

**FAMILY EDUCATION
ACCORDING TO LUQMAN AL-HAKIM
(A Review of The Tarbawi Interpretation)**

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Abstract

This study aims to (1) describe the concept of Luqman Al-Hakim in family education and (2) describe the main points of the material presented by Luqman Al-Hakim in educating families. The problem of this study is (1) How does the concept of Luqman Al-Hakim in educating families? and (2) What are the main points of the material conveyed by Luqman Al-Hakim in educating families? This research uses qualitative method with content analysis techniques. Review based on Tarbawi Interpretation or educational commentary. The data source of this research are the verses of Qur'an that tells Luqman Al-Hakim in educating families, interpretation of these verses, and stories about Luqman Al-Hakim's life. The conclusion of this study is what is gained by Luqman from Allah above is the favor of God which is does not seem (by the naked eye), are about knowledge, wisdom (hikmah), and wises in Luqman. Furthermore, Luqman taught faith, worship, and the noble spirit to his son so that he became a servant of the righteous.

Keywords: *Family Education, Luqman Al-Hakim, Wisdom, and The Tarbawi Interpretation.*

A. Introduction

The quality of education of a nation is determined by the quality of its teachers. No matter how good the quality of curriculum design, educational technology, or educational planning without quality of teachers then it will not bring the success in achieving educational goals. Its mean, the success of education is determined by the quality of the teacher because the

teacher has a very important role, especially as a change agent (agent of change) through the learning process.

Similarly, the quality of family education determine by the quality of his parents. One of qualified parent profile perpetuated by Quran is Luqman Al-Hakim. he can be used as an example by parents who want to educate their children. Lukman was not a prophet, but he was a pious servant that much to think clearly and confidently that he loved God and God loved him then transferred him *wisdom*.¹

Luqman Al-Hakim has a full name Luqman bin Anaqa bin Sadun, while the name of his son who received advice from Luqman is Tsaran opinion delivered by Suhaili. Allah calls Luqman as the most good. Allah gives a *wisdom (hikmah)* to Luqman, while Luqman giving advice to his son who is the most beloved human and cares one than the other human. Lukman really wants to provide the best knowledge he knew to his son.²

Generally, the *wisdom (hikmah)* means the science and thoughtful. An approach that combines the commitment of science, morality, and the quality of choose a method. Wisdom is also higher than science. Wisdom is the science of healthy, easy to digest, which combined with the value of a sense that it becomes the driving force to do something useful or beneficial.

One of the secrets of Luqman's success in educating his family is the concept of its *wisdom*. Everyone who was awarded the wisdom means he has given kindness very much. As Allah says in the Quran surah Al-Baqarah verse 269, "He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding". Therefore, every parent should understand the concept of wisdom in order to be successful in educating the family.

Based on the above, the authors are interested in doing research on "Family Education According to Luqman" using Tarbawi's Interpretation review. The reason why the author chose this topic is because this topic has not been much studied by previous researchers. In addition, the use of reviews by Tarbawi's Interpretation has not been developed by previous researchers in educational assessment verses.

Based on the background of the study above, the problem of this research can be formulated as follows. (1) How does the

concept of Luqman Al-Hakim in educating family? And (2) How does the points of the material presented by Luqman Al-Hakim in educating family?

Based on the problem of the study above, this study has the objective as follows. (1) To describe the concept of Luqman Al-Hakim in educating families and (2) to describe the main points of the material presented by Luqman Al-Hakim in educating families.

This research is expected to have some benefit or usefulness as follows. (1) To develop the concept of family education by Luqman Al-Hakim and (2) can be expanded to the reviews of Tarbawi's Interpretation in verses educational assessment.

B. Conceptual Framework

According to Eddy Khairani Z quest for the meaning of the scriptures is reflected in the various studies, both textual and contextual, even in the form of synthesis of an academic discipline. This is so that the values of scripture can be more grounded, including through the idea of *Tarbawi's Interpretation* (interpretation of education). *Tarbawi's Interpretation* (interpretation of education) which is effort (*ijtihad*) of academic commentary, tried to approach the Qur'an through the viewpoint of education, in terms of both theoretical and practical. The effort (*ijtihad*) is expected to expand a paradigm of educational concept is based on scripture and able to be implemented as basic values in education.

In terms of Indonesia, *Education* and *teaching* almost be equivalent word (plural) to indicate on an activity or process of transformation, both knowledge and values, Qur'an itself also does not distinguish. If we explore deep inside of the Qur'an there are some terms that refer to the terminology of education and teaching, among which are *tarbiyah*, *ta'lim*, *ta'dib*, and *Tazkiyah*.

The word *tarbiyah* coming from the Arabic, namely *rabbi-yurabbi-tarbiyah*, mean the king/might, master, regulator, responsible, giving favors. The term of *tarbiyah* can be defined as the process of delivering or assistance to children so that they can deliver childhood into a better direction, with some of the principles that form the basis of the Islamic view of human

relationships, both between humans and *khaliq* (creator, Allah) and man and the universe.

Thus, the effort of understanding Qur'an which is believed to universality have led to a variety of terminology related to the understanding of the Qur'an. The presence terminology *Tarbawi's Interpretation (interpretation of education)* in this case is a method of understanding scripture or holly book (interpretation) that is seem from education with more shows in providing the education pattern analysis.

In Islamic education, the target to be achieved is to arrangement and enhancement of all aspects of human potential in order to achieve perfection. However, human beings are has many aspects multidimensional potential ranging from material aspects (physical) to immaterial (mind and spirit). For this reason, Allah sent the Prophet as an educator who is mentioned in the Qur'an served as *yatlu'alahim ayatih* (the messenger sent by God), *yuzakkihim* (purify the means to educate), and *yu'allimuhum* (teaching to instill the knowledge), both of which relating to the nature of physics and metaphysics.

The purpose *tarbiyyah* (Islamic education) is not merely *immanent*, but also *transcendent*. Because a targets that the stipulation is to bear the perfection of human beings to create multi dimension in the balance, the world and the hereafter, or science and faith.

Because of that goal, the Islamic education will make understanding the scriptures as one of the absolute requirement in the process of implementation. It thus creates a target because of man with a solid science and faith can never be realized only limited by the relative cognitive knowledge. Moreover, the truth of the cognitive knowledge should be confirmed to the knowledge of the absolute information and absolute *transcendent*. *Transcendent* knowledge in question is knowledge messages holy book Al-Qur'an, and that knowledge is called *interpretation*.

The need knowledge of the scriptures or holly book (*nterpretation*) in education is based on the following aspects.

1. The interpretation as the basis of faith which is the highest value of knowledge, and under position in the composition of human knowledge before another scientific knowledge.

2. Interpretation as a confirmation of the truth that is revealed in the exploratory knowledge. Its mean, knowledge of the faith (informative) in Islamic education and exploration knowledge should be mutually reinforcing and justify.
3. Interpretation serves as a supplement and complement exploratory knowledge unfinished. Its mean, Interpretation should be able to give an explanation of phenomena that cannot be explained by science explorative.
4. Interpretation serves as a filler value (*value filter*) on exploratory knowledge. Its mean, the interpretation is intended as knowledge that can to slant the exploratory knowledge that is not value-free, through planting *transendent* values and ethics / morals.
5. Interpretation serves as a bridge connecting the divine message that can be caught by humans. In other words, the interpretation is a means to deliver the message grounded (*indegenuous*) of the divine messages that are sacred and *transendent*.

Interpretation in a constructive scientific discourse is a scientific institution that has been accepted by the majority of the group according to the types and versions of each. As a consequence will be appeared different polarity and a plurality of approaches in accordance with the trend that can be seen as biased subjectivity interpreter.³

Therefore, in the Islamic world found that various shades of interpretation, it is certainly because according to discipline and subjectivity of each, is no exception experts with those Tarbawi's Interpretation.

Throughout the authors' knowledge there are some essays that have been written or discussed matters of religious education using Tarbawi's Interpretation include the following.

1. Function of Education (Study verses of Qur'an related to the function of education).
2. Human Weakness (the study of the Quran Surah An-Nisa verse 28-29).
3. Methods of Education (Study of the Qur'an Surah Ibrahim verses 24-25 and Surah Al-Araf verse 176-177).

4. Education in Surah Al Imran (Study of the Qur'an Surah Al Imran verse 159)
5. Process Human Education (Study of Al-Quran Surah Al-Alaq verses 1-5).

C. The Methodology of The Study

The method used in this study is a qualitative method. Qualitative research broadly defined as a type of research that produces findings that are not concluded by means of statistical procedures or by means of other qualifications.⁴ Qualitative research method is defined as a method of research that is based on the philosophy of postpositivisme, it is used to examine the condition of natural objects, (as his opponent is an experiment) where the research is as a key instrument. Data was collected by triangulation (combined), data analysis is inductive/qualitative, and qualitative research results further emphasize the significance rather than generalizations.⁵

The technique used in this study is a content analysis technique. The analysis is an in-depth analysis that can use both quantitative and qualitative techniques to the messages using the scientific method and it is limited to the types of variables that can be measured or the context in which the messages are created or presented.

Qualitative approaches to content analysis is rooted in the theory of literature, social sciences (symbolic interactionism, ethno-methodology) and critical scholars (Marxist approach, British cultural studies, feminist theory), sometimes they gives an *interpretive* label.⁶

According to Philipp Mayring broadly content analysis research procedures with inductive category development can be explained as follows.

1. The research question, the object
2. Determination of the definition of categories (selection criteria) and the level of abstraction for inductive category
3. Step by step formulation outside material category, regarding the definition of the category and the level of abstraction. Subsumtion old category or formulation of a new category
4. Revision of the categories after 10-50% of the material
5. Work through the final text

6. Output interpretation, the evaluation phase of quantitative analysis (such as frequency)

Then, to achieve a solution or conclusion that used inductive method, the method of inference search by street view premises that are specific to the next looking for premises general.

D. Research Results and Discussion

1. The Concept of Luqman in Educating Families

The Qur'an tells us that Luqman given a favors and knowledge by Allah so Luqman thanks to Allah for the blessings that given to him, as Allah said which means as follows.

And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise. (QS. Luqman: 12)

Ibnu Kathir explains that Luqman full name is Luqman bin Anaqi bin Sadun, and name of his son who received advice from Luqman is Tsaran in the opinion delivered by Suhaili. Allah calls Luqman as the most good. Allah gives a *wisdom (hikmah)* to Luqman, while Luqman giving advice to his son who is the most beloved human and cares one than the other human. Luqman really wants to provide the best knowledge he knew to his son.⁷

Akhmad Alim explained that the meaning or definition of wisdom is as follows.

- a. In general, the *wisdom* means the science and wise. An approach of combined a science commitment, morals, careful selection method. *Wisdom* is also more than science, wisdom is the science of healthy, easy to digest, which is combined with a sense of value, so that it becomes the driving force to do something useful or beneficial.
- b. According to Ibnu Asyur *wisdom* is the argumentative science that cleaned of errors. The concept of *wisdom* means doing something on a strong science base, and away from ignorance. Thus, *wisdom* can change the state towards improving moral, religious, and creed.
- c. Ibnu Kathir explains that *wisdom* is a form of attitude rests on what is contained in the Qur'an and Sunnah.

- d. Jalaluddin as-Suyuti and Jalaluddin al-Mahalli (interpretation jalalaini) explains that *wisdom* is the religious knowledge as well as the suitability of the words.
- e. Al-Qurtubi interpreted that *wisdom* is smooth sentences, without violence, hostility, and coercion.⁸

The verses of Qur'an that explained the meaning or definition of *wisdom* as follows.

He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding. (QS. Al-Baqarah: 269)

And speak unto him a gentle word, that peradventure he may heed or fear. (QS. Thaha: 44)

It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him). (QS. Ali Imron: 159)

Base on the interpretation of the description above, it can be concluded that *wisdom* covers into five areas:

- a. Science is argumentative, net of errors, as well as away from ignorance, so as to change the state towards improving faith, worship, and morality.
- b. Gentle and persuasive attitude in conveying the message.
- c. Conditional, it is mean the condition of the level of understanding and doing so is easy to understand and followed.
- d. Oriented to the truth.
- e. Competence religion.

Therefore, it can be developed competency-based teacher *wisdom* with following description.

- a. Scientific competence. Each the professional teachers should have to add a scientific insight to reproduce reading, reviewing problems, conduct research, and apply them in the form of scientific papers (research reports). This tradition never exemplified by Imam Shafi', a disciple named Ar-Rabi 'tells that the priest Shafi' rarely eat during the day and rarely sleep at night because

preoccupied with research many scientific problems and account for.

- b. Moral competence. Each teacher should have to purify themselves from all forms of despicable character and decorate it with the morality. Teachers should avoid themselves from envy or spite, grumpy, deceptive, arrogant, and search popularity. Then fill it with *qanaah, forgiving, honest, tawadlu, sincere, and trustworthy*.
- c. Professional competence. Teacher should have to choose the most convenient method of teaching received by the students with seeing their psychiatric conditions, delivering lessons step by step without adding them the excessive weight. Also do not despair in educating his distorted and provided motivation for his enthusiastic love of science.
- d. Competence Islamic world view. In educating, teachers should have to intend for gods and disseminate knowledge, animate a symbol of the Islam religion. Also stem thought secularism, liberalism, atheism, Shiite, and other deviant.
- e. Competence religion. Every teacher should have to keep the symbols of Islam. Such as always pray (shalat) together, *routines midnight awake, remembrance, invocation, praise Allah*, spreading greetings, and doing without repayment wishes.

Being a professional teacher does not quite have the academic competence, pedagogic, social, and professional, but the teachers are required to have competence religious, moral competence, and competence of the *Islamic world view*. The hope will give birth to professional teachers of Islamic and has a strong character by hope it can be to deliver their students to the right path and get the pleasure of Allah.⁹

2. Principles of The Material Presented Luqman in Educating Families

a. Ban to forget Allah

First material submitted by Luqman in educating the family is ban to forget Allah, as the word of Allah which means as follows.

And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong. (QS. Luqman: 13)

b. The command to do good to both parents (mother and father)

Second material submitted by Luqman in educating the family is doing good command to both parents (mother and father), as the word of Allah which means as follows.

And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do (QS. Luqman: 14-15)

c. Information about each act in the world

Third material presented by Luqman Al-Hakim in educating family is information about each action reply in the world, as the word of God, which means as follows

O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware. (QS. Luqman: 16)

d. The command to establish the prayer, do enjoining and forbidding the evil, and be patient

Fourth Material submitted by Luqman Al-Hakim in educating family is establish the prayer, do enjoining and forbidding the evil, and always be patient guy, as the word of God, which means as follows.

O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things. (QS. Luqman 17)

e. The prohibition applies arrogant and prides itself

On the fifth material conveyed by Luqman Al-Hakim in educating the family is the prohibition applies arrogant and pride, as the word of God, which means as follows.

Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass. (QS. Luqman: 18-19)

E. Conclusion

What is gained by Luqman from Allah above is the favor of God which is does not seem (by the naked eye), are about knowledge, wisdom (*hikmah*), and wises in Luqman. Furthermore, Luqman taught faith, worship, and the noble spirit to his son so that he became a servant of the righteous.

The results of this study can be used as an alternative teaching material in Islamic education at home, presbytery, Islamic schools, public schools, and colleges so that the children become pious servants.

In addition, the results of this study can be used as a reference for future researchers in order to develop a research topic that is wider and deeper so as to enrich the discourse of science for society readers.

Endnotes:

¹ HR. Al-Qurthubi.

² Tafsir Ibnu Katsir.

³ Eddy Khairani Z, *Religionstudi.blogspot.in/2013/10/pengantar – tafsir – tarbawi_8148.pg?M=1*

⁴ Marrie C. Hoepfl, “Choosing Qualitative Research: Aprimer for Technology Education Research”, *Journal of Technology Education*, Volume 9, Number 1 = fall 1997.

<http://scholar.lib.vt.edu/ejournals/JTE/jte-v9n1/hoepfl.html>.

⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2006), Pg. 9-10.

⁶ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: Rajawali Pers, 2011), Pg. 283-284.

⁷ Tafsir Ibnu Katsir.

⁸ Akhmad Alim, “Mendidik dangan Hikmah” dalam *Hidayatullah* (Edisi Mei 2014), Pg. 88-89

⁹ *Ibid.*, Pg. 89

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