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The Concept of Children's Education in Islam Based on Surah Luqman Verses 13-15: A Comparative Analysis of the Tafsir of Sayyid Qutb, M. Quraish Shihab, and Ibn Kathir

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Abstract

This study examines the concept of children's education in Islam based on Surah Luqman verses 13-15 by examining three main interpretations: Fi Zhilalil Qur'an by Sayyid Qutb, Tafsir Al-Misbah by M. Quraish Shihab, and Tafsir Ibn Katsir. This study aims to understand the values of children's education in Islam and analyze the differences and similarities in the interpretation of the three mufasir. The research gap that was addressed was the lack of a comparative approach to these interpretations in the context of children's education. This research uses a qualitative method with a library research approach. Data were obtained from 3 books of tafsir and analyzed descriptively-comparatively. The results of the study explained that there are three main aspects: monotheistic education, adab education and respect for parents, and moral and ethical education. Tawhid education is the main foundation in shaping the Islamic character of children, as explained by Sayyid Qutb, Quraish Shihab, and Ibn Kathir. In addition, respect for parents is considered part of obedience to God, which has psychological, social, and spiritual impacts. Moral education is also emphasized as an aspect that must be applied through example and good communication between parents and children. In the context of modern education, the values that Luqman taught his children are relevant to current educational methods that are based on dialogue and persuasion. The implications of this research are relevant to the SDGs, especially quality education (SDG 4) and gender equality (SDG 5). This study supports the integration of Islamic education in the modern education system and provides insight into how Islamic values can shape the character of children in formal and non-formal education

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Keywords: *Children's Education; Tafsir Fi Zhilalil Qur'an; Tafsir Al-Misbah; Tafsir ibn Katsir.*

Introduction

Children's education in Islam is a fundamental aspect that has an important role in shaping the character and morality of individuals from an early age. The Qur'an as the main guideline for Muslims has regulated the principles of children's education, one of which is in Surah Luqman verses 13-15, which emphasizes the teachings of monotheism, morality, and respect for parents[1], [2]. In recent decades, research on children's education from an Islamic perspective has been growing, with various approaches used by scholars and academics[3], However, there are still differences in understanding the concept of children's education based on diverse sources of interpretation, especially in modern and classical works of interpretation [4],[5],[6].

A number of studies have discussed children's education from an Islamic perspective, but most have focused on only one source of interpretation [7]. Comparative studies between various interpretations are still rarely carried out, but this comparison can provide a broader insight into the methodology and approach used by the mufasir [8]. Therefore, this study aims to fill the gap by examining three main interpretations: Fi Zhilalil Qur'an by Sayyid Qutb, Tafsir Al-Misbah by M. Quraish Shihab, and Tafsir Ibn Katsir.

This study focused on three main problem formulations. First, what is the concept of children's education in Surah Luqman verses 13-15? Second, what are the differences and similarities in interpretation between Fi Zhilalil Qur'an, Tafsir Al-Misbah, and Tafsir Ibn Kathir regarding these verses? Third, what is the relevance of children's educational values in Surah Luqman verses 13-15 to Islamic education in the modern era? By answering these questions, this research is expected to provide a more comprehensive perspective on children's education in Islam based on various interpretational approaches.

Method

This study uses a qualitative method with a library research approach [8], which aims to analyze the concept of children's education in Surah Luqman verses 13-15 based on three main interpretations: Fi Zhilalil Qur'an, Tafsir Al-Misbah, and Tafsir Ibn Kathir [10]. Data were collected through literature review [9],[10] from books of tafsir as well as previous research relevant to the topic of Islamic education in the Qur'an[13]. Data analysis was carried out in a descriptive-comparative manner, namely by comparing the interpretations of the

three interpretations to identify similarities, differences, and implications for children's education in Islam [11],[12] The validity of the data is ensured through the source triangulation technique, by comparing the results of the analysis from various reliable references to ensure the consistency of the research findings [15]. The operationalization of this method involves the stages of identifying verses related to children's education, the selection of the main interpretations, the content analysis of the interpretation of each mufasir, and drawing conclusions based on the synthesis of various interpretations of perspectives [16].

Results and Discussion

Table 1: Verses Studied

No	Surah Name	Verse	Meaning
1	Al-Luqman Ayat 13	وَأَذِّقْ لَافُؤْمُنْ لِابْنِهِ وَهُوَ يُعِظُهُ بَيْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ	And when Luqman said to his son, when he taught him, "O my son, do not associate with Allah Subhanahu wa Ta'ala. Indeed, associating with (Allah) is indeed an injustice yang besar
2	Al-Luqman Ayat 14	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلًى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ	And We command man to do good to his parents. His mother had conceived him in an increasingly weakened state, and weaned him in two years. Give thanks to Me and to your parents. Just for me to give you back.
3	Al-Luqman Ayat 15	وَإِنْ جُهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ	And if they force you to associate Me (Allah Subhanahu wa Ta'ala) with something that you do not know, then do not follow them, but associate with them in the world in a good way, and follow the path of those who return to Me. Then only to Me do you return, and I tell you what you have done.

The Concept of Children's Education Surah Al-Luqman 13-15 Perspective of Tafsir Fi Zhilalil Qur'an, Tafsir Al-Misbah, and Tafsir Ibn Kathir

Tawheed Education as the Foundation of Children's Character

Based on the analysis of the tafsir of Fi Zhilalil Qur'an, Tafsir Al-Misbah, and Tafsir Ibn Kathir, monotheistic education is a fundamental aspect in children's education taught in Surah Luqman verse 13 [17]. Sayyid Qutb emphasized that monotheism is the core of the formation of a solid Islamic character, which must be instilled from an early age [18]. Quraish Shihab in Tafsir Al-Misbah also highlights the importance of a rational approach in understanding monotheism, so that children can accept the values of faith with full awareness [19]. Meanwhile, Ibn Kathir emphasizes more on the historical side of Luqman's story, where monotheism is the basis for all aspects of children's lives and morality.

Manners Education and Respect for Parents

Verses 14-15 of Surah Luqman affirm the importance of respect for parents as one of the main values in children's education. Fi Zhilalil Qur'an explains that respect for parents is a manifestation of obedience to Allah [13]. Quraish Shihab highlighted the psychological aspect, where respect for parents must be built through the emotional awareness of children from an early age [6]. Ibn Kathir emphasized the consequences of disrespecting one's parents in one's social and spiritual life [21]. In the modern context, this value is becoming increasingly important in building children's character in the digital age, where the interaction between children and parents is often disrupted by technology [14],[15].

Moral and Ethical Education in the Perspective of Tafsir

In addition to the aspects of monotheism and respect for parents, moral education is the main focus in these verses. Quraish Shihab in Tafsir Al-Misbah explains that moral education should be instilled through example and good communication between parents and children [16]. Sayyid Qutb argues that Islamic education emphasizes the balance between spiritual and social aspects in shaping children's morals [25]. Ibn Kathir added that moral education in Islam is not only theoretical but must be practiced in daily life [26].

Table 2: Comparison of interpretations

The Value of Children's Education	Tafsir		
	Fi Zhilalil Qur'an (Sayyid Qutb)	Al-Misbah (Quraish Shihab)	Ibnu Katsir
Tawheed as the basis of education	Tawheed as the main foundation in forming a strong Islamic personality.	A rational and dialogical approach in understanding monotheism so that children can accept it with full awareness [27].	Tawheed as the core of the Islamic faith must be taught from childhood through direct advice from parents to children.
Manners and respect for the elderly	Obedience to the elders as a form of obedience to Allah, except in wickedness [18].	Appreciate and understand the role of parents with emotional awareness and a good communication approach.	Respect for parents is part of the inherited Islamic tradition.
Moral and ethical education	Children's morals must be built on the basis of monotheism and strong faith.	Moral education is applied through social interaction and good communication between parents and children.	Morals are not only taught, but must also be practiced in daily life.
Methods of education in Islam	Education is persuasive and emphasizes dialogue in instilling Islamic values.	Rational and psychological approaches in building awareness of children's education [19].	Education based on wisdom and advice directly from parents to children [20].

The Implications of Children's Education in Islam on the Modern Education System

This research shows that the concept of children's education in Islam is flexible and adaptable in the modern education system. Luqman's approach to educating his children is *dialogical, persuasive, and wise*, which is in line with modern educational principles that emphasize two-way communication between educators and learners[4], [31], [32], [33], [34], [35], [36], [37], [38], [39], [40].

In the digital era, educational methods based on Islamic values such as those that can be taken from children's education from the interpretation of QS AL Luqman 13-15 such as exemplary methods, habituation, drill/exercise, with rational and biological approaches can be applied through various digital platforms that support interaction and learning based on moral values. Therefore, the results of this study provide new insights in the development of Islamic education strategies that are more relevant to the challenges of the times.

Conclusion

This study confirms that children's education in Surah Luqman verses 13-15 emphasizes three main aspects: monotheistic education, education of manners and respect for parents, and moral and ethical education. Tawhid education is the main foundation in shaping the Islamic character of children, as explained by Sayyid Qutb, Quraish Shihab, and Ibn Kathir. In addition, respect for parents is considered part of obedience to God, which has psychological, social, and spiritual impacts. Moral education is also emphasized as an aspect that must be applied through example and good communication between parents and children.

In the context of modern education, the values that Luqman taught his children are relevant to current educational methods that are based on dialogue and persuasion. In the digital era, the concept of Islamic education can be adapted through various technological platforms to strengthen moral and moral values. Thus, this research provides new insights into how Islamic education can be developed to remain relevant to the challenges of the times, without losing its fundamental value.

Author Contributions

Widodo: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Armin Nurhartanto:** Methodology, Writing – review & editing, Investigation. **Rina Murtyaningsih:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

The authors declare no conflicts of interest.

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