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## Identification of the Qur'anic Content on the Commands of Islamic Religious Education for the Young Generation of Muslims

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### Abstract

*The focus of this article reveals the importance of early childhood education in an Islamic perspective, where the purpose of this article is to prepare generations with character and character. This study uses a qualitative approach to the type of literature research. The data analysis in this study used a phenomenological approach, namely examining the data obtained on a phenomenal problem so as to obtain research results. The results of the study show that Islam provides many examples of evidence in the Koran that can be used as guidelines in educating early childhood; For example, Surat al-Luqman which tells at length and clearly how to educate young people to become pious and pious children according to current conditions.*

**Keywords:** *Identification, the Content of The Quran, Islamic Religious Orders, Islamic Generation, and Children's Education.*

## Identifikasi Muatan Al-Qur'an tentang Perintah Pendidikan Agama Islam Bagi Generasi Muda Umat Islam

### Abstrak

*Fokus artikel ini mengungkapkan tentang pentingnya pendidikan usia dini dalam perspektif Islam, yang mana tujuan dari artikel ini adalah untuk menyiapkan generasi-generasi yang berakhlak maupun berkarakter. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian literatur. Analisis data dalam penelitian ini menggunakan pendekatan fenomenologi, yaitu menelaah dari data yang didapatkan terhadap suatu permasalahan yang fenomenal sehingga mendapatkan hasil penelitian. Hasil penelitian menunjukkan bahwa Islam memberikan banyak contoh bukti dalam Alquran yang dapat dijadikan pedoman dalam mendidik anak usia dini; misalnya Surat al-Luqman yang menceritakan panjang lebar dan gamblang bagaimana mendidik anak-anak muda menjadi anak-anak yang sholeh dan sholehah sesuai dengan kondisi masa saat ini.*

**Kata Kunci:** Identifikasi, Kandungan Alquran, Pendidikan Agama Islam, Generasi Islam, Dan Pendidikan Anak.

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## A. Introduction

Islam emphasizes the importance of education for the younger generation to live independently and be able to help their parents.<sup>1</sup> The independence here includes the generation who know their God cares about their religion and supports the weak.<sup>2</sup> In line with religious orders regarding the importance of education for the younger generation, every Muslim child must be prepared with education and character following the views of Islam by educating him to become a human being who has piety to Allah alone on earth.<sup>3</sup> Likewise, parents, teachers, and all adults have a responsibility. These namely religious orders must prepare the younger generation with moral and civilized education so that one day they will become a solid Islamic generation who has information skills and emotional intelligence so that later they will use their knowledge to do good service to himself, their nation, religion and the community around them. So religion commands that there should never be any adult Muslim who is not helpful in his life, therefore following the guidance of the Qur'an and the Sunnah of the apostle who must be the source of all things information in carrying out worship and muamalah because Islam is a religion that is rahmatan Alamin which of course has a healthy way for parents of the older generation to train the younger generation to become pious and useful children for others.<sup>4</sup>

To his companions, the Prophet suggested that they generally study, study and practice the Qur'an. "Concentrate by you the Qur'an, and study it, because the Qur'an for the individuals who concentrate on it like a holder loaded with musk, the fragrant smell fills the spot around him," said the Prophet SAW. The execution

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<sup>1</sup> Muhammad Hufon dan Mahfud Juanedi, "Reflection of Ki Hajar Dewantara's Character Education Philosophy on Independent Learning," *Edukasia Islamika* 6, no. 2 (9 Oktober 2021): 226–43, <https://doi.org/10.28918/jei.v6i2.2625>.

<sup>2</sup> Muhammad Hufon dan Mahfud Juanedi, "Reflection of Ki Hajar Dewantara's Character Education Philosophy on Independent Learning," *Edukasia Islamika* 6, no. 2 (2021): 226–43. Hilmi Mizani dkk., "Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan," *Talent Development & Excellence* 12, no. 2 (2020): 4365–74. Aslan, "Peran Pola Asuh Orangtua di Era Digital," *Jurnal Studia Insania* 7, no. 1 (2019): 20–34, <http://dx.doi.org/10.18592/jsi.v7i1.2269>.

<sup>3</sup> Anie Rohaeni dkk., "Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School," *Journal of Industrial Engineering & Management Research* 2, no. 4 (2021): 154–71.

<sup>4</sup> Sergej P. Poliakov dan Martha Brill Olcott, *Everyday Islam: religion and tradition in rural central asia: religion and tradition in rural central Asia* (Routledge, 2016).

of the call was completed in the Prophet's Assembly, which later turned into the middle for spreading strict information and lessons.<sup>5</sup> In this get-together, the Prophet drove the tadarus and controlled and worked on the perusing of the friends. The Prophet SAW likewise deciphered and made sense of the importance of the sections of the Qur'an to his mates. This is an aide for humanity to accomplish bliss in life in this world and the great beyond. There is no misrepresentation in the Qur'an, which is the word (expressions) of Allah SWT that was uncovered to the Messenger of Allah. The Al-Qur'an is likewise the wellspring of all information. So that with its items, Muslims all through the ages can concentrate on the miracles of the universe to be utilized to assist humanity. "We have not failed to remember anything in the Bible." (Surat al An'am [6]:38).

Presently, with that temperance, it is not feasible for a Muslim to overlook the Qur'an, hesitant to peruse or ponder its implications. The Prophet likewise compared individuals who do not peruse the Qur'an to dates with no smell except for sweet taste. As portrayed by Muhammad Ali al Hasyimi in his book *Living Pious with Islamic Spiritual Values*, the significance of the Qur'an that courses through one's spirit will want to purge and cleanse the heart to additional increment astuteness and confidence.

Not just that, the Prophet additionally consistently accentuated that individuals who have perceived the Qur'an can show perusing this holy book to other people, as occurred in the Prophet's Assembly prior. Gaining ought to be given from the beginning to youngsters. The Prophet SAW said, "Whoever helps his kid to peruse the Qur'an will be excused of his transgressions, and whoever shows it through repetition by heart, then Allah will revive him on the Day of Resurrection with a face like a full moon." (HR Thabrani, Anas).

There is an excellent justification for why the Prophet stressed this. By acquainting youngsters with the Qur'an from the beginning, it is trusted that they will develop trust in Allah SWT as their god, and the Qur'an is His statement. Convictions ingrained since the youth will be engraved into pre-adulthood and

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<sup>5</sup> Jennifer Boutz, Hannah Benninger, dan Alia Lancaster, "Exploiting the Prophet's Authority: How Islamic State Propaganda Uses Hadith Quotation to Assert Legitimacy," *Studies in Conflict & Terrorism* 42, no. 11 (2 November 2019): 972-96, <https://doi.org/10.1080/1057610X.2018.1431363>.

adulthood and reinforce confidence. This is underscored by Ibn Khaldun, a noticeable Muslim social scientist. As he indicated, showing the Qur'an to kids is an image of Islam. It expects to imbue confidence and fortify ethics through the heavenly stanzas in an unfilled and clean heart. Examining and showing the Al-Qur'an is a commitment and obligation of a Muslim towards his holy book. There is nothing more respectable in that frame of mind of Allah SWT, except for the people who can complete these two things.<sup>6</sup>

The essential teaching method is love and guidance.<sup>7</sup> Love affects the change in teaching and development of children, among others: it can further develop the work of the brain and mind, generate energy, and there is the mental closeness between guardians, parents, and children, making children more open and obedient. If guardians or teachers desire to advise children to carry out their commitments, use positive sentences in a soft voice.<sup>8</sup> Try not to reprimand or yell at the child in a loud voice. A school with adoration and advice will make the child smooth and polite in speech and action; educating with love and advice is found in the Al-Qur'an Luqman verses 11, 17, and 18. In chorus 11, it makes sense how Luqman is subtle in encouraging his son by using "O my son ...". As with verses 17 and 18, Luqman educates his children carefully, without savagery, and without the impression of frightening horrors. Schooling with love and advice also follows the Prophet Muhammad's hadith described by Bukhari and Muslims<sup>9</sup> in the following: *"From Umar bin Abu Salamah ra said: 'When I was little, I was under the supervision of the Messenger of Allah, and my hand moved towards the food that was on the*

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<sup>6</sup> Sapora Sipon dkk., "The Impact of Religiosity on Financial Debt and Debt Stress," *Procedia - Social and Behavioral Sciences*, 2nd World Conference on Psychology and Sociology, PSYSOC 2013, 27-29 November 2013, Brussels, Belgium, 140 (22 Agustus 2014): 300-306, <https://doi.org/10.1016/j.sbspro.2014.04.424>.

<sup>7</sup> Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 195-207. Purniadi Putra dkk., "The Students Learning from Home Experiences during Covid-19 School Closures Policy In Indonesia," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 2 (5 September 2020): 30-42, <https://doi.org/10.25217/ji.v5i2.1019>.

<sup>8</sup> Amat Suroso dkk., "Challenges and Opportunities towards an Islamic Cultured Generation: Socio-Cultural Analysis," *Linguistics and Culture Review* 5, no. 1 (28 Juni 2021): 180-94, <https://doi.org/10.37028/lingcure.v5n1.1203>.

<sup>9</sup> Syahraini Tambak, "The Method of Counteracting Radicalism in Schools: Tracing the Role of Islamic Religious Education Teachers in Learning," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 45, no. 1 (2021): 104-26.

*plate. So the Messenger of Allah said to me, 'O child, mention the name of Allah, eat with your right hand'.*

Education for the younger generation of Islam must be made possible by being friendly and wise.<sup>10</sup> As shown by education experts, education that is low in ignorance is detached, unconcerned, and unconscious it will eliminate the meaning and nature of education itself. This kind of training, which is a suitable method, is more aimed at children in the early stages of the young class. At this age, children are looking for ways to track their character. The individual and the things around him positively help build character in him. The soul to continuously imitate the development, style of language, and nonverbal communication of others in some ways is routinely done to find and know who he is. Did and what he said. If the child looks deviant in their development, then as educators and parents, it is natural to reprimand. If the warning given is not heeded and the child repeats his actions, then apathy must be applied to the child. Therefore, Islam is very firm in raising children with love and tenderness for children.<sup>11</sup>

The way how kids are treatment is corresponds to the following story:

*In a narration, it is said: A relative of Ibn Mughaffal, who was not yet mature, was throwing stones. Then he forbade and said, "Verily the Messenger of Allah has forbidden throwing stones, and he said, 'Verily throwing stones will not be able to hunt down the game...' Then the child returned to playing. So, he said, 'I told you that the Messenger of Allah forbade it, but you continued to throw stones? Then I will not talk to you forever!'"*

As for the many actions of teachers and parents who are often harsh in educating, this is by no means eternal, meaning that the complex method has a time limit until the child does not repeat his wrong deeds.<sup>12</sup> Punishment must also consider the things that can interfere with the development and progress of the child. In addition, practice a beating without hurting. Beating is also carried out not on body parts that damage body functions and sensory systems. Instructions with spanking are allowed if past strategies have not had a constraining effect on the

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<sup>10</sup> Husaini Husaini, "Discovering Wisdom in Gayo Tradition with Reference to Islamic Educational Values in Marriage Practice," *Journal of Contemporary Islam and Muslim Societies* 4, no. 2 (2021): 204–34.

<sup>11</sup> Robin Grille, *Parenting for a peaceful world* (New Society Publishers, 2014).

<sup>12</sup> Youcef Sai, "Teaching Qur'an in Irish Muslim schools—curriculum, approaches, perspectives and implications," *British Journal of Religious Education* 40, no. 2 (2018): 148–57.

child. This kind of exercise should only be done for children about to enter adolescence, where they are ready to recognize excellent and evil. The teaching domain emphasized here is related to his commitment as a Muslim person.<sup>13</sup>

For this one educational process, of course, there are pros and cons, especially from the community, especially education observers, but this is the way Islam is taught through Rasulullah SAW as outlined in the following hadith:

*Abu Dawud and Hakim described from Amr container Shua'aib, his dad from his granddad, that the Messenger of Allah said: "Order your children to pray when they are seven years old, and when they are ten years old, beat them (if they are seven years old) still refuse to pray) Moreover, separate their beds."*

Punishing heavily and harshly a teenager is certainly a lot of problems that children will face, which may impact their unfavorable attitudes and words. If a child in his development shows deviant behavior related to the problem of his obligations to Allah SWT, then it is only natural that educators and parents give strict sanctions. Rozana et al.<sup>14</sup> explained that facing the reality of adolescent life requires a brave, firm, and wise education. Parents and educators must be able to bring "heart and love" to applying religious rules. This is intended, so that character strengthening is embedded in children. Children are a gift from God who will live independently and separated from their parents. Therefore, he must be equipped with a strong view of faith and firm rules in living life.<sup>15</sup> Likewise, for educators, children are mandated that they must be educated so that later they can live their lives with the knowledge and teachings of educators. In general, parents or educators only use psychology books as educational references for their children. Rarely among them use the Qur'an and As-Sunnah as a reference in carrying out education. As a religion of Rahmatan Lil 'alarming, Islam has unique methods and methods in educating and educating children. The way of education

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<sup>13</sup> Saiful Akmal, Yuliar Masna, dan Lianita Ali Nasution, "Engaging To Nurturing: English Language Teaching Strategies and Constraints for Very Young Muslim Learners At Kindergarten in Aceh," *Jurnal Ilmiah Islam Futura* 21, no. 1 (2021): 46-62.

<sup>14</sup> Asiatik Afrik Rozana, Abdul Hamid Wahid, dan Chusnul Muali, "Smart Parenting Demokratis Dalam Membangun Karakter Anak," *Al-Athfal Jurnal Pendidikan Anak* 4, no. 1 (2017): 1-16.

<sup>15</sup> Hasan Baharun dan Madinatul Jennah, "Smart Parenting dalam Mengatasi Social Withdrawal pada Anak di Pondok Pesantren," *Ta'allum: Jurnal Pendidikan Islam* 7, no. 1 (2019): 45-72.

is adapted to the age level and maturity of the child's thinking. If it is not considered correctly, it will injure the souls and feelings of children.<sup>16</sup>

The first education given is with love and advice. Affection has a positive influence on the development and growth of children, among others, can improve brain work, raise enthusiasm, and the psychological closeness between parents and children, making children more open and confident.<sup>17</sup> If parents or educators want to tell children to do their obligations, then use positive sentences with soft intonation. Do not scold or yell at the child in a loud voice. Education with love and advice will make children soft and polite in speaking and acting in the future. This education with love and advice is found in the Al-Qur'an Luqman verses 11, 17, and 18. In verse 11, it is explained how gentle Luqman is in advising his son by using the word "O my son ...". Likewise, in verses 17 and 18, Luqman educates his children wisely, without violence, and without the impression of frightening horror.<sup>18</sup>

In light of the above assessment, teaching is to convey young children who are immature to their level of development. Once this level is reached, individuals expect that the instructive efforts that are the duty of guardians and educators will end.<sup>19</sup> Then the young man who has grown up is seen as compatible with his solidarity without the help of others in managing everything in his life. What is more, based on the school he got, the young boy tries to find answers to every difficulty he experiences in his daily endeavors. Instructions play an essential part in children's lives. Because by training young people in their work in this world, they can do many things. Through training, children will win in dealing with every problem they face. Then he will get new encounters and information that will be valuable in his life endeavors.<sup>20</sup>

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<sup>16</sup> Jodi Gold, *Screen-Smart parenting: How to find balance and benefit in your child's use of social media, apps, and digital devices* (Guilford Publications, 2014).

<sup>17</sup> Abdul Basir dkk., "The Parenting of Parents toward Their Children Education According to Al-Quran Perspective," *International Journal of Advanced Science and Technology* 29, no. 11 (2020).

<sup>18</sup> Idi Warsah, "Religious Educators: A Psychological Study of Qur'anic Verses Regarding Al-Rahmah," *Al Quds* 4, no. 2 (2020): 275–98.

<sup>19</sup> Jenna Gillett-Swan dan Jonathon Sargeant, "Assuring children's human right to freedom of opinion and expression in education," *International Journal of Speech-Language Pathology* 20, no. 1 (2018): 120–27.

<sup>20</sup> Paul Stallard, *Think good, feel good: A cognitive behavioural therapy workbook for children and young people* (John Wiley & Sons, 2019).

Especially in the current era of globalization, many side effects and issues require international thinking.<sup>21</sup> In the current era of globalization, people are expected to be able to replace thinking processes that are public only for thought processes that exist all over the world, are of high ethics and have noble character. Thus, the importance of education for children is fundamental in progress towards development. The primary teaching is essential to instill noble values into the souls of children from adolescence to adulthood so that in facing life in the eyes of society, they have the capacity and ability and have a good personality. Formal schools can teach children discipline and are very strong in training them.<sup>22</sup> With the aim that there is harmony between coaching in the family and school regarding the cultivation of valuable routines and characters.<sup>23</sup>

## B. Research Methods

In this method section, the study will describe the process of studying Islamic religious studies, which will identify evidence in the Qur'an about the command to prepare Islamic education for the younger generation of Muslims.<sup>24</sup> So, to discuss the problem of the variables above, a series of data and information searches to answer the questions the Qur'an commands Muslims to prepare for education for the younger generation of Muslims who live in this challenging era.<sup>25</sup> The steps we took were first to try to understand and articulate the core problem of this study.<sup>26</sup> Furthermore, we searched for literature to continue our discussion;

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<sup>21</sup> Silvia Ekasari dkk., "Understanding Islamic Education Management in Digital Era: What Experts Say," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2021): 127–43.

<sup>22</sup> Sitti Jamilah, "Moderate Islamic Education to Enhance Nationalism among Indonesian Islamic Student Organizations in the Era of Society 5.0," *Journal of Social Studies Education Research* 12, no. 3 (2021): 79–100.

<sup>23</sup> Joyce L. Epstein, "School/Family/Community Partnerships: Caring for the Children We Share," *Phi Delta Kappan* 92, no. 3 (1 November 2010): 81–96, <https://doi.org/10.1177/003172171009200326>.

<sup>24</sup> Hyejin Kim, Justine S. Sefcik, dan Christine Bradway, "Characteristics of qualitative descriptive studies: A systematic review," *Research in nursing & health* 40, no. 1 (2017): 23–42.

<sup>25</sup> Frederick Erickson, "Qualitative Research Methods for Science Education," dalam *Second International Handbook of Science Education*, ed. oleh Barry J. Fraser, Kenneth Tobin, dan Campbell J. McRobbie, Springer International Handbooks of Education (Dordrecht: Springer Netherlands, 2012), 1451–69, [https://doi.org/10.1007/978-1-4020-9041-7\\_93](https://doi.org/10.1007/978-1-4020-9041-7_93).

<sup>26</sup> H. Çamveren, H. Arslan Yürümezoğlu, dan G. Kocaman, "Why do young nurses leave their organization? A qualitative descriptive study," *International Nursing Review* 67, no. 4 (2020): 519–28.



we saved some publications in the form of Islamic religious books that were already ripe for education, then scientific findings were presented in the publications of Islamic education journals and, newspaper sources and websites that actively discussed issues of the importance of education for the younger generation of Muslims. Likewise, we examine and analyze the data we choose in the phenomenological method or approach, attempting to understand a phenomenal context from the existing data.<sup>27</sup> As for the data analysis process, we started with an extensive data coding system, and then we continued with analyzing after sharp and taking the essence that we did to answer problems with the principle of high validity and reliability. This study entirely relies on secondary data in the form of scientific communications released between 2010 and 2021, considering that recently the study of Islam about the importance of education proliferated. Next, we analyze and report in a descriptive qualitative data reporting design where we follow several previous studies about qualitative data about Islamic religious education. These are the stages and strategies of writing and research methods and reporting on our scientific studies with the theme of identifying evidence of the Qur'an commanding the importance of Islamic education for the younger generation of Muslims.<sup>28</sup>

### **C. Results and Discussion**

#### **1. Evidence in Alquran on teaching kids**

Evidence of teaching orders in the Islamic generation can be found in Surah Luqman, wherein the 31st part of the Quran which consists of 34 parts and has a place with the sura Makkiyyah.<sup>29</sup> This surah was found after Surah As-Saaffat. The name Luqman was taken related to the story of Luqman, which is told in this surah about how he raised and educated his son. Luqman Al-Hakim is an exemplary figure in educating children. Luqman Al-Hakim's example in educating children has

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<sup>27</sup> Graham R. Gibbs, *Analyzing qualitative data*, vol. 6 (Sage, 2018). Wendy W. Porter dkk., "A qualitative analysis of institutional drivers and barriers to blended learning adoption in higher education," *The internet and Higher education* 28 (2016): 17-27. Adrian Holliday, "Analysing qualitative data," *Continuum companion to research methods in applied linguistics*, 2010, 98-110. Suzanne Campbell, "What is qualitative research?," *Clinical Laboratory Science* 27, no. 1 (2014): 3.

<sup>28</sup> Agus Mursidi dkk., "Virtual boarding school education management: The idea of equitable Islamic education services to the millennial generation," *Linguistics and Culture Review* 5, no. S3 (2021): 1054-66.

<sup>29</sup> Basir dkk., "The Parenting of Parents toward Their Children Education According to Al-Quran Perspective."

been enshrined in the Al-Qur'an Al-Karim so that it becomes an example and guide for those after him in educating children as a mandate and a gift from Allah SWT. This is stated in Surah Luqman verses 12-19, that Allah SWT means.<sup>30</sup>

Furthermore, without a doubt, We have given wisdom to Luqman, to be more specific: "Be grateful to Allah. Furthermore, whoever is grateful (to Allah), then at that time, surely he will be grateful for himself; and whoever is negligent (kufr), then believe that Allah is Rich, Most Praiseworthy." Also (remember) when Luqman told his son when he educated him: "O my son, do not connect your accomplice to Allah".<sup>31</sup> What is more, We instructed man (to accomplish something beneficial) to his two guardians; his mom had imagined him in a condition of expanding shortcoming and weaned him in two years. Be appreciative to your two guardians and me; just to me is your return.

Also, if both power you to connect with me something that you have hardly any insight into, then, at that point, do not follow them, and have excellent relations with the two of them on the planet, and follow the way of the person who gets back to Me, then to Me is your return. I will listen for a minute you have done (Luqman said): "O my child, on the off chance that there is (an activity) the heaviness of a mustard seed, and it is in a stone or overhead or the earth, Allah will most likely bring it (answer). Verily, Allah is Subtle, All-Knowing" "O my child, layout supplication and tell (people) to accomplish something useful and forestall (them) from doing evil and show restraint toward what happens to you. To be sure, that is something that is expected (by Allah)" "Furthermore, do not dismiss your face from individuals (on account of pride) and do not walk the earth pompously. Verily, Allah could do without the people who are glad and pleased" what is more, be unassuming in your walking and relax your voice. Verily, the most terrible sound is the voice of a jackass.

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<sup>30</sup> Khairul Azhar Meerangani dkk., "CHILDREN'S CHARACTER BUILDING METHOD IN ISLAM: ANALYSIS OF SURAH LUQMAN," *Jurnal Kesidang* 5, no. 1 (2021): 40-47.

<sup>31</sup> Irma Wahyuni, "Educational values presented in the english translation of the Holy Quran Surah Luqman: a qualitative content analysis," *Jurnal Sains Indonesia* 1, no. 2 (2020): 81-89.

## 2. Understanding the contents of Luqman's letter

Faith: The Qur'an is a guide and mercy that is genuinely felt by those who believe; the conditions in the heavens and the earth and the wonders in them are proofs of the oneness and power of Allah; man will not be saved except by obeying Allah's commands and doing righteous deeds; five unseen things that only Allah knows; God's knowledge includes everything, both physically and mentally.<sup>32</sup> Law: Obedient and devoted to both parents as long as it does not conflict with God's commands; the commandment to pay attention to nature and its wonders to strengthen faith and belief in the Oneness of God; the command to always be pious and fear Allah's punishment on the Day of Judgment when a person cannot be helped by his child or father.<sup>33</sup> Story: The story of Luqman, the knowledge and wisdom he gained. Others: People who deviate from the way of Allah and always make fun of Allah's verses; a rebuke to the polytheists for not heeding the call to pay attention to nature and not worshiping its Creator; calm the heart of the Prophet Muhammad. Against the disobedience of the polytheists, for this was not his negligence; God's favors and gifts cannot be counted.<sup>34</sup>

## 3. Good sample from Luqman's advice in Alquran

The Qur'an teaches many things about life. One of them is about how to educate. Yes, Moms, in the Al-Quran, a Surah Luqman discusses this. Surah Luqman is the 31st sura in the Al-Quran. This letter consists of 34 verses and belongs to the Makkiyah letter group. This letter tells about how Luqman Al-Hakim educates his children. As told in the Quran, Luqman al-Hakim is a carpenter with short stature and a sharp nose. Luqman is also known for his wisdom. He has good knowledge and understanding of Islam. So, what is Luqman's way of educating children that parents can learn? To make it clear, let us read the full explanation below. First, Do not worship other than Allah SWT. As parents, we should be able to instill Islamic values in our children from an early age. Explain to children that there is only one

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<sup>32</sup> Ingrid Mattson, *The story of the Qur'an: its history and place in Muslim life* (John Wiley & Sons, 2012).

<sup>33</sup> KhaledHG Abou El Fadl dan Khaled Abou El Fadl, *Islam and the Challenge of Democracy* (Princeton University Press, 2015).

<sup>34</sup> Anzar Abdullah dan Tabrani ZA, "Orientation of Education in Shaping the Intellectual Intelligence of Children," *Advanced Science Letters* 24, no. 11 (2018): 8200-8204.

God, namely Allah SWT. Remind children always to be pious and carry out all good commands from Allah, such as establishing the five daily prayers, reading the Qur'an, giving charity, etc. Tell the child that Allah SWT will supervise everything done in this world.

This is also implied in Surah Luqman verse 13 as follows: (Wa iz qāla luqmānu libnihī wa huwa ya'izuhū yā bunayya lā tusyrik billāh, innasy-syirka laẓulmun 'aẓīm). Meaning: "And (remember) when Luqman said to his son when he taught him: 'O my son, do not associate partners with Allah, indeed associating partners with (Allah) is indeed a great injustice.'" (Surah Luqman: 13). Patient and Strong. In verse 17 of Surah Luqman, parents need to remind their children to pray five times a day and do other good things. Do this patiently and steadfastly, regardless of the nature or character of the child (Yā bunayya aqimiṣ-ṣalāta wa`mur bil-ma'rūfi wan-ha 'anil-mungkari waṣbir 'alā mā aṣābak, inna ālika min 'azmil-umūr).<sup>35</sup>

Meaning: "O my son, establish prayer and command (humans) to do good and prevent (them) from evil deeds and be patient with what befalls you. Verily, that is one of the things that are obligatory (by Allah)." (Surah Luqman: 17). Moral instruction is likewise not saved from Luqman's instructing to his youngsters, as in the letter Luqman refrain 14, to be specific "And We order people (to accomplish something useful) to their two guardians; his mom had considered him in a condition of expanding shortcoming, and weaned him in two years. Be appreciative to your two guardians and to Me; just to Me is your return." In this refrain, Allah tells Luqman's learning of his kids about the ideals of obedient devotion in light of the hardships of the dad and mother when the kid is as yet in the belly, particularly the troublesome mother who is expanding and we are obliged to be thankful to Allah and the two guardians by being dutiful to the two of them. Giving to guardians entails asking for authorization for what we need to do on a full scale, such as getting hitched, working, or moving to another spot.<sup>36</sup>

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<sup>35</sup> Siti Ermawati, "Islamic Education System and Character Education at Integral Elementary School of Luqman Hakim Bojonegoro," *JPE Jurnal Pendidikan Edutama*, no. 2 (2018).

<sup>36</sup> Usman Ali, Khalil Ur Rehman, dan M. Y. Malik, "The influence of MHD and heat generation/absorption in a Newtonian flow field manifested with a Cattaneo-Christov heat flux model," *Physica Scripta* 94, no. 8 (2019): 085217.

#### **4. The younger generation and Islamic education**

Education can be interpreted as a learning process for students to understand, understand, and make them able to be more critical in thinking. Education is a process of developing talents, abilities, skills, and strengths within each individual. In terms, education is a system of changing the behavior and attitudes of a person or group of people to mature humans or students with teaching or teaching efforts. Education or teaching will form every young Muslim generation's good and noble character. Religious education is an effort for every individual to learn about religious values, especially Islam. From an Islamic perspective, education is based on the demands of the Islamic religion that is applied in the family, which aims to shape the child's personality so that he can become a servant who believes and is devoted to Allah SWT and have a deep understanding and experience of religious values in everyday life. Education can be interpreted as a learning process for students to understand, understand, and make them able to be more critical in thinking. Education is a process of developing talents, abilities, skills, and strengths within each individual.

In terms, education is a system of changing the behavior and attitudes of a person or group of people to mature humans or students with teaching or teaching efforts. Education or teaching will form every young Muslim generation's good and noble character. Religious education is an effort for every individual to learn about religious values, especially Islam. From an Islamic perspective, education is based on the demands of the Islamic religion that is applied in the family, which aims to shape the child's personality so that he can become a servant who believes and is devoted to Allah SWT and have a deep understanding and experience of religious values in everyday life. One of the hadiths narrated by Imam Bukhari has shown that parents will determine what and whom their children will become, so it is known that the family environment is the central place for a child to get an education.

How parents can make the current young generation into a generation that knows Islam, knows the Qur'an and Hadith as a way of life for them in the future. The young generation is the most crucial element in a country. To see the progress

or decline of a country, we can see through the young generation's level of knowledge and faith. Therefore, Islam is very concerned about religious education for the younger generation, both in science and faith. History has also proven that education that pays less attention to faith education will produce graduates with poor morals. Such bad morals will be very dangerous for life together. Students who come from school graduates whose faith is not strong will be challenged to face life in an era that is truly global in the future. Given the importance of Islamic education for the younger generation, all elements of the nation need to reorganize Islamic education in various schools in Indonesia, both formal and informal. Three things must be taught to children consistently and thoughtfully.

The first is religious education. Faith education is essential to produce a young generation who is vital in faith and piety and avoids sects or actions that mislead teenagers, such as promiscuity, drug abuse, radical Islam, brawls, drinking, and so on. Second worship education. Worship education is essential to teach children to build a young generation who is committed and accustomed to carrying out worship, such as praying, fasting, reading the Qur'an, and carrying out other sunnah worship. Third is moral education. This is something that must receive extra attention from all parties, especially for parents and educators, both in the school environment and outside school, because moral education will give birth to a generation that is rabbinic, intelligent, and has good character. The planting of Islamic education for the younger generation will not be able to run optimally if there is no severe involvement from all parties. Therefore, all elements of the nation, be it the government, religious leaders, parents, educators, the community, and others, must have the intention and seriousness to realize this in the hope that the nation's future generations are generations of high intellectual noble character. It is time for parents and educators to educate their children as the nation's next-generation with faith education centered on God Almighty.

From the series of depictions above, it very well may be perceived that the targets of Luqman's recommendation incorporate first, do not connect accomplices with Allah, second, accomplish valuable something to guardians, third, do not follow him (guardians) if to connect accomplices with Allah, and the fourth is tremendous and insidious even though it is the size of a mustard seed. there will be

an answer. "What is more (recall) when Luqman shared with his child, when he instructed him, "O my child! Try not to connect accomplices with Allah; for sure, partner accomplices with (Allah) is an incredible unfairness." Luqman's will to his youngsters. Luqman's will that his kids love Allah alone and not partner Him with anybody is generally an aide for guardians and instructive establishments in setting up their youngsters. Likewise, in light of the items in Q.S Al-Luqman, stanzas 13 to 14 are as follows: Associating accomplices with Allah SWT is a tremendous sin. Like this, it should be stayed away from and ought to never be finished by the Muslim age, which is much of the time found today in numerous families who have begun to create some distance from the direction of the Islamic religion.<sup>37</sup>

## 5. Evidence of Islamic attention to kids

Strict instruction since the beginning ought to be in the home of a Muslim family. The training is not hanging tight for instruction in schools or the Qur'an learning park.<sup>38</sup> At home, guardians should have instructed their youngsters about confidence and how to appropriately revere. If the guardians cannot instruct that way, then the youngster ought to be coordinated to a pre-school or an Islamic school, so the individual has had the arrangement of religion since adolescence. Each parent would genuinely need a youngster's eye molding. In Al Mawsu'ah Al Fiqhiyyah (13: 11), it is expressed, "Fathers and moms and a watchman of the kid ought to have educated since the beginning the things that the kid will require when he grows up later. Kids ought to be shown the right confidence in regards to faith in Allah, heavenly messengers, the Qur'an, the Messenger, and the last day. Similarly, youngsters ought to be shown, legitimate love. Kids should be coordinated to get supplication, fasting, thoharoh, and decontamination.<sup>39</sup>

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<sup>37</sup> Budie Agung, Khalid Ramdhani, dan M. Tajudin Zuhri, "Konsep Tauhid Sebagai Subtansi Pendidikan Islam: Belajar Dari Pengalaman Luqman Al-Hakim Dalam Qur'an Surat Lukman Ayat 13," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 3, no. 2 (3 Maret 2020): 271-90, <https://doi.org/10.32332/tarbawiyah.v3i2.1454>.

<sup>38</sup> Tehmina N. Basit, *Eastern values; Western milieu: Identities and aspirations of adolescent British Muslim girls* (Routledge, 2017).

<sup>39</sup> Mohammad A. Almkaw, "Exploring the Role of Muslim Faith-based Schools of Birmingham in Meeting the Religious, Cultural and Educational Needs of Muslim Children and the Expectations of Parents: An Empirical Study" (PhD Thesis, University of Gloucestershire, 2017).

The edict referenced above is the act of the accompanying expressions of the Prophet *sallallaahu 'alaihi wa Sallam*. From Amr container *Shu'aib*, from his father, from his granddad, *Radi-Allahu 'anhu*, he depicted that the Messenger of Allah - congruity, and request of Allah show up said, "Request your youths to petition when they are seven years old. Hit them for not doing it when they are ten years old. Separate their beds" (Depicted by Abu Daud no. 495. Al Hafizh Abu Thohir said that this hadith is genuine). Gone on in *Al Mawsu'ah Al Fiqhiyyah*, "The kid ought to likewise be acquainted with the preclusion of infidelity and watch, additionally made sense of the disallowance of taking, drinking *khomr* (liquor), the forbiddance of lying, belittling and such unethical behavior. Likewise, it is instructed that when it is *baligh* (grown-up), the kid will be accused of different commitments. Furthermore, it is likewise educated to youngsters when they are called *baligh*.<sup>40</sup>

The command to educate children here is based on the verse, "*O you who believe, protect yourselves and your families from the fire of hell*" (Surat At Tahrim: 6). As mentioned in *Tafsir Ibn Kathir* (7:321), 'Ali says this verse means, "Tell the adab and teach your family." It has been mentioned above about the command to invite children to pray. During the companions' time, they also taught their children to fast. They deliberately give toys to children, so they are busy playing when they feel hungry. Little did they know, they were busy playing until the time for breaking fast (*Maghrib* time) arrived. Likewise, in the context of educating children, the friends used to prioritize children to become priests when they had memorized a lot of the Qur'an. Likewise, the Prophet *sallallaahu 'alaihi wa Sallam* once taught 'Umar bin Abi Salamah the proper eating manners. He said to 'Umar, "*O little child, say the name of Allah (read Bismillah) while eating. Eat with your right hand. Eat what is near you.*" (Narrated by Bukhari no. 5376 and Muslim no. 2022). The practice of Ibn 'Abbas even tied the feet of his young student, 'Ikrimah, so that his students could easily memorize the Qur'an and hadith. See this discussion in *Fiqh Tarbiyatil Abna'* by Shaykh Musthofa Al 'Adawi, p. 86-87. May

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<sup>40</sup> Ismail Ismail, "Character education based on religious values: an Islamic perspective," *Ta'dib: Jurnal Pendidikan Islam* 21, no. 1 (2016): 41-58.



Allah bestow upon our children a cooler for parents' eyes. Hopefully, we are given taufik to educate them to be a better generation.<sup>41</sup>

Given the depiction above, we can comprehend that Islam underscores that individuals love one another, their spouses or wives, their youngsters, guardians, and others. Fondness is likewise addressed to the animals made by Allah SWT.<sup>42</sup> Shared love among guardians and their kids is with the goal that they become devout and devout ages. Though in the Islamic view, kid security depends on the lessons of the Qur'an and the Sunnah of the Prophet Muhammad. Islam is extremely worried about and controls youngsters' freedoms since Islam sees kids as a gift that is costly and has an exalted status. This costly gift is a trust that should be monitored and safeguarded by guardians, specifically because youngsters are guardians and public resources. Islam has focused entirely on the security of youngsters. Teaching youngsters is a demonstration of love that merits compensation in Islam since kids are a gift from God, and it is legitimate that guardians should honestly give the best training to their youngsters' future. According to an Islamic viewpoint, the following are seven rights of kids: The option to live and develop, get security and insurance from the torture of hell fire, get a living and government assistance, and get training and education. Get equity, correspondence, and love.<sup>43</sup>

#### **D. Conclusion**

Finally, we can take essential points from the results of the study above, which aims to identify scientific evidence in the Qur'an that mentions the importance of education for the Muslim generation with education following the guidance of the Qur'an. The standard answer to the core problem is to get good scientific evidence from the Al\_Qoran, supported by evidence from field studies about the importance of Islam in teaching preparing for marriage from a young age. As for what we have obtained, the Qur'an is a source of scientific evidence that says the importance of

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<sup>41</sup> Che Noraini Hashim dan Hasan Langgulung, "Islamic religious curriculum in Muslim countries: The experiences of Indonesia and Malaysia," *Bulletin of Education & Research* 30, no. 1 (2008): 1–19.

<sup>42</sup> H. M. Budiyanto, "Hak-hak anak dalam perspektif islam," *Jurnal IAIN Pontianak* 149 (2014).

<sup>43</sup> Robie Fanreza dan Rizka Harfiani, "Implementasi Hak Anak Dalam Perspektif Hukum Islam Di Raudhatul Athfal," *Indonesian Journal of Islamic Early Childhood Education* 2, no. 1 (2017): 119–28, <https://doi.org/10.51529/ijiece.v2i1.81>.

teaching in early childhood. Furthermore, we found out how to understand the Qur'an in Surah Luqman, which will later become a guide for educators, both parents, and teachers, so that they have the correct pattern in starting age education.

Next, we also found Al Luqman's letter with essential points that became a sample for educators on how to prepare an excellent education according to the guidance of the Qur'an for the Muslim generation in childhood. Al-Quran and Sunnah were followed by friends of scientists and the result of a consensus of the scholars. Finally, we found evidence that Islam is very concerned about the younger generation of Islam, namely the generation of children. Having Abi and clearly, this is a guide for educators, parents, and teachers to have guidelines on preparing education for the younger generation of Islam. Finally, we can say that the remote support has been valid and supports answering this study village. We believe and believe that in addition to the advantages of these findings, of course, there are also weaknesses. Therefore, we hope for support to complete this study well again.

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