

Father's Role in Building Son Sholeh in The Study of Luqman's Letter Verses 12-19

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Abstract

The assumption that the role of the father is only the breadwinner results in the lack of responsibility of the father in the education of children. On the other hand, the Quran tells a lot of advice from fathers to their children in education and morals. This indicates that the Qur'an encourages fathers to always play a role in the education of children. The purpose of this study is to analyze the advice of a father towards a child in the Quran, namely in Sura Luqman verses 12-19. The approach used in analyzing such data is the use of code theory models and messages. The conclusion in this study is that the analysis on this theory gives birth to father advice to children can be seen from six factors, namely: (1) Good sender; (2) Good recipients; (3) Messages that vary from the introduction of Tawhid, Amal Salih and Morals; (4) The context of the situation behind all advice; (5) The use of calling words spoken in soft words; (6) The existence of good mutual contact.

Keywords: fatherhood; Surat Luqman; Code and Message Theory; Sholeh's son

Introduction

The improvement of society starts from the improvement of its smallest unit, a family.¹ The Quran hints in QS. Al-Furqan [25]: 74, that in prayer to get a spouse and offspring who become eye conditioning, there is hope that growing up in a family environment of the generation of leaders for the devout.²

The father as the leader of the family becomes the central figure and role model for the continuity of the family's parenting and education patterns. The assumption that the role of the father for the child is only the breadwinner began to spread everywhere. With the spread of such assumptions, the fact that occurs in Indonesia is the lack of role of fathers in children's education.

On the other hand, the Qur'an is a book of instructions and guidelines for all human beings.³ The above problem, in fact, if returned and looked back at the Qur'anic talk, there will be many concepts about the family. With regard to fathers, the Quran gives important attention to a father to educate his child. The phrase rooted in the word 'ab' which means father in the Quran is mentioned 117 times. Such a large amount is revealed by the Qur'an, giving space for an in-depth study of how a father figure should be a role model or how a father figure should be avoided because of his notoriousness, as well as how education or upbringing should be carried out by a father. Specifically, in terms of togetherness and closeness between father and son is evidenced by advice.

¹ Mufidah, 2018; Omran, 2012

² Rusli, 2020

³ Ushama, 2020

Presenting data from research he wrote that the Quran mentions parental advice to children 2 times, namely in Surah Al-Baqoroh verse 233 and Surah Luqman verses 16-19.⁴

In the Islamic world, works that study the meaning of signs (verses) or symbolic meanings refer to them as the science of sign or the science of wisdom.⁵ On the other hand, the science that deals with signs is called the science of semiotics. In sign science it does not call the nature of science (ontology) and the scientific method (epistemology) as semiotics. However, there are similarities between sign science and semiotics, namely (1) the presentation of the Qur'an as a collection of "signs" (verses; signs); (2) analyze and understand "signs" through certain systematic learning steps i.e. textual deciphering and afterwards contextual deciphering; (3) The goal is to explore the deepest meaning.⁶ Therefore, this paper will examine the advice of a father to his son in Sura Luqman verses 12-19. This is important as part of the lesson so that Muslims can make it a silver lining, then be able to implement it in their family life. Therefore, every learning in the Qur'an must be learned and can be practiced as people who obey the rules of Allah Almighty.

Research Methods

This paper uses qualitative studies in its method. Descriptive, descriptive qualitative research is a problem formulation that guides research to explore or photograph social situations to be researched thoroughly, broadly and deeply.⁷ Meanwhile, in the process of collecting data, this research fully uses library research. Literature research generally includes an in-depth selection of material on a particular topic or set of topics and contains primary sources as well as secondary sources.

Literature research was established to meet research needs so that it is filled with authentic materials with quality content⁸ (Snyder, 2019). Therefore, this study took the main data from books, journal articles, and documents related to the main topic of Qur'anic and Tafsir studies.

Jacobson's theory of semiotics, in 1896, immigrant-American linguist Roman Jakobson was born in Moscow, who was a student of Russian phonologist Nikolai Trubetzkoy⁹. According to Jakobson, the subject of semiotics research is communication in verbal messages, semiotics studies communication in both verbal and non-verbal messages¹⁰. There are six semiotic theories associated with Jakobson namely;

- 1) Pertinence theory
- 2) Binarism theory and distinctiveness
- 3) Metaphor and methodonomy theory and its foundations of opposition between similarity and contiguity
- 4) Code theory and code-messages
- 5) Theory of semiotic functions
- 6) Markedness theory.

In this discussion, the author only focuses on Jakobson's theory, namely code and messages, which can later be applied to objects for analysis by the author.¹¹ This theory studies six factors in the functioning of language are:

- a. The sending factor (addresser), which is someone who tries to convey ideas.
- b. Receiving factor (addressee), namely the receiver of either the reader or the audience listener as the intended object.
- c. Context factor, which is a factor to be able to understand the mandate given.
- d. Mandate factor (message), which is a message that must be able to reach the target (recipient)

⁴ The Month of 2021

⁵ Badrudin, 2009; Ekawati, 2020; Shihab, 2008

⁶ Yayan & Dadan, 2013

⁷ Rosyad et al., 2022; Silverman, 2015

⁸ Snyder, 2019

⁹ Jakobson, 2020

¹⁰ Jakobson, 1977

¹¹ R. Jakobson, 1981

e. Contact factor, that is, to understand speech, the messenger must connect the speech with what he is interested in.

f. Code factor, namely the recipient of the message or target who must understand the system or form of speech from the sender.

Jacobson's model shows very clearly the problems involved in structuring taxonomies with doubly developed categories. Jacobson used the function as a development of differences in the system.¹²

Results and Discussion

3.1. Makna Lexicon floor "Bunayya"

Luqman began his advice by using the title "ya Bunayya" which describes his great affection for his son in providing religious education. Lafaz "yâ bunayya" is a unit of munada preceded by the letter nida". The words are bunayya and yâ as the letter nida". In this case bunayya is the tasghîr form of the word ibn, this form of the word is used to describe affection, and usually affection is poured out to the child. The word ibn which is the same root word as banâ (build) presents for parents to build the character of children.

The word نُابٌ comes from نَبَّ and because the plural of this word is أَنْبَاءٌ and then in tashgîr (small) it becomes يُنَّبُ. The name of the child as نُابٌ or يُنَّبُ is the child is the result of the father's construction, and Allah made or appointed the father as the one who composed and convened the child. Therefore, Al-Ashfahani defines the word نُابٌ as follows;

حِصْلٌ مِنْ جِهَةِ شَيْءٍ أَوْ مِنْ تَرْبِيَّتِهِ، أَوْ بِتَفْقُودِهِ أَوْ كَثْرَةِ خِدْمَتِهِ لَهُ أَوْ قِيَامِهِابْمَرِهِ: هُوَ ابْنُهُ لِكُلِّ

"Every thing that a person achieves for something, whether in terms of his education, research, service or work, is called نُابٌ (his son)". While the muannats of the word نُابَةٌ are daughters.

The story of Luqman al-Hakim being a role model, a father figure who takes great care of his son, here is a glimpse of Luqman al-Hakim: Sufyan al-Sauri has narrated from Al-Ash'as, from Ikrimah, from Ibn Abbas who said that Luqman was a slave from the land of Habasyah (Abyssinia) and a carpenter.¹³ Imam Ibn Kathir argues that Luqman's full name is Luqman bin Unaqa' bin Sadun.¹⁴ As for Luqman's origins, a number of scholars differ in opinion. Ibn Abbas (*may Allah be pleased with him*) states that Luqman was a carpenter from Ethiopia. Other accounts say he was short and high-nosed from Nubia and some say he came from Sudan. Some argue that Luqman was a judge in the time of the prophet David '*alahissalam*'.¹⁵

3.2. Interpretation of Verses of a Father's Advice to His Child

Brief Surat Luqman

The name "Surah Luqman" is the name known for this surah in various mushafs and tafsir books as well as among the companions of the Prophet.¹⁶ Al-Barra' bin 'Azib said, "The Messenger of Allah (peace and blessings of Allah *be upon him*) used to lead us in the Dhuhr Prayer until we used to hear from him verses from Sura Luqman and Adz-Dzariyat.¹⁷ This hadith, in addition to indicating that the name "Surah Luqman" was a known name among the companions of the Prophet, also indicates that this surah was read by the Prophet Muhammad in his prayers.¹⁸ The name "Luqman" is because this surah mentions the story, wisdom, and testament of Luqman to his son that is not mentioned in the other surahs.¹⁹ Luqman was a wise man known to

¹² Jacobson & Lenhart, 1979

¹³ Syaikh Shafiyurrahman, Pustaka Ibnu Katsir, Jilid 7, Ath-Thabari (XX/135)

¹⁴ Katsir, Ibnu. *Al-Bidayah wa an-Nihayah*

¹⁵ Fariadi, Ruslan. "Diving into the Advice of Lukman Al-Hakim", *Hidayah*, volume 8, issue 87, November 2008, pp. 162-165.

¹⁶ Muslim, 2020 hlm. 25.

¹⁷ Narrated by Ibn Majah (Sunan Ibn Majah, no. 830, I/271) and An-Nasa'i (Sunan An-Nasa'i, no. 972, II/163). Al-Albani mentions it in *Dha'if Ibni Majah*, p. 64. (Muslim, 2020 p. 25)

¹⁸ Muslim, 2020 hlm. 25

¹⁹ Muslim, 2020 hlm. 25

the Arabs.²⁰ Abu Hayyan mentions that this surah came down because the Quraish questioned the Prophet Muhammad about Luqman and his son in order to test and trouble.²¹

Surat Luqman became a guide for the Prophet and his companions to continue the mission of da'wah despite the great challenges and steep roads full of twists and turns. Similarities in the conditions of Luqman's story with those experienced by the Prophet and his companions are found. This provides the benefit that the Quran is indeed a book of instructions that always provides a way of light in order to educate children. For example, the name Luqman Al Hakim is mentioned in the Qur'an, precisely in Sura Luqman verses 12-19. It is not without reason why the name Luqman was immortalized by Allah SWT in the Qur'an. This is not yet because Luqman has the privilege of wisdom. Moreover, wisdom is a science that is very useful for humans. Allah (swt) said: *"And verily We have given wisdom to Luqman."* (QS. Luqman; 12)

The word al-hikmah in the above verse has various meanings including; putting everything in its place, always being right in word and deed, confirming something with knowledge and charity, understanding and intelligence, or knowing what is happening and doing good. In short, Surat Luqman is an introduction for the Prophet and his companions to educate and nurture an Islamic and civilized generation. Although this surah is Makkiyyah, the atmosphere in this surah is so calm, gentle, and full of affection. Unlike the other Makkiyyah letters, there are usually threats and warnings.²² (Az-Zuhaili, 1991, p. Juz XII, 188-189).

3.3. Luqman's Advice to His Son

In Surat Luqman, there are several pieces of advice starting from verses 13-19, the advice begins with the greeting "yaa bunayya" which means a gentle greeting to his son, namely O my son. For more details, the author elaborates in the following points;

1. Surat Luqman verse 12, Ibn Kathir says that the purpose of wisdom in this verse is deep understanding, broad knowledge, and good ways of expression. Allah Almighty commanded Luqman to be grateful for the grace that Allah had bestowed upon him, which was in the form of virtues that Allah had specially bestowed upon him, which were not given to other human contemporaries.²³

A person who is grateful for God's blessings is not only done by oral speech, but must be followed by the heart and limbs. When verbally saying hamdallah to the giver of favors, the heart must also believe and acknowledge that indeed all the blessings received only come from the giver of favors, namely Allah Almighty, and not from other than Allah. Then be grateful for the blessings followed by the limbs, namely by obeying all the commandments and avoiding His prohibitions and using the blessings in accordance with religious teachings which of course Allah Almighty recognizes. The benefits, usefulness, and rewards of thanking Allah will undoubtedly return to those who are grateful. In this regard the Prophet (peace be upon him) said:

عجبا لأمر المؤمنين , إن أمره كله لخير . وليس لأحد إلا للمؤمن , إن أصابته سركا شكرا وكان خيرا له . وإن أصابته ضراء صبر فكان خيرا له . (رواه مسلم)

"It is great that the personality of the believer because every incident that happens to him is considered good, this cannot exist in a person other than the believer. If he gets the pleasure of being grateful, who gratefully obtains something better. And if he suffers the trouble of patience, which patiently becomes comforter or better to him." (HR. Muslim).

2. Surat Luqman verses 13-15, Ibn Kathir says that Allah Almighty told about Luqman's advice to his son. Luqman was the son of Anqa ibn Sadun, and his son's name was Tsaran, according to an opinion narrated by Imam Baihaqi.

Allah (swt) mentions the story of Luqman with a good name, that He has bestowed upon him wisdom; and Luqman counseled his son who was his son, so it was only natural that he would give to his most beloved person the most important thing of his knowledge. That's why the first thing he told his son was that he should worship God alone, not associate him with anything. Then Luqman warned his son, that:

²⁰ Ishlahi.n.d hlm. 1.

²¹ Ibnu 'Asyur, 1984 hlm. 138.

²² Az-Zuhaili, 1991, p. juz 12, hlm 188-189

²³ Sayyikh Shafiyur Rahman. Book Ibnu Katsir. Shahih Tafsir Ibnu Katsir Juz 21

{إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

indeed, fellowshiping (Allah) is indeed a great tyranny. (Luqman: 13)

That is, fellowshiping with God is the greatest act of persecution. As the hadith narrated by Imam Bukhari:

قَالَ الْبُخَارِيُّ حَدَّثَنَا قَتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا نَزَلَتْ: {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} [الْأَنْعَامِ: 82]، شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالُوا: أَيُّنَا لَمْ يَلْبَسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ: {يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

Imam Bukhari said, having told us Qutaibah, having told us Jarir, from Al-A'masy, from Ibrahim, from Alqamah, from Abdullah who told that when it was revealed His word: *Those who believe and do not confuse their faith with tyranny (shirk)*. (Al-An'am: 82) This was hard for the companions of the Prophet (peace be upon him). Therefore they said, "Which one of us does not interfere with his faith with the act of tyranny (sin)." So the Prophet (peace be upon him) said, "*This is not what is meant by tyranny. Did you not hear Luqman say: 'O my son, do not fellowship with Allah, indeed fellowship (Allah) is indeed a great tyranny.'*" (Luqman: 13). This hadith is also narrated by the Muslim imam who narrated it through the hadith of Al-A'masy with the same sanad.²⁴

Based on the words of Ibn Kathir, it clearly shows that fellowshiping Allah (shirk) is something that every Muslim should not do, because by fellowshiping Allah he has done the greatest harm to himself. Man is a creature created by God in his various glories and should not be slaves to beings lower than him. Allah Almighty, has subdued nature for the benefit of its creature called man. And it should be man who should rule over nature, not the other way around, because if this is the case, then man has done great wrongs against God and against himself. For this reason, parents need to instill a strong understanding into children about what shirk is and the dangers posed by shirk itself

Luqman started the conversation with the greeting "Yaa Bunaiyya". This is the father's gentle greeting to advise the child. Then after advising his son to worship God alone. Luqman also advised his son to be devoted to two mothers and fathers. The same is the same as what His Word mentions in another verse, namely:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا}

And your Lord has commanded that you should worship none other than Him, and that you should do good to your father's mother as well as possible. (Al-Isra: 23)

In the Qur'an it is often mentioned in conjunction with the command to worship Allah alone and filial piety to both parents. And in this letter of Luqman it is mentioned by His words:

{وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ}

And We commanded the man to his parents; (Luqman: 14)

Mujahid said that what is meant by *al-wahn* is full of suffering when carrying a child.²⁵ According to Qatadah, he meant excessive paya han.²⁶ Meanwhile, according to Ata Al-Khurrasani, it is the weakness that increases. Word of Allah Almighty:

{وَفِصَالُهُ فِي عَامَيْنِ}

and wean him off in two years. (Luqman: 14)

That is to take care of and breastfeed her after giving birth for two years.²⁷

²⁴ Sayykh Shafiyur Rahman. Kitab Ibnu Katsir Kitab Fathul Bari (VIII/372). [HR. Bukhari No. 4776 Dan Muslim No. 124]

²⁵ Ath-Thabari (XX/137)

²⁶ Ath-Thabari (XX/137)

²⁷ Sayykh Shafiyur Rahman. Kitab Ibnu Katsir, Shahih Tafsir Ibnu Katsir Juz 21 HLM. 152

It is our example that the role of a father should also teach children to be filial to their mothers who have painstakingly conceived and given birth and breastfeeding, as Allah says in Sura Al-Ahqaf verse 15:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

"And We command men to do good to their parents. Her mother had conceived her with difficulty, and gave birth to her with great difficulty (anyway). The period of pregnancy until weaning him for thirty months, so that when he (the child) was of age and forty years of age he prayed, "O my Lord, instruct me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and that I may do the good which Thou hast pleased; and give me the good that shall flow unto my posterity. Verily I repent to You and indeed, I am a Muslim." (QS. Al Ahqaf: 15)

Ibn Kathir says that Allah deliberately mentions a mother's hard work and her suffering in educating and nurturing her child, for which she is always on guard all day and night. It is nothing but to remind the son of his mother's kindness towards him, as it is mentioned in another verse through His Word:

{وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا}

And say, "O my Lord, love them both, as they both educated me as a child." (Al-Isra: 24)

Therefore in this epistle it is mentioned by His words:

{أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ}

"Give thanks to Me and to your two fathers, only to Me is your return." (Qs. Luqman: 14). In his commentary on this verse, Ibn Kathir says that because verily I (Allah) will reward your gratitude with the most perfect reward.²⁸

Filial piety to both parents is mandatory for every child, but still sticking to things that are forbidden by Islam, such as parents inviting or telling to do munkar which even to the point of associating Allah, is certainly not justified in Islamic teachings. A child can reject it in a polite way as a form of respect for parents, because the context of rejecting his actions is to invite the munkar let alone to the point of associating God. But in the context of filial piety, parents must treat well. As God says:

{وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا}

And if both force you to fellowship with Me something of which you have no knowledge, then follow neither of them. (Luqman: 15)

The position of parents in Islamic education is considered very important and determines the success of achieving educational goals. Because parents are natural educators, who have the task of laying the foundations of monotheism in their children.²⁹ Ibn Kathir says that If both of you desire you so strongly that you follow their second religion (other than Islam), do not accept his invitation, but do not prevent you from doing good to your parents while on earth.³⁰ Allah said:

{وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ}

and follow the way of one who returns to me. then only to me do you return, and I tell you what you have done. (Luqman: 15)

That is the way of believers. The believer will turn egoistic nature and the fulfillment of shahwat into its opposite, meaning into charity that is useful for society, spreading love and peace among individuals and groups and even among nations.³¹

²⁸ Sayykh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 153

²⁹ Jalaluddin : 2003: 120

³⁰ Sayykh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 153

³¹ Abdul Aziz Al'Arusi : 1994 : 15

3. Surah Luqman verses 16-19, Tawhid education or Aqidah education referred to by verse 13 of Surah Lukman is explained by verse 16 of Surah Lukman contains 2 explanations, namely, first, Allah's supervision, Aqidah education instilled by Luqman to his son, indirectly is education against Allah's supervision which is a form of faith of a servant. A person who, when deeply rooted in him strong faith, will make him cautious of his every deed. As Allah Almighty, says Surah Luqman verse 16:

يُنَبِّئُ إِنَّهَا إِن تَكُ مِنْ ثِقَلٍ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

(Luqman) said: "O my son, Verily if there is (a deed) as heavy as a mustard seed, and it is in a stone or in the sky or in the earth, Allah will surely bring it (reward him). Verily, Allah is subtle and all-knowing." (QS. Luqman: 16).

No one knows, no one cares because as big as a mustard seed is so delicate that "Allah will bring it away." So the practice is as small as a mustard seed, which is hidden deep in the rock so that no one will see it or know it. Even further away it is located in one of the seven levels of heaven, on the face of the earth containing five continents and a great ocean. Man does not know, but Allah Almighty knows, He Who knows. Therefore, if you do good, do not just want to be known by man. Man does not know all the deeds of our efforts. Expect appreciation from Allah Almighty Himself who will be able to judge and appreciate it." "Verily God is vast," so that nothing is separated from His calculation and His justice. "Most thorough" So from the rough and great to the subtle in His knowledge of all.³²

While Ibn Kathir interprets what is meant by the *Most Subtle is the* knowledge of Allah that covers everything however small.³³ Overall, Ibn Kathir interprets this verse as saying that Allah will bring good and bad rewards even if the deed is only as big as a mustard seed and will be presented on the Day of Judgment, and nothing is hidden to Allah.³⁴ Based on the words of Ibn Kathir, this verse describes the existence of the intellectual power of the child towards the existence of the creator and realizing that Allah always knows the visible and invisible and always watches over His servants at all times. A Muslim must believe that nothing can be hidden from Allah. It was He who created this Universe and its contents and He knows everything that is hidden in the folds of the human heart. The cultivation of aqidah and the supervision of Allah is very important to be given to children, so that it is embedded in him that belief in Allah must always be accompanied by good and noble deeds.

A knowledgeable person is one who fears God, always feels watched for every action done so as to bring him to all good and avoid evil. Instilling tawhid and a sense of being watched by Allah in children does not mean that parents convey it in theory alone so that they understand well, but it takes motivation, encouragement and also a touch of heart and good example so that children can do what is called for by Islamic teachings.

God went on to say:

يُنَبِّئُ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

(Luqman said): "O my son! Pray and tell (people) to do what is accrued and prevent (them) from being unfortunate and be patient with what befalls you, indeed such things are important things." (Qs. Luqman: 17)

These are the four living capitals that Luqman gave to his son and brought to be capital for all of us, conveyed by Muhammad SAW to his people.³⁵ Ibn Kathir interprets this verse to mean that you pray with all the rules, the pillars, and the times. Then do amar ma'ruf nahi munkar according to your ability and strength. And in verse ما أصابك على ما أصابك Ibn Kathir says that the perpetrators of amar ma'ruf nahi munkar often get unpleasant treatment from humans. Because God convinces in the sentence إن ذلك من عزم الأمور that patience in enduring painful treatment while doing amar ma'ruf nahi munkar is classified as a matter commanded and required by Allah to His servants.³⁶

³² Abdul Malik Abdul Karim, Tafsir al-Azhar, hlm. 131

³³ Sayyikh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 155

³⁴ Al-Imam Abul Fida : 2011:181- 183

³⁵ Abdul Malik Abdul Karim, Tafsir al-Azhar, hlm. 132

³⁶ Sayyikh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 157

To strengthen the person and strengthen the relationship with Allah SWT, to deepen gratitude to Allah SWT for His blessings and protection that we always receive, then establish prayers. By praying we train the tongue, heart, and all limbs to always remember Allah SWT. In Islamic teachings it is prescribed that it is compulsory to perform the prayer at least five times a day and a night, not less! More permissible (sunnah prayer) which is more or less if the total number of rakaat obligatory prayers and sunnah prayers is 50 (fifty) rakaat in a day. From there, the more one multiplies the prayer, then calculate for yourself how much the name of Allah SWT has always been a title that penetrates into the soul, "Subhanallah, Alhamdulillah, Allahu Akbar", by daily bowing the body when bowing', by squeezing the forehead when prostrating, with a straight upright not waltzing left and right, we will gain personal, physical and mental, moral and mental strength.

A person who has been firmly established in his person because of worship, especially prayer, he will dare to convey the truth to his fellow humans, even if only the knowledge and ability he has. At least have your children and wife pray. Then rebuke whichever action is munkar. which is unacceptable to society. Dare to tell the truth, even if it is bitter. Then coupled with wisdom, it is like wrapping a bitter medicine to escape from the esophagus.³⁷

Consequently, if you have the courage to reprimand what is wrong, prevent the squirky. It should be known that there will be people who are not happy to be reprimanded. If reprimanded they are angry, for this must be steadfast, must be patient. Remember that the apostles sent by Allah Almighty to give guidance to mankind, were all hurt by their people and not even a few were killed. Their main capital is patience. If you want to be a useful human being in this world, then be patient and pray as a helper. Prayer as a personal affirmation, amar ma'ruf nahi munkar in relations with society, and patience as the last bastion in any struggle to preach the truth.

Amar ma'ruf is proof of one's love for the teachings one believes in, proof of one's love for the people, evidence of a strong desire for mass salvation. Amar ma'ruf is a religious spirit and friendship between people.³⁸ It is said by Ibn Kathir that doing amar ma'ruf nahi munkar is enough to be done according to ability and ability. Likewise, for parents, especially a father, in educating their children to do amar ma'ruf nahi munkar must be adjusted to the child's ability to do it. Small things that parents can instill in children in doing it are:

1. Advise friends to be honest and avoid lies
2. Prohibit friends from berating and insulting others
3. Help others who need help.

As exemplified by Luqman al-Hakim, for a father the role in teaching amar ma'ruf nahi munkar because the command of amar ma'ruf nahi munkar is important to fulfill the obligations recommended and outlined by Islamic teachings, because if until the command of amar ma'ruf nahi munkar is abandoned, it will cause a crack in relations between human beings and can cause social shock.

Humans are social creatures who always need help from other humans, humans are equipped by God in the form of reason in order to think about distinguishing the righteous and the righteous, so that they can behave well and ethically with other humans even though they are different religions, tribes, and groups. This Allah mentions in Surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man! Truly, We created you from a man and a woman, and We made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Truly, Allah is all-knowing, all-conscientious." (Qs. Al-hujurat: 13)

In Surah Luqman verse 18, Allah mentions Luqman's advice to his son which explains in more detail about how to be ethical in socializing. Allah said:

³⁷ Abdul Malik Abdul Karim, Tafsir al-Azhar, hlm. 133

³⁸ Mohsen Qaraati, 2002: 86

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

"And do not turn your face away from men (for pride) and walk not on the earth haughtily. Indeed, God does not like those who are proud and proud." (Qs. Luqman: 18)

Ibn Kathir interprets this verse in the sentence وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ That is to say, do not look your face away from people when you are talking to them, or when they are talking to you, in a tone of disdain and dismissive of them while showing pride in front of them. But instead they have to be humble and show a friendly face towards them.³⁹ This is in accordance with the hadith, Prophet Muhammad (peace be upon him) said:

.... وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مَنِبْطٌ

"If you talk to your brother, then (do it) with a suave face..."⁴⁰ Abu Dawud)

Then Ibn Kathir interpreted the sentence وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا it means don't walk the earth proudly, boastfully, showing greatness and strength. Don't do that, because if you do that God will hate you. Therefore, God said إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ God does not like people who are arrogant, proud of their abilities and show pride to others.⁴¹

Morals when dealing with others must be considered, that is, when talking to the interlocutor, do not turn your face towards them, because such behavior is a despicable trait and can offend the person being spoken to. Ibn Kathir explains about this verse that do not look your face away from others when you talk to others or are spoken to. Glorify your interlocutors and do not be arrogant, but be gentle and brighten your face in the face of them.⁴²

The third aspect of education, namely moral education, found in verses 18-19 of Surat Luqman explains how important it is to have good deeds for a child in his life. The virtue of morals and behavior is the implementation of faith that permeates the child. If the child is educated from an early age with commendable qualities, then he will get used to noble morals. Luqman al-Hakim's role as a father advised his son to have good morals towards himself and towards others. As for morality towards others contained in verses 18-19. First, don't look away from others. Second, do not be vague, while the morals to yourself are first, not hasty (simple) in walking and second, not loud (soft). Allah 'azza wajalla said:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And be simplified in walking and soften your voice. Surely as bad as a voice is the sound of a donkey." (Qs. Luqman: 19)

The next aspect that Luqman emphasized to his son was to behave and have a good character towards himself, which is simple in walking and softening the voice when speaking. Ibn Kathir says in this verse in the sentence وَأَقْصِدْ فِي مَشْيِكَ That is, walk with a polite and simple attitude, not too fast and not too slow. But walk simply and mediocrecly. And on the sentence وَاعْضُضْ مِنْ صَوْتِكَ Ibn Kathir says that do not be outrageous in speaking. Do not raise your voice at talk that has no benefit.⁴³ Wherefore God said: إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ Mujahid and other commentators said, "The worst sound is the sound of a donkey. This means that the person who raises his voice while speaking (for which there is no benefit), is like the sound of a donkey, that is, equally loud and high. The parable that resulted in this haram law is exactly the same as the parable mentioned by the Prophet (peace be upon him) in his words:

وء , العائد في هبته كالكلب يقيء ثم يعود في قيئه

³⁹ Sayykh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 157

⁴⁰ Abu Dawud (IV/345) [Abu Dawud No. 4048]. Shahih. Shahiihul Jamii' No. 79 dan 7309

⁴¹ Sayykh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 158

⁴² Al-Imam Abul Fida : 2011: 185

⁴³ Sayykh Shafiyur Rahman. Kitab ibnu Katsir, Shahih Tafsir ibnu Katsir Juz 21 HLM. 158

"We don't have bad examples. The man who asks for his gift is like a dog vomiting something, then he licks back the vomit."⁴⁴

The fact is that man was created from the ground and it is not proper for a believer to boast and despise others. Even though a person has a lot of wealth, a mansion, nice clothes, and a clever brain, he still does not deserve to be arrogant because all he has is God's entrustment.

Luqman's advice above is very useful and useful. The author will say a little about some of these advices, which we must make examples and life guidelines. Ibn Abi Hatim narrated from Ats-Tsauri ibn Yahya, he said: "Luqman said to his son, "O my son! Surely wisdom can make a poor man sit on the throne of kings."⁴⁵ Ibn Abi Hatim narrated also from 'Aun ibn Abdillah, saying, "Luqman said to his son, "O my son! When you reach the place of gathering of people, throw them with the arrows of Islam, which is greetings. Then sit among them. Don't start talking until you see them talking. If they fill the room with dhikr to Allah, then stick your arrow with them, but if they fill the room not for dhikr, then move to another place."⁴⁶

In another story, Luqman ordered his son to bring a donkey, then Luqman and his son walked along with the donkey. Luqman said, "O my son, take a donkey and see how they respond, they will be displeased with someone forever. Then his son brought the donkey before Luqman. Luqman mounted the donkey and ordered his son to lead the donkey. Then, the two passed in front of a group of people, suddenly the group of people denounced Luqman, saying: "The little boy is on foot, while the big man is riding on a donkey, how cruel and rude he is." Luqman said to his son, "how do people respond, waha my son? Then his son told Luqman about the man's response.

Then Luqman went down and led the donkey, while his son mounted it, and passing by in the crowd of other places, suddenly they mocked his son, saying, "The young man rides a donkey, while his parents are on foot, how ugly this young man is and how brazen he is!" Luqman asked his son, "How do people respond, O my son?" Then his son told Luqman about the man's response and the two climbed on top of the donkey, rode and passed somewhere else. Suddenly the man in the place railed against the two, saying, "How cruel are those two men, they both ride on a donkey, when they are not sick and not weak!" Luqman asked his son again, "how did people respond?" and his son told him what he responded.

Hearing these words, Luqman got off his donkey and let his son stay on the donkey. The two of them continued their journey until they met an old man. The old man then said to Luqman's son, "You are so presumptuous! You are not ashamed to ride on that donkey, while your parents you let crawl behind you as if he were your servant!"

The words of those people were so imprinted in the mind of Luqman's son. He asked his father, "What should we do so that everyone can be pleased with what we are doing and we can survive their insults?"

Luqman replied, "O my son, I am indeed taking you on this journey for the purpose of advising you. Know that we cannot make all men pleased with our deeds, nor will we be completely saved from reproach because people have different minds and different points of view, so a reasonable man will do to perfect his duty regardless of the words of others."⁴⁷

Finally, the two of them walked on foot while leading the donkey, and passed by another place. Suddenly they cursed too, saying, Subhanallah, a donkey is walking, even though he is healthy and strong and two men leading him also on foot, it would be nice if one of them climbed on it, Luqman asked his son, "how did that man respond?" and his son told him about the response. Then

⁴⁴ Tuhwadzi (IV/522) [HR. Tirmidzi No. 1298; HR. Bukhari No. 2622; and HR. Islam No. 1622]

⁴⁵ Ad-Durrul Mantsuur (V/316)

⁴⁶ Az-Zuhdu karya Ibn Mubarak hlm. 332

⁴⁷ Lafif minal Asatidzah; tt; 135-136

Luqman repeated his advice, "O my son, have I not said to you, do the work that makes you shaleh do not ignore others. With this event I only want to teach you a lesson."

That was Luqman's education given to his son from the highest thing, namely the cultivation of faith to the simplest things. These aspects of education should be exemplified by a father in educating his children, so that they have a solid foundation in living life and saving them from the danger of hellfire torment.

From the explanations above, the author sees a very strong relationship between father and son. In this case, it can be seen the closeness of a father who gently advises his child and the child who is comfortable asking everything to his father. Luqman uses the words tenderness i.e. "Yaa Bunayya", which is in the form of tasghir, meaning to regard the child as if he were a child who should always be given the shade of affection as Ibn 'Ashur said:

وهذا التصغير كناية تحبيب وشفقة, نزل الكبير منزلة الصغير لأن شأن الصغير, أن يُحِبَّ
ويُشفق عليه. وفي ذلك كناية عن إحاض النصح له.

"This tasghir shows love and feelings of affection. The abdication of the great person puts the small person in the position because the child is full of love and affection. In addition, this expression means the sincerity of the advice given to the child.⁴⁸

A father who wants good for his child, always advises that there should be no chance of Satan falling into it. So it was instructed to his son to listen well to his advice and pay attention to people's attitudes when the father taught him directly in front of the community. His father knew very well about the habits of ordinary people. If you look carefully, the points of what a father is saying do not seem to be his own thoughts but the virtues of the wisdom that God has given him.

It is understandable to feel deeper, that not everyone likes us even people are more likely to have negative or prejudiced views. One can imagine how by Luqman's side as a father, deep worries. First, concern with the child's faith, second worry about the evil deeds and third, worry about the child's character.

Therefore, Luqman taught his son from an early age about tawhid, shari'a and character. The child responds with questions, matters of dialogue or this response is very much a symbol of a child's closeness to the father. When Luqman teaches the outside world to the child, the response of these people becomes a reality that imprints on the child, which is an important lesson for the child is to always do good to everyone in the episode of life he experiences, even though people's responses are different from what is expected. Luqman pointed out the kindness to children for what they receive from what people say, namely by not responding to the bad treatment of others and remaining calm and patient in facing trials / trials in order to avoid moral damage.

3.5. Jacobson's Semiotic Analysis at a Glance

The main reason the author uses a semiotic approach in this study is that the verses studied are verses about the story, namely the advice of a father to his child, and equipped with a story of dialogue between father and son. On the other hand, according to Ahmad, the presentation of story elements is generally grouped into three categories, namely; First character (Ashkhasy), second event (ahdats) and third dialogue (hiwar).⁴⁹ Meanwhile, Jacobson's semiotic theory model reveals that in every verbal and written message there are six elements, namely the sender (addresser), receiver (addressee), context (context), code (code), message (message), and contact (contact).⁵⁰ It can be seen that Jacobson's element is related to analyzing the story. Therefore, the authors chose the semiotic theory of Jacobson's model as an approach in this study. The sender of the message (addresser) is Luqman, while the recipient (addressee) is his son named Tsaran. The main code used is lafadz "Yaa Bunayya" which is a call with closeness spoken by the father to his child. The context in the above verse is the context of the situation. This is evidenced by the events that occurred, namely the situation of the outside world when Luqman took his son for a walk with his donkey in a crowd of people. The message contained in this story is teaching. While in this story, the contact that occurs is a response from the recipient, which is a

⁴⁸ Ibnu 'Asyur, M. bin T. (1997). Tafsir Al-Tahrir Wa Al-Tanwir. Daar Sunnun Li al-Nasyr Wa al-Tauzi'

⁴⁹ Ahmad, 2018, pp. 153-154

⁵⁰ Taufiq, 2016

very good response, namely listening well to what his father advised, evidenced by questions from the child.

B. The Relevance of a Father's Role to the Psychological Development of Children

1. Love and Affection as a Good Personality and Communication Former. The existence of good communication, love and affection between a father and his son will have an impact on:

a. Creating a strong inner bond between the child and the father. A child will tend to have an open nature if a father shows a concern and maintains a strong closeness to his child.

b. The establishment of good communication is a sign that there is also a good tightness between father and son, able to foster an open attitude between the two. Luqman Al-Hakim who was able to position himself well with his son made his son open and in the end brought out an honest attitude to all his sons.

c. Psychologically, the love and affection received by children will have a positive impact on themselves, children who grow up in a family environment full of affection, attention and warmth will trigger the growth of mutual love for others and are able to behave positively in everyday life. The warmth, love, love and affection given by parents in the family environment, especially the father who is the main figure, is able to create meaningful feelings in their lives, have enthusiasm and trigger children to be able to develop their potential or abilities and talents while being able to think creatively.⁵¹ Furthermore, love and affection can reduce the possibility of deviant behavior and juvenile delinquency that may arise.

2. Attention as well as good listening, fostering an open attitude and confidence for children

The role of a caring father and a good listener is shown by Luqman Al-Hakim when he listens to his son's response with care and affection. Luqman Al-Hakim responded well so that of course there was a good closeness between the two. Honest communication that is established when interacting with children should be applied in an effort to educate children. When children have an open attitude towards their parents, then at that time the father's role as a parent provides good direction and education for children. In their interactions with children, have a positive impact on children or others:

- Being a good listener is one of the roles of parents in building confidence in children, because when parents ignore children, children will feel worthless and unworthy of attention from their parents.⁵²
- Children will tend to have an open nature, remove obstacles and barriers between father and child and will not feel afraid to tell stories, deliberations or discussions.⁵³ It will give birth to a mental readiness to receive advice or direction.
- The attention given to children can trigger openness so that parents will more easily recognize, find and recognize the true abilities of a child. In addition, parents can also more easily recognize each character of their children as a unique person until in the end a close relationship can be established.⁵⁴

Conclusion

A father is defined as any person who causes something to come into being or repairing or relapsing something, and a child is defined as the result of his father's building.

The aspects of education in the Qur'an Surah Luqman verses 12-19 in fostering children include: (1) Tawhid Education: Tawhid is the first and main education. (2) Shari'a education: Shari'a education is a continuation of tawhid education. Sharia education emphasizes man's relationship with Allah as creator, man with his fellow man and with his environment. Shari'a education consists of prayer, amr ma'ruf nahi munkar and patience. (3) Moral education: Morality cannot be separated from

⁵¹ Azam Syukur Rahmatullah, "The Conception of Compassion Education and Its Contribution to the Building of Islamic Educational Psychology," *LITERACY: Journal of Education Science* 5, no. 1 (January 11, 2017): 29–52. [https://doi.org/10.21927/literasi.2014.5\(1\).29-52](https://doi.org/10.21927/literasi.2014.5(1).29-52)

⁵² Raden Roro Michelle Fabiani and Hetty Krisnani, "The importance of the role of parents in building a child's confidence from an early age," *Proceedings of Research and Community Service* 7, no. 1 (2020): p. 46

⁵³ Jamaluddin Mahfuzh, *Psychology of Muslim Children and Adolescents*, p. 135.

⁵⁴ Dr. Suparman M.Pd.I et al., *Dynamics of Islamic Education Psychology*, first (Wade Group, 2020), p. 51.

faith because the two are very closely related. This moral education includes morals to others and morals to oneself.

Regarding Jacobson's semiotic analysis of the interpretation of exhortation verses and dialogue between father and son in direct teaching on situations, the author concludes that Jacobson's semiotic analysis concludes that father and son dialogue can be seen from six factors, namely; The sender of the message (addresser) is Luqman, while the recipient (addressee) is his son named Tsaran. The content of the message varies from Tawhid, Shari'a to morals. The context of the above verses and stories is the context of the situation. The main code used is lafadz "Yaa Bunayya" which is a call with closeness spoken by the father to his child. The context in the above verse is the context of the situation.

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