

## **PEDAGOGIC CONCEPT SURAH LUQMAN VERSE 12-19 (Family Education in Surah Luqman)**

**Melia Apryani<sup>1</sup>, Aam Abdussalam<sup>2</sup>**

<sup>1</sup>*Pedagogy / Faculty of Education, Universitas Pendidikan Indonesia, Bandung*

<sup>2</sup>*IPAI / Faculty of Social Education, Universitas Pendidikan Indonesia, Bandung*

Author's email: [melapry12@gmail.com](mailto:melapry12@gmail.com)

\*Corresponding author: [melapry12@gmail.com](mailto:melapry12@gmail.com)

**Abstract.** *The family is the first place a child gets education. Therefore, parents must have knowledge about the best way to educate their children. Al-Qur'an is a guide for a Muslim's life. Inside there is a story of a person who was given privileges by God in educating his child. The story is written in Surah Luqman verses 12-19. The focus of this study is to discuss the pedagogical concept in Surah Luqman Verses 12-19. Literature research is used in this research method. The results of the study indicate that the pedagogic concept of QS. Luqman Verses 12-19 consist of 3 aspects: aqidah education, sharia education, and moral education.*

**Keywords:** *Pedagogic concept, family education, Surah Luqman Verses 12-19*

### **1. INTRODUCTION**

Every creature living in this world was created in pairs, as well as humans. Human paired with another human being through a marriage that human beings continue to exist until forming generations. Humans who are born into the world will inevitably be started as a baby who needs attention, then the baby continues to grow and develop into a toddler then children until with a long process the children will become adults who are ready to produce offspring.

Humans are known as social creatures, they need other humans to live. Everyone who is alive has a family. The family is a non-formal institution for a child to get his first education. The formation of a good society comes from families that gather together and live in an area.

In essence, humans like good things, but there will always be people who do bad things. It all comes back to the education they received from their parents. Not a few parents who do not know how to educate their children properly, they think that having a lot of wealth and high social strata can guarantee the happiness of their children. There are even those who think that if a child is educated hard it will make the child a tough person, and make him a good person.

The moral gradations among the children are real. This is evident from the record of criminal acts involving children that have increased every year. Many crimes involving children cannot be separated from the role of the family. There are several factors causing child against the law, one of which is the lack of parental affection. This case is increasingly convincing that family education is very important for a child. Education in the family environment is very important because it is in the family that humans begin to understand how to live and act based on the values of life.

Children's education is the responsibility of parents and is the right of every child. This confirms that parents have an important contribution and influence in children's education. Through education in the family, parents must provide basic knowledge and skills, religion and beliefs, moral values, social norms to their children (Helmawati, 2014, p. 50).

Al-Qur'an is the holy book of Islam which is the guide for the life of Muslims. Al-Qur'an contains the words of Allah as the Lord of the universe who governs and guides one's life in various aspects such as daily life, inheritance distribution, politics, to education. Humans are weak creatures and need guidance for life. God's revelation also contains instructions and guidelines for life that humans need, answering how to give meaning to this temporary life (Sauri, 2018, p. 22). The book regulates and can guide humans in living life. Al-Qur'an is the perfect book for Muslims that has no doubt in it and is never timeless, everything in it applies in the past, present, and future.

In accordance with the explanation described above, the author wants to do a study on the Pedagogical Concept of Surah Luqman verses 12-19. From the many verses of the Qur'an that discuss how to educate children, the author chose the Surah Luqman because in the verse there is a story of a father named Luqman educated his son by conveying his wills.

## **2. LITERATURE REVIEW**

### **2.1. PEDAGOGIC CONCEPTS**

The concept has two meanings in the large Indonesian dictionary. First, it means a draft or opaque letter. Second, meaning ideas or meanings that are abstracted from concrete events (Sugono, 2008, p. 784). Several experts have different opinions regarding the definition of the concept, including:

- a. Sagala reveals that the concept is the result of the thinking of a person or group of people who are stated in the definition so as to give rise to knowledge products that include principles, laws, and theories.
- b. Singarimbun and Effendi (1987, p. 33) define concepts as terms and definitions used to describe abstractly an event, situation, group, or individual that is the center of social science attention.
- c. Kant (in Cawindu, 1991, p. 13) argues that a concept is a general or abstract description of something.

Based on some of the definitions of the concept according to the experts that have been described, it can be concluded that the concept is a general description of the results of someone's thinking about something. Concepts have various functions, but in general the function of the concept itself is to make it easier for someone to understand a thing because the nature of the concept is easy to understand and easy to understand.

Pedagogy is the science that discusses educating children, derived from the Greek word "*paedos*", which means boy, and "*agogos*" which means to escort, guide. According to Hoogveld (in Sadulloh, 2017, p. 2) Pedagogy is the study of the problem of guiding children towards certain goals to be able to independently solve problems in their life. Pedagogy is a theory and study that carefully, critically and objectively develops its concepts regarding human nature. This knowledge is needed by parents. Every human being is a prospective parent as well as an educator, not only to teach but to convey, inform various knowledge, to develop his child's mental so that he knows the purpose of living in this world. Pedagogy is a theory and study that carefully, critically and objectively develops its concepts regarding the nature of humans, the nature of children, the nature of educational goals and the nature of the educational process. (Sadulloh, 2017, p. 2). So it can be concluded that the pedagogic concept is a description of how to educate

and guide children by parents to convey and inform various knowledge, so that they can develop their child's mental so that he knows the purpose of living in this world.

**Pedagogic purpose.** The achievement of educational or pedagogical goals is closely related to the factors that have the main influence, namely students and educators. The student in a family is a child of his parents, while the educator in the family is clearly the parent. The pedagogical objectives are as follows:

- a. Humanize humans, make someone mature for the sake of happiness in living life.
- b. So that children in the future will be able to understand and live life, and later be able to support themselves, can live meaningfully, and can help glorify life.
- c. Helping students question and challenge domination and dominating beliefs and practices.
- d. Develop a healthy personality of students.

## 2.2. FAMILY EDUCATION IN SURAH LUQMAN VERSE 12 – 19

The family as a major educational institution is expected to be able to provide for children's needs, both biological and psychological. In addition, the family is expected to be able to produce children who can grow into good personalities and be able to live in the community.

Selo Soemarjan (1962, p. 127) said that the family is the core group, because the family is the first educational society and is natural. In the family, children are prepared to undergo stages of development as provisions when entering the world of adults, language, customs and all contents of culture. It is in line with Ki Hajar Dewantara (1961, p. 250) who stated that the family is a collection of individuals who have a sense of unconditional devotion, for the benefit of all individuals who take shelter in it.

The formation of a family is initiated by a human pair consisting of a boy and a girl, who then produce offspring. A family will always have a bond that is timeless. Therefore, family life which is accompanied by harmony needs to be built on the basis of a conducive interaction system so that education in it can take place well (Djamarah, 2004, p. 3). Abdurrahman Al-Nahlawi (in Aziz, 2005, p. 74) concludes that there are at least five goals for family formation, namely:

- a. Establish Shari'ah of God in all household problems.
- b. Creating psychological tranquility and calm.
- c. Realizing the sunnah of the Prophet Muhammad.
- d. Meet the love needs of children.
- e. Maintain the nature of the child so as not to commit deviations, because the nature of the child that he carries from birth is determined by his parents.

Poggler (in Hufad, 1997, pp. 18-20) states that family education is not an organized education, but an organic education based on spontaneity, intuition, habituation and improvisation. Experts provide various perspectives on the meaning of family education:

- a. Mansur (2005, p. 19) defines family education as the process of providing positive values for the development of children as the foundation for further education.
- b. Abdullah (2003, p. 232) defines family education as all efforts made by parents in the form of habituation and improvisation to help children's personal development.
- c. Hasan Langgulung (1986, p. 19) defines family education as an effort made by fathers and mothers as people who are given the responsibility to provide values, morals, exemplary, and fitrah

From various theories that have been put forward by experts, it can be concluded that family education is an effort made by parents in child development in order to help the child's personal development by providing values, morals, exemplary, and fitrah.

In essence, the function of the family is as character, social, citizenship education, habit formation and children's intellectual education. Mollenhaur (in Abdullah, p. 237) divides three family functions in children's education, namely:

- a. The quantitative function, which is to provide for the formation of basic behavior, means that the family not only provides the basic physical needs of the child but the family is required to provide and facilitate the basics of goodness in the form of behavior, ethics, courtesy and character building of children who are polite and have good character.
- b. Selective function, namely filtering out children's experiences and inequalities in social positions due to the learning environment. This means that family education plays a role as a control function for children's self-control of various information received by children. Therefore, mothers and fathers are obliged to provide information and meaningful experiences.
- c. Pedagogical function, which is to pass on values and norms. This means that family education functions to provide a legacy of values related to aspects of the child's personality. The final project of family education is reflected in the attitudes, behavior, and personality of the children in their daily lives.

In Surat Luqman verse 12, it is written that Allah gave wisdom to Luqman. The wisdom given to Luqman is a privilege that makes a Luqman wise; knowing the supreme of all things; acquire understanding, knowledge and interpret dreams; have knowledge, religion, and accuracy of speech. In verse 13, Luqman delivers a will to his son. This will is the foremost prohibition against associating partners with Allah. In verse 14, Luqman tells his son to do good to both parents. In verse 15 it discusses things that are not allowed for a child to obey his parents if they ask their child to worship God other than Allah. But still, a child must do good and be devoted to his parents. Verse 16 tells of Luqman's will that every human act will not escape the sight of Allah, because Allah is the most subtle and all-knowing. Every action will be counted in the afterlife and Allah will judge it. In verse 17, Luqman advised his son to pray, call for good deeds, avoid and prevent people from doing bad things, then be patient. In verse 18, Luqman tells his son that when he is talking to someone, he should turn his face towards that person because turning face is a sign of confronting his heart. Luqman also told his son not to walk the earth arrogantly. In verse 19, Luqman told his son to walk simply and soften his voice when speaking.

### **3. RESEARCH METHODS/METHODOLOGY**

This study uses a qualitative approach because the discussion of pedagogical concepts in the Qur'an, especially in Surah Luqman verses 12-19. The qualitative approach is a research approach used to examine the conditions of natural objects, where the researcher is the key source, data collection techniques. conducted in triangulation (combined), data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2011, p. 8). Qualitative methods are research procedures that produce descriptive data in the form of words or verbally from people and observable behavior. The qualitative method seeks to reveal the various uniqueness contained in individuals, groups, communities, and / or organizations in everyday life in a comprehensive, detailed, deep and scientifically accountable manner (Sudikin and Basrowi, 2002, p. 2).

Based on general research procedures, this research includes using the documentation study method or content analysis. The data prepared in this study is data that comes from literature, namely by conducting library research (library research) which aims to collect information data with the help of various materials found in the library room. Library research is used because the research is non-interactive, that is, it does not meet directly with the commentators, but rather examines the pedagogical concepts in the books of five scholars, namely Ibn Katsir, Quraish Shihab, Buya Hamka, Jalaluddin as-Suyuthi and Jalaluddin al-Mahalli, al- Qurtubi.

The instrument in qualitative research is the researcher himself. Qualitative researchers as human instruments, function to determine the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions on their findings (Sugiyono, 2011, p. 305). The guideline for this research is literature study (literature).

The steps in this study follow the guidelines for the *mawdu'i* interpretation method proposed by al-Farmawi (2002, p. 51), along with its development that quotes and adapts from the steps in Aam Abdussalam's (2011, p. 112) dissertation with slight adjustments. author's own capacity. The steps of this research are as follows:

- 1) Define the problems to be discussed.
- 2) Determine the letters and verses that are the main sources or references based on the topic to be discussed, namely Surat Luqman verses 12-19.
- 3) Compile and compile verses based on the descending sequence accompanied by their asbab al-nuzul.
- 4) Analyzing the interpretations that have been developed by various interpretations.
- 5) Assessing the balagiyah aspects that appear in the verse, namely the form of the word, the form and characteristics of the sentence, as well as the relationship between the verses.
- 6) Looking for other verses that can support the interpretation and analysis of the verse being studied.
- 7) Looking for hadiths related to the verse being studied, limited to meanings that have a direct connection with the focus of the study.
- 8) Determine the writer's attitude towards the various existing interpretations, and then determine the interpretation that will be used.
- 9) Conclude studies and interpretations.
- 10) Look for correlations between studied pedagogical concepts by positioning them according to the educational component in the family.

Perform synthetics and analysis of paragraphs and all study results. This synthetic step seeks to capture the basic messages of the verse, its interpretation, and the results of its discussion to consider the basic paradigms and principles that can be derived from the discussion. Meanwhile, the analysis step views the verses and their interpretations as normative statements which are then objectively analyzed and translated.

#### **4. RESULTS AND DISCUSSION**

Based on the interpretations of Surat Luqman verses 12-19, the authors conclude that there are several pedagogical concepts found, namely: 1) Aqidah education; 2) Sharia Education; 3) Moral Education. Aqidah, sharia, and morals are the three things that are salong related to their implementation. Aqidah is the basic foundation before going to sharia and morals. Sharia and morals will be useless without aqidah in the human soul. If the analogy is aqidah, sharia, and morals like a tree. Aqidah is the root, sharia is the trunk, and morals are the branches. Aqidah underlies sharia and sharia without morals will be tyrannical. As a series of the Luqman verse 12-19. The discussion

in verse 12 reflects that every human being is required to have knowledge to support his life in the world. In the word of Allah SWT in verse 12 of Surat Luqman, Allah SWT gave wisdom to Luqman, which is a privilege as interpreted by the scholars in his commentary book. Apart from emphasizing the importance of being someone of knowledge, verse 12 also emphasizes the importance of giving thanks to Allah. The essence of gratitude is to display favors which means to use them in the place and in accordance with what the giver wants, also mentioning the blessings and the giver with the tongue (Shihab, 1996, p. 216).

Luqman's teachings to his son began with the problem of aqidah, namely tawhid by believing in Allah, continued to worship Allah, then perfected with noble morals. The systematics of his advice are beautifully packaged, arranged in an orderly manner, and supported by very noble examples and character (Fitri and Idris, 2019, p. 42). The following is a breakdown of the pedagogical concepts in Surat Luqman verses 12-19:

#### **A. Aqidah education**

Aqidah is fundamental in Islamic teachings because it is the basis for the conception of all Islamic teachings. A person will not be accepted by his deeds if he does not have Islamic aqidah. Luqman advised his children not to associate with Allah, this is implied in Surat Luqman verse 13. Luqman's testament, which was conveyed in the first place, contains teachings about the form and oneness of Allah. This teaching includes monotheism. Aqidah tauhid was instilled by Luqman as a basic foundation in educating his son. Aqidah education is the first and foremost education carried out by Luqman for his children. This education aims to free humans from dependence on something other than Allah. Luqman has taken the very right path in his efforts to educate children, so that the prohibition of associating partners with Allah SWT is a top priority in his child's education (Juwariyah, 2010, pp. 94-95).

#### **B. Sharia Education**

Sharia is anything that was sent down by Allah SWT to the Prophet Muhammad in the form of revelations in the Qur'an and the sunnah. Sharia education is education that seeks to introduce, instill and appreciate the values of Allah's regulations regarding the procedures for regulating human life behavior, both vertically related to Allah which is called worship, or horizontally related to His creatures, which is called muamalah. As written in verse 17 when Luqman asks his son to pray, call for good, prevent evil, and be patient. Praying here is shalat which is the second pillar of Islam. Such is the importance of prayer to be performed by Muslims that Masykur (2011, p. 3) writes that belittling prayer means underestimating religion, glorifying prayer means glorifying religion. The meaning of ma'ruf is a word that includes all kinds of goodness and is ordered by Allah. Allah also loves those who do ma'ruf. Whereas munkar is the opposite of ma'ruf, namely all kinds of things that are forbidden by Allah, and Allah does not like people who do evil. Doing actions of amar ma'ruf and nahi munkar is the identity of a religious person because by doing so we will get good luck as Allah says in Surah al-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*And let there be among you a people who call on virtue, command the good and prevent the evil; they are the lucky ones.*

#### **C. Moral Education**

Etymologically, morality comes from the Arabic jama 'from the mufradat form khuluqun which means character, temperament, behavior and character. Morals in Islam are based on the teachings of Allah written in the Koran and the hadith of the Prophet.

Morals that are in accordance with the Koran and the hadith of the Prophet can be an indicator of a person whether a Muslim is good or bad. Morals in Islam are based on the teachings of Allah written in the Koran and the hadith of the Prophet. Morals that are in accordance with the Koran and the hadith of the Prophet can be an indicator of a person whether a Muslim is good or bad. Morals involve two aspects, including human relations with God and human relations with fellow creatures.

In verse 17, Luqman tells his son to call for good and prevent evil actions, after that be patient. This is something that parents must teach their children. No parent wants their child to stay away from good and always do evil.

Furthermore, in verses 18-19, morals in the form of character and courtesy are discussed. The prohibition against being arrogant is clearly implied in this verse. In this verse, it is illustrated how important ethics and good deeds are to be done. Ethics and good deeds include morals. Morals and behavior are the implementation of faith that permeates a soul. If from an early age humans get used to praiseworthy qualities, they will get used to noble morals. It is important for a human to pay attention to his morals in front of other humans. In verse 19, implied how to maintain ethics in walking and speaking. There are calls for walking simply with the intention of not going too hastily but not too slowly. Everything if done in a hurry is usually not good, as well as too slow, let alone to waste time. Being hasty and slow to waste time is a trait that Allah hates and will bring harm to those who do it. It is a bad practice to speak with an inappropriately raised voice. This is also prohibited in religion. Speaking up is synonymous with anger and resentment. Rasulullah SAW always advised his people if they wanted to go to heaven, don't be angry.

## 5. CONCLUSION

Based on the descriptions that have been presented, there are three pedagogical concepts that Luqman uses in educating his children. First is aqidah education which is basic education, which is not associating Allah with other Gods as written in Surah Luqman Verse 13. Second, namely sharia education which is an advanced education. After acknowledging the oneness of Allah and not associating partners with him, followed by the worship he ordered, namely praying, calling for good and preventing evil as written in verse 17. Third, moral education, namely education related to attitudes and behavior as written in verses 18-19. But before carry out all of education, in verse 12 it is emphasized that educators or parents must have knowledge.

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