

THE CONCEPT OF CHILD EDUCATION (A CIRITICAL REVIEW IN ACCORDANCE WITH AL-QUR'AN AND *HADITS*)

Tauhiq, Rusli Malli, Sumiati, Tabhan Syamsu Rijal

Makassar Muhammadiyah University

Email: tauhid.sunu1976@gmail.com, ruslimalli@gmail.com,
hjsumiati.unismuh@gmail.com,
samsu.rijal@univeritasbosowa.ac.id

Abstract: This study aims to find out the urgency of children's education according to Islamic views and to explore the concept of children's education according to the Qur'an and hadits. The research uses a deductive thinking approach, namely research that starts from general statements and draws specific conclusions, in the form of narrative descriptions. The results of the study show that the Qur'an and al-Hadith have a very perfect concept of child education, therefore it is fitting for everyone involved in this education to understand these concepts well, including parents as the main person in charge. in the process of educating children, they should have sufficient provisions or preparation both physically and spiritually, psychologically, and mentally as well as scientific preparation in managing the household and as *Mu'allim* (teacher) in the family.

Keywords: Concept, Education, Children, al-Qur'an, and al-Hadith

INTRODUCTION

The development of science and information technology from time to time is inevitable. Even its existence cannot be separated from daily human activities in survival. In Indonesia itself, the development of science and

technology is quite significant, marked by progress in various sectors of life. The existence of science and information technology not only has a positive influence or impact on the development of human life but can also have a negative impact on human survival, especially on the development of children's education as the next generation of religion and nation.

Education for this generation is the responsibility of all elements of society. The hope of achieving success in an Islamic education activity in achieving the goals formulated, is heavily influenced by several factors including objective factors, educator factors, student factors, tools and methods factors, and environmental factors (Zuhairini, 1993: 22). Among these five factors cannot be separated from each other, in the process, they are closely related to each other so as to form a system that influences each other.

The educator factor as one of the determining things in this educational process includes parents and teachers (Muallim). In Islam, the role of parents plays a very important role in the success of their child's education. The responsibility of parents for their children's education should be carried out from birth even before their birth.

The phrase "Educate your children before they are 25 years old" can be interpreted that before educating children from infancy, educate yourself before having children. long before marriage, educate yourself to be a good person, have a noble character, and pray for your future child to become a pious or pious person. If you plan to get married at the age of

25, use the time before you are 25 to educate your children by educating yourself first to be a good person, to be a good prospective parent. So start with yourself and not other people, don't demand that your children be good if you don't want to do good yourself, and don't demand that your children have good morals if you still like to do bad things, start by educating yourself long before having children. Isn't the saying "no fruit falls far from the tree"?

This principle is in line with the string of prayers taught by Allah in the Qur'an surah al Furqan (25): 74 and sura as shaffat (37): 100

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا

Means:

"And those who say: "O our Lord, grant us our wives and our descendants as gladdens (our) hearts, and make us priests for the pious."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Means:

"O my Lord, grant me (a child) who is among the pious."

These two verses imply that preparing a good generation of pious children is not only done when the child is born in the world but can be preceded by asking Allah while trying to improve himself and find a suitable partner, which is in line with his expectation.

Since a newborn baby begins to recognize the environment and the people close to him, their soft soul will be very easy to mold and pattern from their first environment. According to Imam Al Gazali in his book, *Ihya'ulumuddin* says that "children are God's mandate to their parents." His heart is still pure like a real mine that is still clean from all patterns and colors. It is ready to be formed into anything depending on the desire of the maker. If accustomed and nurtured to be good then it will be good. Both parents and teachers (educators) will also reap happiness in this world and the hereafter. On the other hand, if you get used to bad things and neglect their training, they are like livestock, then they will become bad and they will lose money. Rasulullah said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ"
(رواه البخارى و مسلم)

Means:

From Abu Hurairah RA, he said: The Prophet said, "Every newly born child is in a state of fitrah, it is his parents who make him a Jew, Christian or Zoroastrian." (Narrated by Bukhari and Muslim)

RESEARCH METHOD

1. Type and Nature of Research

The type of research used is library research (library research) using books as a data source with a research focus on the concept of children's education (conceptual review according to the Koran and al-Hadith).

Almost all types of research require literature study. Although people often distinguish between library research and field research (field research). The main difference lies only in the purpose, function, and position of the literature study in each of these studies. In field research, a literature search is primarily intended as an initial step to prepare a research design or proposal to obtain similar information, deepen theoretical studies or sharpen methodology. Meanwhile, in literature research, searching is more than just serving the functions mentioned above. Library research as well as utilizing library resources to obtain research data.

2. Data Collection Techniques

Data collection techniques are the most important step in research because the main purpose of research is to get data. Without knowing data collection techniques, researchers will not get data that meets the established data standards. The data collection technique used in this research is library research, namely data collection techniques that are not directly aimed at the research subject, but through several books, which can be in the form of books, magazines, pamphlets, and other documentary materials. The documents used in this study are the Koran al Karim and the Hadith of the Prophet Muhammad

3. Data Analysis

From the results of data analysis, the author first reads books and other sources that discuss the Concept of Child Education (Conceptual Review according to the Qur'an and al-Hadith) followed by collecting data related to this paper,

furthermore, the author processes the data. -data that has been collected, then the author analyzes and interprets it. In this study the authors used a deductive thinking pattern, meaning that the research starts from general statements and draws specific conclusions.

Furthermore, the data obtained is then analyzed by content analysis, what is meant by analysis is research on a problem or framework to find out the background and the problem. Content analysis is a research technique aimed at making conclusions by identifying the contents of messages in a book. Content analysis is used to analyze the concept of Child Education based on *al-Qur'an* and *hadits*.

THEORETICAL FRAMEWORK

A. Children's Education According to Islamic Views

Al-Qur'an and al-Hadith are guidelines for all ummah humans in carrying out their life activities, all aspects of human life have been perfectly regulated by the Qur'an and al-Hadith. Therefore, whatever human beings do should be both as a reference so that in navigating this life they do not get lost. This has been guaranteed by Rasulullah in his hadith,

تَرَكْتُ فِيكُمْ أَمْرَيْنِ ● لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ ●
وَسُنَّةَ نَبِيِّهِ (رواه مالك وبيحاقي وحاكم وابن نصر وابن حزم)

Mean:

"I leave you two problems and you will not go astray as long as you rely on them, namely the book of Allah (the Koran) and the sunnah of His Prophet (Sunnah Prophet ﷺ)." (Narrated by Imam Malik, Baihaqi,

Hakim, Ibn Nasr, Ibn Hazm. Authenticated by Shaykh Salim al-Hilali in *At Ta'zim wal Minnah fil Intisharis Sunnah*, p.12-13)

From this hadith, it can be understood that all human activities must always make the Qur'an and Hadith a reference in carrying out life in the world, including making them the theoretical basis for conducting education (*tarbiyah*) for children as future generations of religion, people and nation. Along with the development of an increasingly advanced era for families, nowadays many husbands and wives become career human figures who go home early in the afternoon or at night, while children are simply left in educational institutions during their daily lives or left with maids or babies sitters. Parents feel that they have completed their duties and responsibilities as parents when the material needs of their children have been met. So that with so many activities and work, children get less attention.

Related to the problems of children's education today, at least several main problems are the root of the problem. First, the lack of parental attention, and the lack of parental involvement in supporting children's education. Second, is the influence of technology and gadgets. Third, the lack of religious education.

The above phenomenon occurs because it is caused by family education factors that do not work as expected. Education often only focuses on things that are worldly, physical, and outward, while those based on the soul, morals, values, and heart are often forgotten. So that the results of

education only give birth to knowledge without morals, ethics, and Islamic values, external, physical, and material progress. While moral scientists have Islamic values, progress in faith and devotion to children are neglected.

According to Abdurrahman Dhahi in his book *Abnau Multazimain* (translation: Wrong way of educating, problem children) states there are 10 fatal mistakes in educating children, including; disharmonious households, wrong intentions, not following the instructions of the Prophet ﷺ, ignoring children's education, ignoring faith education, ignoring psychological education, no persuasion, and dialogue, committing violence, no role models and bad environmental influences.

B. The Purpose of Children's Education according to Islamic Views

1. The Purpose of Children's Education

The ultimate goal of children's education in Islam is to create a perfect Muslim person (Kamil), who can carry out his functions as an 'abid and caliph,²⁴ the Faith of Allah ﷻ in the Qur'an surah al Baqarah (2): 30,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Mean:

“Remember when your Lord said to the angels:
"Indeed I want to make a caliph on earth". They said:

"Why do you want to make (the caliph) on earth someone who will make damage to it and shed blood, even though we always glorify you by praising you and purify you?" God said: "Surely I know what you do not know".

In the view of Ibnu Qayyim Al-Jauziyyah (691-751), the main aim of science and education of children in Islam is to maintain the sanctity of the child's nature and protect it from falling into deviations and realizing in him a servitude to Allah. That is because Allah ﷻ did not create His servants except to worship Him. So, worship is the main purpose of creating a servant. Allah ﷻ said in the Qur'an surah adz Dzariyah: 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Mean:

"And I did not create jinn and humans except that they serve Me."

The goals of children's education according to Ibn Qayyim in general can conclude and classified into several groups, including:

- a. Ahdaf Jismiyah (objects related to the body)

The holding of education is to maintain the health of students, as was bequeathed by Ibn Qayyim Al-Jauziyyah (691-751) to parents, "Let a baby be breastfed to someone else because the mother's milk on the first day of delivery until the

third day is still mixed and not clean and still too rough for the baby which will harm the baby.”

Ahdaf Jismiyyah that tarbiyah (education) work wants to realize is always paying attention and supervising his various foods and drinks, as was bequeathed by Ibn Qayyim, "Don't get used to eating, talking, sleeping, and socializing excessively or arbitrarily, because it will bring loss in the afterlife."

- b. Ahdaf Akhlakiyah (objectives related to moral development)

According to Ibnu Qayyim Al-Jauziyyah (691-751), happiness will be achieved if one is adorned with noble morals and kept away from bad morals. Therefore, he was very wary of advising the Murabbi (teachers, coaches, caregivers) not to allow their students to betray and lie. Ibn Qayyim Al-Jauziyyah (691-751) said: "Small children in their childhood need someone who fosters and shapes their morals because they will grow and develop according to what is expected of them habits (inculcated by educators).”

- c. Ahdaf Fikriyah (objectives related to the development of reason)

A Good education aims to foster and protect children and the minds of their students. Ibn Qayyim Al-Jauziyyah (691-751) mentioned this problem in a statement, "What the Murabbi needs to pay attention to is that they do not allow their students to interact with something that is harmful and damages their minds, such as drinking intoxicants, drugs, and students should be kept away from association with people

who are feared will damage his soul, and kept away from talking and holding things that will damage his soul because all of that will drop him into the valley of destruction.

d. *Abdaf Maslakiyah* (skill-related goals)

In the view of Ibn Qayyim Al-Jauziyyah (691-751), education must have the aim of uncovering the talents and skills stored in a child. Then after knowing the talents of their students, guidance and direction will be immediately carried out to appropriate and good fields that will bring about the benefit of themselves and humanity as a whole.

We can see what Ibn Qayyim Al-Jauziyyah (691-751) stated in a statement: “Among the things that should be considered are the potentials and talents possessed by each child. Because he was born with each talent. As long as you don't lead your child to something that is forbidden by the Shari'a. If a child is forced to do and pursue something that is not his talent or tendency, then he will not be successful, he may even lose his talent.

2. Specific educational goals for children

In addition to these general goals, there are ten specific goals for children's education in Islam, namely;

- a. Introducing students to the Islamic faith, the basics of religion, and procedures for worshipping properly which originate from Islamic law;
- b. Fostering true awareness in students of religion including the principles and foundations of noble morality;

- c. Instilling faith in Allah ﷻ the creator of nature, angels, messengers, and His books;
- d. Growing interested in students to increase knowledge about adab, religious knowledge, and Islamic laws and efforts to practice it voluntarily;
- e. Instill a sense of love and appreciation for the Qur'an; read, understand, and practice it;
- f. Fostering a sense of pride in Islamic history and culture;
- g. Growing a sense of willingness, optimism, confidence, and responsibility;
- h. Educate the instincts, motivations, and desires of the younger generation and fortify them with the aqidah and values of deficiency.

C. Responsibility for Children's Education According to Islam

Children as a mandate from God entrusted to both parents. Children basically must receive adequate care, protection, and attention from both parents, because their personality when they are adults is very dependent on their childhood education, especially what is obtained from their parents and family. Because it is there that children build the foundation for the establishment of a perfect personality because the education received in childhood is much more imprinted in the form of personality than the education received after adulthood. Thus, it is actually parents who have direct and greater responsibility for the education of their children. This is in accordance with the Hadith of the Prophet Muhammad saw.

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Mean:

"Every baby is born in a state of fitrah, it is his father who makes him a Jew, or Christian, or Zoroastrian."
(Narrated by Bukhari No. 1319. Muslim No. 2658)

The Qur'an emphatically reminds us that wealth and children are slander/trials from Allah, as His word in the Qur'an surah Taghaabun: 15

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Means:

"Indeed wealth and children are trials (tests), and with Allah there is a great reward"

The verse above explains the attitude of both parents in dealing with and treating children as a trial, this will greatly affect the child's condition in its development. So it is the obligation of parents to direct and guide their children towards things that are good and right and keep them away from bad influences that can color their personality.

Imam Al-Ghazali (1058M/450H-1111M/505H in the book Ihya' Ulumuddin said that a child is a trust for both parents, his heart is clean like a pearl that shines silently from every painting and picture. He will receive every painting that is etched on him and it tends to go in whatever direction it is directed. If it is accustomed to the good direction and is taught goodness, then it will grow in goodness and become prosperous in the world and the hereafter, and both parents and all teachers and mentors will also enjoy the rewards. And

if he is accustomed to the bad - bad and neglected as neglecting pets, then he will be wretched and perish, and his sins will include both his parents and caregivers as well.

As parents who bear this mandate, they should try their best to look after and care for their children by providing the best education possible, following developments for their physical and mental development, and not allowing them to take one wrong step in going through their growth years.

In general, education is the responsibility of all components of the ummah, namely; the first are community leaders, the second are educators and the third are parents. Community leaders are responsible within the community in the form of providing motivation and moral support in order to create a good educational environment, by becoming *uswah Hashanah* (a good example). Educators play a role in schools as motivators of education in their school environment, they have a very large role in shaping the character, knowledge, and skills of students because this institution is formal, structured, and good managerial. Meanwhile, parents are responsible for education in the family environment, parents hold the most decisive role.

From in the womb, until the child is born the educational roles of people never stop, if parents neglect their responsibilities then the child as a learner will be neglected and in the end become a person who is poor in knowledge and has an impact on his economic life, this is what needs to be worried about by all parents as indicated in the Qur'an surah an-Nisa (5): 9

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا
اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Means:

“And let fear Allah those who leave behind them weak children, whom they fear for their (well-being). Therefore let them fear Allah and let them speak the truth.”

Basically, the responsibility for the education of children is placed on the shoulders of parents, Allah ﷻ said in the Qur'an surah at Tahrim: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Means:

“O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guardians of angels who are rough, harsh, who do not disobey Allah in what He commands them and always do what they are commanded.”

According to Sayyidina Ali ra. , the meaning of the word of Allah ﷻ "keep yourself and your family from the fire of hell ...," is to teach kindness to yourself and your family!" (narrated by Al-Hakim in his Mustadrak)

Imam Fakhrrur Razi explained in his commentary that "keep yourself and your family from the fires of hell...," is an order for yourself and your family to leave anything that is

forbidden by Allah ﷻ. According to Muqatil, "A Muslim should educate himself and his family, order them to do good and leave bad."

RESULTS AND DISCUSSION

A. Quranic Perspective

a. Al-Qur'an Surah Ibrahim : 35-41

From this surah Ibrahim, we can take several lessons about how the educational process was carried out by Prophet Ibrahim 'alahissalam to his son, among others;

1. Educational phase in the family.

Describe in surah Ibrahim (14): 40-41

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا
اعْفُرْ لِي وَلِوَالِدَيَّْ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

Means:

“O my Lord, make me and my children and grandchildren people who keep on praying, O our Lord, please accept my prayer. O our Lord, forgive me and my parents and all the believers on the day of reckoning (the Day of Resurrection).”

In this phase, a lot of emphasis is placed on aqidah education (tawhid), introducing Allah as their Lord and God who has created himself and the Baitullaah where he grew up and brought them closer to Allah through worship (prayers) as recited in his prayer “rabbij'alni muqimashshalah wamin surriyatii”.

In verse 38 of the surah Ibrahim also emphasizes the need to believe in Allah as the All-Knowing Substance, nothing escapes the sight of Allah. He said:

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ ﴿٣٨﴾

Means:

"O our Lord, indeed You know what we hide and what we reveal; and nothing is hidden from God, neither on earth nor in heaven."

2. The phase of forming a conducive environment.

In this phase, Prophet Ibrahim 'alaihissalam prepared a conducive environment, an environment that could support the development of positive education, Prophet Ibrahim 'alaihissalam was very aware that a good environment would support the creation of good education as well. This is what is concluded in his prayer, the word of Allah in the Qur'an Surah Ibrahim (14): 37

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ
الشَّمْرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

Means:

"O our Lord, I have placed some of my offspring in a valley where there are no plants near your respected house (Baitullah), O our Lord (such is it) so that they establish prayer, so make the hearts of some people incline towards them and give them sustenance from fruits, hopefully, they will be grateful."

3. Phase of social education

When the Prophet Ismail 'alaihissalam was growing up, his father often invited him to travel to visit his family, namely to visit his son Isaac and his mother by riding a buraq, this is explained in the commentary of Ibnu Katsir in interpreting surah Ash-shaffat verse 102;

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ
مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Means:

"So when the child reached (the age of being able to) try with Ibrahim, Ibrahim said: "O my son, I actually saw in a dream that I was slaughtering you. So think about what you think!" He replied: "O my father, do what you are told; God willing, you will find me among those who are patient."

Finally, the Prophet Ismail 'alaihissalam grew up to be an obedient, obedient son who always accompanied his father in completing his work, and one of the proofs is the existence of a fundamental building that until recently became the mecca of the Muslim community throughout the world, the Kaaba Baitullah, as explained in surah al Baqarah (2): 127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ

Means:

"And (remember), when Ibrahim raised (built) the foundations of Baitullah with Ismail (while praying):
"O Lord, we accept from us (our deeds), verily You are the All-Hearing, All-Knowing."

i. Al-Qur'an Surah Luqman: 12-19

The concept of children's education in this sura includes, among others;

1) Tawheed dan Grateful (verse 12)

The first material contained in QS. What Luqman put forward is a matter of monotheism and gratitude. Word of Allah swt. in the Qur'an Surah Lukman (31): 12

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

Means:

"And indeed We have given wisdom to Luqman, namely: "Be grateful to Allah. And whoever is grateful (to Allah), then indeed he is grateful for himself; and whoever is not grateful, then indeed Allah is Rich, Most Praised."

Imam Ghazali explained that gratitude is composed of three things, namely: a) Knowledge, namely knowledge about favors and their givers, and belief that all blessings come from Allah swt. and others are only intermediaries for the blessings to arrive so that they will always praise Allah swt. and will not arise the desire to praise others. While the movement of the tongue in praising it as a sign of confidence; b) Things (spiritual conditions), namely because knowledge and belief gave birth to a peaceful soul.

2) Tawheed and Shirk (verse 13)

The second material contained in Al-Qur'an Surah Luqman verse 13 which means is material

about Shirk. The Word of Allah swt. in the Qur'an
Surah Lukman (31): 13

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

Means:

"And (remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate partners with (Allah) actually associating (Allah) is truly a great injustice."

Luqman gave a warning to his son in the form of not associating other gods with Allah swt, because there is no god but Allah. Instead, that which is apart from God is their nature, a mere creation of God. Allah swt did not partner with other Gods in creating this world. Because "Indeed associating with it is a very big persecution". That is torturing yourself, fooling yourself.

3) love for both parents (verse 14)

The third material is loving parents, doing good to them. Parents must be obeyed after obedience to Allah swt. and Rasulullah saw. The Word of Allah swt in the Qur'an Surah Lukman (31): 13

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ
اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

Means:

“And We commanded mankind (to do good) to two of their mothers and fathers; his mother had carried

him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two parents, only to Me is your return."

Educating children to obey their parents in things that are not immoral, after obedience to Allah and Rasulullah is absolute.

This provision is explained in surah Lukman verse 15:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Means:

"And if both force you to associate with Me something of which you have no knowledge, then do not follow 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 shall you return, then I -tell you what you have done."

4) Worship (verse 17)

The fourth material is worshipping Allah. The Word of Allah swt in the Qur'an Surah Lukman (31): 17

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا
أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Means:

"O my son! Establish prayer, and order to do what is good, and prevent doing what is wrong, and be

patient with whatever befalls you."

According to Quraish Shihab, Luqman's advice above concerns matters relating to pious deeds, the culmination of which is prayer, as well as good deeds which are reflected in good deeds and forbidding evil, as well as advice in the form of a shield that fortifies oneself from failure, namely patience. and steadfast. Then proceed with ordering what is ma'ruf, containing a message to do it, because it is not natural to order it before one does it. Likewise prohibiting evil, demands that those who prohibit it first prevent themselves.

5) Prohibition of being arrogant (verse 18)

The next material is the prohibition of being arrogant. The Word of Allah swt in the Qur'an Surah Lukman (31): 18

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

Means:

"And do not turn your face away from people (because of pride) and do not walk on the earth arrogantly. Indeed, Allah does not like those who are arrogant and proud of themselves. (QS. Luqman, 31:18) "

According to Quraish Shihab, the prohibition against being arrogant in Luqman's advice to his son is related to morals and manners in interacting with fellow human beings.

B. Hadits Perspective

Hadith as the second source of Islamic law has basic concepts of child education which are of course in line with the Qur'an as the main source of Islamic teachings. The concept of children's education in the hadith generally contains two elements, namely;

- 1) Forms of Coaching, including;
 - a. Aqidah Development
 - b. Moral Development
 - c. Community Development
 - d. Worship Development
- 2) Methods of Child Education according to Hadith
 1. The exemplary method (Uswah Hasanah)
 2. Habituation method
 3. Advice method
 4. The method of punishment

CONCLUSION

1. Al-Qur'an and al-Hadith are guidelines for all mankind, therefore both of them must be used as the main reference in conducting children's education.
2. Islam views children's education as very urgent to meet their needs, both related to physical (physical) and psychological (spiritual) development
3. The main goal of children's education is to realize a Muslim personality who is perfect (Kamil), who can carry out his function as 'abid (servant) and Khalifah fill ardh (leader)

3. The responsibility for children's education is a shared responsibility, especially their parents, because children live with their parents from birth to adulthood and have a family.
 4. The concept of children's education in the Koran is very complete in surah Ibrahim (14) verses 35-41 and sura Lukman (31) verses 12-19
 5. The concept of children's education in the hadith generally contains two elements, namely;
 - a. Forms of coaching, including; aqidah development, moral development, community development,
3. Children's Education Method according to the hadith, includes; The exemplary method (Uswah Hashanah), the method of habituation, the method of giving advice, and the method of punishment.

BIBLIOGRAPHY

- Dhahi Abdurrahman, 2021. Judul Asli: *Abnauil Multazimain*, judul terjemahan: *Cara mendidik salah, anak bermasalah-10 Kesalahan Fatal Mendidik Anak dan Solusinya*, (Sukoharjo: Sumber Ilmu)
- Ghazali Imam, 1983. *Taubat, Sabar, dan Syukur*, Ter. Nur Hichkmah. R. H. A. Suminto, (Jakarta: PT. Tintamas Indonesia, Cet IV)
- Al Ghazali Imam, Ihya' Ulumuddin, (Beirut: Dar alfikri,tt)
http://www.kompasiana.com/fitri_ruaidah/problematika-anak-masa-kini diakses 24 Nov.2021 PM

- Jam'iyah Nur Aeni, 2001, *Faktor-Faktor Pendidikan Menurut Al-Ghazali Dalam Kitab Ihya' Ulumuddin*
- Juwariah, 2010. *Dasar-Dasar Pendidikan Anak dalam Al-Qur'an*, (Yogyakarta: Teras)
- Jurnal Pendidikan Islam, Vol 1, No. 2 Tahun 2019 Magister Manajemen Pendidikan Islam Institut Ptiq Jakarta
- Kaelan, 2012. *Metode Penelitian Kualitatif Interdisipliner*, (Yogyakarta : Paradigma)
- Kurniasih Imas, 2010. *Mendidik SQ Anak Menurut Nabi Muhammad Saw*, (Yogyakarta: Galangpress)
- Mestika Zed, 2004. *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor)
- Nasution S, 1996. *Metode Research: Penelitian Ilmiah*, (Jakarta:Bumi Aksara)
- Sahirman, 2014. *Penerapan Strategi Nabi Ibrahim Dalam Mendidik Anak Dalam Tafsir Surat Ash- Shaffat Ayat 99-113*, (Profetika Jurnal Studi Islam. Vol 15. No.2)
- Sukardi, 2015. *Metodologi Penelitian Pendidikan*, (Jakarta: Bumi Aksara)
- Sugiono, 2008. *Metodologi Penelitian Pendidikan*, (Pendekatan Kuantitatif, Kualitatif dan R&D), (Bandung: Alfabeta)
- Suwaid Muhammad Ibnu Abdul Hafidh, 2009, *Cara Nabi Mendidik Anak*
- Tafsir al-Misbab*, vol 11
- Winarto, 1991. *Penelitian Ilmiah*, (Bandung : Tasito)