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Can the Educational Values of QS. Luqman 13–19 Be Contextualized for Career Families?

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Abstract

*The phenomenon of career families in contemporary society often reduces the intensity of direct parental involvement in children's religious and moral education. Although numerous studies have discussed Islamic parenting and family education, limited research has specifically examined the Qur'anic foundation for children's education within the context of career families through a thematic interpretation of the Qur'an. This study **aims** to explore the educational values contained in Surah Luqman verses 13–19 and to analyze their relevance as a conceptual basis for Islamic religious education in career families. This research employs a qualitative library research **method** using a thematic tafsir (tafsir maudhu'i) approach. The analysis draws upon classical and contemporary Qur'anic interpretations, particularly the works of Ibn Katsir and Quraish Shihab, to identify and synthesize the educational principles embedded in the verses. The **findings** reveal four major educational dimensions: the inculcation of tauhid as a spiritual foundation, the habituation of worship practices to develop discipline and responsibility, the internalization of Qur'anic ethics to nurture emotional and moral character, and the cultivation of social awareness through the principle of amr ma'ruf nahi munkar. These values provide a comprehensive framework for children's education that remains relevant even in families where parental time and interaction may be limited due to professional commitments. This study **contributes** to the discourse on Islamic education by offering a Qur'an-based conceptual framework for parenting in career families, thereby demonstrating that Qur'anic educational values can function as adaptive moral guidance in responding to contemporary family dynamics.*

Keywords: QS. Luqman 13–19, Career Family, Thematic Interpretation.

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Introduction

In the Islamic perspective, child education occupies an essential position since the family serves as the first institution responsible for laying the foundation of faith, morality, and personality in a child. Islamic education emphasizes the integration of spiritual, moral, and intellectual development in shaping human character [1]. The Prophet Muhammad (peace be upon him) emphasized that every child is born in a state of *fitrah* (natural purity), while it is the parents who determine whether the child grows up as a Jew, Christian, or Magian [2]. This hadith clearly illustrates the dominant role of parents in shaping the spiritual and moral growth of their children. Recent studies also highlight that parental involvement is a crucial factor in Islamic education, as parents act as the primary agents in nurturing children's religious awareness, moral discipline, and social responsibility [3], [4]. Therefore, the family is not merely understood as an institution that fulfills biological needs, but also as the first educational entity that determines the quality of future generations. Through parenting patterns, guidance, and exemplary behavior, parents function as the initial *madrrasah* that provides the foundations of faith, ethical values, and life orientation which will influence a child's journey throughout life [5], [6]. Recent studies also emphasize that the family plays a central role in transmitting religious values, moral principles, and social responsibility within Muslim societies [7].

However, social developments in the modern era have brought new challenges to the educational function of the family. The phenomenon of *career families* in which both parents are engaged in professional work is increasingly common in urban society [8]. In the twenty-first century, Muslim families also face increasing challenges in educating children due to rapid technological and social transformations, which require parents to strengthen religious and moral education within the family environment [9], [10]. The rise of career families cannot be separated from economic demands, globalization, and the spirit of gender equality. As Mustaqim explains, while such conditions can yield positive impacts such as improved family stability and economic welfare, they also present serious challenges in the process of child education. These challenges are particularly evident in the cultivation of religious and moral aspects, where limited time and attention from parents tend to reduce the intensity of spiritual nurturing, habituation of worship, and inculcation of ethical values that should ideally be instilled from an early age within the family environment [11], [12].

Furthermore, Mustaqim notes that children raised in career families often experience a lack of direct attention and guidance. The parents' preoccupation with their professional duties consumes much of their time, resulting in

suboptimal religious education within the household. This situation can create a gap between the child's need for moral and spiritual guidance and the reality that parents are more focused on their role as breadwinners rather than as primary educators [13], [14]. In the long term, such imbalance may affect the child's character development, particularly in instilling religious and ethical values that should be nurtured from an early age. Nevertheless, it cannot be denied that career families are also capable of providing sufficient educational facilities, thus enabling the emergence of academically excellent generations, though they may remain spiritually vulnerable [15], [16].

The Qur'an strongly emphasizes the role of the family in educating children. One notable example is found in Surah *At-Tahrim* (66:6), which commands believers to protect themselves and their families from the Fire. Exegetes interpret this verse as a clear indication that educating children especially in the religious aspect is a primary parental duty that cannot be entirely delegated to formal educational institutions. Hence, the family is regarded as the fundamental base for shaping a child's faith (*aqidah*), morality (*akhlaq*), and personality before he or she engages with the broader social and educational environment [17]. Moreover, Surah *Luqman* (31:13-19) presents the counsel of a wise father to his son, containing essential principles of religious life such as strengthening monotheism (*tawhid*), cultivating moral conduct, maintaining worship, and nurturing social awareness. Luqman's advice reflects the comprehensive dimensions of Islamic education, encompassing faith (*iman*), worship (*'ibadah*), and social relations (*mu'amalah*). This indicates that Islamic education is holistic, integrating spiritual, moral, and social formation [17], [18], [19].

Quraish Shihab, in *Tafsir Al-Mishbah*, asserts that Luqman's counsel can serve as a model for Islamic education within the household, as it encompasses the integral dimensions of forming a Muslim personality from belief to social ethics [20]. Thus, Surah *Luqman* verses 13-19 are highly relevant to be examined as a normative foundation in formulating the concept of child education, particularly amid the challenges faced by career families with limited parental interaction time.

Previous studies have discussed the parental role in children's religious education. Rahmat Hidayat found that children who receive insufficient religious guidance from their parents tend to experience a decline in the quality of worship [21]. Restu Ramania and Tajul Arifin further observed that weak communication within career families negatively affects the formation of children's character [22]. Adding to this, Muh Anshori emphasizes that the family serves as the "first and main" educational institution, where parents act as the primary teachers and the home becomes the initial environment for character building and religious

habituation [23]. In the specific context of working parents, Elizon Nainggolan and Mega Putri highlight that a mother's role as the "primary madrasah" (school) remains crucial [24], career women are expected to balance professional duties with their fundamental responsibility to instill religious attitudes and noble character in their children. However, Nabila Irfany Putri et al. note that modern career-oriented lifestyles often lead to a shift in priorities, where academic and material achievements are sometimes favored over spiritual depth. They further argue, based on Surah Taha verse 132, that parents must exercise extreme patience and consistency in guiding their family's spiritual life, particularly in establishing prayer as a foundation for character [25].

However, although previous studies have examined the role of parents in children's religious education and the challenges faced by career families, most of these studies focus primarily on sociological or educational perspectives. Very few studies have explored the Qur'anic foundation of child education within the context of career families through a thematic interpretation of the Qur'an, particularly by examining Surah Luqman verses 13-19 as a comprehensive framework of Islamic educational values.

Therefore, this study attempts to fill this gap by offering a thematic exegetical analysis of Surah Luqman verses 13-19 and by contextualizing their educational values within the realities of contemporary career families.

Based on the above background, this study seeks to answer the following research questions: (1) how are the educational values contained in Surah Luqman verses 13-19 interpreted within the framework of Qur'anic exegesis? (2) what educational principles can be derived from these verses for the context of child upbringing? and (3) how can these Qur'anic educational values be contextualized to address the challenges faced by career families in contemporary society?

Accordingly, this research aims to examine the concept of child education within career families through the lens of Surah Luqman verses 13-19 by analyzing the interpretation of these verses and identifying their educational values as a conceptual framework for Islamic family education. The main objectives are: (1) to explain the interpretation of these verses in the context of child education, (2) to identify the educational values contained within them, and (3) to reaffirm their relevance as a foundation for career families in fulfilling their educational responsibilities.

The significance of this study is twofold. Theoretically, it enriches Islamic educational literature by integrating Qur'anic exegesis with contemporary issues of career families. Practically, it provides guidance for working parents to balance their professional roles with their responsibility to educate their children. By

grounding family life in Qur'anic values, career families are expected to raise generations who excel not only academically but also in faith, worship, and moral character.

Method

This study employs a qualitative approach using a library research design. Library research was chosen because the object of study consists of Qur'anic exegesis and Islamic educational literature, allowing the analysis to be conducted through a systematic examination of relevant written sources. The researcher does not utilize field data; instead, the focus is placed on the Qur'anic text, specifically Surah Luqman verses 13-19 along with the interpretations of classical and contemporary scholars regarding these verses.

This research applies the thematic interpretation (*tafsir maudhu'i*) approach to analyze the educational values contained in Surah Luqman verses 13-19. The thematic interpretation method is used to examine Qur'anic verses related to a particular theme systematically in order to obtain a comprehensive understanding of the concept discussed in the Qur'an [26].

The analysis was conducted through several stages. First, the researcher identified the main theme of the study, namely children's education within career families from the perspective of Surah Luqman verses 13-19. Second, the relevant verses were examined by referring to authoritative classical and contemporary tafsir works. Third, the interpretations were analyzed to identify the key educational values contained in the verses, such as the inculcation of tawhid, the establishment of worship practices, the cultivation of moral character, and the development of social responsibility.

Finally, the identified educational values were contextualized within the contemporary context of career families. This step aims to analyze how Qur'anic educational principles can remain relevant and applicable for families in which both parents are engaged in professional work. Through this analytical framework, the study seeks to bridge the normative teachings of the Qur'an with contemporary social realities in order to formulate a conceptual basis for Islamic family education.

The study of child education within career families cannot be separated from a conceptual understanding of three fundamental aspects: the concept of the career family, the concept of child education in Islam, and the concept of thematic Qur'anic interpretation (*tafsir maudhu'i*), which serves as the primary methodological approach of this research.

First, the concept of the career family. Generally, a career family refers to a condition in which both parents are engaged in professional work to fulfill

economic needs and achieve self-actualization. In the context of modern social development, this phenomenon has become increasingly prevalent, particularly in urban areas. According to the literature review conducted by Noerizka Putri Fajrin and Lusila Andriani Purwastuti [27], families with such a pattern often face challenges in maintaining parental involvement in the upbringing of their children. However, through a review of relevant literature, normative and strategic solutions can be formulated to strengthen parental presence and engagement, even if only in symbolic or limited forms. Therefore, within career families, specific strategies are required to ensure that children continue to receive adequate attention and guidance despite the limited time available to parents.

Second, the concept of child education in Islam. In the Islamic perspective, educating children is a trust (*amanah*) that must be carried out from an early age. The Prophet's hadith states that every child is born in a state of *fitrah*, and it is the parents who determine the direction of the child's religious development [28]. This indicates that the family serves as the first *madrrasah* for the child. Abuddin Nata emphasizes that Islamic education does not merely focus on cognitive aspects, but also encompasses the development of faith, worship, morality, and social awareness. In other words, child education in Islam requires a balance between spiritual, moral, and social dimensions, all of which must be nurtured continuously by the parents.

Third, the concept of *tafsir maudhu'i* (thematic interpretation). This method is used to compile Qur'anic verses that discuss a particular theme and subsequently analyze them comprehensively to uncover their integral message. Quraish Shihab explains that *tafsir maudhu'i* is an effective approach to explore Qur'anic guidance contextually in accordance with the needs of modern society [29]. In this study, *tafsir maudhu'i* is employed to examine Surah Luqman verses 13-19, which explicitly contain educational advice from a father to his child. Thus, these verses can serve as both normative and practical foundations in formulating a concept of child education within career families.

Result and Discussion

Tauhid Education as the Foundational Principle

Tauhid education in Surah Luqman is mentioned in verse 13 as follows:

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

“And [mention] when Luqman said to his son while he was instructing him, ‘O my beloved son, do not associate [anything] with Allah. Indeed, associating [others with Him] is truly a great injustice.’” [17]

Surah Luqman verse 13 emphasizes the prohibition of *shirk* and the obligation to instill *tauhid* from an early age. Tauhid is not merely understood as a theological affirmation but also serves as the primary foundation for the development of a child’s religious character. According to Quraish Shihab, the cultivation of tauhid from an early age is crucial in shaping a consistent personal identity, as tauhid is the spiritual core that binds all aspects of Muslim life and guides individuals in confronting contemporary challenges [20], [30]. Likewise, Ibn Kathir explains that Luqman’s advice to his son begins with a warning against shirk because it is the greatest form of injustice that can corrupt one’s morality and invalidate good deeds [31].

In the context of career families, the internalization of tauhid values becomes significantly important. The busy schedules of working parents may reduce time spent with children, leading them to construct identity outside the home environment. Therefore, embedding tauhid principles within the family functions as a strong spiritual safeguard. With tauhid as their foundation, children develop a clear life orientation and are able to maintain the integrity of their faith even when parent-child interaction is less intensive due to professional demands [32].

This finding directly relates to the first objective of this study, which is to identify the educational values contained in Surah Luqman verses 13-19. The emphasis on tauhid as the initial message delivered by Luqman demonstrates that Islamic family education begins with strengthening spiritual consciousness. From the perspective of Islamic educational theory, the internalization of faith serves as the primary foundation for shaping moral behavior and personal responsibility. Therefore, the Qur’anic model presented in this verse provides a conceptual framework for career families to prioritize the cultivation of faith as the core of children’s education despite limitations in parental interaction.

Worship Education and Discipline

The concept of worship education is mentioned in verse 17 as follows:

يٰٓبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ
مِنْ عَزْمِ الْاُمُوْر

“O my beloved son! Establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, that is of the matters requiring determination.”[17]

This verse emphasizes the urgency of prayer (*salah*) as a fundamental form of Islamic worship education in a Muslim’s life. In the context of career families, the habituation of prayer is not merely a ritual routine but also a means of instilling discipline, consistency, and religious responsibility in children. Prayer serves as an educational instrument that trains time management while continuously nurturing spiritual awareness [33].

According to Quraish Shihab in *Tafsir al-Misbah*, prayer plays a significant role in shaping a Muslim’s personality because it encompasses spiritual, moral, and social dimensions. He explains that prayer is not only a medium of communication with Allah but also an educational process that cultivates self-control and encourages maintaining harmonious relationships with others [20]. Meanwhile, Ibn Kathir interprets the command to establish prayer as a disciplined obligation that must be consistently upheld, for prayer is the pillar of religion when it is neglected, the structure of one’s faith may collapse [31].

Within the reality of career families, although parents often face time limitations due to work demands, prayer education can still be implemented through exemplary practice, scheduling regular family prayers, or utilizing simple tools such as digital prayer reminders. Thus, even when parental interaction is restricted, consistent prayer education provides children with a strong spiritual foundation and helps build a disciplined religious character from an early age.

These findings demonstrate that worship education, particularly the establishment of prayer, functions not only as a ritual obligation but also as a pedagogical instrument for character formation. In relation to the objectives of this research, the analysis confirms that Qur’anic educational guidance in Surah Luqman offers practical principles that remain applicable to contemporary family contexts. Within the theoretical framework of Islamic education, discipline developed through consistent worship practices contributes to the formation of responsible and spiritually aware individuals.

Noble Character Education

Moral education is mentioned in verses 14-15 and 18-19 as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنِ اشْكُرْ لِي

وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ١٤

وَأَنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ فَلَا تُطِعْهُمَا وَصَاحِبِهُمَا فِي الدُّنْيَا

مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٥

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

١٨

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۗ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

“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. But if they strive 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. Then to Me will be your return, and I will inform you about what you used to do. And do not turn your cheek in contempt toward people nor walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”[17]

Surah Luqman verses 14-15 and 18-19 underline the importance of noble character (*akhlaq*) as an integral part of Islamic education. These verses emphasize the obligation to honor one's parents, promote humility, and maintain ethical communication in social interactions. According to Quraish Shihab, the focus of these verses demonstrates that moral formation cannot be separated from spiritual development, as ethical behavior serves as a manifestation of true faith[20]. Meanwhile, Ibn Kathir explains that the command to honor parents is a component of obedience to Allah, and the prohibition against arrogance highlights that such behavior leads individuals toward destruction [31].

These Qur'anic moral values hold significant relevance for career families. Children who receive limited emotional attention from their parents may experience affective gaps that influence their behavioral regulation [34], [35]. Therefore, the inculcation of Qur'anic ethics within the family not only teaches children to respect their parents but also guides them to grow with politeness, social courtesy, and sensitivity toward the feelings of others [36]. Thus, despite

time constraints faced by career parents, character education remains a crucial foundation in shaping a generation that is both religious and morally upright.

This analysis reinforces the second objective of the study, which is to identify the educational principles embedded in Surah Luqman's advice. The emphasis on humility, gratitude, and respect toward parents illustrates that Islamic moral education integrates spiritual awareness with ethical conduct. From a theoretical perspective, character formation in Islam is inseparable from faith-based values that regulate both personal and social behavior. Thus, these Qur'anic teachings offer a normative foundation for strengthening moral education within career families.

Social Awareness Education

Surah Luqman verse 17 emphasizes the importance of *amar ma'ruf nahi munkar* as a form of social responsibility for every Muslim. This verse illustrates that Islamic education is not only oriented toward spiritual and ritual development but also toward cultivating social awareness, which demands concern for collective wellbeing. Quraish Shihab explains that the command of *amar ma'ruf nahi munkar* conveys the message that a believer is required to contribute to maintaining societal order by promoting virtues and preventing corruption [20]. Meanwhile, Ibn Kathir interprets this verse as an encouragement for each individual within their capacity and capability to actively call toward righteousness and forbid wrongdoing, as this is a distinctive attribute of the best community (*khayr ummah*) [31].

In the context of career families, social awareness education can be implemented by developing children's concern for their environment from an early age. Children are taught to care for others, practice sharing, and contribute positively to community life. This serves as vital preparation to prevent children from growing up with an individualistic attitude due to less intensive parental interaction, while ensuring they still possess empathy, social responsibility, and sensitivity toward the needs of others [37], [38].

This discussion highlights that Qur'anic education extends beyond individual spirituality to include social responsibility. In relation to the research objectives, the concept of *amr ma'ruf nahi munkar* illustrates that Islamic family education aims to produce individuals who actively contribute to social wellbeing. From the theoretical standpoint of Islamic educational thought, the development of social awareness is an essential component in forming balanced individuals who are spiritually grounded and socially responsible [13], [14], [39].

Overall, the analysis of Surah Luqman verses 13–19 demonstrates that Qur'anic educational guidance encompasses three interconnected dimensions: spiritual formation through tawhid, disciplined worship practices, and the

cultivation of moral and social responsibility. These findings support the research objective of exploring the educational values embedded in the Qur'an and reaffirm their relevance for contemporary career families. By integrating classical and contemporary tafsir perspectives, this study highlights that the Qur'an offers a comprehensive framework for family-based education that remains applicable in modern social contexts.

Relevance to Islamic Religious Education in Career Families

The educational values contained in Surah Luqman verses 13-19 hold highly significant relevance for career families. (First), the teaching of *tauhid* functions as a strong spiritual foundation for children in facing the rapid flow of modern challenges. Instilling *tauhid* from an early age provides clear direction in a child's life [40], [41]. In career families where parents are often busy, *tauhid* serves as a guidance so that children are not easily swayed by negative environmental influences and maintain a strong religious commitment.

(Second), the habituation of worship, particularly prayer (*salah*). The consistent practice of prayer and other forms of worship trains children to be disciplined, consistent, and responsible. This is very important amid the limited supervision of parents, as worship can serve as an internal control that guides children's behavior. (Third), the internalization of Qur'anic morals balances the emotional needs of children so that they continue to grow with attitudes of respect, politeness, and empathy. Moral values such as honoring parents, humility, and maintaining ethical communication help children develop emotional sensitivity. For career families with limited interaction time, Qur'anic morality can help sustain psychological balance and prevent deviant behavior.

(Fourth), the education of social awareness through *amar ma'ruf nahi munkar* becomes an effective means to prevent children from developing individualistic tendencies. This principle instills social concern, a spirit of sharing, and positive contributions to community life. This becomes an essential provision for children from career families so that they do not grow with individualistic mentalities resulting from less intensive parenting. Thus, the series of Luqman's advice in these verses can serve as a conceptual foundation for Islamic Religious Education in career families, as well as a normative solution to the limited time parents may have to directly educate their children.

Conclusion

Surah Luqman verses 13-19 provide a comprehensive picture of Islamic educational principles, encompassing the dimensions of *tauhid*, worship, morality, and social awareness. These four dimensions are highly relevant for career families who often face limitations in spending time educating their children. *Tauhid* becomes the spiritual foundation that maintains the child's life orientation, worship nurtures discipline and responsibility, Qur'anic morality balances emotional needs, while social awareness prevents children from developing individualistic attitudes. Thus, these verses can serve as normative and practical foundations for developing Islamic Religious Education within career families. The embedded messages indicate that although parental involvement may be limited, Qur'anic values can still be instilled through exemplary behavior, habituation, and adaptive educational strategies. This further reinforces that the family remains the first and foremost *madrrasah* in shaping a generation that is religious, morally upright, and socially concerned.

In relation to the objectives of this study, the findings confirm that Surah Luqman verses 13-19 contain fundamental educational values that can serve as a conceptual basis for strengthening Islamic family education, particularly within the context of contemporary career families. The Qur'anic guidance presented in these verses demonstrates that spiritual formation, moral development, and social responsibility must be integrated in order to nurture balanced Muslim individuals. Nevertheless, this study has certain limitations. As a library-based study focusing on Qur'anic interpretation, the analysis is primarily conceptual and normative, and does not include empirical observation of how these educational values are implemented in real-life career families. Future research is therefore encouraged to explore the practical implementation of these Qur'anic educational principles through field-based studies involving career families. Such studies would provide deeper insights into how Islamic family education can adapt to contemporary social realities while maintaining its spiritual and moral foundations.

Author Contributions

Aidil: Conceptualization, Methodology, Writing-original draft, Project administration. **Iis Arifuddin:** Conceptualization, Methodology, Writing-review & editing. **Umi Hani:** Resources, Investigation, Writing-review & editing. **Nurul Fauziyah:** Resources, Investigation, Writing-review & editing.

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Conflict of Interest

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