

Qur'anic Parenting: Comparative Study of the Meaning of Surah Luqman Verses 12-19 in the Tafsir Ibn Kathir and Tafsir Fathu al-Qadir

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Abstrak

Having a child is a gift that must be accompanied by a duty of trust. Many Muslim families do not understand the concept of Islamic education in accordance with the Qur'an and Sunnah so that they are unable to educate children into a rabbani generation that is firm in ethics and morality. The purpose of this study is to find out the value of parents' education towards children by referring to the interpretation of Luqman's letter verses 12-19 by making a comparison between Ibn Katsir's tafsir and Fathu al-Qadir's Tafsir of Imam Assy-Syaukani. The methods used in this study are library research and comparative studies to explore the differences and similarities of interpretation of the two. Analysis is done on key aspects such as interpretation methods, historical context, and religious values considered important in understanding the verses. The source used is a direct reference to the mother books of Ibn Katsir and Fathu al-Qadir along with other references from articles and scientific journals related to the speech. The results of the study indicate that Ibn Katsir emphasized more on traditional aspects and religious values in the upbringing of children, while the Assy-Syaukani priest tended to incorporate social and humanitarian contexts in his understanding. This comparison provides an in-depth insight into the diversity of Islamic perspectives on parents' responsibilities in educating children, as well as their implications for modern educational practices.

Keyword: Parenting, Surat Luqman, Ibnu Katsir, Fathul Qadir

Introduction

Having righteous and virtuous descendants is something that every parent hopes for. Their presence in the family will be the perfect complement to the family's happiness.¹ No matter the educational background of the parents, they certainly do not want their child to become a bad person in terms of religion and behavior. Because good descendants are truly good descendants.² The piety of parents is one of the reasons for the piety of children, and the benefits are not limited to the children alone,³ but also extend to their grandchildren.⁴ To be a good parent, a father as the head of the family is required to know his obligations

¹ Sri Aqilah Maulida, dkk. *Cara Mendidik Anak dalam Keluarga Menurut Surah Luqman Ayat 13-15 Perspektif Tafsir Ibnu Katsir*. Jurnal Mahasiswa Tarbawi: Journal On Islamic Education Vol 7 No (1) 2023: 31-46. Url: <http://studentjournal.umpo.ac.id/index.php/tarbawi> DOI: 10.24269/tarbawi.v1i1.2113

² Shalih bin Fauzan al-Fauzan, i'dad Abu Abdurrahman Adil al-Faridan. (2005). *Taujihat Muhimmat Li Syabab al-Ummah*. (Kairo : Dar al-Imam Ahmad). First edition, page number 15-16.

³ Abdurrahman bin Nashir bin Abdillah as-Sa'di. (2000). *Taisir al-Karim ar-Rahman fi Tafsir Kalami al-Mannan*. (Muassasah ar-Risalah). First edition, page number 482.

⁴ Abu Abdillah Muhammad bin Ahmad bin Abi Bakar bin Farah al-Anshari al-Khazraji Syamsu ad-Din al-Qurtubi. (1964). *Al-Jami li Ahkam al-Qur'an*. (Mesir: Dar al-Kutub al-Mishriyah). Second edition, volume 17, page number 66.

towards his children. Sheikh Saleh bin Fawzan al-Fawzan, may Allah preserve him, explains that a father, as the primary responsible figure in the household, is obligated to educate his family and children to obey Allah.⁵ He must also understand that he will be held accountable before Allah *ta'ala*.⁶ Without religious education, it is impossible to raise a child who is pious and obedient to their parents.⁷ Religious education for children should be in accordance with the guidance of the Shari'ah that Allah has revealed. Because the journey of human life must follow the Ever-Living and the Giver of Life. The quality of human life must meet the aspects outlined by Allah *ta'ala*.⁸

Allah *ta'ala* has narrated a very valuable wisdom through the noble advice of Luqman to his son, as recounted in Surah Luqman, verses 12-19. In it, there are great benefits, noble advice, full of blessings, and a correct methodology in preaching (ad-da'wah ilallah), in educating children, and in nurturing the generation of Muslims.⁹ These verses explain the duty of parents as bearers of trust in nurturing their children to become noble individuals in religion and morality. Luqman began his advice with the most important matters, followed by other important issues.¹⁰ He emphasized the importance of avoiding shirk, being good to parents both in actions and words,¹¹ being good to others, keeping oneself from sinful actions, and avoiding bad morals.¹² In order to expand knowledge on this matter, the author wishes to understand the concept of parental roles in children's education by analyzing *Tafsir al-Qur'an Al-Adzim* by Ibn Kathir and *Tafsir Fathu al-Qadir* by Imam Asy-Syaukani *rahimahumallah* in understanding the educational values contained in Surah Luqman verses 12-19.

Method

This research uses library research and comparative study methods to explore the differences and similarities in their interpretations. The analysis was conducted on key aspects such as interpretation methods, historical context, and religious values deemed important in understanding the verses. In this case, the researcher refers directly to the foundational book *Tafsir al-Qur'an al-Adzim* written by Abu Fida Ismail bin Umar bin Katsir al-Qurasyi al-Bashari al-Dimasyqi, edited by Sami bin Muhammad As-salamah, and the book *Tafsir Fathu al-Qadir* written by Muhammad bin 'Ali bin Muhammad bin Abdullah asy-Syaukani al-Yamani. The research also involves studying books, journals, and previous articles that are related to the title of this research.

The analyses used by the author include:

1. Content Analysis Method: Content analysis typically employs qualitative studies within the conceptual domain. This domain involves writing words that contain meaning. Words are collected into commonly understood reference elements, making it easy to build concepts. The concept is expected to comprehensively encompass the content or message of the work.¹³
2. Descriptive Analysis Method: The Descriptive Analysis Method is an effort to collect data, then organize, analyze, and interpret that data.¹⁴ This aims to uncover the message contained in the language of the text.

⁵ Ahmas Faiz Asifuddin. (2022). *Pendidikan Islam Basis Pembangunan Umat*. (Jakarta: Pustaka Imam Syafi'i). ISBN 978-602-6360-91-5. Page number 112.

⁶ *Ibid*: page number 104.

⁷ Nirwana, A. (2020). *Konsep Pendidikan Psikologi Religiusitas Remaja Muslim dalam Motivasi Beragama*. At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam, 12 (01), 77-88. <https://doi.org/10.47498/tadib.v12i01.324>

⁸ Muhammad Mukhtar AS, Andri Nirwana, Syamsul Hidayat. (2023). *Akhlaq yang Baik, Perbuatan yang Baik, dan Ucapan yang Baik untuk Mengembangkan Pendidikan Islam Multikultural: Sebuah Konsep Islami*. Jurnal Tinjauan Pendidikan Islam Multikultural Terbit 2023/12/8 Vol. 1, No. 2, 2023, pp 180-195. <https://doi.org/10.23917/mier.v1i2.3427>

⁹ Abdurrazaaq bin 'Abdil-Muhsin Al-'Abbaad. *Fawaaidu Mustanbathah min Qishshati Luqman Al-Hakiim*. Lecture that has been published and translated into Indonesian by Abu Ahmad Said Yai. Reference : <https://almanhaj.or.id/69544-50-faidah-dari-kisah-luqman-al-hakim1.html>

¹⁰ Rohani dan Hayati Nufus. (2017). *Pendidikan Anak Menurut Surat Luqman Ayat 12-19 dalam Tafsir Ibnu Katsir*. al-Iltizam, vol.2, No.1, Juni 2017 DOI: <https://doi.org/10.33477/alt.v2i1.327>

¹¹ Abdurrahman bin Nashir bin Abdullah as-Sa'di. (2000). *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*, page number 648.

¹² Muhammad Abduh Tuasikal. *Nasehat Akhlak dari Lukman pada Anaknya*. <https://muslim.or.id/20020-nasehat-akhlak-dari-lukman-pada-anaknya.html> accessed on 9 February 2014.

¹³ Suwardi Endraswara. (2011). *Metodologi Pengertian Sastra*, (Yogyakarta: Tim Redaksi CAPS). Page number 164.

¹⁴ Winarno Surakhmad. (2004). *Pengantar Penelitian Ilmiah Dasar Metode Teknik*. (Bandung: Transisto). Page number 139.

3. Comparative Analysis: The relevance of the concept of parental responsibility towards children's education in Surah Luqman verses 12-19 is examined through comparative analysis or comparison. That is, comparing various aspects of other data, other situations, and other philosophical concepts to compare that concept of responsibility with parental responsibility towards children.¹⁵

4. Data Conclusion: Conclusion or verification is the final stage in the data analysis process. In this section, the researcher presents the conclusions drawn from the obtained data. This activity is intended to find the meaning of the collected data by looking for relationships, similarities, or differences. Drawing conclusions can be done by comparing the consistency of the statements from the research subjects with the meanings contained within the basic concepts of the research.¹⁶

Result and Discussion

A. The Concept of Parental Duties in Islam

Religion commands a head of the family to protect himself and his family from the fire of hell and from things that can lead people into it. Allah *subhanahu wa ta'ala* said:

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

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. [QS. at-Tahrim/66:6]

Efforts to protect the family from the fire of hell can be realized by providing them with proper tarbiyah (education) and taklim (teaching).¹⁷ Here, parents become the main and primary actors in the family to develop, build, and enhance good personal potential. The role of educators as a medium to realize good character so that children can be guided to become good and outstanding individuals.¹⁸ Because essentially every child is born on their fitrah (Islam and faith), and parents play a significant role in determining the child's good and bad direction. Rasulullah *shalallahu 'alaihi wasallam*, said, "No one is born except on their fitrah (Islam)." *His parents are the ones who make him a Jew, a Christian, or a Magian.*" [HR. al-Bukhâri and Muslim]¹⁹

Parents, as bearers of the trust in raising righteous children, will be held accountable for them before being asked about the devotion of their children to them.²⁰ Rasulullah *shallallah 'alaihi wasallam*, said, "Each of you is a shepherd, and each of you will be questioned about those under your care." [HR. Bukhari]²¹

B. The Significance of Surah Luqman Verses 12-19 in the Context of Parents' Obligations towards Children's Education

The Qur'an is the holy book that Allah bestowed upon humanity as a guide in living life to achieve happiness in this world and the hereafter.²² Within it, there are stories rich with messages and advice, both explicit and implicit, containing many valuable benefits that leave a mark on the hearts of its readers. This is because

¹⁵ Eka Abdul Hamid. *Tafsir al-Qur'an Surat Luqman Ayat 12-19 Substansinya Dengan Pesan Moral Luqman al-Hakim dalam Pendidikan Islam*. al-Mujadid Jurnal Ilmu-ilmu Agama STAI Sebelah April Sumedang. <https://jurnal.staisebelasapri.ac.id/index.php/almujaddid> ISSN: 2747-2906

¹⁶ Sandu Suyoto dan Ali Sodik. (2015). *Dasar Metodologi Penelitian*. (Yogyakarta: Literasi Media Publishing). Page number 124.

¹⁷ Mahmud Mahdi al-Istanbuli. (2001). *Tuhfatu al-'Arus*. (Riyadh: Maktabah al-Ma'arif). Page number 253.

¹⁸ Anwar, S., Sukisno, S., Waston, W., Nirwana, A., Utami, Y., Reistanti, A.P., Nurhartanto, A., & Muthoifin, M. (2024). *Development of the Concept of Islamic Education to Build and Improve the Personal of School-Age Children. Multidisciplinary Reviews*, 7 (8), 2024139. <https://doi.org/10.31893/multirev.2024139>

¹⁹ Ibnu Hajar al-Asqolani. *Fathul-Bari: Syarah Shahih al-Bukhari*. (Riyadh: Jamiatu al-Imam Muhammad bin Su'ud al-Islamiyah). Tahqiq Abdul Aziz bin Abdullah bin Baz dalam Kitab al-Janâiz III/219, hadits no. 1358, 1359, dan *Shahih Muslim Syarh Nawawi*. tahqiq : Khalil Ma'mun Syiha, (Beirut: Dar al-Ma'rifah, 1996), Edition III, Hadits no. 6697.

²⁰ *Ibnul Qayyim*. (1999). *Tuhfatul Maudud bi Ahkam Al-Maulud*. (Dar al-Kitab al-Arabi). Edition kedua, page number 229.

²¹ Ibnu Hajar. *Fathul-Bâri*, Kitab al-Jumu'ah, II/380, hadits no. 893. Hadits senada juga dikeluarkan oleh Imam Muslim lihat *Shahih Muslim Syarh Nawawi*, tahqiq : Khalil Ma'mun Syiha, XII/417, hadits no. 4701

²² Sadewa, Wahyu Bagus, dan Alfiyatul Azizah. (2023). *Kepunahan Manusia Perspektif Al-Qur'an (Studi Tematik Ayat-ayat Kepunahan Manusia)*. Risalah Skripsi. URL <https://eprints.ums.ac.id/109267/11/Naskah%20Publikasi.pdf>

the Qur'anic stories are true news with no falsehood in them, narrated directly by the All-Seeing and All-Hearing Being.²³ Allah *ta'ala* immortalized Luqman's valuable advice to his son in His words:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ - وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِزٍ إِنَّ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ - وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ - يَا بُنَيَّ إِذَا نَكَتُكَ مَقَالِحٌ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي سَلْمَةٍ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ - يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ - وَلَا تَصْعَقْ خَدَّكَ لِلنَّاسِ وَلَا تَمَسَّ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ - وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. (12) And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (13) And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. (14) But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (15) [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. (16) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (17) And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. (18) And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (19) [Luqmân/31:12-19]

Surah Luqman verses 12-19 contain the obligations of parents regarding the education of their children, which consist of 5 main points:

1. The responsibility to educate children with monotheism towards Allah *subhanahu wa ta'ala* and explain the dangers of polytheism (verses 12-13).
2. The responsibility to educate children to be dutiful to their parents and to obey both in matters that are legislated (verses 14-15).
2. The responsibility to educate children to always feel watched by Allah and not to belittle any good or bad deeds, no matter how small (verse 16).
3. The responsibility to teach children about the obligations of worship, to promote goodness, to forbid evil, and to be patient with disturbances (verse 17).
4. The responsibility to set an example in noble character (verses 18-19).

²³ Khalid Syamhudi Lc. (2015). *Urgensi Mengenal Kisah-Kisah Dalam Al-Qur'an, majalah As-Sunnah* Edisi 01/Tahun XIX/1436H/2015M. (Surakarta: Yayasan Lajnah Istiqomah, 2015). ISSN 1693-3311

C. Analysis of *Ibn Kathir's Tafsir* on Surah Luqman Verses 12-19

Ibn Kathir, who is the author of the book *Tafsir al-Qur'an al-Adzim*, was a hafiz (memorizer of many hadiths), historian, and exegete. His full name was Imaduddin Abu Fida, Ismail bin Umar bin Kathir bin Daw al-Qurashi al-Bashrawi, later al-Dimashqi. Born in the year 700H and passed away in the year 774H.²⁴ He is also known as Al-Hadist due to his expertise in both the transmission and understanding of hadith, able to distinguish between authentic and defective hadith. Ibn Kathir is considered an authority in Islamic jurisprudence as Al-Faqih, although he did not attain the status of Mujtahid and did not follow any particular school of thought without taqlid.²⁵

Starting the interpretation of Surah Luqman verses 12-19, Ibn Kathir mentioned several opinions of the companions and scholars regarding the figure of Luqman, which can be summarized as follows:

1. Is Luqman a prophet or a righteous servant?²⁶
 - a. Most scholars say that he was a righteous servant, not a prophet. Syu'bah narrated from Al-Hakam, from Mujahid, that Luqman was a righteous servant, not a prophet. Yahya Ibn Sa'id Al-Ansari narrated from Sa'id Ibnul Musayyab who said about Luqman, "*Allah granted him wisdom, but not prophethood.*" It is mentioned that he is not a prophet because he is a slave. This contradicts the nature of a prophet, considering that all messengers are born from the esteemed among their people. Therefore, the majority of the Salafi scholars state that Luqman was not a prophet.²⁷
 - b. The opinion that says Luqman was a prophet comes from a narration sourced from Ikrimah, but its chain of transmission is still questioned.²⁸
2. Is Luqman Arab or non-Arab?²⁹
 - a. Sufyan As-Sauri narrated from Al-Asy'as, from Ikrimah, from Ibn Abbas: Luqman was a slave from the land of Habashah (Abyssinia) and a carpenter.
 - b. Qatadah narrated from Abdullah bin az-Zubair from Jabir bin Abdullah: Luqman was a short-statured man with a broad nose (not pointed) from Nubia.
 - c. Yahya Ibn Sa'id Al-Ansari narrated from Sa'id Ibnul Musayyab who said that Luqman came from the interior of Egypt (dark-skinned) and had thick lips. Allah granted him wisdom, but not prophethood. Al-A'masy said: Mujahid has said that Luqman was a black slave from Habashah, with thick lips and large legs. He was a Qadi (judge) among the Bani Isra'il. It is mentioned in another narration that Luqman was a Qadi among the Bani Isra'il during the time of Prophet Dawud (peace be upon him) before Dawud was appointed as a prophet.
3. What is Luqman's full name?
Luqman is the son of Anqa bin Sadun, and his son's name is Tsaran (this opinion narrated by Imam Baihaqi).³⁰
4. What is his profession?
There are several accounts regarding this matter, among them:³¹
 - a. Luqman was a slave.

²⁴ Look at tarjumah asy-Syaikh <https://islamqa.info/ar/answer/110699/Terjemah-singkat-oleh-Hafiz-Ibnu-Kathir>

²⁵ Ahmad Dwi Sutrisno, Kharis Nugroho, dkk. *Tafsir Nilai-Nilai Transendensi dalam Al-Qur'an : Kajian Tafsir Ibnu Katsir Terhadap Q.S. Maryam Ayat 1-37*. Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an, Vol. 5 No. 2, 11 Juli 2024, page number 220. <https://www.jogoroto.org/index.php/hq/article/view/179> DOI <https://doi.org/10.37985/hq.v5i2.179>

²⁶ Al-Hafidz Imadu ad-Din Abu al-Fida Ismail bin Umar bin Katsir al-Qurasyi ad-Dimasyqi. (2008). *Tafsir al-Qur'an al-Adzim*. (Iskandaria: Dar al-Aqidah), tahqiq Abu Amr Nashir bin Ahmad an-Najar ad-Dimyathi, thirt volume, page number 558-559.

²⁷ It is mentioned in a rare narration sourced from Qatadah, narrated by Ibnu Abu Hatim, that his father reported that Al-Abbas bin Walid said that Zaid bin Yahya bin Ubaid al-Khuza'i said that Sa'id bin Basyir said that Qatadah said that Allah commanded Luqman to choose between wisdom (*hikmah*) and prophethood. So, Luqman choose wisdom over prophethood. Look at Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. Page number 558-559.

²⁸ The account was presented by Ibnu Jarir and Ibnu Abu Hatim through Waki', from Israil, from Jabir, from Ikrimah he said, "*Luqman is a prophet.*" The person mentioned in this narration as Jabir is Ibnu Yazid Al-Ju'fi, someone who is classified as weak (*dhaif*), *wallahu a'lam bis shawab*. Look at Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. Page number 558-559.

²⁹ *Ibid*; page number 558-559.

³⁰ *Ibid*; page number 560.

³¹ Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. Page number 558-559.

- b. Luqman was a judge from among the Bani Israel.
- c. Luqman was a carpenter.
- d. Luqman was a shepherd.

The duties of parents towards their children's education in Ibn Kathir's Tafsir are as follows:³²

1. They should command them to worship Allah alone and not associate anything with Him.³³ They should command them to worship Allah alone and not associate anything with Him. Ibn Kathir correlates this verse with the explanation of the Prophet *shallallahu alaihi wa sallam*³⁴ in His words "*They who believe and do not mix their belief with injustice (shirk).*"³⁵
2. Advising children to be dutiful to both parents and to obey them in matters of goodness.³⁶ Allah commands the obligation to worship Him, followed by the command to be dutiful to parents, due to great wisdom. Allah *Ta'ala* said, "*And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness.*"³⁷ Mujahid said that what is meant by *al-wahn* is the suffering of pregnancy. According to Qatadah, it means excessive hardship. Meanwhile, according to Atha Al-Khurrasani, it means increasing weakness. The phrase "*and weaning in two years,*" means raising and breastfeeding after giving birth for two years. Ibn Abbas and other imams concluded that the minimum breastfeeding period is six months, because in another verse Allah *subhanahu wa ta'ala* says, "*be grateful to Me and to your parents; to Me is the [final] destination,*" Indeed, I will reward you abundantly if you are grateful. "*But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.*"³⁸ If both of them force you to follow their religion (other than Islam), do not accept their invitation, but let your opposing attitude in this matter not prevent you from doing good to your parents in this world. "*And follow the way of those who turn back to Me [in repentance].*" That is the path of the believers. "*Then to Me will be your return, and I will inform you about what you used to do.*" Then I will give you an abundant reward.
3. Instilling in children the belief in Allah's absolute power, the existence of the Day of Judgment, and not underestimating any good or bad deed, no matter how small.³⁹ Allah *ta'ala* said, "*[And Luqman said], 'O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.'*"⁴⁰ As light as a mustard seed means that if the injustice or sin were as light as a mustard seed, surely Allah would bring it forth. Allah will bring it on the Day of Judgment and establish the scales with justice. He will reward it if it is good, then good, and if it is bad, then bad. Even if the seed is fortified and concealed within solid rock, or if it does not exist and spreads throughout the heavens or the earth. For nothing is hidden from Him, and not even an atom's weight in the heavens and the earth escapes Him.⁴¹ "*Indeed, Allah is Subtle and Acquainted.*" It means, He is endowed with knowledge, so that nothing is hidden from Him, whether it is precise, subtle, or trivial. Another interpretation of the phrase "*or being in the stone*" is the stone that is beneath the seven layers of the earth.⁴²

³² *Ibid*;

³³ *Ibid*; page number 559-560.

³⁴ HR. Bukhari Qutaibah, Jarir had narrated to us from Al-A'masy, from Ibrahim, from Alqamah, from Abdullah. Imam Muslim narrated it through the hadis of Al-A'masy with the same chain of narration.

³⁵ QS. Al-An'am: 82.

³⁶ Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. page number 560-561.

³⁷ QS. Luqman: 14.

³⁸ QS. Luqman : 15.

³⁹ Abu Abdillah Arief Budiman. *Untaian Nasihat Luqman untuk Buah Hatinya, majalah As-Sunnah* Edisi 03/Tahun XII/Jumadil Tsani 1429/2008M. (Surakarta: Yayasan Lajnah Istiqomah, 2008). ISSN 1693-3311

⁴⁰ QS. Luqman : 16.

⁴¹ Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. Page number 561.

⁴² Al-Suddi narrated it from Ibnu Abbas, Ibnu Masoud, and a group of sahabah. Ibnu Kathir commented that the narration is authentic. This is similar to the narration from Atiyya al-Awfi, Abu Malik, al-Thawri, al-Minhal bin Amr, and others.

4. The obligation to command prayer, as stated in His word, "*O my son, establish prayer*"⁴³ means: according to its limits, obligations, and time.⁴⁴
5. Motivating children to bravely invite goodness and oppose wrongdoing, accompanied by instilling the trait of patience. Allah *ta'ala* said, "*enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination*"⁴⁵ meaning: according to your ability and effort. And be patient with what befalls you. Luqman knew that those who invite goodness and forbid evil will surely face disturbances or trials from people, so Luqman instructed his son to be patient. Indeed, it is a heavy matter, meaning that patience in facing human disturbances is indeed a heavy matter.⁴⁶
6. Setting an example and commanding good morals. Allah *ta'ala* said, "*And do not turn your cheek [in contempt] toward people*"⁴⁷ meaning: Do not turn your face away from people when you speak to them or they speak to you, because of your disdain for them, and because of your arrogance towards them, but soften your admonition and turn your face towards them⁴⁸ as mentioned in the hadith, "*And when you meet your brother, greet him with a friendly face. And beware of dragging your garments, for it is a form of arrogance, and arrogance is something that Allah does not like.*"⁴⁹ The word of Allah *ta'ala*, "*and do not walk through the earth exultantly*" the phrase "*marahan*" means do not feel arrogant, proud, and think you are the most capable. Don't do that, Allah will hate you. Therefore, Allah *ta'ala* said, "*Indeed, Allah does not like everyone self-deluded and boastful.*" Meaning: a person who boasts about themselves or someone who shows off to others. As the Word of Allah says, "*And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.*"⁵⁰ The word of Allah *ta'ala*, "*And be moderate in your pace*"⁵¹ meaning: walking neither too slowly nor too fast. But rather in between. "*And lower your voice,*" it means do not be excessive in speech, do not raise your voice without benefit. Therefore, Allah says: "*indeed, the most disagreeable of sounds is the voice of donkeys.*" Mujahid and others said, indeed the worst sound is the sound of a donkey, that is when someone raises their voice, it resembles the harshness and braying of a donkey, and because of that, Allah hates it. And the metaphor of the "*donkey*" here contains a very severe prohibition and condemnation, because Rasulullah *shallallahu 'alaihi wasallam* said, "*We do not have a worse metaphor than that of someone who retracts his gift, likened to a dog that returns to its vomit.*"⁵² Imam Nasai, when explaining this hadith, said that Rasulullah *shalallahu 'alaihi wasallam* said, "*When you hear a rooster crowing, ask for blessings from Allah, and when you hear a donkey braying, seek refuge with Allah from the devil, for it is truly seeing the devil.*"⁵³

D. Analysis of the *Tafsir Fathu al-Qadir* by Imam asy-Syaukani on Surah Luqman Verses 12-19

The author of the *Tafsir Fathu al-Qadir* is Muhammad bin Ali bin Muhammad asy-Syaukani (1759-1834 M), a great scholar, qadhi (judge), jurist, and mujaddid (reformer) from Yemen.⁵⁴ In starting the explanation of Surah Luqman verses 12-19, he began by introducing the figure of Luqman,⁵⁵ summarized in several points:

⁴³ QS. Luqman : 17.

⁴⁴ Ibnu Katsir. *Tafsir al-Qur'an al-Adzim. Tafsir al-Qur'an al-Adzim*. Page number 561.

⁴⁵ QS. Luqman: 17.

⁴⁶ Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. Page number 561.

⁴⁷ QS. Luqman: 18.

⁴⁸ Ibnu Katsir. *Tafsir al-Qur'an al-Adzim*. Page number 562.

⁴⁹ HR. Abu Dawud 4084, Ahmad 4/65. Authenticated by al-Albani in ash-Shahihah:770.

⁵⁰ QS. al-Isra : 37.

⁵¹ QS. Luqman : 19.

⁵² HR. Bukhari, no. 2589 and Muslim, no. 1622.

⁵³ HR. Bukhari, no. 3303 and Muslim, no. 2729.

⁵⁴ Look at tarjumah Asy-Syaikh <https://id.wikipedia.org/wiki/Asy-Syaukani>

⁵⁵ Muhammad bin Ali bin Muhammad Asy-Syaukani. (1997). *Fathu al-Qadir*. (Al-Mansurah: Dar al-Wafa li at-Thaba'ah wa an-Nasyr wa at-Tauzi). Second edition, tahqiq Dr. Abdur Rahman Umairah, page number 311-312.

1. Is Luqman a prophet or a righteous servant?

There is also a difference among scholars regarding whether Luqman was a prophet or a righteous servant; the majority of scholars believe he was not a prophet. Ikrimah, as-Sudi, and asy-Sya'bi mentioned that Luqman was a prophet, Allah the Exalted said, "*And We had certainly given Luqman hikmah*" the meaning of "*hikmah*" is prophethood. Asy-Syaukani mentioned that no one has claimed the prophethood of Luqman except Ikrimah, and the narrator of this narration is very weak, namely Jabir al-Ju'fi. Ibn Mardawaih mentioned Ibn Jarir's opinion, "*al-Hikmah is intellect, understanding, and intelligence without prophethood.*"⁵⁶

2. Is Luqman Arab or non-Arab?

Imam asy-Syaukani mentioned that the name Luqman comes from the word *al-Luqm* and there are two opinions about it.⁵⁷ There are two opinions about it:

- a. Rasulullah *shallallah alaihi wa sallam* said, "*Luqman was a Habshi.*"⁵⁸ "*Luqman was a Habshi slave from the Najjar tribe.*"⁵⁹
- b. Luqman is not an Arab (asy-Syaukani did not present this discussion in full).

There is also a difference of opinion regarding Luqman's original name:

- a. Luqman bin Ba'ura bin Nakhur bin Tarikh, and Tarikh is the father of Prophet Ibrahim '*alaihi as-salam*.
- b. Luqman bin 'Anqo bin Marun, originally from Nubia among the inhabitants of Ailah.⁶⁰ Asy-Syaukani mentioned that Wahab said, "*Luqman is the son of Ayyub's sister,*" and Muqatil said, "*Luqman is the son of Ayyub's aunt on his mother's side.*" Luqman lived for up to 1000 years. He was a knowledgeable person and served as a Qadi (judge) among the Children of Israel before the prophethood of David, peace be upon him. His son's name is Tsaron, according to the opinion of Ibn Jarir and al-Qutaiby. Al-Kalbi says that his son's name is Misykam, while an-Naqqosy believes that his son's name is An'am. Another narration mentions that his son's name is Matan.⁶¹

The duties of parents towards their children in the interpretation of *Fathu al-Qadir* by Imam asy-Syaukani:⁶²

1. Paying attention to the issue of monotheism to Allah by not associating Him with anything in worship. Al-Qusyairi mentioned that his son and wife were previously disbelievers, so Luqman continued to preach to them until they believed. Luqman said, "*O my son, do not associate [anything] with Allah*"⁶³ then Luqman's prohibition of this act of shirk indicates that they are in a state of disbelief. He began with a warning against the act of shirk, because shirk is the greatest injustice.
2. Paying attention to the issue of filial piety, that being dutiful to parents is the greatest obligation for children after worshiping Allah. Allah *ta'ala* said, "*Be grateful to Me and to your parents*"⁶⁴ then Allah mentioned among the reasons for the obligation of devotion because his mother bore him with great hardship and weaned him after two years. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them⁶⁵ but accompany them in [this] world with appropriate kindness.⁶⁶
3. Considering that every deed, no matter how small, will be held accountable. Said Luqman's son, "*O Father, I have done something wrong and no one saw it, so does Allah know about it?*" [And Luqman said], "*O my son, indeed if wrong should be the weight of a mustard seed and should be*

⁵⁶ Asy-Syaukani. *Fathu al-Qadir*. Page number 312.

⁵⁷ *Ibid*;

⁵⁸ HR. Bukhari from Mardawaih.

⁵⁹ Narrated by Ibnu Abi Syaibah, Ahmad in *az-Zuhd*, Ibnu Abi ad-Dunya in *Mamlukin*, Ibnu Jarir, Ibnu al-Mundzir, Ibnu Abi Hatim from Ibnu Abbas *radhiyallahu 'anh*.

⁶⁰ Mentioned by As-Suhaili look at Asy-Syaukani. *Fathu al-Qadir*. Page number 311-312.

⁶¹ *Ibid*; page number 312.

⁶² *Ibid*; page number 312-313.

⁶³ QS. Luqman: 13.

⁶⁴ QS. Luqman: 14.

⁶⁵ Tafsir QS. Luqman: 15.

⁶⁶ Asy-Syaukani. *Fathu al-Qadir*. hal 313.

within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth.”⁶⁷ It is said “the weight of a mustard seed” because it is the smallest seed that cannot be measured or weighed. It is said “in the rock” because of its very hidden location. His word, “Allah will bring it forth” that is, Allah will bring it forth and account for it. “Indeed, Allah is Subtle and Acquainted.” The Most Subtle means that nothing is hidden from Him, and the Most Knowledgeable means that nothing escapes Him.⁶⁸

4. Commanding the child to perform prayers, call to goodness, forbid wrongdoing, and be patient in it. Asy-Syaukani said, “The emphasis on this matter is because it is the foundation of all acts of worship and the pillars of goodness.” Allah ta’ala said, “Indeed, [all] that is of the matters [requiring] determination⁶⁹ namely from what Allah has decreed and mandated for His servants. Ibn Jarir said, “what Allah has mandated includes noble character and strong determination for those who follow the path of salvation.”⁷⁰
5. Paying attention to the qualities that lead to glory. Allah ta’ala said: “And do not turn your cheek [in contempt] toward people” that is, do not turn away from it out of arrogance. “And do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.”⁷¹ In this verse, there is a prohibition against boasting about wealth, position, status, and the like; this is different from expressing the blessings that Allah has given (*at-tahaduts bi an-ni’mah*), because Allah ta’ala has said, “but as for the favor of your Lord, report [it]”⁷² and among the noble morals that Luqman also taught his son is in the Word of Allah ta’ala, “and be moderate in your pace” the meaning is that when walking, it should be moderate, neither too fast nor too slow. It is mentioned that the purpose is so that when walking steadily, one does not move like a creeping creature, and does not jump like a devil’s leap. Rasulullah *shallallah alaihi wa sallam* when he walked, he walked quickly. Therefore, it should be understood that the “quick” mentioned here refers to exceeding the speed limit.⁷³ Muqatil said, “do not be arrogant in your manner of walking.” Atha said, “walk with dignity and calm.” As the word of Allah ta’ala, “And the servants of the Most Merciful are those who walk upon the earth easily.”⁷⁴ Allah ta’ala said, “and lower your voice!”⁷⁵ it means to lower it, soften it, and not raise it, because speaking louder than necessary will hurt the person listening. “Indeed, the most disagreeable of sounds is the voice of donkeys” namely, the command to lower the voice, meaning: a loud voice is the worst and most unpleasant sound. Qatadah said: “The worst sound is the sound of a donkey, starting with a breath and ending with a Bray.” Al-Mubarrad said, “The interpretation is that raising one’s voice loudly is not commendable and falls into the category of blameworthy sounds.”⁷⁶

E. Comparison of *Ibn Kathir’s Tafsir* and *Fathu al-Qadir’s Tafsir* in interpreting Surah Luqman verses 12-19

A comparative analysis between *Tafsir Ibn Kathir* and *Fathu al-Qadir* reveals differences in approach and perspective in interpreting the verses of the Qur’an. Through this study, we will delve into the differences in interpretation and understanding of these two great scholars regarding the text of the Qur’an, Surah Luqman, verses 12-19, exploring the similarities and differences in historical, linguistic, and social contexts that may influence their interpretations. Comparative analysis between *Tafsir Ibn Kathir* and *Fathu al-Qadir* in general:

⁶⁷ QS. Luqman: 16.

⁶⁸ Asy-Syaukani. *Fathu al-Qadir*. Page number 314.

⁶⁹ QS. Luqman: 17.

⁷⁰ Asy-Syaukani. *Fathu al-Qadir*. Page number 314.

⁷¹ QS. Luqman: 18.

⁷² QS. adh-Dhuha: 11.

⁷³ HR. Ahmad.

⁷⁴ QS. al-Furqan: 63.

⁷⁵ QS. Luqman: 19.

⁷⁶ Asy-Syaukani. *Fathu al-Qadir*. Page number 315-316.

EQUATION	DIFFERENCE	
	<i>Al-Qur'an al-Adzim Tafsir</i> by Ibnu Katsir	<i>Fathu al-Qadir tafsir</i> by Imam Asy-Syaukani
1. Interpretation of verses with verses, interpretation of verses with hadiths, interpretation of verses with the sayings of companions and followers, interpretation of verses with the words of other interpreters.	1. Group the verses that contain the obligations of parents towards their children into three groups: a. verse 12 b. verses 13-15 c. verses 16-19	1. Grouping verses that are still within the same discussion and then interpreting them word by word or verse by verse (ayat 12-19 disebutkan dalam satu tempat)
2. Starting the interpretation of the verse with an introduction to the figure of Luqman.	2. Mention the characteristics of Luqman in detail.	2. Mentioning the real names of Luqman and his son with several narrations.
3. Explaining the differences of opinion or disagreements among scholars.	3. Having more evidence that supports the intended meaning.	3. Mentioning that Luqman lived for up to 1000 years.
4. Explaining the meaning of the word accompanied by scholars' opinions that reinforce the meaning of the verse.	4. Mentioning histories in long tales.	4. Mentioning that Luqman's son and wife were still infidels at that time.
5. Mention the tahrif of the hadith.	5. There is qiyas to strengthen a law.	5. The mention of differences in readings.
6. Mentioning weak hadiths along with the ruling on the degree of the hadith.	6. There is a separate discussion about morals related to the verse.	6. The explanation related to the science of nahwu and Sharaf.
7. The existence of linguistic benefits by providing evidence from poetry.		7. Mention the meaning of "khardal" in detail.
8. Mentioning the more important opinion over the existing differences of opinion.		

Comparative analysis between Tafsir Ibn Kathir and Fathu al-Qadir from the perspective of interpretation:

Tafsir al-Qur'an al-Adzim by Ibn Katsir	Tafsir Fathu al-Qadir by Imam al-Shawkani
1. Luqman was a righteous slave and this negates his prophethood, because a prophet is not sent except from the best lineage of his people. The meaning of <i>hikmah</i> given to Luqman is intelligence, knowledge, and skill in argumentation.	1. Luqman was a righteous slave and not a prophet and the meaning of <i>hikmah</i> given to Luqman is intelligence, perfect reasoning, and eloquence in speech.
2. Shirk is the greatest injustice, and it is associated with the command to worship Allah alone, to be dutiful to both parents, to obey them in goodness, and not to follow their misguidance in religion. Additionally, one should always treat them kindly even if there is a difference in belief, and to follow the path of those who repent among the believers.	2. Luqman's prohibition to his son against associating partners with Allah indicates that his son is a disbeliever and starting his advice with the prohibition of polytheism because it is the most urgent matter. The command to be dutiful to parents is linked to the expression of gratitude to Allah because of the great rights of parents over their children and the great obligations of children towards their parents. And if both of them call you to misguidance, then do not obey them and return to the oneness of Allah by following the path of the believers in repentance and sincerity.
3. This valuable advice of Luqman has been narrated by Allah in the Qur'an to serve as an example for humanity and for them to emulate. As for injustice and sin, even as small as a mustard seed, Allah will account for it on the Day of Judgment when it is placed on the scale. If it is a good deed, then the reward will be	3. Luqman's son asked his father, "O father, if I commit a wrongdoing and no one sees it, will Allah know about it?" Luqman replied that indeed, wrongdoing (sin), even as small as a mustard seed hidden in an unknown place, will be brought forth by Allah, and the perpetrator will

goodness, and if it is an evil deed, then the reward will be evil as well. Even if the seed is hidden at the bottom of the earth or lost from the universe.	be held accountable. Nothing can hide from Allah, for Allah is All-Knowing of everything.
4. Establish prayer according to its rules, pillars, and times. Preach goodness and prevent wrongdoing. And be patient with people's rejection of it, for patience is what Allah has commanded.	4. Allah narrates that Luqman instructed his son to establish prayer, enjoin what is right, forbid what is wrong, and be patient in the face of all calamities. The specification of worship mentioned here is because that worship is the origin of various acts of worship and the pillar of every good deed.
5. Do not turn your face away from people when conversing because it shows disdain for the speaker and arrogance, but be gentle and face the speaker. Do not walk on the earth with arrogance, pride, and haughtiness, for that will bring about God's wrath. And walk calmly, not too slowly and not too quickly, but in moderation. Don't overdo your speech, and don't raise your voice unnecessarily.	5. Do not act arrogantly in front of people. The prohibition here is against arrogance and pride. Walking arrogantly and boasting in front of people, flaunting wealth, glory, strength, and the like. Simplify your walking, which means walking at a moderate pace between fast and slow. And soften your voice, meaning speak gently and do not talk in a loud tone, because raising your voice without necessity will only hurt your listeners.

Conclusion

Scholars have differing opinions regarding Luqman's full name, origin, profession, and physical characteristics.⁷⁷ Buya Hamka in *Tafsir al-Azhar* emphasizes that in seeking the essence of the Qur'an, it is not important for us to know the origin of Luqman. The Qur'an itself does not highlight his origin; what is most important is the valuable lessons from Luqman's advice to his son.⁷⁸ From that story, lessons can be drawn as guidelines for both parents and educators in carrying out education.⁷⁹

Tafsir Ibn Kathir and *Tafsir Fathu al-Qadir* are exegeses of the Qur'an *bil ma'tsur* that often interpret one verse with another, or interpret a verse with hadith, or interpret a verse with the words of the companions and *tabi'in*.⁸⁰ The method of interpretation in both of these tafsir books is through the *tahlili* method.⁸¹ These two tafsir books are excellent for understanding the Qur'an, because one of the purposes of the Qur'an's revelation is for humans to make it a guide for life.⁸² Also because both mufasssir are experts in the field of Qur'anic sciences and Tafsir. The requirements or qualifications must be met by a mufasssir to avoid the misuse of Qur'anic interpretation for the benefit of the interpreter's ideology.⁸³ Therefore, as wise Muslims, we should be able to discern when selecting sources of knowledge. Although the strengths and weaknesses in a tafsir work cannot be avoided.⁸⁴

The interpretation of Surah Luqman verses 12-19 in the *Tafsir Ibn Kathir* and *Tafsir Fathu al-Qadir* encompasses the role of parents as educators:

⁷⁷ Look at *Jāmi'ul-Bayān 'an Ta'wīli Āyil-Qur'ān* (21/78-80), *al-Jāmi' li Ahkāmil-Qur'ān* (14/56-57), *Zādul-Masir* (6/317-318), *Tafsīrul-Qur'ānil-'Azhīm* (6/333-335).

⁷⁸ Nurhayati. *Konsep Pendidikan Islam dalam Q.S. Luqman 12-19*. *Jurnal Aqidah* Vol. III No. 1 Tahun 2017. <https://journal.uin-lauddin.ac.id/index.php/aqidah-ta/article/view/3281/3108>

⁷⁹ Cut Suryani. *Konsep Pendidikan Keluarga Dalam Surat Luqman Ayat 12-19*. *Jurnal Ilmiah Didaktika* Vol. Xiii, No. 1, Agustus 2012 |Page number 113 <https://jurnal.ar-raniry.ac.id>

⁸⁰ Afrizal Nur. (2015). *Khazanah dan Kewibawaan Tafsir bi al-Ma'tsur*. (Kepulauan Riau: Asa Riau), page number 34.

⁸¹ Maliki. (2018). *Tafsir Ibn Katsir: Metode dan Bentuk Penafsirannya*. *Jurnal Uin Mataram: el-Umdahurnal Ilmu al-Qur'an dan Tafsir, Vol.1 No.1 Januari-Juni 2018*, <http://ejournaluinmataram.ac.id/index.php/el-umdah>

⁸² Eka Salfiana. (2020). *al-Qur'an Sebagai Pedoman Hidup Manusia*. STIT Hamzah Fansuri Kota Subulussalam. *JIHAFAS* Vol. 3, No. 2, December 2020.

⁸³ Rozy, YT. (2023). *Perkembangan Kebutuhan Komentator al-Qur'an: Dari Era Afirmasi ke Era Reformatif*. *QiST: Jurnal Studi Quran dan Tafsir*, 3(1), 75-90. <https://doi.org/10.23917/qist.v3il.2910>

⁸⁴ Romadhona, A., Apriantoro, MS, & Rasyid, LM (2023). *Menjelajahi Ciri Khusus Tafsir al-Qur'an Indonesia: Kajian Terhadap ad-Da'wah wa al-Irsyad ila Sabili ar-Rasyad Karya Syeikh Abdul Latif Syakur*. *QiST: Jurnal Quran dan Tafsir*, 3 (1), 91-106. <https://doi.org/10.23917/qist.v3il.2912>

1. Responsible for educating children with monotheism towards Allah *subhanahu wa ta'ala* and explaining the dangers of polytheism (verses 12-13). The main objective of the teachings of monotheism is to foster "loyalty and devotion to the One and Only God."⁸⁵ Monotheism is the most important concept in the Qur'an, serving as the foundation of everything.⁸⁶
2. Responsible for educating children to be devoted to their parents and to obey both of them in matters that are mandated by religious law (verses 14-15). And always do good to both of them even if they have different beliefs. The behavior of *ihsan* towards both parents requires treating them with respect in words and actions.⁸⁷ Communication ethics (*ihsan* behavior) towards parents is a way of communicating that adheres to etiquette, moral values, or ethics that govern social interactions with parents,⁸⁸ both verbally and non-verbally. With the selection of appropriate words, speech, and intonation, politeness and dignity will emerge, making a person respectable.⁸⁹
3. Responsible for educating children to always feel watched by Allah and not to underestimate any good or bad deeds, no matter how small (verse 16).
4. Responsible for teaching children about the obligations of worship, promoting goodness, forbidding evil, and being patient with disturbances (verse 17) because human life is not free from disasters/trials.⁹⁰ Patience is considered the key to facing challenges, overcoming difficulties, and achieving goals.⁹¹
5. Responsible for setting an example in noble character (verses 18-19). Because Islam commands to do good to society, both to Muslims and non-Muslims.⁹²

May Allah make it easy for us to reflect on the Qur'an verse by verse and make us servants who always take the Qur'an as a guide. *Wallahu ta'ala a'lam.*

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⁸⁵ Sukisno, Waston, Nirwana, A, Mahmudhassan, & Muthoifin, M. (2024). *Permasalahan Pengasuhan Anak di Era Digital dan Pengembangan Solusinya dalam Bingkai Pendidikan Nilai. Tinjauan Multidisiplin*, 7 (8), 2024163. <https://doi.org/10.31893/multirev.2024163>

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