

**Parenting in *Surah Luqman* verses 11-19 (Historical Study of Luqman al-Hakim's Family)****Parenting dalam *Surah Luqman* Ayat 11-19 (Kajian Historis Keluarga Luqman al-Hakim)***Article History*

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**Abstract**

The background of this research is the lack of attention of parents towards their children because parents are too busy with their activities then children feel less affection. This study aims to find out how the historical side of the concept of parenting in surah Luqman verses 12-19 and its contextualization in the present. This article is a type of qualitative research with a library research approach using Fazlur Rahman's double movement theory. The subject of this research is parenting verses in surah luqman verses 12-19. Data will be collected using documentation techniques and data will be analyzed using a systematic-literature review.

Based on research conducted by processing various existing data, two results have been obtained, first, from a historical perspective in surah Luqman verses 12-19, it contains 8 points of wisdom, parents teach their children to be grateful, children have a monotheistic spirit, children do *birrul walidain* to parents, all children's actions will be rewarded, children must be discipline in praying, children don't be arrogant, children may be good in behavior and polite, and children must be honest and open. Second, contextualization in parenting which produces 8 points consists of two forms, both are the form of spiritual parenting and the form of social parenting.

Keyword: Parenting, Historical study, Q.S Luqman.

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**Abstrak**

Penelitian ini dilatar belakangi oleh kurangnya perhatian orang tua terhadap anak yang menjadi masalah utama karena orang tua terlalu sibuk dengan aktifitasnya yang pada akhirnya anak merasa kurang kasih sayang. Penelitian ini bertujuan untuk mengetahui bagaimanakah sisi historis konsep parenting dalam surah Luqman ayat 12-19 dan kontekstualisasinya di masa sekarang. Artikel ini termasuk jenis penelitian kualitatif dengan pendekatan *library research* menggunakan teori *double movement* Fazlur Rahman. Subjek penelitian ini adalah ayat-ayat parenting pada surah luqman ayat 12-19. Data akan dikumpulkan menggunakan teknik dokumentasi dan akan dianalisis dengan menggunakan *systematic-literature review*.

Berdasarkan penelitian yang dilakukan dengan mengolah berbagai data yang ada, telah diperoleh beberapa hasil, pertama, bahwa dari sisi historis dalam dalam surah luqman ayat 12-19 ini berisi tentang 8 poin hikmah yaitu, orang tua mengajarkan kepada anaknya untuk bersikap Syukur, berjiwa tauhid, *birrul walidain* kepada orang tua, semua perbuatan akan ada balasannya, disiplin melaksanakan shalat, tidak sombong, sederhana dalam berperilaku dan bersikap sopan jujur dan terbuka. Kedua, yaitu kontekstualisasi dalam parenting yang menghasilkan 8 poin yang mana poin tersebut berupa pengasuhan secara spiritual dan juga pengasuhan secara sosial.

Kata kunci: Parenting, Kajian Histori, Q.S Luqman.

**A. Introduction**

Nowadays there are lots of problems with the surrounding environment, especially those related to children or even families. Problems that occur around the lack of attention of parents to children which can affect the children do not worship God properly. From all the problems that occur among children, the number of problems increases every year and the number can be seen directly around the environment and even on social media. So, this is the important role of parents in educating and caring for their children, where parents in caring for them must have knowledge of the best methods to be parents for their children (Utama & Prasetiawati, 2020).

Problems with children often arise because the education provided by parents is not in accordance with the level of development and needs of a child and the results will be less than optimal certainly. In the teachings of Islam, Rasulullah SAW strictly ordered every parent to educate their children in a good way and a proper way. Education is a very effective medium for directing children's development. Material in educating children must be comprehensive and integrated (Suraji, 2011). One of the materials in educating children that needs attention is parents must pay attention to children's religious attitudes, where there are several important aspects of religious education that must be taught to children in the family. In involving religious attitudes in the process of growing up a child, parents

have an important role in the process of parenting their children. Various literature states that the first education for children is the education that they get from home and the proper education for children is an obligation for every parent. However, there are still many parents who are confused about how to educate their children. The education for children is indeed something very important, because the education in childhood influences children in the future, or later when they are teenagers and adults. One of the cases that occurred was the case of Ahmad Dhani's son. This case occurred in 2013, Abdul Qadir Al-Jaelani at the age of 13 became a suspect in a collision on the Jagorawi toll road. The accident left about 6 people dead. Komnas HAM chairman, he is Aris Merdeka Sirait, felt that it was entirely the parents' fault. Children under 17 years of age were allowed to drive cars. The negligence of parents in educating their children is so obvious. At that time, Dul was not old enough to have a car driver's license (Rahadi, 2013).

Another problem that often occurs in the world of parenting is parents are unable to fully fulfill their roles and duties as parents. This happens because the activities of parents who are too busy working so that parents' time to care for and educate their children is very less or almost non-existent. Today, parents who are busy working often entrust their children to other people, who are often called nannies or babysitters, in which they completely trust the babysitter. The lack of understanding and curiosity of parents about how to properly educate children according to religion hinders the inculcation of religious teachings from an early age (Akhyar et al., 2021). High working hours have a positive impact on the Indonesian economy, but high working hours also have a negative impact on the lack of time parents spend with their children. The high activity of parents results in minimal interaction time between parents and children. In the world of parenting, the interaction between parents and children is very important in stimulating children's development (Alkaf, 2005).

Poor communication between parents and their children can also have a negative impact on the growth and development of children. Where parents always force their wishes to be followed by their children without prior discussion. Parents always want their children to hear what their parents say but they rarely want to listen to what their children say (Alkaf, 2005). Like the case that occurred a few years ago, to be precise, the murder of Ade Sara. Where the incident occurred around 2014 where the culprit was his own girlfriend named Hafidz. It turns out that Hafidz has a family background that doesn't fully get what his parents give him. In his family, he received a lot of yelling, satire and even comparisons and forced wishes from his parents (Widiyani, 2013). Therefore, this parenting program is urgently needed to prevent and reduce incidents like the one above, where parenting is also commonly referred to as parenting, which means the behavior or way

of parents in guiding or caring for children that is done directly or indirectly given to children to have a positive impact on their lives.

Several verses of the Qur'an show direct or implied meanings about parenting, including in surah Luqman. This surah tells about Luqman who educates his children and Luqman Al-Hakim becomes an exemplary figure who cares about educating his children according to religious law. Luqman Al-Hakim's biggest advice can be used as an example for parents to educate their children and protect them from the progress of the times. Some of these advices can be described as follows, namely being one with God, being careful in doing actions, being grateful and glorifying parents, religious obligations, and also having a good attitude (Al-Qur'an, 2011). The urgency of parenting research in this study is that parents have knowledge about ideal parenting from the perspective of the Qur'an. This study chose surah Luqman because parenting according to the Qur'an is more specifically discussed in surah Luqman in verses 12-19 than other surahs. This research requires a historical approach in order to minimize misunderstanding the meaning implied in accordance with the conditions in which the surah was revealed. The author also uses Fazlur Rahman's Hermeneutics approach method. This method is the Double Movement theory. This theory may give the proper meaning for contextualization.

## **B. Discussion and Result**

### **1. Definition of Parenting**

Parenting has a basic word, namely parent. Parenting can also be called upbringing which is closely related to family. Linguistically, parenting comes from English, comes from the word Parent, which is a nuclear family consisting of mothers and fathers (Echols et al., 1989), whereas in the Oxford dictionary, parenting is the process of caring for your child or children (Hornby, n.d. ). Parenting is a behaviour that basically has characteristics that are warm, sensitive, full of acceptance, reciprocal in nature, there is understanding and an appropriate response to children's needs (Na'imah, 2009). Parenting is a term for parents who do guidance. In the process parenting, the parents is the central who carry out the activity. Parenting can also be said as parental control, namely the process of parents supervising, guiding and accompanying children in their development process in carrying out developmental tasks towards the maturity process. Parenting style can be interpreted as the relationship between children and their parents in fulfilling the psychological, physical needs and socialization of the norms that apply in society. Parenting style applied by parents is determined by the values of policies, morals, character or morals of a child (Idi & SAFARINA, 2015).

Parenting consists of two words, both are form and foster. Epistemologically, the word form means a way of working and the word foster means looking after (caring for and educating) young children, guiding (helping, training) so children can stand on their own, or in popular

language is the best way taken by parents in educating children as a manifestation of child's responsibility (Kbbi, 2016). In Arabic the word educating children is composed of the words *Tarbiyah al-Aulad*. In the Al-Qur'an and Hadith the term is not specifically found, but there are several key words that are related to it, they are *al-rabb*, *rabbyani*, *murabbi*, *yurbi*, and *rabbani*. In mu'jam, the word *al-Tarbiyah* has three linguistic roots, they are *Rabba*, *yarbu*, *tarbiyah*, which they have an added and growing meaning. *Tarbiyah* is a process of growing and developing what is in the child both physically, psychologically, socially, and spiritually. And the word *al-Aulad* is linguistically the plural of *al-Waladu*, which means child (Mujib & Mudzakkir, 2006).

The form of parenting in Islam is known as *hadhanah*. Jurisprudence experts define *hadhanah* as taking care of children who are still small, male or female or who are already big body, but the aren't yet *tamyiz*, providing something that makes them good, guarding them to against something that can damage them, educating their body, spirit and mind then they can stand to face life and bear its responsibilities. Islam as a religion of *rahmatan lil 'alamin* offers steps to educate children which are solutions in the family according to the instructions of the Qur'an and hadith. Rasulullah said:

"Guide your children by learning while playing at the age level 0-7 years, and instill manners and discipline with them at the age level 7-14 years, then invite them to discuss in everything at the age level 14-21 years, and after that release them to be independent".

The above hadith implies that every age level of a child is recommended to apply a different form of educating according to their age and potential. These forms are considered by parents who want the effective and good growth and development of their children. Furthermore, the responsibility of educating children is relatively long until the child is 21 years old. The following is an explanation of educating children according to the following phases (Padjrin, 2016).

- a) Parenting children aged 0-7 years. Age 0-7 years includes infancy and childhood. Infancy is the first period that a baby goes through after being born. In the first years of development, it can be said that babies are very dependent on their environment. A baby still requires painstaking care. Meanwhile, his abilities are only limited to moving and feeling. As well as the ability to respond to stimuli from the outside. Learning while playing is considered in line with the level of development of children aged 0-7 years. The guidance given is carried out in a friendly, cheerful and loving atmosphere. Guidance and education based on children's compassion makes children feel free from restraint, freedom will encourage children to be creative according to their abilities.

- b) Parenting children aged 7-14 years. In this second stage, the Prophet stated that the guidance given to children was focused on the formation of discipline and morals.
- c) Parenting children aged 14-21 years. According to Prophet, the care given to children in this developmental period is by holding dialogues, discussions, deliberations like two peers. *Shohihhu* means "treat them like friends." Prophet's advice is not to treat them like children anymore, but educate them by treating them as friends. At this stage the portion of independence should be higher. A child is already able to test with the challenges of the outside world that is starting to be able to test the challenges of the outside world that are more "real" and harder. The role of parents in this phase is "coaching" as a friend to share the joys and sorrows of children so that parents can still control the development and socialization of children.

## 2. Fazlur Rahman's double movement theory

Fazlur Rahman put forward a method in two movements in the process of interpreting the Qur'an or referred to as Double Movements (Saleh, 2007). This method provides a systematic and contextual explanation, then the characteristic of interpretation is not atomistic, literalist, and textual, but in its interpretation can answer contemporary problems (Susanto, 2016). The following is Fazlur Rahman's Double Movement mechanism. The first movement, the movement that move from the current situation to the situation when the Qur'an or verses were revealed. In this first movement there are two steps. The first step is someone must understand the meaning of a certain statement by studying historical problems and that statement can be used as an answer. The second step is to generalize those specific answers and state them as statements that have a general social purpose eg that can be filtered from specific texts in light of the historical background and often stated rationales legis.

The second movement is thought that moves from the general to the particular. The process of moving from general views to specific views that must be formulated and realized in the present. Something common from the past must be realized in the historical realm of the present. This requires a very careful study of the current situation and analysis of various elements so as to get a sense of the current situation and change the current one to the extent desired. The resulting interpretation is a new priority for implementing Al-Qur'an values in a new way (Susanto, 2016).

## 3. Parenting Interpretation Analysis in Surah Luqman

﴿وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ اللَّهَ

عَنِّي حَمِيدٌ ﴿١٢﴾ ﴿

"And indeed we have bestowed wisdom on Luqman, give thanks to Allah and whoever is grateful, then indeed he is grateful for himself and whoever is ungrateful, then indeed Allah is Rich, Most Praised (QS. Luqman/31: 12)" (Ri, 2010).

Quraish Shihab interpreted surah Luqman verse 12 above, this verse explains the Al-Qur'an which is full of wisdom and Al-Muhsinin who applies wisdom in his life. *Hikmah* also has the meaning of "knowing the most important of all things, as knowledge and action". *Hikmah* is also interpreted as something which, when used, will prevent greater harm or difficulty, or bring greater harm (Shihab, 2012). Ibnu Katsir explained in his commentary that in this verse Allah gave wisdom to Luqman, this wisdom was understanding Islam, even though he was not a prophet and was not given a revelation. This understanding is in the form of knowledge and interpretation of dreams. *Hikmah* is also to always be grateful to Allah for what is given, bestowed and awarded by Him in the form of virtue (Ibn Katsir, 2000).

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

"And remember when Luqman said to his son, in a state he advised him: 'O my son, do not envious Allah with anything, because enviousing Allah is a great injustice" (QS. Luqman/31: 13)" (Ri, 2010).

After the previous verse explained the meaning of the wisdom that Allah bestowed upon Luqman. *Hikmah* in essence is Luqman's gratitude to Allah and it is reflected in His knowledge and His grace. Now, through verse 13 it describes the experience of this wisdom by Luqman and its preservation for his son. In this verse, Luqman uses the word deterrence in advising his son to not envious Allah. Actually, the formation of faith should start early in the womb. However, the implementation of faith is the parents who must first have a permanent faith (Shihab, 2012).

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلًى وَهْنًا عَلًى وَهْنًا عَلًى وَفِصْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ﴾

الْمَصِيرُ ﴿١٤﴾

"And we bequeath humans regarding their two, mothers and fathers, the mother has conceived in a state of weakness upon weakness and weaning in two years, be grateful to Me and to both of your parents, only to Me is your return. (QS. Luqman: 14)" (Ri, 2010).

The word وَهْنٌ which means weakness or fragility. The weakness here is the lack of ability to bear the burden of pregnancy, breastfeeding, and child care. The word used in this verse indicates how weak a mother is to take care of her child from pregnancy to adulthood (Shihab, 2012). In Tafsir Ibn

Kathir, he explained the severity of the difficulties of conceiving a child. Allah mentioned a mother's upbringing, fatigue and difficulties when staying up late day and night then a child can remember that the goodness given by his mother (Ibn Katsir, 2000).

﴿وَإِنْ جَهَدَاكَ 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 ﴿١٥﴾﴾

“And if both of them force you to envious Me with something of which you have no knowledge, then do not obey them both, and associate well with both of them in this world and follow the way of those who return to Me, then only to Me will you return, then I tell you what you have done” (QS. Luqman/31: 15)” (Ri, 2010).

In this verse, Allah gave an exception. Obeying what Allah means is only obeying in something good. When parents ordered to envious Allah, a child was obliged to disobey. Allah stipulated *aqidah*, ties in matters of *aqidah* were what must take precedence over family ties, heredity and kinship ties. Even though, this second bond is a bond based on personal affection and emotion, we were still ordered to interact with them in a good and polite way (Afifah, 2021).

﴿يَبْنَئِي إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾﴾

"O my son, if there is a mustard seed's weight and it is in a rock or in the sky or in the earth, surely Allah will bring it, verily Allah is Subtle, All-Knowing" (QS. Luqman/31: 16)” (Ri, 2010).

The verse above continued Luqman's will to his son. He wish his son was always careful and vigilant in carrying out his life and the son was not easily tempted by invitations to sin, even though he felt safe and unknown to others, because God must know too. Even though, this deed was only the weight of a mustard seed and might even seem trivial in front of humans, it was in the most hidden and most invisible place, such as inside a large rock or in the highest place such as in the sky, or the lowest place. like in the earth, Allah SWT will surely reveal it later on the Day of Resurrection. That is, on the day when Allah places the right scale of deeds, then the perpetrator will receive retribution for his deeds, if his deeds are good, then the reward will be good too, and if his deeds are bad, then the reward will be bad too (Shihab, 2012).



﴿يَبْنَئِ أَقِيمَ الصَّلَاةِ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

“O my son, pray and order what is good and prevent from evil and be patient with what befalls you. In fact, this includes things that are prioritized (QS. Luqman / 31: 17)” (Ri, 2010).

Quraish Shihab explained that the meaning of *Ma'ruf* was what was good according to the general view of a society and they were widely known, as long as it was in line with virtue (خير), namely divine values. Meanwhile, *munkar* was something that was considered bad by them and something was contrary to divine values or not in line with خير. The word صبر in this interpretation came from the root word which consisted of the letters ص-ب-ر which had three meanings namely, to hold, the height of something, a kind of rock (Shihab, 2012).

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۗ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾

“And do not turn your cheek away from people and do not walk arrogantly, indeed Allah does not like those who are arrogant and proud. And be modest in your walk and soften your voice, in fact the worst sound is that of a donkey (QS. Luqman/31: 18-19)” (Ri, 2010).

Luqman's advice this time related to morals and manners in interacting with fellow human beings. His creed material was interspersed with moral material, not only so that students didn't get bored with one material but also to imply that the teachings of faith and morality were an inseparable unit. Luqman advised his son not to be arrogant by turning his head away, but his son appeared to everyone with a radiant face full of humility (Shihab, 2012). Arrogant wasn't allow to apply in the daily life of people.

#### 4. Parenting Interpretation Analysis in Surah Luqman

- a. The Relevance of Al-Qur'an Parenting Perspective of Fazlur Rahman
  - 1) The First Movement
    - a) Political Setting

During Luqman's time, which it coincided with the time when the Prophet David lived, there was a lot of chaos in which the leaders at that time fought for power. The rulers defended their power wholeheartedly and protected it with all means and various kinds of weapons. These leaders always looked negatively at everyone including their families and subordinates. With that, many people died because they were killed by selfish leaders and tortured innocent people for other

people's mistakes (Rinaldi, 2018). Influential people had certain interests, some did think about their society. However, there were others who protect their own interests. Apart from these interests, they had an important role in the movement and development of society (Santoso & Abror, 2020). The socio-political setting of Luqman was political cruelty by government authorities. It was not surprising that Luqman also wanted to strengthen his family through the lessons he conveyed to his son. As contained in the verses of the Koran, namely Surah Luqman verses 12-19. So why was Luqman's wisdom needed at that time, because at that time, he really needed a parent who really became a role model for his child and was also used as a guide by the Messenger of Allah in accordance with Asbabul Nuzul Surah Luqman verse 13, when a friend of the Prophet asked how avoiding unjust and unjust acts in question is *shirk*. Ralulullah replied with "haven't you heard Luqman's will". It was from here that the Prophet made Luqman's wisdom a strengthening of the soul, strengthening of being a good person.

In *sababun nuzul Surah Luqman* verse 15, it also explained how the limits of *Birrul Waliadain* and Luqman also taught good parenting, because at that time the leadership was cruel and arrogant. The conclusion was automatically many people who did not respect each other human beings. So from that verse, Luqman taught his wisdom to his children and emphasized it again when at the time of the Prophet it was in accordance with his *sababun nuzul*. Sa'ad bin Malik was an obedient child and respected his mother, at that time Sa'ad had embraced Islam. When his mother found out Sa'ad had changed his religion, his mother told Sa'ad to return to his former religion. Sa'ad refused and he still embraced Islam even though it was opposed by his mother. Even though his mother ordered Sa'ad to *shirk*, Sa'ad refused and he still respected his mother.

- b) Generalizing specific answers to find ideas moral.

Judging from the social setting and *sababun nuzul* earlier, there are some general social morals that can be drawn. The lessons from the story of Luqman and *sababun nuzul* as follows:

NO	Spesific Answers	General/ ideas moral
1	Luqman's advice to his son is to be grateful.	Every parent teaches children to always be grateful.

2	Luqman's advice to his son is to have a monotheistic soul.	Every parent introduces their children to the concept of monotheism.
3	Luqman's advice to his son that the son must have the character of <i>Birrul Walidain</i> .	Every parent teaches their children to respect their parents.
4	Luqman's advice to his son that <i>Birrul Waliadin</i> has its limits.	Every child has the right to refuse if parents insist on envying Allah.
5	Luqman's advice to his son is all good and bad deeds will be rewarded by Allah.	Every child should have an attitude of responsibility.
6	Luqman's advice to his son is to always be disciplined in prayer.	Every child must be disciplined in worship, especially in praying.
7	Luqman's advice to his son is not to be arrogant.	Every child must have good ethics.
8	Luqman's advice to his son is to be simple in the daily life.	Every child should have a polite attitude towards others.

## 2) The Second Movement

The second movement is a process that departs from general views to specific views that must be formulated and realized now. That is, the general must be realized in the present concrete socio-historical context. The following are some of the problems that the author wrote about parenting:

NO	Problems Facing Today	Specific Answers on the Relevance of Today's Parenting
1	Children who are not grateful for the circumstances of their parents (pasaribu, 2020). This usually happens to parents who have a low economy where children always want what is asked for but parents have not been able to make it happen right away so that in the end the children turn against their parents.	Teaching children to behave ethically towards everyone is in the form of gratitude. This ethics has been explained in Luqman's wisdom that was taught to his son. This is done by good communication between parents and children, in which parents provide explanations, how a child must have a good attitude and also provide an explanation of how a child if he doesn't do good will get bad consequences for himself.

2	Parents do not have full control over their children (OTO, 2018). Where parents like this are usually parents who have low education, in which parents cannot control their children properly, resulting in children doing things that violate the law and even violate religion.	Instilling <i>Birrul Walidain</i> in children with limits that do not harm the child and cause harm to the child as long as it does not exceed the limits of <i>Birrul Walidain</i> , that is committing <i>shirk</i> and doing what is prohibited by religion. Instilling <i>Birrul Walidain</i> is done by parents by having direct dialogue with children and it is done by parents explaining as best they can how good <i>Birrul Walidain</i> is with the limits that must be done and also what cannot be done.
3	The case that befell a child who left his religion solely for the sake of his lover. This usually happens to parents who are too liberating in every way for their children so that in the end the children do what they want without any prohibition from their parents.	Parents teach how the meaning of a child's belief and faith. That all the religious teachings taught by this old man have good for him.
4	Children who accept all orders from their parents even though it is a risk for themselves. This means that the child should have an independent nature in arguing that all invitations or orders from parents that have bad consequences can harm him.	Teaching children as early as possible to introduce various bad consequences that can occur if parents order this. A child can reject it firmly and even if it conflicts with the relationship between the child and the parents, it must remain good.
5	Children who commit bad deeds get their rewards both in this world and in the hereafter. This usually happens to parents where parents allow children to do anything without teaching them what the risks and responsibilities are.	Teaching children to commit, both are: <input type="checkbox"/> Trust <input type="checkbox"/> Responsible for his actions which are good or bad deeds. Teaching responsibility can be done by parents by talking to children, that all good and bad deeds of a person will be rewarded, both in this world and in the hereafter. And also a child must be committed with belief in monotheism if God exists and all actions are seen by God.
6	Children who leave their obligations in worship. This also often occurs	Teaching children that all religious teachings that have been instilled since

	among children whose parents have a high economy. Children can do whatever they want to get what they want.	childhood are good religions and should not play religion at will for their own satisfaction.
7	Children who have an arrogant nature end in death or have bad consequences for themselves.	Teaching children to always do good to all creatures, be it humans, plants and even animals. This act of kindness will have a positive impact on our lives.
8	Children who do not have good attitude.	Teaching children to always have good attitude, such as teaching politeness and honesty to others, especially to their own parents. As Luqman's advice to his son that must always be polite to fellow human beings.

### C. Conclusion

From the results of the interpretation of Al-Qur'an surah Luqman verses 12-19, it produces several points of wisdom which are used as a reference for parenting to their children, as follows from spiritual sides and social sides. From spiritual forms, as follows: verse 12 concludes that parents teach a grateful attitude towards their children, verse 13 concludes that parents teach their children to always fear Allah and not associate partners with Him, and verse 16 concludes that parents teach material about whatever good and bad actions a person takes will be rewarded by Allah. From social forms, as follows: verse 14 concludes that parents teach the meaning of respecting parents as *Birrul walidain*, this verse 15 concludes that parents teach that all parental orders can be rejected, while in the case of parents ordering children to do bad things or disobedience, verse 18 concludes that parents teach children not to be arrogant towards fellow human beings, and verse 19 concludes that parents teach their children to always be good in behavior and to be polite to others. From the relevant parenting results from Fazlur Rahman's perspective, there are two priority points, both are spiritual forms which these related to vertical interaction or *habluminallah* and social forms which these related to horizontal interaction or *habluminannas*.

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