

FAMILY EDUCATION ACCORDING TO THE QUR'ANIC PERSPECTIVE (A REVIEW OF THE TARBAWI INTERPRETATION)

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Abstract

This study aims (1) to describe law educates family members according to the Qur'anic perspective, (2) to describe the process of family education from the perspective of the Qur'an, and (3) to describe the family of educational material according to the perspective of the Qur'an. The problem of this study are (1) how the law educates family members according to the perspective of the Qur'an ?, (2) how the process of family education from the perspective of the Qur'an? And (3) how the theory of the family according to the perspective of the Qur'an? This study used a qualitative method of content analysis techniques. The Review is using tarbawi interpretation or education. The data source of this research are the verses of the Quran that that tells Abraham, Jacob, Imran, and Luqman Al-Hakim in educating families, interpretation of these verses, and stories about their life story. The conclusion of this study is the Qur'an discuss many prominent educators. The statement includes their success in educating families. Their success made them into servants and family choices as stated in the Qur'an Surah, Luqman, Imran and letters on the above. Therefore, in order to educate family the way or pattern that they do need to be followed by every chief of Muslim family.

Keywords: *Family Education, The Qur'anic Figures, and The Tarbawi Interpretation.*

A. Introduction

The Qur'an considers that education is the first problem and a main issue in building and improving the condition of humanity on earth. It was marked with the initial idea of the Qur'an about the solution of the veil of ignorance and backwardness by reading. Reading is one of the learning

activities. Learning is part of education. The teachings contained in the Qur'an in the form of faith, morality, and rules about the vertical and horizontal relationships. These doctrines inculcated through education. therefore, education is the key to the progress of a nation. Progress of a nation is always measured by the quality of the nation's education.

Education offered Qur'an showed significant differences when compared with conventional education. Differences are evident in the basic principles of educational buildings, approaches to learning, implementation orientation, and sources of knowledge. The differences are the implications of patterns, patterns, and morale different between Islamic education with conventional education. The basic principle of Islamic education is aqidah tauhid. Islam regards knowledge learned was sourced from the gods then patterned religious learning and teaching methods nuanced Aqeedah Tawheed. Learning orientation was towards strengthening the faith and learning is done with a spiritual approach. In contrast, conventional education does not consider that the faith is not always used as a reference in penyelenggaraan education.

To make Aqeedah Tawheed Islamic education as the main principle of development and education. The Qur'an describes the science is always associated with aqidah. This shows that education in the perspective of the Qur'an based Imani. It means, for the Qur'an main orientation of education or learning but not mastery of naming and development Aqeedah Tawheed. Science is seen only as a transformation tool to build Aqeedah Tawheed through education container. Aqeedah Tawheed that has been embedded in the person of learners must necessarily give birth noble morality. Thus, the success of education is not only characterized by the mastery of cognitive knowledge but the main parameter is the attitude and behavior of everyday learners should reflect the belief in Allah SWT.

Today, developing problem in our nation is very worrying, as fighting between students, between the village, drug trafficking, corruption, and other crimes. Those involved in the crime was never went to school, there is even among those who graduate. This phenomenon illustrates the failure of education in instilling noble morality to them. To overcome these problems, it

is time to follow the pattern of educational institutions, models, and approaches to education offered Qur'an.¹

There are three educational institutions, the family, school, and society. The success of a nation depends on all three institutions. They should synergize in managing and developing education. All three institutions have functions and roles that are critical to achieving educational goals.

The family is the first and major educational institutions in every human being. The Qur'an gives a special close attention to this one institution. The Qur'an gives some of the terms of the family, among others, and the *ahl al-ashirah* (relatives). The word *ahl* repeated 126 times and the word *al-ashirah* repeated 3 times. Additionally, the Qur'an also uses terms like *ali imran ali*. The word is derived from the word *ahl ali*, letters *ha* replaced with letters *Hamzah* so *ahl be ali*, then replaced with a glottal letter *aleph* then *ahl be ali*. Thus, both terms have the same meaning.

The word of *al-ashirah* derived from *asyarah* the word meaning is ten, perfect number. *Ashirah* term can be meaning to a large family. Al-Isfihani tells the name of each person's collection of relatives where he is developing. Ibn Saydih as quoted by Ibn Manzur interpret the word *ahlu al-rajul to ashiratuhu wa zawu quraba* (family and kin). More clearly *ahlu* can also be interpreted to a group of people who are in a descent, religion, and/or a place to stay. Based on this, the meaning is the family education guidance or learning is given to the members of a collection of a descendant or a dwelling consisting of husband, wife, and children. But also includes the other relatives of the descent, especially those are living in one house.²

Based on the description above, the authors are interested in researching about "the family education from the perspective of the Qur'an" by using the review commentary *tarbawi*. The reason the author chose this topic is because it has not been widely studied by previous researchers. In addition, the use of interpretation *tarbawi* review has not been developed by the researchers, especially in the assessment of educational texts.

Based on the background of the above problems, the problem of this research can be formulated as follows. (1) how the law educating family members according to the perspective of the Qur'an? (2) how the educational process according to

prospective Qur'an? (3) how the educational material of family according to the perspective of the Qur'an?

Based on the above issues, this study has the objective, such as. (1) to describe the law educate the family members according to the Qur'anic perspective, (2) to describe the process of the family education from the perspective of the Qur'an, and (3) to describe the the family of educational materials according to the perspective of the Qur'an.

This research is expected to have some benefit or usefulness as follows. (1) to develop the concept of the family education from the perspective of the Qur'an, and (2) can explore using of reviews tafsir Tarbawi in reviewing of educational verses.

B. Conceptual Framework

Eddy Khairani Z, the effort to find 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, it is that the values of scripture can be more grounded. Among them is through the idea tarbawi Tafseer (Interpretation Education) is an interpretation of ijthad academics, tried to approach the Qur'an through the viewpoint of education, in terms of both theoretical and practical. Ijthad is expected to dicourse a paradigm of education that is based on the concept of scripture and able to be implemented as basic values in education.

In Indonesian, the word education and teaching almost be equivalent word (plural) to show on an activity or process of transformation, both science and values, the Qur'an itself does not distinguish. If we explore in depth in the Qur'an, there are several terms that refer to the terminology of education and teaching, among which are tarbiyah, study groups, ta'dib, and Tazkiyah.

The word of Tarbiyah derived from the Arabic, the rabbi-yurabbi-tarbiyah, which means king/ruler, master, regulator, responsible, giving favors. Tarbiyah term can be defined as the process of delivering assistance to the child or of teaching, so as to deliver the children to a better direction. With some of the principles that form the basis of the Islamic view of human relationships, both between people and human khaliq with the universe.

In this case, the effort of understanding the Quran that universality is believed to have given rise to a variety of terminology related to the understanding of the Qur'an. The presence terminology tarbawi interpretation (tafsir education) in this case is a method of understanding scripture (interpretation) in terms of education with more attention to the style of education in providing analysis.

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In Islamic education, the target to be achieved is to arrangement and enhancement of all aspects of human potential in order to achieve perfection. On the other hand, human beings as multidimensional beings have many potential aspects ranging from the material aspects (physical) to immaterial (mind and spirit). For this reason, the gods sent the apostle as an educator who is mentioned in the Qur'an served as *yatlu* peace be *ayatih* (the giver of the god information), *yuzakkihim* (purify it means to educate), and *yu'allimuhum* (teaching others not named knowledge), both with regard to the nature of physics and metaphysics.

The purpose of tarbiyah (Islamic education) not only is immanent, but also transcendent, because the stipulation of targets is spawned human perfection in order to create a balance being dwidimensional in 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 there can not be only limited by the relative cognitive knowledge. Moreover, the truth must be confirmed cognitive knowledge to the knowledge of the absolute information and absolute transcendent. Transcendent knowledge in question is knowledge messages holy book the Qur'an, and that knowledge is called interpretation.

The need for scripture (interpretation) in science education is based on the following aspects:

1. The interpretation as the basis of faith which is the highest value and basic knowledge of its position in the structure of knowledge before another knowledge of scientific.
2. The Interpretation as a confirmation of the truth that is revealed in the exploratory knowledge. That is, knowledge of the faith (informative) in Islamic education and knowledge should be mutually reinforcing exploratory and justify.
3. The Interpretation functions as a supplement and complement exploratory knowledge unfinished. That is, the interpretation should be able to give an explanation of phenomena that can not be explained by science explorative.
4. The Interpretation functions as a value filler on exploratory knowledge. That is, the interpretation is as knowledge that can color the exploratory knowledge that is not value-free through naming transcendent values and ethics / morals.
5. The Interpretation functions as a bridge to connect the messages of the god to be captured by human. In other words, the interpretation is a means to give the impression of earthiness (indigenous) to the messages of the god that are sacred and transcendent.

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 logical consequence will appear different polarity and a plurality of approaches in accordance with the trend that can be seen as biased subjectivity of commentators.

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 to educational experts with Tafsir Tarbawi.³

During the authors' knowledge, there are some essays that have been written or talked about education issues using tafsir Tarbawi review, among others, as follows:

1. The function of education (study the Qur'an verses relating to the function of education)
2. The weakness of man (the study of the Qur'an verses an-Nisa: 28-29).

3. The method of education (the study of the Qur'an verses 24-25 Ibrahim letter and the Al-Araf : 176-177).
4. Education in Ali Imran verses (the study of the Qur'an Ali Imran: 159).
5. The educational process of human (the study of the Quran verses Al-Alaq: 1-5).

C. Research Methodology

In this study, the writer is using a qualitative method. Qualitative methods are widely identified as a type of research that produces findings are not concluded by means of statistical procedures or other qualitative manner.⁴ The qualitative method is defined as a method of research that is based on the philosophy Postpositifisme, used to examine the condition of natural objects, (as a opponent is an experiment) in which the researcher is as a key instrument, the data collection techniques of triangulation (combined), data analysis is inductive / qualitative, and the results further emphasize the significance of the generalization.⁵

The technique that used in this study is a content analysis technique, this analysis is an in-depth analysis that can use both quantitative and qualitative techniques to the messages using the scientific method and not limited to the types of variables that can be measured or the context in which the messages are created or presented.

The qualitative approach is rooted in the theory of literature, social sciences (Intraksionisme symbolic, ethno-methodology) and the critical scholars (Markis approach, British cultural studies, feminist theory), sometimes they give interpretive label.⁶

According to **Philipp Mayring** in outline the content analysis research procedures with inductive category development can be described as a follows:

1. The research question, the object
2. Determinants of category definition (selection criteria) and the level of abstraction for inductive category.
3. Step by step the formulation of category in material outside, regarding the definition of the category and the level of abstraction. subsumtion old category or formulation of a new category.
4. The revision of the categories after 10-50% of the material

5. The final text working by text
6. Interpretation of result, the evaluation phase of quantitative analysis (such as frequency) Furthermore, to achieve a solution or conclusion is used by inductive method, the method of inference search by street find to premises that are to further seek the general premise.

D. Results and Discussion

1. The Law to educate the family members in the perspective of the Qur'an

The education of family starts from the wife and husband. They must respect and implement their respective obligations. In addition, they are also required to constantly improve itself in order to be a good man and devoted to Allah SWT. This condition is a major milestone in the family education. The habit of parents in harmony and obedience to Allah SWT can affect in the kids as a students in the family.

A wife or mother has an important role in children's education. Because mothers are the first school for children in a family. Behavior, speech, and habits that a mother will always be a reference or imitated by children, as well as attitudes and behavior of a father.

This is confirmed in the Qur'an At-Tahrim letter verse 5, which means:

“it may be if He divorced You (all) that his Lord will give Him instead of you, wives better than you, Muslims (who submit to Allâh), believers, obedient to Allâh, turning to Allâh In repentance, worshipping Allâh sincerely, fasting or emigrants (for Allâh's sake), previously married and virgins.”

This verse describes about warning of Allah to wives of Prophet Muhammad, if he tells them that he would get a replacement wives better than them. The kindness was marked by piety in the form of obedience, worship diligence, and their sincerity in repentance, both widows and virgins.

Moreover, this verse describes about asking of Allah to the Mukmins so that, they keep themselves and their families from the torment of hell fire guarded by angels are very rude and never violate the provisions of Allah.

It gives guidance to the wives of the Prophet Muhammad that they serve and honor him. Anas explained that Umar said, "The wives of the Prophet gathered in a jealousy against him then I said to them, if you divorce prophet then Allah will replace you with wives better than you". Then this verse came down.⁷ Thus, this verse guide or to educate the wives of the Prophet in order to respect and honor him, and became a good wife.

Therefore, education should start in a family of father and mother. Prior to the marriage or before childbirth, the father and mother must have been really ready to guide their children and prepare to be a positive role model for children.

Explicitly Allah remind all the muslims in order to to educate themselves and their families on the right way to avoid the fires of hell. As the verses of the Qur'an in the At-Tahrim verse 6, which means:

"You who believe! ward off from yourselves and Your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allâh, but do that which they are commanded."

This paragraph contains order to maintain, namely Qu (guard). namely Quu (guard). Command to keep yourself and your family from hell connotation to educate or guiding commands. Because education and guidance that can make yourself and your family in the truth consistently to avoid the punishment of hell.

Therefore, the parents are obliged to teach kindness and religious teachings to children, tell them to do good and keep evil by familiarizing themselves in the truth or sets a great example.

This verse also describes the state of the fire of hell. There are two conditions hell described in this paragraph. First, the fuel which is made up of men and stones. Humans who become the fuel of hell that are unbelievers. According to some commentators stone used as fuel hell it is they worship idols. Second, it's a hell guarded by angels who are very rude and because eras of the inmates of the fire, but they are being very obedient to Allah SWT and never violate his orders.

Among the educational effort that can be done by parents is to invite all family members to repent to Allah, as described in the Qur'an in the At-Tahrim verse 8, which means:

“You who believe! turn to Allâh with sincere repentance! it may be that Your Lord will remit from You Your sins, and admit You into Gardens under which rivers flow (Paradise) the Day that Allâh will not disgrace the Prophet (Muhammad Sal-Allaahu 'alayhe Wa Sallam) and those who believe with him, their light will run forward before them and with (their records Books of deeds) In their Right hands they will say: "Our Lord! keep perfect Our light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us Forgiveness. Verily, You are Able to do All things.”

So, the parents are obliged to guide and educate their children, invite them always ask for forgiveness from Allah, and regret any wrongdoing ever done. Allah has promised to remove the errors that have been done if indeed repent him and would not go back again to the misconduct that has been done. In return for sooth the soul repents him the Allah provide surge for servants who repent.

On the Day of Judgment Allah never degrading the prophet and the believers who converted him. In fact, it is stated that they radiate light in front and to the right of them. Conversely, when the light is extinguished hypocrites so walk in darkness toward hell, while the believers to walk with them to the light heaven.⁸ Even Allah is also completing their light such as illustrated in the prayers of the muslims that they would say. *"May god, shape for us our light and forgive us".*

The command educating families also illustrated in the Qur'an in Taha verse 132 which means:

“and Enjoin As-Salât (the prayer) on Your family, and be patient In offering them [i.e. the Salât (prayers)]. we ask not of You a provision (i.e. to give us something: money, etc.); we provide for you. and the good end (i.e. Paradise) is for the Muttaqûn”.

This verse more forcefully orders in every the parents, especially a father as a head of the family to orders family members establish the prayer. In a history confirmed that the Prophet Muhammad said, "thy command that establish the prayer if them've aged 7 years, when the child was 10 years old but do not want to establish the prayer then give punishment to him." This history illustrates that the parents are obliged orders children children run religious orders. Especially the prayer.

The obligation orders of family members made prayers meant for heads of household must also teach family members on matters relating to the prayer. Because the command establish the prayer would have been impossible without the first to teach family members about the manner of implementation. Moreover, this verse also contains commands to be patient in setting up the prayer and patience to teach them about establishing the prayer.

In establishing the prayer will be found much raintangan and temptation. The temptation of worldly activities and pleasures include desire to do something so that people neglect prayer time, even leaving it. Moreover, humans are sometimes tempted to not humble in or imperfect in running the prayer. Therefore, it is necessary patience to build it. A Muslim should be introspective and able to resist the temptation is very strong despite a boost in self in order to neglect the prayer even leave it.

The parents are required to be patient and tenacious in to educate the family members (especially children) in order to establish the prayer. This verse reminds that the Allah do not need a man the prayer. He does not expect anything from the prayer that a man, it is man who wished him. So, establish the prayer and ordered establish the prayer is a way to deliver man to achieve his expectations, as reflected in the end of this verse. "Namely those devoted will get rewards, effects, or the impact of faith in the form of surge. Predicate piety was obtained by establishing the prayer and to educate the family members in order to establish the prayer.

The verses above describe that the obligation to educate and guide members of the family, it can mean that a person deal of men and women to get married with an agreement to establish educational institutions the family. The husband and wife act as a educators, while children and other family members to act as a students. Thus, a father and mother must meet the requirements sebgai an educator, especially in the field of the family education. Therefore, the candidate of husband and wife need briefing on the family education.⁹

2. The process of the family education from the perspective of the Qur'an

The family education process essentially began in the selection or the determination of a mate. Prophet Muhammad

SAW emphasize that choosing a mate righteous / shalihah, because husbands and wives or mothers and fathers have an important role in the family education. The Prophet said, *"every child is born in a state of nature, the mother and father who made the boy into a Jewish, Christian, and Zoroastrian"*.¹⁰ The Qur'an says exemplary family models in Al Imran verse 33-37, which means:

"Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinns) (of their times). Offspring, one of the other, and Allâh is the All-Hearer, All-Knower. (remember) when the wife of 'Imrân said: "O My Lord! I have vowed to You what (the child that) is In My womb to be dedicated for Your services (Free from All worldly work; to serve Your place of worship), so Accept this, from Me. Verily, You are the All-Hearer, the All-Knowing." Then when she delivered her [child Maryam (Mary)], she said: "O My Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek Refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast." so her Lord (Allâh) accepted her with goodly acceptance. He made her grow In a good manner and put her under the care of Zakariyâ (Zachariya). Every time He entered Al-Mihrâb to (visit) her , He found her supplied with sustenance. He said: "O Maryam (Mary)! from where have You got this?" she said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit."

Generally these verse describe glory of Adam and Noah because Allah has lifted them both into a prophet as a the foundation stone of the minutes of the divine form of Aqeedah Tawheed. Moreover, this verse describe glory Abraham and Imran the family. They are servants of choice, either as a prophet or as a the parents who managed to to educate the family.

Their success to educate families can be seen in the offspring who obey the Allah. For example, Ibrahim was awarded two sons, namely Ismail and Isaac were both to be a prophet. Ishaq was awarded child named Prophet Yaqub. Furthermore, the Prophet Yaqub down many prophet to the Banu Israil, like the prophet Yusup, the Prophet Zakariah, Yahya,

Musa, Isa, and others. The lineage of Prophet Ismail emerged last prophet, the prophet Muhammad SAW.

Imran's Family is including a special family, so that it is enshrined in the Quran as a the name of the letter that we are familiar with Ali Imran (the family of Imran). The virtue of Imran the family is characterized by the success of educating children. Imran has a daughter, namely is Maryam, a holy woman who gave birth to Prophet Isa.

The success of these characters in to educate the family can not be separated from their businesses continue to educate their children. In fact, until the eve of his death them still provide guidance to their children, as the Quran surah Al-Baqarah 132-133, which means:

"and This (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O My sons! Allâh has chosen for You the (true) religion, Then die not except In the faith of Islâm (as Muslims - Islâmic Monotheism)." or were You witnesses when death approached Ya'qûb (Jacob)? when He said unto his sons, "What will You Worship after me?" they said, "We shall Worship Your Ilâh (God - Allâh), the Ilâh (God) of Your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), one Ilâh (God), and to Him we submit (in Islâm)."

Education of children in the family is not only done when they are adults but also from children. Even at the start of the womb as did Hanah (wife of Imran) which is described in the letter of Ali Imran verse 35-36. Hanah doing constant communication with the Allah, from the time of conception until the child is born. By the time he reported to contain Allah. Well actually I have promise to Allah that my unborn fetus would become a devoted servant to you then accept (votive it) from me. Truly thou art the Hearing, the know ". After her son was born hanah communicate again to the Allah. "oh my god, I have given birth to a daughter and I gave him the name of Maryam, and I beg your protection for him and his descendants from (disorder) the accursed satan.

Furthermore, Maryam was educated and maintained by the prophet Zechariah. He grew into a holy woman and shalihah. And holiness that he was awarded a child who later became a prophet isa. This illustrated that to establish to kindness a child

must necessarily stems from the formation of pious the parents, who are not only characterized by obedience to the command of religion but also marked by sincerity to educate children so that they grow up in a religious environment or a good environment.

Based on the above, there are three step that very important to be aware of parents in educating their children. First, when a mother was pregnant then he must increase the intensity and quality of communication with the Allah, because it can affect the fetus in the womb. Secondly, after the birth of the child then he should also communicates with Allah. Prophet Muhammad taught that parents play azan and iqomah to the newborn child. Third, the children should grow and develop in a the family environment piety.

The figures mentioned in the verse above (Abraham and Imran) is the prototype of educators that deserves to be imitated by all parents. Their efforts in educating their children should follow and be guided by all parents. There are some efforts that they do in educating their children, first, prayers to Allah SWT continue to get their children into a righteous child. Secondly, they put personal righteous so personal as a to be an example for their children. Third, they continue to guide their children to be obedient to Allah SWT.¹¹

3. Educational materials of family from the perspective of the Qur'an

Educational materials should be given to children in family education is as described in the Qur'an letter Luqman verse 12-19, which means:

“and indeed we bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allâh," and whoever gives thanks, He gives thanks for (the good of) his ownself. and whoever is unthankful, Then Verily, Allâh is All-Rich (Free of All wants), Worthy of All praise. and (remember) when Luqmân said to his son when He was advising him: Oh My son! join not In Worship others with Allâh. Verily! joining others In Worship with Allâh is a great Zûlm (wrong) indeed. and we have enjoined on man (to be dutiful and good) to his parents. his mother bore Him In weakness and hardship upon weakness and hardship, and his weaning is In two years give thanks to Me and to Your parents, unto Me is the final

destination. but if they (both) strive with You to make You join In Worship with Me others that of which You have no knowledge, Then obey them not, but behave with them In the world kindly, and follow the Path of Him who turns to Me In repentance and In Obedience. Then to Me will be Your return, and I shall tell You what You used to do. Oh My son! if it be (anything) equal to the weight of a grain of mustard seed, and though it be In a rock, or In the heavens or In the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). Oh My son! Aqim-is-Salât (perform As-Salât), Enjoin (people) for Al-Ma'rûf (Islâmic Monotheism and All that is good), and forbid (people) from Al-Munkar (i.e. disbelief In the Oneness of Allâh, polytheism of All kinds and All that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important Commandments ordered by Allâh with no exemption. And turn not Your face away from men with pride, nor walk In insolence through the earth. Verily, Allâh likes not each arrogant boaster. And be moderate (or show no insolence) In Your walking, and lower Your voice. Verily, the harshest of All voices is the voice (braying) of the ass."

This verse describes the Qur'anic education leaders, namely, Lukman Al-Hakim. He is a wise man then the discretion he has managed to educate his children and his wife became a devout Muslim in the Allah at first when his wife and children were not Muslims but infidels.

With a firm described in this verse how Luqman to educate and teach their children as well as educational material he gave. With soothing expression Luqman call his son when words *bunayya ya* (oh my son). Her son was interested and fascinated with the call so that he had received a father's instruction. Even Luqman choose an interesting string of words when delivering of educational material.

This verse describes the learning materials Luqman to his son. Materials include Islamic studies, especially matters relating to fardu 'ain (an individual obligation) is as follows:

1. Learning materials related to the Aqeedah of monotheism (the faith) in a letter Luqman verse 12, 13, and 16.
2. Learning materials on birul walidain (respecting both the parents) is in QS Lukman 14 and 15.

3. Learning materials related to *ubudiyah* (worship of Allah), especially the prayer is in Surah Luqman verse 17.
4. Learning materials related to good moral (noble character) is in Surah Luqman verse 18 and 19.

The Islamic studies mentioned above and all learning materials related to it is the material that should be taught to children in the family. It includes the science of *fardu 'ain* (an individual obligation), which must be known and practiced by every Muslim. These issues should be the primary concern in a family until every member of family is able to master and practice it.

Learning materials in the family Luqman above models include all Islamic studies that becomes *fardu 'ain*. This includes the belief, morals, and jurisprudence relating to day-to-day obligations.¹²

E. Conclusion

The Qur'an describes many prominent educators. Conversation that includes their success in educating family. They are the prophets such as Ibrahim, Yaqub, Imran, and Lukman. Their success made them into servants of Allah has been revealed in The Qur'an as the letter and Luqman Ali Imran. therefore, in order to educate both ways and patterns of family they do need to be followed by all the Muslim family.

The results of this study can be used as an alternative teaching materials in teaching Islamic religious education, at home, majelis ta'lim, madrasas, schools, and colleges so that the children become a good man.

In addition, the result of this study can be used as a reference for next researchers that can be developed into a research topic that wider and deeper, so it's as to enrich the discourse of science for all society.

Endnotes:

¹ Kadir M. Yusuf, Tafsir Tarbawi: *Pesan-pesan Al-Qur'an tentang Pendidikan*, (Jakarta: Amzah, 2013), p. v-vii

² *Ibid.*, p. 149-150

³ Eddy Khaerani Z, Religionstudi.blogspot.in/2013/10/pengantar-tafsir-tarbawi_8418.html?M=1

⁴ Marie 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), p. 9-10.

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

⁷ Tafsir Ibnu Katsir.

⁸ Tafsir Jalalain.

⁹ Kadir M. Yusuf, *op.cit.*, p. 157

¹⁰ HR. Bukhari and Abu Hurairah.

¹¹ Kadir M. Yusuf, *op.cit.*, p. 162

¹² Kadir M. Yusuf, *op.cit.*, p. 165

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