfriend during this college.
10. All that has helped researchers who can not researchers mention one by one here both in everyday life and especially in completing of this thesis, the researchers say thank you and may Allah Subhanahu wa Ta'ala reply your kindness.

Finally, researchers expect suggestions, and constructive criticism, because researchers are aware in the preparation of this thesis can not be separated from mistakes either intentionally or unintentionally. Hopefully this thesis can be an input for readers generally and researchers in particular and beneficial to all. Aamiin.

Malang, July __, 2019

Ulyn Nuha arif

PEDOMAN TRANSLITERASI ARAB-LATIN

Keputusan Bersama Menteri Agama dan Menteri P dan K
Nomor: 158 Tahun 1987 – Nomor: 0543 b/u/1987

1. Konsonan

No	Arab	Latin
1	ا	Tidak dilambangkan
2	ب	b
3	ت	t
4	ث	ṡ
5	ج	j
6	ح	ḥ
7	خ	kh
8	د	d
9	ذ	ḏ
10	ر	r
11	ز	z
12	س	s
13	ش	sy
14	ص	ṡ
15	ض	ḏ

No	Arab	Latin
16	ط	ṡ
17	ظ	ẓ
18	ع	‘
19	غ	g
20	ف	f
21	ق	q
22	ك	k
23	ل	l
24	م	m
25	ن	n
26	و	w
27	ه	h
28	ء	’
29	ي	y

2. Vokal Pendek

ـَ = a كَتَبَ kataba
ـِ = i سئِلَ su'ila
ـُ = u يَذْهَبُ yaẓhabu

3. Vokal Panjang

ـَا... = ā قَالَ qāla
ـِي = ī قِيلَ qīla
ـُو = ū يَقُولُ yaqūlu

4. Diftong

ـَايَ = ai كَيْفَ kaifa
ـَاوُ = au حَوْلَ ḥaula

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ABSTRAK

Arif, Ulyn Nuha. 2019. *Pedagogi Anak Dalam Perspektif Al-Qur'an (Tafsir Pendidikan Surah Luqman Ayat 12-19)*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Dosen Pembimbing: Mokhammad Yahya., Ph. D.

Pedagogi anak adalah fenomena yang sangat kompleks yang terdiri dari berbagai praktik yang didukung oleh prinsip-prinsip yang diperoleh melalui pelatihan dan sebagai hasil dari pengalaman profesional dan pemahaman pribadi. Fenomena tersebut tidak lepas dari konsep pendidikan yang ada dalam Al-Qur'an. Al-Qur'an telah lama mengkonsepnya dalam beberapa ayat dari surah Luqman yang menafsirkan pedagogi anak sehingga dapat digunakan dalam kehidupan.

Tujuan penelitian ini adalah menjelaskan pengertian pedagogi anak, metode dan strategi pedagogi anak dalam Surah Luqman ayat 12-19 serta relevansinya dengan pedagogi anak dalam perspektif modern (barat).

Untuk mencapai tujuan tersebut, penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian pustaka (*library research*), sumber data primer adalah tafsir Al-Misbah dan tafsir Al-Qurtubhi. Bentuk penyajian data yang paling banyak untuk penelitian ini adalah teks naratif, dan beberapa data disajikan dalam tabel.

Dari hasil penelitian yang dilakukan, pedagogi anak dalam surah Luqman ayat 12 meliputi: 1) Peran pendidik adalah Luqman al-Hakim, dengan peserta didik adalah anak Luqman. Isi pendidikan mencakup tiga aspek utama pendidikan Islam meliputi Aqidah, Syariah dan Akhlak. 2) Metode yang digunakan meliputi teladan (*uswatun hasanah*), saran (*mauidzah hasanah*) dan peringatan. 3) Pedagogi anak dalam surah Luqman ayat 12-19 memiliki hubungan dengan tiga teori perkembangan sesuai dengan aspek masing-masing. Perbedaannya ada pada sumber serta faktor budaya dan sejarah, yang intinya adalah teori barat tidak melibatkan unsur keilahian atau agama.

Kata Kunci: *Pedagogi Anak, Surah Luqman*

ABSTRACT

Arif, Ulyn Nuha. 2019. *Qur'anic Perspective on Childhood Pedagogy (Educational Exegesis of Surah Luqman verse 12-19)*. Thesis, Islamic Education Department, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Mokhammad Yahya., Ph. D.

Childhood pedagogy is a very complex phenomenon consisting of a variety of practices supported by the principles obtained through training and as a result of professional experience and personal understanding. This phenomenon can not be separated from the concept of education that is in Al-Qur'an. Al-Qur'an has long conceptualized it in several verses from Surah Luqman that interpret childhood pedagogy so that it can be used in life.

The objectives of this study is to explain the definition of childhood pedagogy, methods and strategies of childhood pedagogy in Surah Luqman verses 12-19 and its relevance to childhood pedagogy in a modern (western) perspective.

To achieve this goal, this study uses a qualitative approach with the type of library research, the primary data source is Tafsir Al-Misbah and Tafsir Al-Qurtubhi. The most extensive form of data presentation for this study is narrative text, and some data are presented in tables.

From the results of the research conducted, childhood pedagogy in Surah Luqman verse 12 includes: 1) The role of the educator is Luqman al-Hakim, with student being Luqman's son. The contents of education cover three main aspects of Islamic education including *aqeedah*, *shari'a* and *akhlaq*. 2) The method used includes exemplary (*uswatun hasanah*), suggestion (*mauidzah hasanah*) and warnings. 3) Childhood pedagogy in surah Luqman verses 12-19 has a relationship with three theories of development in accordance with their respective aspects. The difference is in the sources as well as cultural and historical factors, the point of which is that western theory does not involve an element of divinity or religion.

Keywords : *Childhood Pedagogy, Surah Luqman*

مستخلص البحث

عارف، أولي النبی. 2019. *بيداغوجيا الأطفال عند القرآن (تفسير التربية في السورة لقمان آية 12-19)*. البحث العلمي، قسم التربية الإسلامية، كلية العلوم التربوية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: محمد يحيى الماجستير.

يحيى الماجستير.

بيداغوجيا الأطفال هو الظاهرة العقدية الشديدة التي تتركب كثير المزاولة التي تزاور الأصول من عبر التدريب والحاصل من خبرة المحترف والفهم الملاكي. تلك الظاهرة غير مفصول من تصوّر التربية الذي يكون في القرآن الكريم. تصوّر القرآن منذ الماضي في بضعة الآيات من سورة لقمان التي تفسّر بيداغوجيا الأطفال حتى تستطيع ان تستخدم في الحياة.

الهدف من هذا البحث هو للتبيين عن الإصطلاح من بيداغوجيا الأطفال، كيفية، وسيراتيجيا بيداغوجيا الأطفال في السورة لقمان آية 12-19 وعلاقتها ببيداغوجيا الأطفال عند منظور حديث (الغربية).

ليبلغ ذلك الهدف، يستخدم هذا البحث النهج النوعي بالجنس بحث المكتبة (*library research*)، مصدر البيانات الرئيسية هو التفسير المصباح والتفسير القرطبي. الشكل من عرض البيانات أكثر لهذا البحث هو النص السردي، وبضعة من البيانات تبرز في لائحة.

من حاصل البحث الذي فعل، بيداغوجيا الأطفال في السورة لقمان آية 12 يحتوي من: 1) دور المعلم هو لقمان حكيم، بالطالب ولده. محتوى التربية ينطوي 3 سحنات رئيسية تربية إسلامية مثل عقيدة، شريعة، والأخلاق. 2) كيفية التي تستخدم تحتوي من أسوة حسنة، موعظة حسنة، وإحتفال. 3) بيداغوجيا الأطفال في السورة لقمان آية 12-19 يملك الإرتباط بثلاثة النظرية التنمية تناسب بكل الناحية. مختلفه في المصدر والعنصر الثقافي والتاريخ، والأهم هو النظرية الغربية لاتنطوي العنصر الإله أوالدين.

الكلمات المفتاحات: بيداغوجيا الأطفال، سورة لقمان.

CHAPTER I

INTRODUCTION

A. Background

Education is a very broad discussion. Because everyone has experienced or implemented education. So that education covers all human life in the form of thought or deed. The human life span has a long process, ranging from babies, children, teenagers, adults, and elderly.¹ In the world of education, attitude is carried out differently in educating children and adults. According to Knowles, children have their own characteristics which are in line with six criteria: 1) The self-concept, 2) The role of the learner's experience, 3) Readiness to learn, 4) Orientation to learning, 5) The need to know, 6) Motivation.² If likened to a glass, children as empty glasses so that they are still dependent. In terms of age according to WHO, the age limit of children is from children in the womb to the age of 19 years.³ This characteristic of children strengthen the argument that children need formulations of education. From these, a discipline called pedagogy is born.

¹ John W. Santrock, *Life Span Development*. (University of Texas at Dallas: Mc-Graw-Hill, 2012), p. 7.

² Mohammad Ali, *Ilmu dan Aplikasi Pendidikan: Bagian II Ilmu Pendidikan Praktis*. (Jakarta: PT. Imperial Bhakti Utama, 2007), p. 291.

³ Infodatin: Pusat Data dan Informasi Kementerian Kesehatan Republik Indonesia (<http://www.depkes.go.id/resources/download/pusdatin/infodatin/infodatin-anak.pdf>, accessed 10 July 2019 at 6.25 am), p.2.

Pedagogy is about learning, teaching and development influenced by the cultural, social and political values we have for children. In Scotland, and underpinned by a strong theoretical and practical base, quality teaching is defined as pedagogical practices that facilitate for diverse children their access to knowledge, activities and opportunities to advance their skills in ways that build on previous learning, assist in learning how to learn and provide a strong foundation for further learning in relation with cultural, community and family values.

Pedagogy is about what should children be learning? How do we decide the content of the learning? How will they learn? According to How does the learning happen? The focus should not be on "teaching a body of knowledge or a predetermined set of topics". Educators are to "engage with, observe, and listen to children". They are to discuss with others, including families and children, "the possibilities for further exploration in increasingly complex ways. All are co-learners, constructing knowledge together". This is a process with inherent complexity and is easy. In important sense, pedagogy is the overarching concept, it refers broadly to the deliberate process of cultivating development within a given culture and society. From this point of view, pedagogy has three basic component:⁴ (1) contents of what is being taught; (2) methodology or the way in which teaching is done; and (3) techniques for socializing children in the repertoire of cognitive and affective

⁴ Eager to Learn, *Educating Our Preschool*, (National Academies Press, 2001), p. 182.

skills required for successful functioning in society that education is designed to promote.

With the existence of pedagogy shows that child development becomes a serious concern in education. Various theories emerged discussing child development including Erikson's psychosocial developmental theory, Piaget's cognitive developmental theory, and Kohlberg's moral developmental theory. The many aspects involved in the development process give rise to various theories with their respective focus and preference. However, these are three major theories of human development that are widely accepted.⁵ Added, by using the concept of child education in the perspective of Islamic scientists namely Abdullah Nashih Ulwan and Abdurrahman An-Nahlawi.

Childhood is a golden period of development. Because at this time many developments in various aspects that occur quickly. Which is where the process greatly influences the next stage of development and determines the character of a person as an adult. There are several factors that influence child development. Therefore child development must be adjusted to what is taught to children.⁶

⁵ Robert E. Slavin, *Educational Psychology: Theory and Practice (8th ed.)*. (Boston: Allyn & Bacon, 2006), p. 30.

⁶ John W. Santrock, *Educational Psychology*. (New York: The Mc-Graw-Hill Companies, 2011), p. 38.

So that, Islam as a comprehensive religion does not only regulate matters of worship to Allah but also how to educate children. The words of the child are referred to in both the verse and the hadith with several terms including *thifl*, *ghulam*, *ibn*, and more.⁷ If in western theory we will find many opinions with the tendency of each different figure. There are those who support each other and some are contrary. Then it is difficult to hold the most appropriate theory. This is where the greatness of Islam, has the source of all sources that are consistent and maintained authenticity. So that a Muslim does not need to be confused with an opinion or branching interpretation while all is based on a single source from Al-Qur'an from Allah.

Luqman Hakim is one of the names of people who are referred to in Al-Qur'an, precisely surah Luqman verses 12-19. Luqman Hakim has a worldwide name for his advice to his son. If you read Al-Qur'an, you will certainly find surah Luqman in number 31 in surah 114 in the Islamic holy book. Luqman was only an ordinary man, but he carried out his duties as an extraordinary father. Didin Hafidhuddin as *Indonesian Zakat Leader* said, Luqman was someone who had contributed to building civilization by educating his children with the principle of *tawhid* (teaching the oneness of God). According to Didin, the story of Luqman contained in only three verses in the Qur'an is the best reference for fathers to educate their children.

⁷ Abdul Mustaqim, *Berbagai Penyebutan Anak dalam Al-Qur'an: Implikasi Maknanya dalam Konteks Qur'anic Parenting*. Jurnal Lektur Keagamaan, Vol.13, No.!, 2015.

Because, Luqman is a God-blessed father because he is a successful person who gets wisdom.

What are people who get wisdom, namely people who are always looking for knowledge. But not only knowledge that is valuable cognitively but knowledge that can give birth to beautiful behavior. Parental behavior is important in the process of children's education. Because mother and father are the first teachers in a person's life. The core of true children's education returned to the education of *aqeedah* taught by Al-Qur'an. Surely humans will get the benefits that have been endeavored so hard, namely intelligence. The child must be smart if he was brought close to the Qur'an from childhood.

It will be seen how much care and love Luqman gave to children. Because children's education is an interesting problem that researchers want to explore with regard to Islamic education. Is pedagogy in the western perspective opposing or in line with education in Surah Luqman verses 12-19. Looking for a relationship between comparing western pedagogy which contains theories that discuss child development such as cognitive, psychosocial and moral development and Islamic pedagogy that discusses the concept of child education based on Islamic scientific views in accordance with the Qur'an and As-Sunnah so that it will provide new colors for children's education. The discussion in the next chapter will be general with narrative descriptions and some components of the child's education. Therefore, further research is needed to discuss the same problem more

deeply. This research can be a preliminary knowledge for conducting this follow-up research. This was a concern of the researchers in this study. Based on the description, the authors want to further examine the importance of childhood's education from an early age with the title "Qur'anic Perspective On Childhood Pedagogy (An Educational Exegesis of Surat Luqman Verses 12-19)."

B. Research Questions

Based on the background above, the focus of research in this study is:

1. How is childhood pedagogy in Surah Luqman verses 12-19?
2. How are the methods and strategies for childhood pedagogy in Surah Luqman verses 12-19?
3. How is the relevance of childhood pedagogy in Surah Luqman verses 12-19 with childhood pedagogy in modern perspectives?

C. Objectives Of Study

And the formulation of the problem above, the researchers put forward the objectives of this study are:

1. To explain childhood pedagogy in Surah Luqman verses 12-19.
2. To describe the methods and strategies for childhood pedagogy in Surah Luqman verses 12-19.

3. To explain the relevance of childhood pedagogy in Surah Luqman verses 12-19 with modern education perspective.

D. Benefits Of Research

1. Theoretical benefits

Theoretically, the results of this study can contribute to the world of education in terms of children's education in particular, especially regarding childhood pedagogy.

2. Practical benefits

Provides information as well as weighing parents and educators in educating childhood to be in line with Islamic education and teaching goals.

E. Originality Of Research

Based on the search of the author, elaborating previous studies related to this study, including:

1. The first research was conducted by Tres Rahas. The thesis was written by Tres Rahas entitled "*Peran Keluarga Dalam Menerapkan Pendidikan Agama Islam Pada Anak Usia Dini di Desa Chroy Metry, Kamboja*". Department of Islamic Education in the Faculty of Tarbiyah and Teacher Training in Malang, 2013. This reasearch aims to describe the implementation of Islamic religious education in early childhood in the

village of Chroy Metry, Cambodia. The results of this study are (1) efforts to establish Muslim personalities in MI Al-Imamiyah carried out through PAI learning in class according to the established curriculum, (2) efforts of Islamic religious education teachers (GPAI) MI Al-Imamiyah, Pasongsongan, Sumenep in shaping personality students outside the classroom are in several ways, namely the creation of a conducive religious atmosphere, teacher exemplary, and disciplinary training.

2. The second study was conducted by Juwita Sari Ulflyatur Ratna. Thesis written by Juwita Sari Ulflyatur Ratna, entitled "*Konsep Pendidikan Anak Telaah Surat Luqman Ayat 12-19 dan Pakar Pendidikan KI Hajar Dewantara*", Faculty of Tarbiyah and Teacher Training, Malang, 2016. The research aims to determine children's education according to Luqman Letter Surah 12-19 and according to KI Hajar Dewantara. The results of this study can be seen that (1) the concept of child education contained in Surah Luqman verses 12-19 includes: a. prohibition to behave in shirk, b. always thank Allah for what you have, c. dedicated to parents, d. extent of knowledge, e. enforce prayer, f. amar ma'ruf nahi munkar, g. patience, h. prohibition of arrogant behavior, i. prohibition of looking away, j. simple. (2) the concept of early childhood education according to Ki Hajar Dewantara: a. family as a center of education, b. family education, c. characteristics, d. system among. (3) the relevance of the concept of child education according to education expert Ki Hajar Dewantara with Al-Qur'an Surat Luqman verses 12-19, it is very relevant

between the two where the core of the concept of children education from both is education through family which plays an important role in children's development.

F. Definition Of Key Terms

1. Pedagogy

Pedagogy is the theoretical and practical discussion about process guide with all required components in a guidance with specific goals to one lead so that later they can be a standalone human in carrying out their life.

2. Childhood

Childhood is the time for children where they have a pattern of growth and development in specific physical, cognitive, socio-emotional, creativity, language and communication aspects that are in accordance with the stages being passed by the children.

3. Surah Luqman verses 12-19

Surah Luqman verses 12-19 is a verse of the Qur'an which explains about lessons for parents to be able to educate their children like the principles of education that Luqman has done. Luqman's education to his son illustrates the importance of the material and methods of children's education. Educational material taught includes *aqidah*,

shari'ah, and moral education. The method used is with *mau'idzah* (advice).

G. Structure Of Thesis

To facilitate the writing and the discussion as a whole about this research, the systematic discussion is organized into six chapters as follows:

Chapter I is Introduction, it was the opening of this research section in a study that introduced my research. This chapter contains a global overview of background issues, formulation of problems, objectives of research, benefits of research, research originality, operational definitions, and systematic discussion. Function for explains the basics of research that are the starting point for readers.

Chapter II is Literature Review, this chapter discusses about matters relating to the problem of thesis title in order to support stronger and clearer. This chapter contains theoretical descriptions of the notions of childhood pedagogy, the method and strategy of applying childhood pedagogy according to surah Luqman verses 12-19, and the relevance between modern education perspective.

Chapter III is Research methodology, this chapter contains the approaches and types of research, data sources, data collection techniques, data analysis, and checking the validity of data.

Chapter IV is Exposure of data and results of research, this chapter contains descriptions of research data. The researcher conducts research on a theoretical basis in accordance with Chapter I and uses methods according to Chapter III.

Chapter V is Discussion of the results of research, in this section the researcher will discuss the findings to answer the problem formulation and the achievement of the research objectives.

Chapter VI is Closing, this chapter contains the conclusions that contain the main points of the entire content of discussion and suggestions.

CHAPTER II

LITERATURE REVIEW

A. Childhood pedagogy

1. Definition of Childhood Pedagogy

In the study and thinking about education, it is necessary to know two terms that are almost the same form and are often used in the world of education, namely *paedagogie* and *paedagogiek*. *Paedagogie* means education, while *paeda* means education. *Paedagogiek* or the science of education is the one who investigates, ponders about the symptoms of the act of educating. This term comes from the word "*paedagogia*" (Greek) which means association with children. While those who often use the term *paedagogas* is a servant in ancient Greece, whose job is to deliver and pick up children to and from school. *Paedagogos* comes from the words *paedos* (child) and *agage* (I guide, lead). In a simple and general sense, the meaning of pedagogy as a human effort to grow and develop the potentials of carrying out, both physically and spiritually in accordance with the values that exist in society and culture.⁸

The pedagogy adopted by teachers shape their actions, judgments, and other teaching strategies by taking into consideration

⁸ M. Djumransjah, *Filsafal Pendidikan*, (Malang: Bayu Media Publishing, 2006), p. 21

theories of learning, understandings of children and their needs, and the backgrounds and interests of individual children. Its aims may include furthering *liberal education* (the general development of human potential) to the narrower specifics of *vocational education* (the imparting and acquisition of specific skills).

2. Pedagogical Approaches

In what conditions is it possible to refer to the approaches to early childhood education? It is possible to speak of an “approach” when there is a corpus of knowledge and values, collectively assumed and transmitted, concerning the care and education of young children, as is the case in all traditional societies (B. Malinowski 1928, M. Mead, 1929). However, in an international study, carried out on the basis of publications, it will be considered possible to speak of “an approach to early childhood education”, if and only if a discursive formalization of collective and instituted practices can be ascertained. Currently, thanks to international reference bodies such as UNESCO, OECD and WHO, but also the World Bank which backs specific programmes, this formalization is somehow being imposed from the outside. The difficulty lies in grasping which practices correspond to the recommendations, claimed objectives, published programmes and the organizations that have been set up. There are laws that have been passed but whose only purpose is to satisfy formally the injunctions of the United Nations, and others that were passed too recently to have had discernible effects.

a. Critical Pedagogy

Critical pedagogy is both a pedagogical approach and a broader social movement. Critical pedagogy acknowledges that educational practices are contested and shaped by history, schools are not politically neutral spaces and teaching is political. Decisions regarding the curriculum, disciplinary practices, student testing, textbook selection, the language used by the teacher, and more can empower or disempower students. It recognises that educational practices favour some students over others and some practices harm all students. It also recognises that educational practices often favour some voices and perspectives while marginalising or ignoring others. Another aspect examined is the power the teacher holds over students and the implications of this. Its aims include empowering students to become active and engaged citizens, who are able to actively improve their own lives and their communities.⁹

Critical pedagogical practices may include, listening to and including students' knowledge and perspectives in class, making connections between school and the broader community, and posing problems to students that encourage them to question assumed knowledge and understandings. The goal of problem posing to students is to enable them to begin to pose their own problems.

⁹ Kincheloe, Joe. *Critical Pedagogy Primer*, (New York; Peter Lang, 2008), p. 108

Teachers acknowledge their position of authority and exhibit this authority through their actions that support students.

b. Dialogic Learning

Dialogic learning is learning that takes place through dialogue. It is typically the result of egalitarian dialogue; in other words, the consequence of a dialogue in which different people provide arguments based on validity claims and not on power claims.¹⁰

c. Student-Centred Learning

Student-centered learning, also known as learner-centered education, broadly encompasses methods of teaching that shift the focus of instruction from the teacher to the student. In original usage, student-centered learning aims to develop learner autonomy and independence¹¹ by putting responsibility for the learning path in the hands of students.¹² Student-centered instruction focuses on skills and practices that enable lifelong learning and independent problem-solving.¹³

¹⁰ Kincheloe, Joe L.; Horn, Raymond A., eds. *The Praeger Handbook of Education and Psychology*. (2007), p. 552

¹¹ Jones, Leo. *The Student-Centered Classroom*. (Cambridge University Press, 2007). p. 211

¹² Pedersen, S., & Liu, M. *Teachers' beliefs about issues in the implementation of a student-centered learning environment. Educational Technology Research and Development*, (2003), p. 57-76

¹³ Young, Lynne E.; Paterson, Barbara L. *Teaching Nursing: Developing a Student-centered Learning Environment*, (2007), p. 5

3. Modern Perspectives on Childhood Pedagogy

Pedagogy is an encompassing term concerned with what a teacher does to influence learning in others. As the importance of high quality childhood education has become more clearly understood, so has the teacher/educator's role in the provision of these services. This demands a clear understanding of the meaning of 'pedagogy' and how it plays out in individual educators and services.

The definitions below show a range of thinking around the term pedagogy, all of which have what a teacher does and how they do it at their core. The National Quality Agenda in Australia uses the term 'educator' to encompass all with direct contact and responsibility for children's learning and development in childhood education. For the purpose of this document the terms 'teacher' and 'educator' are used interchangeably.

Definitions of pedagogy include:

The function or work of teaching: the art or science of teaching, education instructional methods.

(Department of Education, Employment and Workplace Relations

(DEEWR), 2009a, p.42)

... the instructional techniques and strategies that allow learning to take place. It refers to the interactive process between teacher/practitioner and learner and it is also applied to include the provision of some aspects of the learning environment (including the concrete learning environment, and the actions of the family and community)

(Siraj-Blatchford, Sylva, Muttock, Gilden & Bell, 2002, p.10)

Quality teaching is defined as pedagogical practices that facilitate for diverse children their access to knowledge, activities and opportunities to advance their skills in ways that build on previous learning, assist in learning how to learn and provide a strong foundation for further learning in relation to the goals of the early childhood curriculum ... 'Te Whariki' and cultural, community and family values.

(Farquhar, 2003, 5)

Childhood pedagogy is an extremely complex phenomenon comprising a wide variety of practices underpinned by principles acquired through training and as a result of professional experiences and personal understandings. Because of its complexity 'effectiveness' has to be viewed as a whole rather than as particular aspects taken in isolation.

(Moyles, Adams & Musgrove, 2002, p.1)

a. Jean Piaget's Theory of Cognitive Development

Jean Piaget became a psychologist circa 1918, and is known for his research in child psychology. Initially, Piaget theorized that child development was more than just biological development and in fact was also intellectual. From his early research, Piaget developed the four stages of his theory of cognitive development. The four stages move chronologically through a child's life, and are:

1. Sensorimotor Stage

The Sensorimotor Stage is the earliest stage from birth to age two. Here Piaget states that the infant to baby is experiencing the world through their senses and through their movement including their:

- (a) simple reflexes like sucking
- (b) forming habits and primary circular reactions like thumb sucking

- (c) coordinating circular reactions- a more behaviors, and an understanding of object permanence
- (d) novelty and curiosity- an exploratory stage that happens from 12 months to 18 months old.
- (e) the baby creates a “blueprint” of its patterns and findings from 18 months to year two

2. Preoperational Stage

The Preoperational Stage lasts from when the child begins to speak (typically around age 2) through to age 7. During this phase you will see an increase in physical play and imaginative play. Children will still have some difficulty seeing things from different points of view, so be careful with “how do you think I feel?” expectations. This stage is subdivided as such:

a. Symbolic Function

From ages 2-4 children use symbols to help identify and make sense of the world around them. An example of this is the common drawing of the family members as big as a house.

b. Intuitive Thought

From ages 4-7 children begin asking a number of questions. Children begin to reason and therefore want to know more. Conversations begin to form.

3. Concrete Operational Stage

The Concrete Operational Stage takes place from ages 7-11. Children can now take on the perspectives of others, and are much more aware of logic, will converse with other about novel topics, and begin to problem solve.

4. Formal Operational Stage

The Formal Operational Stage takes place from ages 11-16. We think this could also be called the “Little Plato” stage as children and teens begin to understand abstract thought, and metacognition (AKA “thinking about thinking; knowing about knowing”). Children and teens can problem solve across multiple steps. The formal operational stages carries on beyond ages 16.

Table 2.1 Piaget's Stages of Cognitive Development

Stage	Age Range	What Happen At This Stage
Sensorimotor	0-2 years old	Coordination of senses with motor responses, sensory curiosity about the world. Language used for demands and cataloguing. Object permanence is developed.
Preoperational	2-7 years old	Symbolic thinking, use of proper syntax and grammar to express concept. Imagination and intuition are strong, but complex abstract thoughts are still difficult. Conversation is

		developed.
Concrete Operational	7-11 years old	Concept attached to concrete situations. Time, space, and quantity are understood and can be applied, but not as independent concepts.
Formal Operational	11 years old and older	Theoretical, hypothetical, and counterfactual thinking. Abstract logic and reasoning. Strategy and planning become possible. Concept learned in one context can be applied to another.

b. Kohlberg's Theory of Moral Development

Although Kohlberg's stages of moral development aren't direct parallels of Piaget's stages of cognitive development, Kohlberg was inspired by Piaget's work. By examining these two theories of development side by side, it is possible to get a sense of how our concepts of the world around us (our descriptive concepts) influence our sense of what we ought to do in that world (our normative concepts).

According to Kohlberg's Theory of Moral Development, there are 6 stages of moral development, separated into 3 levels: Pre-conventional, Conventional and Post-conventional

Age ranges of these levels are considerably more vague in Kohlberg's stages of moral development than in Piaget's stages, as children vary quite significantly in their rate of moral development.

1) Pre-Conventional Morality

At the pre-conventional level, children are only interested in securing their own benefit. This is their idea of morality.

They begin by avoiding punishment, and quickly learn that they may secure other benefits by pleasing others. No other ethical concepts are available to children this young. This Kohlberg's stage is a parallel of Piaget's sensorimotor stage – for a child whose conceptual framework does not extend beyond their own senses and movements, the moral concepts of right and wrong would be difficult to develop.

2) Conventional Morality

According to Kohlberg's Theory of Moral Development, the conventional level is the stage at which children learn about rules and authority. They learn that there are certain "conventions" that govern how they should and should not behave, and learn to obey them.

At this stage, no distinction is drawn between moral principles and legal principles. What is right is what is handed

down by authority, and disobeying the rules is always by definition “bad.” This level is split into two stages, *first stage*: Children are interested in pleasing others and securing the favor of others. *Second stage*: Children extend the principle to cover the whole of their society, believing that morality is what keeps the social order intact.

Kohlberg believed that many people stay in this stage of moral reasoning for their whole lives, deriving moral principles from social or religious authority figures and never thinking about morality for themselves.

3) Post-Conventional Morality

At the post-conventional level, children have learned that there is a difference between what is right and wrong from a moral perspective, and what is right and wrong according to the rules. Although they often overlap, there are still times when breaking a rule is the right thing to do. Post-conventional moral principles are either utilitarian principles of mutual benefit (closely related to the “social order” stage, but universal and non-authoritarian in nature).

Table 2.2 Kohlberg’s Theory of Moral Development

Level/Stage	Age Range	Description
I:	Infancy	No difference between doing the right thing and

Obedience/Punishment		avoiding punishment.
I: Self-Interest	Pre-school	Interest shifts to rewards rather than punishment – effort is made to secure greatest benefits for oneself.
II: Comformity and Interpersonal Accord	School-age	The "good boy/girl" level. Effort is made to secure approval and maintain friendly relations with others.
II: Authority and Social Order	School-age	Orientation toward fixed rules. The purpose of morality is maintaining social order. Interpersonal accord is expanded to include the entire society.
III: Social Contract	Teens	Mutual benefits, reciprocity. Morally right and legally right are not always the same. Utilitarian rules that make life better for everyone.
III: Universal Principles	Adulthood	Morality is based on principles that transcend mutual benefits.

c. Erik Erikson's Theory of Psychosocial Development

The premise of Erikson's stages of psychosocial development is that a person's psychosocial development, from infant to elderly, depends on how certain psychosocial crises are resolved.

Erik Erikson (1902-1994) proposed that we all encounter certain crises that contribute to our psychosocial growth throughout our lifespan. He presented these crises as eight stages of psychosocial

conflicts, often known as Erik Erikson's stages of psychosocial development.

Each of Erikson's psychosocial development stages is characterized by two contradictory emotional forces known as contrary dispositions, usually labeled as "syntonic" and "dystonic" dispositions. These dispositions cause a crisis or task that we need to resolve or master. When we resolve this crisis successfully, we acquire certain basic virtues and gain a sense of competence. Failure to do so may lead to feelings of inadequacy and a less healthy personality. According to Erik Erikson, there are several stages of Psychosocial Development

1) Trust vs Mistrust

Erikson's first stage of psychosocial development starts from infant to about 18 months old. At this stage, infants must learn to trust others, particularly those who care for their basic needs. Small babies may view this "new world" as threatening, as they must depend on others for their survival. Depending on how they are treated by their caregivers, this sense of threat can be replaced by trust.

Caregivers who are sensitive and responsive to their baby's basic needs, such as food and shelter, help their baby develop a sense of security. When these babies learn that they will receive the care they need when they need it, they begin to feel

safe and learn to trust the people around them. On the other hand, caregivers who are unresponsive to their baby's needs can cause their baby to view this "new world" as unreliable and unpredictable. These babies may develop a sense of anxiety and mistrust, which will affect how they interact with others as they grow up. The virtue that is developed upon a healthy resolution of the crisis at this Erikson's stage is "hope". This is manifested by a deep faith and conception that everything will turn out to be okay.

2) Autonomy vs Shame/Doubt

One-year-old to three-year-old toddlers are at the second stage of Erikson's stages of psychosocial development. At this stage, children struggle with issues of personal control and establishment of self as an entity.

As children grow physically and cognitively, they acquire skills that allow them to become partially independent of their caregivers. For example, they can play with their toys, feed themselves, go potty by themselves and even dress themselves. Being equipped with some degree of trust and a budding self-awareness, these toddlers begin to pay more heed to their own judgement. Parents' patience and encouragement are crucial in shaping their child's success at the Erikson's stage.

Children who can't take care of their own basic needs and continue to rely on their caregivers may begin to doubt their abilities. They may also feel shameful when they see other children of their age performing these tasks. According to Erikson's Theory of Psychosocial Development, the virtue that is developed at this stage is "Will". Caregivers who perceive their children's assertions of will and self-control as healthy striving towards independence will help their children become self-reliant, self-disciplined and responsible individuals who can exercise sound judgement and make decisions for themselves.

3) Initiative vs Guilt

This Erikson's stage occurs at 3-5 years of age. As toddlers become pre-schoolers, they begin to develop a sense of purpose. They like to explore and do things on their own. At this stage, children learn about new concepts in school and through social interactions. Games and imagination are recognized by Erikson as means through which these children learn about themselves and their social world. They like to try out new things and learn to cooperate with others to achieve common goals. They assert themselves more frequently, and begin to develop a sense of purposefulness.

These children like to act out various family scenes and roles, such as teachers, police officers, doctors, as they see on TV. They make up stories with toys to demonstrate what they believe is the adult world. They also begin to explore their environment and ask a lot of “why” questions. As children at this Erikson’s stage begin to perform more tasks, they learn the importance of social approval. They begin to realize that some of the things that they want to do may not be approved by others. It’s essential for caregivers to encourage and guide their children to explore within limit.

Over-controlling and overly strict caregivers who discourage their children from exploring new things may cause their children to develop a sense of guilt. These children may see themselves as a nuisance to others, and as a result, they take the role of “followers”. This may have a negative impact on their social life and may also hinder their creativity. Success at this stage of Erikson’s stages of psychosocial development will lead to the virtue of purpose, which is demonstrated by how the children make decisions, come up with new ideas, as well as work and play with others.

4) Industry vs Inferiority

During elementary school age (6-13 years old), children become more competitive. They want to do things that their peers can do. They learn to read, write, do math, and play sports. Teachers play a significant role in these children's life, as they are the ones who teach them these skills. At this stage, children begin to expand their social network. They get to know their abilities as well as others' abilities. They compare themselves to their peers as they feel the need to validate their competency. They feel proud and confident when they can do things as well as their peers. If they don't measure up, they feel inferior.

According to Erikson's theory, children develop the virtue of "competence" by resolving the crisis at this stage. This virtue is demonstrated by making things, getting results, applying skills and feeling capable.

5) Identity vs Role Confusion

This stage of Erikson's stages of psychosocial development happens during adolescence (13-21 years old). This stage marks the shift from childhood to adulthood. It is also the turning point where "what the person has come to be" meets "the person society expects one to become." At this stage, young people experience a lot of changes in their body. They begin to

contemplate on the role they want to play in the adult world. They examine existential questions such as “Who am I?” and “What can I be?”. They also try to develop their occupational and sexual identities by exploring different possibilities.

Young people who succeed at this stage develop a strong sense of identity. When they come across challenges and problems, they can commit to their principles, ideals and beliefs. Those who fail to establish their own identity at this stage tend to be confused about themselves and about their future. They may end up following other people’s ideas. Erikson’s theory of psychosocial development suggests that young people who succeed at resolving the crisis at this stage develops the virtue of “fidelity”. This is characterized by the self-esteem and self-confidence that are requisite to associating freely with people and beliefs on the basis of their value, loyalty, and integrity.

6) Intimacy vs Isolation

After having developed a strong sense of identity at stage five, young adults (21-39 years old) become concerned about finding companionship and intimacy at Erikson’s stage six of psychosocial development. It is at this stage that young adults think about settling down and starting families, and they are more

willing to sacrifice and compromise for the sake of their relationships.

However, as they form relationships with others, they also get to experience rejections, such as being rejected by someone they like and breaking up with their partners. Painful rejections and sometimes fear of being rejected may result in what Erikson called “distantiation”. This happens when young adults isolate themselves to avoid and even destroy the people and negative forces that appear to be harmful to them. The virtue that is developed upon resolving the crisis at this stage is “love”. Erikson’s theory suggested that at this stage, young adults develop the capacity to offer love, both physically and emotionally, and to accept love in return. They also become more adept at forming sincere reciprocal relationships and bond with others for mutual fulfilment.

7) Generativity versus Stagnation

At the seventh stage of Erikson’s stages of psychosocial development, the primary concern of middle-aged adults (40-65 years old) is leaving a legacy. They feel the urge to be productive and make contributions to the society. For example, they may volunteer at their church or mentor young kids. They want to

leave a legacy and make this world a better place for future generations.

Major milestones may happen at this stage, such as children leaving home, change of career path, etc. Some people may experience mid-life crisis and struggle with finding new purposes in their lives. Failure to resolve the crisis at this stage may lead people to experience stagnation. They become uninterested in their environment and the people around them. By successfully resolving the crisis at this stage, people develop the virtue of “care”. They are able to offer unconditional support for their children, their community and the society.

8) Integrity vs Despair

At the last stage of the Erikson’s stages of development, people are in late adulthood (65 years old and older). They are typically retirees. It is important for them to feel a sense of fulfilment knowing that they have done something significant and made meaningful contributions to the society during their younger years.

When they look back at their lives, they experience a sense of integrity when they feel proud of their achievements. They are satisfied with the hand they were dealt with and have

few regrets. This is truly possible on if they have successfully resolves the psychosocial crises in the earlier Erikson stages.

People who are unsuccessful at this stage experience despair. they feel that they have wasted their lives and experience many regrets. They may feel bitterness towards what they were not able to accomplish in their lives and wish they could have second chances.

Upon resolving the crisis at this stage successfully, people develop the virtue of “wisdom”. This is characterized by composure, broadmindedness, appropriate emotional forbearance, and peace of mind. These elderly people are likely to reflect on their lives positively even in the face of imminent death.

Table 2.3 Erikson’s Theory of Psychosocial Development

Stage / Approximate Age	Psychosocial Crisis/ Task	What Happen at This Stage	Virtue Developed
1: Infant-18 months	Trust vs Mistrust	If needs are dependably met, infants develop a sense of basic trust.	Hope
2: 18 months-3 years	Autonomy vs Shame / Doubt	Toddlers learn to exercise will and do things for themselves, or they doubt their abilities.	Will
3: 3-5 years	Initiative vs Guilt	Preschoolers learn to initiate tasks and carry out plans, or they feel	Purpose

		guilty about efforts to be independent.	
4: 5-13 years	Industry vs Inferiority	Children learn the pleasure of applying themselves to tasks, or they feel inferior.	Competency
5: 13-21 years	Identity vs Confusion	Teenagers work at refining a sense of self by testing roles and then integrating them to form a single identity, or they become confused about who they are.	Fidelity
6: 21-39 years	Intimacy vs Isolation	Young adults struggle to form close relationships and to gain the capacity for intimate love, or they feel socially isolated.	Love
7: 40-65 years	Generativity vs Stagnation	The middle-aged discover a sense of contributing to the world, usually through family and work, or they may feel a lack of purpose.	Care
8: 65 and older	Integrity vs Despair	When reflecting on his or her life, the older adult may feel a sense of satisfaction or failure.	Wisdom

4. Islamic Perspectives on Childhood Pedagogy

Islamic education can be interpreted as guidance on spiritual and physical growth according to Islamic teachings with the wisdom of

directing, teaching, training, nurturing and monitoring the enactment of all Islamic teachings. This contains the notion of effort affecting the souls of students through a level-by-level process towards the stated goals, namely instilling piety and morals and upholding the truth so that humans are formed with personal and virtuous according to Islamic teachings.

In Surah An-Nahl verse 78 which means:

الَسَّمْعَ لَكُمْ وَجَعَلَ شَيْئًا تَعْلَمُونَ لَا أُمَّهَاتِكُمْ بُطُونٍ مِّنْ أَخْرَجَكُمْ وَاللَّهُ
تَشْكُرُونَ لِعَلَّكُمْ وَالْأَفْئِدَةَ وَالْأَبْصَرَ

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.”

This explains that every child who is born basically is in a state of holiness without knowing anything, but the child is equipped with hearing, vision and also the heart so that this can be said of the potential he has brought from birth to be developed after being born into the world. In developing the potential that exists in children, education is needed in accordance with the values or norms that exist and with the abilities possessed by children. Islam views family as environment or the first *milliu* for individuals, and in the family education that can be held for the first time means that parents educate, guide and teach good morals and parents also begin to monitor their growth carefully and wisely according to demands Islamic education.

From the description above, the aim of childhood education in the Islamic view is to nurture, help the growth and development of human nature possessed by children, so that the soul of a child born in a state of *fitrah* is not polluted by worldly life. In other words, childhood education in Islamic education aims to instill Islamic values to children from an early age, so that in the development of children then become Muslim human beings who are faithful and devoted to Allah Subhanallahu Wa Ta'ala. His life can be avoided from immorality, and decorated with obedience and by endless charity. This condition is desired by Islamic education, so that it will deliver students to a happy life in the world and in the hereafter.

Every child who is born has brought abilities and that is what is called *fitrah*, what is meant here is innate ability. Therefore according to Tadjab that *fitrah* is the basic operational framework or precisely in the language of technology "design" from the process of human creation, it contains hidden energy or potential power to grow and develop gradually to the level of perfection or maximally and direct it to achieve the goal of its creation.¹⁴ In addition at the age of 4 years, the child is able to attend childhood education with guidance from educators. In this case, there are several concepts of childhood education, among others; curriculum and

¹⁴ Tadjab, *Perbandingan Pendidikan, Studi Perbandingan beberapa Aspek Pendidikan Barat Modern, Islam dan Nasional*, (Surabaya: t.p., 1994), p. 59

material for childhood education in the perspective of Islamic education, the right teaching concept for children and the right method.

Indeed Allah has equipped a child with a set of abilities that have been embedded in him in the form of a number of abilities, such as abilities in moral and ethical development, as well as abilities in personal and social development. That potential must be captured by parents and teachers, to be further developed in a positive direction. Children with a touch of education will be moral, dignified and capable of being human beings who achieve glory in their lives according to their nature.

1) Childhood Education According to Abdullah Nashih Ulwan

Abdullah Nashih Ulwan is an Islamic scientist. He has written many books that contain in disciplines such as problems of *da'wah*, *shari'a*, and *tarbiyah*. As a specialist, he is known as a writer who always reproduces Islamic facts, both those contained in Al-Qur'an, as-Sunnah and Ahsan of the pious salaf especially in his book entitle "*Tarbiyatul Aulad fil Islam*".

According to his book "*Tarbiyatul Aulad fil Islam*", one of the most important components in education is educational material. Because what it means is that there are teachers (parents) and students (children) if there is no educational material delivered. Therefore parents and teachers as educators must be able to concoct educational material that will be delivered to their

children in order to have high usefulness. Educational material means the content of the lesson presented to students. The material that is the responsibility of educators in children's education is as follows:

a) Faith Educational

What is meant by Faith education is binding children with the basics of faith, pillars of Islam and the basics of *Shari'a*, since children begin to understand and can understand something. As for a number of instructions regarding faith education as inherited by the Messenger of Allāh includes:

- (1) Begin the life of a child with the sentence *Laa Ilaa ha illallaah* (There is no God except Allah Subhanahu wa Ta'ala). This effort is intended so that the sentence of Tawheed and syi'ar entering Islam is the first one that enters the child's hearing.
- (2) Introducing *halal* and illegitimate laws on children. The lesson is that the child grows up by knowing Allah Subhanahu wa Ta'ala 's laws, is bound by *Shari'a* law and then he will only know the laws and laws of Islam.
- (3) Familiarize children to worship early. An educator should get used to ordering children to worship. This is so that

children can learn the laws of worship from the time of growth.

From the presentation, it can be concluded that faith education is the most important education in life and students, because faith education is education that is related to the Creator, Allah Subhanahu wa Ta'ala. It is expected that with this faith education, students will be able to run the *shari'ah* which are ruled by Allah Subhanahu wa Ta'ala and become people of devotion.

b) Moral Education

Moral education is defined as a number of moral principles and moral values that must be instilled in children, so that it can be used as a habit by children from an early age, then it grows into the age of baligh until it slowly grows and develops in adulthood. Of course moral principles and moral values are the fruits of a firmly embedded faith, and the correct growth of religion.

This educational material is an exercise in arousing the desires of *rubbuhiah* (divinity) and reducing the passions of *syathaniyah*. In this material students are introduced or trained about:

- (1) Behavior / noble character, as well as honest, patient, humble.
- (2) Despicable behavior / morals, such as lies, arrogance, betrayal.

After the materials are conveyed to students, it is expected that they have noble moral behaviors and keep out moral behavior that is despicable.

c) Physical Education

Among the education carried by Islam on the shoulders of educators, such as father, mother and teacher is physical education. This is so that children grow up with strong, healthy, passionate and passionate physical conditions. Among the physical education outlined in Islam are as follows:

- (1) Provide income for families and children
- (2) Follow healthy rules in food, drinks and shelter
- (3) Protect from infectious diseases
- (4) Treatment of disease
- (5) Familiarize children to exercise and play dexterity
- (6) Keep children away from acts that are prohibited from physical damage such as smoking, masturbation, liquor and drugs, and adultery and homosexuality.

d) Ratio Education

Ratio education or intellectual education is forming and fostering children's minds with useful things, in the form of *syar'i* sciences, modern science and culture, enlightening thoughts, and culture. And it is expected that children will mature their minds and become knowledgeable and cultured people. The ratio or intellectual education is emphasized on three main things, namely the obligation to educate, enlighten the mind and maintain healthy mind.

Based on the description above, it can be concluded that the ratio education is more focused on the human mind and brain to develop more about science.

e) Psychology Education

Psychological education is to educate children to be courageous to be open, independent, helpful, able to control anger and happiness to the whole form of absolute soul and moral virtue. The purpose of this education is to shape, foster and balance the child's personality. So that when he is an adult, he can carry out the obligations imposed on him perfectly.

According to the book "*Tarbiyatul Aulad fil Islam*", another important components in education is educational methods. The term method is often interpreted as a fast and precise method. In Arabic the term method is known as *thariqoh*

which means strategic steps to do a job. Basically there is no significant difference between methods (including strategies and techniques) in Islamic education with methods in other education. If observed, the difference lies only in the spiritual and mental values that accompany it when the method is implemented or practiced.

The principle that differentiates it from other educational methods is intention and orientation in Islamic education, integration, rests on truth, honesty and trustworthiness, exemplary, according to the age and abilities of children's minds and also according to the needs of students.

From the description above, it can be concluded that the definition of the method refers to the way to deliver educational material by educators to students, which is delivered effectively and efficiently to achieve the expected educational goals.

As for some methods of child education in Islam, which with the existence of this method is expected to be able to educate students to achieve what is the goal of education. Following are some methods of methods of child education in Islam including:

a. Exemplary

Exemplary in education is part of the most effective methods in preparing and forming children morally, spiritually and socially. Because, an educator is an ideal example in the

view of a child, whose behavior and manners will be imitated, realized or not, even all those examples will be attached to themselves and their feelings, both in the form of speech, actions, material, sensory and spiritual. Therefore exemplary is a determining factor for the good and bad of students. If the educator is honest, trustworthy, noble, courageous, and does not commit immorality, then it is likely that the child will grow up with this noble character. Conversely, if the educator is a liar, traitor, berbuwat arbitrary, mischievous, and cowardly, then most likely the child will grow up with the nature of this despicable nature.

According to Hery Jauhari Muchtar in his book Jurisprudence education, the form of exemplary method is divided into two, namely deliberate example (educators deliberately set a good example to their students so that they can be imitated) and unintentional example (educators appear as figures who can give examples of good examples in everyday life). Exemplary education will make children get the main characteristics, perfect morals, and will increase to achieve various virtues and glory. Without example, education will not be useful, and advice will have no effect.

b. Customary habits

To carry out tasks or obligations correctly and routinely for children, a habit is needed. For example, so that children can perform prayers correctly and routinely, they need to be accustomed to prayer since childhood from time to time. That is why we need to educate them from childhood so that they are accustomed to and do not feel heavy when they are adults.

In connection with that, it is precisely the message of the Prophet to us to train / accustom children to prayer when they are seven years old and beat (without injury / scars) when they are ten years old or older if they do not do it. In implementing this method, understanding, patience is needed for parents and educators for children

Habitual education is the strongest pillar for education, and the most effective method of shaping a child's faith and rectifying his morals. Because this problem is based on attention and participation. There is no doubt that educating and familiarizing children from childhood is the most guaranteed to get results. While educating and training after adulthood is very difficult to achieve perfection.

c. Advice

Advice is an educational method that is quite effective in shaping the faith of a child, as well as preparing his character, soul, and social sense. Advice has a major influence to open the child's heart to the nature after pushing it towards positive things, filling it with noble character, and realizing it to the principles of Islam. It is not strange that in the Qur'an or As-sunnah many use this method and call upon the soul of the human soul with advice, and repeat it in several verses in different places. Rasulullah Shalallahu 'alaihi wa sallam said:

عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الدِّينُ الصِّحَّةُ

"From Abu Ruqayyah Tamim bin Aus ad Daary Radhiyallahu Anhu, Rasulullah Shalallahu 'alaihi wa sallam said "Religion is advice"(H.R Muslim)

Religion is in the form of advice from Allah Subhanahu wa Ta'ala for the human race through His Prophets and Apostles so that people live happily, safely and prosperously in the world and in the hereafter. In addition, the delivery of religious teachings can be done through advice.

Education with advice will affect the child through directed words, guiding counsel advice, directed stories, interesting dialogue, wise technical techniques, and competent direction. Without advice, the child's feelings will not vibrate,

his heart will not soften, and his feelings will not move.

Education will dry up, and the desire to improve will be weak.

d. Attention and Supervision

Education with attention is to give full attention and monitor the child's *aqeedah* and morality, monitor his mental readiness and social sense, and routinely pay attention to the health of his body and his learning progress.

The universal principle of Islam and its eternal order require fathers, mothers and all educators to pay attention and monitor their children in all aspects of universal life and education. Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَ قُودُهَا النَّاسُ وَ
الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ
يَفْعَلُونَ مَا يُؤْمَرُونَ 6

"O you who have believed, protect yourselves and your families from hell fire whose fuel is people and stones; the guardian of the angels is rude, harsh, and do not disobey Allah for what He commanded them and always do what He is told."(Surah At Tahirim / 66: 6).

From the information above, it can be concluded that for an educator, it is expected to be able to give attention and supervision to their students in matters of worship, behavior and others, so that children do not easily deviate from negative things because they are always supervised from an educator.

Education with attention will make the child good, his soul will be noble, manners and morals will be good. He will become a member of the community who is pious, important and beneficial to the Islamic ummah. Without attention and monitoring, the child will adopt bad habits, crash his life, and will become a bad member of society.

e. Penalties (sanctions)

Punishment can be taken as a method of education if forced or there is no other alternative that can be done. Islam has given direction in giving punishment to children, including don't punish when angry, don't hurt your child's feelings and self-esteem, don't lower the dignity, don't hurt physically and aim to change the behavior that is less / not good. Education with sanctions and penalties will have the effect of shock therapy on children, and withhold bad character. Also holding him back from illegal acts and committing crimes. Without penalties and sanctions, the child will be lulled by bad morals and crimes, and will be drowned by criminal mud, and mired in the abyss of damage and mishaps.

f. Story / Historical Story

Among the educational methods we have known are historical methods. Stories will imprint on someone if they really touch their sensitive conscience. In the story there is

education and moral goals that can sometimes touch someone's heart so that it inspires, stimulates and encourages him to work on virtue and keep away from bad deeds.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ

"Indeed, in their story there is teaching for people who have reason." (Q.S Yusuf /12: 111)

The Qur'an comes with bringing stories of educational stories that are very useful for human moral and spiritual formation. He is expressed in the composition of language and beautiful words. More than that, it means very deep and perfect. The Qur'an has also explained how important stories are in education, especially moral education.

g. Question and Answer

Among the methods of Islamic education contained in the Qur'an is the question and answer method, which is by providing various kinds of questions that can guide those who are asked to achieve truth and true nature. This method is a new method in education / teaching. But actually it has long emerged as what was practiced by Socrates. The Qur'an uses this method in a way that is beautiful, good, interesting and satisfying. Following are the verses in the Qur'an which use the question and answer method, *فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ* "Which of the favors of your Lord would you deny?" (Q.S ar Rahman/55: 13).

With this question and answer method, it will be able to stimulate a child's stimulus until his mind will run and continue thinking and thinking will continue to grow.

2) Childhood Education According to Abdurrahman An-Nahlawi

Abdurrahman An-Nahlawi is an Islamic scientist. He has written many books that contain in disciplines such as philosophy, psychology, and *tarbiyah*. This can be seen in his works which seem to compare between western and eastern civilization especially the problem of education based on philosophy and in the craving of theories he used a psychological approach. Some of his works can be found is *Ushuul Al-Tarbiyah Al-Islamiyyah wa Salibuha*, this work has been published in the Indonesian edition under the title "Prinsip-prinsip dan Metode Pendidikan Islam dalam keluarga, sekolah dan masyarakat".

When studying Abdurrahman An-Nahlawi's thoughts on children's education we will find some methods of education. There are some of the most important and prominent methods included in the Qur'an:

a) *Hiwar* of *Qur'ani* and *Nabawi* (Conversation)

Hiwar (dialogue) is a conversation alternating between two parties or more through question and answer about a topic leading to a goal, which is desired (in this case by

the teacher). In the conversation is not restricted, various scientific concepts can be used, philosophy, art, revelation, etc. Sometimes both come to a conclusion or maybe one speaker is not satisfied with another speaker. However, he can still take lessons and determine his attitude. *Hiwar* has a very deep impact on the souls of reading listeners who follow the topic of conversation carefully and attentively.

In the Qur'an and Sunnah, there are various types of methods and forms of *hiwar*, are as follows :

1. *Hiwar Khitabi* or *Ta'abbudi* (devotion conversation)
2. *Hiwar Washfi* (descriptive conversation)
3. *Hiwar Qishashi* (storytelling conversation)
4. *Hiwar Jadali* (diatectic conversation)

In each *hiwar*, the dialogue path is arranged according to the objectives to be achieved. Thus, it is expected that educators can reap the principles of each issue in order to help children develop feelings, intellectual and religious behavior. This *hiwar* method may also be used as a method of teaching outside the Qur'anic lessons because *hiwar* is a rational method, which educates the mind to filter out various points of problem.

Here the author will describe a little kind of *hiwar* method. *Hiwar khithabi* or *ta'abbudi* is a dialogue between Allah Subhanahu wa Ta'ala and His servants who are believers

by using *nida'ut ta'rif bil iman*, namely "the hearts of those who believe". Then the heart of the believer is moved every time he reads by answering my greeting to you, My Lord." This is done when the believer speaks to his Lord in a state of prayer. This dialogue between Allah Subhanahu wa Ta'ala and His servant is an indication that we can use. Such teaching, the method of dialogue is a teaching method used by Allah Subhanahu wa Ta'ala in teaching His servants.

Hiwar washfi is *hiwar* which goes on between Allah Subhanahu wa Ta'ala and the angels. In *Hiwar Washfi*, the situation of people in dialogue is clearly described. In this way, *hiwar* creates a psychological situation that is shared in real life by those who have dialogue. This allows the internalization of values that invite them to emulate the good people and the bad people. In addition, the appreciation of the atmosphere is existentially arousing and fostering feelings of divinity and the behavior of the main human servitude. Many examples of *hiwar* like this in the Qur'an.

Hiwar qishashi is contained in a story that is both a form and a series of stories that are very clear, namely *hiwar* which is a *uslub* part or *anasir* story in the Qur'an. Even if there is a story, the whole is a direct dialogue which at the present time is called a "farce", but this *hiwar* in the Qur'an is

not intended to play a role. The teaching of any text of the Qur'an containing *hiwar qishashi* contains a response and arouses the student's attitude towards it. This is intended to educate various attitudes of divinity and deepen their religious thinking about life and social relations, and his concepts and views about humans and their duties in the universe

Hiwar jadala is aimed at strengthening the evidence for these students. This is not only meant to make them understand the importance of believing in Allah Subhanahu wa Ta'ala and in His belief that they also believe in the truth of the last day and the message of Rasulullah shalallahu 'alaihi wa sallam and the truth of his word.

b) Story of *Qur'ani* and *Nabawi*

In Islamic education, stories have educational functions that cannot be replaced with other forms of language delivery. This is because the story of *qur'ani* and *nabawi* has several features that make it have a perfect, neat and far-reaching psychological and educational impact along with the times.

Some of these features are attracting the attention of the reader without taking a long time, touching the conscience of the human being in his whole condition, educating the feeling of divinity, giving him the opportunity to develop his

pattern of perception. And besides aiming at religious and divine education. the style of conveying *qur'ani* contains aesthetic values.

Thus, the obligation of education in connection with the presentation of the story of the Qur'an story is to find and show the core teachings and warnings implied in each story. Discussing it with students in the form of dialogue that guides them toward understanding nature and the meaning of the story and applying it to daily behavior.

c) *Amtsah* (Parable)

Both in the Qur'an and in the Sunnah, there are dozens of parables. The parable is one of the Allah Subhanahu wa Ta'ala ways taught His people. Such methods can also be used by teachers in teaching. The disclosure is same as the story method, namely by lecturing or reading text. In addition to providing the beauty of literature, the method of parable is also a *psychological-pedagogic* aim, namely by drawing conclusions and parables so that stimulates impressions and messages relating to the meaning implied in the parable. From that all parable methods educate the mind to think correctly and use logical and healthy *qiyas* (syllogism). This method of parable is an effective (strong, powerful and effective)

educational tool (which is reloric, emotional, and rationalism), contains great meaning and many principles.

d) Exemplary

We may be able to find a perfect educational system, but all this still requires educational realization carried out by an educator, the implementation of which requires educational realization carried out by an educator. The implementation requires a set of educational methods and actions, in order to realize the underlying principles. Basically, human needs for example are born from *gharizah* (instincts) that reside in the human soul, namely *taqlid* (imitation). *Gharizah* is meant to be a desire to encourage children, weak people, and people led to imitate the behavior of adults, strong people and leaders.

In school, students tend to imitate their educators so that students really need the role model they see directly from each teacher who educates him, and thus he is sure of what he learned. Therefore, the teacher should have the noble character that he absorbs from the Qur'an and the footsteps of the Prophet Muhammad and should be patient in applying and practicing it.

e) Training and Security

Islam is a religion that connects closely between humans and Allah Subhanahu wa Ta'ala. Religion requires us

to do good deeds, demands that we overcome all behavior, instinct, and our lives so that we can realize it in real terms. That is because human beings consist of spirits and bodies. Whereas Islam upholds the balance between spirit and body, between human social reality with ideal goals and divine legislation.

Some *salaf* scholars say that science will diminish by not practicing, calling for, or spreading it. But the truth of this expression has been proven by various experiments and research in the fields of education and psychology. It is recognized, that by learning methods "learning by doing" or by way of applying theory to practice, very impressed in the soul, confirms science in the heart and reveals memory.

One method that is also used by Rasulullah shalallahu 'alaihi wa sallam in educating friends is the method of practice (habituation). Among the methods of learning with practice are as friends learn how to ablution and the way the Apostle corrects them or corrects each other among friends.

The use of teaching methods with practice is expected to inspire good morals on the soul of the student so that he grows into a more *istiqamah* person and happy because he feels successful in his actions and work.

f) *Ibrah* and *Mauidzah*

Ibrah is a condition that allows people to come from concrete knowledge to abstract knowledge by witnessing, pay attention, induce, weigh in balance, measure, and instinctively smooth so that conclusions can affect the heart and encourage it to appropriate thinking and social behavior.

I'tibar method (taking *ibrah*) in the Qur'an and the Sunnah are different in line with the differentiation of the object of *ibrah* itself. Among them is taking *ibrah* from the story of Joseph. An *ibrah* from a story can only be achieved by a person who is conscious minded, whose intellect are invincible. With this *ibrah*, he instilled Islamic morality and *rabbaniyah* feelings with students.

Education with *ibrah* can be used in teaching aspects of life. Natural events, and manifestations of divine power and care. Whereas *ma'uidhah* means *tadzkir* (warning), that is the person who gives the advice repeatedly reminds various meanings and impressions that arouse feelings and motivation to immediately give charity, obey Allah Subhanahu wa Ta'ala and carry out all His commands. However, educators should not feel enough just to get an impression, but try to help the child to grow that impression into a special feeling to Allah Subhanahu wa Ta'ala, glorify, sanctify, and raise Him up.

g) *Targhib* and *Tarhib*

Targhib is a promise that is accompanied by persuasion and makes pleasure in something serious and pleasure. Whereas *tarhib* is the threat of torture as a result of committing sins or mistakes that are forbidden by Allah Subhanahu wa Ta'ala. This method of Islamic education is based on the nature given by Allah Subhanahu wa Ta'ala to humans, such as: the desire for strength, enjoyment of life, and good eternal life and fear of pain, misery, and bad end.

Targhib and *tarhib* in Islamic education are different from what is known in western education as a method of "reward and punishment." The difference is that the method of *targhib* and *tarhib* is translated from privileges born from the nature of *rahbaniyah*, and in that it is harmonized with human nature. According to pedagogical angle, this contains recommendations, we should instill true faith and *aqeedah* in the souls of children, so that they can promise (*targhib*) heaven to them and threaten (*tarhib*) them with the punishment of Allah Subhanahu wa Ta'ala, so that *targhib* and *tarhib* directly or indirectly invite children to realize it in deeds.

B. Surah Luqman

1. Characteristics of Surah Luqman

The name Luqman is mentioned in the Qur'an only twice, in juz 21 and also the name of 31st surah. Surah Luqman consists of 34 verses, 548 words, 2110 letters,¹⁵ and are classified as surah *Makiyyah*,¹⁶ except verses 28, 29, and 30 which are included in surah *Madaniyyah*.¹⁷

There are some scholars who exclude three verses namely 27-29 or two verses namely 27-28, on the grounds that this verse comes down based on discussions with Jews who at that time settled in Medina. This opinion besides the path of the *sanad* is weak even if it is understood as a discussion with the Jews, it does not rule out the possibility of understanding it happening in Mecca between the Muslims and the people of Mecca who received questions and examples of objections, which can be submitted to Rasulullah shallallahu 'alaihi wa sallam, like the case of their question about the soul in Surat al-Isra ': 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

It was named surah Luqman because it contained the Luqman story, whose full name was Luqman bin Ba'ura, one of the sons of the

¹⁵ Abi Hafs Umar bin Ali, *al Lubab Fi Ulum al-Kitab*, Juz 15, (Beirut: Dar al-Kutub al-'ilmiyyah, 1998), p. 435

¹⁶ Ahmad Ibnu Muhammad al-Sawi, *Hasyiyah al-Sawl 'Ala Tafsiral-Jalalain*, (Beirut: Dar al-Fikr, 1999), p. 311

¹⁷ Al-Maraghi. Ahmad Mustafa, *Tafsir al-Maraghi, Juz 19*, (Beirut; Dar Ihya' al-Turasi al-'Arabi), p. 71

prophet Ayyub, including the Naubah tribe and was part of the Ailah community, a city around the Qulzum sea. with the nickname *al-hakim* (the wise).¹⁸

2. The Main Theme of surah Luqman

According to Thabathaba'i and Sayyith Quthub, the main theme in surah Luqman is an invitation to the teachings of *tauhid* and the belief in the inevitability of the end and the implementation of the basic principles of religion. The Qur'an argues that the main purpose of this surah is to prove how the Qur'an contains wisdom that leads to the conclusion that the one who sent it down is He who is wise in His words and deeds, Who gives guidance to people devout people, as the word of Allah in QS. Al-Baqarah: 2¹⁹

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ

"This is the Book about which there is no doubt, a guidance for those conscious of Allah."

This surah consists of 33 verses according to the Makkah and Madinah scholars, and 34 verses according to the Sham scholars (Lufah and Bashrah). This difference as it is known that only differences in how to calculate, does not mean that there are verses that are not recognized

¹⁸ Wahba Zuhaily dalam Nuwadj, *Tafsir Ayat-ayat Pendidikan*, (Bandung; MARIA, 2007), p. 154

¹⁹ M. Quraish Shihab. *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta; Lentera Hati, 2002), p. 120

by those who judge 33 verses.²⁰ The main points in the contents of surah Luqman are as follows:

a. Faith

The Qur'an is a guide and mercy which is truly kept secret by the believers, the conditions in the heavens, in the earth and the wonders which are found in both are evidences of the Essence and power of Allah Subhanahu Wa Ta'ala, humans will not survive except by obeying the commands of Allah Subhanahu Wa Ta'ala and doing good deeds.

b. Laws

The obligation to be obedient and devoted to mother and father as long as it does not conflict with the commands of Allah Subhanahu Wa Ta'ala, the order to pay attention to nature and wonders to strengthen the faith and belief in the Essence of Allah Subhanahu Wa Ta'ala, the order that always be devoted and afraid of retaliation on the Day of Judgment when a person cannot be helped, even by his son or father.

c. Stories

The story of Luqman, which is the knowledge and wisdom that Luqman has about wise teachers and parents for their children.

d. Etc.

²⁰ *Ibid*, p.108

People who are astray from the path of Allah Subhanahu Wa Ta'ala and always mock the verses of Allah Subhanahu Wa Ta'ala, reproach of the polytheists for ignoring the call to pay attention to nature and not worship the creator, comforting the heart of Rasulullah shallallaahu 'alaihi wa sallam against the disbelief of the polytheists because this is not an omission, a favor and an uncountable gift.

3. *Asbabun Nuzul* of Surah Luqman

Ahmad Mustafa Al-Maraghi explained that the cause of the descent of surah Luqman was, there were *Quraysh* coming to Rasulullah shallallaahu 'alaihi wa sallam who asked that he be explained in connection with the story of Luqman Al-Hakim and his son about serving his parents, so that surah Luqman goes down.²¹

As for al-Shabuni, he explained that *asbabun nuzul* this surah concerning Sa'ad bin Abi Waqas, he said: first, I was a man who was devoted to my mother then when I converted to Islam, my mother said: "hi Sa'ad, what happened to you that I saw this? You will leave your religion or I will not eat and drink until I die. So, because of you I am called "O murderer of his mother". "Then I said," Don't do it, mother! Because I will not leave my religion for anything! "So she did not eat one day and one night, she was serious about doing it. Then she did it one night and did not drink, she tried to do it. Then she do it again one day and one night not eating. After I watched my mother like that, I said: "O

²¹ Ahmad Mustafa Al-Maraghi. *Tafsir al-Maraghi*, Juz 19, *Op. Cit*, p. 71

my mother, hope you know! For God's sake, if you have one hundred souls, and that soul one by one leaves you so that I leave my religion, for God's sake I will not leave my religion because whatever happens. Then eat if you want, if you don't want to eat it's up to you, "then she eats."²²

Then the verse goes down:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنِ
 أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ (١٤)

"And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination."

Interpreters argued that surah Luqman verses 14-15 was revealed in connection with Sa'ad bin Ali Waqas when he converted to Islam.²³ The name of his mother is Hamnah binti Abi Sufyan bin Umayyah. As explained by Al Qurthubi in *al-Jami 'li Ahkam al-Qur'an*.²⁴

While the main points contained in surah Luqman consist of: *First*, the faith in Allah Subhanahu Wa Ta'ala, the prophets, and the Day of Judgment. Associated with the faith in Allah Subhanahu Wa Ta'ala also explained the power of Allah Subhanahu Wa Ta'ala which includes what is in the sky and on earth. *Second*, Luqman's story is a portrait of parents in educating their children with the teachings of the faith. With *persuasive* education, Luqman is considered the profile of wise educators, so that Allah Subhanahu Wa Ta'ala enshrines it in the Qur'an in order to

²² Muhammad Ali Al-Sabhuni, *Rawa 'Tu Bayan*, (Jakarta; Dar al-Kutub al-Islamiyyah, 1999), p. 226

²³ *Ibid*, p. 273

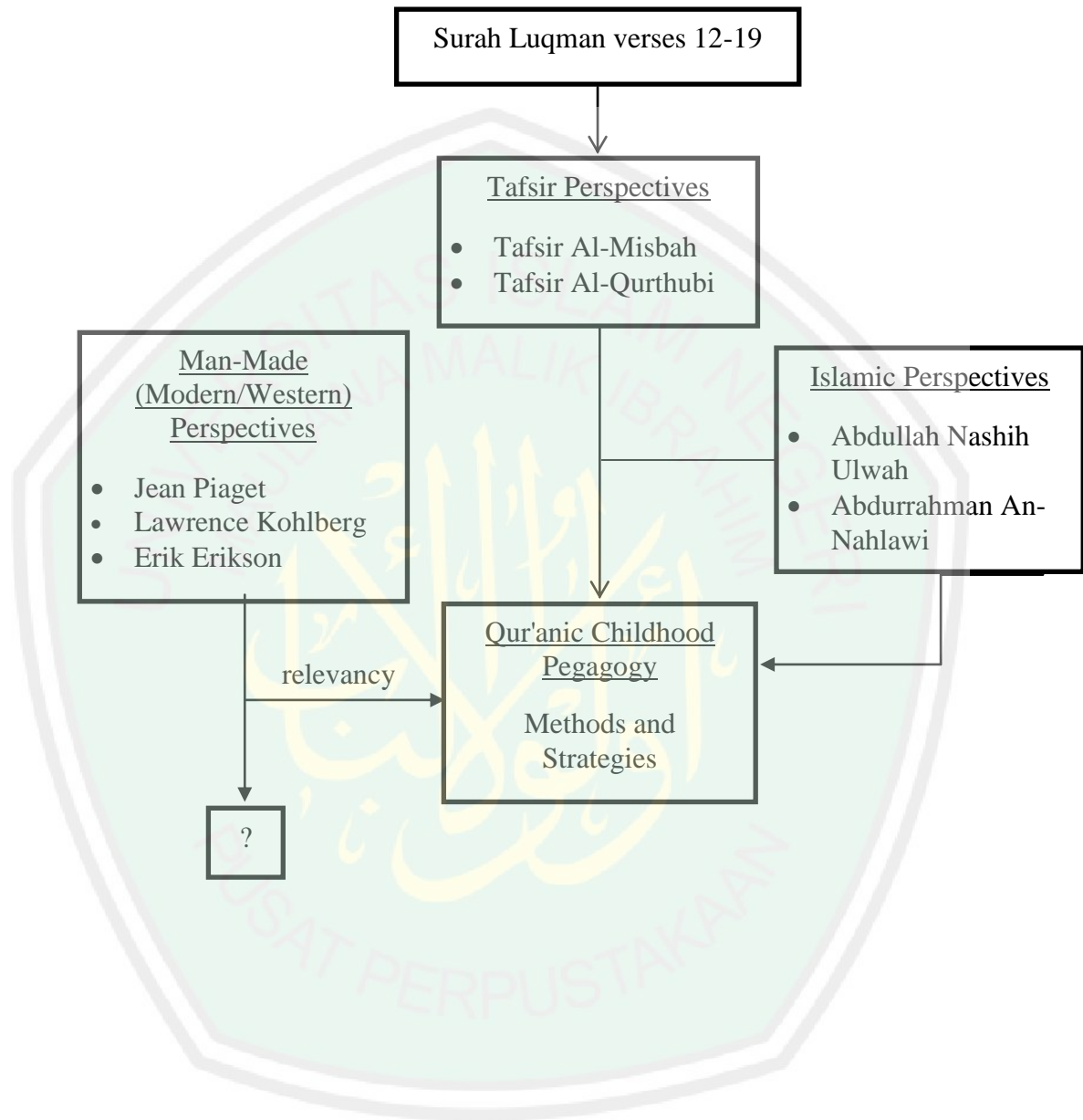
²⁴ *Ibid*, p. 475

be a lesson (*ibrah*) for its readers (especially prospective teachers). *Third*, the characteristics of dissident humans. Allah Subhanahu Wa Ta'ala explained the type of dissident human being at His command, so that in the end they did not want to listen to the Qur'an.²⁵



²⁵ Wahbah zuhaily dalam Nurwadjah Ahmad, *Op. Cit*, p. 154-155

C. Research Roadmap



CHAPTER III

METHODS OF RESEARCH

A. Approach and Research Design

Based on the research title above, this study can be categorized as a qualitative approach. As quoted by Moleog, Bogdan and Taylor defines qualitative methods as research procedures that produce descriptive data in the form of written or oral words from people and observed behavior.²⁶ The reason for this study using a qualitative approach is that the data produced in this study are in the form of words contained in the Qur'an in Surah Luqman and other relevant literature to the subject.

While in terms of the type of research, there are two types of research used in writing scientific papers. The first is *library research*, which is thinking based on literature studies and the second, namely *field research* or study approach based on field studies. By limiting the object of study and the nature of the problem, the type of scientific work used by researchers is *library research* or research based on literature.

Library research includes in the type of qualitative research that is inductive from specific data to find general conclusions.²⁷ In essence the data obtained by this library research can be used as the basic foundation

²⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, edisi revisi (Bandung; Remaja Rosdakarya, 2005), p. 4

²⁷ Sutrisno Hadi, *Metodologi Research*, (Yogyakarta; Andi Offset, 2000), p. 9

and the main tool for the implementation of field research. This research is also called as a study that discusses secondary data.²⁸ Therefore in this study using a type of *library research*. This study aims to collect information data with the help of various materials contained in the literature, such as books, magazines, documents, records and historical stories and others.

It means in this study looking for the value of early childhood pedagogy contained in the Qur'anic, surah Luqman from various interpretations which are interpretations of the interpreters in understanding the contents of the content of the verse so that it will be easier in this study.

B. Data and Data Sources

In accordance with the method used in writing this thesis, the author will take and compile primary data as well as secondary data derived from the interpretations of the Qur'an, especially those which relating to the topic of research as well as some opinions of Islamic education experts and man-made (western or modern perspective) in the form of books, magazines, journals, and articles that exist, and other verses of the Qur'an that are relevant to the discussion of the thesis.

According to the Indonesian Language Dictionary (KBBI), *data* means the information that is true and real, information or real material that can be used as the basis of the study (analysis and conclusions). Meanwhile,

²⁸ Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta; Bumi Aksar., 1999), p. 28

according to Naha, as quoted by Andi Prastowo in his book "Understanding Research Methods", it explains that data is information about a fact.²⁹

Data sources is one of the important components in research. The data source is intended to be all information that is either a real object, something abstract, or an event or symptom.³⁰

Then, the data source in this study is divided into two types, namely:

1. Primary Source

The primary data source in this library research consists of the Qur'an and several commentaries from classical to modern times, to see a comparison of the thoughts of the Mufassir in understanding the Qur'an between one period with another. The interpretation kitab includes *Tafsir Al-Qurthubi* by Syaikh Imam Al-Qurtubhi and *Tafsir al-Mishbâh* by Muhammad Quraish Shihab.

2. Secondary Sources

The secondary sources in this study are the thoughts of Islamic education experts and Western education experts, which are contained in books, scientific works, journals, magazines, and data obtained from other sources that are related and relevant to the research and become supporting data which complements primary data.

²⁹ Andi Prastowo. *Memahami Metode-Metode Penelitian*, (Yogyakarta; Ar-Ruzz Media), p. 79

³⁰ Sukandarrumudi, *Metode Penelitian*, (Yogyakarta; Gadjah Mada Universty Frees, 2006), p. 44

C. Data Collection Techniques

In accordance with the research process carried out, namely *library research*, in the data collection researchers used documentation techniques.³¹ Documentation technique is a technique of collecting data obtained from documents, both in the form of books, journals, magazines, articles, and other scientific works related to the title raised by the researcher. Because the data collection carried out in this study is more qualitative in nature where there is no element of testing a hypothesis, which only analyzes critically a problem that has been contained in the Al-Qur'an Surah Luqman verses 12-19.

D. Data Analysis

Data analysis is the most important stage of writing. Because at this stage, it can be done and used in such a way as to produce a delivery that really can be used to answer the problems that have been formulated. Definitely, data analysis is the process of organizing and sorting data into a pattern of categories and a basic description, so that a working hypothesis can be found as formulated by data.³² Data analysis is useful to reduce the data collection into an embodiment that can be understood through a logical and systematic description. so that the focus of the study can be examined, tested, and answered carefully and thoroughly.

³¹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta; Rineka Cipta, 2002), p. 206

³² Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung; Rosdakarya, 2006), p. 280

The method of data analysis at this stage is the self-development of critical analysis methods. The analysis techniques of this study is *content analysis*, which is processing data by separate sorting related to the discussion of some ideas or thoughts of the interpreters which are then described, discussed and criticized. Then categorized (grouped) with similar data, and analyzed its contents critically in order to get a concrete and adequate formulation, so that eventually it is used as a step in drawing conclusions as answers to the formulation of existing problems.³³

Data analysis is a process that must exist in a study, this is needed in order to be able to interpret the object under study. Thus, existing data, namely QS. Luqman verses 12-19 are analyzed by using the method of tahlili interpretation and then analyzed synthetically against *dilalah* and *munasabah* used, so that the analysis process in this study is described as follows:

1. Analyzing data in terms of sources. Analyzing primary data namely Surah Luqman verses 12-19.
2. Providing an explanation of the data in accordance with the interpretations that have been put forward by the interpreters who already exist in each of the commentaries (*Tafsir Al-Qurthubi* and *Tafsir al-Mishbâh*) used in this study.

³³ *Ibid.*, p. 163

3. Analyzing verses from several existing interpretations in the perspective of early childhood pedagogy (data analyzed through the pedagogical approach found in CHAPTER II which is part of this thesis).
4. Looking for *dilalah* and *munasabah* contained in QS. Luqman verses 12-19.
5. Finally, Analyzing data synthetically against *dilalah* and *munasabah* used in the perspective of childhood's pedagogy, so as to produce a concept of education in Islamic education.

E. Checking The Validity of Data

To determine *the trustworthiness* of the data, an examination technique is required. Implementation of basic inspection techniques for certain criteria. There are four criteria used, among others:

1. The application of the criteria for the degree of trust (*credibility*) basically replaces the concept of nonculative internal validity. This criterion functions: *first*, carrying out inquiry in such a way that the level of trust in the discovery can be achieved; *second*, to determine the degree of trust in the results of the discovery by the way of evidence by the researcher on the double reality being studied.
2. The criterion of *transferability*, as an empirical problem depends on the similarity between the context and the recipient.

3. The criterion of *dependability*, as a reability substitution indicated by conducting study replicas. If there are two or several repetitions of a study in the same condition and the results are essentially the same, then the reliability is achieved.
4. The of certainty (*konfirmability*), as this criterion comes from the concept of nonculative objectivity. Something that can be said to be objective or not depends on the approval of some people for one's views, opinions and discoveries. According to Scriven in his book Lexi J. Moleong, besides that, there are still elements of "*quality*" that are attached to the concept of objectivity. It was explored in the sense that if something is objective means it can be trustworthy, factual, and can be ascertained.

F. Research Procedure

1. Pre-Research Phase

At this stage the researcher determines the topic of the research and sets out the research proposal as well as the design of the research that will be conducted. The researcher consulted with the supervisor to get direction and improve the proposal submitted. Next, the researchers took care of all the permissions related to research.

2. Research Phase

This stage is the stage of the research. At this stage researchers conduct research (studies) to find literatures and documents relating to the main problems. Then collect data for review and research.

3. Post-research stage

The final step in each research is reporting results. Research that is not published or disseminated will be less useful in the development of science and does not have high practical value. Therefore the obligation of each researcher to complete a series of scientific activities becomes a form of written scientific reports that can be justified.³⁴

³⁴ *Ibid.*, p. 38

CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDINGS

A. Text of Surah Luqman verses 12-19 and Translation

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ - وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ (١٤) وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّٰ نَمَّ إِلَىَّٰ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥) يَبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦) يَبْنَىٰ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَأَقْصِدْ فِي مَشْيِكَ وَآغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَتِ لَصَوْتُ الْحَمِيرِ (١٩)

12. And We had certainly given Luqman wisdom (and said), "Be grateful to Allah." And whoever is grateful is grateful for (he benefit of) himself. And whoever denies (His favor) - then indeed, Allah is Free of need and Praiseworthy.

13. And (mention, O Muhammad), when Luqman said to his son while he was instructing him, "O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice.

14. And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination.

15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in (this) world with appropriate kindness and follow the way of those who turn back to Me

(in repentance). Then to Me will be your return, and I will inform you about what you used to do.

16. (And Luqman said), "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, (all) that is of the matters (requiring) determination.

18. And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.

B. Vocabulary Meanings of Surah Luqman verses 12-19

Table 4.1. Texts and Meanings of Surah Luqman verses 12-19

Verses	Meanings
الْحِكْمَةَ	Primarily or properly what prevents or restraints from ignorant or foolish behaviour, hence signifies wisdom, knowledge or science, equity or justice; obedience of God; knowledge or interpretation of the Holy Qur'an; the gift of prophecy or Prophethood.
شُكْرًا	Thanked Allah; praised or commended Allah for a benefit; (thankfulness) is of three kinds: (1) with the heart or mind, which consists in forming an adequate idea of the benefit received; (2) with the tongue, which consists in praising, eulogizing or commending the benefactor; and (3) with the limbs, which consists in requiting the benefit received according to its desert. It rests upon five foundations: (a) humility of him who renders it towards Him to whom it is rendered; (b) his love of Him; (c) his acknowledgement of His benefit; (d) his eulogizing Him for it; (e) his not making use of the benefit in a manner which He (who has conferred it may) dislike. This is on the part of Man, on the part of God consists in forgiving a person or commending him, or regarding him with satisfaction, goodwill or favour, and hence necessarily recompensing or rewarding him.
كَفَرًا	Ingratitude, disbelief, also signifies he was remiss or fell short of his duty with respect to law and neglected gratitude to God which was incumbent upon him.

غَنِيَ	He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy.
حَمِيدٌ	Worthy of praise; praised, eulogized; spoken well of; mentioned with approbation, etc. It is an intensive epithet.
بَنِي	A term of endearment, A son (because he is the father's building, made to be so by God); A son's son; a descendant.
الشِّرْكَ	A sharing, participation, co-partnership; setting up or associating false gods with the One God; belief in plurality of gods; disbelief; hypocrisy.
ظَلَّمَ	He did wrong or acted wrongfully, unjustly or tyrannically; he wronged some one; he misused. It signifies: (1) The putting of a thing in a place not its own; i.e. putting it in a wrong place or misplacing it, (2) transgressing the proper limit, (3) making a person to suffer loss or detriment, and this is said to be of three kinds: Between man and God, between man and man and between man and himself.
عَظِيمٌ	Great, big or large etc. it signifies esteemed great by others or great in comparison with other things of its kind.
وَصَّى	Enjoined, charged, exhorted.
حَمَلَتْهُ	Bore or carried it or carried it away.
وَهْنًا	Became weak in the affair and in action and in body; weakness; feebleness; slackened.
فِصْلٌ	The weaning of a child from the mother or from the woman who suckles it.
الْمَصِيرُ	Destination; Boundary or barrier between two things.
جَهَدَاكَ	He exerted his utmost power or ability in contending with an object of his disapprobation, and this is of three kinds, namely a visible enemy, the devil, the devil and one's self.
عِلْمٌ	Knowledge; certainty and realization; sometimes it is applied to predominant opinion i.e. preponderant belief.
صَاحِبٌ	Companions; inmates, fellows etc.

سَبِيلَ	A way, road, path; an easy, wide or open or a conspicuous road.
مَرْجِعُ	Came or went back or returned to the same place or person or state or occupation from which was the commencement action or saying etc.
مِثْقَالِ	Weight; a thing with which one weighs; a certain weight such as dirhem or a part thereof; a certain coin.
حَبَّةِ	Corn; grain; seed; nut; pill; stone of grapes etc.
خَرْدَلٍ	A mustard-seed.
صَخْرَةٍ	A rock.
لَطِيفٍ	Courteous, kind, gracious, subtle, knower of subtleties.
خَيْرٍ	Knowing; having knowledge or possessing much knowledge with respect to internal things or possessing knowledge of matters of information or well informed; possessing knowledge of God by being acquainted with names and attributes.
أَقِمِ	Stood still; stood upright; stood motionless; stood up or erect; remained or abided; rose from sitting or reclining.
صَبْرٍ	Patience or endurance or restraining oneself from impatience or complaining; steadfastness; constancy in good or bad deeds.
مَعْرُوفٍ	Known particularly well or commonly known; lawful; according to use and custom.
مُنْكَرٍ	Denied; deemed strange, extraordinary or improbable; any action disapproved or deemed or declared to be bad, evil, hateful, foul, abominable, ugly, hideous, unseemly.
عَزْمٍ	Firmness and perseverance in doing a thing upon which one's heart is set or upon which one is determined; earnestness, constancy and patience; the quality of deciding an affair.
الْأُمُورِ	A command; an order; a bidding; an injunction; a decree; an ordinance etc; judgement, course of action; choice; precaution; authority; government or management; an affair; business; a matter; a concern; a case; a purpose; a thing; a condition or state; an important event; affair of state.

صَعْرٌ	He had a wryness or distortion in the neck or in the face or in either side thereof by reason of pride with a turning of the face on one side.
مَرَحًا	Exulted greatly or excessively proud and self-conceited and walked with a proud and self-conceited gait, with an affected inclining of body from side to side; behaved insolently and ungratefully.
فَخُورٍ	One who glories and boasts much and frequently.
قَصْدٌ	It (a road or way) was direct or right.
الْحَمِيرِ	(of) the donkeys.

C. Interpretation of Surah Luqman Verses 12-19 according to the Mufasssir

1. *Tafsir al-Mishbâh*³⁵

Tafsir al-Mishbâh is the first complete interpretation of the Al-Quran of 30 juz in the last 30 years, written by prominent Indonesian commentators: Prof. Dr. M. Quraish Shihab. *Tafsir al-Mishbâh* made many 'description of explanation' of a number of well-known commentators so that they were qualified, informative, argumentative references. This interpretation is presented in the style of writing language that is easily understood by all circles, from academics to the wider community. Explanation of the meaning of a verse is written with imagery which increasingly attracts the attention of the reader to examine it.

There are several principles held by M. Quraish Shihab in his interpretations, both *tahlîlî* and *mawdhû'î*, including that the Qur'an is an

³⁵ Quraish Shihab, *Tafsir Al-Misbah, Pesan Kesan dan Keserasian Al-Qur'an volume II* (Jakarta: Lentera Hati, 2002)

inseparable whole. In *Tafsir al-Mishbâh*, he has never escaped the discussion of the science of al-munâsabât which is reflected in six things:

- a. Harmony word for word in one surah
- b. Harmony of the content of the verse with the closing of the verse (fawâshil)
- c. Harmony between the verse and the next verse
- d. Harmony of the initial description / preamble of one surah with its closing
- e. Harmony of the sura closing with the initial description / preamble of the surah afterwards
- f. Harmony of the surah theme with the name surah.

Verse 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

12. *And We had certainly given Luqman wisdom (and said), "Be grateful to Allah." And whoever is grateful is grateful for (he benefit of) himself. And whoever denies (His favor) - then indeed, Allah is Free of need and Praiseworthy*

The last group of verses spoke about the Qur'an which was full of *hikmah*, and *al-Muhsinin* who applied *hikmah* in his life, as well as those who were disbelievers who behaved very far from *hikmah*. Well, this group of verses describes a person named Luqman who was blessed by Allah Subhanahu wa Ta'ala. *hikmah*, while explaining a few points of *hikmah* that he had delivered to his son. The verse above states: *And indeed We, the Almighty and Wise, have given and taught also inspired hikmah to Luqman, namely: "Thank Allah Subhanahu wa Ta'ala, and*

whoever bars to Allah Subhanahu wa Ta'ala, then he is grateful for his benefit; and whoever disbelieves is not grateful, then the loser is himself. He did not in the least harm Allah Subhanahu wa Ta'ala, as those who were grateful did not benefit Him, for in fact Allah Subhanahu wa Ta'ala is Rich and does not need anything, yet is Most Praised by beings in the heavens and on earth ".

The word *and* at the beginning of the verse above relate to verse 6, which is "*And among the people there are those who buy a speech that is empty.*" this function connects the story of an-Nadhr Ibn al-Harits and the story of Luqman, with this statement both of them are in the attraction of miracles and their peculiarities. The first is the strangeness in error, and the second is in the acquisition of guidance and *hikmah*. This is the opinion of Ibn 'Asyhur.

Al-Biq'a'i relates it to the nature of Allah Subhanahu wa Ta'ala *al-Aziz al-Hakim/the Almighty the Most Wise*, or one sentence produced by the previous verse conclusions about unbelievers. As if this verse states: Allah Subhanahu wa Ta'ala has misled them based on His *hikmah* and truly We (Allah Subhanahu wa Ta'ala) have given *hikmah* to Luqman.

The word *hikmah* has touched on the basic meaning when interpreting verse 2 above. Here, the author adds that the scholars proposed various information about *hikmah*. Among other things, *hikmah* means "Knowing the most important of all things, both knowledge and deeds. He is an amaliah and scientific charity. He is a science supported

by charity, and the right deeds and supported by science." As soon as al-Biqā'i wrote. A person who is skilled in doing something is called a *hakim*. *Hikmah* is also interpreted as something that when used / observed will hinder the occurrence of harm or greater difficulties and or bring greater benefit and convenience. This meaning is drawn from the word *hakamah*, which means control. Because control prevents animals / vehicles from going in an unwanted direction or going wild. Choosing the best and appropriate deeds is a manifestation of *hikmah*. Choosing the best and the best from two bad things, is called *hikmah* and the culprit is named a *hakim* (wise).

A person who has *hikmah* must be fully sure about the knowledge and actions taken, so that he will appear confidently, not talk with hesitation or about and not do something with trial and error.

Imam al-Ghazali understands the word *hikmah* in the sense of knowledge of the most important things - the most important and the greatest form - namely Allah Subhanahu wa Ta'ala swt. If so - write al-Ghazali- Allah Subhanahu wa Ta'ala is the real *Hakim*. Because He knows the most enduring knowledge. His essence and nature are not reflected in the mind, nor do they change. Only He also knows the noblest form, because only He knows the nature, essence, nature and actions. Now, if Allah Subhanahu wa Ta'ala has given someone *hikmah*, then those who have been blessed have gained many virtues. (Read QS. Al-Baqarah [2]: 269).

The word thanksgiving is taken from the words of *syakara* whose meanings range from praise to goodness, and the fullness of things. Human gratitude to Allah Subhanahu wa Ta'ala begins by realizing from the bottom of his heart how great His blessings are, accompanied by submission and admiration that give birth to love for Him, and the urge to praise Him with utterances while carrying out what He wants from the gift. Gratitude is defined by the temporary cleric by functioning the gift received in accordance with the purpose of the award. He is using favor as desired by his blessing, so that its use leads to at the same time pointing to grace. Of course for this purpose, those who are grateful need to know who the blessing (in this case Allah Subhanahu wa Ta'ala swt.), Knows the blessings bestowed upon him, as well as the functions and ways of using them as he wishes, so that those who are blessed really use them according to what is desired by the Grace. Only then can grace function as well as point to Allah Subhanahu wa Ta'ala, so this in turn leads to praise to Him who is born of a sense of admiration for Himself and gratitude for His grace.

Word: *أَنْ أَشْكُرَ بِهِ* is the wisdom that was given to him. Although in terms of editorial terms there is a sentence *We say to him*, but the final meaning is *We give him thanksgiving*. Sayyid Quthub wrote that the wisdom, the content and the consequence is thanksgiving to Allah Subhanahu wa Ta'ala.

That wisdom is thanksgiving, because thankfully as stated above someone knows Allah Subhanahu wa Ta'ala and knows His grace. By knowing Allah Subhanahu wa Ta'ala someone will be amazed and obedient to Him, and by knowing and knowing the function of His grace, someone will have the right knowledge, then at the encouragement of that thanksgiving, he will do charity that is in accordance with his knowledge, so charity that is born is charity right too.

The above verse is a form of *fi'il mudhari'* (present and future verbs) to show thanksgiving (يشكر), while when talking about *kufr*, use the form of the past verb (كفر). According to Al-Baq'a'i, getting the impression from the use of form *mudhari'* that who will come to Allah Subhanahu wa Ta'ala at any time, Allah Subhanahu wa Ta'ala welcomes him and His grace will always be poured upon him as long as the deeds he does. According to Thabathaba'i, the use of verb *mudhari'* in the word *syukur* implies that new thanksgiving is useful if it is continuous, while the loss of *kufr* has occurred even though it is only once.

It can also be said that *kufr* in the form of the past verb, suggests that *kufr* or unhappiness. If there had been before, then it should be avoided for the present and there should be no more.

The word غَنِيٌّ is taken from the root word consisting of letters (غ) *ghain*, (ن) *nun* and (ي) *ya'* whose meanings revolve around two things, namely sufficiency, both concerning assets and otherwise. From here the

word *ghaniyah* was born, that is a woman who is not married and feels well-off living in the home of her parents, or feels that she is quite alone with her husband, and the second is voice. From here, the word *mughanniy* is born in the sense of attracting a voice or a singer.

According to Imam al-Ghazali, *Ghaniyy* of Allah Subhanahu wa Ta'ala is "He who has no relationship with Him, not in His Essence nor in His character, even He is Holy in all kinds of dependent relationships."

The truth is "rich" is what does not need something. Allah Subhanahu wa Ta'ala reveals himself in two verses that: "*He does not need the whole universe*" (QS. Al-'Imran [3]: 97 and QS. Al-'Ankabut [29]: 6). No matter how rich it is, he still needs, at least the need to give him wealth. The one who gives wealth is Allah Subhanahu wa Ta'ala.

The word *حَمِيد* taken from the root of the word consisting of the letters (ح) *ha'* (م) *mim* and (د) *dal*, whose meanings are despicable antonyms. The word *hamd* / praise is used to praise what you get or get besides you. In contrast to the word thanksgiving used in the context of favors that you get. If so, when you say Allah Subhanahu wa Ta'ala is humble / praiseworthy, then this is praise to Him, whether you receive favor, or someone else who receives it. Whereas if you are grateful for it, then it is because you feel the gift that you have.

There are three elements in the act that must be fulfilled by the perpetrator so that what he does can be commendable. First, the act is

beautiful / good. Second, do it consciously, and third, not on the basis of forced.

Hamid of Allah Subhanahu wa Ta'ala means that He created everything, and everything was created well, and on the basis of His humility, without coercion. If so, then all His deeds are commendable and all that is commendable is His deeds too, so that He is fair to bear the character of *Hamid*, and naturally we also say *al-Hamdulillah* / All praise is only for Allah Subhanahu wa Ta'ala. Refer to the beginning of the Surah al-Fatihah to get more information about the nature of Allah Subhanahu wa Ta'ala.

The word *عَنِّي* which is the nature of Allah Subhanahu wa Ta'ala in general in the Qur'an is combined with the word *حَمِيد*. This is to imply that is His character not only commendable, but also the type and level of help or gift of His wealth. That is also commendable because it is precisely the gift with the benefit given. On the other hand, praise given by anyone is not needed by Him, because Allah Subhanahu wa Ta'ala is Rich, does not need anything.

Verse 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ

عَظِيمٌ (١٣)

13. And (mention, O Muhammad), when Luqman said to his son while he was instructing him, "O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice".

After the last verse describes the wisdom that was bestowed on Luqman, whose essence is thanksgiving to Allah Subhanahu wa Ta'ala. In this verse, we are reminded again when Luqman advised his son. Namely, we are all prohibited from associating partners with Allah Subhanahu wa Ta'ala in any form, both physically and spiritually, with hidden and clear fellowship, and prohibited from doing *shirk*. Because *shirk* is associating partners with Allah Subhanahu wa Ta'ala, being partners with Allah Subhanahu wa Ta'ala is a very great tyranny. *It is the placement of something very grand in a very bad place.*

In this surah, Luqman is a figure whose identity is disputed. Arabs know two figures named Luqman. First, Luqman ibn 'ad, this figure they glorified because of authority, leadership, knowledge, fluency, and intelligence. Secondly, Luqman al-Hakim is famous for his wise words and parables. And what is meant in this surah is the second character.

It is reported that Suwayd ibn Ash-Shamit once came to Mecca. He is someone who is quite respectable among his people. Then the Rasulullah shalallahu 'alaihi wa salam invited him to convert to Islam. Suwayd said to Rasulullah shalallahu 'alaihi wa salam, "*maybe what you have is the same as what is in me.*" Rasulullah shalallahu 'alaihi wa salam said, "*what is there for you?*" He replied, "*a collection of wisdom from Luqman.*" Then Rasulullah shalallahu 'alaihi wa salam replied, "*show me.*" Then Suwayd showed it. Then Rasulullah shalallahu 'alaihi wa salam said, "*What a very good word! But what is more than that is mine. That is the*

Qur'an which Subhanahu wa Ta'ala has sent to me as guidance and light." Rasulullah shalallahu 'alaihi wa salam then recited the Qur'an to him and invited him to embrace Islam.

Many opinions about who Luqman al-Hakim is. Some say that he is from Nuba, from the inhabitants of Ailah. There are also those who mention it from Etopia. Another opinion said that he was from southern Egypt who was black. There are others who say that he is a Hebrew. Regarding the profession is also disputed. Almost all of those who narrated their history agreed that Luqman was not a prophet. Only a few argue that Luqman is a prophet.

The friend of Rasulullah shalallahu 'alaihi wa salam, Ibn Umar ra, stated that Rasulullah shalallahu 'alaihi wa salam said: "I am telling the truth, actually Luqman is not a Prophet. but he is a servant of Allah Subhanahu wa Ta'ala who has many virtues, so Allah Subhanahu wa Ta'ala also loves him, bestows wisdom upon him. One time he slept during the day, suddenly he heard a voice calling him and said: "Hi Luqman, will you be made the Allah Subhanahu wa Ta'ala of the caliph who rules on earth?" Luqman replied, "if my Lord gives me a choice, then I choose *afiat* (protection) not choose the exam. But if that is the provision, I will allow it and I obey it, because you know that if it is determined by Allah Subhanahu wa Ta'ala for me, surely Allah Subhanahu wa Ta'ala will protect me and help me." Angels not seen by Luqman ask:"Why is that?" "Luqman replied," because the government or the ruler is the most difficult and most turbid position from all directions, if a person is fair, it

is only natural that he is saved and if he is wrong, he is also wrong to trace the path of heaven. A person who lives in contempt in the world will be safer than he lives noble (in the human view), ignoring the hereafter, then he must be seduced by the world and plunged by him and when it will get something in the hereafter." The angels were very impressed with Luqman's words. Then Luqman fell asleep again. And when he woke up, his soul was filled with wisdom and all his words were wisdom, as has been found in the hadith of *Musnad al-Firdaus*.

The word (يَعْظُهُ) is taken from the word وعظ which is advice concerning various virtues in a way that touches the heart. There are also those who interpret it as a greeting containing warnings and threats. The mention of this word after *he said* to give an idea of how he said it, namely not shouting, but full of affection as understood from his loving call to his child. This word also implies this advice is done from time to time, as understood from the present and future verbs in the word يَعْظُهُ.

While the ulama who understood the word وعظ in the sense of a statement containing warnings and threats, argued that the word implies that Luqman's child was a polytheist, so the father who carried the wisdom continued to advise him until finally the child acknowledged *Tawheed*. Thrifty the writer, the opinion which among other things was brought up by Thahir Ibn Asyhur was merely an allegation that did not have a strong foundation. Advice and threats do not have to be associated

with polytheism. On the other hand, thinking good about Luqman's children is far better than thinking badly.

The word **يُبَيِّنُ** is a patron that describes smallness. The origin is **إِنِّي** from the word **إِن**, which is a boy. This smallness implies love. From here we can say that the verse above gives a signal that educating should be based on compassion for students.

With gentle and loving advice, Luqman began his advice by emphasizing the need to avoid *shirk* / associating partners with Allah Subhanahu wa Ta'ala. This prohibition also contains teachings about the form and oneness of Allah Subhanahu wa Ta'ala. That the editorial message is in the form of prohibition do not associate partners with Allah Subhanahu wa Ta'ala to suppress the need to leave something bad before carrying out the good "*At-takhliyah mugaddamun'zla at-tahliyah*" (removing evil is more important than carrying jewelry).

Verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنِ
أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ (١٤)

14. And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination.

The verse was assessed by many scholars as not part of Luqman's teaching to his children. This verse is prepared to show how respect and

devotion to both parents occupies the second place after the glorification of Allah Subhanahu wa Ta'ala. Indeed, the Qur'an often invites the command to worship Allah Subhanahu wa Ta'ala and commands to serve both parents.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمُ وَصَّيْتُكُمْ
بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Meaning: "say, "come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities- what is apparent of them and what is concealed. And do not kill the soul which Allah Subhanahu wa Ta'ala has forbidden (to be killed) expect by (legal) right. This has He instructed you that you may use reason." (QS. Al-An'am: 151)

But even though this advice is not Luqman's advice, it does not mean that he did not advise his child with similar advice. Al-Biqā'i judges it as a continuation of Luqman's advice. This verse according to him is like stating: Luqman stated this to his son as his advice, even though We had left his son with the will as what he advised concerning our rights. But the -al-Biqā'i- it edition continued to be changed to include all humans.

Thahir ibn 'Asyur argues that if we declare that Luqman is not a prophet, then this verse is an insert that was deliberately placed after the last Luqman's will about the necessity to disperse Allah Subhanahu wa Ta'ala and be grateful for Him. With this insertion, Allah illustrates Subhanahu wa Ta'ala how He has bestowed blessings on his servants from

the beginning by leaving children to dutiful to their parents. Thus, this gift includes Luqman as a reward for his attention starting his advice to his child to pay attention to the rights of Allah Subhanahu wa Ta'ala, not to associate and command to give thanks to Allah Subhanahu wa Ta'ala with respect to both parents. Thus Ibn 'Asyur who later wrote: "If we argue that Luqman is a Prophet, then this verse is part of his advice which he conveyed in accordance with the sound of the revelation he received and in line with the editorial of the previous verse which states:" ... be thankful to Allah Subhanahu wa Ta'ala. "This possibility is supported by the editorial style of this verse which is different from the style of verse al-'Ankabut [29]: 8 and al-Ahqaf [46]: 15 who also speak of devotion to both parents. The difference is caused by the context of this verse of Luqman sura is a description of Allah Subhanahu wa Ta'ala's will for the previous people, while ayat al-'Ankabut and al-Ahqaf are the guidance for the people of the Prophet Muhammad. In the context of this verse, Ibn Assy put forward the history that Luqman when delivering this advice to his son, he also stated that: "Verily Allah Subhanahu wa Ta'ala has made me willing to you, so that He will not leave me against you, but He has not made you willing to me, He has given you devotion to me." Thus among others Ibn 'Asyur.

Is the content of the verse above Luqman's advice directly or not? What is clear is that the verse above states: From We testify, that is to say very strongly to all Humans concerning the two men and women; Our message is because his mother has conceived him in a state of weakness

above weaknesses, namely multiple weaknesses and from moment to moment. Then he gave birth to it with difficulty, then kept it and shoved it all the time, even in the middle of the night, when another human being slept soundly. Thus until the period of sweeping and weaning arrived in two years from the birthday of the child. This is if the parents want to improve breastfeeding. Our will is: Thank Me! because I created you and provided all the means of your happiness, and thank all the two mothers of your father for those who I made as intermediaries for your presence on this earth stage. You really do this thanks because only to Me is not to other than I return to you, O people, for you to take responsibility for that blessing.

The verse above does not mention your services, but emphasizes the services of the mother. This is because the mother has the potential to be ignored by the child because of the weakness of the mother, different from the father. On the other hand, the "father's role" in the context of the birth of a child is lighter than the role of the mother. After fertilization, all childbirths are carried alone by the mother. Not only until the time of his birth, but continues with breastfeeding, even more than that. Indeed, the father is also responsible for preparing and helping the mother so that the burden carried is not too heavy, but this does not directly touch the child, different from the role of the mother. However the role is not as big as the role of the mother in the birth process of the child, but her services are not ignored because the child is obliged to pray for her father, as pray for her mother: Pay attention to the prayers taught by the Qur'an: Rabbi, my Lord!

Love both, because they both have educated me in childhood "(Surat al-Isra '[17]: 24).

Al-Qur'an hardly tells the mother father to do good to her child except very limited, that is, on the prohibition of killing children. This is because, like the history Ibn 'Assy attributed to Luqman above, Allah Subhanahu wa Ta'ala has made parents instinctively willing to their children. Both parents are willing to sacrifice anything for their children without complaint. Even they "give to children" but in the gift the father or mother actually feels "accepting from his child." This is different from the child, who often forgets the little or many services of his mother's father.

The word **وَهْنًا** means weakness or fragility. What is meant here is the lack of ability to bear the burden of pregnancy, breastfeeding, and child care. The word used in this verse, implies how weak the mother is to the point that she is described as a weakness in itself, that everything that has to do with weakness has merged with her and carried it.

Lafadz **فِي عَامِينَ** implies that breastfeeding is very important for the biological mother. The goal is not only for the survival of children, but also for developing children in prime physical and psychological conditions.

Among the interesting things from the messages of the verses above and the previous paragraph are that each message is accompanied

by an argument: *"do not associate partners with Allah Subhanahu wa Ta'ala, in fact associating partners with Allah Subhanahu wa Ta'ala is a great persecution."* Whereas when inheriting a child concerning his parents, he stressed that *"His mother has conceived in a state of weakness above weakness and weaning it in two years."* Then should be the guidance material or educational material presented. It is proven by the arguments presented or that can be proven by humans by reason reasoning. This method aims to make people feel that they play a role in finding the truth and thus feel possessed and responsible defend it.

Verse 15

وَإِنْ جِهَدَاكَ 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 (١٥)

15. *But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in (this) world with appropriate kindness and follow the way of those who turn back to Me (in repentance). Then to Me will be your return, and I will inform you about what you used to do.*

After the last verse emphasized the importance of being devoted to both parents, now the case which is an exception to obeying the orders of the two parents, at the same time underlined Luqman's testament to his son about the necessity to leave *polytheism* in the form of anytime and anywhere. The verse above states: *and if both*, especially if only one of them, moreover if someone else is, *serious about forcing you to associate partners with Allah with something you do not know about*, especially after Allah Subhanahu wa Ta'ala and the Rasulullah shallallahu 'alaihi wa

sallam explain falsehood to associate with Allah, and after you know that if you use your reason, *then do not obey both*. However, do not break with them or not respect them. But still devote to both as long as it does not conflict with the teachings of your religion, and associate both in the world which is a good way of association, but do not let this sacrifice your religious principles, therefore pay attention to religious guidance and follow the path of those who always return to Allah Subhanahu wa Ta'ala in all your affairs, because all affairs in the world will return to Him. Allah Subhanahu wa Ta'ala will also give rewards for what we have done in the world.

Lafadz جُهْدًاكَ is taken from the word جُهْدٌ which is ability. The word used in this verse illustrates a serious effort. Even if serious efforts are prohibited, which in this case can be in the form of a threat, then certainly more so if only an appeal or warning.

What is meant by مَا لَيْسَ لَكَ بِهِ عِلْمٌ (which has no knowledge of it), is no knowledge of the possibility of occurrence. The absence of knowledge means that there is unknown object. This means that there is nothing that can be communicated with Allah Subhanahu wa Ta'ala. On the other hand, if something is not known to sit down on the issue, regarding whether or not it has been banned, then of course it is more forbidden. The evidence of the oneness of Allah Subhanahu wa Ta'ala and the absence of allies for him is too much, following anyone, even though

both parents and even by forcing their children to associate partners with Allah Subhanahu wa Ta'ala.

The word مَعْرُوفًا covers everything that is considered by the community to be good, as long as it does not conflict with *Aqidah Islamiyah*. In this context, it is narrated that Asma' a daughter of Sayyidina Abu Bakar, was once visited by her mother who was still *idolatrous*. Asma' asks Rasulullah shalallahu 'alaihi wa sallam how she should behave. So Rasulullah shalallahu 'alaihi wa sallam ordered her to remain in good relations, accept and give her gifts and visit and welcome her visit.

The obligation to respect and establish good relations with your mother, while some scholars argue that a child may just buy for his father and mother who is an *infidel* and *alcoholic* if they are accustomed to and enjoy drinking it, because drinking liquor for unbelievers is not something evil, according to Ibn 'Asyur.

Refer to QS. ar-Rum [30]: 31 to understand the word (أَنْتَابٍ). Ibn 'Asyur understood his word: وَأَتَّبِعْ سَبِيلَ مَنْ أَنْتَابَ إِلَيَّ in the sense of following the path of those who leave *polytheism* and other Allah Subhanahu wa Ta'ala's prohibitions, including the prohibition of disobeying both parents. Thabathaba'i commented that the fragment of this verse is a short sentence but contains a broad meaning. This scholar wrote that Allah Subhanahu wa Ta'ala advised that everyone be with his father and mother in worldly affairs, not religion which was the way of

Allah Subhanahu wa Ta'ala. That is in a way that is good in accordance with the association that is known, not the evil one, and pays attention to the condition of both of them gently without violence. A child must also be able to carry the burden that is carried on his shoulders by his parents. As for religion, if both of them are included as believers (those who submit to Allah Subhanahu wa Ta'ala), then you should follow the path of both, but if not, then follow the path besides them, namely the straight path (the way that returns to Allah Subhanahu wa Ta'ala).

The word الدين according to Thabathaba'i contains the message, first, that associating well only in world affairs is not religious. Second, it aims to alleviate the burden of the task, because it is only temporary, while living in a world where the days are limited. Third, it aims to confront the word of the *world* with *the day returning to Allah Subhanahu wa Ta'ala* stated above with a sentence *only to Me you return*. Allah Subhanahu wa Ta'ala's Word in Al-Qur'an Surat Al-Ankabut verse 8.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: "And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do."

Verse 16

يُبْنَىٰ إِيَّاهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦)

16. (And Luqman said), "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

The verse above gives a signal that every parent or person who knows better, it is advisable to instill the nature of a retaliation for all the actions that we all do. If the deeds are good (according to Allah Subhanahu wa Ta'ala's command) then Allah Subhanahu wa Ta'ala will repay with many folds of goodness too and what if the deeds are bad (not in accordance with the Commandments of Allah Subhanahu wa Ta'ala) then Allah Subhanahu wa Ta'ala will give a double reward. With such planting, the child will tend to do good things.

Also hinted at by the closing of the verse with His statement: "... then I tell you what you have done" Luqman said: "O my son, actually if there is something good or bad even though it is weighing mustard seeds and in a place the most hidden, for example in a rock as small, narrow, and as solid as any stone, or in the sky so vast and high, or in the bowels of the earth so deep, wherever its existence - Allah Subhanahu wa Ta'ala will bring it in and calculate and give him a reply." Verily Allah Subhanahu wa Ta'ala is subtle, reaching all things, knowing everything, so that no one escapes him.

When interpreting the word *حَزْدَلٍ*, in this case Quraish Shihab quotes from *Tafsir al-Muntakhab*, that one kilogram of *khardal* seeds consists of 913,000 items. Thus, the weight of one mustard seed is only

one thousandth of a gram. Therefore, these seeds are often used by the Qur'an to show something very small and delicate.

The word لَطِيفٌ is taken from the word لطف whose letters consist of (ل) lam, (ط) tha' and (ف) fa' which means soft, smooth or small. From this meaning then the meaning of hiddenness and precision is born.

Imam al-Ghazali explained that those who have the right to bear this trait are those who know the details of the benefits and ins and outs of their secrets, which are small and subtle, then take the path to convey them to those who are entitled to be gentle rather than violence.

If you meet meekness in treatment, and details in knowledge, then what is called al-latif is manifested, and the culprit is reasonable bearing the name Latif. This of course cannot be done except by the Knower of Allah Subhanahu wa Ta'ala.

A little from the evidence of divine "softness" (if this term can be justified) can be seen how He keeps the fetus in the mother's stomach and protects it in three darkness: darkness in the stomach, darkness in the womb, and darkness in the membranes that cover the child in the womb. also feed him through the umbilical cord until he is born then inspired him to suckle, without being taught by anyone.

Included also in the proofs of His reasonableness bearing this trait what He expands in the universe for His creatures, giving exceeds need, but does not burden them with a heavy burden that is not bearable.

In the end it is not wrong to say that Allah Subhanahu wa Ta'ala Latif is because He always wants for His creatures, the benefit and ease of

preparing facilities and infrastructure for ease of reaching them. He who rushes to get rid of anxiety at the time of trials, and bestows grace before it comes to mind. In the context of this verse, it seems that the command to do good, especially to parents who are of different religions, is one form of luthf Allah Subhanahu wa Ta'ala swt. Because no matter how the difference or disagreement between the child and the mother father, surely the relationship of blood that exists between them still remains in each other's hearts.

If the explanation above relates to the deeds of Allah Subhanahu wa Ta'ala, then at other times it is also found the word Lathif which is leaning on Allah Subhanahu wa Ta'ala, but in the context of an explanation of the essence and nature of Him. Allah Subhanahu wa Ta'ala says in QS. al-An'am [6]: 103.

Allah Subhanahu wa Ta'ala cannot be seen, at least in the life of this world. Musa. never begged to see Him, but as soon as Allah Subhanahu wa Ta'ala revealed His greatness and power or the radiance of His light to a mountain, the mountain fell apart (read QS. al-A'raf [7]: 143). Allah Subhanahu wa Ta'ala is also Latif in the sense that it cannot be known the essence of the essence and His character. As a result of an alim writing "He is closed from the eye with His shawl of glory, protected from the reach of reason with the clothes of His greatness, limited by the shadow of imagination by the light of His beauty, and because of the brightness of His light, He is the Most Invisibility.

The word *خَبِير* taken from the root word consisting of the letters (خ) kha', (ب) ba' and (ر) ra' whose meanings revolve around two things, namely knowledge and gentleness. *Khabir* in terms of language can mean those who know and also soft plants. While experts argue that this word is taken from the word *خبر تالارض* *khabartal al-ardha* in the sense of dividing the earth. And, from here the notion of "knowing" was born, as if the person concerned was discussing something until he split the earth to find it. Experts in their fields who have in-depth and detailed knowledge of hidden matters are called *khabir*. According to Imam Ghazali, Allah Subhanahu wa Ta'ala is *al-Khabir* because it is not hidden from Him things that are very deep and hidden and nothing happens in His kingdom on earth or in the universe unless He knows. Not moving one *zarrah* or silent, not turbulent, nor calm, unless there is a message by His side.

Furthermore, it can be said that if the previous verse speaks of the oneness of Allah Subhanahu wa Ta'ala and the prohibition of associating with Him, then this verse describes the Power of Allah Subhanahu wa Ta'ala to calculate the deeds of human deeds in the hereafter. Thus, through both of them is a description of the oneness of Allah Subhanahu wa Ta'ala and the inevitability of the Day of Judgment. Two basic principles of Islamic faith that often represent all of their creeds.

Verse 17

يُبَيِّنُ أَقِيمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧)

17. *O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, (all) that is of the matters (requiring) determination.*

Luqman continues his advice for his son, the advice that can guarantee the continuity of monotheism and the presence of the Divine in the heart of the child. He said by calling his child with an intimate call: *O my dear child, carry out the prayer perfectly with terms, harmony, and the sunnah.* And, besides you paying attention to yourself and fortifying it from abomination and mockery, also encourage others to do the same. Therefore, command anyone who is able to do the right thing and prevent them from being confused. Indeed, you will experience many challenges and obstacles in carrying out Allah Subhanahu wa Ta'ala's guidance because it is steadfast and be patient with what happens to you in carrying out your various tasks. Indeed, that is a very high position and far in goodness, namely prayer, *amar ma'ruf and nahi munkar*, or patience, including things ruled by Allah Subhanahu wa Ta'ala to be prioritized so that there is no reason to ignore it.

Luqman's advice above concerns matters relating to good deeds whose culmination is prayer, as well as deeds that are reflected in charitable causes, also advice in the form of shields that fortify someone from failure, namely patience and steadfastness. Asking to do *ma'ruf*, contains a message to do it. because it's not natural to tell before yourself to do it. Likewise prohibiting to do *munkar*, demanding that those who forbid it first prevent themselves. That is the reason why Luqman did not order his children to carry out *ma'ruf* and stay away from the evil, but

ruled, ordered, and prevented. On the other hand, familiarizing children with carrying out these demands raises in them the spirit of leadership and social care.

Ma'ruf is "the good according to the general view of a society and they have known it widely", as long as it is in line with al-khair (virtue), namely Divine values. Mungkar is something that is considered bad by them and is contrary to Divine values. As in QS. Al-Imran [3]: 104.

Ma'ruf, because it was a public agreement, naturally it was ordered. Conversely, with the possibility that it has also become a collective agreement, it needs to be prevented in order to maintain the integrity of the community and its harmony. On the other hand, because both are general agreements of the community, it can differ between one Muslim community and another Muslim community, it can even be different between one time and another in one particular area / society. For details, refer to QS.A1 'Imran [3]: 104.

The word صبر is taken from the root word consisting of letters (ص) shad, (ب) ba 'and (ر) ra'. It has three meanings, namely holding back, the height of something, and a kind of stone. From the meaning of holding back, appears consistent (enduring), because the patient endures restraint in one attitude. Someone who held back his turmoil was named patient. Those held in prison to death are called *mushbirrah*. And from the second meaning, the word *shubr* which means the peak of something. And from the third meaning, the word *ash-shubrah* which is a sturdy, rough stone (pieces of iron).

These three meanings link each other, let alone the culprit. A person who is patient, will hold back, and for that he needs strength of soul, and mental steel, in order to reach the height he expected. Patience is to resist the turmoil of lust in order to achieve good or the best.

Next the word عَزَمَ in terms of language means determination to do something. This word is in the form of *mashdar*, but the meaning is object, so that the meaning of the verse is prayer, *amar ma'ruf nahi munkar*, and patience. All of these are things that have been obliged by Allah Subhanahu wa Ta'ala to be rounded up with human determination. The Word of Allah Subhanahu wa Ta'ala in the Qur'an Al-Ali Imran verse 186.

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Meaning: "you will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah Subhanahu wa Ta'ala much abuse. But if you are patient and fear Allah Subhanahu wa Ta'ala – indeed, that is of the matters (worthy) of determination."

In the above verse, it is stated that patience (being patient) includes a part of عَزَمَ. Because عَزَمَ ie determination will continue to last as long as there is patience. Thus, patience requires determination and continuity.

Verse 18-19

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ (١٨)

18. And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful

وَأَقْصِدْ فِي مَشْيِكَ وَآغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ
الْحَمِيرِ (١٩)

19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys

Luqman's advice this time is related to morals and manners to interact with fellow humans. The material of aqidah lessons, he interspersed with the subject matter of morality, not only so that students are not saturated with one material, but also to indicate that the teachings of aqeedah and morals are an inseparable unit.

He advised his son by saying: And O my son, besides the points of the previous counsel, do not insist that you turn your cheek which is your face from man - whoever he is - driven by insults and pride. But it appears to everyone with a humble, radiant face. And if you step, do not walk on the earth arrogantly, but walk gently with authority. Verily, Allah Subhanahu wa Ta'ala does not like that he does not bestow His gift of mercy on those who are proud and proud. And be simple in your walk, that is, do not puff up your chest and don't bow like a sick person. Don't run hastily and don't spend too much time too slowly. And soften your voice so that it doesn't sound rough like a donkey's scream. In fact the worst sound is the sound of a donkey because it is initially an unattractive whistle and finally a bad breath.

The word *تَصَبَّر* is taken from the word *الصَّبْر*, which is the disease that befalls the camel and makes his neck sprain so that it forces him and tries hard to turn away, so that the pressure is not fixed on the nerves of his neck resulting in pain. From this word the verse above illustrates the hard effort of someone to behave arrogantly and insult others. Indeed, often insults are reflected in the reluctance to see who is insulted.

The word *فِي الْأَرْضِ* (on earth) is mentioned by the verse above to indicate that the origin of human events is from the ground so that he should not boast and step arrogantly in that place. This is the impression of al-Biga'i. Whereas, Ibn 'Asyur got the impression that the earth was the place for all people, the strong and the weak, the rich and the poor, the ruler and the common people. They are all the same, so it is not natural for the same traveler, boasting and feeling more than others.

The word *مُخْتَالٍ* is taken from the root of the same word as *خيال*, which at first this word means the person whose behavior is directed by his imagination, not by the reality that is on him. Usually this kind of person goes arrogant and feels he has advantages compared to others. Thus, arrogance is evident in their daily lives. Named *khail* because the way it walked impressed arrogance. A person who respects what he has, does not often boast about what he does not have in his essence. And this is what the word *فَخُورًا* shows, which often prides itself. These two meanings are *مُخْتَالٍ* and *فَخُورٍ* which contain pride. The first word means

pride which is seen in behavior, while the second is arrogance that is heard from utterances. On the other hand, it should be noted that combining the two things does not mean that Allah Subhanahu wa Ta'ala's displeasure is only born when both are joined together in a person. Not! If one of the two traits is carried by humans, it has invited His wrath. The combination of the two in this verse or other verses only means to describe that one of them often coincides with the other.

The word *أَغْضُضْ* is taken from the word *غَض* in the sense that *the use of something is not in its perfect potential*. Then you can look left and right freely. The command *ghadhadh* if it is addressed to the eye, the ability should be limited and not used optimally, so is the voice. With the command above, someone is asked not to shout as strongly as his ability, but with a voice slowly but not to whisper.

Thus Luqman al-Hakim concluded his advice which covered the main points of religious guidance. There are *aqeedah, shari'a, and morality*, all of which are elements of the Qur'an. There is *aqeedah* to Allah, to others, and to oneself. There is also the command of moderation which is an absolute requirement for success in the world and the hereafter. Thus Luqman educates his children to even give guidance to anyone who wants to trace the path of virtue.

2. *Tafsir Al-Qurtubhi*³⁶

³⁶ Al-Qurthubi, Syaikh Imam. , *Tafsir Al-Qurthubi*, (Jakarta: Pustaka Azzam, 2009).

Tafsir al-Qurtubi (Arabic: القرطبي) is a 13th century work of Qur'an exegesis by the classical scholar Al-Qurtubi. *Tafsir al-Qurtubi* is also known as *Al-Jami'li-Ahkam* or *Al-Jami' li Ahkam al-Qur'an* or *Tafsir al-Jami'*. This book is classified as large, consisting of up to 20 volumes. This commentary is one of the greatest interpretations and the most useful in Islamic history. In the author does not include stories or history, the author focuses on establishing the laws of the Qur'an, doing *istimbath* for the arguments, mentioning various kinds of *qira'at*, *i'rab*, *nasikh* and *mansukh*.

The basic objective of this *tafsir* was to deduce juristic injunctions and rulings from the Quran yet, while doing so, al-Qurtubi has also provided the explanation of verses, research into difficult words, discussion of diacritical marks and elegance of style and composition. The book has been published repeatedly.

Verse 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

12. And We had certainly given Luqman wisdom (and said), "Be grateful to Allah." And whoever is grateful is grateful for (he benefit of) himself. And whoever denies (His favor) - then indeed, Allah is Free of need and Praiseworthy

The Word of Allah Subhanahu wa Ta'ala, *وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ* "And verily We have given wisdom to Luqman." In this word there are two *maf'ul*, namely *لُقْمَانَ* and *الْحِكْمَةَ*. Lafadz *لُقْمَانَ* does not use *tanwin* because finally there are *alif* and additional *nun*. This word is similar to the pattern *فُعْلَانٌ* whose pattern of the form of *mu'annats* is *فُعْلَى*.

Can not be *tanwin* in the form of the word *ma'rifah* because there are two things that are heavy, whereas in the form of the word *nakirah* can be *tanwin* because one of the heavy things has vanished. Such is the opinion expressed by An-Nuhas.³⁷

Luqman's full name is Luqman bin Ba'ura 'bin Nahur bin Tarih. This is Tarih who is also named Azar, Ibrahim's father. Such is the line of Luqman mentioned by Muhammad bin Ishak. Meanwhile there are those who argue that his full name is Luqman bin Anqa 'bin Sarun. Luqman is a Nubah from the inhabitants of Ailah. This is what was stated by As-Suhaili.

Wahb said, "Luqman is the son of the Prophet Ayyub Alaihis sallam sister." Muqatil said, "There are those who say that Luqman is Ayyub's aunt (on the mother's side)." According to Zamakhshari,³⁸ his full name was Luqman bin Ba'ura son of the Prophet Ayyub Alaihis sallam sister or Ayyub's aunt's son (on the mother's side). There are also those who argue that Luqman was Azar's children.

Luqman lived for a thousand years and the Prophet David Alaihis sallam had met him, even studied science from him. It was Luqman who gave a *fatwa* to humans before the appointment of David Alaihis sallam as a prophet. After David Alaihis sallam was appointed as a prophet, he stopped giving fatwas. One time, Luqman was asked about his attitude, so he replied, "Why didn't I stop when I was considered enough."

³⁷ Lih. *I'rab Al-Qur'an* (3/282-283).

³⁸ Lih. *Al-Kasysyaf* (3/211).

Al Waqidi said, "Luqman is a *qadhi* (judge) in the children of Isra'el." Sa 'id bin Al Musayyib said, "Luqman is a black person from Egyptian black people. He has two thick lips. Allah Subhanahu wa Ta'ala gave him wisdom, but did not give him prophethood. Therefore, the *takwil* expert number stated that Luqman was a guardian, not a prophet. But Ikrimah and Ash-Syabi said that he was a prophet. Thus, the meaning of wisdom in the verse is Prophethood."

The correct opinion is that he is a wise man with wisdom (wisdom) given by Allah Subhanahu wa Ta'ala - this is true according to *aqeedah*, *fiqh*, religion and logic - and a *qadhi* in the children of Isra'el. He has black skin, leg defects and both lips are thick. Such is the opinion expressed by Ibn Abbas Radhiyallahu Anh and others.

Narrated from the hadith of Ibn Umar Radhiyallahu Anh, he said: I heard the Rasulullah shalallahu 'alaihi wa sallam said, "Luqman is not a prophet, but he is a servant who has many good faiths. He loves Allah Subhanahu wa Ta'ala so He loves him. Then He gave him wisdom He also offered him to become a caliph who would decide with truth. So he replied, 'O my Lord, if you tell me to choose, then I will certainly take salvation and leave behind the reinforcements and if you have appointed me then I hear and I obey, for surely you will protect me. " According to the opinion mentioned by Ibn Athiyyah.³⁹

While Ats-Tsa'labi added the editor, "At that time, there was an angelic voice that Luqman could not see. He said, "Why, hi Luqman?" He

³⁹ Lih. *Al-Muharrar Al-Wajiz* (13/112).

replied, "Because, the judge is the hardest and most anxious office. He is surrounded by people who are tyrannized in every place. If he is helped, then he deserves to be saved, and if he is wrong then he is wrongly the way to heaven. Who in the world becomes a despicable person, then it is better than him to be a noble person in the world. Whoever chooses the world over hereafter, the world will leave him and he will not get the Hereafter." The angel was amazed, he said, which was very good.

After that he fell asleep for a moment then he was given wisdom. From that moment he spoke full of wisdom. Then David was summoned and he accepted the offer to be a caliph and did not propose conditions as Luqman did. Finally, he slipped into a number of mistakes, but all that Allah Subhanahu wa Ta'ala had forgiven.

Luqman always helped David Alaihis sallam with his wisdom. One time, David Alaihis sallam said to Luqman, "How lucky you are, O Luqman! You have been given wisdom and kept away from reinforcements, while David Alaihis sallam was given the position of caliph but got reinforcements and slander (trials). "

Qatadah said, "Allah Subhanahu wa Ta'ala told Luqman to choose between prophethood and wisdom. He chose wisdom over prophethood. So when Luqman was sleeping, Jibril came to him and gave him wisdom. The next day, he spoke with wisdom. One time someone asked to Luqman, "Why did you choose wisdom over prophethood when your Lord told you to choose?" Luqman replied, "Surely if he gave prophethood to me without being able to be rejected, surely I (would

accept it and) expect help from him, but He told me to choose. I am afraid that I will not be able to carry out prophetic duties, while the wisdom I prefer "."

The scholars differed on Luqman's work.⁴⁰ Some argue that he is a tailor. Such is the opinion stated by Sa'id bin Al-Musayyib. He also said to a black man, "Don't be sad because you are black, because there are three of the best black people: Bilal, Mihja 'maula Umar and Luqman."

In addition, some say that he is looking for firewood every day for his master. One time he said to someone who kept watching, "Surely if you see me because my two lips are thick, then from between these two lips comes a soft word. If you see me because my skin is black, then my heart is white."

There are also those who argue that he is a shepherd. Once, a man who had known Luqman saw him. He also asked Luqman, "Aren't you a slave of the fulan children?" Luqman replied, "Right." The man asked again, "Then what brings you to the situation I saw today?" Luqman replied, "Allah Subhanahu wa Ta'ala's provisions, fulfill trust, be honest in words and leave behind what is useless. "Thus the opinion expressed by Abdurrahman bin Zaid bin Jabir.

Khalid bin Ar-Ruba'i said, "Luqman is a carpenter. Once, his master said to him, "Slaughter for me a goat and give me the two best parts of it." So Luqman took the goat's tongue and heart for his master, then he said, "there is no better part of the goat than the two parts this, isn't

⁴⁰ Lih. pendapat para ulama dalam *Tafsir Al-Mawardi* (3/278-279).

it? "The master just fell silent. Then the master again told him to slaughter another goat and said to him, "Remove the two dirtiest parts from him". Apparently, he threw away his tongue and heart. The master said, "I tell you to bring the two best parts, so you bring your tongue and heart and I tell you to throw away the two dirtiest parts, it turns out you also throw away your tongue and heart?" Luqman replied, "There really isn't which is better than the tongue and heart when both are good, and there is nothing more dirty than the tongue and heart when both are dirty. "

In my opinion (Al Qurthubi): The meaning of the words above is *marfu'* (according to the words of Rasulullah shalallahu 'alaihi wa sallam) in many hadiths. Among other things, the words of Rasulullah shalallahu 'alaihi wa sallam,

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

"Know, in fact in this body there is one part which, if good, is good for the whole body and if it is damaged, then the whole body is damaged. Know, that body part is the heart."⁴¹

There are so many more popular Muslim songs about the tongue.

Among the words of Rasulullah shalallahu 'alaihi wa sallam,

مَنْ وَقَاهُ اللَّهُ شَرَّ اثْنَتَيْنِ وَلَجَّ الْجَنَّةَ : مَا بَيْنَ لِحْيَيْهِ وَرِجْلَيْهِ

"Whoever Allah Subhanahu wa Ta'ala protects from the evil of two parts of the body, he must enter heaven: two parts that are between the mustache and the beard (mouth) and two parts that are between the two legs (genitals)".⁴²

⁴¹ HR. Al-Bukhari dalam pembahasan tentang iman, bab no. 39, Muslim dalam pembahasan tentang penyiraman ladang, bab no. 107, Ibnu Majah dalam pembahasan tentang fitnah, bab no. 14, dan Ad-Darimi di awal pembahasan tentang jual beli.

⁴² HR. At-Tirmidzi dalam pembahasan tentang zuhud, bab no. 61, Malik dalam pembahasan tentang perkataan, bab no. 11, dan Ahmad dalam *Al Musnad* (5/362).

The words of Luqman's wisdom are very numerous. Among other things, he was once asked, "Who is the most evil man?" He replied, "People who don't care if humans see them doing evil."

In my opinion (**Al Qurthubi**): This also means the words of Rasulullah shalallahu 'alaihi wa sallam,

كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرُونَ، وَإِنَّ مِنَ الْمُجَاهِرِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا
ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ: يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا كَذَا، وَقَدْ بَاتَ
يَسْتُرُهُ رَبُّهُ وَ يُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ

*"Every one of my people will be safe, except those who like to show their sins. Appearing an act of sin is someone doing a charity (sin) at night, then the next day, when Allah Subhanahu wa Ta'ala has covered up his sinful deeds, he said, "Hi fulan, I did this and that last night". Even though all night the Lord had covered it, but the next day he opened the lid of Allah Subhanahu wa Ta'ala from him."*⁴³

Wahb bin Munabbih said, "I have read Luqman's wisdom words more than ten thousand chapters. It was reported that he had once met Daud Alaihis Sallam who was making armor. Allah Subhanahu wa Ta'ala has softened the iron for him to become like land. At that time, Luqman wanted to ask David Alaihis Sallam (about what he was doing), but the wisdom led him to keep quiet. So he was silent.

After finishing making the armor and wearing it, David alaihis Sallam said, "The best armor is you". So Luqman said, "Silence is wisdom but very few do it." David Alaihis Sallam said to Luqman, "Really you are called a judge (a wise man)."

⁴³ HR. Al-Bukhari dalam pembahasan tentang adab, bab no. 60, dan Muslim dalam pembahasan tentang zuhud (hadits no. 52).

أَنْ اشْكُرَ لِلَّهِ "To give thanks to Allah." There are two estimates of the meaning of this word, namely:⁴⁴

- a. أَنْ means *ai mufassarah* (that is). Means we say to him, be thankful.
- b. أَنْ is in the position of *Nashab* and *Fi'il* is in *Shilah* أَنْ. As told by Sibawaih, كُتِبَتْ إِلَيْهِ أَنْ قُمْ. However, the estimation of this meaning, according to him is not right.

Az-Zujaj said, "The meaning of the verse is, indeed, We have given wisdom to Luqman so that he is grateful to Allah Subhanahu wa Ta'ala." Some say that the meaning is, with that you give thanks to Allah Subhanahu wa Ta'ala, then he is grateful. He became a wise man because of his gratitude to Us. Giving thanks to Allah Subhanahu wa Ta'ala means obeying Him for what He commands. We have explained the nature of thanksgiving, both in language and meaning in the surah Al-Baqarah⁴⁵ and others.

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ "And whosoever is grateful, then he is thankful to himself," means that he who obeys Allah, then he is truly charitable for himself, because the benefits of reward return to him.

وَمَنْ كَفَرَ "And whoever disbelieves," means those who disbelieve in pleasure, so as not to dispute Allah Subhanahu wa Ta'ala.

⁴⁴ Lih. *I'rab Al-Qur'an* (3/283).

⁴⁵ Lih. Tafsir surah Al-Baqarah, ayat 52.

فَإِنَّ اللَّهَ غَنِيٌّ "Then verily Allah is Rich," from the worship of His creatures.

حَمِيدٌ "Most Praised;" on the side of beings. Yahya bin Salam said, "عَنِيَّ means Supreme Rich from His creature, while حَمِيدٌ means Exalted in His deeds."

Verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

13. And (mention, O Muhammad), when Luqman said to his son while he was instructing him, "O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice

The Word of Allah Subhanahu wa Ta'ala وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ

يَعِظُهُ "And (remember) when Luqman said to his son, when he taught him." As-Suhaili said, "Luqman's son's name is Tsaran, in the opinion of Tabari and Al-Qutabi." Al-Kalbi said, "Luqman's son's name is Masykam." Some argue that the name of Luqman's child is An'am. This is the opinion expressed by An-Naqqasy. Al Qusyairi said that his child and wife were infidels. He continued to advise them until they were in Islam.

In my opinion (Al Qurthubi): This is indicated by His word, لَا

تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ "Do not associate (Allah), in fact associating (Allah) is truly a great tyranny." Narrated in Sahih Muslim and others ,

from Abdullah Radhiyallahu Anh, he said, "When descending verse, الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ *Those who believe and do not confuse their faith with tyranny*" (Surat al-An'aam [6]: 82) the companions of Rasulullah shalallahu 'alaihi wa sallam felt heavy and they also said, "Who among us has never wronged ourselves?" So Rasulullah shalallahu 'alaihi wa sallam said. "The meaning is not what you think. Actually the real intention is as Luqman said to his son, "يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ" "My child, do not associate (Allah) in fact associating (Allah) is truly tyranny the big one".⁴⁶

The scholars differed on the word of Allah Subhanahu wa Ta'ala, *"Surely associating (Allah) is truly a great tyranny."* إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ Some say that this includes Luqman's words. There are also those who say that it is news from Allah Subhanahu wa Ta'ala. Apart from Luqman's words, it continues to be connected with it as an amplifier of meaning. This second opinion is reinforced by the hadith which states that when descending verse, الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ the companions of Rasulullah shalallahu 'alaihi wa sallam felt sad and said, "Who of us has never done the wrongdoing?", so that Allah Subhanahu wa Ta'ala descending His ayat إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

⁴⁶ HR Muslim dalam pembahasan tentang keimanan, bab: Iman yang Jujur dan Murni (1/115). '

Finally their sadness subsided. Of course, the reduction of sadness caused by news from Allah Subhanahu wa Ta'ala. However, sadness can also subside because Allah Subhanahu wa Ta'ala mentions this through a servant who has given wisdom and right words.

ذُ is in the position of *nashab* meaning remember. Az-Zujaj said in his book about the Qur'an, "Indeed ذُ is in the position of *nashab* because of lafadh ذَاتِنَا."⁴⁷ The meaning is *and indeed we have given wisdom to Luqman when he said.*

An-Nuhas said,⁴⁸ "I think the preaching of Az-Zujaj was a mistake, because in the word there is *wau* which prevents such prejudice."

يُيِّ "O my son," with *ya'* and sign *kasrah*, because the sign shows *ya'* which is omitted. But who reads it with *fathah*, then it is because *fathah* is easier to read. This has been explained in Surah Huud.⁴⁹

Lafazh يُيِّ itself is not the form of the essence of *tashghir*, even though the lafazh is *tashghir*, but it is a form of *tarqiq* (expression of tenderness and compassion). For example, is a sentence expressed to someone, يَا أُخَيَّ and to a child, هُوَ كُوَيْسٍ.⁵⁰

Verse 14-15 :

⁴⁷ Lih. *I'rab Al-Qur'an* (3/284).

⁴⁸ *Ibid*

⁴⁹ Lih. tafsir surah Huud, ayat 42

⁵⁰ Lih. *Tafsir Al-Mawardi* (3/280)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنِ
 أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ (١٤)

14. And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبِهُمَا
 فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا
 كُنْتُمْ تَعْمَلُونَ (١٥)

15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in (this) world with appropriate kindness and follow the way of those who turn back to Me (in repentance). Then to Me will be your return, and I will inform you about what you used to do

In this verse eight problems are discussed, namely:

First: Allah Subhanahu wa Ta'ala's Word, بِوَالِدَيْهِ

"And We command the people (to do good) to two of their mothers and fathers." The two verses above are interlocutors between Luqman's wills. But there are those who say that this actually includes the testament presented by Luqman to his son that Allah Subhanahu wa Ta'ala preached. The point was that Luqman said to his son, "Do not associate with Allah Subhanahu wa Ta'ala and do not obey your parents in regard to shirk. Because, Allah Subhanahu wa Ta'ala has given obedience to both parents as long as these things have nothing to do shirk and disobedience to Allah Subhanahu wa Ta'ala. "

There are also those who argue that the point is when Luqman said to his son, We said to Luqman through wisdom that We gave him, "And We command the people (do good) to two, mother and father." That

is to say to Luqman, " *Thank Allah Subhanahu wa Ta'ala* ", and We said to him also," *And We command the people.* "

In addition, there are those who argue that the intention is when Luqman said to his son, "*Do not associate,*" and We command the people (do good) to their parents, then We command humans with this and Luqman orders his children with this.

All of these opinions are mentioned by Al Qusyairi. But the correct opinion is that these two verses go down to Sa'ad bin Abu Waqqash, as explained in surah Al-Ankabuut.⁵¹ This is the opinion held by a number of commentators.

In conclusion, being obedient to parents does not apply in the case of committing a major sin and is not valid in the case of leaving an individual obligation. Remain obliged to obey moral things (permissible) and better remain obedient in the case of abandoning *sunnah* obedience. For example, *jihad kifayah* and allow the call of the mother in prayer that can still be repeated, for fear that something might harm the mother and other things that allow prayer to be stopped.

But Hasan did not agree with the statement. He said, "If his mother forbids him to attend the Isha prayer in congregation because of pity, then the order must not be obeyed."

Second: When Allah Subhanahu wa Ta'ala privileges mother to a degree, He mentions pregnancy and to another degree, He mentions the matter of breastfeeding. Thus, the mother gets three degrees while the

⁵¹ Lih. tafsir surah Al-Ankabuut, ayat 9

father is only one degree. Rasulullah shalallahu 'alaihi wa sallam himself had hinted, when a friend asked him, "Who is the person who deserves me to devoted to?" He replied, "Your mother. "The man asked," Then who? "He replied," Your mother. "The man asked again," Then who? "He replied," Your mother. "The man kept asking," Then who? "He replied," Your father."⁵²

Rasulullah shalallahu 'alaihi wa sallam only made for the father a quarter of the services of a child as contained in this verse. All this information has been presented in the surah Al Israa'.⁵³

Third: The Word of Allah Subhanahu wa Ta'ala, *وَهْنًا عَلَىٰ وَهْنٍ*, "*In an increasingly weak condition,*" means, the mother contains it in the stomach, while she herself weakens day after day. Some argue that the point is that the condition (physical) of woman is weak, then made weak again by pregnancy.

Isa Ats-Tsaqafi reads *وَهْنًا عَلَىٰ وَهْنٍ* which is the second letter *ha'* and sign *fathah*.⁵⁴ This Qira'ah is also narrated from Abu Amr. Both mean the same. The word is taken from *يَهْنُ* and *يَوْهَنُ*, *وَهْنٌ* and *يَهْنٌ*, The word *وَهْنًا* is in the position of *nashab* because it functions as *mashdar*.

⁵² Takhrij hadits ini telah disebutkan sebelumnya

⁵³ Lih. tafsir surah Al-Israa', ayat 23

⁵⁴ Qira'ah ini disebutkan oleh Ibnu Athiyyah dalam *Al-Muharrar Al-Wajiz* (13/14) dan Abu Hayyan dalam *Al-Bahr Al-Muhith* (7/187)

Thus the opinion stated by Al Qusyai'ri. But according to An-Nuhas,⁵⁵ the word functions as the second *maf'ul* by removing *jar*. That is, the mother contains it in a weak condition above the weak.

Jumhur ulama read, *وَفَصْلُهُ* while Hasan and Ya'qub read it with lafazh *وَفَصْلُهُ*.⁵⁶ Both qira'ah are in Arabic. The meaning, *and weaning at the time of expiration of two years*. The purpose of *al-fishal* is weaning. That is, He revealed with purpose and final. An example is, *انْفَصَلَ عَنْ كَذَا* (he is separate or different from this). Thus, children who have been weaned are called *al-fashiil*.

Fourth: Scholars agree on two years of breastfeeding that this is related to law and living. While related to prohibition due to ASI, a group limits one year, no more and no less.

Another group said, "Two years and months and days continued with these two years, if the child continues to suckle."

Another group said, "If a child is weaned before two years and leaves breastmilk, then if he drinks breast milk again it is still within two years then it does not make it unclean." About this matter was explained earlier in the surah Al Baqarah.⁵⁷

⁵⁵ Lih. *I'rab Al-Qur'an* (3/285)

⁵⁶ Qira'ah ini disebutkan oleh Ibnu Athiyyah dalam *Al-Muharrar Al-Wajiz* (13/14) dan Abu Hayyan dalam *Al-Bahr Al-Muhith* (7/187)

⁵⁷ Lih. tafsir surah Al-Baqarah, ayat 233

Fifth: The Word of Allah Subhanahu wa Ta'ala, *أَنْ أَشْكُرَ لِي*

"*Thank Me.*" *أَنْ* is in the position of the *nashab*, in the opinion of Az-Zujaj.

The meaning is that *We command the people (do good) to the two, mother and father, thank Me.* According to An-Nuhas, what is better than that is that *أَنْ* is *an-mufassirah*. The meaning is *We told him that be grateful to Me and to your parents.*

Some say that thanks to Allah Subhanahu wa Ta'ala for the blessing of faith and for both parents for the enjoyment of education. Sufyan bin Uyainah said, "Whoever prays five times, then really he has been thankful to Allah and whoever prays for his parents in every prayer, then really he has been grateful (thankful) to both of them."

Sixth: The Word of Allah Subhanahu wa Ta'ala, *وَإِنْ جِهَدَاكَ عَلَىٰ أَنْ*

تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

"And if they force you to associate with

Me something you have no knowledge that, then do not follow them, and associate both in the world well, and follow the path of those who return to Me, then only unto Me return, then I tell you what you have done." We have explained that verse this and the previous verse go down to Sa 'ad bin Abu Waqqash. Precisely when he had embraced Islam and his mother named Hamnah binti Abu Sufyan bin Umaiya vowed not to eat, as has been stated in the explanation of the previous verse.

Seventh: The Word of Allah Subhanahu wa Ta'ala, *وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا* "And intercourse with both in the world well." Lafazh *مَعْرُوفًا* is *na'at* to *mashdar* which is not mentioned, which is good association. The meaning of *مَعْرُوفًا* itself is something good.

This verse is a proposition to connect the relationship with the two pagan parents by giving wealth, if both are devout, speak polite words and gently invite them to Islam.

Asma' binti Abu Bakr As-Siddiq once said to Rasulullah shalallahu 'alaihi wa sallam, when his aunt from the side said that his mother had come to see him, "O Messenger of Allah, my mother actually came to see me, even though she herself did not like it. Do I have to connect with her?" He said, "Yes."⁵⁸

There are those who argue that the purpose of disliking here is dislike of Islam. Ibn Athiyyah said,⁵⁹ "In my opinion, she does not like to build relationships with her and it is impossible for her to meet Asma' if there is no need."

Asma's biological mother was Qutailah bint Abdul Uzza bin Abdu Asad. While the biological mother of Aisyah and Abdurrahman was Umm Rumman, one of the previous women who embraced Islam.

Eighth: The Word of Allah Subhanahu wa Ta'ala *وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ*

"And follow the ways of those who repent to Me," is a will to all

⁵⁸ Takhrij hadits ini telah disebutkan sebelumnya

⁵⁹ Lih. *Al-Muharrar Al-Wajiz* (13/16).

nature. As if what was ordered was human. أَنَابَ means leaning and returning to something. This is the way of the prophets and righteous people.

An-Naqqasy relates that what was ordered was Sa'ad and the person who returned was Abu Bakr. He said, "Indeed, after Abu Bakr came to Islam, Sa'ad, Abdurrahman bin Auf, Uthman, Talhah, Said and Zubair came to see him. They say, 'You have faith!' Abu Bakr replied, 'Yes'. Then he came down the verse, *أَمَّنْ هُوَ قَانِثٌ ءَإِنَاءَ اللَّيْلِ سَاجِدًا وَ قَانِثًا يَحْذَرُ* "Is one who is devoutly obedient during periods of the night, prostrating and standing (in prayer), fearing the Hereafter and hoping for the mercy of his Lord, (like one who does not)?" (Surah Az-Zumar [39]: 9) When hearing this verse, the six people embraced Islam.

Then Allah Subhanahu wa Ta'ala revealed His word to them, *وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ 17 الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ 18* "And those who eschew Evil (is) not to worship and return to Allah, for them good news; therefore, deliver the message to My servants, who hear the words then follow what is best among them. They are the people who have been given the guidance of Allah Subhanahu wa Ta'ala. "(Qs. Az -Zumar [39]: 17-18)⁶⁰

⁶⁰ Hal ini disebutkan oleh Ibnu Athiyyah dalam *Al-Muharrar Al-Wajiz* (13/16).

Some argue that the intention of the returnee is Rasulullah shalallahu 'alaihi wa sallam. Ibn Abbas Radhiyallahu Anh said, "When Sa'ad converted to Islam, his two brothers, Amir and Uwaimar joined Islam. None of them are polytheists except Utbah. "

Then Allah Subhanahu wa Ta'ala threatened with the rise of those in the tomb and returned to Him for charity retribution and calculation, both small and large.

Verse 16 :

يٰٓيُبَيِّتَٰٓيْ اِيْمٰهَآ اِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰٓاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ (١٦)

16. (And Luqman said), "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

The meaning is Luqman said to his son, "My child." This is Luqman's words. He intends to tell his son how great the power of Allah Subhanahu wa Ta'ala is and this is the peak that he might understand, because *khardal*, means that the senses that do not get it have weight, because there are no scales.

That is to say, if humans have had a *khardal* fortune in those places, then Allah Subhanahu wa Ta'ala would certainly be able to bring it up until He gave it to the person who has the sustenance. That is, *do not give priority to sustenance so that you are negligent from fulfilling obligations and following the path of those who return to Me.*

In my opinion (**Al Qurthubi**): This means the words of Rasulullah shalallahu 'alaihi wa sallam to Abdullah bin Mas'ud Radhiyallahu Anh,

لَا تُكْثِرْ هَمَّكَ مَا يُقَدَّرُ يَكُونُ وَ مَا تُرْزَقُ يَأْتِيكَ

"Don't worry too much. What is doomed will surely happen and what is given will surely come to you."⁶¹

This verse says that the knowledge of Allah Subhanahu wa Ta'ala covers everything and calculates everything. Exalted to Him, there is no ally for Him. It is reported that Luqman's son asked his father about a seed that fell to the bottom of the sea, did Allah Subhanahu wa Ta'ala know about it? So Luqman read this verse again.

Some argue that what is meant is all charity, equality and obedience. That is, if there is one good or one mistake as heavy as a seed, Allah Subhanahu wa Ta'ala will bring it. That is, a human who is destined to do good or wrong where he will not be able to avoid it.

With this meaning, the advice conveyed bear fruit of hope and anxiety, in addition to the clear power of Allah Subhanahu wa Ta'ala. While with the first meaning there is no hope and no anxiety.

مِثْقَالِ حَبَّةٍ is an expression for all types of small-sized objects.

That is, the size of a seed. It could also be for charity. That is, what is balanced with the size of a seed. Among the arguments that reinforce the opinion of those who say that the phrase for *jauhar* is qira'ah Abdul Karim Al-Jazari, فَتَكِنَ-that is with *kaf* and sign *kasrah* and *nun* with

⁶¹ Hadits ini disebutkan dalam *Kanz Al-Ummal* (juz 1, no. 505).

tasydid.⁶² The word is taken from the word الْكُنُّ which means something that is closed.

Jumhur qira'ah experts read إِنَّ تَكُ which is with *ta'* and مِثْقَالَ, that is, the word *fathah* as *khavar kaana*. Whereas *ism kaana* is not mentioned. Estimated meaning is, مَسْأَلَتُكَ (asking you) based on what was narrated above (meaning, first meaning), or disobedience and obedience based on the second meaning. The truth of the approximate second meaning is indicated by the words of the son of Luqman to his father, "O my father, if I make a mistake in a place where no one sees me, then how does Allah Subhanahu wa Ta'ala know?" Luqman said to his son, نُنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ "O حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ" my son, indeed if there is (a deed) weight of a mustard seed, and to be in a rock or in the heavens or in the earth, Allah will bring it (back it up). Indeed, Allah is Subtle and Acquainted." But Luqman's son still wondered until he died. Thus the opinion expressed by Muqatil.

Dhomir ha' on lafazh إِنَّهَا is *dhamir Al-qishshah*. Just like the sentence, إِنَّهَا هِنْدٌ قَائِمَةٌ. That is, "the story, actually the story if there is 1 (something deed) as heavy as mustard seeds". The scholars of Basrah allow the phrase إِنَّهَا زَيْدٌ ضَرْبَتُهُ, with the true meaning of the story. While the Kufa scholars do not allow such sentences except for *Mu'annats*, as we

⁶² Qira'ah ini disebutkan oleh Ibnu Athiyyah dalam *Al-Muharrar Al-Wajiz* (13/17).

have mentioned. Nafi' read مَثْقَالَ with lafazh مَثْقَالُ⁶³ -this is *lam* and sign *dhammah*. Thus, *dhamir* (pronoun, on تَك returns to *khardal*. That is, if there is a weight of mustard seeds. Some argue that it is based on مَثْقَالَ a *fi'il* in which there are signs of *mu'annats*, where it is *idhafah* for *mu'anntas* which are part of the *fi'il*, because, مَثْقَالَ حَبِّةٍ مِّنْ خَرْدَلٍ (as heavy as mustard seeds), can be either evil or good, as Allah Subhanahu wa Ta'ala says, فَلَهُ عَشْرُ أَمْثَالِهَا "ten times the charity for him (reward)." (Surat al An'aam [6]: 160).

Dhamir in this verse is made *mu'anntats*, even though the word مَثْقَالٌ is a type of *mudzakkar*, because what is meant is الْحَسَنَات (goodness). Here meaningful happens, so he does not demand *khobar*.

فَتَكُنَّ فِي صَخْرَةٍ "And are in stone." Some say that the meaning of this phrase is to strive to provide understanding. That is, the real power of Allah Subhanahu wa Ta'ala includes what is in the stone and what is in the sky and on earth.⁶⁴

Ibn Abbas Radhiyallahu Anh said, "The stone is under seven layers of the earth and above it the earth is located."

⁶³ *Qira'ah* dengan rafa' ini adalah *qira'ah mutawatir* seperti yang disebutkan dalam *Taqrib An-Nasyr* (hal. 143).

⁶⁴ Keberadaan sesuatu di dalam batu, mungkin menjadi sesuatu yang paling tersembunyi. Namun maksud ayat ini adalah perumpamaan. Maknanya adalah sekecil kemaksiatan apa pun itu dan di tempat tersembunyi manapun, seperti di dalam batu atau di atas langit, pasti diketahui oleh Allah dan akan dimintai pertanggungjawaban atasnya.

Some argue that the stone is a rock that is on the stage of the Hut (the largest type of fish).

As-Suddi said, "The stone is not in the sky and not on earth, but it is under seven layers of the earth and on top of it is an angel standing. Because, Allah Subhanahu wa Ta'ala said, "Or in the heavens or on earth," where the expression of heaven and earth no longer requires the word of Allah Subhanahu wa Ta'ala, فَتَكُنْ فِي صَخْرَةٍ.

What As-Suddi says is possible.

It can also be said that the Word of Allah Subhanahu wa Ta'ala, فَتَكُنْ فِي صَخْرَةٍ is an amplifier such as the word of Allah Subhanahu wa Ta'ala, 2 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ 1 خَلَقَ الَّذِي خَلَقَ 1 "Recited in the name of your Lord who created (1) created man from a clinging substance (2)" (surah Al-Alaq [96]: 1-2) and the word of Allah Subhanahu wa Ta'ala, سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا "Exalted in Allah, who has carried out His servant one night." (Surat al Israa '[17]: 1) .

Verse 17:

يَبْنَئِ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧)

17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, (all) that is of the matters (requiring) determination

In this verse, three issues are discussed, namely:

First: The Word of Allah Subhanahu wa Ta'ala SWT, *يُبَيِّ أَقِم*,

الصَّلَاةُ "My child, establish prayer." Luqman intends to his son with the greatest obedience, namely prayer, telling the illiterate and forbidding from the wrong. Of course he meant after he himself carried it out and away from the dead. This is the most important obedience and virtue. Very nice words of people who reveal,

وَأَبْدَاءُ بِنَفْسِكِ، فَأَنْهَرَهَا عَنْ غِيَّهَا فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ

*Start with yourself, stop the tyranny
For if he has stopped his tyranny, then you are a wise man*

This poem has been mentioned in other verses of verses contained in the explanation of the surah Al Baqarah.⁶⁵

Second: the Word of Allah Subhanahu wa Ta'ala Almighty, *وَاصْبِرْ*

عَلَى مَا أَصَابَكَ "And be patient with what befalls you," contains the advice to change *munkar* even if you get harm. This implies that people who change will sometimes be hurt. This is all only limited to the ability and perfect power that belongs only to Allah Subhanahu wa Ta'ala. Not necessarily and inexorable. This has also been explained in full in the surah Aali 'Imraan and Al Ma'idah.⁶⁶

There are those who argue that he ordered his children to be patient with all the world's troubles such as illness and others and not out

⁶⁵ Lih. tafsir surah Al-Baqarah, ayat 44.

⁶⁶ Lih. tafsir surah Aali 'Imraan, ayat 21 dan surah Al-Maa'idah, ayat 67.

of fear of daring to commit immorality against Allah Subhanahu wa Ta'ala. This is excellent judgment, because it is more general.

Third: The Word of Allah Subhanahu wa Ta'ala, **إِنَّ ذَلِكَ مِنْ عَزْمِ**

الْأُمُورِ"Indeed, this includes the things that are required (by Allah Subhanahu wa Ta'ala)." Ibn Abbas Radhiyallahu Anh said, "Among the essence of faith is to be patient for everything that is not desired."

There are those who argue that establishing prayers, telling those who understand and forbid from the wrong, including things that are required (by Allah Subhanahu wa Ta'ala). Thus the opinion stated by Ibn Juraij. You can also mean that it includes noble character and things that must be done by people who undergo the aisle of salvation. But Ibn Juraij's words are more appropriate.

Verse 18 :

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

18. And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful

In this verse, three issues are discussed, namely:

First: Nafi ', Abu Amr, Hamzah, Al Kisa'i and Ibn Muhaishin read **تُصَعِّرْ** with lafazh **تُصَاعِرْ**,⁶⁷ which is with *alif* after *shad*. While Ibn Kathir, Ashim, Ibn Amir, Hasan and Mujahid read it **تُصَعِّرْ**. Whereas Al

⁶⁷ *Qira'ah* ini adalah *qira'ah mutawatir* seperti yang disebutkan dalam *Taqrib An-Nasyr* (hal. 159).

Jah from reading it تُصَعِّرُ, -that is *shad* with *sukun*.⁶⁸ But the meaning is almost the same.

The word الصَّعْرُ means inclined. Another example is the Arabic expression وَقَدْ أَقَامَ الدَّهْرُ صَعْرِي بَعْدَ أَنْ أَقَمْتُ صَعْرِهِ (really a time has turned away after I turned my head). Another example is the phrase Amr bin Hunai At-Taghallubi,

وَكُنَّا إِذَا الْجَبَّارُ صَعَرَ خَدَّهُ أَقَمْنَا لَهُ مِنْ مَيْلِهِ فَتَقَوَّم

*And we used to, if the person who acted wrongfully turned his cheek
We straighten the shift of the cheek until it returns to normal*⁶⁹

Tabari says فَتَقَوَّمَا. According to Ibn Athiyyah, that is wrong, because all the words of the word at the end of the verse are *khafadh*.

Al Harawi said, وَلَا تُصَاعِرِ means "not to turn away from them because they are arrogant towards them."

The sentence أَصَابَ الْبُعَيْرُ صَعْرًا وَصَيْدًا, means that the camel has a disease that makes its neck twist. Whereas the arrogant person uses the phrase, فِيهِ صَعْرٌ وَصَيْدٌ. Thus, the meaning of وَلَا تُصَعِّرُ is that you don't get used to turning your cheeks.

In the hadith mentioned,

⁶⁸ Qira'ah Al-Jahdari ini disebutkan oleh An-Nuhas dalam *Ma'ani Al-Qur'an* (5/287) dan Ibnu Athiyyah dalam *Al-Muharrar Al-Wajiz* (13/18).

⁶⁹ Lih. *Lisan Al-Arab*, entri: *sha'ara*, *Tafsir Ath-Thabari* (21/47), *Tafsir Al-Mawardi* (3/282), *Tafsir Ibnu Athiyyah* (13/18) dan *Majaz Al Qur'an* (2/127).

يَأْتِي عَلَى النَّاسِ زَمَانٌ لَيْسَ فِيهِمْ إِلَّا أَصْعَرُ أَوْ أَبْتَرُ.

"There will come a time in humans, where they don't exist unless he turns his head or is arrogant."⁷⁰

His intention was contemptible people who had no religion for them. In another hadith mentioned,

كُلُّ صَعَّارٍ مَلْعُونٌ.

"Everyone who turns his head (because of pride) is a cursed person."⁷¹

Second: The meaning of the verse is, do not want to lean your face on humans because they are arrogant towards them, arrogant and humiliating them. This is a *takwil* of Ibn Abbas Radhiyallahu Anh and a number of scholars.

Some argue that the meaning is, you turn your cheek when someone is mentioned by your side, as if you are humiliating them. Then the meaning of the verse is, facing them with *tawadhu'*, familiar and full of intimacy. If the smallest person between them talks to you then listen well until he finishes talking. This is what is usually done by Rasulullah shalallahu 'alaihi wa sallam.

In my opinion (**Al Qurthubi**): This is the meaning of what was narrated by Malik, from Ibn Shihab, from Anas bin Malik Radhiyallahu Anh, that Rasulullah shalallahu 'alaihi wa sallam said,

لَا تَبَاغِضُوا وَلَا تَدَابَرُوا وَلَا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجِلُّ
لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ.

⁷⁰ Hadits ini disebutkan oleh Ibnul Atsir dalam *An-Nihayah* (3/31).

⁷¹ Hadits ini disebutkan oleh Ibnul Atsir dalam *An-Nihayah* (3/31).

"Don't hate each other, don't turn your back on and don't jealous each other. Be you brothers and sisters of Allah Subhanahu wa Ta'ala. A Muslim is not lawful away from his brother for more than three days."⁷²

Turning back to one another means turning away, not talking to each other, greeting and so on. Turning away is also called back to each other, because the person you hate, you must turn away from him and turn your back on him Likewise the one who hate you. Whereas the person you like, you must face him with your face so you can make him happy and he can make you happy.

The meaning of backing is in the person who turns his face. With this meaning Mujahid interpreted the verse.

Ibn Khuwaizamad said, "His Word, وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ as if He forbade humiliating humans for themselves without reason. This is meant by the words of Rasulullah shalallahu 'alaihi wa sallam, لَيْسَ لِلنَّاسِ لِيَأْسَنَ أَنْ يَدُلَّ نَفْسَهُ"⁷³

Third: The Word of Allah Subhanahu wa Ta'ala SWT, وَلَا تَمْشِ فِي مَرْحًا means arrogant. This word is *mashdar* in the position of things. This has

⁷² HR. Al-Bukhari dalam pembahasan tentang adab, bab: Permusuhan dan Sabda Rasulullah SAW, "Seorang muslim tidak halal menjauhi saudaranya lebih dari tiga hari Muslim dalam pembahasan tentang perbuatan baik, silaturahmi dan sopan santun, bab: Larangan Saling Dengki, Saling Benci dan Saling Membelakangi. Abu Daud dalam pembahasan tentang sopan santun, At-Tirmidzi dalam pembahasan tentang perbuatan Baik, Ibnu Majah dalam pembahasan tentang doa, Malik dalam pembahasan tentang akhlak yang baik, bab: Permusuhan, dan Ahmad dalam *Al-Musnad* (1/2).

⁷³ Hadits ini disebutkan dalam *Kanz Al-Ummal* (juz 3, no. 8808) dengan redaksi, "Tidak pantas bagi seorang muslim menghinakan dirinya sendiri."

been explained in surah Al-Israa'.⁷⁴ Meaning: enthusiasm and walk proudly, not because there is a job and not because there is a need. People who behave like this usually have arrogant and arrogant qualities. The word المَآجِح is an arrogant person in the way he walks.

Yahya bin Jabir Ath-Tha'i narrated from Ibn A'id Al Azdi, from Ghudhaif ibn Harith, he said: I once entered Baitul Maqdis, I and Abdullah bin Ubaid bin Umair. Then, we sat near Abdullah bin Amr bin Ash Radhiyallahu Anh. At that time, I heard him say, "Surely the tomb will speak to the servant, after he is put in the tomb. The tomb said, "Son of Adam, who has deceived you against me! Do you not know that I am a house of solitude! Do you not know that I am a house of darkness! Do you not know that I am the house of truth, O son of Adam, who deceived you against me ! Really you walk around me arrogantly ". "

Ibn A'idz said, "I said to Ghudhaif, ' What is that arrogant intent, O Abu Asma?'" He said, "Like some of your ways, o my brother's child, sometimes."

Abu Ubaid said, "It means, has a lot of wealth and arrogance."

Rasulullah shalallahu 'alaihi wa sallam said,

مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ.

*"Whoever holds out his clothes because he is arrogant, Allah will not look at him on the Day of Judgment."*⁷⁵

⁷⁴ Lih. tafsir surah Al Israa', ayat 37.

⁷⁵ HR. Al-Bukhari dalam pembahasan tentang pakaian, bab: Barangsiapa yang Memanjangkan Sarungnya Bukan Karena Sombong, Muslim dalam pembahasan tentang pakaian dan perhiasan, bab: Keharaman Memanjangkan Baju Karena Sombong, Ahmad, Abu Daud, At-Tirmidzi, An-Nasa'i dan Ibnu Majah. (*Al-Jami' Al-Kabir* 4/547).

فَخُورٍ is someone who calculates what he has given and is not grateful to Allah Subhanahu wa Ta'ala. Such is the opinion stated by Mujahid. Lafazh also implies pride in offspring and others.

Verse 19 :

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ
الْحَمِيرِ (١٩)

19. *And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.*

In this verse six issues are discussed, namely:

First: Allah Subhanahu wa Ta'ala's Word SWT, *وَأَقْصِدْ فِي مَشْيِكَ*

"*And you are simple in walking.*" When Luqman forbade his child from bad behavior, he also explained the good behavior that must be applied. He said, *وَأَقْصِدْ فِي مَشْيِكَ* "And you are simple in walking," he meant, walking in mediocrity. The word *الْقَصْدُ* means to walk between fast and slow. That is, don't walk like someone is limp and don't be too excited. Rasulullah shalallahu 'alaihi wa sallam said,

سُرْعَةُ الْمَشْيِ تُذْهِبُ بِهَاءِ الْمُؤْمِنِ

"Walking too quickly removes the authority of a Muslim."⁷⁶

Whereas what was narrated from Rasulullah shalallahu 'alaihi wa sallam that when walking, he walked fast, and the words of Aisha

⁷⁶ HR. Abu Nu'aim dalam *Al-Hilyah* (10/290).

As-Suyuthi menyebutkannya dalam *Al-Jami' Al-Kabir* (2/2444) dari riwayat Abu Nu'aim, dari Abu Hurairah RA, dan Ibnu Najjar dari Ibnu Abbas RA. Selain itu, As-Suyuthi menyebutkannya dalam *Al-Jami' Ash-Shaghir* (no. 4689) dan dia memberi kode *dha'if* padanya. Al-Mawardi juga menyebutkan hadits ini dalam tafsirnya (3/283).

Radhiyallahu Anha about Umar Radhiyallahu Anh, that when walking he walked quickly, then the intention was faster than the way people were weak. Allah Subhanahu wa Ta'ala praised his nature as described in the surah Al-Furqaan.⁷⁷

Second: Allah Subhanahu wa Ta'ala's Word SWT, وَأَغْضُضْ مِنْ

صَوْتِكَ "And soften your voice," the point is, lower your voice. That is, don't overdo it by raising your voice and voicing as needed. Because, loud voices issued more than what is needed can burden yourself and can interfere with others. The whole purpose is to be *tawadhu* '.

Umar Radhiyallahu Anh once said to a *muezzin* who exaggerated the sound of the call to prayer from his ability, "Really I worry that your lower abdomen (between navel and pubic) will split!" *Muadzin* was named Abu Mahdzurah Samurah bin Mi'yar.

Third: the Word of Allah Subhanahu wa Ta'ala, إِنَّ أَنْكَرَ الْأَصْوَاتِ

أَنَّكَرَ "Verily the worst is the voice of the donkey." Lafazh أَنْكَرَ means the worst. Another example is, أَتَانَا بِوَجْهِ مُنْكَرٍ (he came to see us with a very bad face). Donkey is a parable in denouncing and cursing. So does the sound.

Even with the dislike of Arabs calling donkeys, they only call them titles and don't want to call them clearly. They say, "Long-eared ones." As they are also used to only mention titles, things that are dirty.

⁷⁷ Lih. tafsir surah Al-Furqaan, ayat 63.

Even including disrespectful mentions of donkeys in the *majlis* of respectable people. Among the Arabs there are those who do not want to ride donkeys because of prestige, even though he had to walk, but Rasulullah shalallahu 'alaihi wa sallam had driven it because of the nature of *tawadhu'* and humbled himself to Allah Subhanahu wa Ta'ala.

Fourth: In this verse there are arguments for the bad similarity of loud voices when having a dialogue and quarreling with the donkey's voice, because the voices are equally loud. In a *saheeh* story that comes from Rasulullah shalallahu 'alaihi wa sallam mentioned that he said,

وَإِذَا سَمِعْتُمْ نَهَيْقَ الْحَمِيرِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا.

"When you hear the sound of a donkey, take refuge in Allah Subhanahu wa ta'ala from shaytan, for in fact the donkey has seen Shetan."⁷⁸

It is said that it is not a donkey's voice and does not bark a dog unless he is looking at shetan.⁷⁹

Sufyan Ats-Tsauri said, "The shout of everything is rosary except the sound of the donkey's cry."⁸⁰

Atha 'said, "The donkey's voice is prayer (*mudharat*) for the wrongdoers."⁸¹

Fifth: This verse is a lesson in manners from Allah Subhanahu wa Ta'ala, namely not shouting in front of people for belittling them or not

⁷⁸ HR. Al Bukhari dalam pembahasan tentang awal kejadian, bab no. 15, Abu Daud dalam pembahasan tentang adab, bab no. 106, dan At-Tirmidzi dalam pembahasan tentang doa, bab no. 56.

⁷⁹ Riwayat ini disebutkan oleh An-Nuhas dalam *I'rab Al-Qur'an* (3/286).

⁸⁰ Atsar ini dilebihkan oleh Ibnu Athiyyah dalam *Al-Muharrar Al-Wajiz* (13/19).

⁸¹ *Ibid.*

shouting anytime and anywhere. Arabs usually feel proud in a loud voice. Therefore, who among them is louder in his voice, then he is more considered honorable and who is his voice is slower, then he is considered more insulted. This makes the poet reveal,

جَهِيْرُ الْكَلَامِ جَهِيْرُ الْعُطَاسِ جَهِيْرُ الرُّوَاءِ جَهِيْرُ النِّعَمِ
وَيَعْدُو عَلَى الْآيِنِ عَدْوَى الظَّلِيْمِ وَ يَعْلُو الرِّجَالُ بِخَلْقِ عَمَمِ

*The phrase is the same as the sound of sneezing
The beauty of a good appearance is good pleasure obtained
While people are competing to get tired like the wrongdoers
And people become honorable with perfect behavior⁸²*

Therefore, Allah forbade this *jahiliyya* behavior with His word,

"Verily the worst is the voice of a donkey," he said, if there was something feared for his voice then it was a donkey. So He made them the same.

Sixth: Allah Subhanahu wa Ta'ala's Word SWT, *لَصَوْتُ الْحَمِيرِ* "is the voice of the donkey" the functions of *lam* here for *tauhid* (amplifier). The word *الصَّوْتُ* is expressed in a singular form, even though it is *idhahah* to the plural, because it is *mashdar* and *mashdar* shows many meanings. *الصَّوْتُ* formed and the word *صَاتَ*- *رَجُلٌ صَاتٌ* means someone who has a loud voice. It means the word *صَائِتٌ*. The example is

⁸² Bait syair ini disebutkan dalam Tafsir Ibnu Athiyyah (13/19) dan *Al-Bahr al-Muhith* (7/189).

like the sentence, رَجُلٌ مَالٌ وَ نَأَى, which means a man who has a lot of wealth⁸³ and power.



⁸³ Lih. *Ash-Shihah* (1/257).

CHAPTER V

DISCUSSION

A. Figure Of Luqman Al-Hakim

Inside of Al-Qur'an, the name Luqman al-Hakim is called twice, namely at Surah Luqman verses 12 & 13. While the story of Luqman al-Hakim is found in Surah Luqman verses 12-19. Regarding the origin of Luqman, many people say that he comes from the Negro, or Hasby, whose skin color is black.⁸⁴ Therefore when people praise the black figures, his name is always mentioned beside Bilal bin Rabbah (Muadzin of Rasulullah), Imam Atho', a very famous tabi'in in Mecca, the Caliph of the Umayyads, and Dzun al-Mizry, a scholar who is famous in the world of tasawwuf.

An-Nuhas and Muhammad bin Ishaq stated that Luqman referred to in Al-Qur'an was full name Luqman ibn Ba'ura 'ibn Nahur ibn Tariq ibn Azar. While as-Sahily argues that Luqman referred to in the Qur'an is Luqman ibn 'Anqa' ibn Sarwan (a tribal leader). Wahab and Muqatil argued that Luqman referred to in Al-Quran is Luqman bin Ba'aura', ie the son of prophet Ayub's sister or son of his aunt. There is also the opinion that Luqman was one of the descendants of Azar (father of Prophet Ibrahim), who lived for a thousand years with the prophet David AS, so he learned knowledge from him. And there are many more opinions about who Luqman's real name is called in the Qur'an.⁸⁵

⁸⁴ See. Chapter IV, p. 85

⁸⁵ *Ibid*, p. 98

Luqman is known in the legend of the Arabs as a wise person. Some recent information mentions his name as a proverbial inspiration and moral stories. The Qur'an has perpetuated the fragrant name by making it a name as a surah in the Qur'an. Luqman al Hakim is one of the few servants who have received great blessings from Allah, namely *hikmah*.

The story of Luqman can be a lesson for us on how to deal with moral inequality by using Islamic religious education. Islamic religious education is defined as mental and physical training that produces high-cultural human beings to carry out duties and responsibilities in society as servants of Allah SWT. Islamic religious education can foster a good personality and instill an attitude of responsibility. Therefore, if we run Islamic education properly, we will automatically become good individuals, namely those who are in accordance with the teachings of God through the Qur'an that they practice.

B. Requirement For Good Educator

The role of educators in the world of education is very influential with success or not in future education. Like a ship that is sailing, the educator is the captain who directs, guides and gives instructions to the crew so that the ship can walk well to its destination. In this case it discusses the characteristics of a good teacher in Luqman al-Hakim.

1. Having a spirituality and good character

The teacher, in a Javanese sense, is often regarded as short for "*digugu lan ditiru*". Literally, the teacher is an exemplary figure to follow his advice and emulated his behavior. This is why being a teacher is not

just a teacher, but also educating. Luqman al-Hakim is a servant who obeys Allah Subhanahu wa Ta'ala, he always does good deeds and keeps away from what has been forbidden for him. In Surah Luqman verse 12, Allah Subhanahu wa Ta'ala says "*And verily We have given wisdom to Luqman.*" The word "*We have given*" shows the closeness between Luqman and his creator, Allah Subhanahu wa Ta'ala.

Also Narrated from the hadith of Ibn Umar Radhiyallahu Anh, he said: I heard the Rasulullah shalallahu 'alaihi wa sallam said, "Luqman is not a prophet, but he is a servant who has many good faiths. He loves Allah Subhanahu wa Ta'ala so He loves him. Then He gave him wisdom He also offered him to become a caliph who would decide with truth. So he replied, 'O my Lord, if you tell me to choose, then I will certainly take salvation and leave behind the reinforcements and if you have appointed me then I hear and I obey, for surely you will protect me. " According to the opinion mentioned by Ibn Athiyyah.⁸⁶ It can be seen that when Allah added or raised the position of Luqman al-Hakim, he was increasingly humble (*tawadhu'*) rather than increasing his arrogance.

2. *Al-Hikmah*

In addition to having a good character, Luqman al-Hakim is one of the servants that Allah has given the advantage of *hikmah*. In the Qur'an, Allah says: "*He will give hikmah to what He wants. And whoever is blessed with this hikmah, he has been blessed with infinite goodness. And only people of wisdom can take lessons (and understand that).*" (QS.al

⁸⁶ See. Chapter IV, p. 99

Baqarah; 269). From the verse, *hikmah* is something given by Allah Subhanahu wa Ta'ala to His beloved servants. In this case there are many opinions regarding the definition of *hikmah*.

Among other things, *hikmah* means "Knowing the most important of all things, both knowledge and deeds. He is an amaliah and scientific charity. He is a science supported by charity, and the right deeds and supported by science." As soon as al-Biqā'i wrote.⁸⁷ A person who is skilled in doing something is called a *hakim*. *Hikmah* is also interpreted as something that when used / observed will hinder the occurrence of harm or greater difficulties and or bring greater benefit and convenience. This meaning is drawn from the word *hakamah*, which means control. Because control prevents animals / vehicles from going in an unwanted direction or going wild. Choosing the best and appropriate deeds is a manifestation of *hikmah*. Choosing the best and the best from two bad things, is called *hikmah* and the culprit is named a *hakim* (wise).

A person who has *hikmah* must be fully sure about the knowledge and actions taken, so that he will appear confidently, not talk with hesitation or about and not do something with trial and error. It should be noted that when someone instills kindness, then that person will also get good too, this is natural law. The law of reciprocity will get as it did.

⁸⁷ See. Chapter IV, p. 78-79

C. Methods Of Teaching

a. Exemplary (*Uswatun Hasanah*)

As humans we are social beings. And it requires the role of others in doing things. All living humans tend to imitate the same thing with more experienced people. Like a child who imitates his parents. And humans will imitate something that they often see or often hear. This proves that the most effective learning to shape a person's personality is to directly give an example or be called a role model. Like Luqman in implementing religious education for his children, both *Aqeedah*, *Shari'ah* and *Akhlak*. He did not teach it before he did it himself. This is evident in verse 12, Luqman is a person who gets wisdom so that all his behavior has been controlled by *Allah Subhanahu wa ta'ala*, so that it is in accordance with the Commandments, meaning that all Luqman's behavior in *Tafsir Mishbah* will always be good value. Therefore Allah Subhanahu wa Ta'ala ordered Luqman to teach what was on him to his son.

In this case, it can be explained that the application of the exemplary method in the teaching and learning process can be done in two ways, namely direct, meaning that the educator really actualizes himself as a good example for students. In addition to direct, the exemplary method can also be applied indirectly, which means, educators set an example for their students by telling good examples of stories in the form of a history of the prophets, stories of great people, heroes and martyrs, who aims so that students make these figures as role models.

In connection with this example, According to Ahmad Tafsir as explained, in his book *Educational Sciences In the Islamic Perspective*, it is explained that the conditions of educators in Islamic education are one of them must be *akhlak*. This requirement is very important to have to carry out teaching tasks.⁸⁸ This is because educators cannot give good examples if they themselves are not good temperament, in other words it can be said that a new educator can provide a good example for students if he has adorned himself with commendable behavior and *akhlak*.

In modern times, there is a shift in values in every period and joints of human life. In the opinion of the author, it has become a duty and (responsibility for educators to form generations of people who are *akhlak*, noble, have good words and Muslim personalities, namely by giving a good example that is in accordance with the basic goals of Islamic education itself.)

From a series of discussion above, it can be said that the method of modeling (exemplary) is an educational method that is applied by giving good examples in the form of real behavior. especially worship and *akhlak*. Exemplary is education that contains high pedagogical values for students. With personality, character, behavior and association with fellow human beings. Rasulullah shalallahu 'alaihi wa sallam truly was a practical interpretation in real life of the nature of the teachings contained

⁸⁸ Ahmad Tafsir, *Ilmu Pendidikan dalam prespektif Islam*, cet.2, (Bandung:PT. Remaja Rosdakarya I994), p. 46

in the Qur'an, which underlies the Islamic education contained in his teachings.

b. Advice (*Mau'idzah Hasanah*)

Human is the most perfect being of Allah Subhanahu wa Ta'ala, but its perfection has many shortcomings such as the number of wrong actions it does. Because humans have forgetfulness, therefore an advice as a reminder to people who forget to return to the straight path is very important. As is the case in surah Luqman verse 12-19, which explains how Luqman gave advice or learning to his child so that his child carry out life in accordance with Allah Subhanahu wa Ta'ala's commands.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ - وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ
عَظِيمٌ (۱۳)

Meaning: "And (mention, O Muhammad), when Luqman said to his son while he was instructing him, "O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice." (QS.Luqman: 13)

The word (يَعِظُهُ) above is advice concerning various virtues in a way that touches the heart. There are also those who interpret it as a greeting containing warnings and threats. The mention of this word after *he said* to give an idea of how he said it, namely not shouting, but full of affection as understood from his loving call to his child. This word also implies this advice is done from time to time, as understood from the present and future verbs in the word يَعِظُهُ.

And also the word *يُبَيِّنُ* is a patron that describes smallness. This smallness implies love. The word *يُبَيِّنُ* is *tarqiq* form means expression of tenderness and affection. From here we can say that the verse above gives a signal that educating should be based on compassion for students. With gentle and loving advice, Luqman began his advice by emphasizing the need to avoid *shirk* / associating partners with Allah Subhanahu wa Ta'ala.

The verse above explains to us about the advice given by a father to his child which contains the values and concepts of religious education. Whether it concerns *Aqeedah*, *Shari'ah* or *Akhlak* education. This can not only be recommended to all parents, but this can be used by educators (teachers) to their students.

Why is the verse using parents to their children as an example of education, because that is the true nature of the teacher. The teacher should have a sense of affection like a parent to his child. So that the teacher will be truly sincere to deliver his students to the right path the way that is *Ridho* Allah Subhanahu wa Ta'ala.

As the scholars opinion that if a teacher conveys knowledge with the brain then it will receive the brain, which will cause opposition if the brain and brain meet. So not infrequently the teacher was much debated by his students. And if it is conveyed with the heart then the one who will receive the heart. This tends to be well received knowledge that the teacher conveyed to his disciples and will be carried out with his behavior.

The verse above also states that humans must remind each other or give each other knowledge or lessons because humans are forgetful creatures and therefore advice is very important to remind them again. Like the scholars, we use a lot of advice to educate students. And the most important thing in using this method is a sense of sincerity in educating to really deliver students on a good and right path, advice to others in a way that is good, acceptable, pleasing to the heart, touching feelings, straight in mind, avoiding rude attitude, and not berate or mention the audience's mistakes, so that the missionary object is willing and willing to follow the teachings conveyed by the subject of *da'wah*. So *da'wah* is not propaganda.

Imam Abdullah bin Ahmad an-Nasafi as quoted by Hasanudin in the book *Dakwah Method* suggests that *al-mauizah al-hasanah* is hidden words for them, that you give advice and want benefits to them with the Qur'an. Abdullah Hamid al-Bilali interpreted it with a *manhaj* (method) in *dakwah* to invite to the path of Allah Subhanahu wa Ta'ala by giving advice or guiding meekly so that they would do good.

From the above understanding can be understood that *mauidzah al-hasanah* is *da'wah* in the form of expressions or actions that contain elements of guidance, education, teaching, stories, good news, warnings, important messages (wills) that can be used as a reference and guide in *dakwah* towards achieving the goals of *da'wah*. It can also be said by expressions loaded with educational values that arouse the heart and generate awareness of Allah Subhanahu wa Ta'ala (feel have Allah

Subhanahu wa Ta'ala). Therefore the nature of this method is more persuasive, dynamic which is far from selfish, emotional agitation and apology.

c. Warning (*Tahdzir*)

Methods of warning or threat to humans are sometimes very important to form a good personality. As in the case of surah Luqman, there are many good commands which are accompanied by Threats. So that humans always remember that one day Allah Subhanahu wa Ta'ala will give a reward for charity done by humans in the world.

This threat method can remind someone of fear of violating the orders given to him. This can be a control of him not to commit vile and mundane deeds. In Islam, this method is often called the *tarhib* method. Or in modern language is punishment.

Punishment in education has an important portion, education that is too free and light will form students who are undisciplined and have no determination. However, a good sanction is not necessarily done, moreover there is resentment. Sanctions can be carried out in stages, for example starting with a reprimand, then being exiled and so on with a note that it does not hurt and remains educational. As in Surah Luqman verse 16,

يُبَيِّنُ لَهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦)

16. (And Luqman said), "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

The verse above explains that whatever we have done will have an impact. If an error has occurred, the punishment must be applied, but if virtue has occurred then he deserves a reward. This verse says that the knowledge of Allah Subhanahu wa Ta'ala covers everything and calculates everything.

Therefore, these methods in Islamic education are adjusted to the level of intelligence, culture, sensitivity and disposition of children. Among them there is enough with a signal, some are just deterred if with a sullen and angry look, but there are also those who do not work with these methods, so they must feel the punishment first. So, either punishment or stimulation to students must be carried out very carefully from an educator. This is based on how Islam is so polite in educating its people, whether it is found in the Qur'an or Hadith, as Luqman did as long as it can be advised, Luqman only gives a threat in the form of a reward from Allah Subhanahu wa Ta'ala later in the Hereafter.

D. Content Of Teaching

Broadly speaking the content of surah Luqman in Verses 12-19 in *Tafsir Mishbah* and *Tafsir Al-Qurtubhi* which tells the story of Luqman emphasizes the education that must be given to children. Which in it reaches three main aspects of Islamic religious education, including *Aqeedah* Education to strengthen the basis of children's beliefs, *Shari'a* Education guidelines to carrying out the commandments of Allah, and finally *Akhlak*

education as an implementation of carrying out His commands. Educational Story which is done by Luqman, Starting from good *akhlak* which are owned by him so that he gets wisdom from Allah Subhanahu wa Ta'ala which makes him grateful and instill it in his child.

Through education with love, Luqman planted educational aspects for his child, including:

1. *Aqeedah* Education

According to the language, the word *aqeedah* comes from Arabic, namely (عَقَدَ - يَعْقِدُ - عَقْدٌ) means binding or entering into an agreement.

Whereas *aqeedah* according to the terms are matters which must be justified by the heart and accepted with satisfaction and strong in the soul that cannot be shaken by *subhat* storm (doubt). In another definition it is stated that *aqeedah* is something that expects the heart to justify it, which makes the soul calm to Allah Subhanahu wa Ta'ala and who becomes a trust that is clean from doubt. If we look at some of Luqman's advice to his son that found in Verse 12-19, there are several values of *aqeedah* education in it. Which is where Luqman strives to remind his son of the greatness of Allah Subhanahu wa Ta'ala given to man.

The following are some of the values of *aqeedah* education contained in surah Luqman verse 12-19 (study of *Tafsir Mishbah* and *Tafsir Al-Qurtubhi*):

a. Prohibition of associating partners with Allah Subhanahu wa Ta'ala

Allah Subhanahu wa Ta'ala is the Supreme God. God who gave all the blessings to his creatures, all the needs needed as a

condition for life in the world were provided by Allah Subhanahu wa Ta'ala. Not only that, but Allah Subhanahu wa Ta'ala also regulates all kinds of pleasures that will be given to humans. Therefore, we as beings who have been spoiled by Allah Subhanahu wa Ta'ala, should not associate partners with Allah Subhanahu wa Ta'ala. if there is someone who associates partners with Allah Subhanahu wa Ta'ala, then he has become *dzolim* human because no one is able to give favors throughout the universe except Allah Subhanahu wa Ta'ala. In surah Luqman Verse 13, Luqman's advice really emphasizes the prohibition of associating partners with Allah Subhanahu wa Ta'ala. This is evident from some of Luqman's advice conveyed to his son about the prohibition of associating partners with Allah Subhanahu wa Ta'ala to get the most important place "*O my son! Do not associate with Allah Subhanahu wa Ta'ala, in fact associating partners with Allah Subhanahu wa Ta'ala is a great tyranny.*"

This verse also implies that it is very important to give advice to children, especially advice made by parents themselves, so that their children become pious children who are loved by Allah Subhanahu wa Ta'ala. This is exemplified by Luqman when advising his child gently to avoid *shirk*, because *shirk* is a very big sin that is not forgiven by Allah Subhanahu wa Ta'ala. *Shirk* includes putting something in its place which is not thanksgiving for something. If you pay close attention to this verse, it contains a very good educational value, this can be seen in Luqman's words when giving advice to his

child. Although his advice contained a strong emphasis on not associating with Allah Subhanahu wa Ta'ala, Luqman continued to use the word *Ya Bunayya*, which according to Quraish Shihab was the intimate word to call a child. This proves that the verse implies that we are gentle in providing education to our students, even though the learning material contains a message that is loud or contains warnings and threats. This warning of *shirk* contains a very strong threat because indeed this should not be done by beings who have been given Favors by Allah Subhanahu wa Ta'ala.

This can be seen in verse 13, *la nahy* in the word *la tusyrik billah* is used as Allah Subhanahu wa Ta'ala as a form of prevention against the act of *shirk*, in *Ushul fiqh*, including giving the meaning *li tahdid* (form of prohibition strictly).⁸⁹ Thus the verse contains a very strong message from Allah Subhanahu wa Ta'ala, then man does not do *shirk* because it includes a very large form of *dzolim*, so that when it done, Allah Subhanahu wa Ta'ala will turn His face away from the perpetrators of *shirk* and his sins are not forgiven.

We already know how perpetrators of *shirk* are very hated by Allah Subhanahu wa Ta'ala, even his sins will never be forgiven. So from that *aqeedah* education on points is strictly forbidden is very important to be invested in every human being, especially to our children, so that our children are kept away from these very reprehensible actions.

⁸⁹Abdul Hamid Hakim, *Bayan.*, Juz III, (Jakarta: sa'diyah putra, 1991), p. 31

b. Believing that there is a place to return (Day of Judgment)

This world is only our temporary haven, there is still eternal life later when we have left this world, namely the Hereafter. Hereafter is our real place. There we will never die, there is our real place. There we will account for everything we have done in this world. Our destiny will be determined by all our charity while in the world. The better the charity we do while in the world, the better the reply from Allah Subhanahu wa Ta'ala in the hereafter. The worse our charity then the *adzab* of Allah Subhanahu wa Ta'ala is far more poignant in the end Later. Therefore we must always remember that tomorrow we will account for everything we do, so that we are always afraid to do ugliness or oppression. Because human death can come at any time, not looking old or young, sick or healthy, all will die without knowing it.

Surah Luqman has been reminiscent of the days of judgement, among them in verse 14, verse 15 and verse 16. All of these verses clearly show that there will be a day of judgment where we will all return to Allah Subhanahu wa Ta'ala. In verses 14, 15 and 16 which remind of the existence of this place of return, containing the value of education that emphasizes that we as parents must introduce our children to the day of retribution so that our children keep their behavior in accordance with Allah Subhanahu wa Ta'ala's commands, considering how important accountability is in day of judgment, then we as parents must instill confidence since starting early, because

early childhood will quickly absorb what their parents teach. As guided by Luqman al-Hakim to his son.

Related to this, Luqman intends to his son about the day of judgement, which is at the end of verse 15 which means "*then only to Me will you return, then I will tell you what you are doing.*" According to al-Maraghi, this verse is about there a reward for all actions of human beings in the world, especially His reply to our thanksgiving to Allah Subhanahu wa Ta'ala and our respect for both parents.⁹⁰

If we consider the three verses that contain the value of education to believe that there is a place to return, all three use the prefix advice to leave bad deeds or to order good practice. This indicates that the purpose of the planting is to believe that there is a place to return that is to prevent someone from doing something that is *dzolim* (despicable deed). It is very fair that besides creating and providing all of needs, Allah Subhanahu wa Ta'ala provides a map of life in the form of the Qur'an, so that people do not get lost in living their lives in the world.

c. Prioritizing Allah Subhanahu wa Ta'ala

Prioritizing Allah Subhanahu wa Ta'ala in all things is an obligation that we must carry out in our daily lives. Because of His Grace and love, we can live peacefully. This is already write in Al-Qur'an Surat Luqman Verse 15. That we must give priority to Allah

⁹⁰ Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. p.54

Subhanahu wa Ta'ala more than anything, including more than those who are close to and love to us, namely our parents. This is indicated by the verse that complements Luqman's advice, that it is not to follow the instructions of your parents, if both of them invite you to associate with Allah Subhanahu wa Ta'ala.

What is the importance of education about Prioritizing Allah Subhanahu wa Ta'ala for all of us as His creatures to the extent that we are prohibited from following the invitation of those we love when it comes to things that keep us away from Allah Subhanahu wa Ta'ala, this is proven by the term *jahadaka* which according to Quraish Shihab signifies a deep effort inviting polytheism or a threat tucked into his invitation.⁹¹ This indicates that serious efforts in inviting polytheism must be rejected outright especially just an appeal or warning.

What is meant by the word *ma laisa laka bihi 'ilm* which means that there is no knowledge of it is no knowledge of the possibility of occurrence. This means that there is no manifestation of something that can be communicated with Allah Subhanahu wa Ta'ala. This implies that if we are invited to commit violence and it is not known by us (*haram* or *halal*) then we are prohibited from following it, especially we already know that it is something that is strictly prohibited by Allah Subhanahu wa Ta'ala. The evidence of the essence of Allah Subhanahu wa Ta'ala, all of His greatness and also

⁹¹ Quraish Shihab, *Tafsir Al-Mishbah, Pesan kesan dan keserasian Al-Qur'an* vol.II, (Jakarta: Lentera Hati, 2002), Cet. 10, p. 303

there is no partner for Him is too much, so that the fragment of this verse asserts strongly about the prohibition of following anyone, including the two parents, and even insisting with even a severe threat to associate partners with Allah Subhanahu wa Ta'ala. All humans who exist in this earth only have a temporary relationship with us. while Allah Subhanahu wa Ta'ala is our God that we will never break with Him then we must in prioritizing Him in all things.

- d. Believe in the characteristics of Allah Subhanahu wa Ta'ala (*Al-Latief* and *Al-Khobir*)

Instilling education about believing in the two attributes of Allah Subhanahu wa Ta'ala is very important for children, so that children always obey Allah Subhanahu wa Ta'ala's commands, so that they can become children who are loved by Allah Subhanahu wa Ta'ala, loved by their parents and also loved by other humans. Not only that, children who truly believe in these two attributes of Allah Subhanahu wa Ta'ala will become children who are useful for religion and for their country, because children who believe in the nature of *Al-Latief* and *Al-Khobir* will truly maintain their attitudes and actions so as not to be wrong in accordance with the commands of Allah Subhanahu wa Ta'ala.

Like Luqman's advice to his son in verse 16 "*O my son, if there are as heavy as mustard seeds and objects in the rock or in the sky or inside the earth, Allah Subhanahu wa Ta'ala will bring them, in fact Allah Subhanahu wa Ta'ala is Subtle and Acquainted*". End of

verse 16 describes the depth of knowledge of Allah Subhanahu wa Ta'ala, that no one can hide from Him which in the verse is likened to mustard seeds which are very small in shape and even then are in stone or in the sky and in the earth, Allah Subhanahu wa Ta'ala still knows it. What else is only on the surface of the earth which is clearly Real, Allah Subhanahu wa Ta'ala will know it better, so do not ever do *dzolim* because Allah Subhanahu wa Ta'ala will repay all the charity that His creatures do.

The word (لطيف) *Lathif* Takes from the word (لطف) *Lathafa* whose letters consist of (ل) *lam*, (ط) *tha'* and (ف) *fa'*. This word means soft, smooth or small. From this meaning then the meaning of hiddenness and precision is born.⁹² Imam al-Ghazali explained that those who have the right to bear this trait are those who know the details of the benefits and intricacies of their secrets, which are small and subtle, then take the path to convey them to those who are entitled to be gentle rather than violence. If you meet meekness in the treatment and details of knowledge, what is called *al-luthf* is manifested, and the culprit is a natural bearer of the name *Latif*. This of course cannot be done except by Allah Subhanahu wa Ta'ala the Acquainted.

A little from the evidence of Divine Softness (if this term can be justified) can be seen how Allah Subhanahu wa Ta'ala kept the

⁹² Quraish Shihab, *Tafsir Al-Mishbah, Pesan kesan dan keserasian Al-Qur'an*, vol.II, (Jakarta: Lentera Hati. 2002) , p. 306

fetus in the mother's stomach and protected it in three darkness; darkness in the stomach, darkness in the *uterus*, and darkness in the membranes that cover the child in the womb. Likewise Allah Subhanahu wa Ta'ala also feeds him through the umbilical cord until he is born then inspires breastfeeding, without being taught by anyone. Included also in the proofs of His reasonableness bearing this trait what He expands in the universe for His creatures, giving exceeds need, but does not burden them with a heavy burden that is not bearable.

The word *خَيْرٌ* means revolves around two things, namely knowledge and gentleness. *Khabir* in terms of language can mean those who know and also soft plants. While experts argue that this word is taken from the word *خَبَرَتْنَا الْأَرْضَ* in the sense of dividing the earth. And, from here the notion of "knowing" was born, as if the person concerned was discussing something until he split the earth to find it. Experts in their fields who have in-depth and detailed knowledge of hidden matters are called *khabir*. According to Imam Ghazali, Allah Subhanahu wa Ta'ala is *al-Khabir* because it is not hidden from Him things that are very deep and hidden and nothing happens in His kingdom on earth or in the universe unless He knows. Not moving one *zarrah* or silent, not turbulent, nor calm, unless there is a message by His side.

Therefore to help maintain the *akhlak* of our children, we are obliged to instill the belief that Allah Subhanahu wa Ta'ala is subtle and Acquainted that our children are always directed at the good things that are blessed by Allah Subhanahu wa Ta'ala.

2. *Shari'a* Education

Shari'a education is learning that teaches us about how we behave in living life as Allah Subhanahu wa Ta'ala's Servants. In it contains norms about the commands of Allah Subhanahu wa Ta'ala that we must carry out and we instill in each of us and we also instill in our students or other people. This *shari'a* education only covers the science of jurisprudence or *ushul fiqh*. If we look at some of Luqman's advice on his child, there are several values of *shari'a* education that are diligent in trying to instill in the souls of their children, so that their children live their lives in accordance with the commands of Allah Subhanahu wa Ta'ala. Next is his presentation:

a. Commandments of Thanksgiving

The command to give thanks is very good to be instilled in early childhood, because with the command of being thanksgiving, the child will not forget who gave him pleasure and automatically the child will always remember his Lord. Because only Allah Subhanahu wa Ta'ala can give pleasure to all beings, there is nothing but Allah Subhanahu wa Ta'ala who can give pleasure. As stated in surah Luqman verse 12 states that, Luqman was ordered to be grateful by

Allah for all the favors and wisdom he received from Allah Subhanahu wa Ta'ala.

Thankful is a form of thanking someone for giving comfort or pleasure. This teaches us so that we do not forget something that has made us perfect as it is today. Since the time of the previous Prophet Adam alaihis sallam, Allah Subhanahu wa Ta'ala has commanded to be always grateful and Allah promises to those who are grateful, favors that will always increase which Allah Subhanahu wa Ta'ala will always give him. Because the thanksgiving that he carries out will affect himself. And not the slightest influence on Allah Subhanahu wa Ta'ala who is not limited to everything.

The word غَنِيّ Free of need is taken from the root word consisting (غ) *ghain*, (ن) *nun*, and (ي) *ya'* whose meaning revolves around two things, namely sufficiency both concerning assets and others. From here the word *ghaniyah* was born, that is a woman who is not married and feels well off living in her parent's house, or feels that she lives quite alone without a husband. From this it can be concluded that Allah Subhanahu wa Ta'ala is rich and does not need anyone.

According to Imam al-Ghazali, Allah Subhanahu wa Ta'ala is *Ghani* "He who has no relationship with Him, not in His Substance nor in His character, even He is Holy in all kinds of dependent relationships."⁹³

⁹³ Quraish Shihab, *Tafsir Al-Mishbah, Pesan kesan dan keserasian Al-Qur'an*, vol.II, (Jakarta: Lentera Hati. 2002) , p. 294

Thanksgiving is not only addressed to Allah Subhanahu wa Ta'ala, but thanks are also directed towards someone who is very meritorious in our lives, namely our parents. That has educated us to know Allah Subhanahu wa Ta'ala and also to recognize the struggle of Rasulullah shalallahu 'alaihi wa sallam. This is evidenced in surah Luqman verse 13 which means "*Give thanks to Me and to your parents.*" This verse implies that we should be grateful to those who have greatly contributed to us namely thanking Allah Subhanahu wa Ta'ala for giving all His pleasures or mercy and thanking both of our parents who have taken care of us and introduced us to Him and to His Prophet. How very meaningful is education to be grateful that Allah Subhanahu wa Ta'ala strongly emphasizes this thanksgiving command in surah Luqman Verses 12 and 13. Therefore we must really pay attention to planting education is grateful to our students, especially to all parents to their children because early education received by children will be accepted from both parents.

b. Prohibition of *Kufr*

The prohibition of *kufr* is very well planted in each student's self from an early age, because the prohibition on *kufr* can prevent bad *akhlak* for students. That is the nature of the exclusion of something that has given him a lot of pleasure and grace. As found in surah Luqman verse 13 which explains how we behave to those who have given wisdom, do not forget it or do not forgive.

This verse 13 implies how important *kufir* education is, this is a deterrent to arrogance towards Allah Subhanahu wa Ta'ala who has given us a lot of wisdom so we must be grateful not *kufir*.

In this surah, start with the words of wisdom given by Allah Subhanahu wa Ta'ala to one of His servants who is very obedient to Him. Therefore he was given a wisdom from Allah Subhanahu wa Ta'ala. After explaining the existence of Wisdom, Allah Subhanahu wa Ta'ala commands in the continued verse to be grateful for the wisdom given by Allah Subhanahu wa Ta'ala and proceed with the prohibition of turning away from Allah Subhanahu wa Ta'ala or *kufir* for all His favors. And Allah Subhanahu wa Ta'ala gives a threat in it that is if he violates or *kufir* on the favor of Allah Subhanahu wa Ta'ala then Allah Subhanahu wa Ta'ala will give him a painful punishment. Or what is said in this verse is something of a person who is *kufir*, so his ugliness will return to himself later in the Hereafter.

As found in the Tafsir al-Misbah, the word كَفَرَ is a form of the past verb to imply that if it happens (*kufir*), even if only once then Allah Subhanahu wa Ta'ala will turn away and ignore it. It can also be said that *kufir* in the form of a past verb suggests that *kufir* or unhappiness if there had once existed then should be avoided for the present and come and there is no need to exist anymore. Here means Allah Subhanahu wa Ta'ala does not like people who are *kufir* and Allah Subhanahu wa Ta'ala will let him in real error, because Allah Subhanahu wa Ta'ala is Rich and Supreme is unlimited.

c. Order to deliver *Da'wah*

The command to deliver *da'wah* is very emphasized in surah Luqman verse 13, this is evidenced in the *Tafsir Mishbah* which explains the preservation of *akhlak* or the wisdom he has had by way of re-infusing his child. That way the good he has will not stop at himself. But it is also carried out by other people.

In *Tafsir Mishbah* by Quraish Shihab says that after the previous verse describes the wisdom bestowed on Luqman whose essence is thanksgiving to Allah Subhanahu wa Ta'ala, and which is reflected in the practice of Him and His grace, now through the above verse Luqman describes the practice of wisdom and preservation of his child. This also reflects his thanksgiving for that gift to Rasulullah shalallahu 'alaihi wa sallam or anyone was instructed to reflect on Allah Subhanahu wa Ta'ala's grace to Luqman and remember and remind others.

The study of *Tafsir Al-Mishbah* above implies to us that if we have good personality or *akhlak* we should not just remain silent, or silence the *akhlak* we have, but we must convey them to others because it is very good to improve a value social life in a society. And this is said in the *Tafsir Al-Mishbah* is a form of our thanksgiving to Allah Subhanahu wa Ta'ala.

The order to deliver *Da'wah* has been recommended since the time of Rasulullah shalallahu 'alaihi wa sallam, both to Rasulullah

shalallahu 'alaihi wa sallam himself and to his *Ummah*. This is stated in the Qur'an surah Fushshilat verse 33 which reads:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ

Meaning: "And who is better in speech than one who invites to Allah Subhanahu wa Ta'ala and does righteousness and says, "indeed, I am of the Muslim"." (Q.S Fushshilat: 33).

The verse above implies that everyone is obliged to call for something good that is inviting them to work on the commands of Allah Subhanahu wa Ta'ala. What is meant by the command of Allah Subhanahu wa Ta'ala here is to do good deeds in accordance with the instructions that Allah Subhanahu wa Ta'ala sent down through His Prophet, namely the Qur'an or Hadith from the Prophet. That way, humans will not go astray or misguided in carrying out their duties as caliphs on Earth.

d. Order to Establish Prayer

The teaching of education to establish should have been applied to children from an early age. So that when you are already *baligh* or already obliged to perform prayer, he is already accustomed to establishing it and will not forget the obligation. Prayer is a very important ritual in our lives as servants of Allah Subhanahu wa Ta'ala, because prayer is a sign of submission of a Servant to his Lord. Prayer can also be interpreted as a concrete form of human thanksgiving for all His blessings. In this case Luqman al-Hakim is responsible for ordering his child to establish prayers. This order is editorially very

clear, how Luqman educated his child with a very humanist method, namely a gradual model. Starting from the prohibition of committing *shirk*, instilling the conviction of a place of return, in return for all the deeds done by Humans, and the order to establish *sholat* for five times. As Rasulullah shalallahu 'alaihi wa sallam gave guidance in his hadith: "*command your children to pray when they are seven years old, and beat them when they leave the prayer if they are ten years old, and separate the sons from the girls in their beds.*" (HR. Abu Dawud, at-Tirmudzi al-Hakim).⁹⁴

The commandment of prayer is highly recommended and emphasized truly by Allah Subhanahu wa Ta'ala, through the message conveyed to His Prophet. Therefore we must instill in ourselves and our children. However, there are some issues that concern the current civilization, namely the loss of prayer values from the joints of the life of Muslims today. Many who think prayer is merely a rhythm and tradition without meaning, empty of real meaning or far from its original purpose. Even though it was explained in the *du'a iftitah*, we always promise that prayer, worship, life and death are solely for Allah Subhanahu wa Ta'ala, but many people who practice prayer only as a routine, not solely because of Allah Subhanahu wa Ta'ala, therefore many who pray far from perfection.

In surah Luqman verse 12-19 implies the order of education that must be instilled to the students, that is they must recognize Allah

⁹⁴ Hasan Langgulung, *beberapa pemikiran Pendidikan Islam*, p. 373

Subhanahu wa Ta'ala, love Allah Subhanahu wa Ta'ala and do the prayer. That way the prayer that we do is really because of love and thanksgiving to Allah Subhanahu wa Ta'ala, not because of the compulsion of the routine of worship.

Thus, parents or educators should begin to teach or introduce their children early on to the Greatness of Allah Subhanahu wa Ta'ala so that it will cause a feeling of love from the hearts of the students. Or teach the values contained in the prayer reading and the values of the prayer movement. At a minimum, it provides an understanding that prayer is not just a meaningless rhythm, but a meaningful ritual that can bring children to know Allah Subhanahu wa Ta'ala. Thus children will get the true value of prayer. Moreover, this is taught when children from the age of 0-12, the feeling of love when carrying out prayers to Allah Subhanahu wa Ta'ala will be even greater.

e. *Amar ma'ruf nahi Mungkar's* order

The command to carry out good deeds and leave behind the bad things is very stressed by Allah Subhanahu wa Ta'ala. Because this is the proof or benchmark of someone who does prayer earnestly. Because if someone performs the prayer correctly, Allah Subhanahu wa Ta'ala will prevent the person from being mean and evil. This means that the person will do things that are good (*ma'ruf*).

In surah Luqman verse 17, he ordered the prayer to first carry out the orders of *amar ma'ruf* and *nahi mungkar*. That indicates that Luqman al-Hakim has prayers and has been *amar-ma'ruf nahi mungkar*.

If it is not automatic, Luqman will not be ordered to call for *amar ma'ruf nahi mungkar*.

Asking to do *ma'ruf*, contains a message to do it because it is not natural to tell before yourself to do it. Likewise prohibiting do *mungkar*, demanding that those who forbid it first prevent themselves. That seems to be the reason why Luqman did not order his son to carry out *ma'ruf* and stay away from *mungkar*, but ordered, prevented. On the other hand, familiarizing children with carrying out this guidance raises in them the spirit of leadership and social care.

Ma'ruf is "the good according to the general view of a society and they have known it widely", as long as it is in line with *al-khair* (virtue), namely divine values. *Mungkar* is something that is considered bad by them and is contrary to Divine values. Therefore, QS. Ali 'Imran [3]: 104 emphasizes:

"And let there be (arising) from you, a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong."

Ma'ruf because it was a general agreement of the community, naturally ordered. On the contrary, it is possible, which has also become a collective agreement, to be prevented in order to maintain the integrity of the community and its harmony. On the other hand, because both are general agreements of the community, it can be different between one Muslim community and another Muslim community, it can even be different between one time and another in a particular region / society.

For details, refer to QS. Ali Imran [3]: 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: " And let there be (arising) from you, a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful."

3. Akhlak Education

Akhlak education is the process of understanding or planting and appreciate the child for the existence of a value that governs all of our behavior during life in this world. The intended behavior we often refer to as *akhlak*. Whereas there are several *akhlak* that are taught to us all, namely: *Akhlak* to Allah Subhanahu wa Ta'ala, *Akhlak* to fellow Man and *Akhlak* to the surrounding environment. This has been governed by our religion, because good or bad deeds are judged by Religion. The value of *akhlak* education found in surah Luqman verse 12-19 of the study of *Tafsir Mishbah* includes:

a. Order to be good and kind

The command to be good has been taught by Allah Subhanahu wa Ta'ala to Luqman in the explanation of this surah in verses 13, 18 and 19 this begins with the behavior and good qualities possessed by Luqman, namely through wisdom that he gets from Allah Subhanahu wa Ta'ala. So that all his behavior and nature are properly controlled in accordance with the commands of Allah Subhanahu wa Ta'ala. Therefore Luqman continued the lesson by instilling it in his child to

have good qualities and behaviors like himself. This is evidenced in verses 18 and 19. Luqman advises his child not to overstep his behavior on this earth and to put things in good things.

This shows us that before we teach others to do something good we should do good first. Because this will be more effective in giving teaching to our children. This verse 8 of Luqman also teaches us not to be arrogant on this earth because arrogance will destroy us ourselves. With pride, people will stay away from him. therefore we must not be arrogant and always guard our *akhlak*, because that is the main action. One of the objectives of sending Rasulullah shalallaahu 'alaihi wa sallam is to improve *akhlak* of human. Rasulullah shalallaahu 'alaihi wa sallam said, which means, "*Indeed I was sent to perfect good morality.*" (Narrated by Ahmad 2/381. Shaykh Shu'aib Al-Amauth stated that this hadith is *saheeh*).

Islam is a religion that teaches noble *akhlak*. Therefore, many theorems of al-Qur'an and as-Sunnah command us to have noble character and stay away from despicable *akhlak*. Likewise, there are many propositions that show praise for the owner of good *akhlak* and reproach for bad owners of *akhlak*. One bad character that must be avoided by every Muslim is arrogant attitude. Arrogant attitude is to see himself above the truth and feel more than others. An arrogant person feels perfect and sees himself above others.⁹⁵

b. Birrul Walidain

⁹⁵Syaikh Salim al Hilali, *Bahjatun Nadzirin*, I/664, cet. Daar Ibnu Jauzi, p. 145

Birrul Walidain is a very important education that we must prioritize after *tawheed* to Allah Subhanahu wa ta'ala, because serving our parents is one of our forms of thanksgiving to Allah Subhanahu wa ta'ala. Parents are the ones who have best served us after the Prophet. Both of them have cared for and raised us especially mothers who have conceived, given birth and breastfed or weaned us for two years. So mother's glory is three stories higher than father's. Therefore we should be thankful for the filial way and give more affection to both of them. Because without a mother and father we don't necessarily live in this world.

How Allah Subhanahu wa Ta'ala is very stressful to dutiful to both parents. To the extent that if both invite to associate partners with Allah Subhanahu wa ta'ala, then Allah Subhanahu wa ta'ala commands not to follow them but we are still obliged to give affection to our parents. This is evidenced in surah Luqman verse 15 which means:

"And if both of them - especially if only one of them, moreover if other people are serious about forcing you to associate with Me with something you don't know about, especially after Me and the apostles explain the falsehood of associating with Allah Subhanahu wa Ta'ala , and after you know when you use your reason, then do not obey both of them. However, do not break with them or do not respect them. But, still devote to both as long as it does not conflict with the teachings of your religion and intercourse both in the world as long as they live and in worldly affairs-not aqeedah-by means of good association, but do not let this sacrifice your religious principles, therefore pay attention to the guidance of religion and follow the path of those who always return to Islam in all your affairs because all world affairs return to Me , then only to Me is also akhirat will not be to anyone other than Me, all of you, then I will tell you what you have done and good and bad, then I will give each reward. "

Birrul walidain was highly recommended because *Birrul walidain* or dutiful to parents was something ordered in religion.

Therefore for a Muslim, doing good and devoting to parents is not just fulfilling the guidelines of *akhlak* norms and politeness norms, but also fulfills religious norms. In other words, in order to obey the commands of Allah Subhanahu wa ta'ala and Rasulullah sallallaahu 'alaihi wa sallam.

Allah Subhanahu wa ta'ala said (which means): "*Worship Allah and associate nothing with Him. And do good to both parents*" (QS. Nisa: 36). Notice in this verse, Allah Subhanahu wa ta'ala uses the form of the command sentence. Allah Subhanahu wa ta'ala also says (which means): "*Say: "Let me read what is forbidden from you by your Lord, that is, do not associate anything with Him, do good to both parents.*" (Surat al-An'am: 151). In this verse, the command sentence form is also used. Allah Subhanahu wa ta'ala also says that (meaning): "*And your Lord has decreed that you not worship except Him and to parents, good treatment.*" (Surah Al-Isra: 23).

Birul walidain also ordered by Rasulullah sallallaahu 'alaihi wa sallam. When he was asked by Abdullah bin Mas'ud radhiyallahu 'anhu: "What charity is most loved by Allah Subhanahu wa ta'ala?". Rasulullah sallallaahu 'alaihi wa sallam said: "Prayers on the time". Ibn Mas'ud asked again: "Then, what else?". Rasulullah sallallaahu 'alaihi wa sallam replied: "Then, *Birrul walidain*". Ibn Mas'ud asked again: "Then, what else?". Rasulullah sallallaahu 'alaihi wa sallam answered: "Jihad fi sabilillah". So he said. if I ask again, it seems that he will add more. "(Narrated by Bukhari and Muslim).

Thus we know that in Islam, *birrul walidain* is not merely a suggestion, but an order from Allah Subhanahu wa ta'ala and His Messenger, so that it is obligatory. As the rule of *ushul fiqh*, that the original law of the order is mandatory.

We know that the core of Islam is *tawheed*, which is to offer all forms of worship only to Allah Subhanahu wa ta'ala. *Tawheed* is the first and foremost for a Muslim. And in many verses in the Qur'an, the command to dutiful to the parents is mentioned after the command to practice *tawheed*. As in the verses mentioned, this shows that the problem of *birul walidain* is a very urgent problem, approaching the importance of *tawheed* for a Muslim.

As the hadith of Abdullah bin Masud mentioned. Also the hadith about a man who asked permission from Rasulullah sallallahu 'alaihi wa sallam to go on jihad, he said: "Are your parents still alive?" The man replied: "Yes." Rasulullah sallallahu 'alaihi wa sallam said: "Then come both and strive with devote to them". (Narrated by Bukhari and Muslim). But the scholars gave notes, this applies to jihad which is *fardhu kifayah*.

Table 5.1 Methods and Contents of Childhood pedagogy Based on Surah Luqman verse 12-19

Verses	Childhood Pedagogy	
	Methods	Contents
<p>وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ <u>أَشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ آلَ اللَّهِ غَنِيٌّ حَمِيدٌ (١٢)</u> 12. And We had certainly given</p>	<p><i>Uswatun Khasanah,</i> Warning</p>	<p><i>Aqeedah</i> Education</p> <ul style="list-style-type: none"> • Learning about always doing Wisdom (by getting used to behaving according to the guidelines set by

<p><i>Luqman wisdom (and said), "Be grateful to Allah." And whoever is grateful is grateful for (he benefit of) himself. And whoever denies (His favor) - then indeed, Allah is Free of need and Praiseworthy</i></p>		<p>Allah Subhanahu wa Ta'ala)</p> <ul style="list-style-type: none"> • Learning about the command of Thanksgiving (recognizing Allah Subhanahu wa Ta'ala by seeing all the blessings that have been given so that it can train to get used to gratitude) • Learning about the prohibition of <i>Kufr</i> (by giving an explanation that whatever actions are carried out will have an impact on itself. Indeed, <i>kufr</i> does not have any influence on the power possessed by Allah Subhanahu wa Ta'ala, but <i>kufr</i> is a great tyranny)
<p><u>وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)</u></p> <p>13. And (mention, O Muhammad), when Luqman said to his son while he was instructing him, "O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice".</p>	<p><i>Mauidzhah Hasanah, Persuasion, Warning</i></p>	<p><i>Aqeedah Education</i></p> <ul style="list-style-type: none"> • Learning about <i>Tawheed</i> (by believing in the manifestation and oneness of Allah Subhanahu wa Ta'ala, thus not associating Him) • Learning about the prohibition of associating with Allah Subhanahu wa Ta'ala (by emphasizing the need to avoid <i>shirk</i> / associating with Allah Subhanahu wa Ta'ala, because Allah Subhanahu wa Ta'ala has created, given

		love and only Allah Subhanahu wa Ta'ala is worthy of worship and deserving priority over others)
<p><u>وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَيَّ وَهِنٍ وَفَصَّلُهُ فِي عَامِنِ أَنْ أَشْكُرَ لِي وَلَوْلَدَيْكَ إِلَى الْمَصِيرِ (١٤)</u> 14. And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination.</p>	<p><i>Mauidzhah Hasanah</i></p>	<p><i>Moral Education</i></p> <ul style="list-style-type: none"> • Learning about dutiful to both parents (as a thank for remembering the services of both parents, especially mothers who contain and wean them) <p><i>Aqedah Education</i></p> <ul style="list-style-type: none"> • Learning about Belief has a place to return (by giving awareness that the world is not an eternal place for humans and all the actions that have been done will definitely have an impact)
<p><u>وَإِنْ جُهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ (١٥)</u> 15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in (this) world with appropriate kindness and follow the way of those who turn back to Me (in repentance).</p>	<p><i>Mauidzhah Hasanah, Warning</i></p>	<p><i>Aqedah Education</i></p> <ul style="list-style-type: none"> • Learning about prioritizing Allah Subhanahu wa Ta'ala (by giving an explanation that Allah Subhanahu wa Ta'ala is omnipotent, who has the right to be worshiped and obeyed by all orders and stay away from all His prohibitions, and refuse to do evil even though those who invite are both parents) <p><i>Moral Education</i></p> <ul style="list-style-type: none"> • Learning about doing

<p><i>Then to Me will be your return, and I will inform you about what you used to do</i></p>		<p>good to both parents (by giving attention, living, and loving both of them well in terms of the world, but do not follow it if both invite to oppose Islamic law)</p>
<p><u>يُنَبِّئُ إِيَّاهَا إِنَّ تَكُ مِثْقَالَ حَبَّةٍ</u> <u>مَنْ حَزَدَلِ فَتَكُنْ فِي صَخْرَةٍ أَوْ</u> <u>فِي السَّمَاءِ أَوْ فِي الْأَرْضِ يَأْتِ</u> <u>بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ</u> <u>خَبِيرٌ</u> (١٦)</p> <p>16. (And Luqman said), "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.</p>	<p>Mauidzah Hasanah, Warning</p>	<p>Aqeedah Education</p> <p>Learning about Believing in Retaliation (by explaining that no one can hide from the sight of Allah Subhanahu wa Ta'ala, both small and large, both hidden and visible, both in the sky and on earth)</p>
<p><u>يُنَبِّئُ أَقِمِ الصَّلَاةَ وَأْمُرْ</u> <u>بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ</u> <u>وَأصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ</u> <u>ذَلِكَ مِنْ عَزْمِ الْأُمُورِ</u> (١٧)</p> <p>17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, (all) that is of the matters (requiring) determination.</p>	<p>Uswatun Hasanah, Mauidzah Hasanah</p>	<p>Shari'a Education</p> <ul style="list-style-type: none"> • Learning about the command to do prayer (by explaining that prayer can maintain good relations between the creature and Allah Subhanahu wa Ta'ala) • Learning about the Amar Ma'ruf Nahi Mungkar Command (by getting used to developing positive social values effectively) • Learning about patience (by getting used to holding back)

		the turmoil of lust in order to achieve the pleasure of Allah Subhanahu wa Ta'ala)
<p><u>وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)</u></p> <p>18. And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.</p>	<p><i>Mauidzhah Hasanah, Warning</i></p>	<p><i>Moral Education</i></p> <p>Learning about the prohibition to be arrogant (by explaining that people who are arrogant are far from the mercy of Allah Subhanahu wa Ta'ala)</p>
<p><u>وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)</u></p> <p>19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.</p>	<p><i>Mauidzhah Hasanah</i></p>	<p><i>Moral Education</i></p> <p>Learning about the commands to be simple (by explaining not to get too used to life)</p>

E. Relevance of Childhood Pedagogy based on Surah Luqman verses 12-19 with Childhood Pedagogy in Modern perspective

Childhood education is concerned with ensuring children achieve positive outcomes. Research on teaching, learning and outcomes shows that quality pedagogy is identified as a key lever for improving children's outcomes. Sound research evidence, discussed later, shows what educators can do to provide children with strong foundations for ongoing learning and development in all aspects of life. This evidence must be reflected in

educators' pedagogy if children's learning and development is to be optimised.

Childhood pedagogy here is child education contained in surah Luqman verses 12-19, the main object of analysis of this study. Not only that, from a series of discussions on the meaning of surat Luqman, aspects of development are also found which are interesting to discuss as well. This discussion will be more complete if given a comparison that is developmental psychology as western education. So in short, this chapter contains the relevance between Islamic and western concepts regarding the theory of development.

1. Relevance Erikson's Psychosocial Development Theory and Childhood Pedagogy According To Surah Luqman Verses 12-19

Erikson's developmental theory is famous for the name of psychosocial development. Psychosocial from which the word psycho and social are his preference for the relationship between psychological or mental individuals and their social conditions. Every human being must do social interaction, communicate with other people. As he grows and develops, the surrounding environment changes. This is where a crisis occurs between psychological needs of the individual and the needs of the community. As a student of Freud, Erikson also pays attention to the role of the ego as a source of individual self-awareness. The existence of a crisis requires the ego to develop the ability to overcome the demands of society. This Psychosocial development follows the Epigenetic principle,

that the development of the individual ego is divided into several stages and each stage has an optimal period or critical period that must be passed.⁹⁶ Erikson divides it into eight stages starting from childhood to adulthood. A series of crises become mark of each stage, written in two opposing emotional forces that will be faced by individuals. By the term “crisis” Erikson means a decisive or critical turning point which is followed by either strong mentality and maturity or by increasing weakness.⁹⁷ A term used by Erikson for these opposing forces is the words “syntonic” for the first-listed positive disposition in each crisis (e.g., Industry) and “dystonic” for the second-listed negative disposition (e.g., Inferiority). Then he connected a pair force with “versus”, from Latin means against. The words are actually irrelevant, unless you fully understand the detailed history of Erikson’s ideas.

Good cooperation between individuals and those around them will greatly help him through the existing crises. Although Erikson point to the universality of his stages in the life cycle, he also recognizes contribution of social, cultural, and historical factors affecting stage crisis resolution. Each age group has its own crisis that influences each other between stages. The diversity of individual ways of thinking gives rise to varied attitudes and solutions to a crisis. The choice of the tight attitude and can solve the crisis, by individuals will be repeated and developed to

⁹⁶ S. A. McLeod. *Erik Erikson's Stages of Psychosocial Development* (<https://www.simplypsychology.org/Erik-Erikson.html>, accessed 10 July 2019 at 6.33 pm).

⁹⁷ Patrick H Munley, *Erikson's Theory of Psychosocial Development And Career Development*. *Journal of Vocational Behavior*. Volume 10, Issue 3, 1977, p. 261-269.

form a basic attitude that will be the psychosocial personality of the individual.

Focusing on the discussion of this chapter, let's immediately refer to the third to fourth stages, Initiative versus Guilt (3-5 years) and Industry versus Inferiority (5-13 years). Adjusting the age of Luqman's children who were not found clearly and surely in this surah, but the researchers decided to take the third to fourth stage because in the interpretation of Al-Qurtubi there was an explanation that Luqman's son said to his father "*O my father, if I make a mistake in a place where no one has seen me, then how does Allah know it?*"⁹⁸ so the researcher positioned Luqman's children among those stages.

At the Initiative versus Guilt stage occurs at the age of 3-5 years, children learn about new concepts through social interaction. They assert themselves more often, and begin to develop a sense of purpose. They also began to explore their environment and ask many questions. At this stage, Luqman's child did it. He asked about the power of Allah Subhanahu wa Ta'ala. When children are at this stage, they begin to do more tasks, they learn the importance of social agreement. They began to realize that some of the things they wanted to do might not be approved by others. It is very important for caregivers to encourage and guide their children to explore within limits. Success at this stage will lead to the

⁹⁸ Al-Qurthubi, Syaikh Imam. , *Tafsir Al-Qurthubi*, (Jakarta: Pustaka Azzam, 2009), p.160.

virtue of "purpose", which is shown by how children make decisions, produce new ideas, and treat others properly.

Then in the Industrial versus Inferiority stage (6-13 years), children become more competitive. They want to do things their colleagues can do. They learn many things. Teachers play an important role in the lives of these children, because they teach them these skills. At this stage, children begin to expand their social networks. They know their abilities and the abilities of others. They compare themselves with their peers because they feel the need to validate their competencies. In line with this stage Luqman tells his son "*O son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, (all) determination.*" this is so that children develop the virtue of "competence" by resolving the crisis at this stage. This virtue is demonstrated by making something, getting results, applying skills, and feeling capable of carrying out the guidance he must do.

However, from all levels that the "virtue developed" of the theory was that Erikson had been taught by Luqman to his son. As "hope" in the first stage, this is manifested by a deep conviction and conception that Allah is All-Knowing and Mastering all things. So that Luqman instilled early on his son that only to Allah was the place to depend on everything. Likewise with Luqman's explanation related to the next stage, which is "will" about rewards or rewards given by God to his grateful servant, that is no longer boasting, "purpose" about deciding to work on virtue and stay away from munkar, "competency" about determine the good and bad

things for him, "fidelity" about loyalty to Allah Subhanahu wa Ta'ala by not associating with him, "love" and "care" about serving the parents, and "wisdom" about what Allah Subhanahu wa Ta has 'give. Recognizing a child's ego, preferences, and personality is the responsibility of parents and teachers to provide the most appropriate guidance and care. provide a comfortable situation, and support both verbally and facilities.

2. Relevance Kohlberg's Moral Development Theory and Childhood Pedagogy According To Surah Luqman Verses 12-19

Kohlberg was interested in how children and adults reason about rules that restrain their behavior in certain situations. He decided to conduct the developmental theory of moral thinking and choice among children and adults. The theory emphasizes moral reasoning rather than moral behavior. According to him, a measure of one's moral height is assessed in terms of the underlying reasoning process rather than moral behavior. This is because Kohlberg made Piaget's cognitive development stage the cornerstone of his theory. Kohlberg stated his theory was universal, but many experts did not agree with him. Some experts criticize that his theory ignores moral behavior, the role of culture and family, as well as the importance of caring for others.⁹⁹ Actually moral development is a complex concept that includes thoughts, feelings, behavior, and personality.

⁹⁹ *Ibid.*, p.370.

Determining Kohlberg's moral development stage based on their responses to a series of structured situations or moral dilemmas.¹⁰⁰ There is a story that implicates moral dilemmas. the subject is asked to give an assessment of the character of the story whether he is wrong or right. On the basis of the answers received, Kohlberg describes a series of six stages of moral judgment or reasoning. Those stages are Obedience or Punishment Orientation, Self Interest Orientation, Social Conformity Orientation, Law and Order Orientation, Social Contract Orientation. and Universal Ethics Orientation. Then, he grouped these six stages into three levels, Pre-Conventional Morality, Conventional Morality, and Post-Conventional Morality.

That is the moral theory of Kohlberg, to facilitate discussion of the researcher will take a source that mentions the details of age at each stage. Because Kohlberg did not describe the age in detail. he just said that most children have a pre-conventional morality, and most adults have a conventional one. He estimated that only 20 to 25% of the adult population attains the post-conventional level of morality. In general. the age of Luqman's son is in middle childhood is included in the second level. conventional morality. Which means, he entered the third and fourth stage, "social conformity orientation" and "law and order orientation". To be more focused, researchers equate Luqman's son at the stage of the law and order orientation. Seen from the character of Luqman's son who tends to

¹⁰⁰ John W. Santrock, *Life Span Development*. Op. cit., p. 367.

have entered this stage. It is known from the contents of Luqman's advice, which is about morality to God and morals to others.

In the stage law and order orientation, children are taught to understand ethics, law enforcement, order, rights, and other rules that apply in their environment. Children understand that obeying a set of rules that they hold is an obligation as a form of maintaining social order and welfare. In line with this, Luqman also told his son "*O son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you, (all) determination.*" this is an advice to obey Allah Subhanahu wa Ta'ala's commands.

The child is not at the analysis stage in the regulatory component until there is an activity to change it. So that the moral judgment of children adheres to this principle. If there is a behavior that violates the "rules", he will judge that it is wrong and does not want to do it because his orientation is to maintain social order. For example, he was offered a cigarette by his new friends, he might now think that smoking was bad. He may choose not to smoke because he believes that if he smokes, he will be punished for breaking the law. He understands the purpose of the law is for his own benefit and protection, but he also understands that the law serves to benefit the greater community because when young people become addicted to nicotine it raises costs and health risks for others. Likewise with the rules to prevent yourself from associating partners with Allah Subhanahu wa Ta'ala. He understands that the regulation limits a person's behavior to his good too, preventing it from becoming negative.

Kohlberg believes that moral dilemmas can improve children's moral reasoning, but only one stage at a time. He assumed that the way children develop from one stage to the next is to interact with others who have one or two stages of moral reasoning above them. The teacher can help the development of students in moral reasoning with discussion activities about justice and moral issues. This activity can be included in the lesson, starting with things that happen at school to the wider community.

3. Comparison of Childhood Pedagogy According To Surah Luqman Verses 12-19 and Western Developmental Psychology (Erikson's Psychosocial and Kohlberg's Moral Theory)

The development stage is the stage of personality formation, according to Erikson. its development is influenced by a crisis of the ego which faces the needs of its own soul and the demands of society. While Kohlberg prefers to highlight the development of moral thought. The success of a child through each stage determines the child's thinking, the attitude chosen, then how to convey it to others to become a character. Erikson took a pair of emotional strength which he said was the main force, and Kohlberg saw from reason and orientation, at the time they had also set their age range. This psychoanalytic and moral development formula only considers the things around in life that are realistic, limited and empirically proven. This is clearly different from the concept of Islam, a religion that contains elements of God, the scope of religion is much broader because it believes all the possibilities can occur by God's will. If

shared publicly. there will be good and bad possibilities. In Islam, good or bad fortune is determined by Allah, but no one knows that. Making Muslims continue to fight as a sign of their faith in God. And for whatever had happened, it was clear that his direction was from God and that was the best for him. Because of the influence of faith, questions and answers in the development of children become different.

The limitation of western scientists in triggering the theory occurs because indeed they are only humans. Where their source is purely from reason. Western scientists separate revelation from reason. So it is only natural that the resulting development theories are all limited to one aspect which is their tendency. Because they believe there is only one that is the most influential of all. While the Koran is the source of patents from Allah's revelations. All complete is just how we take lessons.

As a servant who obeys Allah, Luqman does what he is told and avoids what is forbidden by Allah, so that the foundation has been embedded, at that time the development of knowledge is in accordance with the situation and conditions of application. For Muslims, it is facilitated by following what Luqman did who translated God's revelations, which are theoretical knowledge, into practical knowledge.

If adapted to the industrial stage vs. Erikson's inferiority. Luqman's son is among those who have successfully passed this stage on the industry side. Because he got a lot of support from the people around him. One of them is from Luqman as in verse, he gives some advice and learning that supports his child to be a child who is passionate and

confident in what he does. As for the Kohlberg stage, Law and order orientation, Luqman's son's level of reasoning is very fulfilling his character at that stage. In the form of awareness to listen to advice from Luqmna, respect it, and carry out God's commands in that advice. So the theory is still logical and can be linked to the concept of Islam.

Returning to the concept of Islam, based on Surah Luqman verses 12-19, there are many aspects concerning children's education that are not specifically discussed in the verse. The form of the theory of Islamic development is not oriented towards the form of guidelines in order to succeed in dealing with aspects of certain that will shape the personality of a child. Islam focuses on guiding and educating children to be proportionate and mature people. In Surah Luqman, which shows the stage of development of the method used and the material presented differs according to age. Regarding the method, which will be discussed in a later comparison with Piaget's cognitive theory, this discussion focuses on hadith material because it adapts to Erikson's and Kohlberg's theories which point to matter.

In the age of children, Luqman has conducted guidance and fostered aqidah, morality, and worship to his children. This formation greatly influences the formation of a child's personality. In addition, this also makes it easier for parents and teachers to guide children, by instilling the concept of faith in full. How to establish a relationship with God, then interact with humans, and God's provisions. qada 'and qadar. For the application discussed in the previous chapter, the researcher emphasizes

here how great Islamic theory is. When children fully understand the concept of faith, all the difficulties he faces will pass well. We still give direction, advice to children. What distinguishes it is that every solution or path will be more easily accepted by children by bringing religious teachings. When he faces difficulties in doing his schoolwork, he will continue to try to find solutions, not complain, even despair. He will take lessons for what he experienced, whether it was success or failure. Our role as parents reminds and helps her if she is in trouble.

All solutions are summarized in Surah Luqman verses 12-19. By understanding and applying ways of interacting with God, it will naturally form a moral and commendable attitude to society in social interaction. Related to matters around the community, such as rights and obligations between people, tolerance, sharing, not discriminating among others, etc., everything is regulated in the Qur'an. Advice makes God a guide for various social activities. Likewise with moral problems, it can even be classified as social moral and religious moral along with its relationship. Being close to God means learning and obeying all commands and being away from His prohibitions in the Qur'an and Hadith. Children will be helped to resolve social crises such as how to talk to older people, how to deal with arrogant people, attitude when insulted or cornered. If a child behaves in accordance with religious teachings, then the moral value must be good 'because there is not a single command from God that is not good. The moral judgment of children also depends on their intellectual level. Parents who fully understand the concept of the hadith of Ibn Abbas, must

have sharpened the minds of their children since childhood so that they are good at analyzing the truth and mistakes. Including in protecting God. carry out the obligation of learning by studying all the time.

When children are aware of the importance of studying Islamic teachings, parents only need to add and emphasize important things or are missed from the child. This is because the guidelines or basics are rooted in children. He will adjust for himself what attitude is chosen for a situation based on the guidelines of his religious teachings. Minimize the possibility of failure and avoid the stress of the child. Which even if there's a problem and makes it fall, it won't last long. According to the second and third suggestions in the hadith. when in difficulties and dead ends, ask only Allah. If you still don't get the help your child wants, then he will not despair and patiently face it. In essence, Islamic theory, in dealing with one stage of age with the level of problems and difficulties at that time, returned to God. It will automatically remember the concept of faith, find a solution in it through worship. If you do something wrong with God, ask forgiveness and repent. If you do something wrong with humans, then it communicates well according to Islamic teachings. Because all charities will be the responsibility of individuals on the last day.

4. Relevance Piaget's Cognitive Development Theory and Childhood Pedagogy According To Surah Luqman Verses 12-19

Piaget is a doctorate in biology, who gives attention to the development of intelligence.¹⁰¹ He focused on discussing cognitive structures and carrying out many observations with children as objects. Piaget identifies the way children think differently from adults.¹⁰² Which at that time children are considered dumber than adult. He found that we gradually added new skills to our cognitive shelves, as growth progressed. Cognition is defined as the processes involved in gaining knowledge or skills. these are include knowing, thinking, remembering, and problem solving. Then, learning is occurs after several cognitive processes that the Child goes through.¹⁰³ So, this theory is about development and learning process. Piaget assumed that all children go through the same sequence of development, but they do it at different rates. The teacher must pay attention to the class on a small scale and individually, rather than the class scale. Assessment must be based on individual development, not on normal standards that are equated for one class or age. Because children build their own knowledge while interacting with the environment.¹⁰⁴ As kids interact with the world around them. they continually add new

¹⁰¹ *Ibid*, p.33.

¹⁰² S. A. McLeod. *Jean Piaget's Theory of Cognitive Development* (<https://www.simplypsychology.org/Erik-Erikson.html>, accessed 10 July 2019 at 7.46 pm).

¹⁰³ Kara Bietz, *The Relationship Between Learning and Cognition in Young Children* (<http://www.brighthub.com/education/early-childhood/articles/101060.aspx>, accessed 10 July 2019 at 07.55 pm).

¹⁰⁴ Baken Lefa, *The Piaget Theory of Cognitive Development: An Educational Implications*. Educational Psychology, Vol.1, 2014, p. 9.

knowledge, build upon existing knowledge, then adapt previously held ideas to accommodate new information.¹⁰⁵

The main key to Piaget's theory is that learning and sharpening intelligence are active, not passive processes. And development is about change and sustainable adaptation to the environment, We are not just receiving information. but actively changing our thinking to fit the reality around us.¹⁰⁶ From this concept, Piaget break down four stages of cognitive development: Sensorimotor Stage. Preoperational Stage, Concrete Operational Stage. and Formal Operational Stage.

The relation between Piaget's theory and surah Luqman came from concrete operational stages to the formal operational stage. This stages belongs to children from the age of eleven years and up. it has the same cognitive characteristics. Cognitive Luqman's son is identified from the method chosen by Luqman. Then the theoretical content of the material also demands Luqman's son to think abstractly. Where Luqman gives lessons to his children by using one method of parable that is with something hidden in a rock in the earth. Children can take the perspective of others, and are far more aware of logic, will talk to others about new topics. That will make children easier to understand. Then the child will switch to the next stage, at this stage the child can think or review the

¹⁰⁵ Kendra Cherry, *The 4 Stages of Cognitive Development* (<http://www.verywellmind.com/piagets-stages-of-cognitive-development-2795457> , accessed 11 July 2019 6.12 pm)

¹⁰⁶ Anastasia, *Piaget's Theory of Cognitive Development* (<http://www.cleverism.com/piagets-theory/> , accessed 11 July 06.54 pm)

Luqman thoughts that have been conveyed to him. That will help the child to know how to deal with everything correctly.

As stated, Piaget believes that we all have to go through every stage but, with different qualities and speeds for each individual. Each stage is included when our brain is mature enough to allow new types of logic or operations. There is an age range at each stage to facilitate our understanding of this theory. So it could be that a ten year old child has reached the formal operational stage. Or eight-year-old children have not entered the concrete operational stage.

The formal operational stage is the most complex stage of thinking. At this stage, children begin to think abstractly and idealistically. Abstract thinking includes moral, philosophical, ethical, social, and political problems. Concrete objects or events are no longer needed at this stage. They have actually achieved all aspects of human thought.

Children with formal operations have been able to receive independent learning. Parents can provide for their children's learning needs and then free them to study. can be accompanied or alone. Child learning at this stage places teachers and parents more as mentors and supervisors, because children can develop their own information. In addition, the planting of religious values. morality, and the prevailing norms must also be emphasized at this time. In addition to their intelligence, the psychological condition of children at this age is in the

transition to maturity, so it is still unstable and egocentrism. Appropriate guidance from parents and teachers will make them intelligent individuals.

5. Comparison of Childhood Pedagogy According To Surah Luqman Verses 12-19 and Western Developmental Psychology (Piaget's Cognitive Theory)

Piaget's Theory is a theory which according to researchers is the most universal and does not need to be debated. It just needs to be added from the drawbacks. Because the basic theory of Piaget is in accordance with the general human condition and uses a biological approach. Cognitive development is one thing that is different from other aspects of development. Obviously humans develop only if they use their mind, use their brain to think. As simple as humans process information in the brain, cognitive processes still occur. Is it just receiving information, remembering it, then forgetting it, so Piaget's theory can be harmonized with the Islamic concept.

However, it is important to show that there are fundamental differences between Piaget's theory and Islamic concepts which have become the weaknesses of Piaget's theory. The difference is the fact that human intelligence is basically a blessing from Allah given to humans for a purpose, to worship God. Piaget did not recognize this concept in his theory of human intelligence. But cognitive concepts are great discoveries on which to base many other theories.

In fact, Piaget states that children are born with a basic mental structure, which provides a structure for future learning. He sees

development as a progressive reorganization of this mental process. This happens because of biological maturation, as well as environmental experience. This statement is in line with the Islamic concept of humans, that human children are born in nature or with certain potential.

In learning, Piaget asked educators to be more flexible and not generalize to children. Every child has different characteristics and ways of learning. Piaget's developmental stages are used to help parents and teachers estimate the child's position between the four stages. So, learning can rely on the basic concepts of Piaget's theory, but in its implementation it can be adapted to the abilities and personality of children. We provide a choice of learning materials with knowledge that equips children to face the outside world to avoid ignorance.

The concept of Piaget has been written for centuries in the Koran. And that has been practiced by Luqman for his children on his missionary journey. Described in Surah Luqman verses 12-19, he provides learning to children in accordance with the cognitive abilities of their children. Judging from the material, at first glance it is rather heavy for a child, but Luqman knows very well what his child can understand. Luqman provided the life he had to receive at that time.

Rasulullah already understood how his son could be said that the science of cognitive development had been mastered by him. Similar to Piaget, formal operational children apply methods that can build abstract reasoning. Piaget's version, advises teachers to teach broad concepts using materials and ideas that are relevant to students. While Luqman applied

the method of explaining something from the global first and then detailing it.

This Luqman learning is successful learning and makes it one of the best teachers of all time. This shows that Luqman had known the theory of cognitive development long ago. Because it is already explained in the Qur'an. So, this Islamic concept is the most complete and most correct version of other cognitive theories including Piaget's theory.

Indeed, Muslims, they first got to know the concepts of cognitive, affective, psychomotor, and intelligence for a long time without the need to go through the process of observing repeated trial errors like Piaget. We only need to explore the Qur'an and the Hadith, the sources of Islamic teachings that have governed human life in various aspects in full.

CHAPTER VI

CLOSING

A. Conclusion

From the discussion of this thesis according to what was formulated in the problems, conclusions can be taken as follows:

1. In surah Luqman verses 12-19 emphasizes the concept of childhood pedagogy that must be given to children. Childhood pedagogy really needs to pay attention to the figure of a educator, namely Luqman al-Hakim, a man who has good personality and spiritual side. So that Luqman al-Hakim is a man who is loved by Allah Subhanahu wa Ta'ala. It is evident that he has been given *hikmah* which is the greatest gift given by Allah Subhanahu wa Ta'ala to the servant He wills. The content of educating given to children includes three main aspects of Islamic education, including *Aqeedah* Education to strengthen the basis of children's beliefs (prohibition of associating partners with Allah Subhanahu wa Ta'ala, believing that there is a place to return (Day of Judgment), prioritizing Allah Subhanahu wa Ta'ala, believing in the nature of Allah Subhanahu wa Ta'ala (*Al-Latief* and *Al-Khobir*)), *Sharia* Education guidelines for carrying out the commandments of Allah Subhanahu wa Ta'ala (commandments of Thanksgiving, prohibition of *kufir*, order of conveying *da'wah*, order of establishing prayer, command of *amar ma'ruf nahi mungkar*), and the last *Akhlak* education as an implementation of carrying out His commands (commands to be kind, *birrul walidain*).

2. Broadly speaking the content of surah Luqman verses 12-19 in *Tafsir Mishbah* and *Tafsir Al-Qurtubhi* contains the method used by Luqman in providing education to his children included the exemplary method (*uswatun hasanah*), advice method (*mauidzah hasanah*) and warning method (*tahdzir*).
3. The relevance between surah Luqman and western perspective about childhood pedagogy is limited to one stage of development that is being occupied by Luqman's son as middle childhood. The western perspective is determined by three theories, namely psychosocial Erikson, Moral Kohlberg, and Piaget's cognitive. The Islamic theory here is based on surah Luqman. First, Erikson's theory is known to be in accordance with Islamic theory in terms of the concept that other people have an influence on the child's psychic. Then the attitude is the same, namely by giving support to good children he is on the side of initiative vs guilt and industry vs inferiority. For the difference, Islamic theory is more complete and shows the reality of the real possibility of social influences that are more complex than Erikson's theory. Second, Kohlberg's theory has the same ability of middle childhood moral reasoning as it has reached the limits of the law and order orientation. Luqman's son has understood and implemented the religious rules taught by Luqman. The difference is that Islamic theory does not only pay attention to moral reasoning, more than that. There are important rights, rewards, affections, etc. that affect moral values. Third, Piaget's theory best fits Islamic theory compared to the two previous theories. In line with the characteristics stated in concrete

operational stage and formal operational stage. Suggestions for learning are also the same as those practiced by Luqman. The difference is in the source and of course cultural and historical factors. This also applies to western theory as a whole. Their outline does not involve elements of divinity, religion.

B. Suggestions

1. For all parents, education is the spear of life and is the obligation of parents for their children's education. Hopefully parents can apply the Luqman education model in providing education to their children.
2. To all students, do not be easily influenced by something that is unclear. And with this analysis, hopefully it can be used as a reference to become a better person.
3. To educators and also prospective educators, make the knowledge that is possessed useful not only for yourself but also for others.

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Supervisor : H. Mokhammad Yahya, PhD
Thesis Title : Quranic Perspective On Childhood Pedagogy (Educational Exegesis of Surah Luqman verse 12-19)

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