

Fiqh Analysis For The Role Of Father In Child Education Based On Interpretation Of Tafseer Al-Munir Surah Luqman Verses 12-19

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Abstract

A father has a very important role in the educational process of the child. Aspects of education can be imitated from Sura Luqman verses 12-19 which include tawhid education, worship and morals. Surah Luqman verses 12-19 can be studied in terms of fiqh so that the law is known from the aspect of education taught. This study aims to describe a fiqh analysis related to the role of the father in the education of children based on Tafseer Al-Munir Surah Luqman verses 12-19. This research is a type of literature research where researchers conduct studies on different reference sources. The results of the study were analysed descriptively. The results of the study are based on the analysis of fiqh Tafseer Al-Munir surah Luqman verses 12-19 that the fiqh laws can be taken to include; its haram to associate God with others; its haram to be arrogant, to walk arrogantly and even to say loudly or shout; obligatory filial piety to parents except in terms of mischief; and sunnah to pray for parents after every prayer.

Keywords: Father, Child Education, Tafseer Al-Munir, Fiqh.

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Abstrak

Ayah memiliki peran yang sangat penting pada proses pendidikan anak. Aspek pendidikan dapat ditiru dari dalam Q.S Luqman ayat 12-19 yang meliputi pendidikan tauhid, ibadah dan akhlaq. Q.S Luqman ayat 12-19 dapat dikaji dari segi fiqh sehingga diketahui hukum dari aspek pendidikan yang diajarkan. Penelitian ini bertujuan untuk menjabarkan analisa fiqh yang berhubungan dengan peran ayah dalam pendidikan anak berdasarkan Tafsir Al-Munir Q.S Luqman ayat 12-19. Penelitian ini merupakan jenis penelitian pustaka di mana peneliti melakukan telaah pada berbagai sumber referensi. Hasil penelitian dianalisa secara deskriptif. Hasil penelitian berdasarkan analisa fiqh Tafsir Al-Munir Q.S Luqman ayat 12-19 bahwa hukum yang dapat diambil

meliputi; haram hukumnya menyekutukan Allah, haram bersikap sombong, berjalan dengan sombong bahkan berkata dengan keras atau berteriak-teriak; wajib berbakti kepada orang tua kecuali dalam hal kemaksiatan; dan sunnah mendoakan orang tua setiap selesai shalat.

Kata Kunci: Ayah, Pendidikan Anak, Tafsir Al-Munir, Fikh.

A. Introduction

The father is an important part of the family system, which consists of parents and their children (Cabrera, Volling, & Barr, 2018). The relationship of children to both parents, gives more significant results than being close to only one of them (Dagan & Sagi-schwartz, 2017). Meanwhile, family and education are two interrelated things. The family becomes the centre of children's education and in its will influences the process of childhood development and the attitudes of children. In Sura At-Tahrim, verse 6, there is mention of the command to protect the family from the torment of hellfire. The fulfilment of this commandment cannot be separated from the role of parents in shaping the morals of their children. Therefore, parents should improve and educate their children and protect them from bad behaviour that can lead them into the

deeds of mischief (Rohani & Nufus, 2017; Singh et al., 2020).

The father's duties are not limited to the acquisition of wealth. The role of caring for and educating the child also requires a contribution from the father. Although one study found that the absence of the mother's role has a more negative and latent effect on the child's development than the absence of the father's role (Mao, Zang, & Zhang, 2020). In fact, the father's role in providing intrapersonal support to the mother and his participation in family decisions has a major impact on the child's development. (Garcia et al., 2022). Because of the importance of the father's role, one study shows how the absence of the biological father can be replaced by the role of the closest man, such as the grandfather, uncle or brother, as a role model (Schwab, Rowe, Cabrera, & Lew-williams, 2018).

One of the models of a father's education of his child can be seen in

Surah Luqman, especially verses 12 to 19. In the verse it is described how Luqman's phase educates his son to become the person he expects. Several previous studies have described the role of fathers in educational values in the same verse based on the Tafseer of Ibn Katsir (Rohani & Nufus, 2017), Tafseer Al Misbah (Zain, 2021) and Tafseer Hamka (Chaer & Suud, 2020), but has not explained from the interpretation of its fiqh. From various studies of Surah Luqman's interpretation of verses 12-19, Luqman taught his son aspects of Tawheed, worship and morality (Masruroh, 2015; Mujayyanah, Prasetiya, & Khosiah, 2021; Sada, 2015). Apart from interpretation, the verses of the Qur'an can also show the rules of law based on the interpretation of fiqh, including in Surah Luqman verses 12-19.

B. Research Methods

This research is a type of qualitative research with a literature study approach where the researcher conducts studies on various reference sources. The researcher focuses on the book of Tafseer Al-Munir which is the work of Shaikh Wahbah Az-Zuhaili where he is better known as a fiqh and ushul fiqh scholar. The data analysis

carried out by interpreting the verses is then analysed and the historical aspects of other references are considered. In addition, the verse is described descriptively and supported by various recent studies. The study aims to describe the analysis of fiqh related to the role of fathers in the education of children based on Tafseer Al-Munir Surah Luqman verses 12 to 19.

C. Results and Discussion

1. Father's Role

The father is a key holder in family education. If the family is compared to a school, the father is the principal. The results of a study stated that the direct influence of the existence of fathers in the growth and development of children is that it can improve the language skills and cognitive development of children. The higher the education and economic status of the father, the higher the scores in these two areas (Schwab et al., 2018; Sethna & Perry, 2017). Fathers, who often accompany their children's growth and development through direct interaction, also increase the child's sense of security, so that they are able to suppress emotional sensitivity and reduce internal problems in children (Lee & Schoppe-sullivan,

2017). When the child reaches adolescence, a father's interaction with him can improve his academic, behavioural and psychological performance (Su, Kubricht, & Miller, 2017).

This is also consistent with a 2017 study by various researchers, which found that father-child interaction during play between 0-3 years of age makes it easier for children to regulate their emotional function. The enthusiasm that the father gives turns out to be correlated with the child's future development (Robinson, StGeorge, & Freeman, 2021). On the contrary, a father who is annoying to the child at this age will actually have a negative effect on the child's ability to regulate himself (Amodia-bidakowska, Laverty, & Ramchandani, 2020). The absence of the father, even the emptiness of the father's role, and the existence of conflicts between the parents become triggers for impulsive emotions and behaviour. Like a child who is irritable, less able to socialise and less able to follow the rules (Lakhani & Nadeem, 2017; Markowitz & Ryan, 2017; Su et al., 2017). If just playing has an impact on a child's development, then the educational

process with a father is certainly better (Kim, 2017).

A systematic study of reviews conducted using data from 1964 to November 2018 reveals that while mothers play a large role in their children's learning process, fathers' participation is closely linked to their children's maths and reading skills in school, especially at the beginning of childhood (Cabrera, Fagan, Aldoney, & Desarrollo, 2020; Rollè et al., 2019).

2. Luqman Al-Hakim

Luqman ibn Ba'ura, also known as Luqman al-Hakim, was one of the descendants of Azar (son of the Prophet Ayyub's sister). Luqman is a black Egyptian and lived in the area of Naubah (Nubia). He was even related to the Prophet Daud. The son of Luqman al-Hakim, who is mentioned in verses 12-19 of Sura Luqman, is called An'am or Assykam or Matan or Tsaran (Zuhaili, 1991). Luqman's own profession is still a struggle, Nasr bin Abd al-Rahman explains that he was a judge in the time of the Jews (Al-Tabary, 2001). Meanwhile, Said bin Musyayab said that he was a tailor, and Ibn Zayd said that Luqmân was a shepherd (Faiqoh & Al-Asyari Hadi, 2017).

3. Tafseer Al-Munir Surah Luqman verse 12

Verse 12 of Tafseer Al-Munir says that Allah gave wisdom to Luqman al-Hakim even though he was not a prophet. Wisdom, according to scholars, is an effort to perfect the human soul by exploring theoretical knowledge and honing talents and abilities to do good things according to their abilities (Zuhaili, 1991). Verse 12 is one of the actions emphasised by Luqman, namely gratitude to Allah. Tafseer Al-Munir mentions that gratitude is not limited to praising Allah. It is also obeying His commandments and using all the limbs according to their function and purpose to do good. Gratitude to Allah is actually nothing but gratitude for one's own self-interest and goodness (Zuhaili, 1991).

Gratitude itself is one of the topics of social psychological research being studied by many Western academics. In a study of 5th grade elementary school students in Colombia, it was found that their concept of gratitude is closely related to the personal relationships that occur in their lives. These personal relationships include relationships with family, friends, community and their God, (Carrillo, Robles, Bernal, & Ingram,

2022) where the relationship with family includes the relationship with both parents. (Carrillo et al., 2022). Parents who often show gratitude in their daily lives can also increase their children's perception of gratitude and encourage them to behave well in everyday activities (Hussong et al., 2019).

4. Tafseer Al-Munir Surah Luqman verse 13

Verse 13 is the first illustration of Luqman's education of his son. The education is about tawheed, which describes the affirmation of the unity of Allah Almighty, namely Allah as the only Khaliq to be worshipped (Rohani & Nufus, 2017). The word 'ya bunayya' in verse 13 is a parent's loving call to their child. This expression describes scholarship and affection, so it strongly emphasises that the educational process must be based on affection (Shihab, 2012).

Luqman teaches Tawheed as the main foundation of education in his family, because he knows how important Tawheed is for the further growth and development of children (Susiba, 2018). Tawheed became the basis for the growth

of faith, and faith encouraged good deeds, including worship (Susiba, 2018).

In this verse, it is stated that worshipping God or shirking is an injustice or can be called zalim. Zalim means to put something out of place. And shirk is the greatest injustice because it is related to the issue of tawheed, which equates something that is worshipped with Allah, such as statues, trees and others (Zuhaili, 1991). In the Tafsir, it is mentioned that Luqman's will and advice to his son was successful because Luqman's son and his wife were mushrik at first. Luqman continued to advise him until his son became a Muslim (Asy-Syaukani, 2007).

Basically, every human action is influenced and controlled by the tawheed he has. So, the behaviour and morals are created from the tawheed and religion he adheres to (Susiba, 2018). An American study by Gillsphy and Young found that children who do not have a religious background in the family cannot be expected to have eternal religious maturity (Ramayulis, 2009). So the key to Tawheed education for children is in the hands of parents. Parents as role models for their children, as told in Surah As-Saff verses 2 to 3, where God emphasises that

parents should do good deeds so that their children can imitate them.

5. Tafseer Al-Munir Surah Luqman verses 14 and 15

The 14th and 15th verses of Luqman's letter describe the child's obligations to both parents. The duty is to be filial to both parents (Zuhaili, 1991). These two verses are insertions from the side of Luqman's will and message to his son. The purpose of this insertion is to reinforce and confirm Luqman's will to his son about the prohibition of confirming Allah or shirking in the previous verse (Zuhaili, 1991). The command of filial piety towards parents is the same as the prohibition of disobeying both parents. Because disobeying parents is a great sin after shirking (Rohani & Nufus, 2017). In the Qur'an, Allah often interweaves the command to worship Him and not to shirk with the command to be filial to one's parents. One of the others as in Surah Al-Isra verse 23. In the Hadith of the Prophet Muhammad, it is also confirmed that the mother has 3 times more right than the father to get filial piety from her child (Zuhaili, 1991)

Al-Qurthubi says that the Shahih in sura Al-Ankabut verse 8 and sura Al-Luqman verse 14, descended in connection with the story of Sa'ad bin Abi Waqqash, one of the companions of the Prophet Muhammad. Sa'ad, at that time a respectable descendant of the Quraysh, had accepted Islam, causing his mother, Hamnah binti Abu Sufyan bin Umayyad, to go on a hunger strike until Sa'ad returned to the religion of his predecessor (Al-Jamal, 1993; Zuhaili, 1991). The Prophet Muhammad, in his words, contrasted the wrath and blessings of Allah in direct proportion to the wrath and blessings of parents (Astuti, 2021).

To thank God is to be grateful for all the favours that have been given, while to thank the parents is to thank them for their services and kindness in caring and educating. As described in Surah Luqman verse 14, it is known that the mother's struggle increases from pregnancy to childbirth to lactation (Zuhaili, 1991). From the process of conception to breastfeeding a mother is described in the 14th verse as a hard process.

The role of the father is not explicitly mentioned like the role of the mother in Surah Luqman verse 14. However, various studies have conveyed

that the role of the father in the development of the child from the womb proves to be influential, such as conditioning the father not to smoke during the mother's pregnancy process or inviting the foetus to chat during the pregnancy process (Bakermans-kranenburg, Lotz, & Dijk, 2019; Glover, O'Donnell, O'Connor, & Fisher, 2018).

Allah states in the next verse, Surah Luqman verse 15, that the requirement of obedience to parents is not to violate the rights of God, that is, to affirm and worship others than Allah. For it is indeed not obedience to a being to disobey its God (Zuhaili, 1991). Take a lesson from the story of Sa'ad bin Abi Waqqas, where Sa'ad still treats his mother well, even though they had different beliefs. Caring with the way of ma'ruf mentioned in Surah Luqman verse 15 is to treat parents well according to the values of honour and generosity, such as fulfilling the needs of food and clothing, being polite when speaking, caring for times of illness, and continuing to respond to embrace Islam (Zuhaili, 1991).

6. Tafsir Al-Munir Surah Luqman verse 16

Verse 16 is a continuation of Luqman's will to his son. In Tafseer Al-

Munir explains that all goodness, ugliness, tyranny, violation of rights and mistakes, even if they are as heavy as mustard seeds and are in the most hidden place, Allah will appear later on the Day of Retribution (the Day of Judgement). Namely, in the phase of Hisab and the weighing of good deeds (Zuhaili, 1991). This verse also corresponds to Surah Al-Anbiya verses 7 to 8 and Surah Az-Zilzaal verses 7 to 8 (Zuhaili, 1991). Verse 16 of Luqman's letter also explains and affirms the breadth of God's knowledge, that He knows all that is visible and supernatural. It is described as a mustard seed because a mustard seed has no significant weight on the scales (Zuhaili, 1991).

Al-Qurthubi even interprets this verse to mean that if a man has the smallest ration of food, even if it's the size of a mustard seed, Allah will bring it to him and guide him. So there is no need to worry about food until you forget your duties or even cheat in seeking it (Zuhaili, 1991).

7. Tafseer Munir Surah Luqman verse 17

Verse 17 is a measure of the requirements of Tawheed described in

Surah Luqman verse 13. Piety demands the consequence of observing the rituals of worship contained therein, in this case prayer. Prayer is a pillar of religion and is an effective means of helping to avoid heinous and cruel acts (Zuhaili, 1991).

As for amar ma'ruf, it is telling oneself and others to do good deeds, while nahi mungkar is preventing oneself and others from all forms of mischief or doing evil. So it's appropriate that if someone tells someone else to do amar ma'ruf, then he himself must do it first (Rohani & Nufus, 2017). Asking the child to do amar ma'ruf nahi munkar requires patience and adapting to the child's condition. This is so that the child follows your will and becomes embedded in their daily behaviour. Simple things that can be taught are such as sorting rubbish and putting it in the right place so as not to pollute the environment (Rohani & Nufus, 2017).

At the end of verse 17, it is commanded to be patient and tough. This is in line with the wisdom that anyone who does amar ma'ruf nahi mungkar will experience various hardships. For example, the story of the prophets with the difficulties of their people, their leaders and their circumstances (Zuhaili,

1991). For example, children can be taught patience when waking up for the morning prayers.

Luqman's will begins with prayer and ends with patience, for patience is the foundation of steadfastness and istiqamah in fulfilling God's commands. It fits with other verse in the Word of Allah Almighty on Surah Al-Baqarah verse 45: "*And seek help (from Allah) with prayer and patience.*"

8. Tafseer Al-Munir Surah Luqman verses 18-19

The 18th and 19th verses are the moral lessons that Luqman gave to his son. In verse 17, after Luqman commands his son to perfect himself and others, he continues with the moral teaching. The important point of moral recitation in the form of the first is not to look away when invited to talk to others. To look away is to be arrogant and condescending towards others. In a hadith of the Muslim Imam of Abu Dzarr al Ghiffari, which affirms not to underestimate the slightest kindness, including trying to keep a cheerful face in front of your brother (Zuhaili, 1991).

Secondly, it does not run with a haughty and arrogant pace. This passage

corresponds to Surah Al-Israa verse 37 where it is mentioned not to be arrogant while standing on this earth. When you walk, walk with happiness, not weak and lacklustre, or even wanting to look like zuhud (Zuhaili, 1991).

Thirdly, not shouting for something unnecessary and lowering the voice means being polite when speaking. One of the parables of an ugly voice is the sound of a donkey's screech, which started out loud and shrill and ended up soft. Imam Ahmad al-Bukhari, Muslim, At-Tirmizi, an-Nasa'I and Abu Dawud narrated from Abu Hurairah of the Prophet Muhammad what was essentially a command to ask for gifts when you hear the crowing of chickens and to ask for armpit protection when you hear the ringing of donkeys. The hadith states that the crowing of a chicken is a sign that the animal is seeing an angel, while the ringing of a donkey is a sign that the animal is seeing the devil. In Arabic, the voice of the donkey is often used as a metaphor for contexts of reproach, cursing and sarcasm. This verse is also emphasised because in the Jahiliyah era, Arabs were proud of their loud voice (Zuhaili, 1991).

Discussion

The verses in Surah Luqman verses 12-19 explain some of the things a father needs to know and teach his son, including; (Zuhaili, 1991) .

1. It is haraam for the law to affirm something other than God. So the part of Tawheed education must be the first and foremost in the process of educating children as conveyed in Surah Luqman verse 13.
2. It is obligatory to be filial to one's parents, even if they are not Muslim. This obligation is general and does not depend on the religion of the parents. But this obligation is lost when it comes to misbehaviour, such as parents telling them to acknowledge others as God. Obedience to parents is still performed even if they have to abandon the practice of Sunnah. Let us suppose that answering one's mother's call takes precedence over performing the Sunnah prayer.
3. A child is still obliged to do good to his parents, including providing for his parents in need.
4. A mother is obliged to breast-feed up to a maximum age of 2 years, so that in case of hardship, the mother

receives a greater share of devotion than the father.

5. It's Sunnah to pray for parents after every prayer. Praying for parents is a form of expressing gratitude to them, while a person who performs five times prayer is a form of gratitude to God.
6. In the case of morality, it is haram to be arrogant, to walk proudly, and to speak loudly and shout. In dealing with others, it is recommended to be gentle, familiar and humble. In a hadith narrated by Imam Malik from Anas bin Malik, it is said that the Prophet Muhammad forbade being hostile to one another, hating one another, turning one's back on one another, and envying one another. It is not even permissible for a Muslim to silence his brother for more than three nights.

D. Conclusion

The role of the father is very important in the education of the child, especially in the family environment in which the child grows and develops. Fathers and mothers as parents should know their roles in the educational

process of the child. From Surah Luqman verses 12-19, a father is first obliged to teach the cause of Tawheed, which is to pray to God. The second is the Shari'a, which are the consequences of faith, including worship. The third is a matter of noble morality based on devotion to Allah. Based on the analysis of the fiqh of Tafseer Al-Munir Surah Luqman verses 12-19, the laws that can be taken include; it is haram to condemn God, to be arrogant, to walk arrogantly and even to say loudly or shout; the obligation to be filial to parents except in case of impossibility; and Sunnah to pray for parents after every prayer.

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