

THE ROLE OF FATHER IN CHILDREN'S EDUCATION AL-QUR'AN PERSPECTIVE SURAH LUQMAN VERSES 12-19 (TAFSIR AL-QHURTUBI, TAFSIR IBNU KATSIR, TAFSIR FI ZHILALIL QUR'AN AND TAFSIR AL-MUNIR)

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Abstract (In English). This study provides a more detailed picture of the role of fathers in educating children from the perspective of the Qur'an, Surah Luqman (31), verses 12-19. So far, there has been a perception in Indonesian society that the problem of children's education is the sole responsibility of a mother because the father has the responsibility to fulfill economic needs. The social phenomena that occur in several regions in Indonesia related to the gap in children's behavior are examined through the interpretation of al-Qurthubi, the interpretation of Ibn Kathir, the understanding of Fi Zhilalil Qur'an, and the interpretation of al-Munir. Method: This study used qualitative research. Qualitative research is used to investigate, find, describe, and explain the quality or characteristics of social influences that cannot be explained, measured, or described. This research takes a study of tafsir literacy from four mufasir, namely tafsir al-Qurthubi, tafsir Ibnu Katsir, tafsir Fi Zhilalil Qur'an and tafsir al-Munir. Finding: The importance of the father's role in children's education, told with advice to (1) Be grateful to Allah Subhânahu wa ta'âlâ, (2) Avoid all forms of shirk, (3) Be devoted to both parents, (4) Always maintain awareness of muraqabah or Allah Subhânahu wa ta'âlâ's supervision over all things, both small and large. (5) The command to uphold prayer, enjoin makruf, nahi munkar. (6) The command not to be arrogant and haughty, (7) walk politely and lower your tone of voice. Novelty: This study is the only one that explains the role of fathers in children's education from the perspective of the Qur'an, Surah Luqman (31) verses 12 to 19 with an analysis of the interpretation of al-qurthubi, interpretation of Ibn Kathir, interpretation of fi zhilalil Qur'an and interpretation of al-munir. The results of the study show that based on the Qur'an, the role of fathers in children's education is very important and strategic for building the future civilization of the people.

Keywords: Father, Father's Role, Al-Qur'an Perspective, Surah Luqman

A. INTRODUCTIONS

The rampant social problems in children that are often spread on social



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media lately are truly concerning. Social cases are related to the effects of the declining quality of education, especially education in the family. Less than optimal parenting patterns in families make children have weak souls, unstable emotions, no character, no life orientation, and do not dare to defend themselves when there is a problem. On the other hand, children who have the potential to be brave and have guts behave negatively and become rude, arrogant, and proud of their injustice. Researchers found data that social problems in society are partly caused by the loss of the role of fathers in educating children.

In the Qur'an, it is often told how a father educates his child by communicating. In a study, it was found that a harmonious relationship between a father and his wife from an early age will reduce the level of depression in his wife and will make her child's mental health comfortable until the age of 2 (two) years¹. The family consists of emotionally connected units whose interactions impact the development of its members. In a study, the impact of the absence of a father during adolescence on the quality of romantic relationships has negative consequences for healthy and satisfying children in adulthood².

The ideal concept of a family is the smallest unit in the life of society, which is harmonious, comfortable, happy, and full of affection. Children are a gift from Allah Subhânahu wa ta'âlâ, who must be educated to become pious children. This starts from the family as the initial foundation for forming children with character. Character is innate, including heart, soul, personality, morals, behavior, personality, nature, temperament, and disposition³.

The Qur'an has many stories about dialogues between fathers and children. The Qur'an al-Karim explains that having children is not only a mandate and a source of happiness for the family but can also be a trial, test, and enemy. It all depends on the role of both parents in accompanying them with their best time. Parents must provide for, care for, nurture, educate, and direct their children to a better life until they are adults or until they are married⁴. Educating children is done by guiding, helping, and directing them so that they know the norms and goals of life that they want to achieve⁵.

Law of the Republic of Indonesia Number 1 of 1974 concerning marriage, Article 45 states that:

1. Both parents are obliged to maintain and educate their children as well as possible.
2. The obligations of parents referred to in paragraph (1) of this article apply until the children are married or can stand alone, which continues to apply even if the marriage between the two parents is terminated.

Understanding parents consists of the father and mother. Each has its role in educating children. The Qur'an explains that a father has a very important role in the development of a child's education. The rampant brawls between schools, the low quality of children, gambling, drunkenness, drugs, free association,

¹ Juliet K McCann.et.all, Father involvement is a protective faktor or maternal mental health in Western Kenya,2024.

² Raisa Adilla Hasni dan Rudi Cahyono, Dampak Ketidakhadiran Ayah Terhadap Hubungan Romantis Anak Sebuah Tinjauan Naratif, 05 Jul 2024

³ Endang Kartikowati, M.Pd. Dr. Zubaedi M.Ag., M.Pd, Pola Pembelajaran 9 Pilar Karakter pada anak usia dini dan Dimensi-dimensinya, (Jakarta: Prenadamedia Group, 2020), Hlm. 11

⁴ Lajnah Pentashihan al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI Tahun, Tanggung Jawab Sosial (Tafsir al-Qur'an Tematik), Jakarta: Lajnah Pentashihan al-Qur'an, Seri 2, 2011, Hlm.46.

⁵ Dr. Idi Warsah, M.Pd.I, Pendidikan Islam Dalam Keluarga, (Palembang: Tunas Gemilang Press, 2020), Hlm. 6

juvenile delinquency, crime and corruption, disobedience to parents, and so on are the consequences caused by the lack of a father's role in children's education. Other things that happen to children due to the lack of a father's role are the loss of honesty, shame, a hedonistic lifestyle and moral damage. This condition is also likely due to the lack or loss of a father's role in children's education in the family.

In a study, it was stated that the absence of a father will have an impact on the psychology of children in their adulthood, such as depression, unresolved fears, easy depression, failure in everything, and misunderstanding of sexual problems⁶. The absence of a father's role in a child's life has several risks, including an increase in student dropouts of up to 70 percent, low academic achievement can cause students to be involved in criminal acts among teenagers around 85 percent of them end up in prison, free sex behavior so that they get pregnant outside of marriage, fall into narcotics and illegal drugs and 90 percent of teenagers do not feel at home because of the loss of a role model as a leader in a family⁷.

The Indonesian Child Protection Commission (KPAI) stated that violence against children has entered an emergency and worrying stage. The increasing complexity of violence against children triggers this condition. The involvement of all parties is increasingly crucial in efforts to act and prevent it. Referring to data from the Indonesian Child Protection Commission, there were 4,683 complaints throughout 2022. Of that number, 2,113 complaints were related to special child protection, 1,960 complaints were related to the family environment and alternative care, 429 complaints were related to the education and culture sector, 120 complaints were related to the health and welfare sector, and 41 complaints were related to violations of children's freedom rights⁸. The Bandung City Education Office revealed data from a survey on free association. This survey was conducted on 60 teenagers under 14 years old. The minor poll found that 56 per cent of the 60 respondents admitted to having had sex or intercourse⁹. In the case of Abuse by Officials' Children, delinquency develops into violence; Mario Dandy becomes a suspect in a child abuse case from a GP Ansor administrator named David¹⁰.

The busyness of a father earning a living every day, from morning to night spending time, causes the interaction between father and child very limited. As a result, children lose important moments that no one can replace. Meanwhile, the role of a father in children's education is shifting to that of a mother. Communication between a father and child rarely happens, as if there is a distance between the father and child. Fathers seldom ask what their children are doing at home, school or in the environment. When children are studying, fathers

⁶ Dr. Nur Afif, M.Pd.I., Ansor Bahary, MA, Tafsir Tarbawi Pesan-pesan pendidikan dalam al-Qur'an, (Tuban: CV. Karya Literasi Indonesia, 2020), Hlm. 34.

⁷ Bunyanul Arifin, Peran Ayah Dalam Perspektif Islam dan Implementasinya Terhadap Siswa Madrasah Aliyah Negeri (MAN) Di Jakarta, Jurnal Dosen Magister Pendidikan Agama Islam, Universitas Muhammadiyah Tangerang, Vol. I No. I, 2019.

⁸ Kompas, "Anak Surabaya Masih Terlibat Tawuran dan Balapan Ilegal", Sumber: <https://www.kompas.id/baca/nusantara/2023/02/01/anak-surabaya-masih-terlibat-tawuran-dan-balapan-ilegal>, diakses 1 Februari 2023 09:39 WIB.

⁹ Republika, "Survei Dinas Pendidikan: 56 Persen Remaja Kota Bandung Mengaku Pernah Seks Bebas", Sumber: <https://news.republika.co.id/berita/rel7je459/survei-dinas-pendidikan-56-persen-remaja-kota-bandung-mengaku-pernah-seks-bebas>, diakses Kamis 07 Jul 2022 00:10 WIB

¹⁰ <https://www.kompas.tv/article/382305/kasus-penganiayaan-oleh-anak-pejabat-kriminolog-kenakalan-berkembang-jadi-kekerasan>, diakses 26 Februari 2023 | 15:52 WIB

do not accompany them; wives, aunts, grandmothers, or maids partly do children's education. In general, society assumes that children's education and behavior are a mother's responsibility; fathers act as breadwinners for the family, so it is natural that fathers do not have much time to educate children.

It is important for a father to be knowledgeable about his role in educating children. The development of technology and the digital world require a father to always increase his knowledge about children's education. Knowledge of technology and education greatly influences children's attitudes, behaviors, and characters. Religion is the strongest defense against the influence of technological developments and the world of education.

B. METHOD

The research method used in this study is qualitative - descriptive. Qualitative research is a study used to investigate, find, describe, and explain the quality or specialty of social influence that cannot be explained, measured, or described. This study takes a study of the interpretation literacy of four interpreters, namely the interpretation of al-Qurthubi, the interpretation of Ibnu Katsir, the understanding of Fi Zhilalil Qur'an, and the interpretation of al-Munir.

C. RESEARCH

1. Material

The importance of the father's role in children's education, Allah Subhânahu wa ta'âlâ immortalizes in the Qur'an, surah Luqman [31] verses 12-19. In Surah Luqman [31] verses 12-19, it is narrated how a very pious father educates his child, with advice to:

- a. Be grateful to Allah Subhânahu wa ta'âlâ
- b. Stay away from all forms of shirk
- c. Be dutiful to both parents, but if they order you to commit shirk, do not obey them and associate with them well. And Allah Subhânahu wa ta'âlâ is the place of return.
- d. Always maintain awareness of the muraqabah or supervision of Allah Subhânahu wa ta'âlâ overall small and large matters.
- e. The command is to establish prayer, enjoin what is right, and forbid what is wrong.
- f. The command not to be arrogant and haughty.
- g. Walk politely and lower your tone of speech.

The role of a father in educating children is often exemplified in stories in the Qur'an, as Allah Subhânahu wa Ta'âlâ says,

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ¹¹

And (remember) when Luqman said to his son when he was teaching him: "O my son, do not associate partners with Allah, for indeed, associating partners with Allah is indeed a great injustice".

¹¹ Qs. Luqman [31]: 13

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، قِيلَ: فَمَنْ مَاتَ صَغِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ¹²

From Abu Hurairah, may Allah be pleased with him, who said: The Prophet, may Allah bless him and grant him peace, said, "Every child is born in a state of fitrah. Then his parents make him a Jew, a Christian, or a Magian."

2. The Role of Fathers in Children's Education

Every child has the right to receive an education. In a family, the main educator is the father's duty; several basic principles in the Qur'an, such as:

a. Instill Correct Monotheism and Aqidah in Children

Allah Subhânahu wa ta'âlâ says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ¹³

"Allah will forgive the sin of shirk and forgive what is lighter than that for whomever He wills."

Therefore, Allah told me to advise Luqman to tell his son:

يَبْنَئِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ¹⁴

"O my son, do not associate anything with Allah, for indeed associating anything with Allah is a great injustice."

b. Teach Children to Carry Out Worship

Since childhood, children have been taught and accustomed by their parents to the correct way of worshipping according to the guidance of the Prophet sallallahu alaihi wa sallam. The Prophet sallallahu alaihi wa sallam said:

عَنْ أَبِي قِلَابَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، أَنَّنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا - أَوْ قَدِ اشْتَقْنَا - سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا، فَأَخْبَرَنَا، قَالَ: «ارْجِعُوا إِلَى أَهْلِكُمْ، فَأَقْبِمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ - وَذَكَرَ أَشْيَاءَ أَحْفَظَهَا أَوْ لَا أَحْفَظَهَا - وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي¹⁵

Abu Qilabah said Malik told us, "We came to the Prophet; at that time, we were young men of the same age. So, we stayed with him for twenty days and twenty nights. He was a very loving and gentle man. When he thought we had longed for or missed our family, he asked about the people we had left behind. So, we told him about it. Then he said, "Return to your family and stay with them, teach them, and

¹² Abu Muhammad Ibn Ismail Ibn Ibrahim Ibn Mughirah Ibn Bardizbah al-Bukhari al-Ju'fi, *ṣaḥīḥ* Bukhari, Alhaskafi, Kitab al-Janâiz, Bab Mâ Qila fî Aulâdi al-Musyrikîna, no.1385, (Beirut: Dâr Thauq Al-Naâjah), juz 2, hlm. 100

¹³ Qs. An-Nisa (4): 48

¹⁴ Qs. Luqman [31]: 12

¹⁵ Muhammad bin Isma'îl Abû 'Abdullah al-Bukharî al-Ja'fî, *al-Jami'u al-Ṣaḥīḥ al-Mukhtaṣar* atau *Ṣaḥīḥ Bukhari*, Kitab al-Adzân, Bab al-Adzân lilmusâfir, No. 631(Beîrût: Dâr Tauqu an-Najâh, 1433H) Juz 1, Hlm. 128

command them to pray.

c. Teaching the Qur'an and Hadith.

Teaching and practicing the Qur'an and Hadith are the basic sources of human life law. A family should rely on solutions to life's problems by always taking the main points of life from the Qur'an and Hadith. A father must always give life advice and plan his child's future based on the values of the Qur'an and Hadith.

d. Educate Children with Various Noble Manners and Morals

A father who has educated his children to be pious children who like to help, pray to make their parents happy, and maintain the family's good name. Rasulullah Salallahu 'Alaihi Wa Sallam said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ¹⁶

From Abu Hurairah, the Messenger of Allah (peace and blessings of Allah be upon him) said, "When a person dies, all his deeds come to an end except for three things: Charity that continues to flow, beneficial knowledge, and a righteous child who always prays for him.

Therefore, the father's role is vital in nurturing and educating children to become righteous and virtuous. In this case, Allah Subhanahu wa ta'ala directly assigns responsibility to the parents or father. Allah Subhanahu wa ta'ala says

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ¹⁷

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones."

3. Methods Used in Educating Children:

Methods of educating children include:

a. Educating by Example

Exemplary education is the most effective and successful way to prepare children in terms of morals, forming their mental and social. Fathers, as educators, are role models and good examples for children. Children will follow the behavior of their educators and imitate their morals, whether they realize it or not. Even all the words and actions of educators will be imprinted in the child and become part of their perception¹⁸.

¹⁶ Abû al-Husain Muslim bin al-Hajjâj bin Muslim al-Qusyairî al-Naisâbûrî, *Sahih Muslim*, Kitab *al-Wasiat*, Bab *Mâ Yalhaqu al-Insân min al-Tsalallahu 'Alaihi wa Sallam âb ba'da wafâtih*, No. 1631, (Beîrût: Dâr Ihyâ', 1374H) Juz 3, Hlm. 1255

¹⁷ QS.At-Tahrim (66): 6

¹⁸ Amany Lubis dkk, *Ketahanan Keluarga Dalam Perspektif Islam*, Pandangan Komisi Pemberdayaan Perempuan, Remaja dan Keluarga Majelis Ulama Indonesia, (Jakarta, Pustaka Cendekiawan Muda, 2018), cet.II, Hal.69-70

Allah Subhanahu wa ta'âlâ sent the Prophet Muhammad Shalallahu alaihi wa sallam to always be a good example throughout history and places for Muslims and all humanity¹⁹.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا²⁰

Sesungguhnya telah ada pada (diri) Rasulullah Shalallahu alaihi wa sallam Indeed, in the Messenger of Allah (peace and blessings of Allah be upon him), you have a good example to follow for him who hopes for (the Mercy of) Allah and the Last Day and remembers Allah much.

Aisyah was once asked about the morals of the Messenger of Allah (peace and blessings of Allah be upon him), and she answered that the morals of the Messenger of Allah (peace and blessings of Allah be upon him) were the Qur'an²¹.

b. Educate with Habits

It has been established in Islamic law that children from birth are created in a state of pure monotheism, straight religion, and faith in Allah Subhanahu wa Ta'âlâ. As stated by Allah Subhânahu wa Ta'âlâ:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ
الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ²²

So set your face straight towards the religion (Islam); (according to) the nature of Allah Subhanahu wa ta'âlâ because He created man according to it. There is no change in the creation of Allah Subhanahu wa ta'âlâ. (That is) the right religion, but most people do not know.

Rasullullah صلى الله عليه وسلم said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ
مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ»²³

“From Abu Hurairah radiyallahu ‘anhu every baby is born in a state of fitrah”

The meaning is born in a state of monotheism and faith in Allah Subhânahu wa ta'âlâ. From here, it is time for habituation, dictation, and discipline to take their role in the child's growth and strengthen pure monotheism, noble morals, a great soul, and straight Sharia ethics. When a child has two factors, namely a noble Islamic education factor and a conducive environmental factor, the child will grow in strong faith, have Islamic morals, and reach the peak of the greatness of the soul and a noble person²⁴.

¹⁹ Abdullah Nashih 'Ulwan, *Tarbiyarul Aulâd fil Islâm atau Pendidikan Anak Dalam Islam*, (Insan Kamil, Solo), cet:12, 2020, Hal. 516-517

²⁰ QS. al-Ahzâb [33]: 13

²¹ Abdullah Nashih 'Ulwan, *Tarbiyarul Aulâd fil Islâm atau Pendidikan Anak Dalam Islam*, (Insan Kamil, Solo), cet:12, 2020, Hal. 516-517

²² QS. al-Rum [30]: 30

²³ Muhammad bin Isma'îl Abû 'Abdullah al-Bukharî al-Ja'fî, *al-Jami'u al-Sahih al-Mukhtasar atau Sahih Bukhari*, Kitab *Janâiz*, Bab *Mâ Qîla fî Aulâdilmsyrikîn*, No. 1385 (Beîrût: Dâr Tauqu an-Najâh, 1433H) Juz 2, Hlm. 100

²⁴ Abdullah Nashih 'Ulwan, *Tarbiyarul Aulâd fil Islâm atau Pendidikan Anak Dalam Islam*, (Insan Kamil, Solo), cet:12, 2020, Hal.542-543

c. Educate with Advice

Advice effectively shapes children's faith, morals, and mental and social skills. It has a big influence on helping children understand the nature of things and introducing them to Islamic principles. The Qur'an uses this method to invite every soul to speak and repeats it in many verses, like:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ²⁵

"And (remember) when Luqman said to his son when he was admonishing him, "O my son, do not associate partners with Allah..."

يَا بُنَيَّ اركب مَعَنَا وَلَا تَكُنْ مَعَ الْكٰفِرِيْنَ²⁶

"...O my son, come (to the ship) with us and do not be with those who disbelieve."

...يٰٓبُنَيَّ اِنَّ اللّٰهَ اصْطَفٰ لَكُمْ الدِّيْنَ فَلَا تَمُوْنَنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ²⁷

"...O my children, indeed Allah has chosen this religion for you, so do not die unless you embrace Islam."

4. Study of the Qur'an Surah Luqman verses 12-19

a. Naming of The Surah

Surah Luqman is the 31st surah in the Qur'an. Surah Makkiyyah, except for two verses according to Qatadah, namely verses 27-28, and according to Ibn Abbas RA, except for three verses, namely verses 27-29²⁸. This surah consists of 34 verses. It is named Surah Luqman because it contains the story of Luqman al-Hakim, who has a deep understanding of the substance of wisdom by knowing, learning, and properly understanding the oneness of Allah Subhānahu wa ta'ālā and worshipping Him, the command to practice noble character, manners, and ethics, and the prohibition of bad and evil behaviors²⁹.

b. The Theme of The Surah

This discussion of the surah contains the themes of the Makkiyyah surah, namely the strengthening of the principles of faith in Allah Subhānahu wa ta'ālā and His oneness, confirming and believing in prophethood, Ba'ts, and the Last Day. The reason and background for the revelation of the surah Luqman is that the Quraysh asked the Prophet Muhammad (peace and blessings of Allaah be upon him) about the story of Luqman and his son and his devotion to his parents, then the surah Luqman was revealed³⁰.

c. Contents of The Surah

²⁵ QS. Luqman [31]: 13

²⁶ QS. Hud [11]: 42

²⁷ QS. Al-Baqarah [2]: 32

²⁸ Imam Abu Abdullah Muhammad bin Ahmad bin Abi Bakar bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, Tafsir al-Qurthubi, judul asli , "al-Jami'li Ahkaam al-Qur'an. , (Sumber: Muhammd Ibrahim a.s. al-Hifnawi, "Pengantar Muhaqiq" , Jilid 14,Pustaka Azzam, hal. 122

²⁹ Prof. Dr. Wahbah Az-Zuhaili, Tafsir al-Munir, judul asli At-Tafsirul-Munir: Fil Aqidah wasy-Syarii'ah wal Manhaj, (Sumber: Depok: Gema Insani) Jilid 11, Cet. pertama , 2013, Hal. 146

³⁰ Prof. Dr. Wahbah Az-Zuhaili, Tafsir al-Munir, judul asli At-Tafsirul-Munir: Fil Aqidah wasy-Syarii'ah wal Manhaj, (Sumber: Depok: Gema Insani) Jilid 11, Cet. pertama , 2013, Hal. 146

This surah contains several themes, including the story of Luqman al-Hakim and his eternal messages and advice to his son. This is to provide teaching, guidance, and guidance for humanity, especially messages and advice to stay away from all forms of shirk, be dutiful to both parents, always maintain awareness of the muraqabah of Allah Subhânahu wa ta'âlâ for all matters, both small and large, establish prayer, enjoin what is right, forbid what is wrong, be humble and avoid arrogance, walk with courtesy and lower your tone of speech³¹.

d. Asbabun Nuzul

Surah Luqman: 13, When the Messenger of Allah (peace and blessings of Allah be upon him) recited the 28th verse of Surah al-An'am, which tells of the regret of the polytheists due to their polytheism, the Companions found it difficult to avoid faith and injustice. Then the Messenger of Allah (peace and blessings of Allah be upon him) recited to them this newly revealed verse telling how Luqman anticipated his son from polytheism³².

e. Verse Study

Verse study according to the commentators Imam al-Qurtubi in Tafsir Qurthubi, Ibn Kathir in Tafsir Ibn Kathir, Shaykh Sayyid Sabiq in Tafsir Fizhilalil Qur'an and Prof. DR. Wahbah Zuhaili in Tafsir al-Munir.

5. Discussion Surah Luqman [31] verse 12:

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

"...and indeed, we gave wisdom to Luqman, namely: "Be grateful to Allah. And whoever is grateful (to Allah), then indeed he is grateful for his soul, and whoever is ungrateful (disbeliever), then indeed Allah is Self-sufficient, Praiseworthy."

The lesson is (أَنْ اشْكُرْ لِلَّهِ) to thank Him. He will become wise because of his gratitude if you are grateful. Being grateful to Allah Subhanahu wa ta'âlâ means obeying Him for what He has commanded. Whoever is grateful or obedient to Allah Subhanahu wa ta'âlâ indeed does good deeds for himself because the benefits of the reward return to him. (وَمَنْ كَفَرَ) And whoever disbelieves in the blessings, and does not acknowledge Him as one, (فَإِنَّ اللَّهَ غَنِيٌّ) Indeed, Allah is Rich in the worship of His creatures, (حَمِيدٌ) Most Praiseworthy in the sight of creatures³³.

³¹ Ibid Hal.148

³² Kementerian agama RI, al-Qur'an Tajwid dan Terjemahannya Dilengkapi dengan Asbabul Nuzul dan Hadits Sahih, Syaamil, Bandung

³³ Imam Abu Abdillah Muhammad bin Ahmad bin Abi Bakar bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, Tafsir al-Qurthubi, judul asli, "al-Jami'li Ahkaam al-Qur'an. QS. Luqman ayat 12, (Sumber: Muhammad Ibrahim a.s. al-Hifnawi, "Pengantar Muhaqiq", Jilid 14, Hal. 149, Pustaka Azzam

Wisdom is the understanding of Islam, knowledge, and interpretation of dreams, namely being grateful to Allah Subhânahu wa ta'âlâ for what is given, bestowed, and gifted by Him in the form of excellence that is specifically for him, not to other people of the same type in his time. Whoever is grateful, then the benefits and rewards return to himself based on the word of Allah Subhânahu wa ta'âlâ *وَمَنْ عَمَلْ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ* ... Whoever does good deeds, then for themselves they prepare a pleasant place (QS. al-Rûm: 44). *وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ*. And whoever is ungrateful, then verily Allah is Richer than His servants, and that (his ungratefulness) cannot harm Him, even if all the inhabitants of the earth were to disbelieve in Him because Allah is Richer than other than Him. There is no god (worthy of worship) except Allah, and we do not worship Him³⁴.

Indeed, we have given wisdom to Luqman, namely *ان اشكُر لله* "grateful to Allah Subhânahu wa ta'âlâ ...". This is the direction of the Qur'an which contains a call to gratitude to Allah Subhânahu wa ta'âlâ as an attitude to emulate the wise and chosen Luqman, where the Qur'an describes his story and advice³⁵.

Wisdom is guidance to practice knowledge and understanding, to act with the right knowledge and experience. Grateful to Allah Subhânahu wa ta'âlâ for all His blessings, gifts, and graces, to love and desire goodness for humans, to use all parts of the body for goodness and benefits, which are indeed the intent and purpose of the body parts being created.

"Whoever is grateful to Allah Subhanahu wa ta'âlâ for what is given and bestowed until he obeys Him and fulfills all the obligations He has set, then the benefit and reward will be for himself and save himself from punishment".

As Allah says, *مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ*
"Whoever does good, (the reward) is for himself and whoever does evil then (his sin) is his responsibility. And your Lord is not at all unjust to His servants." Fushsilat: 46.³⁶

A father's gratitude for having offspring is a great foundation for accompanying the child's education. The gratitude will motivate a father to educate his child so that he can make the best contribution to their education.

6. Discussion of Surah Luqman [31] verse 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ
"...and (remember) when Luqman said to his son when he was teaching him: "O my son, do not associate partners with Allah, indeed, associating partners (with Allah) is indeed a great injustice."

Luqman taught his son. The lesson was in the form of advice for his family, considering that at that time, his son and wife were still disbelievers,

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

³⁴ Imam Ibnu Katsir, Tafsir Ibnu Katsir, judul asli: "Lubaabut Tafsir Min Ibni Katsir, Jilid 6, Cet. I, Pustaka Imam Asy-Syafi'i, bogor, 2004, hal.399-400

³⁵ Sayyid Quthb, Tafsir Fi Zhilalil Qur'an, (Sumber: Jakarta: Gema Insani), jilid 9, Cet. Pertama, 2004, Hal.173

³⁶ Prof. Dr. Wahbah Az-Zuhaili, Tafsir al-Munir, judul asli At-Tafsirul-Munir: Fil Aqidah wasy-Syarii'ah wal Manhaj, (Sumber: Depok: Gema Insani) Jilid 11, Cet. pertama, 2013, Hal.166

Luqman continued to advise them until they converted to Islam. The word **يَبْلِي** is an expression of tenderness and affection³⁷.

Luqman's advice to his son, the most beloved person to him, is the essence of his gifting him with something that is most important. First, he advised him to worship Allah Subhânahu wa ta'âlâ, who has no partner. Then he warned that associating partners with Allah Subhânahu wa ta'âlâ is a great injustice, namely shirk³⁸.

Luqman's guidance to his son with advice, namely the advice of a wise person to his son, advice that frees people from all disgrace, advice that does not contain accusations because it is impossible for a father's advice to his son to contain accusations, advice that does not patronize, because parents do not want anything but good for their children, and parents are only advisors to their children³⁹. Luqman's will, message, and advice to his son as a form of affection for him. A father certainly loves his child, and a father is the person who loves his child the most. Why is the act of shirk an injustice? Does shirk mean putting something in the wrong place? Why shirk is the greatest injustice because shirk is an injustice related to the principle of faith, equating, matching, and equalizing between the Creator and creatures, between the Substance who is only He Who is the Giver of blessings with something that has no power to give any blessings, namely idols and statues⁴⁰.

The teachings and guidance of a father to a child regarding faith are very important. A child's faith in Allah Subhânahu wa ta'âlâ, by not associating partners with Allah Subhânahu wa ta'âlâ is an absolute requirement for a child in navigating life.

7. Discussion of Surah Luqman [31] verses 14-15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ
لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (٤١)
وَإِنْ جَاهَدَاكَ 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 كُنتُمْ تَعْمَلُونَ (٥١)

14. *“And We have enjoined on man (to be good) to his parents; his mother carried him in a state of increasing weakness and weaned him in two years, so be grateful to Me and to your parents, to Me is your return”.*

15. *“..and if they strive with you to associate with Me that of which you have no knowledge, then do not obey them, and keep company with them in this world in goodness, and follow the path of those who turn to Me, then to Me is your return, and I will inform you of what you used to do”.*

This verse discusses eight problems, namely:

³⁷ Imam Abu Abdillah Muhammad bin Ahmad bin Abi Bakar bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, Tafsir al-Qurthubi, judul asli, “al-Jami’li Ahkaam al-Qur’an. QS. Luqman ayat 13, (Sumber: Muhammad Ibrahim a.s. al-Hifnawi, “Pengantar Muhaqiq”, Jilid 14, hal.150-152, Pustaka Azzam

³⁸ Imam Ibnu Katsir, Tafsir Ibnu Katsir, judul asli: “Luba abut Tafsir Min Ibni Katsir, Jilid 6, Cet. I, Pustaka Imam Asy-Syafi’i, bogor, 2004, hal.401

³⁹ Sayyid Quṭb, *Fi Zhiâl al-Qur’an atau di Bawah Naungan al-Qur’an*, Terj. As’ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal.164,173-174

⁴⁰ Wahbah Az-Zuhaili, *At-Tafsîrul Munîr Fil ‘Aqidah Wasy-Syarî’ah wal Manhaj atau Tafsir al-Munir*, Terj. Abdul Hayyie al-Kattani dkk, Jilid 11 (Jakarta: Gema Insani, 2013), Cet. I, Hal. 167

First: the word of Allah Subhanahu wa ta'âlâ **وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ**, "And We commanded humans (to do good) to two people in fact, this includes the will conveyed by Luqman to his son which Allah conveyed. The meaning is that Luqman said to his son, "Do not associate partners with Allah Subhanahu wa Ta'âlâ and do not obey your parents when it comes to committing shirk. Because Allah Subhanahu wa ta'âlâ has commanded obedience to both parents if these matters are not related to shirk and disobedience to Allah Subhanahu wa ta'âlâ.⁴¹

The will for children to be filial to their parents appears repeatedly in the noble Qur'an and the will of the Prophet sallallaahu alaihi wa sallam. Children need repeated testaments to turn around and remember the generation that sacrificed, passed, and disappeared from the pages of life after spending their life, spirit, and strength for the generation that is facing the future in life⁴².

Second: When Allah Subhanahu wa ta'âlâ gives privileges to mothers in one degree, He mentions pregnancy, and in another degree, He mentions breastfeeding. Thus, the mother gets three degrees while the father only gets one.

Third: The Word of Allah Subhanahu wa ta'âlâ, **وَهْنًا عَلَى وَهْنٍ**, "In a state of increasing weakness," meaning that the mother carries him in her stomach, while he becomes weaker day by day⁴³. Mujahid said: "The severity of the hardship of bearing a child." Qatadah said: "difficulty upon hardship." Atha'al-Khurasani: "Weakness upon weakness"⁴⁴.

وَفِصَالَهُ meaning, and weaning her at the end of two years⁴⁵

In his words, **(وَفِصَالَهُ فِي عَامَيْنِ)** "And weaning her in two years," meaning educating and breastfeeding her after giving birth for two years. In another verse, Allah Subhânahu wa ta'âlâ mentions, "The period from carrying him to weaning him is thirty months" (al-Ahqâf: 15). Allah Subhânahu wa ta'âlâ mentions a mother's education, her fatigue, and her difficulties while staying up day and night so that a child can remember the goodness given by his mother. as Allah Subhânahu wa ta'âlâ says **وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا** "O my Lord, have mercy on them both, as they both raised (cared for) me when I was little". QS. al-Isrâ⁴⁶

Fourth: The scholars agree that the two years of breastfeeding are related to the law and sustenance.

⁴¹Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al-Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.153

⁴²Sayyid Qutb, *Fi Zhiâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal. 174

⁴³Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al-Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.154-155

⁴⁴Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir al-Qur'an al-'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal.401

⁴⁵Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al-Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.155

⁴⁶Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir al-Qur'an al-'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal.401-402

Fifth: the word of Allah Subhânahu wa ta'âlâ, "أَنْ اشْكُرْ لِي" "be grateful to Me. Some say that gratitude is due to Allah Subhânahu wa ta'âlâ for the blessing of faith and to both parents for the blessing of education. Sufyan bin Uyainah said, "Whoever prays five times a day, then truly he has been grateful to Allah Subhânahu wa ta'âlâ and whoever prays for both parents after each prayer, then truly he has been grateful (thankful) to both of them".⁴⁷

"Be grateful to Me and your parents; to Me is your return." I will repay you for all of that in due measure⁴⁸. The Qur'an describes the sequence of obligations. So be grateful to Allah first, then thank your parents⁴⁹.

The verse above is Allah Subhânahu wa ta'âlâ ordering humans and making it obligatory to be dutiful and obedient to their parents and fulfilling their rights, especially to the mother who has carried him in a state of weakness in a continuous and increasing manner, starting from pregnancy. The pain before birth until the process of giving birth, then continuing the postpartum period, then breastfeeding and weaning for two years, and caring for and nurturing him day and night⁵⁰.

Sixth: The Word of Allah Subhânahu wa ta'âlâ:

وَأَنْ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ⁵¹

This verse and the previous verse were revealed to Sa'ad bin Abu Waqqas. It was when he had embraced Islam and his mother, Hamnah bint Abu Sufyan bin Umaiyah, swore not to eat, as has been stated in the explanation of the previous verse.

"If they both force you to associate with Me something of which you do not know, then do not follow them..." When both parents touch this point of shirk, the obligation to obey them falls upon them, and the bond of faith must overcome and dominate all other bonds. Even though both parents have made every effort, effort, energy, and satisfactory view to tempt their child to associate partners with Allah Subhânahu wa ta'âlâ where he does not know about his divinity (and everything that is worshipped other than Allah certainly does not have the nature of divinity, therefore consider), then at that time the child is commanded not to obey. And the command comes from Allah Subhânahu wa ta'âlâ as the Owner of the first right in obedience. However, differences in beliefs and the command from Allah Subhânahu wa Ta'ala not to obey parents in matters that violate beliefs do

⁴⁷ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.155-156

⁴⁸ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al-'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal.402

⁴⁹ Sayyid Qutb, *Fi Zhilâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal.175

⁵⁰ Wahbah Az-Zuhaili, *At-Tafsîrul Munîr Fil 'Aqidah Wasy-Syarî'ah wal Manhaj atau Tafsir al-Munir*, Terj. Abdul Hayyie al-Kattani dkk, Jilid 11 (Jakarta: Gema Insani, 2013), Cet. I, Hal.167-168

⁵¹ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.156

not undermine the rights of both parents in dealing with each other well and in establishing a relationship that honours them.⁵²

Seventh: The Word of Allah Subhânahu wa ta'âlâ *وَصَاحِبُهُمَا فِي الدُّنْيَا* Treat them both well. This verse is evidence of maintaining relations with both parents who are disbelievers by giving them wealth if they are poor, speaking polite words, and gently inviting them to Islam⁵³.

But your disobedience The desires of your parents that force you to commit idolatry and sin should not prevent you from continuing to associate with them in this world in a good and proper way by continuing to be kind to them, giving them financial assistance when they are in need, fulfilling their food and clothing needs, taking care of them when they are sick and taking them for treatment, burying them when they die, maintaining good relations with their friends, and fulfilling their promises⁵⁴.

Eighth: The Word of Allah Subhanahu wa ta'âlâ, *وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ*, "And follow the path of those who turn to Me in repentance" is a message to the universe. As if what is being commanded is a human being. *اناب* means to incline and return to something. This is the path of the Prophet and the righteous⁵⁵. And follow the path of those who turn to Me, "i.e. those who believe."⁵⁶

Only to Me will you and your parents return, and then I will reward you for your faith and your parents for their disbelief. I will also reveal all the good and bad deeds you have done while in the world⁵⁷. Respecting both parents from a child is a manifestation of faith, manners, and character. The result of a child's education from the role of a father is the emergence of a sense of empathy, respect, and gentleness in a child. The pleasure of Allah Subhânahu wa ta'âlâ begins with the parents' pleasure.

8. Discussion of Surah Luqman [31] verse 16:

يٰبُنَيَّ اِنَّهَا اِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰٓاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

(Luqman said): "O my son, if there is (an act) the weight of a mustard seed, and it is in a rock or the sky or in the earth, surely Allah will bring it (recompense for it). Indeed, Allah is Subtle and Knowing".

⁵² Sayyid Quṭb, *Fi Zhiḥâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal.175

⁵³ Abû Abdillâh Muhammad bin Ahmad bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.157

⁵⁴ Wahbah az-Zuhaili, *Tafsir Al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 169

⁵⁵ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.157

⁵⁶ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al-'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal.402

⁵⁷ Wahbah az-Zuhaili, *Tafsir Al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal.169

"Luqman told his son how great the power of Allah Subhânahu wa Ta'âlâ is when his son asked about a seed that fell at the bottom of the sea. Does Allah know it? "

Then Luqman read the verse above again. The meaning is that if there is one good or one wrong, even the weight of a seed, Allah Subhânahu wa Ta'âlâ will surely bring it. This means that a human being who has been destined to do good or wrong will not be able to avoid it⁵⁸.

The Word of Allah *يَأْتِ بِهَا اللَّهُ* surely Allah Subhânahu wa Ta'âlâ will bring him (reward him), "Allah Subhânahu wa ta'âlâ will get him on the Day of Resurrection when He establishes the scales of justice and rewards him. If it is good, it will be rewarded with good; if it is bad, it will be rewarded with bad. As Allah Subhânahu wa ta'âlâ. Says:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ⁵⁹

"We will set up the scales of justice on the Day of Resurrection, so no soul will be wronged in the slightest." Even if the mustard seed were protected or hidden in a large black rock or a secluded place far from the ends of the heavens and the earth, verily Allah Subhânahu wa ta'âlâ would bring it forth, because nothing is hidden and not a single particle in the sky and the earth escapes Him.⁶⁰

Regarding the verse above, no single expression can describe the precision and breadth of Allah's knowledge that encompasses everything about the power of Allah and the precise calculation and just scales beyond the description depicted by the expression of this verse. This is one of the specialties of the Qur'an as a miracle, where its composition is very beautiful, and its touch is very deep. All small, trivial, worthless deeds hidden in stones, the sky, or the earth, the knowledge of Allah can detect it, and His power will not escape it.⁶¹

What is meant by the verse *فَتَكُنْ فِي صَخْرَةٍ* aims to intensify in providing understanding and comprehension that no matter how small and hidden a deed is, it will be displayed later⁶².

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ verily Allah is Subtle and Knowing," which means His knowledge is Subtle so that nothing is hidden from Him, even though it is small, subtle and soft. All-Knowing, "about the steps of ants in the darkness of the pitch-black night⁶³. He knows all that is unseen and visible and knows all the deeds of His servants to fulfill the reward they deserve on the Day of Resurrection⁶⁴.

⁵⁸ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 160

⁵⁹ Qs. Al-Anbiyâ (21): 47

⁶⁰ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al- 'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal. 404

⁶¹ Sayyid Qutb, *Fi Zhilâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal. 176

⁶² Wahbah az-Zuhaili, *Tafsir al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 170

⁶³ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al- 'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal. 404

⁶⁴ Wahbah az-Zuhaili, *Tafsir al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 170

In the process of accompanying a child's education from a father, no matter how small the act is, there is always a value from Allah Subhânahu wa ta'âlâ. One of the values of piety produced by a child's worship is Muraqabatullah. Conditioning a child always to be supervised by Allah Subhânahu wa ta'âlâ is a very basic thing in a child's education.

9. Discussion of Surah Luqman [31] verse 17

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“O my son, establish prayer, enjoin good, forbid evil, and be patient with what befalls you. Indeed, that is among the things that Allah has made obligatory”.

In this matter, three issues are discussed, namely:

First: The Word of Allah Subhânahu wa ta'âlâ *يَا بُنَيَّ أَقِمِ الصَّلَاةَ* “O my son, establish prayer”, Luqman advised his son to have the greatest obedience, namely prayer, enjoining what is right, and forbidding what is wrong⁶⁵.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ Namely by enforcing its limits, performing its obligatory duties and observing its times. *وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ،* “And enjoin (mankind) to do good and forbid them from evil,” according to your ability and sincerity⁶⁶.

Luqman al-Hakim ordered his son to do pious deeds, which are the demands of monotheism, namely prayer. That is to worship only Allah Subhanahu wa ta'âlâ, sincerely and purely for Him alone. Upholding prayer means performing the prayer perfectly, well, correctly, and appropriately with all the rules, limitations, terms of harmony, and time. Prayer is a pillar of religion, proof and manifestation of faith and confidence, and a means of drawing closer to Allah Subhanahu wa Ta'âlâ and achieving His pleasure. Prayer is also effective in helping to avoid evil and evil deeds and to cleanse and purify the soul. Amar makruf orders oneself and others to carry out virtuous practices according to syara and reason, such as noble morals and good deeds, which can educate the soul and encourage a civilized life. Nahi munkar is preventing oneself and others from all forms of disobedience and evil forbidden according to the Sharia, bad according to reason, incur the wrath of Allah Subhanahu wa Ta'âlâ and result in punishment. Jahannam⁶⁷.

Second: The word of Allah Subhanahu wa ta'âlâ, *وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ* “And be patient over what befalls you,” contains advice to change evil even if you

⁶⁵ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 163

⁶⁶ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir al-Qur'an al- 'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal. 404

⁶⁷ Wahbah az-Zuhaili, *Tafsir Al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 170-171

get harmed⁶⁸. Perseverance and patience are needed to face various disturbances, obstacles, and difficulties and to carry out the divine commands⁶⁹.

Third: The word of Allah Subhanahu wa ta'âlâ *عَزَمَ الْأُمُورَ* إِنَّ ذِكَّ مِنْ عَزَمَ الْأُمُورَ ta'âlâ),” Ibn Abbas RA said, “Among the essence of faith is patience over everything that is not desired⁷⁰. This is the path of faith that has been formulated. Namely, recognizing the oneness of Allah Subhanahu wa ta'âlâ, feeling His supervision, hoping for what is with Him, being certain of His justice, and fearing His retribution. Then he turned to da'wah to call people to improve their situation, to order them to do what is disliked, and to prevent them from doing what is wrong. Facing the war against evil with the main provisions (establishing prayer and being patient with everything that befalls the da'i in Allah's way of Allah⁷¹).

The lesson of educating children from a father is to establish prayer. Prayer is the pillar of religion; without prayer, a child's life will be easily affected by the world's temptations.

10. Discussion of Surah Luqman [31] verse 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُفْرًا
مُخْتَالٍ فَخُورًا

“And do not turn your face away from people (out of arrogance) and do not walk haughtily on earth. Indeed, Allah does not like those who are arrogant and boastful.”

This verse discusses three issues, namely:

First: *الصَّعْرُ* inclining or leaning. al-Harawi said *وَلَا تُصَاعِرِ* meaning do not turn away from them out of arrogance towards them.

Second: do not turn your face towards people out of arrogance, haughtiness, or humiliation. Turning your backs on each other means turning away, not talking to each other, greeting each other, and so on. Turning away is also called turning your backs on each other because the person you hate must turn away from him and turn your back on him⁷².

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ Please do not turn your face away from others so that what they face is your cheek instead of your face when they talk to you because you are driven by an attitude of arrogance, haughtiness, arrogance, belittling and condescension. The meaning is not arrogant and haughty so that you belittle, insult, and belittle others, and do not speak with an attitude of acting, turning

⁶⁸ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 163

⁶⁹ Wahbah az-Zuhaili, *Tafsir al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 171

⁷⁰ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 164

⁷¹ Sayyid Quṭb, *Fi Zhilâl al-Qur'an atau di Bawah Naungan Al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal. 176-177

⁷² Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal.165-167

away, and looking away. But be a humble, modest, polite person, displaying a radiant and cheerful face full of friendship, closeness, and kinship nuances⁷³.

Third: the word of Allah Subhânahu wa ta'âlâ, **وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا**, "And do not walk on the earth haughtily." The word **مَرَحًا** means haughty and arrogant. Meanwhile, the word **الْمَارِح** is a person who is smug in the way he walks⁷⁴. "Do not turn your face away from people if you communicate with them or if they communicate with you because they are looking down on them or because of arrogance. However, be humble and sweeten your face towards them His word is: **وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا** "And do not walk on the earth arrogantly," namely arrogant, arrogant, authoritarian and (becoming) dissident. Don't do that; if you do, Allah Subhânahu wa ta'âlâ will disgrace you.⁷⁵

Walking on the face of the earth with a puffed-out chest is a way of walking in a fake way, whistling and a little indifferent to people. It is a behavior that is hated and cursed by Allah Subhânahu wa ta'âlâ and by creatures. It is a picture of a sick feeling and a mental illness that does not believe in oneself. So, it arises in his walking style, namely the walking style of arrogant people⁷⁶.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ Do not walk on the earth with an air of pride, haughtiness, arrogance, and arrogance because walking like that is hated by Allah Subhânahu wa ta'âlâ, and He hates everyone who is arrogant, haughty, arrogant, pretends and is arrogant, admires himself, feels more than others, and look down on others⁷⁷.

Pride is a trait that will destroy all goodness. Islam strictly prohibits arrogance in children's education. A humble feeling of gratitude when receiving blessings and being patient in disasters are the main characteristics of a child.

11. Discussion of Surah Luqman [31] verse 19:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَأَصْوَاتُ الْحَمِيرِ

"And be modest in your walk and lower your voice. Indeed, the worst voice is the voice of a donkey."

This verse discusses six issues, namely.

⁷³ Wahbah az-Zuhaili, Tafsir al-Munîr, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 171

⁷⁴ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 167

⁷⁵ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al- 'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal. 404

⁷⁶ Sayyid Quṭb, *Fi Zhiâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal. 177

⁷⁷ Wahbah az-Zuhaili, Tafsir al-Munîr, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 172

First: *وَاقْصِدْ فِي مَشْيِكَ* “And be modest in your walk,” meaning walk normally. Do not walk like a sluggish person or do not walk like a too enthusiastic person⁷⁸ Walk, not too slow or fast, but fairly and moderately⁷⁹.

The word *al-Qa'eda* in this verse can come from the simplicity of walking normally and not excessively and not spending energy to get praise, whistles, and admiration. It can also come from the meaning of intent and purpose. So, walking must always be directed towards the intent and purpose targeted for achievement so that the walking style does not deviate, be arrogant, or be pretentious⁸⁰. Walk in a normal, moderate, and reasonable way, not too slow and limp so that you appear weak and feeble because you want to appear ascetic, and not too fast so that you are excessively like the devil jumping⁸¹.

Second: The Word of Allah Subhânahu wa ta'âlâ, *وَاعْضُضْ مِنْ صَوْتِكَ* “And soften your voice,” meaning, lower your voice, meaning do not exaggerate by raising your voice and speak according to need. A loud voice that is issued more than what is needed can burden you and disturb others. Be humble⁸².

Do not speak excessively or raise your voice on something useless⁸³. A person will not shout or raise his voice in his speech unless he has bad manners, doubts the value of his words or the value of his personality, and tries to cover up that doubt with harsh language and shocking shouting⁸⁴.

Indeed, a voice that is too loud, shrill, and shouting is painful to the ears and indicates an arrogant attitude, boasting about oneself and not caring about others. Speaking in a natural and even tone of voice makes a person appear more authoritative, and their words are easier to grasp, understand, and comprehend⁸⁵.

Third: The Word of Allah Subhânahu wa ta'âlâ, *إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ* “Indeed, the worst voice is the voice of a donkey.” The word *أَنْكَرَ* means the worst and the ugliest. A donkey is a metaphor for criticizing and cursing. So is his voice⁸⁶. Namely, excessively raising his voice is likened to a donkey in its height and loudness, and besides that, the voice is something that Allah

⁷⁸ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 169

⁷⁹ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al- 'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal. 405

⁸⁰ Sayyid Quṭb, *Fi Zhilâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal. 177

⁸¹ Wahbah az-Zuhâili, *Tafsir al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 172

⁸² Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 169-170

⁸³ Abu Fida' 'Imaduddin Isma'il bin Umar bin Katsir al-Qurasyi al-Bushrawi, *Tafsir Al-Qur'an Al- 'Adzim atau Tafsir Ibnu Katsir*, Terj. M. Abdul Ghoffar dkk, Jilid 6, (Bogor: Pustaka Imam Asy-Syafi'i, 2003), Cet. 1, Hal. 405

⁸⁴ Sayyid Quṭb, *Fi Zhilâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gema Insani, 2004), Cet. 1, Hal. 177

⁸⁵ Wahbah az-Zuhâili, *Tafsir al-Munîr*, (sumber: Jakarta: Gema Insani), 2013, jilid 11, Cet. I, Hal. 173

⁸⁶ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jamî' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 170

Subhânahu wa ta'âlâ hates. The similarity of this voice to a donkey is a logical consequence of its harsh prohibition and reprehensibility⁸⁷.

Fourth: In this verse, there is evidence of the similarity of the badness of a loud voice during dialogue and quarreling with the voice of a donkey because the voices are both audible and deep.

Fifth: This verse is a lesson in manners from Allah Subhânahu wa ta'âlâ, namely not to shout in front of people because you belittle them or not to shout whenever and wherever.

Sixth: The word of Allah SWT, لَصَوْتُ الْحَمِيرِ "It is the voice of a donkey." The letter lam here functions as taukid (strengthening)⁸⁸. The soft valley in speaking and politeness in behaving result from the quality of children's education based on the Qur'an and hadith. Indeed, the Messenger of Allah is a role model for humanity.

F. RESULTS

Changes in this global era where material demands are so high, fathers are more focused on earning a living and working, the impact is ignoring their role in educating children.

Changes in traditional culture with the current era of globalization, fathers only earn a living, and mothers at home caring for, nurturing, and accompanying children have changed into fathers and mothers who both earn a living, so they have become very busy. Because of their busyness, they often neglect their attention to their children. Many children have fathers and mothers but become orphans in terms of care because there is no time for family socialization. He has a father but does not feel the presence of his father's figure.

The basic mistake a father makes in educating children is ignorance of the importance of his role or lack of insight into the importance of the father's role. When children reach adulthood, they must have true beliefs, true worship, and noble morals. The Qur'an, Surah Luqman, verses 12-19, describes how Luqman educated his children with loving dialogue.

The role of a father is very important in educating and directing the morals and character of his children. A father must also be able to be a good role model and example. Things that must be prepared to equip yourself as a father so that your role and responsibilities can be carried out well if you adhere to the teachings of the Qur'an Surah Luqman (31) verses 12-19.

The exemplary nature of a father is important because children tend to observe and imitate everything their father sees and does. The role of a father in shaping a child's personality is love and affection, gentleness, and warmth. A child's facial expression when hugged, kissed, and comforted is one form of good communication from a father. This is important because children tend to observe and imitate everything that their father sees and does. According to the Qur'an's teachings, A father's behavior will shape a child's personality. A father figure with love, affection, gentleness, and warmth is necessary to educate children. A

⁸⁷ Sayyid Qutb, *Fi Zhiâl al-Qur'an atau di Bawah Naungan al-Qur'an*, Terj. As'ad Yasin dkk, Jilid 9, (Jakarta: Gemâ Insani, 2004), Cet. 1, Hal. 405

⁸⁸ Abû Abdillâh Muhammad bin Ahmad bin Abî Bakar bin Farh al-Ansârî al-Khazrajî al-Andalusi al-Qurtubi, *al Jami' li Ahkâm al-Qur'an atau Tafsir al-Qurtubi*, Jilid 14. Penerjemah Ahmad Rijali, Editor Mukhlis B. Mukti, Ahmad Zubairin (Jakarta: Pustaka Azzam, 2008), Hal. 172

father's sincere facial expressions, such as hugging and kissing, will make the child feel comfortable when communicating with the father. A father must be able to be fair in anything, especially if he has more than one child, so as not to cause jealousy and envy. Fairness does not have to be equal between children; it should be proportional according to needs, gender, and time. Wise a father does not force his will, discusses if the child has a problem, talks about light things, jokes when relaxing, acts naturally, and does not overdo his affection. Prayer, asking for help from Allah Subhânahu wa ta'âlâ so that children are always under His guidance, useful for society and their religion. This is an important part of accompanying children's growth and development, as well as worldly endeavors with various kinds of scientific developments.

If a father is equipped with an understanding of the importance of the role of a father in educating children, then children can grow into a generation with Islamic character. Children who are honest, trustworthy, and responsible for themselves are not easily influenced by bad associations outside, such as drugs, promiscuity, pornography, and others.

Ibn Umar Radhiyallahu'anhu said, "Educate your children because later you will be asked about your children's education on the Day of Judgment; you will be asked what you taught your children and what you educated your children." Therefore, children's education cannot be ignored or done casually, or the responsibility can only be handed over to the mother, let alone to an institution. Especially in the golden years for children aged 0 to 7. Golden times to form character and faith in children.

A father needs to understand the purpose of educating children, namely, in addition to educating children to become pious children, to become muscle or useful for the community. Because through these mushlih people, Allah Subhânahu wa ta'âlâ will protect this community. If a righteous person is only, he only protects himself. "One muslim person is more loved by Allah Subhânahu wa ta'âlâ than thousands of pious people. One pious person, that person can only defend himself.

Regarding epistemology, the Tabula rasa Theory comes from Latin, meaning a child is born like a blank sheet. In Islam, a child is not born like a blank white paper but in a state of fitrah, meaning that the child is born into this world in a state of monotheism or Islam. So, educating children must be by their nature; educating is not cramming lesson material but an effort to foster a character of faith that has been carried since birth⁸⁹.

G. CONCLUSION

In the perspective of the Qur'an, Surah Luqman verses 12-19, a father must understand his fatherly role. In addition to being a breadwinner, a father must be able to play an important role as a figure who can be a role model for children, can guide, educate, and pay attention to every physical and psychological development of his children. Although in terms of time, the interaction between father and child is less than with mother, from the little time, the father can use as much time as possible to continue to build communication with the child.

⁸⁹ Qotrun Nada Annuri, Huḍūri (Innate Idea) Sebagai Basis Pengetahuan: Studi Kritik Atas Teori Tabularasajohn Locke Berdasarkan Prinsip Epistemologi Ṭabāṭabā'ī, Al-Mustafa International University, Iran, Kanzphilosophia, Volume7, Number2, December, hal.245

Educating children is not instant; it takes a long process, like a farmer who plants superior seeds that need to:

- a. Be guarded, watered, fertilized, and cared for
- b. Cannot be formed as desired
- c. Treated according to its development
- d. Patience, sincerity, and strong commitment are needed.
- e. Knowledge is needed about the importance of mentoring in educating children's character for fathers.
- f. The results can be seen when the child reaches puberty
- g. This is exemplified many times in the stories mentioned in the Qur'an about how a father's dialogue with his child is filled with extraordinary love, including in Surah Luqman (31) verses 12-19.

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