



THE CONCEPT OF ISLAMIC RELIGIOUS EDUCATION MANAGEMENT IS CONTAINED IN SURAH LUQMAN VERSES 12-19

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Abstract

The Qur'an is the absolute source of concepts and their existence does not change even though their interpretation is possible to change according to context or circumstances, times, and places. The Qur'an is a Normative-Theoretical guideline in the implementation of Islamic religious education. The research aims to describe and critically analyze the concepts of Education contained in the Qur'an surah Luqman and its Implementation in Islamic Religious Education. This research is literature research, with data collection techniques carried out through documentation. The approach used in this study is a normative-philosophical approach. The analysis of the data qualitatively is carried out with deductive-inductive analysis instruments. Deductive methods are taken to uncover or generalize the concepts of education in the Qur'an surah Luqman so that a complete conclusion can be obtained. While the inductive method is used.

Keywords: Education Concept, Worship, Surah Al-Luqman

Abstrak

Al-Qur'an merupakan sumber konsep yang absolut (mutlak) dan keberadaannya tidak mengalami perubahan walaupun penafsirannya dimungkinkan mengalami perubahan sesuai dengan konteks atau keadaan, zaman dan tempat. Al-Qur'an merupakan pedoman Normatif-Teoritis dalam pelaksanaan pendidikan agama Islam. Penelitian bertujuan untuk mendeskripsikan dan menganalisis secara kritis tentang konsep-konsep Pendidikan yang terdapat dalam Al-Qur'an surat Luqman serta Implementasinya dalam Pendidikan Agama Islam. Penelitian ini merupakan penelitian pustaka, dengan teknik pengumpulan data yang dilakukan melalui dokumentasi. Pendekatan yang dipakai dalam penelitian ini adalah pendekatan normatif-filosofis. Adapun analisis datanya secara kualitatif dilakukan dengan instrumen analisis deduktif-induktif. Metode deduktif ditempuh untuk mengungkap atau menggeneralisasikan konsep-konsep pendidikan dalam Al-Qur'an surat Luqman, sehingga dapat diperoleh kesimpulan yang utuh. Sedangkan metode induktif dipergunakan untuk mengambil konsep-konsep pendidikan agama Islam. Berdasarkan hasil ini disimpulkan bahwa Konsep-Konsep Pendidikan yang Terdapat Dalam Surat Luqman Ayat 12-19, berdasarkan kajian sumber yaitu: keimanan, bersyukur atas nikmat yang telah dianugerahkan dan berakhlak baik, baik terhadap Allah, orang tua dan masyarakat.

Kata Kunci: Konsep pendidikan, Ibadah, Surat Lukman

INTRODUCTION

Education plays a very important role in human endurance, as Ahmad Marimba points out, training is a conscious direction and initiative by teachers on the physical and mundane improvement of students towards the development of key characters.¹ Schooling in Islam is a person who seeks to make the younger generation workers for Allah SWT. Instructors in Islam are individuals who want to instill the quality of Islam in the spirit of students. The Qur'an has a great idea about schooling. As proof of his unease in the Qur'an, there are many repetitions related to the school.

The Qur'an and Sunnah are the sources of this rule which is used as a guide to life in performing every human movement and practice, considering the conditions of practice. The Qur'an regards training as a very vital and extraordinary asset in lifting human tranquility and status from adversity as found in periods of ignorance. This makes sense because with education one will have the arrangements to enter the workforce, leapfrog a variety of valuable opportunities, and open doors that show what is to come, be ready for business, and not be easily controlled by others.²

The Qur'an has a special view of instruction. Some words are often found in the Qur'an, such as the word Rabb which is the basis of the word tarbiyah. Tarbiyah is an instructive idea that is commonly used to this day.³ The Qur'an and Sunnah must be understood and acknowledged throughout daily life, except indirectly two sources, one of the causes of the problem is the Qur'an and Sunnah Using Arabic which is challenging to see, especially for individuals who do not understand Arabic writing. To understand these two sources, supporting sciences are needed that include the Qur'an and its asbabun nuzul, as well as other semantic sciences.

As preliminary information, the author saw that the Qur'an is not a book or a book of science, because it accumulates considering the consequences of human examination or reflection that shows what it can know through exploration and reflection. During this time, the revelation of the Qur'an provides a tremendous stimulus to everyone to seek information that is widely referenced in the letters and parts of the Qur'an. The Qur'an also commands that each individual seek information until the end of life.

And indeed we have given blessings to Luqman, namely: "Give thanks to Allah. And whoever is grateful to Allah, he is grateful for himself. And whoever is not grateful, Allah is rich again." And (remember) when Luqman said to his son when he taught him: "O my son, do not associate with Allah, indeed the associate of Allah is a great injustice." And we commanded the man (to do good) to his two fathers; Her mother had conceived her in an increasingly weak state and weaned her off in two years. Give thanks to me and to your two mothers, only to me will you return. And if both force you to associate with me something that has no knowledge of it, then do not follow them, and care for both in the world well, and follow the way.⁴

Education plays a very important role in human endurance, as Ahmad Marimba points out, training is the direction and authority that instructors realize about the physical and profound improvement of students towards the formation of basic character. The construction in Islam is a person who seeks to make the younger generation workers for Allah SWT. Teachers in Islam are individuals who seek to instill the quality of Islam in the spirit of students.

¹ Hery Noeraly, *Islamic Education Science* (Jakarta: Logos Wacana Ilmu, 1999), p.2.

² Abuddin Nata, *Translate-Education Verse (Tafsir al-Verse at-Tarbiyah)* (Jakarta: Raja Grafindo persada, 2002), p.36.

³ Nurwadjah Ahmad, *Tafsir Of Educational Verses (Hearts That Survived Until The Story of Luqman)* (Bandung: Marja, 2007), 195.

⁴ Depag RI, *Qur'an and Its Translation* (Bandung: Diponegoro, 2004), 412.

The Qur'an has a great concern about the practice. As proof of his unease in the Qur'an there are many parts related to the school.

Al-Qur'an and As-Sunnah are sources of this law that are used as life guidelines in completing every human act and practice, keeping in mind the conditions of practice. The Qur'an regards training as a very vital asset and is useful in increasing the nobility and status of human beings from suffering as found in the period of ignorance. This makes sense because by training a person will be prepared to enter the workforce, quickly jump through amazing opportunities and open doors that indicate what is to come, ready for business, and not easily controlled by different people.

The Qur'an has a special view of instruction. Some words are often found in the Qur'an, for example the word *rabb* which is the basis of the word *tarbiyah*. *Tarbiyah* is an instructive idea that is generally used today. Al-Qur'an and As-Sunnah must be understood and recognized throughout everyday life, except indirectly two sources, one of the causes of problems is Al-Qur'an and As-Sunnah Using Arabic which is difficult to see, especially for individuals who do not understand the Arabic script. In understanding these two sources, supporting sciences are needed which include the *ulumul Qur'an* and its *asbabun nuzul*, as well as other phonetic sciences.

As initial information, the author sees that the Qur'an is not a book or a book of knowledge, because it is compiled based on the consequences of human exploration or reflection which shows what can be known through examination and reflection. So far, the revelation of the Qur'an has provided a tremendous impetus for everyone to search for the information referenced in such a large number of suras and references to the Qur'an. The Qur'an also instructs everyone to seek information until the end of his life but does not forget his commitment to conveying the information he has obtained. In the Qur'an, there are many verses that discuss the instructions for memorizing Luqman chapters 12-19".

Method

This examination is a type of library research, namely a special exploration which is completed by obtaining, following, and describing the substance of the source of the writing to be contemplated. One of the motivations behind literature research is to observe new ideas that are more relevant to the issues under investigation.⁵

While the idea of the actual examination is a clear logical exploration. An illustrative examination is a technique that involves searching for the reality of reality by understanding and depicting information in a coordinated, careful, and precise manner. Research is something that should be possible in sociology, where exploration is used in a unique way.⁶

DISCUSSION

On The Definition of Islamic Education

Education From a broad perspective, basic education is needed for anyone, and anywhere, because being mature, broad-minded, and mature is basic freedom as a whole. This means that training is bound to occur at every type, structure, and level of climate, from single, family-friendly climates, to wider regional climates, and occurs continuously. "Teaching is all the practice of learning that takes place throughout the ages in all states of the practice of life. Schools are also characterized as work that is done intentionally and clearly and has a reason".⁷

⁵ Sugiyono, *Qualitative and R&D Research Methods* (Bandung: Alfabeta, 2005), 5.

⁶ Yanto M., "Policy Management of Madrasah Heads in Improving The Quality of Education," *Journal of Counseling and Education* 7.3 (n.d.): 123–30, <https://doi.org/10.29210/138700.p.2>.

⁷ A rmai Arief, *A Rmai Arief, Introduction to Islamic Education Science and Methodology* (Jakarta: Ciputat Pers, 2005), 15.

Given the above understanding, many instructive experts give the importance of "training" as a cycle, not work or strategy.

According to Mortimer J. Adler in Khoirun Rosyadi: (Education is an interaction in which every human capacity (ability and desire acquired) that can be influenced by tendencies, culminates with positive routines through imaginative ideas that are created and utilized by anyone to help people. Another. or again himself in achieving the goals he has set, into a useful routine.)⁸

Muhibbinsyah in his book quoting from the assessments of Poerbakawatja and Harahap characterizes that school is a deliberate effort from adults with the impact of extending the child to development which is described 100% of the time as a choice to incur a moral obligation about everyone of its activities, adults are parents or child's parents. who based on their obligations and positions have a commitment to educating, for example, teachers, *Kiai/ustadz* in a strict climate⁹

It is quite possible to assume that there are two slogans to think about, namely "development" and "moral duty". Development is characterized as the state of an individual who reaches puberty or is quite mature or the individual is still young but has the same abilities as very old individuals. While moral obligation implies having the choice to be responsible for each of his activities ethically, be it social ethics, ethical legitimacy, and strict ethics.

Abuddin Nata revealed that: (Education is a work/process that is directed at encouraging the nature of HR as a whole so that they can carry out their work in life practically and ideally. Therefore, schools basically help people to have choices to show their reality in a practical way. in the middle of life). center of human existence)¹⁰ From some of the definitions above, we can conclude that training in a nutshell is a process of progress towards development, knowledge, and self-development. With regard to Islamic schools, it is realized that the wording of Islamic teachings is al-Ta'dib, al-Ta'lim, and al-Tarbiyah.

At- Ta'dib

The word at-Ta'dib comes from the Arabic, precisely "*al-ta'dib* (التأديب), which is masdar from *addaba-ya'dubu* (يأدب -) and it means adab." Can be interpreted as an instructive cycle that is more centered on encouraging and idealizing ethics or adab, schooling is characterized as al-ta'dib on the grounds that adab is known as the study of seeking information.

In accordance with the practice of Arabic logic, the term *ta'dib* contains three components, in particular: increasing faith, information, and noble goals. "Belief is a confession whose admission must be based on information. Belief without information is stupid, again, information must also be based on trust, because information without trust is selfish." Confidence and information appear as good ends, so it cannot be said that trust is weak and information is useless.

The result that arises from not utilizing the idea of ta'dib as training in the learning system is a lack of adab, and it implies a lack of equity which then leads to turmoil and information blunders.

At- Tarbiyah

As pointed out by Abdurrahman an-Nahlawi, in Khoirun Rasyadi that: (*at-Tarbiyah* is more suitable to be used in the formulation of Islamic schools). specifically, *Rabba-yarubbu* (رب.-) and it means to expand, *Rabiyah-Yarbu* ((ربي - and it means great, and *Rabba-Yarabbu* (رب -) and it means to increase, guide, and gatekeeper/ keep up.)

⁸ Khoirun Rosyadi, *Profetic Education* (Yogyakarta: Student Library, 2009), 135.

⁹ Muhibbinsyah, *Educational Psychology* (Bandung: Youth Rosdakarya, 2010), 135.

¹⁰ Abuddin Nata, *Methodologist of Islamic Studies* (Jakarta: Raja Grafindo, 2004), 338.

At-Ta'lim

The words "At-ta'lim (التعليم) which is the masdar of the word 'allama (علم), and contains the meaning of ordering, namely giving or conveying, information and abilities, into certain moving information".¹¹

In light of this passage, we realize that the cycle of Ta'lim is more general than the interaction of tarbiyah. Because when showing the reading of the Qur'an to the Muslims, the Prophet SAW not only made them ready to read, but read with reflection which contains about getting, obligations and trust. "The word ta'lim contains information changes that are not limited to mental, but also include emotional and psychomotor." Meanwhile, to achieve it must also be accompanied by a sincere and deep effort through a long and adjusted interaction from birth to a ridiculous level. "While tarbiyah is only related to the planning and mentoring during youth in the family, it is related to the obligations of parents."

From some of the descriptions above, it tends to be revealed that between ta'dib, ta'lim and tarbiyah have a very close and reciprocal relationship so that one deficiency will be filled with different benefits. This is fully seen when we talk about teaching as far as the field of praxis in educative associations. From these three terms, conclusive words in Islamic schooling will be arranged as follows:

Syed Sajjad Husain and Syed Ali Asyraf in Khoirun Rosyadi mean that: (Islamic schools are teaching that prepares students' feelings, both in mentality of life, activities, choices, and approaches that are influenced by deep qualities.)" Ahmad D. Marinba in Nur Ahid characterizes that: (Islamic teachings are physical and otherworldly directions in the light of strict Islamic rules encourage the development of the main character as indicated by Islamic guidelines. The main characters according to Islamic guidelines are known as Muslim characters, especially characters that have strict Islamic Traits.) Hasan Langgulung in Nur Ahid agrees: (Islamic schools first look at Islamic education from three perspectives, especially from the point of view of the individual, the local area and from the individual and society.)

To the extent that individual training implies a course for developing the abilities of each individual young person. As far as society, school implies the course of social heritage, whereas as far as man and society, teaching implies the course of association between individual potential and culture. Instructive administration is the development of training that has been planned so that it is expected to achieve a mutually agreed hierarchical goal.¹²

Observing this section, we understand that the pattern of Ta'lim is broader than the association of tarbiyah. Because while showing the reading of the Qur'an to Muslims, the Prophet SAW prepared them to read carefully, but read with reflection which contains about getting, commitment and trust. "The word ta'lim contains changes in data that are not limited to mental, but also include spirit and psychomotor." Meanwhile, to achieve it must also be accompanied by serious and deep efforts through long and varied communication from birth to crazy levels. "While tarbiyah is only related to preparation and coaching during youth in the family, it is related to the commitment of the guardian."

From some of the descriptions above, in general it will be revealed that between ta'dib, ta'lim and tarbiyah have a very close and equal relationship so that one deficiency will be filled with various advantages. This is clearly seen when we talk about teaching which is similar to the field of praxis in educational affiliation. From these three terms, the undeniable words in Islamic tutoring will be compiled as follows:

¹¹ Samsul Nizar, *Introduction to Islamic Education* (Jakarta: Samsul Nizar, Introduction to Islamic Education (Jakarta: Pratama Media Style, 2001, n.d.), 85–90.

¹² Murni Yanto, "Management and Strategy of Dawah Study of Social Ties of Sengak Rejang Lebong Water Harmony," *Journal of Dawah and Communication* 6, no. 1 (2021): 135, <https://doi.org/10.29240/jdk.v6i1.2962>.

Syed Sajjad Husain and Syed Ali Asyraf in Khoirun Rosyadi mean that: (Islamic society teaches to prepare students' feelings, both in the mindset of life, practice, decisions, and approaches that are influenced by deep traits.)" Ahmad D. Marinba in Nur Ahid describes that: (Islamic learning is a physical and strong bearing in the light of harsh Islamic standards that support basic personal improvement as shown by Islamic rules. Character principles according to Islamic rules are known as Muslim characters, especially characters who have Islamic qualities that are hard.) Hasan Langgulung in Nur Ahid agrees: (Islamic schools first view Islamic education from three points of view, especially from the perspective of the individual, the environment of the individual and society.)

As far as single preparation suggests courses to develop the capacities of each young individual. As far as society goes, the school infers the course of social heritage, though insofar as it is man and society, it shows the course of the relationship between individual potential and culture. Informational organization is a preparatory progress that has been arranged so that it is relied upon to achieve various mutually agreed level goals.¹³

Islamic Education Goals

Broadly speaking, the goals of Islamic schooling are separated into "general goals, variable goals, ultimate goals, and functional goals. A common goal is a goal that must be achieved by all instructive exercises either by educating or by different means. A non-fixed goal is a goal to be achieved." This is achieved after students are given a certain number of meetings arranged in an educational plan. The last goal is an ideal goal with the aim that students become human beings after he finishes the rest of their life. While functional goals are goals that are worth achieving with certain instructive exercises.

Basically, schooling in the view of Islam aims to foster all students' abilities as ideally as possible, both in terms of physical and other world aspects, reason and ethics. By advancing all its true capacities, Islamic education tries to lead students towards the complete development of individuals, especially those of faith and information.

As Abdurrahman Saleh Abdullah points out, in his book "School Theory A View of the Qur'an", as in Arma Arief that: (The motivation behind Islamic teaching is based on three basic human instincts, to be precise: body, soul and brain, which each of them must be guarded. Thus, the goals of Islamic teaching can be characterized into: the true goals of schooling, the goals of otherworldly training, the goals of the school of reason and the goals of social instruction.)

Purpose of Physical Education

For this situation, Islamic education alludes to the conversation of reality towards people as caliphs on earth who should have a large actual capacity and in a solid sense. The reason for Islamic education is to form healthy and truly impressive and highly capable Muslims as coordinated by the Prophet in his hadith, specifically "A strong believer is better and more worshiped by Allah than a helpless believer".¹⁴

From the above description, it can be assumed that the motivation behind the actual teaching is to encourage a large actual capacity. Composing exercises for kindergarten age children emphasize more on exercises to communicate feelings, thoughts or thoughts through pictures that are arranged in a way that is independent or not related to formal composition standards.¹⁵ Other worldliness is coordinated for the development of respectable people.

¹³ Murni Yanto, "Evaluation of Quality Assurance Program," *International Journal Journal OF Human Capital Management* 1.2 (2017): 146–47.

¹⁴ Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia, 2011), 144.

¹⁵ Murni Yanto, "Management of Reading Skills and Writing Subjects Indonesian In Elementary, Aesthetics," *Journal of Indonesian* 1, no. 2 (2018): 167–77, <https://doi.org/10.29240/Estetik.VI12.701>.

From the description above, it tends to be concluded that the reason for in-depth education is to encourage a noble mentality or ethics to students, meaning that here with the presence of other world education students are relied on to become individuals who fear Allah SWT, and have other people. great one. respectable person of each animal. From this judgment, it tends to be assumed that otherworldly schools are for cultivating honorable people.

Basics of Islamic Education

In order for schools to carry out their capacity properly, an essential reference is needed that underlies them. The formation is a stand-in which something is assembled. Its essential capacity is to "give directions to the goals to be achieved and at the same time as the reasons underlying something. From the clarification above, it tends to be felt that the premise is something that frames the basic reason for something so that the premise of teaching is something that underlies the implementation of training because schools are the main part of human existence, which is usually academic individuals, so at that time, references are the most important reasons. ideal for that. valuable from the perspective of the existence of the general public where the training was conducted. Therefore, because what will be studied here is Islamic education, the perspective of life that underlies many of these instructive exercises is an Islamic perspective on life.

Abdul Fatah Jalal in Nur Ahid separates school springs into two types, namely: (First, the source of divinity which includes the Qur'an, Hadith, and the universe as the Kauniyah temple which must be described. Second, the human source, more specifically through its path. human ijthad from the emergence of oddities and from additional investigation of the heavenly sources which are still worldly in nature)¹⁶ The sources of Islamic education above will explicitly be described as follows:

Al-Qur'an

The Qur'an is "an expression of Allah revealed to the Prophet Muhammad through the holy messenger Gabriel, as a helper to human existence, and concentrating on it is love." Al-Qur'an is the book of Allah SWT which has vast and large savings for the advancement of human culture. It is the most up-to-date training spring of the total, good (social), (moral), and otherworldly (profound), as well as the school of matter (physical) and the universe. The Qur'an is a truly precious and flawless source. His presence will never change. The possibility of change is only limited to human translation of the text of the verse which requires elements of its significance, according to the setting of time, circumstances, conditions, and human ability to decipher.

The substance of the Qur'an itself covers human aspects in general and can touch all human potential, regardless of whether it is the inspiration to involve the five faculties in expounding the universe to support further plans for human teaching (Islamic schools), inspiration for people to utilize the brain them, through symbolism. - the image of Allah SWT in the Qur'an, as well as inspiration for humans to use their hearts to have the choice to transfer the attributes of divine guidance, etc.

In addition, Mahmud Shaltut in Hery Noer Aly recommends three elements of the Qur'an as a guide or guide to life:

1. Guidelines for faith and belief that must be obeyed by humans and closed in the belief and unity of God and belief in the certainty of the Day of Judgment
2. Unfalsified guidelines on ethics by clarifying the moral and strict standards that people must adhere to throughout their daily lives, both separately and as a whole

¹⁶ Nur Ahid, *Family Education in An Islamic Perspective* (Yogyakarta: Student Library, 2010), 20.

3. Directions on the Shari'a and regulations by clarifying the legal bases that must be followed by humans in their relationship with God and each other¹⁷

From some of the explanations above, it is very possible to reason that all points of view that regulate human existence have been contained in the Qur'an, especially in the implementation of Islamic education, which will lead humans to people who are reliable, pious, and pious. educated. Al-Qur'an is also a source of motivation and human movement in every aspect of life, which can lead humans to become extraordinary individuals.

Al- Hadits (Sunnah)

As-Sunnah is used as a reason for strict Islamic education and cannot be separated from the capacity of As-Sunnah itself in the Qur'an. The capacity of the as-sunnah of the Qur'an is very vital, among which, "the sunnah effectively clarifies the parts of the Qur'an that are still broad in nature.

Hadith or as-Sunnah is basically a method or strategy that was exemplified by the Prophet Muhammad SAW in the course of his life completing the Islamic da'wah. The position and capacity of the Prophet's hadith as the main source of Islamic schooling after the Qur'an. Its expansion is a source of logical motivation containing the Prophet's informative selections of divine messages which are not preserved in the Qur'an or contained in the Qur'an but require further in-depth clarification.

From the fragments of the Qur'an and the assessment of the researchers above, it is very clear that the place of the Prophet's hadith is a fundamental premise that can be used as a kind of perspective for the implementation of the madrasah.

Factors Affecting Education

In the learning cycle, there are several important parts that must be considered, but among these parts, there are several vital parts because if one of them is not present, the learning interaction cannot run as it should. parts are:

Parents (Family)

Guardians are an important part of this instructive interaction, as they will direct their children to the destination they need. In Islam, the most capable individual is the guardian (father and mother) of the student. This obligation is caused by about two things:

1. Usually; namely on the grounds that they are bound to be guardians of their children, and therefore they are obligated to educate their children.
2. Due to the interests of the two guardians, especially those who have an interest in the progress of their children's turn, the success of their children is their welfare too, mostly lies with the guardian."¹⁸

The "you" in the section above is the guardian of the child, especially the father and mother. While the relatives in this verse are their children. So here it is clearly seen that the duty of guardians towards their children is very important, especially in terms of teaching. From some of the definitions above, it can be concluded that teachers are people who are responsible for students during the teaching and learning process, families who are teachers are guardians, while in educational organizations teachers are educators.

¹⁷ Hery Noer Aly, *Islamic Education*, 2 (Jakarta, 1999), 33.

¹⁸ Sudiyo, *Islamic Education* (Jakarta: Rineka Cipta, 2009), 110.

Education in Schools (Institutions)

The teacher is an expert teacher, thus he must have immersed himself in acknowledging and assuming some of the educational obligations borne by the guardians. These people, while educating their children, also means handing over some of their children's school obligations to educators. It also shows that it is not possible for guardians to hand over their children to any educator/school because not just anyone can fill in as a teacher.¹⁹

The material displayed contains realities, ideas, standards, and important systems and is written as a focus according to the ability achievement guide plan. At the stage of picking up the board set, it is important to decide which skills will be recognized in gaining practice. In connection with these skills, then created subjects, sub-subjects and subjects that will be delivered.

In the past, instructors in Eastern countries were considered by society. The ancient Indians, looked upon their masters as saints and

Islam values highly educated people (teachers/ulama), so that they are specifically entitled to a meaningful level and perfection of life. Becoming an instructor who can lead students to the pleasures of the world and the hereafter is not easy, meaning that there are conditions that must be met. M. Yanto, implementing learning is an automatic movement of instructors in planning education, to cause students to learn in class, which underlines the provision of learning assets to students in class.²⁰ The learning climate basically affects the nature of student learning, and student behavior can shape the learning climate itself. The actual favorable climate will add to the achievement of the executives' instructions. Non-actual climate such as good correspondence, favorable circumstances and conditions will work with executive interaction training so that instructive goals will be more effectively achieved.²¹

Community (Environment)

Society is the third field of teaching. Teachers mostly agree that the areas of education that affect student progress are families, educational organizations, and the local environmental climate. The compatibility between these three areas of learning will decisively affect the turn of events of children, considering for their strict mental development.

As is known, that in ideal conditions, individual development turns into individual characters who are incorporated in various angles which include physical, mental, moral, and other worlds. That's why, as Wetherington points out, achieving this goal requires the right parenting style. According to him, there are six perspectives in supporting this development, namely: 1) the reality of childhood today; 2) instruments; 3) routine; 4) guarantee; and 5) the time component.

In a broader sense, it tends to be argued that the development of values associated with an in-depth perspective will be more attractive assuming one is in a climate that maintains these qualities.

From the assertion above, it is very clear that the relationship between climate and individual mentality to rigid traits, in the local climate of the santri, is likely to have more influence on the rigid mental arrangement compared to different networks that have free connections with high standards. strict. Furthermore, the capabilities and duties of the local area

¹⁹ Murni Yanto, "Management and Quality of Indonesian Learning in State Junior High School 4 Rejang Lebong," *TADBIR: Journal of Education Management Studies* 2 (2018): 72, <https://doi.org/10.29240/jsmp.v2i1.388>.

²⁰ Murni Yanto, "Quality Management of Early Childhood Education Wijaya Kusuma Rejang Lebong," *Journal of Zuriab: Journal of Early Childhood Education* 1, no. 2 (2020): 97–1006, <https://doi.org/journal.iaincurup.ac.id/index.php/paud>.

²¹ Murni Yanto, "School Management in the Management of Indonesian Teacher Activities in Elementary Schools," *ESTETIK: Jurnal Indonesian* 3 (2020): 15, <https://doi.org/10.29240/estetik.v3i1.1479>.

in a strict mental arrangement will depend on the extent to which the region itself maintains that strict standard. Therefore, families and networks have an obligation to make adolescents a moral age

Actually, there are many verses of the Qur'an related to children's schools, but here it is limited to the Qur'an Surah Luqman chorus 12-19:

Gratitude Education Concept

Appreciation (thankfulness), to Allah is bound to acknowledge that all joy is a gift from Allah. The appreciation of a worker revolves around Allah SWT who says in the Qur'an Surah Luqman section 13 the prohibition when it comes to Islamic education is, a child before being sent to school must be given strict teaching or monotheism first, because monotheism is a science that introduces workers to God. they. With straight and pure monotheism, children will be consistent in exploring life, not easily influenced by the conditions of the times. With true monotheism, humans will be protected in this world and the great universe. The verse is also an advice to people after Lukman's time, that fellowship with Allah is a despicable display and is a great sin.

As a sign of confidence in God's presence, God Almighty is our commitment to Him. Our commitment to God is dedication as love, approval and direct surrender. Try not to worship other than Allah, and do not associate Him with anything else. That is true self-confidence. As long as this is true, God willing, our lives will be peaceful. When the essence finds satisfaction, then at that time, one will be strong and steadfast in facing the interesting twists and turns in this life's path. He is grateful all the time for every gift and pleasure. Then again, every natural disaster and trouble was constantly acknowledged calmly.

Assuming we read and analyze the above passage in more depth, we can ask how extraordinary Luqman is in contrast to other past figures, for what reason Luqman must be deified by Allah in the Qur'an, and who is Luqman? Regarding who Luqman was, the researchers compared the problems of naming the father and his descendants, his prophethood and kasab and their actual qualities. Ibn Kathir referred to him as "the vessel of Luqman Anqa the vessel of Sadun." Most of the Salaf researchers say that Luqman is not a prophet and does not get revelation, but rather he is a pious and intelligent doorkeeper of Allah, whom Allah has given different ideals, such as scientific knowledge, depth of understanding of monotheism, peace and quiet, and every word he spoke depended on understanding. Meanwhile, as far as his work goes, there are researchers who say that he is an illegal slave who works as a carpenter. Some call themselves a designer, some call themselves a shepherd, and some call themselves judges (qadhi) in the Bani Israel group.

Despite the many contrasting judgments on Luqman's profile, the main thing about Luqman's figure is that he is "a past parental figure who had such great concern for training his children's self-confidence that they generally avoided avoiding and consistently achieved something useful for them. their people".²² Therefore, Luqman deserves to be deified by Allah in the Qur'an as a result of his extraordinary thoughts on belief and moral instruction.

From the clarification above, we can understand that the commitment to show self-confidence as exemplified by Luqman must be imitated by all guardians and teachers. Guardians and teachers are committed to developing an intensive understanding of Islamic beliefs and lessons from the very beginning, so that children will be limited by Islam, both faith and love. Also with this faith education, it is believed that young people will know more about Islam as their religion, the Qur'an as their Imam and the Prophet Muhammad as their leader and role model.

²² Abdullah Nasih Ulwa, *Guidelines for Children's Education in Islam* (Bandung: Asyifa, n.d.), 151.

The Concept of Moral Education Towards Parents

Moral schooling is the science that concentrates on behavior, or the science that concentrates on the great moral route in the public arena, either for guardians, or for individuals who are younger than us. Moral teachings in Islam adhere to goodness and ideals and avoid evil and evil because ethics can also be used for mental and social control purposes for humans and society.

Islamic studies are very worrying about this character because it is realized that the Prophet Muhammad was sent from this world to perfect the human person.

Ethics is also the difference between humans and other animals created by God. The level of seriousness of an individual can be estimated from the behavior and activities of the individual itself, thus the important role of guardians as the most important educational foundation for instilling moral ideas in children is very serious, because children are a command from Allah. Allah SWT who must be wary and guarded. . Thus, the guardians are obliged and responsible for their children in meeting their mental, humanitarian, financial, strict and educational needs. The moral instructions contained herein are isolated to be:

The honor of a young child must begin with ethics towards his parents, especially his mother who has imagined difficulties, as Allah says in the Qur'an Lukman chorus 13

One of the Islamic instructions contained in Surah Luqman is remembered for the field of administrative reflection and ethics, which is directed by humans to complete, is to achieve something useful with mother and father, Birrul Walidain, this commitment is strung and inhaled with orders to honor Allah SWT and placed at number two after committing (ta'abbudi) to Allah SWT, the creator of the universe

With regard to Surah Luqman verses 14 and 15, Allah SWT wants children to be committed to their parents and gentle to them both, even that is far from adequate when compared to the depletion and fatigue of guardians in imagining, bringing up and teaching the child. until growing up. Is the content of the verse above directly Luqman's suggestion or not? What is clear is the verse above states: And we will, in other words unshakable to all people. Everyone living in this world is obligated to their parents. Moreover We have directed people (to achieve something useful) for their people. As a result, children are obliged to respect and establish a good relationship with mother and father.

The Concept of Worship Education

In the Qur'an Surah Luqman chapter 16 it is explained that all human activities and actions will get a reward, be it great deeds or love or bad deeds, all of which will be rewarded by Allah SWT.

In chapter 16 it is explained about the power of Allah the Most Just, honestly Allah will give something to His workers according to their deeds. In al-Mishba's translation it is explained that the significance of the word kharadal implies something small. The fact is that even the slightest human activity, big and terrible and carried out in secret which is not known by humans, then at that time, actually all of this will not be separated from Allah's arrangement and will be rewarded by Allah. .

In chorus 17 it is explained about Luqman's will about putting the petition in the right way as indicated by the terms and points of support. This repetition also commands to demand self-consideration of despicable and heinous acts. Luqman's advice concerns matters relating to noble deeds, the culmination of which is a request. In a learning effort that must be done consistently, of course, there will be many difficulties and obstacles, so Lukman also wants his child to be patient and not afraid to manage it.

The teachings of love remember all activities of daily life, both those related to Allah SWT such as prayer, as well as with individuals. destination. Counting the ethics requested by the mother and father, (*birrul walidain*). The relationship with Allah SWT as this supplication is expressed in chapter 17 of Luqman's surah. In this chorus, Allah SWT exalts four types of guidance to guarantee the spirit of his child, namely.

Establish prayer. This chorus teaches the individual to strengthen the spirit by making requests, followed as a forerunner of great deeds, setting out to rebuke some that is unacceptable, preventing malice, and if in doing all this there are obstacles, tolerance and determination are required. To be sure, this is something that is expected by Allah SWT. Furthermore, this verse gives a sign that the request is an individual urge, *amar makruf nahi munkar* in advertising, and patience in achieving what is striven for.

Ordering to do good (*makruf*) and prevent doing evil. As Surah Luqman points out, social training after a child is introduced to the idea of deep quality to God through love, and committed to his parents, then, at that time, he is shown ethics in a social environment including social morals (meetings), talking and walking. . In other dialects, it is to introduce young people from youth to their altruistic commitment to good and evil. The two guardians should educate their children so that they are accustomed to doing good for themselves and for others or society. To avoid activities that are horrific, that hurt oneself or harm others.

This section also guides children to continue to perfect da'wah, especially through admonishing ma'ruf nahi *Munkar*. Show restraint in making accusations and achieving something useful. Teach children to really feel like friendly creatures who like to do social work.

Be patient with all calamities

The teaching of persistence can be separated into two principles: First, true tolerance, namely special tolerance in obtaining and carrying out strict orders that include compliments, for example, refraining from traveling that causes weakness or tolerance in fighting for real.

Also, remember for this class, be patient in tolerating the introductions that come to the body such as illness, abuse, and the like. Second, deep persistence includes the ability to limit the desires that may trigger indecency, for example, calmly holding on to anger or controlling unregulated sexual desires.

As for what is highly predictable, are people who restrain themselves, for example, don't be afraid, limit themselves, and struggle in overcoming adversity, more precisely the difficulties of life, for example, a financial emergency, experiencing a similar illness or prelude, and in war, for example boiling war. They are people who think rightly about feelings according to their mentality, discourse, and activities and they are pious people.

The Concept of Education Associating With Society

In public activities, a Muslim child must also have Islamic ethics, which should not show arrogance, because the clothes of selfishness only Allah SWT has the choice to wear. As Allah says in the Qur'an Surah Lukman chapter 18,

Lukman's instructive advice in sections 18 and 19 deals with ethics and customs in working with individuals. He encourages his son in verse 18 in a subtle way about the ethics of coexisting with individual people. Lukman limits his son to be selfish, arrogant. Turning the face in this chorus implies that it is taboo to be selfish and speak with scorn that is determined to insult. Distance yourself from people for being arrogant is a bad demonstration. Then, at that time, restrictions walk around because of unworthiness, excessive pride and happiness. This stanza instructs the individual to be selfless and humble.

After all, one is expected to walk in this world with humility, walk with gentleness and serenity. Similarly, it is said that Allah prefers to avoid selfish and arrogant people. Obviously if

Allah prefers to avoid it means that bad deeds must be shunned. Prejudice is a terrible person who must be replaced with the character of karma, namely humility. To be sure, pretense is the devil's direction, which is made as attractive as possible with the aim of making people fall asleep.

Then again in reff 19, it is explained about the morals when walking which is expected to lower the gaze and not carelessly, then at that time about morality or speaking ethics, especially subtly and then shown with a khimar voice which is the most terrible sound. Khimar is the ugliest creature in body and voice. This section underlines with the explanation that a humble and humble attitude will lead the doer to achieve well in general. In managing humans, of course, this quality is needed to realize a harmonious muamalah according to the Shari'a and God's instructions. In article 19, it is explained about morals while walking which is expected to lower the gaze and not be in a hurry, then about morality or speaking ethics, especially in a subtle manner and also poured out with a voice. of khimar which is the most terrible sound. Khimar is the ugliest creature in body and voice.

CONCLUSION

The idea of the Islamic Honorary Council (PAI) contained in the Qur'an Surah Al-Luqman verses 12-19 remembers the comments: (a) Be grateful (thankful), to Allah that all satisfaction is a gift from Allah. Try not to take advantage of the blessings given by Allah to submit to Him. This type of appreciation is described by making use of every favor that has been given by Allah to obey Him and use it towards goodness and simplicity. (b) Tawhid School is that before being given further training, a child must be given strict teaching or monotheism first because monotheism is a science that introduces workers to their God. With a straight and pure monotheism, young people will be consistent in exploring life, they are not easily influenced by the conditions of the times. (c) Moral schooling is a science that concentrates on behavior, or science that concentrates on a large moral route in the public arena, either for guardians or for individuals who are younger than us. Moral teachings in Islam adhere to goodness and honesty and avoid evil and evil because ethics can also be used for mental and social control purposes for humans and society. The teaching of love remembers all activities of daily life, both those related to Allah SWT such as prayer, as well as with individuals.

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