

# The Concept of the Role of Parents in the Application of Morality to Children (Study of Surah Luqman Verses 12-19 in Tafsir Al-Misbah)

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## ABSTRACT

Education is a process that humanizes humans. This concept shows that without strong morality, education will not be achieved. This article aims to analyze Surah Luqman verses 12-19, which contain important themes in moral education for children. This study uses a qualitative method with a literature study approach, relying on the interpretation text "al-Misbah" by M. Quraish Shihab as a data source. which helps in identifying important and relevant themes. The results of this study indicate that the concept of moral education in Surah Luqman includes monotheism, obedience to parents, and an invitation to do good and prevent bad deeds. This study also found three main points in moral education, namely: spiritual morals, individual morals, and social morals. This study contributes to a more contextual interpretation of children's education, which will face social realities in their future lives. The concept of amar ma'ruf is education that is oriented towards harmony, while nahi munkar is an educational effort to avoid communal conflict.

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## 1. Introduction

Indonesia is currently facing a crisis, including economic, political, social, and educational. The decline in morals shows that the Indonesian nation has lost its identity, and the education provided does not reflect the true essence of education. Current education focuses more on the transfer of knowledge without being balanced with adequate application/practice. In fact, in practice, education often harms others. There are many individuals who are smart, but tend to deceive others, because their intelligence is not balanced with good morals. The goal of education is to form individuals who are qualified and have morals. According to Nuqaib al-Attas as quoted by Sholihin and his colleagues, the goal of Islamic education is to create well-behaved humans.

In the face of this phenomenon, the education sector must play an important role in combating the nation's moral crisis and preparing the younger generation for a better future. In the national education system, education functions to develop abilities to enlighten the nation's life, shape dignified character and civilization, and develop the potential of students to become people who believe and fear God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.

Morals are very important in human life and are a sign of whether someone is worthy of being called a human being. Therefore, moral education is a must. Morals are the basic foundation of a person's character. Individuals who have good morals will also be part of a good

society. In Islam, morals have absolute value, because the difference between good and bad morals can be applied in various situations. This is in accordance with human nature which makes morals the guardian of human existence as the most noble creature. This morality is what distinguishes human character from other creatures. Without morals, humans will lose their status as the most noble creature of Allah.

Building a prosperous life requires awareness of the importance of ethics, which is an essential marker of humanity. Moral education is a must because morality is the foundation of a solid character. Therefore, individuals with good morals will help shape a civilized society. From an Islamic perspective, the existence of morals has absolute value because the difference between good and bad can be applied in all situations. Of course, this is in accordance with human nature which emphasizes that morals are the guardians of human existence as the most special creatures. This morality is a characteristic that separates human character from other creatures. Without morals, humans will lose their position as the greatest servants of Allah. The letter of Luqman, which is the 31st letter in the Qur'an, tells the story of Luqman, a figure who was given wisdom and prophethood by Allah. As a result, he conveyed many wise and wise words (Falah, 2022).

In response to this serious problem, efforts to re-instill the values contained in the Qur'an are very important. One way to develop noble morals is to emulate the qualities of the Prophet, because he has noble characteristics. The Prophet has commendable qualities and is a role model for his people. It is undeniable that through noble morals, firm faith, and noble character, he succeeded in changing the civilization of the Arab nation of ignorance at that time.

Several previous studies have examined the issue of education using Surah Luqman verses 12-19 as the basis for their studies. For example, research conducted by Sutikno which examines the pattern of Islamic education in these verses. In his research, Sutikno stated that this verse contains a pattern of Islamic education that includes aspects of educators, students, materials, methods, and educational goals. The orientation of education in this verse is morality, with material covering sharia and aqidah, and the goal is to increase faith and piety (Muthrofin, 2023).

In addition, there is also a study conducted by Setyaningrum which discusses the letter of Luqman verses 12-19 in the context of the thoughts of Mahmud Yunus and Quraish Shihab. In his research, it was found that children's education in the letter of Luqman according to these two figures is divided into two aspects: faith as a basic foundation and morals as capital to interact with others. The moral aspect includes tolerance, responsibility, calling for goodness, and upholding prayer as a pillar of religion.

According to Sihab and Yunus, the importance of teaching children the creed correctly and well is because a lack of understanding can lead to bad things in the future, such as the potential for idolatry (Ayu, 2015). Although religious education is very important, Quraish Shihab emphasized the need to educate children firmly but still lovingly, so that children can more easily understand and internalize the teachings. In addition to learning about God and related aspects, children also need to learn about morality.

Recent research by Rohani and Nufus examines children's education through exploration of Luqman verses 12-19. This research shows that there are three aspects of parenting patterns that can be used as guidelines by parents in educating children, namely: first, monotheism education; second, sharia education; and third, moral education. Through this education, children are expected to understand their responsibilities and obligations, both in worshiping God and being devoted to their parents.

From several previous studies, it was concluded that the letter of Luqman verses 12-19 often conceptualizes the goals, methods, materials, and components in Islamic education. However,

previous studies tend to ignore how children's morality, as a future asset, is developed in various aspects to support their lives as spiritual beings on the one hand and social beings on the other. In addition, this study also pays attention to how children's age development affects their education process. Therefore, the contribution of this study will enrich the study of Islamic education, especially through the interpretation of the al-Misbah interpretation discussed in this article.

## **2. Method**

This study uses a qualitative method with a library research type. Data were collected from primary sources, namely the tafsir at-Misbah book, through thematic documentation focusing on the letter of Luqman verses 12-19. Literature study is used to collect information relevant to the topic or problem being studied, which is based on the text of the Qur'an and tafsir works, especially in the context of relevance to the discourse of moral education for children. Data were analyzed using the taxonomic-componential analysis method introduced by Spradley. This type of analysis makes it easier for researchers to trace important themes in the narrative of the dialogue between Luqman and his son in the text of the Qur'an. In addition, Spradley's analysis model is also useful for examining semantic relations that contain educational values for children that are communicated through interactions between parents and children.

## **3. Results and Discussion**

### **Understanding Moral Education**

Etymologically, the word "akhlak" comes from Arabic with the root word "خالق" which comes from the word "خلق," which means character, nature, or custom, or from the word "خالك," which means creation, artificial, or creation. Therefore, etymologically, akhlak refers to the character, nature, custom, or behavior that is owned or done by someone (Ahmadi, et.al, 2008). Meanwhile, according to the term, akhlak is the power of the soul that makes someone tend to do actions easily and spontaneously without much consideration, because the action has become a habit (Hamzah, 2014).

The word "akhlak" comes from Arabic and is the plural form of "khuluq," which in language means character, behavior, and nature. This word has a similarity with "khalqun," which means creation, and is also closely related to the word "khalafa," which means creator, and "makhlufun," which means creation (Thoha, 1999). Thus, it can be concluded that akhlak is a nature, habit, custom, or behavior carried out by a person naturally or spontaneously without much consideration, because the act has become a habit for him.

In this context, there are several definitions of morality from scientists that provide more detailed explanations of the concept of morality, including:

- a. Imam Al-Ghazali. According to his view, morals are an innate trait or character inherent in a person, which causes him to carry out an action easily without needing much consideration or thought beforehand, because the action has become his habit.
- b. Abdul Karim Zaidan. According to him, morality is defined as values and traits embedded in a person's soul, which enable him to assess whether his actions are good or bad. Based on this assessment, he can decide to continue or abandon the action (Pasha and Jusuf, 2000).
- c. Abdullah Dirroj. According to him, morality is a power in a stable will, where this power and will work together to encourage someone to choose between good or bad morals. According to him, an act is considered a manifestation of morals if it meets two conditions: first, the act is done repeatedly in the same form so that it becomes a habit; second, the act is done because of an urge from within, not because of external pressure (Mansur, 2014).

- d. Al Jahizh. According to him, morality is a person's state of mind that is reflected in every action and deed without consideration or desire, because it has become a habit, so that it becomes part of the person's nature and character (Pamungkas, 2012).

From the definitions of morality that have been explained above, it appears that these definitions complement each other. From there, it can be concluded that morality is an act that has become a habit of a person and is firmly embedded in his soul. This act is the result of a combination of strength and will that is carried out based on one's own will, without any external coercion. Thus, a person can choose to continue or stop the act. In this sense, morality is a condition of an act that is carried out with sincere intentions solely for the sake of Allah, not to gain praise from others.

#### **Moral Education: Concept and Essence in Educational Practice**

The word "education" comes from the English word "education" which means education. In general, education is a learning process carried out formally or informally, aimed at educating, providing knowledge, and developing the potential of each individual, so that the learning process can be improved. In addition, education is conscious guidance or leadership by educators aimed at the physical and mental development of the person being educated towards the formation of a superior personality. In a broader definition, the concept of education can be seen from two aspects: first, from the perspective of society; second, from the perspective of the individual. From the perspective of society, education means the inheritance of culture from the older generation to the younger generation, so that the life of society remains sustainable. This means that society has cultural values that it wants to pass on from generation to generation to maintain its identity. From the perspective of the individual, education means the development of hidden potential. Humans have various talents and abilities that if managed properly can become something very valuable (Rosidin, 2013).

So, education is an effort made with awareness by educators to students in various types of learning, both formal, non-formal, and informal, to develop individual potential. This potential can later provide benefits for the individual, his family, religion, and nation and state. In essence, educational values are everything that gives meaning and becomes a guide in educating humans towards maturity, distinguishing between good and bad, and providing benefits for human life obtained through the education process (Muchlis, 2020).

The term "morality" comes from the Latin "mores," meaning a way of life, etiquette, or civility. Morality is a set of values that regulate the behavior that should be followed. Morality can also be understood as rules, norms, and institutions that guide the behavior of individuals in social groups and societies. Morality is a measure of good and evil that is determined based on the socio-cultural values of which the individual is a member. Morality is an aspect of personality that is needed by a person to live a harmonious, just, and balanced social life. Moral behavior is needed to create a peaceful, orderly, and harmonious life.

Islam considers moral or ethical education as the core of education itself, with its values derived from the Qur'an and Hadith. Good education is characterized by the presence of clear learning objectives, which are an important element in the learning process, and aims to form individuals who are pious to Allah SWT and achieve happiness in this world and the hereafter. Along with the advancement of science and technology, there is a significant impact on human attitudes and behavior, both as religious individuals and as social beings.

In the Islamic tradition, one of the main figures in the discourse of moral education is Imam Al-Ghazali, an ascetic who played an important role as a great scholar and spokesperson for Islam (hujjat al-Islam) because of his strong arguments regarding the importance of religion with a fiqh and tasawuf (moral/moral) approach. His influential works in the field of morals

include *Ihya' Ulūm al-Dīn*, *Mizān al-'Amal*, and *Ma'ārij al-Quds*. In these works, Al-Ghazali explains the principles of moral teachings based on the fundamental principles of Islam. According to Al-Ghazali, noble morals mean avoiding despicable habits that have been outlined in the Islamic religion, as well as getting used to good habits, practicing them, and loving them. Determining good and bad can only be known through the provisions of the sharia. Although reason has the ability to judge the good and bad of an act, this assessment must be based on the teachings of the sharia (Qowin, 2020).

The theory of morality developed by al-Ghazali aims to achieve happiness in the afterlife by purifying the soul and striving for worldly perfection. This is rooted in the principle of double happiness which is reflected in the phrase "*fi ad-dunya hasanah wa fi al-akhirati hasanah*." Perfection of the soul is achieved through excellence obtained through the educational process. According to Muhid and his colleagues, although morality and morals are different terms, both function equally as measuring tools to assess the goodness and badness of behavior. However, they emphasize that morality is based on reason, while morality considers the basic values of Islamic law (Muhid, and Asnawi, 2018).

Furthermore, virtue, as the core of morality, has two meanings. First, virtue means the ability of the mind and rationality to distinguish between good and bad (*tafriq baina al-haq wa al-bathil*), or in the context of Islamic jurisprudence, the competence of *tamyiz*. Second, virtue also means moral goodness. According to al-Ghazali, the goodness of the mind is the rational ability to distinguish the path to happiness and misery, and the ability to apply this understanding in actions based on belief in its truth, supported by strong evidence, not just tradition or hope. Good morals as part of virtue involve eliminating bad habits that are specifically prohibited by the Shari'a and staying away from them, because one always tries to distance oneself from things that are reprehensible. In this way, one will become accustomed to good habits and develop a love for them.

Education that focuses on morality or religion is very important for the younger generation to improve the dignity of the nation, improve the quality of life, and create a better, safer, more comfortable, and more prosperous life. Education of moral or religious values is fundamental to the sustainability of a nation. Without education of moral values (such as religion, character, and ethics), a nation is at risk of facing destruction.

### **Surah Luqman as a Representation of Moral Education**

In the Islamic world, the name Luqman al-Hakim is widely known and his popularity is unquestionable. This is because his story about educating children and spreading virtue is immortalized in the Qur'an, even his name is used as the name of one of the chapters in the holy book. Luqman's dialogue with his son is a guide for a father in educating his son with love, as well as teaching about faith and morals.

According to research by Islamic scholars, the name Luqman is mentioned in the Qur'an only twice, namely in chapter 21, and is also the name of the 31st chapter. Surah Luqman consists of 34 verses, 548 words, and 2110 letters, and is included in the category of Makkiyah letters, except for verses 28, 29, and 30 which are included in Madaniyyah letters. M. Quraish Shihab in his book *al-Lubab* notes that there is an opinion that excludes three verses, namely verses 27, 28, and 29, on the grounds that these verses discuss the interaction between Muslims and Jews, most of whom lived in Medina at that time (Shihab, 2012). Although this opinion is supported by a narration that is considered weak, it is still possible that such discussions also took place in Mecca between Muslims and the residents of Mecca who received questions and objections from the Jews living in Medina. Some also only exclude verse 4 on the grounds that the verse discusses prayer and zakat, but this opinion is considered less strong.

In the Qur'an, Luqman is described as a wise and pious figure in his time. However, there is a difference of opinion among scholars regarding his status, whether he was a prophet or just a very wise person. Most scholars are of the opinion that he was a pious and wise man. Scholars of exegesis also differ in opinion regarding his lifetime, with some saying that he was the son of the Prophet Ayyub's sister, while others call him the son of the Prophet Ayyub's aunt. In addition, there is a difference of opinion regarding Luqman's occupation, with some calling him a tailor, a carpenter, or a goat herder. However, it is worth noting that Luqman was known as a pious and wise figure among the Arabs. His words of wisdom are very valuable, and what is contained in this letter is only a part of his teachings. Luqman's will in this letter includes the basics of religion such as faith, manners of social interaction, purification, and daily activities (Ayu, 2015).

Quraish Shihab relates that Luqman, whose full name is Luqman bin Ba'ura, was one of the sons of the Prophet Ayyub, came from the Naubah tribe, and was part of the Ailah community, a city around Qulzum. Luqman lived during the time of the Prophet David and was known by the nickname al-hakim (the wise man). This surah consists of 33 verses according to scholars of Mecca and Medina, while according to scholars of Syria (Kuffah and Basrah), the number is 34 verses. This difference is only related to the method of counting and does not mean that there are verses that are not known by those who count 33 verses (Sutikno, 2013).

In the tradition of Islamic scholarship, Luqman al-Hakim is not considered a Prophet, Apostle, or Angel, but rather just an ordinary human being. However, his name is famous for his success in his role as a father and community leader, as described in Surah Luqman verses 1-19. His figure is closely related to the world of Islamic education. From an educational perspective, the human qualities of Luqman al-Hakim are not judged based on status or race, but on the excellence and quality of his personality. Luqman al-Hakim is seen as an educator who stands out because of the wisdom he possesses, including religious understanding, thinking power, speaking skills, and understanding in Islam, even though he is not a prophet.

#### **Luqman Verses 12-19 in Tafsir al-Misbah**

Before discussing the Al-Misbah interpretation of Surah Luqman verses 12-19, we need to know the author of this interpretation book. This work was written by Prof. Dr. Muhammad Quraish Shihab, MA, a prominent scholar of interpretation from Indonesia who was born on February 16, 1944 in Rappang, South Sulawesi. He earned his MA degree in the specialization of Al-Qur'an interpretation at Al-Azhar University in Cairo, Egypt, in 1969. In 1982, he earned a doctorate in the field of Al-Qur'anic sciences with the predicate Summa Cum Laude from the same university. Quraish Shihab also served as the Rector of IAIN Syarif Hidayatullah Jakarta from 1992 to 1998. He is known as a productive writer, with phenomenal works such as "Grounding" the Qur'an (Mizan, 1994), Lentera Hati (Mizan, 1994), Wawasan Al-Qur'an (Mizan, 1996), and of course Tafsir Al-Misbah (15 volumes, Lentera Hati, 2003), which is one of the main references in contemporary tafsir studies.

Quraish Shihab in Tafsir Al-Misbah explains Surah Luqman verses 12-19 by stating that this verse tells about Luqman, a man who was given wisdom by Allah SWT. In this verse, Luqman gives meaningful advice to his son, and he realizes the gift that Allah has given him, so he is grateful to Allah for this blessing. This shows that Luqman's knowledge and teachings did not come from revelation, but from the wisdom and knowledge that Allah gave him. According to Quraish Shihab, wisdom means the ability to understand the most important thing in everything, both in knowledge and deeds. Wisdom involves knowledge accompanied by good deeds, and good deeds are supported by knowledge. This verse also teaches the importance of being grateful for Allah's blessings by using these gifts according to their purpose, praising Allah

with the tongue and heart, and avoiding His prohibitions. Below is a quote from Surah Luqman verse 12 along with its translation:

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

The meaning: Indeed, We have indeed given wisdom to Luqman, namely, "Be grateful to Allah! Whoever is grateful is truly grateful for himself. Whoever is ungrateful (ungrateful), verily Allah is the Most Rich, the Most Praiseworthy."

From the verse, it can be concluded that an attitude of gratitude is an important element that must be applied by every servant. Allah also promises to increase blessings to grateful servants, while for ungrateful servants, Allah will give a very severe punishment.

After the previous verse discussed the importance of gratitude to Allah and acknowledging His gifts, verse 13 shows how Luqman applies this wisdom in the form of advice to his son. Luqman begins by emphasizing the importance of awareness of monotheism, namely not associating partners with Allah (shirk). This prohibition teaches about the existence of Allah as the One God. The wording of the message in the form of a prohibition, "do not associate partners with Allah," emphasizes the need to avoid evil before doing good. This monotheism education is the basis for moral education. This means that before teaching morality to fellow human beings, the most important thing is to complete morality to God, namely by ascribing oneness to Him. This is because the act of shirk is a major sin that no other sin is equal to. Below is a quote from Surah Luqman verse 13 along with its translation:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: (Remember) when Luqman said to his son, when he advised him, "O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice."

From this verse, we can understand that the fundamental aspect of divinity is apart from believing in the existence of Allah SWT, there is also a prohibition against associating with Him, which is known as shirk. The sin of shirk will not be forgiven by Allah SWT, and people who commit this act are considered to have deviated from Islamic teachings. This verse shows how important Luqman's advice to his son is to avoid shirk or associating partners with Allah. Examples of shirk include trusting shamans or fortune tellers, as well as glorifying creatures created by Allah or human creations that are considered to have special powers (Akhyar, et.al, 2021).

Surah Luqman Verse 14:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي سَامَيْنِ لِيِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Meaning: We entrust humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness and weaned him in two years. (Our Will), "Be grateful to Me and to your parents." Only to Me (you) return.

The 14th verse of Surah Luqman is often considered by many scholars as a part that is not Luqman's advice to his son. This verse is inserted in the Qur'an to emphasize the importance of respect and devotion to both parents, which is considered very important after glorifying Allah SWT (Shihab, 2002). This opinion is supported by the command to be grateful to Allah, followed by respect for both parents, especially the mother. This verse emphasizes how great the nobility of a mother is, who has gone through the pregnancy process in a very weak and

difficult state (wahnān 'ala wahnin), which is a condition that becomes weaker as time goes by. The mother deserves gratitude for having cared for her child until the time comes to wean him after two years since birth.

Surah Luqman Verse 15

وَإِنْ جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ  
أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: If they force you to associate something with Me of which you have no knowledge, obey them not, (but) deal with them in good manners in this world and follow the way of those who turn to Me. Then, to Me you will return, and I will tell you what you used to do.

After the previous verse emphasized the importance of being dutiful to both parents, the 15th verse explains the situations that are exceptions to the rule of obedience to parents. This verse also reinforces Luqman's message to his son about the obligation to avoid shirk in all forms, times, and places. However, although it is not permissible to follow the orders of parents that are contrary to religious teachings, the relationship and respect for them must not be severed. A child must remain dutiful to his parents as long as this does not contradict religion, and associate with them in the world, that is, as long as they are still alive and in worldly affairs that do not concern faith, in a good manner. Allah teaches that everyone must treat their parents well in worldly affairs, with an attitude that is well known, not harsh, and continue to pay attention to the condition of the parents with great tenderness.

Surah Luqman Verse 16:

يُبَيِّنُ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَنَنكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ  
لَطِيفٌ خَبِيرٌ

Meaning: (Luqman said,) "O my son, indeed if there is (an action) as heavy as a mustard seed and is in a stone, in the sky, or on earth, Allah will surely bring it (to be rewarded). Indeed, Allah is most gentle and most thorough.

Verse 16 continues Luqman's advice to his son, emphasizing the importance of doing good and avoiding evil. Luqman reminded his son that if there is a good or bad deed, even the weight of a mustard seed, which is in the most hidden place—such as in a small stone, in the vast sky, or in the depths of the earth—Allah will definitely find it and count it, giving a reward. or appropriate punishment. Allah is Most Subtle, able to reach everything, and All-Knowing, so that nothing escapes His knowledge. M. Quraish Shihab explained that if the previous verse emphasized the oneness of Allah and the prohibition on associating partners with Him, this verse explains Allah's power in judging human deeds in the afterlife. Thus, these verses combine two basic principles of Islamic creed: the oneness of Allah and the certainty of the Day of Judgment, which is often considered to represent the entire Islamic creed.

Surah Luqman Verse 17:

يُبَيِّنُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Meaning: O my son, uphold prayer and command (humans) to do what is right and prevent (them) from doing evil and be patient with what befalls you. In fact, this is a matter that (must) take priority.



In verse 17, Luqman conveys his advice to his son with the aim of ensuring the continuation of Tawhid and the presence of God in the child's heart. With great affection, he advised: "O my beloved child, establish prayer, invite goodness, prevent bad deeds, and be patient with all the trials that befall you."

Shihab explained that apart from protecting oneself from cruelty and evil, it is also important to encourage others to do the same. Therefore, invite the people around you to do good and prevent them from doing evil. You will face many challenges in carrying out God's commands, so be patient and steadfast in facing all tests. Prayer, inviting goodness, preventing evil, and being patient are very important things in Allah's commands, so there is no reason to ignore them.

Luqman's advice covers various aspects of good deeds, with the culmination being prayer, as well as *amr ma'ruf* and *nahi munkar* actions. Apart from that, this advice also involves patience and fortitude as protection from failure. The command to carry out goodness (*ma'ruf*) reflects the importance of carrying it out before ordering others, while the prohibition against evil requires the prohibitor to avoid evil itself. This is the reason why Luqman does not simply order his children to do good and avoid evil, but places more emphasis on commands, recommendations and prevention. On the other hand, getting children used to carrying out these demands will form a spirit of leadership and social awareness within them.

Surah Luqman Verse 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Meaning: Do not turn your face away from people (in arrogance) and do not walk haughtily on earth. Indeed, Allah does not like anyone who is arrogant and boastful.

Luqman's advice in verse 18 relates to good manners and behavior in interacting with others. The aspect of his faith is in line with the aspect of morality. He reminds his son not to distance himself from others, because that could be considered an insult and arrogance. Everyone should show a friendly and humble face. In addition, when walking, one should not walk with an arrogant attitude, but do it gently and with dignity. Indeed, Allah does not like people who are arrogant and boastful, and will not bestow His mercy on them.

Surah Luqman Verse 19:

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ء

Meaning: Act naturally when walking and soften your voice. Indeed, the worst sound is that of a donkey."

Verse 19 then explains that Luqman advised his son to walk with a modest attitude, without puffing out his chest or walking like a sick person. Avoid running in a hurry or walking too slowly, because that can waste time. Luqman also reminded his son to be gentle his voice, so as not to sound as rough as the sound of a donkey's bellow. The donkey's voice is considered the worst, because it starts with an unattractive whistle and ends up being unpleasant.

### **The Concept of Moral Education According to Tafsir al-Misbah**

After presenting M. Quraish Shihab's interpretation of Surah Luqman verses 12-19, the author argues that Shihab wants to introduce three main moral concepts in moral education through this surah. These three concepts must be applied in a balanced, proportional, and complementary manner. Each concept has a relationship that influences each other and cannot be separated from each other. The following is an explanation of the three moral concepts:

### 1. Spiritual Morals

One important aspect of morality emphasized in the dialogue between Luqman and his son is the spiritual dimension. In this case, the vision of monotheism becomes a key element in the education outlined in the Luqman chapter (Hamid and Zakiya, 2020). Monotheism is the basis of all other behaviors, and teaching that one should not associate Allah with another entity is the main education that must be given to children. In this context, Shihab states that:

"O my darling child! Do not associate partners with Allah with anything and do not associate partners with Him with any physical or spiritual association. Allegiances that are clear or unclear are actually shirk, namely associating partners with Allah, which is a very great injustice. That is a very noble placement in a very bad place. Luqman began his advice by emphasizing the need to contain teachings about the existence and oneness of Allah SWT. "The editorial message is in the form of a prohibition against associating partners with Allah to emphasize the need to leave something bad before doing something good."

### 2. Individual Morals

One important aspect of moral education described in Surah Luqman is the morality of gratitude. In the context of moral education, the author divides gratitude in Surah Luqman into two types. First, vertical gratitude, which is an expression of gratitude to Allah SWT for the blessings and wisdom given. Second, gratitude to parents, which includes appreciation for the process of conceiving, giving birth, and educating their children. The Quran also includes prenatal moral education for parents, emphasizing that children should be considered a trust from Allah, who need to be looked after for nine months, born well, and given their rights, including exclusive breastfeeding for two years.

In his commentary, Shihab explains that the term gratitude comes from the word "syakara," which means praise for goodness and abundance. Gratitude to Allah begins with a deep awareness in the heart of the magnitude of His blessings and grace, accompanied by submission and obedience. This then fosters a sense of love for Him and the urge to glorify Him.

Shihab also emphasized that wisdom is identical to gratitude, because through gratitude as explained, a person can know Allah through His grace. By knowing Allah, a person will feel amazed and obedient to Him. Knowledge of Allah and the function of His grace will encourage a person to do good deeds according to his knowledge, so that the deeds become true deeds. According to Shihab, the verse uses the mudhari' form (present tense verb) to show that the activity of gratitude (يشكر) shows that anyone who comes to Allah at any time will be accepted and will continue to receive His grace as long as the deeds are done. Gratitude should be shown continuously throughout time. On the other hand, disbelief which uses the past tense verb (كفر) shows that disbelief or ingratitude is a futile act that must be avoided, because it will only bring regret in the future.

In another work, Shihab cites the view of Ar-Raghib Al-Isfahani, a Qur'anic language expert, in his work *Al-Mufradat fi Gharib Al-Quran*. According to Ar-Raghib, the term "gratitude" means "to describe in the mind about blessings and bring them to the surface." Furthermore, this word comes from "syakara," which means "to open," so it is the opposite of "kafara" (kufr) which means to close or forget blessings and hide them. Thus, the morality of gratitude teaches that humans, especially children, need to be educated from an early age to respect others, be open, not be anti-social, and be able to feel happiness because of the vastness of Allah's blessings (Shihab, 2012).

When gratitude has become a person's nature or character, then it will change into "shakur." Mahfud, who quoted Shihab's view, explained that a servant of Allah who is grateful has a

different capacity from the beautiful name (*asma al-husna*) that Allah has, namely *as-Syakur*. In another sense, humans who are grateful to others show an attitude of appreciating kindness and repaying it with something better. Gratitude in this context can also be part of gratitude to Allah, as explained in the hadith of the Prophet SAW: "Wa-man lam yasykur an-nas lam yasykur Allah; Whoever is not grateful to humans, then he is not grateful to Allah" (Narrated by Abu Daud and At-Turmudzi). This hadith shows that someone who is not good at being grateful to others will also have difficulty in being grateful to Allah, because the kindness he receives from others is also a gift from Allah (Mahfud, 2014). Research shows that getting used to gratitude can create positive emotions such as generosity, feelings of optimism, and a better mood. Gratitude can also help someone to view themselves in a more positive way (Akmal, 2018).

### 3. Social Morals

One of the main themes in moral education outlined in the Luqman surah is the call to do good and prevent evil (Arif, 2019). In this context, Shihab explains his interpretation as follows:

"O my dear child, perform the prayer according to the conditions, harmony and sunnah sunnah. And besides paying attention to yourself and protecting yourself from evil and evil, also encourage other people to act in the same way. Therefore, carefully instruct whoever you are able to invite to do what is right and prevent them from doing evil. It is true that you will experience many challenges and obstacles in carrying out God's guidance, therefore be steadfast and patient with what happens to you in carrying out your various duties. In fact, those things which are very high in position and far in rank in goodness, namely prayer, amar ma'ruf and nahi mungkar or patience are among the things that Allah commands to be prioritized, so there is no reason to ignore them."

From the verse, Shihab's interpretation explains that there is a close and inseparable relationship between prayer, invitation to truth, preventive action against evil, and patience. Prayer, in this context, functions as spiritual capital that builds intrinsic religiosity and strengthens a person's mental-psyche to carry out social transformation. Social change based on an intrinsic religious attitude will significantly result in a tolerant attitude among its adherents, arguing that individuals with an intrinsic religious orientation tend to seek a deeper understanding of religion and focus more on their beliefs than on personal interests. Therefore, those who have an intrinsic orientation will be more open to differences and more tolerant of other groups (Muhid, 2020).

According to the author, two important terms in this verse, namely amar ma'ruf and nahi munkar, can be considered as the basis for social harmony. These two concepts can be seen as two sides of a coin that are interrelated. The concept of amar ma'ruf is related to harmony, while nahi munkar can be understood as an aspect of conflict in social character. It is important to relate this because morality is closely related to social reality in society. Because both are interrelated, the higher the intensity of religious conflict (*munkar*) in a community, the lower the quality of harmony (*ma'ruf*) in that community, and vice versa, the higher the quality of harmony, the lower the intensity of religious conflict in that community (Fidiyani, 2013).

In this context, harmony is considered a "good condition" (*ma'ruf*) and the tradition of harmony is a long-standing and cultural religious teaching. However, it is unfortunate that deviations from social and cultural norms that emerge as conflicts (*munkar*), whether in the form of religion, politics, ethnicity, and so on, are difficult to avoid in human history. This is due to a lack of gratitude, a low spiritual basis, and the absence of wisdom in individuals and social communities. Therefore, Surah Luqman verse 17 ends with an emphasis on the importance of patience. Achieving a harmonious and peaceful social order faces serious challenges.

#### 4. Conclusion

Education and morality are two inseparable concepts, like two sides of a coin that are interconnected. In the context of moral vision in education, referring to Surah Luqman verses 12-19 is a must. Many studies have examined this dialogue between father and son to formulate the concept of Islamic education. The study shows that the strength of Surah Luqman lies in its unique moral theory. While morality generally comes from thought itself, the dialogue between Luqman Hakim and his son integrates spiritual, individual, and social morality into one. These three aspects form a package in children's moral education. Ignoring one of the three is the same as destroying the moral theory that is characteristic of Islamic education .

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