

THE CONCEPT OF CHILDREN'S EDUCATION IN THE QUR'AN: A THEMATIC ANALYSIS OF SŪRAT LUQMĀN VERSES 12–19 AND ITS RELEVANCE TO CONTEMPORARY ISLAMIC EDUCATION

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Abstract

The aim of this study is to thoroughly study the ideas about children's education found in the Qur'an, in particular through thematic analysis of Surah Luqman verses 12–19, and then evaluate how these concepts are relevant to Islamic education today, which faces the increasing challenges of modernization and globalization. Considered to be the greatest responsibility, children need moral, spiritual, and social guidance from the moment they are born. The method used is qualitative, using the method of literature study and thematic analysis of the verses of the Qur'an. The results of the analysis show that the Luqmān Sūrat verses 12–19 offer a broad educational framework consisting of core values that include three main components. First, the aspects of faith and spirituality, including the importance of instilling tauhid (the oneness of Allah), the prohibition of committing shirk as a great tyranny, and the obligation to thank Allah for all His gifts. Second, aspects of worship and moral responsibility, including the need to establish regular prayers and the transcendental awareness that even the smallest deed will be rewarded by Allah. Third, the social and moral aspects, which emphasize the responsibility to be devoted to parents, to do amar ma'ruf nahi munkar (calling for goodness and preventing evil) with patience, and to build humility (not arrogance) and being simple when walking and speaking. These values are highly relevant to contemporary Islamic education because they serve as a strong foundation for building Islamic character, facing moral crises, and internalizing true and applicable religious values. Therefore, they can contribute significantly to the development of the Islamic education curriculum and provide practical guidance for

parents and education practitioners in fostering a virtuous generation in the modern era.

Keywords : *Children's Education, Luqmān Letter, Thematic Analysis*

A. INTRODUCTION

Children are a mandate given by Allah SWT to both parents, they are not only a jewel for them, but they also have the greatest responsibility to take care of and educate them. Islam has made many demands on Muslim families on how to nurture and educate their families, especially about educating their children. Therefore, parents should educate their children and guard them from all the bad and despicable actions that can lead them to hell. Parents cannot neglect this responsibility because it is a mandate given by Allah. According to Islamic education, parents are responsible for their child's education from the beginning, that is, by choosing a life partner that is in accordance with their religious beliefs. Children's education is essential to build the character and morals of the next generation. Islamic education includes moral, spiritual, and social education in addition to intellectual education. The Qur'an, which serves as a guideline for Muslims, provides extensive instructions on how to educate children, one of which is through the use of a thematic interpretation approach (Permata et al. 2024).

The challenges faced by Islamic education are increasingly complex amid the rapid flow of globalization and modernization. It is very important for the younger generation of Muslims to have a deep and applicative understanding of Islamic values that are true and relevant to their time. *Sūrat Luqmān*, especially verses 12-19, is one of the letters in the Qur'an that gives profound teachings on character education. Important values such as piety to Allah, duty to serve one's parents, and the principle of justice are important foundations for building an Islamic personality. The Qur'an, *sūrat Luqmān*, verses 12-19, provides a rich source of Islamic educational values, which have attracted researchers to study them thoroughly. These verses not only contain ethical and moral teachings, but also provide important directions for building the character and spirituality of Muslims (Hamidah et al. 2025).

This phenomenon shows that Islamic education today faces a major problem in conveying and internalizing the values of character education. In order for character education to be successful and touch all aspects of students' lives, various elements need to be considered, such as learning methods, the role of teachers, and the relevance of learning materials to the conditions of the times. The Qur'an is the main source for Islamic character education, especially *Sūrat Luqmān* which consists of 34 verses and offers moral and ethical advice that is highly relevant for

the formation of students' character. These verses provide profound advice on faith, morals, social relationships, and spiritual responsibility. Verses 12 through 19 give a primary focus to advice on character building, which is an important reference for holistic character building efforts (Salsabila et al. 2025).

Some previous studies have used Luqman's surah verses 12–19 as a basis for discussing educational issues. First, the research conducted by Nafi'in, Muhammad and Tohari (2017) in their research, analyzed the concept of children's education in the Qur'an, especially *Sūrat Luqmān* verses 12–19, focusing on aspects of faith, morals, and advice approaches. The results show that education based on religious values and character development is very important today. Second, research by Eva Khofifa (2023) in her research, discusses ideas about children's education found in the Qur'an in *Sūrat Luqmān*, verses 12-19, and emphasizes how important monotheism, morals, and worship are to build children's character. The result is that Islamic teachings depend on moral education and faith to form a generation of noble character.

Third, research by Rofidah and Thobroni (2024) in their research, *sūrat Luqmān*, verses 12–19, this research analyzes the values contained in children's education. This research emphasizes the importance of morality, character, and spirituality in the formation of a generation of noble character. The results show that these verses are very important as a basis for building the concept of children's education based on religious and ethical values in the modern era. Fourth, research by Imam et al. (2024) in his research, shows that *Sūrat Luqmān* verses 12-19 contain an approach to teach aqidah, morality, and worship that can be used to support the character of early childhood. The study also emphasizes the importance of parents in instilling these values in accordance with the teachings of the Qur'an. Fifth, the research conducted by Harlinda (2025) in her research, discusses ideas about children's education in the Qur'an, especially by looking at parts of *Sūrat Luqmān* verses 12-19, emphasizing the importance of the principles of monotheism, morality, and a humanist and communicative approach to education.

From several previous studies, it was found that research on *Sūrat Luqmān* verses 12–19 conceptualized the goals, methods, materials, and components of Islamic education. Previous research has not looked at how children's morality is constructed in a variety of ways to help them live as spiritual and social people. as well as its actualization during the education process for the development of children's age. The main purpose of this research is to promote a deeper and relevant understanding of the principles of Islamic education found in *Sūrat Luqmān* verses 12–19. Thus, this research will add to the richness of Islamic education studies, especially in the field of tarbawi interpretation, as the subject of this study uses

thematic analysis, and it is expected that this research will make a significant contribution to the development of a broader and integrated Islamic education curriculum. In addition, it will provide practical guidance for educators, parents, and practitioners of Islamic education in understanding and applying the values taught by the Qur'an.

B. RESEARCH METHODOLOGY

Thematic analysis of Qur'anic verses from *Sūrat Luqmān* verses 12-19 is used as a research methodology in this journal. The main purpose of applying this method is to find and analyze the values of Islamic education contained in the text. Thematic analysis was chosen for its ability to organize and present the main themes that emerge from the Qur'an in a systematic manner (Hamidah et al. 2025:41). In the process of analysis, certain verses from the Qur'an will be thoroughly analyzed to find character education values such as piety, obedience to parents, and justice. The purpose of this analysis is to gain an understanding of these values in Islamic education, both in terms of curriculum creation and their application in daily educational practice.

With this method, the research is expected to thoroughly explore the values of children's education found in the Qur'an. In addition, this research is expected to help parents, educators, and academics apply the principles of Islamic education in a way that is in accordance with sharia and the development of the times (Permata et al. 2024:67). In this study, the concept of children's education in the Qur'an: thematic analysis of surah luqman verses 12–19, and its relevance to contemporary Islamic education in the Qur'an are discussed through thematic interpretation. This research uses a qualitative method with a library research approach .

C. RESULTS AND DISCUSSION

Analysis of *Sūrat Luqmān* Verses 12-19

1. *Sūrat Luqmān* Ayat 12

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

Meaning: "Indeed, We have indeed given wisdom to Luqman, that is, "Give thanks to Allah! Whoever is grateful, he is actually grateful for himself. Whoever disbelieves (ungrateful), verily Allah is Rich and Praiseworthy." (Ministry of Religion 2019:593).

Actually, the word "wisdom" has many different meanings, and these meanings complement each other, not contradict each other. In his commentary, Ar-Razi said that "wisdom" is a word for the suitability of knowledge and charity. He stated, "(and We have given *Luqman* a wisdom) which is an expression of the suitability of knowledge and deeds, so whoever is given knowledge that is practiced, he has been given wisdom." (Fakhruddin Ar-Razi 2008:118).

This verse provides a solid foundation for Islamic education in developing a dignified character, high morals, and deep spiritual awareness in the younger generation of Muslims. It is hoped that Islamic education can make a positive contribution in building individuals who are committed to the values of monotheism and piety, and are able to face the challenges of the complex times with a firm attitude and a calm mind. In *Sūrat Luqman* verse 12, Luqman teaches his son to give thanks to Allah in response to all His graces. He also emphasized how important it is to know God's greatness and receive His favor. This concept not only strengthens your relationship with God personally, but it also teaches that every action and sacrifice must be based on an understanding of His power and will (Hamidah et al. 2025:42).

1. *Sūrat Luqman* Ayat 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

Meaning: "(Remember) when *Luqman* said to her son, when she advised him, "O my son, do not associate with Allah! Indeed, associating with (Allah) is indeed a great tyranny." (Ministry of Religion 2019:593).

According to Al-Qurthubi, *Luqman* loved and cherished his son so much that he gave nashihat and made a will so that they would not associate with Allah SWT. This happened even though it was said that the son and his wife fell into disbelief. Nevertheless, *Luqman* continued to help them until they returned to becoming Muslims. "Actually, his son and wife were disbelievers, and Luqman continued to advise him until they both converted to Islam," said Al-Qurthubi, quoting Al-Qusyairi (Al-Qurthubi 2010:49).

Equating shirk or associating Allah with great tyranny, this verse uses a powerful parable. Not only did Luqman forbid his son to commit sharia, but he also pointed out that it was a very severe moral and spiritual offense. This method helps children understand that monotheism is a moral foundation and a belief that must be maintained, not just a rule. In this way, children are invited to think more deeply about the inner consequences of their choices rather than just fear punishment. This encourages deeper awareness and encourages a truly sincere change in attitude.

Because this symbolic approach touches the mind and heart simultaneously, it succeeds in moral education (Salsabila et al. 2025:7).

2. *Sūrat Luqmān* Ayat 14-15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
 إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا
 فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

Meaning: "We bequeath to man (to do good) to his parents. His mother had conceived him in a weakened state that was increasing and weaned him in two years. (Our Will,) "Give thanks to Me and to your parents." Only to Me (you) returned. If both force you to associate Me with something about which you have no knowledge, do not obey them, (but) associate with them in the world well and follow the path of the one who returns to Me. Then, only to Me do you return, and I will tell you what you used to do." (Ministry of Religion 2019:593–94).

Ash-Shabuni and Ar-Razi said that everyone will return to their god and then take responsibility for what they do. Both good deeds and bad deeds will be repaid accordingly. "So the meaning (*ilaihil mashir*) or we can say that when Allah commands to be thankful for himself and his parents, Allah says; the reward from me when you return to me," said Ar-Razi in tafsinyarazi (Fakhruddin Ar-Razi 2008:120).

Moreover, many scholars do not consider the fourteenth verse of *the Sūrat Luqmān* to be part of the teachings that Luqman gave to his son. It is in the Qur'an to show how important it is to respect and be devoted to one's parents after glorifying Allah Swt. The commandment to give thanks to Allah by being devoted to both parents and mothers reinforces this opinion. The verse gives a very powerful message about the glory of a mother to everyone. Because he has dedicated himself to conceive in a state of weakness over weakness (*wahnan ala wahnin*), that is, a multiplied weakness that continues to increase. Within two years of the child's birth, the mother has taken care of her child until it is time to wean. This is an act that should be appreciated (Muthrofin 2023:62) the fifteenth verse emphasizes how important it is to be devoted to both parents, but the fifteenth verse shows that there is no need to follow the orders of both parents.

It also shows that *Luqmān* told her son to abandon shirk in any form, anytime, and anywhere. However, don't respect him or break ties with him. However, as long as it does not contradict the teachings of religion, remain devoted to both and associate with them in worldly life in a good way, but do not let this come at the expense of religious principles. Allah commands everyone to

accompany his parents in the affairs of the world in a good way, according to known associations, not in a bad way, by paying attention to the condition of both of them gently without harshly.

3. *Sūrat Luqmān* Ayat 16

يَبْنِيَّ إِنِّهَا أَنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

Meaning: "O my son, if there is an act as heavy as a mustard seed and it is in the rock, in the sky, or on the earth, Allah will bring it (to be rewarded). Indeed, Allah is Gentle and Thorough." (Ministry of Religion 2019:594).

According to Al-Qurthubi, the words were addressed to the sons of *Luqmān* to inform them of the power and knowledge of Allah over all things, including every human deed, even the smallest one. In addition, in response to his son's request for the knowledge of God. "And this is the *word of Luqmān* which means to tell of the power of Allah, and such a purpose may be understood by him," said Al-Qurthubi (Al-Qurthubi 2010:51).

The next verse in the letter of Luqman, which previously also discussed the education of faith or creed, is akhlaq. It teaches people to act sincerely for the sake of Allah SWT, because He will repay all their actions, no matter how small. Good actions will be rewarded with good rewards, while evil actions will be rewarded with terrible suffering (Masri et al. 2023:260). These verses show how profound Luqman's teaching on moral responsibility is. The parable of the mustard seed shows that God will consider even the slightest good deed. This is a *tarhiib* (warning) for children so that they know that all deeds are supervised by God. It is also a lasting reminder of the importance of inner integrity. In addition, this message carries *targhiib*, or encouragement, as it indicates that the reward will come for every good, regardless of its size. Therefore, this verse instills in children a transcendental awareness of what they should do before Allah (Salsabila et al. 2025:371).

4. *Sūrat Luqmān* Ayat 17

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

Meaning: "O my son, establish prayer and tell (people) to do what is righteous and prevent (them) from doing wrong and be patient with what happens to you. Indeed, such is a matter that (must) be prioritized." (Ministry of Religion 2019:594).

After *Luqmān* made his will to preach by affirming the truth and eradicating wickedness and tyranny, many trials and obstacles would be faced, including insults, ridicule, rejection, and even violence. Therefore, in pursuing the path of da'wah, a da'i really needs a high spread. In his commentary, Ar-Razi said, "Allah said; (Be patient with the calamity that befalls you) means that whoever rules to the truth and prevents evil will surely have difficulties, so it is commanded for him to be patient." (Fakhruddin Ar-Razi 2008:121–22).

In the seventeenth verse, *luqmān* continues to give advice to his son that can ensure that Tawheed will remain in his heart. "O my dear son (*Yaa Bunayya*), perform prayers to call for goodness, prevent unrighteous deeds, and be patient with what has happened to you," he said while still calling him by a good name (Muthrofin 2023:62). Establishing prayer, amar ma'ruf nahi munkar, and patience are the three most important moral pillars in Islam. Prayer, which is performed regularly every five times, is a pillar of social and psychological habituation that requires firmness. These three commandments will form a strong Islamic personality if applied consistently. According to Muhammad Athiyah Al-Abrasyi, *istiqamah* will appear in behavior and become innate. Therefore, in this verse, Luqman not only provides a guide to values, but also builds a tiered habit that shapes the child's personality from a ritual, social, and psychological point of view (Salsabila et al. 2025:369).

5. *Sūrat Luqmān* Ayat 18-19

وَلَا تُصَغِّرْ حَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾
وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

It means: "Do not turn your face away from people (because of pride) and do not walk on this earth proudly. Indeed, Allah does not like everyone who is arrogant and very arrogant. Be natural in walking and soften your voice. Indeed, the worst voice is the voice of a donkey." (Ministry of Religion 2019).

A person can be measured by how humble he is towards others. A commendable moral and moral act is to respect or love people and humanize their position as human beings. As mentioned earlier, Al-Qurthubi is of the same opinion. "The meaning of the verse is; Do not turn your cheeks away from people because of arrogance, pride, and demeaning them," he said. This is also a tafsir, according to Ibn Abbas and others. In addition, it is said that this means insulting someone by covering their lips when summoned. In other words, brush them humbly and kindly. And if you are being talked to by a younger person, listen to the end, as the Prophet Muhammad (PBUH) did (Al-Qurthubi 2010:52).

Furthermore, after *Luqmān* advised to avoid bad morals such as arrogance and arrogance, Al-Qurthubi explained that the above verse contains a message to

adorn oneself with noble morals. One of them should be walking slowly, not too fast or too slow, and the tone of voice is moderate, not too high or too low, so that they can communicate well and form a communicative friendly relationship. According to him, the verse also contains the value of humility, which shows a supple and unpretentious figure.

So it is very liked by friends and colleagues. According to Qurthubi, in order for noble morals to be applied, Allah said, "Be modest in walking", which means walking simply. In addition, it does not crawl like a creeping animal or is located like a *mojumpcat*, and has a medium meaning, which means between fast and slow. "A fast path can take away the authority of a believer," said the Prophet (peace and blessings of Allaah be upon him). This didn't mean he had to raise his voice, only if it was necessary. In fact, being too tight can cause discomfort. All these actions show humility (Al-Qurthubi 2010:52).

In the eighteenth verse, *Luqmān's* advice on manners and ethics in interacting with others. The question of his faith is in line with the question of morality. He advised his son to avoid turning away from others because it would reflect pride and humiliation. Everyone should have a shining face and be full of humility. Also, when you step up, you should walk gently and authoritatively rather than being too arrogant. Indeed, Allah does not like those who are arrogant and arrogant; He will not give them His grace. In the nineteenth verse, Luqman advises his son to walk leisurely, not puff out his chest or squat like a sick person. Don't run or walk too fast; both can be a waste of time. *Luqmān* then told her son to make his voice softer so that it wouldn't sound like a donkey's scream. Nonetheless, the donkey's voice is the worst because it starts with an unappealing sound and ends up being bad breath (Muthrofin 2023:63).

Parts of the Luqman Sures, verses 12–19, serve as the basis of education. Because, these seven verses reveal the way to achieve the ultimate goal, which is to become righteous children. "So he is grateful for himself", said Allah about the wisdom given to *Luqmān* as a servant who always thanked and praised Him for what had been given to him from His gifts. Then, Allah narrated *Luqmān's* advice to his children by commanding them to worship only Allah and forbidding them to commit *shirk*, because *shirk* is a very cruel offense. Because putting something out of place, *shirk* is called *zhalim*. In addition, it is said that this act is a great sin because it seeks to equate God with others. In the next verse, Allah accompanies the above with the verse that every child must be filial and fulfill the rights of both parents. because we exist because of our parents (Wahidi 2016:100).

The Values of Children's Education in *Sūrat Luqmān*

Currently, the children of the nation's successors have been greatly affected by the shift of the times. As a result, moral and moral crises can be seen and felt from various traits, attitudes, and delinquency committed by children today. Parents are the initial education for every child, providing learning of compassion and directing their child. Parents should be more focused on supervising their children. A good relationship between parents and children is essential for building confidence. Good relationships will also help the child's social and cognitive development (Siregar et al. 2023:501).

Value is defined by JR Freankle as *"a value is an idea, a concept about what some on think is important in life. It is a thing that is inherent and is part of its identity."* Values are important concepts and ideas about thinking in life. Value is something that already exists and becomes part of something. Historical, religious, and moral values are the pillars of Islamic education. Values are divided into two parts based on their source: Divine Value (nash), which comes from the revelation of Allah to the Prophet, and Human Value, which comes from the culture of a developing and developing society (Huda 2021:278). Chabib Thaha defines Islamic education as an education based on the basic Islamic values found in the Qur'an and *Hadīs* Prophet Muhammad, as well as its philosophy, foundations, and theories (Triwidyastuti and Hairiyah 2021:93).

According to Hardiansyah et al. (2021:169–71) in his research explains that "*Luqmāni*" Education is a collection of lessons found in Luqman's story in the Qur'an. It includes social and educational principles that are important to children during their development. The following is an explanation of these values:

1. Attitude of Gratitude (Good at Gratitude)

Gratitude is a way for the servant to show gratitude to the Creator (Allah). The nature of gratitude is the result of man's attitude of gratitude towards all living beings. In *Sūrat Luqmān* verse 12 it is briefly explained that good gratitude from creatures to their Creator (Allah SWT) is a form of gratitude. Children must learn to be grateful from an early age. Sativa and Helmi (2013) stated that children who show an attitude of gratitude will show an attitude of tolerance, respect for others, and love for others. Therefore, it can be understood that the value of gratitude mentioned in *Sūrat Luqmān* verse 12 can be used to teach children social values and educational values.

2. Tawhid Education

Tawheed can be defined as "One" Allah SWT. In the stage of child development, monotheistic education is necessary to grow faith from the foundation in him. It is very important to provide monotheistic education to children. Because monotheism is a worldly perspective that must be instilled in children from an early age. In a wise way, *Luqman* taught his son tauhid (one-kan Allah SWT) for the first time. "O my son! Do not associate with Allah, indeed associating with (Allah) is a great tyranny," in *Sūrat Luqman* verse 13. Every parent should teach their children monotheism. Because the nature of children is hanif, which means that they are more inclined to the truth (Islam).

3. Filial Parenting

Parents are God's "mandatory" on earth to educate their children. Entrusting children certainly gives their own happiness to parents. For this reason, affection and efforts to meet the needs of children are inevitable matters that are deferred to parents. On the basis of affection and education given by parents, children are obliged to be devoted to their parents. Islam forbids children to be disobedient, even just denying and saying "ah". In the Qur'an, *Luqman* also tells his son to be devoted to his parents. because his parents, especially his mother, have been taking care of, conceiving, and weaning him for two years.

4. Righteous Deeds

One of the commandments of Islam is to do righteous deeds. The word "charity" simply means good deeds. Good deeds or righteous deeds in Islam have a standard of good and right, which is simply defined as good according to ethics (good or bad) and right according to religion (wrong or right). In *Sūrat Luqman* verse 16, *Luqman* advises his son to do good. Because, all deeds receive a reward from Allah SWT.

6. Worship and Amar Ma'ruf Nahi Munkar

A servant has an obligation to worship Allah SWT. In general, worship is related to Islamic rules regarding amar ma'ruf nahi munkar. One of the commandments that *Luqman* gave to her son is listed in the Holy Book, *Luqman* verse 17. According to Amrulloh, giving children worship education and amar ma'ruf nahi munkar from an elementary age will foster habits and character. Thus, children will not feel burdened to follow religious orders, but will feel deficient if the orders are not carried out in kaffah and istiqomah.

7. Be Humble and Moderate

Those who are truly Muslims show a humble and modest attitude. Humans love both of these attitudes in social interactions. This is because humility and simplicity do not stimulate "hatred" and negative behavior from others. According to Permatasari, explaining that humility is one of the adaptive attitudes in social interaction. Likewise, a simple attitude will bring comfort to a person's person. Explained in QS. *Sūrat Luqmān* verses 18-19, that *Luqmān* advised her son not to be arrogant in living this life, then to be modest in all aspects. *Luqmān's* message hints that in social life humans are commanded to be humble and modest. Thus, social peace will be obtained in the community.

Relevance to Contemporary Islamic Education

The theme of education is always changing as human civilization develops, so the concept of education that has existed for centuries has undergone significant changes. Contemporary education emphasizes students more as objects for teachers in the learning process. As a result, the students are not given the freedom to determine their own life goals. They are also not given the opportunity to choose the material they want to study according to their desires and abilities. The modern education system now even offers an independent curriculum. In the context of formal education, students can pass on their ideas, talents, and expertise. In this case, the author reaches the conclusion that modern education is closely related to the development of education of its time, namely conscious guidance in various aspects of intellect, physical, and spiritual, which is adapted to the development of the times. Thus, the reference to modern education can stand under the national education system and the policies of the Ministry of Education (Ahamad 2025:1216).

Islamic education derives from the main principles and teachings found in its primary sources, the Qur'an and the Sunnah. Abdul Sani refers to contemporary Islam as an understanding of Islam as an alternative value, both from the point of view of textual interpretation and contextual studies of Islam's capacity to solve new problems in every aspect of life, from the past to the present (Yunita 2025:35). In the Qur'an we find many stories of Angels, Prophets and Apostles as examples in the educational process. As the Word of Allah in the Qur'an *Sūrat Al-Baqarah* verse 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭ ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا
وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

Meaning: "(Remember) when your Lord said to the angels, 'I am going to make a caliph on earth.' They said, 'Do you want to make the one who destroys and sheds blood there, while we praise You and sanctify Your name?'" He said, "Surely I know what you do not know." (Ministry of Religion 2019:6).

It is further found in verse 31.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٣١﴾

"He taught Adam the names of all things, then He showed them to the angels, saying, 'Tell me the names of these (things) if you are right!'" (Ministry of Religion 2019:7).

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

They answered, "Glory be to You." There is no knowledge for us, except that which You have taught us. Verily, You are the All-Knowing, the All-Wise." (Ministry of Religion 2019:7).

From the above events, it is clear that Allah SWT is the first and main source of knowledge, and he also helps humans to learn, develop, and create knowledge independently. In the series of verses above, Adam As is described as the first human being in the world, so it is generally considered that Allah SWT is the first "Supreme Teacher" for humans. In addition, there are many stories of prophets taught by others. One of them is the story of Prophet Moses who was taught by Prophet Khaidir, the story of Prophet Ibrahim who taught Prophet Ismail, and many other stories that we can use to teach. And the concept of education that *Luqman instilled* in his son in the previous stories is almost the same (Hidayah and Parihin 2022:8) considering the concept of education found in *the Sūrat Luqman*, it may not be wrong to say that the concept can be applied. However, differences in time and place may have been considered when drafting an educational concept.

The wise man says, "Educate your son, for he will not meet an age like you," but that proverb should not be used or interpreted only here. Let us see how this concept of education is appropriately applied in Islam. A Muslim has a faith that must be held and will never change which will attack the ummah throughout time. Many books on education have been found, and it can be said that educational books deal a lot about how education begins in the family. Because children's education is done well in the family, parents help to facilitate education in the community, especially in schools. On the other hand, if family education is not good, public education will feel burdened, especially in schools. Teachers will face difficulties

because they find their students in bad and chaotic conditions, especially in terms of bad morals.

The education that *Sūrat Luqmān instilled* in his children, which can be found in the Qur'an *Sūrat Luqmān* verses 12–19, is an example of how parents educate their children. Because the quality of family education will affect education outside, which is why the concept of education in the modern world varies and changes with time and times. This is also in accordance with Kasmianti's findings, who stated that "*The concept of children's education in the Luqmān Paper is Tauhid Aqidah, Moral Education, Worship Education, and Social Education*" (Kasmianti 2020:10). The influence caused by the development of the times, especially in the era of globalization, is the main focus of the challenges of Islamic education in the modern era. Contemporary Muslim identity is created by the complex interplay between religious, cultural, social, political, and economic factors that change and evolve over time, resulting in unique challenges and opportunities for Muslim individuals and communities around the world (Yunita 2025:44).

Looking at the current state of affairs, it is obviously difficult to internalize and act in a good way. This is due to the current state of educational institutions, where various moral violations and immoral actions occur both in the environment and by students. Schools and other educational institutions have the ability to remedy this kind of situation, where people who receive education and the environment commit various moral violations. Educational institutions such as schools have the ability to improve this situation, especially by providing family education from an early age. It has to do with the current situation as people's faith and piety are hit by a crisis, along with declining morals, which forces people to abandon practices that are in accordance with Islamic shari'a (Masri et al. 2023:263).

Therefore, it is recommended that parents understand religion when educating their children and pay attention to a good place of education. In addition, teachers must improve the quality of education by prioritizing religious education for students. Thus, as recommended in the Qur'an, parents have an obligation to educate their children well. They will be happy if they see their child not only intelligent, honest, smart, and sociable, but also have good morals, and automatically those parents will be able to help schools and other educational institutions develop their best potential.

D. CONCLUSION

Thematic, the core values of children's education are found in *Surāt Luqmān Surāt 12-19*. These values include aspects of faith, such as building monotheism

and gratitude to Allah, as well as moral and social aspects, such as the responsibility to be devoted to one's parents, performing prayers, asking for amar ma'ruf nahi munkar with patience, and encouraging to be humble and simple. All of these teachings form a broad framework for fostering a child's spiritual and moral character, affirming that parents have an important responsibility to educate children from an early age. The educational values inherited by Luqman are particularly relevant to modern Islamic education, which today faces many challenges posed by modernization and globalization. To internalize true and practical Islamic values, concepts such as the affirmation of the faith, the formation of morals, and the development of social responsibility serve as a strong foundation. Thus, this research is expected to make a theoretical contribution to the field of tarbawi interpretation and practical direction for educators, parents, and practitioners in implementing Islamic education based on the values of the Qur'an.

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