



TAUHID EDUCATION IN SURAH LUQMAN AYAT 12-19 (REVIEW OF THE BOOK OF TAFSIR AL MUNIR BY WAHBAH AZ ZUHAILI)

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Abstract

This article discusses monotheistic education in Surah Luqman verses 12-19 explains teaching in children. This research was conducted by studying Surah Luqman. This type of research is included in library research (*library research*), researching library materials/literature related to research problems. The subject of this research is the Qur'an. At the same time, the object is the method of monotheistic education according to the Qur'an surah Luqman verses 12-19 in the perspective of tafsir Al-Munir by Wahbah Az-Zuhaili. Based on the research results in Surah Luqman verses 12-19 is an important role in building the growth of the fruit of the heart (child) by becoming an individual with great morals. Luqman made a solid educational foundation as the foundation of the existence of a Muslim in the form of monotheistic beliefs. Luqman warned his son not to use shirk to tarnish the monotheistic faith. Luqman even stated that shirk is a severe injustice. Luqman also instilled the respect given to his parents, who had cared for, taught, and even lovingly directed him. The need to treat both parents well is shown by setting the procedure to treat both parents well following the teachings of monotheism. Luqman instilled the piety of mahdhah in his social life, such as prayer and Amar ma'ruf nahi munkar, and adorned himself with noble morals and avoided low morals. Luqman's teachings are implemented with awareness of the power of Allah SWT and with love and affection, avoiding violence and coercion.

Keywords: Luqman, Education of Tawhid, Surah Luqman verses 12-19, Wahbah Az-Zuhaili

Abstrak

*Artikel ini membahas tentang pendidikan tauhid pada Surah Luqman ayat 12-19 menjelaskan tentang pendidikan pada anaknya. Penelitian ini dilakukan dengan mengkaji Surah Luqman. Jenis penelitian ini termasuk dalam kategori penelitian kepustakaan (*library research*) yaitu meneliti bahan-bahan kepustakaan/literatur yang berkaitan dengan masalah penelitian. Subjek penelitian ini adalah Al-Qur'an, sedangkan objeknya yaitu Metode pendidikan tauhid menurut Al-Qur'an surah Luqman ayat 12-19 dalam perpektif tafsir Al-Munir karya Wahbah Az-Zuhaili. Berdasarkan hasil penelitian dalam surah Luqman ayat 12-19 merupakan peran penting membina tumbuh kembang buah hati (anak) dengan menjadi individu yang mempunyai akhlak luar biasa. Luqman membuat landasan pendidikan yang kuat sebagai landasan eksistensi seorang muslim yang berupa akidah tauhid. Luqman memperingatkan putranya untuk tidak menggunakan syirik untuk menodai iman tauhid, Luqman bahkan menyatakan bahwa syirik adalah ketidakadilan yang parah. Luqman juga menanamkan rasa hormat yang diberikan untuk orang tuanya, yang sudah merawat, mengajarkan, hingga mengarahkannya dengan penuh kasih sayang. Perlunya memperlakukan kedua orang tua dengan baik ditunjukkan dengan mengatur tata cara memperlakukan kedua orang tua dengan baik sesuai dengan ajaran tauhid. Luqman*

menanamkan ketakwaan mahdhab dalam kehidupan sosialnya, seperti shalat dan anamr makruf nabi munkar, dan membiasinya dengan akhlak yang mulia serta menghindari akhlak yang hina. Materi ajar Luqman dilaksanakan dengan kesadaran akan kekuasaan Allah SWT dan dengan cinta dan kasih sayang, menghindari kekerasan dan paksaan.

Kata Kunci: *Luqman, Pendidikan Tauhid, Surah Luqman ayat 12-19, Wabbah Az-Zuhaili*

INTRODUCTION

The Qur'an is a guide to the life of Muslims that contains the most important lessons that can be used as a guide for human beings in daily life- day. The main body of the guidance of the Qur'an is generally linked to the position of Surat Al-Fatihah, which is said to be Umm al-Kitab. The content of Surah Al-Fatihah covers the complete scope of the Qur'an, especially the teachings of monotheism given in the second and sixth verses. Because all human favors come from God, the second verse affirms that only God is entitled to receive all praise and thanksgiving.

Islam teaches a dynamic and progressive life, valuing the intellect of the development of science and technology. Today, human beings face problems that need to be solved immediately. The story of human thought itself causes the problematic situation in the modern world.¹

Religion, according to Feuerbach, is a reflection of the infinite human desires formed by the man about himself and nothing more than a projection of human nature. Religion is only the embodiment of ideals: "Religious illusion that consists of an immanent object in our minds becomes external, realizing it, personifying it." Man only imagines God with Wisdom, Will, Justice, and Love, so many eternal attributes that are entirely human reality, and which (by man) are spontaneously projected outside of himself, he objectifies that reality in a fantastic subject.² Islamic education is available in various forms, one of which is monotheistic education.

Tawhid is the most critical support for human survival. Tawhid is the foundation for all the actions of His servants. Every act that is not based on monotheism will be in vain. God will not accept it, and primarily if the show is based on shirk, the consequences will be terrible in this world and the future. Tawhid, according to Islam, will lead to a pleasant life in this world and true happiness in the hereafter. Tawhid is also the main message brought by the Prophets from Prophet Adam US to Prophet Muhammad SAW to his people.

Monotheistic education is generally applied in schools. Monotheistic education does not stop in the classroom. According to Suparlan's work, education is conducted holistically, optimizing various internal and external aspects of character formation, opinions for pedagogical applications, and community guardianship³. According to this understanding,

¹ Anita Puji Astutik, *Buku Ajar Metodologi Studi Islam Dan Kajian Islam Kontemporer Perspektif Insider / Outsider*, *Buku Ajar Metodologi Studi Islam Dan Kajian Islam Kontemporer Perspektif Insider / Outsider* (Umsida Press, 2018), <https://doi.org/10.21070/2018/978-602-5914-30-0>.

² Dzulfikar Akbar Romadlon, *Buku Ajar Membenarkan Allah Dalam Iman: Membaca Aqidah Dengan Nalar Kritis*, *Buku Ajar Membenarkan Allah Dalam Iman: Membaca Aqidah Dengan Nalar Kritis*, 2020, <https://doi.org/10.21070/2020/978-623-6833-40-7>.

³Suparlan, *Mendidik Hati Membentuk Karakter* (Yogyakarta: Pustaka Pelajar, 2015).

education is a kind of communal concern. When a person receives education, the process of adaptation takes the form of a transformation of self-competence.⁴

Resilience, creativity, independence, and responsibility of the child and his personality and morals are all developed through the education of Tawhid, which begins at an early age.⁵ Although there are hours of religious lessons, studying the morals of Al Karimah, including the formation of students' character, has long received less significant attention in the practice of education in Indonesia, even though there is a time for religious education. As well as moral themes only to be learned, not to be practiced. Moral learning includes all the processes students go through in shaping their personality by learning and discovering values, moral values, good religious values, and moral values for themselves.⁶

Education is available in the classroom and elsewhere and at any time. The leading textbook of the Qur'an is not only a source of advice but can also be used as a means of learning or reference. The Qur'an is the basis of the values of Islamic knowledge that must be read and interpreted verse by verse so that the content of the importance of learning the Qur'an can be applied in the world of education.

Luqman is one of the people whose name is written in the Qur'an; His name is glorified as one of the surahs in the Qur'an, signifying the figure of Luqman is an excellent figure in history of humankind, especially in the aspect of education. The character of Luqman as enshrined in the Qur'an is reflected not only in the educational materials provided, which must be appropriate to the circumstances and conditions of humankind and society at a particular time and place because the material is global but also in the teachings of Luqman, a very polite. In dealing with her children. Surah Luqman verses 12-19 contain one of the education of the Qur'an: character education.

The message of Surah Luqman cannot be separated from its social context; This can be observed from the perspective of education and interaction to understand the identity of character education in the Qur'an. This social scientific approach resulted in a broad explanation of the problem of human interaction, which was further applied to educational issues. Therefore, the activity of human existence can be accompanied by the process of contact with the natural environment, man, and God, both intentional and unintentional⁷.

The Qur'an is a book that everyone must read. This includes teaching and covers a wide range of scientific topics. The Qur'an has the power to deal with the current situation. No subject is not discussed in the Qur'an, especially the difficulties of education, teaching methods, educational strategies, and values. His children were taught Aqeedah education based on Surah Luqman Al-Qur'an. This learning relieves a person from dependence on anyone other than Allah SWT. The techniques used, essentially mild recommendations, are the best way to

⁴Muhammad Saroni and Rose Kusumaning Ratri, *Pendidikan Untuk Orang Miskin Membuka Keran Keadilan Dalam Kesempatan Berpendidikan* (Yogyakarta: Ar-Ruzz Media, 2013), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=853625>.

⁵Muhammad Fadlillah and Lilif Mualifatu Khorida, *Pendidikan Karakter Anak Usia Dini: Konsep & Aplikasinya Dalam PAUD/ Mubammad Fadlillah & Lilif Mualifatu Khorida* (Yogyakarta: Ar-Ruzz Media, 2013), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=866799>.

⁶Aris Shoimin, *Guru Berkarakter: Untuk Implementasi Pendidikan Karakter* (Yogyakarta: Gava Media, 2014), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=988739>.

⁷Sudirman A.M, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: Raja Grafindo Persada, 2007), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=634986>.

internalize education.

Because Indonesia has a large number of pesantren, many books are used as reading material and reference. Kitab Tafsir al Munir, published by Doctor Wahbah Zuhaili, is one of the most famous works in Indonesia. He uses literary (adabi), sociological (al-ijtima'i), and fiqh (fiqh) approaches in the book of tafsir al Munir to explain the fiqh of life to the laws that are meant for the verse. In his book, he adopted a compromise from the sources of Tafsir bi al-Ma'tsur and Tafsir bi al-Ra'yi to contemporary terminology to aid understanding for today's young people. The existence of the book Tafsir al Munir is quite helpful in understanding the verse, especially in this study. Therefore, the author is interested in researching and raising the topic of education, especially character education in the Qur'an Surah Luqman Verses 12-19, and wrote a thesis entitled "Education of Tawhid in Surah Luqman Verses 12-19 (A. Study of the Book of Tafsir Al Munir by Wahbah Az Zuhaili)

RESEARCH METHODS

Qualitative library research (*library research*) is used in this study. According to M. Nazir, data collection is a type that includes the preparation of books, literature, notes, and reports related to the topic discussed. The researcher must conduct a literature study on the theories related to this topic (Education of Tawhid in Surah Luqman Verses 12-19)⁸. This research is a study of the Qur'an, so the method of interpretation used is Al Munir by Wahbah Az Zuhaili, and the interpretation technique used in this study is Al Munir by Wahbah Az Zuhaili

By formulating the problem that is the researcher's inquiry, the author will collect data mainly through participants. Relevant literature. Books, journals, magazines, research results (theses and dissertations), and other appropriate materials are available in libraries (internet, newspapers). Once the author has gathered the necessary literature, he must compile it and use it regularly in his research. As a result, using a library approach requires a time-consuming technique

DISCUSSION AND RESULT

Learning monotheism is a lesson for learners on developing a solid sense of monotheism and the soul of monotheism that is appropriate and true. Guidance is given verbally and in writing and through attitudes, actions, and behaviors. The supply of an understanding of monotheism, ranging from the belief to be believed to the philosophy of the soul that brings pleasure in this world to the hereafter, is the teaching of monotheism⁹. Monotheistic education instills a strong faith in Allah SWT to human beings to become kaffah Muslims. The purpose of education in the field of religion, according to Mahmud Yunus, is as follows: Having unshakable faith in God Almighty, the Apostles, Angels, the Last Day, and other things. Have faith based on understanding to vision, not being a blind disciple or mere imitation. As a result, religion is difficult to destroy, even questioned by infidel groups.

For faith to grow and develop spontaneously, efforts to cultivate self-confidence in

⁸M. Nazir, *Metode Penelitian*, ed. Risman Sikumumbang (Bogor: Ghalia Indonesia, 2009), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=711887>.

⁹Yusran Asmuni, *Ilmu Tauhid* (Jakarta: Raja Grafindo Persada, 1993), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=389415>.

children must obtain feedback from families, teachers, and caregivers. This effort can be carried out with three procedures: adaptation, mobilization of understanding, and finally, the mobilization of nobility¹⁰. According to Yahya Khan, education is a process of maturing, becoming a more mature person, and becoming a person with integrity and leadership. Education is a term used to describe various methods or procedures of exploring the human potential to develop and utilize the potential of oneself and one's environment.

Tafsir is an Arabic word meaning "explanation." *fassara -yufassiru -tafsiran* is the masdar form of the phrase *fassara*. Scholars differ on the definition of tafsir and the scope of its discussion. However, they agree on two things: the Qur'an as the object of study, and the primary purpose of interpretation is to capture its content. Tafsir from Al-Zarkasyi is the knowledge to interpret the guidance of Allah revealed to the Prophet Muhammad, explain the essence, and publish the rules and benefits. The translation is one of the branches of Islamic studies that examine the Qur'an al-Karim in terms of its interpretation of the purpose of God concerning human ability.

For Muslims around the world, the Qur'an is a text and a way of life. Because the entire text of the Qur'an is the word of God written in Arabic letters, the word "Qur'an" literally means "recitation." At the same time, the term referred to the revelation of God in the form of a miracle given to the Prophet Muhammad by the angel Gabriel and poured into the mushaf¹¹.

Wahbah az-Zuhaili is the author of the book *tafsir al-Munir*, which is better known today. Wahbah bin Musthafa az-Zuhaili is his full name. Wahbah was born in 1351 AH or 1932 AD in Dair 'Athiyah, Faiha District, Damascus Province, Syria. His father's name was Musthafa az-Zuhaili, and his mother's name was Fatimah bint Mustafa Sa'adah, seen from the real name. Wahbah is a well-known figure among the people as an intellectual figure, not only in his city but even in distant places, due to the reach of his knowledge.

The name Luqman appears in Surah Luqman/31: 12-13 of the Qur'an. According to Ibn Kathir, in the record narrated by As-Suhaili, Luqman's full name is Luqman bin Unaqa 'bin Sadun. Religious leaders have different arguments about Luqman's identity, but the Qur'an clearly states that Luqman is a human being endowed with intelligence from Allah SWT. According to Ibn Abbas, Luqman was a professional carpenter who worked as an Abyssinian (Ethiopian) servant. Meanwhile, Jabir bin Abdillah described Luqman as a short man with a snub nose. Meanwhile, Said ibn Musayyab said of Luqman, originally from Sudan, that he was strong and Allah had given him intelligence, but he refused to accept the prophethood¹².

Luqman is a sage, according to this argument, because what is taught to his children is a gift given by God to him. Most of Luqman's speech includes science that has influenced and affected human life. He said:¹³ If you pray, guard your heart; if you are eating, keep your throat clean; if you are in someone's residence, open your eyes; even when you are in a crowd, keep

¹⁰Asmuni.

¹¹Arif Tio Buqi Abdulah, "Bacaan Surat Al Luqman Ayat 12-19, Berisi Tentang Nasihat Bersyukur Hingga Berbakti Kepada Orang Tua," *TribunNews.com*, 2021.

¹²Muhammad Nasib Ar-Rifai and Syihabuddin, *Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir* (Jakarta: Gema Insani, 2005), <https://pustakaaceh.perpusnas.go.id/detail-opac?id=18269>.

¹³Muhammad Ali Ash-Shabuny and Munirul Abidin, *Cahaya Al-Qur'an: Tafsir Tematik Surat Huud-Al-Isra'* (Jakarta: Pustaka Al-Kautsar, 2001), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=542482>.

your tongue. Remember two things and forget two things: Allah SWT and death are two things you must remember, while your love for others and the bad behavior of others towards you are two things you must forget. Don't rely on the world and enjoy. Assume the earth is a crossing point. Do not stare at what is seen on someone's palm (belonging to someone's person) and treat everyone with respect. Pray from the beginning of time and in the congregation, even under challenging circumstances. If you are not sure if you will make it out alive, try to save yourself from the fires of hell. If you are against God, go to a place where God and His angels cannot see you.

The previous brief statements have a lot of depth and insight. They are essential to complete activities on planet earth to build and even maintain a bond to God Almighty and between beings. He has given us the gift of Wisdom. The verse reads like this:

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

"And indeed, We have given Wisdom to Luqman, giving thanks to God! And whoever is grateful (to Allah) is undoubtedly appreciative for himself; and whoever is ungrateful (disbeliefs), then indeed Allah is Rich, Praiseworthy. "

Luqman was awarded the gift of Al-Hikmah in return for educating his son to be a grateful servant of Allah SWT. Allah has given Luqman intelligence, intellect, and insight, as well as guidance to attain true enlightenment, as stated in verse 12. As a result, Luqman was appointed judge (wise). This shows that Luqman's direction was revealed to his children in the form of insight into meaning. By loving the bounties of Allah, human beings are genuinely grateful for their interests, for Allah will reward them with many favors and free them from misery.

The temple describes the rules of Allah SWT for Luqman to worship Him, fulfill any of His commands, and not even approach any of His prohibitions, as Luqman implemented through his identity in different ways. Goodness will be returned to the perpetrator as a servant if he is grateful for the blessings of Allah SWT. By denying (not being grateful) all the blessings sent down by Allah, human beings will get a just reward. As for Allah, He (Allah SWT) does not depend on the creation, and He (Allah SWT) does not suffer loss (loss) if all the inhabitants of this planet deny the gift that He has given to all creatures, because He (Allah SWT) does not need anything.

This is because the people of the Quraysh asked the Prophet Muhammad about the history of Luqman and his children, his advice and upbringing, and his love for both parents when Surat Luqman was revealed.¹⁴ According to Luqman's letter, the main focus is the call to monotheism and belief in the Day of Judgment and the implementation of fundamental religious beliefs. The primary purpose is to show how the Qur'an contains in-depth learning so that it can make people believe that the One who sent it down is Allah SWT, the Wisest Being.

Indeed, Allah has given Luqman Wisdom in the form of Taufik (verse 12), to practice his knowledge and understanding, be grateful for His gifts, blessings, love, and even always pray

¹⁴Wahbah Az-Zuhaili, Ratih Kumalaningrum, and Achmad Yazid Ichsan, *Tafsir Al-Munir: Aqidah-Syariah-Manhaj* (Jakarta: Gema Insani, 2016), <https://onsearch.id/Record/IOS13508.INLIS00000000703957#description>.

for good deeds for everyone, and use his physical part for good and benefit. which is the reason for being created in the first place.

This shows how Allah SWT brought Luqman to actual knowledge, understanding, and Wisdom without requiring him to follow the path of prophethood. As a result, God commanded him to be thankful for his soul and body. Gratitude will bring benefits and rewards and save him from punishment¹⁵.

In Surah Luqman verse 13, there is a discussion about Luqman's education for his children.

وَادَّ قَالَ لَقْمَنُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And (remember) when Luqman said to his son, when he taught him, O my son! Do not associate partners with Allah, for associating partners with (Allah) is indeed a great injustice."

In an educative approach, advice is a reminder that connotes guiding and directing and can evoke the emotions and feelings of others to perform suitable activities¹⁶. With such significant guidance, the language of truth and Wisdom is presented to invite the person being counseled to avoid danger and guide him to a pleasant and fruitful path. Good guidance should be given advice that pays attention to the prosperity of the world itself and the well-being of others. Educators who provide guidance must be free from Riya and public expectations that their activities serve a different purpose than communicated¹⁷. Luqman uses an instructional approach that can stimulate feelings of love and Wisdom, and he does so regularly. The way of focusing sentiment is conditioned on the human mental path and can have a significant impact on the success of educators. Next, Luqman told his son about God's prohibition of associating. In other words, young people must be aware of monotheism.

A passage says: "O my son! Do not associate partners with Allah, for associating partners with (Allah) is indeed a great injustice".¹⁸ It can be understood that Luqman was a father who warned his son not to associate with the companions of Allah SWT. This explains a guardian's responsibility to his children by educating the ideals of monotheism and keeping away and even keeping his descendants from becoming polytheists¹⁹.

Luqman's will and guidance to his son as a symbol of love and affection for Him is expressed in Surat Luqman verse 13. However, parents should love their children; even guardians with a high sense of love for children are the most desired. Luqman's advice is the prohibition of associating Allah SWT with anything. Shirk is an act of supreme injustice because it implies that the perpetrator has placed something wrong, related to disobedience to the central creed, equating and matching the Creator with His creation.

This verse is connected to the previous poetry by ataf (connecting device). "And verily We gave enlightenment to Luqman when he was made a grateful person, and when We

¹⁵Az-Zuhaili, Kumalaningrum, and Ichsan.

¹⁶Muh. Ibn Abi Bakr b. Abd. Qadir Al-razi, *Mukhtar Al-Sihab* (Beirut: Matbaah Isa al-Bab al-Halabi, 1994).

¹⁷Abdurrahman An-Nahlawi and Herry Noer Ali, *Prinsip-Prinsip Dan Metode Pendidikan Islam : Dalam Keluarga, Di Sekolah Dan Di Masyarakat* (Bandung: Diponegoro, 1989).

¹⁸"Surah Luqman," <https://kalam.sindonews.com/>, n.d.

¹⁹Imad zuhair Hafidz, *Al-Qashash Al-Qur'anty Bayna Al-Abai Wa Al-Abnai* (Beirut: dar al-qalam, 1990).

formed him like that, he was among those who advised others," the sound means. Surah Luqman Ayat 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ
"And We enjoined on man (to do good) to his parents. His mother had conceived him in a state of increasing weakness and weaned him at two years. Be grateful to both your parents and Me. Only to Me do you return."

Furthermore, Allah SWT ordered that a person surrender himself to the guardian. Allah often associates demands as servitude to Him and shunning shirk through the mandate to act righteously towards the two saints, as He did in other surahs. God mandated humankind to do good in addition to fulfilling the rights of both, especially his mother, who had carried him for months in a weak condition that was getting worse day by day and cared for him until he was two²⁰.

When asked which of his parents was the first to follow his words, the Prophet SAW uttered his mother's words three times in a hadith. In addition, Allah SWT emphasizes that gratitude to Him must be expressed to both parents on the human side. They are the ones who give birth to a child in the world, and they are a source of good for him.

The word command used by Allah SWT in this verse means it must be carried out. Everything will surely return to Him, and He will swear retribution for his actions. This threat instills fear of the consequences of disobeying God's law and not being devoted to his guardian and the reward for a very noble righteous deed when a servant obeys God's guidance and is dedicated to his parents.

Surah Luqman Ayat 15

وَإِنْ جَاهَدَاكَ عَلَىٰ 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
"And if they force you to associate Me with something of which you do not know, then do not obey them, and associate them well in the world, and follow the path of those who return to Me. Then to Me is your return, and I will tell you what you used to do. "

Allah SWT gives a prohibition to obey both parents (verse 15), such as not being able to fulfill the request of both in case of violating the rights of Allah SWT. Because there is no need to obey anything that breeds rebellion and disobedience to Him from the beginning, things like this remain tolerated by God, provided we remain compassionate and respectful of both, communicate, and associate well and adequately.

The word ma'rufan means to associate in a way that is not bad and even true to the meaning of goodness and dignity, dignity, noble morals, kindness, mercy, and help and help others.²¹ This line confirms and emphasizes the message of the previous sentence that

²⁰Az-Zuhaili, Kumalaningrum, and Ichsan, *Tafsir Al-Munir: Aqidah-Syariah-Manhaj*.

²¹Az-Zuhaili, Kumalaningrum, and Ichsan.

everything in the universe will return to Allah SWT and that everything in the universe must be seen and observed before it is believed to avoid sin²².

Surah Luqman Ayat 16

يُبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
"(Luqman said), O my son! Indeed, if there is (a deed) the weight of a mustard seed in a rock or the sky or on the earth, surely Allah will give it (reward). Lo! Allah is Subtle, Aware. "

In the next verse, Allah SWT informs Luqman's will, which helps implement, obey, and emulate humankind. Indeed, virtue, evil, tyranny, violation of rights, and error, although light as a mustard seed and hidden in the deepest recesses of the earth, Allah SWT will present and display it later as a reckoning and scales of good or bad²³.

This statement is written in the form of a description of God's great, precise, and comprehensive knowledge, covering everything, even the smallest detail. There is nothing unknown to Allah SWT²⁴. This statement of Fatakun fi sahraka is intended to emphasize (intensify) in providing understanding and comprehension that any charity, as simple or hidden, will be revealed afterward. This statement attempts to underline the extraordinary vision of God as the All-Knowing of all the unseen and visible and as the All-Knowing of all the activities of His creation²⁵.

Surah Luqman Ayat 17

يُبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ
"O my son! Perform the prayer and enjoin (mankind) to do good and prevent (them) from evil and be patient with what befalls you indeed that is one of the important matters".

Luqman forbade his son to commit shirk, instill terror and deliberately confess knowledge to the power of Allah SWT. Luqman asked his son to perform noble activities, including prayer, one of the monotheistic trusts. Prayer is worship, and solely because of Allah SWT, completed with sincerity and purity of soul and body. The purpose of the command to establish prayer is to ensure that it is performed flawlessly, correctly, and appropriately by all rules, restrictions, and conditions of harmony and following the times. Prayer is a pillar of the religious structure that serves as a demonstration and representation of faith and monotheism and a channel to draw closer to Allah SWT to obtain His pleasure²⁶.

Amar ma'ruf is to teach the person directly and a person by doing good deeds by the law and reason, such as having noble morals and behaviors that educate the soul and promote a civilized life. While nahi Munkar is an act of protecting one's person from other

²²Az-Zuhaili, Kumalaningrum, and Ichsan.

²³Az-Zuhaili, Kumalaningrum, and Ichsan.

²⁴Az-Zuhaili, Kumalaningrum, and Ichsan.

²⁵Az-Zuhaili, Kumalaningrum, and Ichsan.

²⁶Az-Zuhaili, Kumalaningrum, and Ichsan.

human beings against all forms of cruelty to wickedness prohibited by guidance, horrible because of the mind, to cause anger and punishment of God Almighty in hell.

In this verse, Luqman's will ends with a reminder to be patient, faithful, and steadfast. Patience is Allah SWT's pleasure pillar and the foundation of steadfastness, perseverance, and consistency in carrying out obedience. Luqman forbade certain activities and advised his son not to do so, further asking his children through many wills so that they could complement his personality as well as human beings in general.

Surah Luqman Ayat 18

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

"And do not turn your faces away from people (because of arrogance) and do not walk on earth arrogantly. Indeed, Allah does not like those who are arrogant and boastful. "

It is unlawful for him to glance and turn his face away because of the pride, arrogance, contempt, and contempt of others so that when they speak, only his cheeks and not his face is visible. Allah forbids arrogant, arrogant, arrogant on earth. Because Allah SWT doesn't like that kind of approach²⁷, the person who counts what is given to him is proud of what he has, and is not grateful to Allah SWT is called a faker²⁸. The mandate is to walk through the method in a reasonable, normal, and normal way but not too slow and sluggish to look weak and slow to be seen as an ascetic, and not too reckless to look like a devil's leap.

Surah Luqman Ayat 19

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And moderate in walking and soften your voice. Honestly, the worst of agents is the voice of a donkey. "

The ban on shouting for something ineffective should be relaxed. Because voices that are too loud, loud, and screaming hurt the listener's hearing and signify arrogance, pride, and lack of concern for others. A person's speech will be easier to understand, comprehend, and comprehend if spoken with a standard and even tone of voice²⁹. This limitation is that speaking in a voice that is too loud and loud is analogous to the sound of a donkey being loud and not even good, which is the worst sound. Isti'arah tamtsiliyyah sounds like people raising their voices like a donkey whining loudly. Although there is no instrument of tasbeeh that confirms the parable, the sentence is still known as the sentence isti'arah. Its purpose is to emphasize the message of rebuke and prohibition of raising and raising the voice³⁰.

²⁷"Tafsir Al-Isrā' Ayat 37," <https://tafsir.learn-quran.co/>, n.d.

²⁸Az-Zuhaili, Kumalaningrum, and Ichsan, *Tafsir Al-Munir: Aqidah-Syariah-Manhaj*.

²⁹Az-Zuhaili, Kumalaningrum, and Ichsan.

³⁰Az-Zuhaili, Kumalaningrum, and Ichsan.

Saying in such a notation offends Allah SWT because it resembles the sound of a donkey, with hard at first and shrill and soft at the end. This means that raising one's voice without a legitimate reason or need is horrible³¹.

CONCLUSION

The figure of Luqman is a person who is blessed with a gift from Allah SWT. His name is written in the Qur'an as one of the names of the Surah, showing the vital role he plays, especially when fostering the growth and development of children by becoming individuals who have great morals. Luqman made a robust educational foundation as the basis for the existence of a Muslim in the form of the creed of monotheism. On the other hand, Luqman warned his son not to use shirk to tarnish the faith of monotheism; he even stated that shirk was a grave injustice. Luqman also instilled the respect given to his parents, who had cared for, taught, and directed him with great affection. The need to treat both parents well is shown by arranging procedures for treating both parents well following the teachings of monotheism. Luqman instills the piety of mahdhah in his social life, such as praying and admonishing *ma'ruf nahi munkar*, adorning himself with noble character, and avoiding despicable morals. Luqman's teaching materials are carried out with an awareness of the power of Allah SWT and with love and compassion, avoiding violence and coercion.

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³¹Az-Zuhaili, Kumalaningrum, and Ichsan.

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