

EDUCATIONAL ASPECTS OF CHILDREN IN THE FAMILY BASED ON SURAH LUQMAN VERSES 13-19

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Abstract: Education is an essential element in life that must be obtained by every individual. It should be emphasized that education is not only acquired from formal institutions like schools but it must also be taught from the smallest group, which is the family. Therefore, from a young age, education within the family must already be implemented. The family plays a vital role in children's education; in this case, parents must provide teaching and education to their children, and Surah Luqman verses 13-19 provide valuable guidance regarding its educational aspects. This study aims to present profound messages within these verses that encompass aspects of faith, ethics, and character development. Using text analysis methods and qualitative approaches, this research identifies four main aspects of children's education: (1) Instilling faith as the foundation of life, (2) Enhancing moral and ethical awareness, (3) Encouraging good deeds and avoiding wrongdoing, and (4) The role of communication in parent-child relationships. The findings indicate that the values contained in these verses are relevant to be applied in the context of modern family education. This study aims to provide insights to educators and parents to integrate these teachings into daily practices, thus shaping a generation that is characterized by noble character and morals.

Keywords: Character, children, education, surah luqman.

Introduction

Education is an important aspect in the life of every individual. It can be understood that education is a conscious and systematic effort made to achieve a better standard of living or progress. Etymologically or the origin of the word, that *education* in English is called *education* which comes from Latin, namely *educatum* which is composed of two words namely "e" and "duco." The word "e" means a development from inside out or from a little to a lot, while "duco" means development or being developed. Then etymologically, the meaning of education is to develop or move from the inside out, or in other words, education means the process of developing one's own *abilities (inner abilities)* and individual strengths (Pratiwi, et al., 2018).

The meaning of education is generally known and known to familiarize children with good behavior, correct their mistakes, control their impulsive movements and rude behavior, teach the basic rules of religion, and the nature of manners in action. According to John Dewey, education is the process of change in personality desired by society and in accordance with the objectives of the Shari'a, so it can be interpreted that education is the process of growth of a person from childhood to adulthood. In the timeline, education starts from the birth of a child until he grows into an adult. Each individual is greatly affected by everything he experiences during his life, because life experiences have a great influence on the educational process of each individual from childhood to adulthood. Education as an important element in the life of every human being has its own function. Said Ismail Ali (2024) describes several functions of education, namely:

1. Community Sustainability and Renewal

2. Building the Knowledge Society
3. Maintaining Community Identity
4. As Social Control
5. Play a role in the Advancement of Civilization and Improvement of Society
6. Play a Role in Creating and Directing the Future

From the functions of education above, it is clear that education must always be obtained by every individual even from the family environment, because the family is the first basic laying of education for each individual. Education in the family must be obtained by a child from his parents from an early age. A child who gets a good education in the family, will get stronger positive values than children who do not get it. Fathers and mothers play an important role in running the family and are very influential on the education of their children. Parents are the first and main educators for their children to become the foundation for the growth of children's character. In addition, the education provided by parents in the family is the first education received by the child so that it becomes the foundation for the child's further development. Meanwhile, as family control, parents are the pillars of protectors and helpers to protect their families (Malta et al., 2022).

In the history of human life since the Prophet Adam, humans have always been bound by group life and the smallest group of human life is the family (As-Sirjani, 2015). The role of the family in the growth and development of a child has a very vital position, so it is undeniable that children's education in the family must be a priority for every parent. This means that parents are also required to be educated and educated parents, because without good education, parents will have difficulty in educating their children in the family, regardless of the education achieved by parents through formal or non-formal education. Therefore, parental guidance is very necessary in the process of building a child's character. According to Ahmad Susanto (2017) parental guidance is guidance or direction given to children continuously and continuously to instill basic values of self-discipline.

The family is also the only social institution given the responsibility to transform a biological organism into a human being with marital ties, when an institution begins to shape a person's personality in important matters, the family certainly plays a greater role in the issue of change, by teaching various abilities and carrying out many of its social functions. The family is the first madrasa in charge of caring for and educating boys and girls (Lubis, 2021). Thus, children's education in the family is very important and must be a concern for every parent.

Islam as a universal and comprehensive religion in providing guidelines for human life has also provided inspiration and examples in providing child education in the family. The main aspect of concern for Islam regarding children's education in the family is in terms of spiritual and moral. This is certainly related to how to shape a child into a person who is strong in tawhid and virtuous. Allah in His words contained in the Qur'an has also provided examples of how good child education in the family, one of which is found in Surah Luqman verses 13-19. In these verses Allah tells how parents can guide their children to become good and pious individuals. This shows that Islam is also very concerned about how the role of parents in educating their children within the family. Therefore, this study will discuss the important aspects of child education in the family based on Surah Luqman verses 13-19 while still referring to relevant interpretations, especially in Indonesia. In general, the interpretations used in this study are interpretations by Indonesian scholars from each periodization.

Literature Review

The following is some literature that is thematically and theoretically related to this study. The literature is also a set of references in discussing the object of research. The first is the

Journal of Fatimatuh Zahrok, Ahmad Nashiruddin and Umar Farouq, in their research entitled "*Nilai-Nilai Pendidikan Anak Usia Dini dalam Al-Qur'an (Studi Surah Luqman Ayat 12-19 Menurut Tafsir Ibnu Katsir)*" (2023). This journal explains how Ibn Kathir's interpretation of child education in Surah Luqman verses 12-19. In this study it is concluded that the educational values that need to be instilled from surah Luqman verses 12-19 include creed education, sharia education, and moral education. This research can provide insight and understanding of how Ibn Kathir provides an explanation of the pattern of education for children inspired by Surah Luqman verses 12-19.

The second journal was written by Evi Lindawati and Alam Tarlam with the title "*Pendidikan Anak dalam Al-Qur'an Surah Lukman Ayat 12-19 Perspektif Maqhasid Syariah*" (2024). This journal theoretically explains how to interpret the verse from the perspective of *Maqashid Sharia*, namely the objectives of the law in Islam which aim to achieve human benefit in this world and the hereafter. It is concluded that the teachings contained in Surah Luqman verses 12-19 reflect the objectives of *Maqashid Sharia* to form individuals who are pious, noble, and have good social relations in the family and society.

Furthermore, a journal written by Miftah Farid, Muhammad Iqbal Al-Kautsary and Asep Hilmi Muhamad Sidik with the title "*Pendidikan Karakter dalam Perspektif Al-Qur'an (Analisis Corak Tafsir Tarbawi dalam QS. Luqman Ayat 12-19)*" (2024). This journal explains the style of Tarbawi interpretation in providing interpretation of Surah Luqman. The Tarbawi interpretation style provides a broad explanation of the verses related to education. Surah Luqman is a verse that discusses a lot about how to educate children, so the Tarbawi style is very suitable for interpreting these verses. The results of this study conclude that the educational material in Surah Luqman verses 12-19 can be grouped into three main aspects, namely: aspects of creed, aspects of shari'a and moral aspects.

After conducting the literature review, the author considers that this research is in a different position from the other studies mentioned above, because this paper uses Tafsir Al Azhar and Tafsir Al Mishbah as a comparison to find the meaning of the verse. The discussion in this paper discusses how aspects and stages in educating children in the family. The author believes that the comparison between Tafsir Al Azhar and Tafsir Al Mishbah to interpret Surah Luqman verses 13-19 can provide an explanation of how important aspects and stages in educating children in the family.

Method

This research is a qualitative research with a form of library research that makes written materials related to important aspects of child education in the family based on Surah Luqman verses 13-19 as the object and source of research. The method used in this research is explanatory analysis with sociological perspective sub-analysis to provide a deeper explanation of the important aspects of child education in the family based on Surah Luqman verses 13-19 in detail, fully and systematically.

The data sources in this research consist of primary data and secondary data. Primary data is obtained from tafsir works in Indonesia, namely Tafsir Al Azhar and Tafsir Al Mishbah as comparative material to find the relevance of the meaning contained in Surah Luqman verses 13-19. While secondary data is obtained through books or journals that discuss child education in the family. These data sources are used to analyze important aspects of child education in the family based on Surah Luqman verses 13-19 which are the object of research in this paper.

The approach used in this research is an interpretative approach. The interpretative approach emphasizes providing explanations for the text or literature being discussed by accepting the text as it is and then providing various information that can clarify the text being

studied (Syamsuddin, 2019). In this research, the author also uses a sociological sub-approach that serves to trace the relevance to people's lives universally.

Result and Discussion

Result

Knowing the important things in educating children is an obligation as a parent. As the main guide of their children in the family, every parent must understand and realize the priority aspects in guiding their children to become pious individuals. The purpose of this study is to explore the important aspects that people should know in educating their children. The important aspects explored in this study are based on what Allah says in Surah Luqman verses 13-19. The results of the author's search for these aspects in Surah Luqman verses 13-19 can be summarized into four aspects, namely: (1) Planting faith as the foundation of life, (2) Increasing moral and ethical awareness, (3) Encouragement to do good and avoid evil, and (4) The role of communication in parent-child relationships. The author will provide an explanation of these aspects by quoting several books of interpretation that become the author's reference to explore the meanings contained in Surah Luqman verses 13-19.

1. Planting Faith as the Foundation of Life

Faith is the main foundation of a person as a Muslim, because without faith, a person can leave Islam. So that the cultivation of faith must be instilled from an early age. Regarding the cultivation of faith as the foundation of life for children's education, Allah has explained it in His words contained in the Qur'an. Quoting Surah Luqman verse 13, Allah ﷻ says:

وَاذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝١٣

Meaning: "(Remember) when Luqman said to his son, as he was advising him, "O my son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice".

Hamka in Tafsir Al Azhar explains that teaching monotheism to children is the core of wisdom that has been granted by Allah to Luqman who has been conveyed and taught to his son as the main guide in life. "O my son, do not associate partners with Allah." This means that you should not associate other gods with Allah. Because there is no God but Allah. Allah has no partner with any other God in creating the deity. "Indeed, associating partners with Allah is a great injustice." It is persecuting oneself, fooling oneself. Associating others with Allah is the greatest injustice. The advancement of human civilization and the development of technology is also one of the causes of the fading of human belief in God, so that many people associate Allah with material things.

In Tafsir Al Mishbah, Quraish Shihab explains that Luqman as a father begins his advice to his son by emphasizing the need to avoid shirk / associating partners with God. This prohibition also contains teaching about the existence and oneness of God. That the editorial message is in the form of a prohibition, do not associate partners with Allah to emphasize the need to leave something bad before carrying out the good. Because getting rid of ugliness is more important than wearing adornment. This verse emphasizes that one should not associate partners with Allah and should not associate Him with any partnerships, physical or mental, obvious or hidden. Indeed, shirk, which is associating partners with Allah, is a great injustice. It is placing something that is the Greatest in a very bad place.

Concluding from the above interpretations, educating and teaching children to have good monotheism to Allah is a basic education that must be instilled in children. Childhood is the most appropriate time to internalize values that are believed to have benefits, so that they can be applied in life. Children's age is also a time for someone to be ready to respond to new inputs

and also ready to be formed into someone who has a good personality (Dacholfany & Hasanah, 2018).

Tawhid education in the family is important as the main basis in shaping good morals for children from an early age, its application must be accompanied by direct practice by parents as figures or examples for children, because at an early age a child will imitate whatever his parents do. Parents must understand that the family is a place for education and the formation of children's identity which is no less important than formal educational institutions. This can be understood because the family is the earliest school for children. It is in the family that a child first gets knowledge, teaching, and education (Febrianto, 2022).

2. Increased Moral and Ethical Awareness

Morals and ethics are self-adornment that must be maintained and upheld by everyone. Thus, morals and ethics must be taught from an early age to children, so the role of parents is highly emphasized in shaping children's morals and ethics. Quoting Surah Luqman verses 14-15 and 18-19, Allah ﷻ says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۚ وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

Meaning: "(14) We have enjoined upon man (to do good) to his parents. His mother conceived him in a state of increasing weakness and weaned him in two years. ("Give thanks to Me and to your parents." Only to Me (you) return. (15) If they force you to associate with Me something of which you have no knowledge, do not obey them, (but) associate with them in the world well and follow the way of those who return to Me. Then, only to Me will you return, and I will tell you what you used to do."

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

Meaning: (18) Do not turn your faces away from people (out of pride) and do not walk the earth arrogantly. Verily, Allah dislikes those who are proud and boastful. (19) Be reasonable in walking and soften your voice. Verily, the worst voice is that of a donkey".

In Tafsir Al Azhar, Hamka interpreted the above verse by emphasizing the will of Allah to do good to parents. Hamka emphasizes that the will that comes from Allah is an order. This means that Allah commands every human being to honor and glorify his parents. Because it is through their parents that humans are born on earth, so it is only natural that both parents must be respected. Then the explanation of "Give thanks to Me and to your parents" emphasizes that the first gratitude is to Allah. Because it is Allah who has given His love to every human being from the time in the womb. After that, thank the parents who have nurtured and educated.

Hamka also explains the permissibility of a child not following the orders of parents if the order is to commit sin such as associating partners with Allah. Disobeying parents' orders to associate partners with Allah is something that is required, but even so, a child must still relate to and treat parents well. This means that both parents must always be respected,

cherished, and loved properly. Do not treat both parents badly such as abusing or insulting them. Being kind to parents of different faiths is a manifestation that a Muslim has good manners. In the verse above, polite and courteous manners in relationships are also warned such as not turning your face away from humans, interacting with fellow humans wholeheartedly. Do not walk arrogantly on the earth and act modestly. All of this is a lesson in morals, telling people to be humble and aspire to high ideals. Not to be so lowly as to be despised. And not to soar above the size of the real self.

Quraish Shihab in Tafsir Al Mishbah provides an explanation that the above verse is inserted in the Qur'an to show how respect and filial piety to parents occupy a second place after exaltation to Allah ﷻ. Then one of the scholars of tafsir, Al-Biq'a'i, considers that the verse above is a continuation of Luqman's advice to his son. Verse 14 emphasizes the importance of filial piety to both parents, then verse 15 explains the issue which is an exception to disobeying the command of both parents, namely the command to associate partners with Allah. However, even if a child sticks to his personal stance of disobeying his parents' command to associate partners with Allah, he should still not cut ties with them or disrespect them. But still be filial to both of them as long as it does not contradict the teachings of Islam. Regarding verses 18-19, Quraish Shihab explained that Luqman's advice this time is related to the morals and manners of interacting with fellow humans. In this case, it emphasizes dealing with fellow human beings with humility and stepping on the face of the earth with gentleness and authority and not puffing up the chest. Because Allah does not like people who are arrogant and proud of themselves.

From the various interpretations above, it can be concluded that in educating children, we must pay attention to their morals and ethics. Reminding children to remain devoted and respectful to their parents is also the duty of parents to educate and build children's character. If a child is not taught how to be moral and ethical to his parents, it will be difficult for a child to understand morals and ethics with the wider community. The above verses are a warning to Muslims to remain filial piety and do good to parents despite different beliefs, this is a moral taught directly by the Qur'an. Then at the end of verse 14, Allah calls on every Muslim to always be grateful to Allah and to parents. This shows that gratitude to Allah and parents is a manifestation of cultivating good morals, so teaching children to always be grateful in life should be a concern for every parent.

3. Encouragement to Do Good and Avoid Evil

Being obedient to Allah is an obligation for everyone. Always doing good by carrying out all the commands of Allah and avoiding evil by avoiding all immoral acts is the path that must be taken for every Muslim. So it is a concern from an early age to instill this understanding to children, and parents have a very important role in shaping the character of a child. Quoting Surah Luqman verses 16-17, Allah ﷻ says:

يُبْنِيَّ إِنَّمَا إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ اِقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

Meaning: "(16) (Luqman said,) "O my son, surely if there is (an action) as heavy as a mustard seed and it is in a rock, in the heavens, or in the earth, surely Allah will bring it forth (to be rewarded). Verily, Allah is the Most Compassionate and the Most Meticulous. (17) O my

son, establish prayer and enjoin what is right and forbid what is evil and be patient with what befalls you. Surely that is one of the things that should be prioritized.

Hamka in his tafsir provides an explanation of the above verse that in this verse Allah emphasizes that every small practice such as mustard seeds will get a good reward from Allah. Mustard seeds are very subtle, so that the practice that is so small that it does not appear in human view will still get a reward from Allah ﷻ. Therefore, in doing good deeds, do not only hope for human views and praise, but hope only in Allah. Then in verse 17 Luqman continues his will: *"O my son, establish prayer and enjoin (people) to do what is right and prevent (them) from what is wrong and be patient with what befalls you."* These are the four life assets that Luqman gave to his son and can be an asset for all of us.

The above verses encourage us to always do good in life. Because if a person does not do good in his life, then what else will he do. So choose a good job even though it is considered small by others, but even though it is small in the eyes of humans, it is still something big in the eyes of Allah. The will of the verse above can foster enthusiasm in one's heart to work according to his talent and do good deeds according to his ability. Furthermore, Hamka explains in his interpretation of the above verse that prayer is a pillar of religion and forms a person to be brave in facing life with its various problems. And must dare to call for the ma'ruf, dare to prevent the munkar and must be patient and steadfast.

Then Quraish Shihab in Tafsir Al Mishbah explains that verse 16 describes the power of Allah in calculating human deeds in the hereafter. Then in verse 17, Luqman continues his advice to his son regarding matters relating to good deeds which culminate in prayer, as well as good deeds that are reflected in inviting to good and forbidding bad things, as well as advice in the form of a shield that can fortify a person from failure, namely patience and steadfastness. Telling people to do good deeds implies that they should do them, because it is not permissible to tell people to do them before they do them themselves. Likewise, forbidding bad deeds requires that the one who forbids first prevent himself. This seems to be the reason why Luqman did not order his son to do good and avoid bad, but ordered, ordered and prevented. On the other hand, familiarizing the child with this guidance creates in him the spirit of leadership and social care.

From the above interpretation, it can be concluded that giving children an early understanding of good and bad deeds is important. Children should be introduced to what is good and bad from an early age, because childhood is the time to start shaping their personality. Childhood is a phase to build a strong foundation so that a child knows what to do and what not to do. In shaping this character, the role of parents is very important. Parents must be able to provide teaching to children in the form of understanding or knowledge as well as direct practice, so that parents become real figures that can be directly emulated by their children. Therefore, parents' awareness of moral and religious values is crucial in setting a good example for their children. Thus, the character formed will reflect positive values internalized through good education and wise parenting (Chasanah, 2024).

4. The Role of Communication in Parent-Child Relationships

In educating a child, parents are not only emphasized by providing understanding of tawhid, morals or enforcement of sharia alone to children, but parents are also required to provide education and teaching in a gentle way. This method is certainly needed to build relationships between parents and children.

The verses mentioned above teach their readers that in educating children must be based on a gentle attitude. A gentle attitude will present a warm atmosphere, so that a child will be more mellow in his heart and can follow the upbringing of his parents with good feelings as

well. The word (بنيّ) *bunayya* is a word that describes a gentle call. Its origin is (إبني) *ibny*, from the word (ابن) *ibn* which means son. The call implies affection. From this we can say that the verse above hints that educating should be based on affection towards a child (Shihab, 2005).

In this modern era, adjustments to parenting must always be made following the times. Parents are required to be able to see the times so that children can receive direction and guidance from their parents. Parents must be role models and must make time for their children. Therefore, parents must have qualities that include responsibility, attention and discipline. In addition, parents must be able to maintain the level of family harmony so that the wrong personality does not arise in children. Lack of attention and parents who have a harsh and pushy attitude will produce children with bad personalities

In addition to parenting towards children, behavior patterns towards parents must also be based on a gentle attitude and the aim of filial piety to both parents. In Islam, filial piety to parents is known as *Birr al-walidain*. *Birr al-walidain* is to do good and be spacious in kindness (*ihsan*) to parents, in terms of words, deeds and intentions. The command to *birr al-walidain* is a form of gratitude and gratitude to both parents who have cared for them from childhood to adulthood (Iannah 2017). Thus, the relationship between parents and children must be based on mutual understanding and good morals.

Discussion

Children's education is an important foundation to shape children into noble individuals. The age of children is the right age to direct and shape the child's personality, because this age is a vulnerable age. If the child gets a good education, the child will become a good person, and vice versa if the child gets a bad education, the child will become a bad person. In shaping a child's personality, the family has a very significant influence. Therefore, parents have an important role and must understand the aspects of child education. The Qur'an provides inspiration on how parents should educate their children. Based on the observations that have been made, the following are important aspects of child education based on Surah Luqman verses 13-19:

- a. The most basic thing that must be instilled in children is faith in Allah ﷻ. Faith instilled in children has positive implications for spiritual, moral and social development. Faith that has been embedded since childhood will make children have a strong belief that Allah is the only worship that deserves to be worshiped so that they will avoid the act of associating partners with Allah and love the world excessively.
- b. After strengthening children's faith, parents are obliged to strengthen children in the aspect of ethics and morals. Because ethics and morals or what is commonly referred to as morals are important elements that must be in a child. Moreover, the age of children is the right age to teach good values in life, because at that age children are still clean from external influences or can be compared to a white and clean blank paper.
- c. Parents are the first educators of a child, so they must encourage their children to always practice the good deeds that Allah commands. Teaching children to pray is a basic thing that must be familiarized by parents. Because prayer is a pillar of religion and an obligation for every Muslim that must always be carried out throughout life.
- d. Parents who teach faith, teach ethics and morals, and encourage children to always do good will have an impact on children's understanding that a child must be devoted to both parents.
- e. Parents must be role models or figures who can be a direct example for children. This will have an impact on children's understanding and seriousness in applying the education

that has been given by their parents. Speaking in a gentle way must be done by parents, because it shows the love and affection of parents to children, and children who feel loved by their parents will more easily accept the education from their parents.

Conclusion

This paper highlights the importance of child education in the family, drawing on the teachings of Surah Luqman verses 13-19. These verses describe Luqman's advice to his son on several crucial aspects of life, including:

- a. Cultivation of Faith: Teaching the oneness of Allah and the importance of worshipping Him.
- b. Moral and Ethical Awareness: Emphasizes the importance of being kind to parents and respecting them and reminds children to be fair, speak well, and not be arrogant.
- c. Encouragement to always do good: Teaching children to always do good deeds and avoid bad deeds and reminding them that all actions will be accounted for in the hereafter.
- d. Good relationship and communication between parents and children: Being a role model for the child as a figure who models all good deeds and advises in a good way.

Overall, the aspects of education in the family according to Surah Luqman strongly emphasize the formation of children's character and morals, and invite parents to be active in providing good guidance. This journal reminds us that holistic education in the family is very important to produce a noble generation.

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