

The Concept of Family Education According to Q.S Lukman: 13-19

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ABSTRACT: Human Being is created by Allah in a state of not knowing anything, but equipped with the senses and minds as tools to be able in receiving knowledge, and also established the concepts and norms which forms the basis of educational process. The occurrence of moral decadence in Indonesian young generation is always associated with the bad education system used, so it is need a systematic and comprehensive effort to understand the nature of human beings and how to educate them based on the references from Allah as the creator. Al-Qur'an gives many examples of good educational process, such as contained in Q.S. Lukman: 13-19. To understand about the educational process can be used a bayani method which includes: identifying the nash of al-qur'an to be studied, identifying the corresponding Nash of Al Qur'an, and understanding the Nash of Al Qur'an textually and contextually. By using Bayani method, the concept of family education based on Q.S Lukman: 13-19, as follows: introducing Allah as a creator and the origin of human being, teaching science as the basis of argumentation, introducing the law of causality (Cognitive aspect), training and making habitual on praying and Amar maruf nahi munkar (Psychomotor aspect), training the patience, caring for others, humble, modest life, and politeness (Affective aspect). The affective aspect in the concept of family education based on Q.S Lukman: 13-19 is dominant about 45.46%, if this concept is used by parents in educating their children, the problem of moral decadence in this country can be minimized.

Keywords: The Concept of Family Education, Q.S Lukman: 13-19; Bayani Method, Cognitive Aspect, Psychomotor Aspect, Affective Aspect.

INTRODUCTION

Human Being is created by God in a state of not knowing and carrying anything, but equipped with the senses and minds as tools to be able in receiving knowledge to understand himself and his life (Q.S An-Nahl (16): 78)¹, at the beginning of human birth, it is described as blank white paper that is ready to be scratched or like a ready-made dough. Scratches and forms of dough depend on the family as the first and main educator, as the hadith of the Prophet Muhammad "Every child is born in a holy state, then the father (family) that will make the Jews, Christians, or majusi (H.R. Bukhori Muslim).

The progress of Islamic civilization which is characterized by the development of science and good public morality cannot be separated from the strategic role of the family in educating their children. The greatness of imam Syafii, Imam At-Tabari, Ibn Khaldun, Caliph Umar ibn Abdul Aziz, Ibn Sina, Ibn Hajar Al asqalani, As Suyuthi, Muhammad Al-Fatih and other great Islamic figures, are examples of successful results of family education, that is fundamental to the educational process furthermore, therefore family education should be the main concern in a child's education process, if this is neglected or done without the sincerity of the family then it can be ascertained the success and greatness of the child is difficult to achieve and or if achieved, it will not provide benefits instead of resulting in damage. The success family in educating his son in the Qur'an gets a glorious position, as Lukman is an ordinary man, from a black-faced African aunt who works as a collector of firewood (Ibnu Katsir and Az-Zamakhsyari), God is glorified and immortalized his name to be one of the letters in the Qur'an because his success in educating the family. Lukman's way in educating his family became a model of qur'ani family education, which must be imitated and applied by every Muslim family.

¹ Kementrian Agama RI. 2014. *Al-Qur'an dan terjemahnya*. Solo : Tiga Serangkai Pustaka Mandiri, 2014.

Based on the description above, the authors intend to examine how the family education version of Lukman as stated in Q.S. Lukman: 13-19

DISCUSSION

Research Methods

The method of interpretation of Al-qur`an is an orderly and well-thought-out way to achieve a correct understanding of what God meant in the Qur'anic verses that He revealed to the Prophet Muhammad² so, in interpreting the Qur'an must follow the existing order and rules so as not to get caught up in unfounded interpretations that caused the deviation and distortion of meaning. Ibn Taymiyyah gave a warning not to interpret the Qur'an on the basis of mere thought (*al-ra'y al-mahdh*), and it is haram³.

The method used in the writing of this research is Bayani method, the method of interpretation of the Qur'an by identifying the nash al-qur`an to be studied, identifying the corresponding Qur'anic nash, and understanding the nash al-qur`an textually and contextually. In the present perspective the method of the discovery of the law of al-bayan has the meaning of *tabayun* and *at-tabyin*, the process of seeking clarity (*Azh Zhuhr*) and the explanation (*al-Izhar*), the attempt to understand (*al-Fahm*), finding or obtaining meaning (*at-talaqqi*), and convey the meaning (*at-tabligh*)⁴.

Research Result

Introduce about the creator

The first lesson that Lukman taught to his son was the knowledge of the creator as implied in verse 13 in the phrase "do not associate partners with Allah; indeed, syirik is a great tyranny". The word Syaraka in the form of fiil mudhari is Tusyriku, Usyriku, and Yusriku which in the Qur'an is found in 14 verses. The word Tusyriku is used as a form of prohibition and rejection of all forms of syirik, it contained in 3 verses, Usyriku word used as a pledge not to do syirik, there are 5 verses, while the word Yusyriku used as an excuse not to do syirik, there are at 5 verses.

The emphasis of not doing syirik is the first foundation in the concept of family education, which can be interpreted that the introduction of the creator is an attempt to prevent people from doing syirik, the main cause of people who associate God with others because of the shallowness of knowledge about God, knowing God thoroughly will arise a sense of wonder and love, so will not associate with Allah. Knowledge of the creator becomes the duty of parents as first and foremost educator, the knowledge is instilled to the early childhood and become the responsibility of the family. The knowledge of the creator that should be taught to the child, including: the character and the good names of Allah (as sifaat wa asmaul husna), togetherness of Allah (Maiyatullah), and the stories of man who liked and hated by Allah.

Introduce the origin of man

The second lesson that Lukman taught to his son was the knowledge of the origin of human being and the Morals to both parents as implied in verse 14 in the phrase "*so (do good) to his parents, especially his mother has conceived it in a state of increasing weakness, and breastfeeding within two years*", a word found in the Qur'an to show the meaning of the parent is *waalidun*, in its own sense (*munfarid*) is the word *waalidatun* which means mother as embodied in the QS Al-Baqarah (2): 233; Q.S. Al-Maidah (5): 110; and Q.S. Maryam (9): 32, and the word *waalidun* and *mauludun lahu* which means father as set forth in Q.S. Al-Baqarah (2): 233, and Q.S. Lukman (31): 33⁵, in the sense of both (*mutsanna*) the father and mother are *waalidani*, *waalidaini*, *waalidaihi*, and *waalidayya*.

² , Nashruddin Baidan. *Metode Penafsiran Al-Qur`an*. Yogyakarta : Pustaka Pelajar. 2011. 55.

³ Ibnu Taimiyah. *Muqaddimat fi ushul at-tafsir*. Kuwait : Dar Al-Qur`an al-Karim. 1971. 105.

⁴ Jazim Hamidi. *Hermeunetika Hukum, Teori Penemuan Hukum Baru dengan Interpertasi Teks*. Yogyakarta : UII Pres. 2004. 23.

⁵ Kementrian Agama RI. *Al-Qur`an dan terjemahnya*. Solo : Tiga Serangkai Pustaka Mandiri. . 2014.

The use of the word "*Waalidani*" in the Qur'an can be found in 2 verses (Q.S. An-Nisa (4): 7, 33). The use of the word "*Waalidaini*" in the Qur'an can be found in 7 verses (Q.S. Al-Baqarah (2): 83, 180, 215; Q.S. An-Nisa (4): 36, 135; Q.S. Al-An'am (6): 151; Q.S. Al-Isra (17): 23). The use of the word "*Waalidaihi*" in the Qur'an can be found in 5 verses (Q.S. Maryam (19): 14; Q.S. Al-Ankabut (29): 8; and Q.S. Ahqaf (46): 15, 17, 18). While the word "*Waalidayya*" in the Qur'an can be found in 3 verses (Q.S. Ibrahim (14): 41; Q.S. An-Naml (27): 19; and Q.S. Noah (71): 28)⁶.

Based on the verse above, there are two things that Allah wants to convey, that is : the command and way of worshiping to both parents, the origin and the process of human life, where a human is conceived in the mother's womb in a state of heavy and weak, even greater age the weight of the load, the weaker and more vulnerable. After human devotes itself to Allah as a creator, then the next is ordered to serve the parents. Therefore, to be able to devote himself to Allah and worship to the parents, human must know the origin of himself in the essence and the Shari'a, so that will arise awareness of the importance of devoting themselves to Allah and to serve the parents.

Teaching a science as the basis of argumentation

The third concept of family education according to Lukmanul Hakim is teaching science to children as the basis of argumentation, so that with the science it possesses able to weigh and distinguish between good and bad, right and wrong as implied in verse 15 in the phrase "*And if both compel you to associate me with something you have no knowledge about it, then do not obey*". The word *ilmun* in the form of *nakirah* can be found in 64 verses, while the word *al-ilmu* in the form of *marifah* can be found in 26 verses, with regard to worship and *muamalah* must be based on science, because without knowledge human will be lost and wretched. The obligation of parents is to equip their children with science that can lead to happiness in the world and in the afterlife.

Searching for knowledge is the obligation of a Muslim (H.R Ibn Majah No. 224)⁷ to be implemented as a form of submission and obedience to Allah, even in the teachings of Islam the science becomes very central to the achievement of the ultimate human purpose of happiness in the world and the hereafter, as the hadith of the prophet Muhammad "whoever wants happiness in the world, then reach with knowledge; and whoever wants happiness in the hereafter, then reach with knowledge; and whoever wants both, so reach out with knowledge (HR. Turmudzi)⁸, the position of the knowledgeable people before God is very noble (Q.S Al Mujadilah (58): 11)⁹, because it is not the same between the knowledgeable people with people who are not knowledgeable (QS Az -Zumar (39): 9)¹⁰, besides praying to Allah, human must attempt to add knowledge (Q.S.Thaaah (20): 114)¹¹. The knowledgeable people will be facilitated by his way to heaven (H.R Muslim) and during the process of seeking knowledge in the state of *fisabilillah* (H. R Turmudzi)¹².

Introduce the law of causality

The fourth concept of family education according to Lukmanul Hakim is to teach the child the knowledge of the law of causality as a measuring tool in sorting and choosing, and making decisions for his life as implied in verse 16 in the phrase "*O my son! Indeed, if there is (a deed) of the seed of the mustard, and is in the rock or in the sky or on the earth, Allah will surely give him (repayment)*". Human life is always faced with choices that must be chosen appropriately, because every choice of life there is always the consequences. If we choose a kind, it will produce a kindness, and if we choose an ugly, it will produce ugliness. In addition, to these consequences, human must be able to account for all his choices in front of Allah.

⁶ Ibid.

⁷ Maktabah Syamilah. Digital ehadits. 2009.

⁸ Ibid.

⁹ Kementrian Agama RI. *Al-Qur'an dan terjemahnya*. Solo : Tiga Serangkai Pustaka Mandiri. . 2014.

¹⁰ Ibid.

¹¹ Ibid.

¹² Maktabah Syamilah. Digital ehadits. 2009.

The family task is to equip the child with the knowledge and ability to make a life decision after considering the cause of the consequences that will occur. What will happen to humans is supernatural and in accordance with the ordinances of Allah, but Allah does not want human beings to be fatalistic because Allah establishes the laws of *kauniyah* (*sunnatullah*) that can be learned by human, and human must determine his choice.

Training and making habitual to pray

The fifth concept of family education according to Lukmanul Hakim is training and making habitual to pray as a form of servitude to the Creator, as implied in verse 17 in the phrase "*O my son! Pray the prayer!*", The word "*Sholat*" can be found in 1 verse, while the word "*Ash Sholat*" can be found in 62 verses. Training begins from giving the knowledge to practice the pray in accordance with the guidance of the Messenger of Allah, at least include: aspects of the human heart's connection with Allah (*khusyu*), true reading (*tartil*), and the aspect of the orderly praying movement (*tuma'ninah*).

The pray in Islamic teachings is described as the pillar of religion and the first practice to be counted on by Allah, to distinguish between Islam and kafir. Therefore, teaching the prayer should be done by the family early, even according to Rasulullah s.a.w., if the child has reached 10 years old and reluctant to perform the prayer, so hit him. Good prayer can shape a good person's character in his life.

Training and making habitual to amar ma`ruf nahi munkar

The sixth concept of family education according to Lukmanul Hakim is to training and making habitual the children for amar ma`ruf nahi munkar, as implied in the 17 verse in the phrase "*... and tell (people) to do kindness and prevent (them) from the evil ...!*". the word "*Ma`ruf*" and "*Al-Ma`ruf*" can be found in 35 verses, while the words "*Munkar*" and "*Al-Munkar*" can be found in 16 verses. The ability to invite people to do kindness and prevents the evil does not appear by itself but through a process of habituation in the family. Such as the ability to convey the truth and prevent the evil by speech, by hand or by policy that can make changes, and prepare mentally to do it.

Training the patience

The seventh concept of family education according to Lukmanul Hakim is to train the patience, as implied in the 17 verse in the phrase "*... and be patient with what has befallen you ...!*". the words *Shabara*, *Shabran*, and *Ash-Shabru* can be found in 11 verses. Patience is an attitude of resistance to temptation, not irritability, not quickly despair, not quickly broken, calm, not in a hurry, and not impetuous. The patience is not just a theory, but should be put into practice. The patience must be juxtaposed with the attitude of sincerity (*mujahadah*) and *tawakkal*, so patience is completing the work optimally in the use of time and energy, while the results submitted to Allah. Eventhough patient people have to wait, but they always produce works¹³. Practicing patience to the child is to equip them by giving knowledge to live a success, because God is with him (Q.S. Al-Baqarah (2): 153)¹⁴.

Training to caring for others

The eighth concept of family education according to Lukmanul Hakim is to train children to care for others, as implied in the 18 verse in the phrase "*And do not turn his face away from humans ...!*". The word *Tushair* in the Qur'an can only be found in 1 verse which means that man should not turn his face away because he is arrogant and does not need the help of his neighbor, so he has no concern for his neighbor. Rasulullah s.a.w., said whoever does not pay attention to his brother's affairs, it is not my people. Caring for others (relatives, orphans, the poor, musfair, beggars) is one of the virtues in the teachings of Islam (Q.S Al-Baqarah (2): 177)¹⁵ and the manifestation of faith in God. The caring must be manifested in sympathy or empathy and become a prominent characteristic of the children, and this will not come naturally but must be trained, made a habit, and be a family as a model.

Training the children not to be arrogant or humble

¹³ Imam Robandi. *Menggali Rasa*. Tegal : NorthBeach Publishing. 2015. 44.

¹⁴ Kementrian Agama RI. *Al-Qur'an dan terjemahnya*. Solo : Tiga Serangkai Pustaka Mandiri. . 2014.

¹⁵ Ibid.

The ninth concept of family education according to Lukmanul Hakim is to train the children to have no arrogance, as implied in the 18 verse in the phrase "... *And do not walk on the earth arrogantly. Really, God does not like proud and boastful people!*". The word "*Marahun*" in the Qur'an can only be found in 1 verse which has a haughty and arrogant meaning. The arrogant is an excessive attitude of self-esteem, and the basis of every evil and immorality (Q.S Al-Baqarah (2): 34)¹⁶, this is what makes the devil driven and cursed by Allah (Q.S Al Hijr (15): 34)¹⁷, so the followers of demons like Fir'aun, Qorun, Haman, Namrudz and others wretched and will be tortured by Allah because of their arrogant. Therefore, training the children to be humble and not arrogant is the parent's effort to equip and save them from the wrath of Allah (H.R Muslim no. 91)¹⁸.

Training the children life modestly

The tenth concept of family education according to Lukmanul Hakim is to train the children for a modest life, as implied in the 19 verse in the phrase "*And simplify in walking ...!*". The word *Aqsid* in the form of a command in the Qur'an can only be found in 1 verse which has a simple meaning, whereas in another verse the use of the word *Qasada* and its derivation is Honest and Obedient (Q.S Al-Maidah (5): 66; Q.S At-Taubah (9): 42), Straight Path (QS An-Nahl (9): 42; QS Lukman (31): 32), Middle (QS Fatir (35): 32)¹⁹. The modest life is a simple life, not excessive, having obedience to God and live on a straight path, Honest, just and being a medieval people (QS Al-Araf (7): 31), not stingy (QS Al- Furqon (25): 67) and not glorious splendor (QS At-Takasur (102): 1-8)²⁰. Modest life should be trained and made a habit to the children, because the modest life is one of the basic principles of Islamic teachings.

Training the children for good manners or politeness

The eleventh concept of family education according to Lukmanul Hakim is to train the children to have good manners, as implied in verse 19 in the phrase "... *And soften your voice. Verily the bad noise is the voice of a donkey!*". The word *Ugdud* in the form of a command in the Qur'an can only be found in 1 verse, In the form of fiil mudhari there are 3 verses that have the meaning of guarding, lowering the voice (Q.S. An-Nur (24) : 30, 31; Q.S Al-Hujurat (49): 3)²¹.

The teaching of Islam is a very noble doctrine, in this verse human beings are taught to adjust the volume of voice when interacting and communicating with each other, let alone the attitude and speech that comes out of his tongue (Q.S. Al Ahzab (33): 70). It is a Muslim if his tongue is not awakened and hurt his brother (H.R Bukhori No.10 and 6475, H.R Muslim No. 65 and 74)²².

The concept of family education according to Q.S. Lukman 13-19 if classified by Bloom Taxonomy Theory, the point 1 to 4 is knowledge on cognitive aspects (36.36%), point 5 to 6 is practical on psychomotor aspects (18.18%) , while point 7 to 11 which is the sphere of attitude on affective aspect (45.46%).

CONCLUSION

The concept of family education according to Q.S. Lukman: 13-19, are : Introducing the creator, Introducing the origin of human, Teaching a science as the basis of argumentation, Introducing the law of causality, Training and making habitual to prayer and amar ma'rif nahi munkar, Training the patience, Training to caring for others, Training the children not to be arrogant or humble, Training the children live modestly, Training the children for good manners or politeness.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Maktabah Syamilah. Digital ehadits. 2009.

¹⁹ Kementrian Agama RI. *Al-Qur'an dan terjemahnya*. Solo : Tiga Serangkai Pustaka Mandiri. . 2014.

²⁰ Ibid.

²¹ Ibid.

²² Maktabah Syamilah. Digital ehadits. 2009.

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