Research Article

Child Education in the Qur'anic Perspective: Tafsir Tarbawi Analysis and Its Implications for Modern Education

Ilzam Hubby Dzikrillah Alfani[1]*, Mukhsin[2], Muhammad Hafidz Khusnadin[3], Khoirul Umam Adzzaky[4], Putri Wanda Mawaddah[5]

[1] Universitas Islam Negeri Sunan Kalijaga, Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281, Indonesia

[2] Sekolah Tinggi Agama Islam Al-Falah Cicalengka, Jl. Kapten Sangun No.6, Tenjolaya, Kec. Cicalengka, Kabupaten Bandung, Jawa Barat 40395, Indonesia

[3] Institut Agama Islam Negeri Metro, Jl. Ki Hajar Dewantara No.15A, Iringmulyo, Kec. Metro Tim., Kota Metro, Lampung 34112, Indonesia

[4] Universitas Islam Negeri Sunan Kalijaga, Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281, Indonesia

[5] Universitas Islam Negeri Sunan Kalijaga, Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281, Indonesia

Corresponding author's email: ilzamhubby21@gmail.com

Abstract

As technology advances, children's character development is shaped by their experiences. Therefore, it is the responsibility of parents to provide continuous guidance to help children differentiate between right and wrong. This study explores the educational strategies of Luqman and their relevance to modern education. Using a qualitative approach, this research employs an analytical description based on relevant references. The study identifies five key principles for effective education: meeting the child's needs, learning through play, creating a conducive learning environment, implementing gradual learning, and reinforcing learning through repetition. Surah Luqman [31]: 12-18 emphasizes four core values in early childhood education: Tawhid (belief in the oneness of Allah), noble character, balanced education (both worldly and spiritual knowledge), and role modeling through dialogue. These values align with modern education, which advocates an integrated approach that combines spiritual, cognitive, affective, and psychomotor aspects. Education should not only develop knowledge but also foster wisdom, emotional intelligence, and ethical behavior. To ensure holistic character development, comprehensive evaluation methods are necessary to balance intellectual and spiritual growth.

Keywords: *children's education, luqman, modern education, qur'an, tafsir tarbawi*

Abstrak

Seiring dengan kemajuan teknologi, karakter anak-anak berkembang berdasarkan pengalaman mereka. Oleh karena itu, sudah menjadi tugas tanggung jawab orang tua untuk memberikan bimbingan secara terus menerus untuk membantu anak membedakan mana yang benar dan salah. Penelitian ini mengeksplorasi strategi pendidikan Luqman dan relevansinya dengan pendidikan modern. Dengan menggunakan pendekatan kualitatif, penelitian ini menggunakan deskripsi analitis berdasarkan referensi yang relevan. Penelitian ini mengidentifikasi lima prinsip utama untuk pendidikan yang efektif, seperti memenuhi kebutuhan anak, belajar sambil bermain, menciptakan lingkungan belajar yang kondusif, menerapkan pembelajaran bertahap, dan memperkuat pembelajaran melalui pengulangan. Q.S. Luqman [31]: 12-18 menekankan empat nilai inti dalam pendidikan anak usia dini: tauhid (keimanan akan keesaan Allah), akhlak

mulia, pendidikan yang seimbang (pengetahuan duniawi dan ukhrawi), dan keteladanan melalui dialog. Nilai-nilai ini selaras dengan pendidikan modern yang menganjurkan pendekatan terpadu yang menggabungkan aspek spiritual, kognitif, afektif, dan psikomotorik. Pendidikan seharusnya tidak hanya mengembangkan pengetahuan tetapi juga menumbuhkan kebijaksanaan, kecerdasan emosional, dan perilaku etis. Untuk memastikan pengembangan karakter yang holistik, metode evaluasi yang komprehensif diperlukan untuk menyeimbangkan pertumbuhan intelektual dan spiritual.

Kata Kunci: *pendidikan anak, luqman, pendidikan modern, qur'an, tafsir tarbawi*

Introduction

Children are a divine trust bestowed upon parents, possessing the potential to bring either joy or distress, depending on their upbringing. Education plays a crucial role in shaping a child's character and mindset. In today's digital age, unrestricted access to information presents both opportunities and risks, necessitating parental vigilance to guide children's moral and ethical development (Masrury, 2021; Sholichah et al., 2021). Proper education and nurturing by parents are fundamental rights that every child deserves, as both are equally important in the development of a child's personality (Erhamwilda et al., 2022).

With the rapid advancement of technology, the ease of engaging with the digital world has significantly impacted all aspects of human development, including that of children (Indrawati et al., 2020). If parents grant children unrestricted access to digital devices (gadgets) in this modern era, they may encounter various types of information, both beneficial and harmful (Fajri, 2022). Ironically, harmful content often outweighs the benefits, as evidenced by numerous media reports on juvenile delinquency, which signal a decline in the morals of the younger generation. This situation calls for a collective responsibility, particularly for parents, to educate, nurture, and monitor their children's activities in accordance with the Qur'an, a sacred text that is "*applicable to all times and places*" (Qudsy & Muzakky, 2021).

As a universal guide, the Qur'an offers comprehensive teachings on education, particularly in Surah Luqman [31]: 12-18. These verses emphasize faith, moral integrity, wisdom, and respectful relationships with parents and society. This study aims to bridge classical Islamic educational values with contemporary learning methodologies, exploring how the principles outlined in Surah Luqman can enhance modern pedagogical approaches (Mesgiyanto et al., 2024; Sholeh, 2023). The concept of child education in Surah Luqman [31]: 12-18 has been the subject of various studies that highlight fundamental values in Islamic education.

Ridwan et al. (2022) found that the Qur'anic concept of child education is rooted in the element of "love," akin to the nurturing approach parents take in *tarbiyah* (education). This educational concept includes the obligation to learn, the goals of education, the role of educators, the subjects of education, the methods used, and the materials intended for children's learning. Another study affirmed that Surah Luqman [31]: 12–18 emphasizes eleven key character traits, including gratitude to Allah, belief in Him, respect for parents, tolerance of religious differences, justice, honesty, caution, consistency in prayer, social responsibility, perseverance, and courteous behavior (Aulia et al., 2024). According to Khofifa (2023), the concept of child education in Surah Luqman [31]: 12–18, based on the interpretations of Tafsir al-Azhar and Tafsir al-Misbah, essentially shares the same approach. It encompasses the education of monotheism (*tawhid*), moral education (*akhlaq*), and worship education (*ibadah*). Previous research indicates that these

verses encompass comprehensive educational principles, starting with the inculcation of faith as the primary foundation, followed by character and moral development, worship education, and the cultivation of social responsibility. The educational methods exemplified by Luqman demonstrate a systematic, gradual approach, employing gentle dialogue and advice, parental role modeling, and the importance of repetition and habituation in the educational process.

When compared with constructivist theory in modern education, several parallels emerge. Both Luqman's perspective on education and constructivism emphasize the active role of learners in the learning process (Syarifah & Buerahen, 2024). Both also acknowledge the importance of gradual, contextual learning, and the role of social interaction in education (Stein & Brown, 2013). However, fundamental differences exist in their focus and approach. Constructivism emphasizes the cognitive construction of knowledge, while Luqman's educational perspective focuses on holistic personality development, addressing spiritual, moral, and social aspects (Bada & Olusegun, 2015).

In the context of modern education in Indonesia, integrating Luqman's educational concepts with constructivist theory can lead to a more comprehensive educational model (Wahyudi et al., 2024). Constructivist approaches can be applied in teaching religious values, where learners actively build understanding through experience and reflection, rather than passively receiving knowledge. Dialogue and direct experience methods can be combined to create more meaningful learning experiences (Addzaky & Mukhsin, 2024). It is crucial to balance cognitive development with character building while considering the developmental stages of children.

This research began with a review of the literature identified by the author. Among the studies is one conducted by Aas, which analyzed various Qur'anic verses related to the term "child" (Sholichah et al., 2021). Additionally, studies on communication patterns between parents and children in the digital era (Fajri, 2022) and the concept of Qur'anic parenting (Masrury, 2021) reveal that previous research has primarily examined the Qur'anic context of parenting. This research aims to provide new insights into successful parenting strategies based on Educational Tafsir (Tafsir Tarbawi).

Quranic parenting, widely promoted as an ideal, seeks to guide every parent in applying the proper parenting style for their children, to help children grow into individuals who embody Qur'anic character. Quranic parenting is a comprehensive and value-centered approach, deeply rooted in the teachings of the Qur'an. It is not merely about managing behavior or imposing rules but about nurturing children to become individuals who reflect the moral, spiritual, and intellectual values of Islam (Sholeh, 2023). Central to this approach is the intention to develop a child's character in alignment with Qur'anic virtues, guiding them to grow as ethical, faithful, and socially responsible individuals. This model is grounded in the belief in the

Oneness of God (*tawhid*), which forms the spiritual core of a child's worldview. From an early age, children are taught to recognize and worship Allah, understand their purpose in life, and be conscious of their actions and their consequences. Such spiritual grounding fosters not only religious devotion but also a strong sense of accountability, humility, and inner peace (Almaidah, 2015).

One of the most illustrative examples of Qur'anic parenting is found in Surah Luqman, where the wise Luqman offers heartfelt advice to his son. This passage reflects the essence of Islamic parenting: filled with love, concern, and wisdom. Luqman advises his son to avoid associating partners with Allah, to be grateful, to perform prayers, to uphold justice, to practice humility, and to be patient in adversity. The verses also teach children to speak kindly, walk humbly, and engage with others respectfully—instilling both ethical and emotional intelligence (Nufus et al., 2018). The parent-child relationship in Qur'anic parenting is characterized by compassion and dialogue, rather than control and domination. Parents are seen not only as authority figures but also as mentors and companions in their children's journey of growth. They are encouraged to model good character, communicate with gentleness, and discipline with wisdom and fairness. This emphasis on role modeling underscores the idea that children learn not just from instruction but from the actions and attitudes they observe at home (Nurmayati, 2022).

Quranic parenting also emphasizes a balance between faith and reason, love and discipline, independence and guidance. Children are not merely passive recipients of commands but are respected as individuals capable of thought, emotion, and growth (Saputra, 2021). They are encouraged to reflect, to ask questions, and to participate in conversations about life, morality, and purpose. In today's complex world, the theoretical framework of Qur'anic parenting serves as a moral compass (Alfani et al., 2025; Suttrisno, 2023). It offers clarity and stability in an age of shifting values, providing parents with a timeless and divine blueprint for nurturing children who are spiritually grounded, ethically guided, and emotionally intelligent. By adhering to this approach, families can cultivate homes filled with harmony, respect, and a deep connection to divine guidance.

In practice, parents must design and establish a curriculum for their children's education based on the Qur'an and Hadith. This is done to nurture the children's souls and foster continuous improvement (Siregar, 2017). Saputra (2018) concludes that children's education should begin from birth until the age of six, providing the necessary educational stimulation to support their physical and mental growth and development, ensuring they are prepared for further education. Anita Yus (2011) discusses various educational models for early childhood in her book *Early Childhood Education*. She emphasizes that teaching basic science concepts, such as through observation and hands-on activities, is a natural process for children. These activities foster self-awareness, observational skills, classification, measurement, and

problem-solving abilities. Additionally, social studies learning aims to help children develop social skills related to their environment (Yus, 2011). Saputra (2021) highlights that the family is the most crucial asset for a nation, with education being the greatest investment in shaping human character. The family is the first and most essential educational institution for children, determining their future from the early stages.

This paper is presented to address gaps in the literature identified by the author. Two key questions are raised: first, what Islamic character values can be derived from Quranic parenting? Second, what are the stages of child education? Indirectly, the primary objective of this research is to uncover insights related to strengthening Islamic character values in children, particularly amidst the moral decline of the nation's youth, based on Quranic parenting. This study assumes that the current patterns of education and parenting for children have not fully met expectations, as seen in the continuing prevalence of violence against children and the presence of aggressive and difficult-to-manage behaviors. This is attributed to the lack of quality parenting, particularly that based on Quranic parenting.

Method

This study employed a qualitative approach (Darmalaksana, 2020; Moelong, 2010), utilizing thematic content analysis to examine relevant Qur'anic texts and Tafsir Tarbawi sources (Izzan & Saepudin, 2022). The primary sources included the Qur'an, while secondary references consisted of scholarly works, books, and journal articles related to Islamic education and modern pedagogical theories. The research process followed a systematic sequence. First, the researcher compiled verses related to the research theme. Second, these verses were analyzed descriptively using a thematic approach. Third, to enrich the analysis, the data was supplemented with relevant sources. Finally, the results of the analysis were connected to the context of modern education.

Data validation was conducted through a careful and systematic process to ensure the credibility of the findings. Since the research relied on Qur'anic verses and Tafsir Tarbawi sources, the first step in validation involved cross-checking interpretations across multiple scholarly tafsir to confirm consistency in meaning. This process, known as triangulation, helped avoid personal bias and strengthened the reliability of the thematic analysis. Furthermore, the insights drawn from the verses were reviewed and discussed with experts in Islamic education and Qur'anic studies. This expert feedback ensured that the interpretations were theologically sound and contextually appropriate. Additionally, the process included comparing the themes extracted from the Qur'an with relevant modern educational theories to ensure their applicability and relevance in today's educational context.

Result

In this section, the findings from Q.S. Luqman [31]: 12-18 present the education of children. Based on the analysis of Q.S. Luqman [31]: 12-18, four important stages in children's education can be identified. First, parents must pay attention to their children's needs, as highlighted in verse 14, which underscores the importance of empathy and attention to the child's condition. Second, the method of learning through play is reflected in verses 13, 16, and 17, indicating that enjoyable education fosters better understanding. Third, the importance of providing a conducive environment for child development is mentioned in verse 10, ensuring that the educational process occurs optimally. Finally, learning should be structured, gradual, and repetitive, as stated in verses 13, 17, and 18, in order to form deep and sustainable understanding.

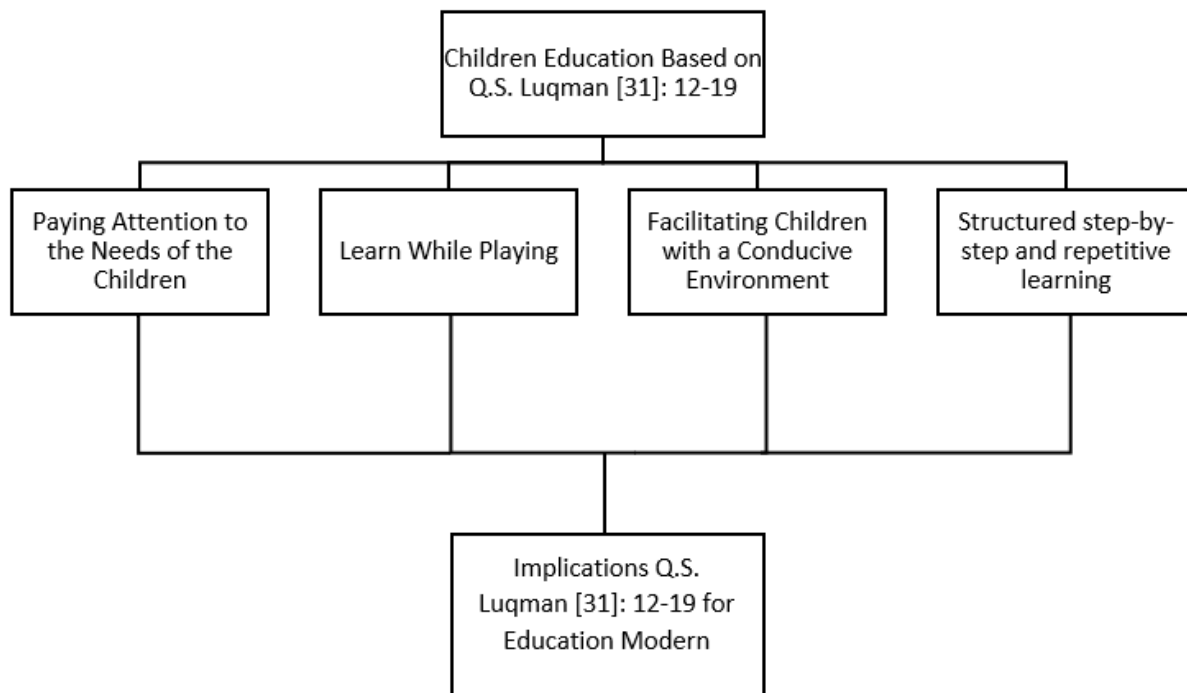## Child Education Based on Q.S. Luqman [31]: 12-18

Figure 1. Child education based on Q.S. Luqman [31]: 12-18

Figure 1 illustrates that Q.S. Luqman [31]: 12-18 outlines four stages of educating children. First, attention to the children's needs (Q.S. Luqman [31]: 14). Second, learning through play (Q.S. Luqman [31]: 13, 16, and 17). Third, facilitating children with a conducive environment (Q.S. Luqman [31]: 10). Fourth, structured, step-by-step, and repetitive learning (Q.S. Luqman [31]: 13, 17, and 18). The verses in Surah Luqman provide profound insights into parenting and child education, presenting a thoughtful and holistic approach grounded in divine wisdom. When analyzed thematically, these verses suggest a four-stage process in

nurturing and educating children, with each stage representing an essential component of effective and compassionate upbringing.

The first stage, paying attention to the needs of the children, is reflected in verse 14, where the Qur'an acknowledges the struggles of motherhood, particularly during pregnancy and nursing. This verse serves as a reminder for parents to recognize and empathize with the physical, emotional, and developmental needs of children. It encourages a parenting style that is sensitive, responsive, and grounded in love and understanding. By acknowledging a child's needs, parents can build a secure emotional bond, which serves as the foundation for lifelong learning and moral development.

The second stage involves learning through play, as derived from verses 13, 16, and 17. Luqman's method of delivering life lessons to his son is subtle and nurturing, resembling a conversational, story-like approach. This suggests that learning for children should be engaging and natural, integrated into everyday interactions. By using stories, metaphors, and meaningful dialogue, parents can teach critical values such as belief in God, personal responsibility, prayer, and resilience in a way that is enjoyable and relevant to the child's world—similar to how children best learn through play and exploration.

In the third stage, the focus shifts to facilitating children with a conducive environment, as found in verse 10. Although cosmological in nature, this verse highlights Allah's creation of a balanced and harmonious environment. In the context of parenting, it implies that children need a safe, peaceful, and morally supportive environment to grow—both physically and spiritually. When children are surrounded by positive influences and guided by example, they are more likely to adopt righteous behavior and naturally internalize values.

The fourth and final stage emphasizes structured, step-by-step, and repetitive learning, as reflected in verses 13, 17, and 18. Luqman's counsel to his son is delivered in stages, covering belief, morality, prayer, and social conduct—reinforced and repeated through clear, concise messages. This method of structured repetition aligns with a key principle in education: values and habits are developed not instantly but through continuous guidance, reinforcement, and reflection. It also suggests the importance of age-appropriate learning that builds gradually as a child matures.

Taken together, these four stages present a model of Qur'anic parenting that is compassionate, thoughtful, and developmentally attuned. It blends spiritual wisdom with pedagogical principles, encouraging parents to be intentional and nurturing guides in their children's lives. By following this model, parents can help raise individuals who are not only intellectually capable but spiritually grounded and morally upright.

This section will discuss several important points related to the theme of the article, including the terms for children in the Qur'an, the ethics of a child, the Islamic character that should be instilled, the stages of educating children based on Q.S. Luqman [31]: 12-18, and the implications of Q.S. Luqman [31]: 12-18 for modern education.

The Term 'Child' in the Qur'an

Examining family phenomena, children represent the hopes and dreams of their parents. All parents place significant hopes and dreams on their children. Therefore, from the outset, parents must be able to educate, guide, and respect all the potential and rights of their children. Some relevant terminologies in the Qur'an are as follows.

Table 1. Terms of the 'child' in the Qur'an

No.	Terms of Child	Qur'an Verses	Explanations
1	Wahbah	Q.S. Al-An'am [6]: 84	This verse carries a positive connotation, describing the story of Prophet Ibrahim, who succeeded in educating his children, Ishaq and Ya'qub.
2	Amanah	Q.S. Al-Anfal [8]: 27	This verse declares that a child is a trust from Allah, entrusted to parents with the responsibility of caring for and nurturing them.
3	Zinah	Q.S. Ali Imran [3]: 14	This verse indicates that a child is referred to as an adornment, enhancing the beauty of the family.
4	Fitnah	Q.S. At-Taghabun [64]: 14	Parents must exercise caution, as negligence in parenting and educating their children can result in them becoming adversaries.
5	Aduww	Q.S. At-Taghabun [64]: 14	Parents must always be cautious, as negligence in parenting and educating their children can become an adversary.

Based on Table 1, the Qur'an describes children through various terms, each reflecting a unique dimension of the parent-child relationship and the responsibilities it entails. These terms highlight not only the joy and blessings that children bring but also the trust and challenges involved in raising them. The term *wahbah*, found in Q.S. Al-An'am [6]: 84, portrays children as a divine gift, as illustrated in the story of Prophet Ibrahim who successfully nurtured Ishaq and Ya'qub. This reflects the positive and rewarding outcome of parenting rooted in righteousness. The term *amanah*, in Q.S. Al-Anfal [8]: 27, emphasizes that children are a trust (*amanah*) from Allah, and parents are morally and spiritually accountable for their upbringing, requiring care, love, and guidance. In Q.S. Ali Imran [3]: 14, the term *zinah* suggests that children are a

source of beauty and joy, adorning the lives of their parents and bringing emotional and social richness to the family.

However, parenting is not without its trials. The Qur'an uses the term *fitnah* in Q.S. At-Taghabun [64]: 14, indicating that children can be a trial. This means that, if not properly guided, children may become a source of hardship or spiritual distraction for their parents. Finally, the term *aduww*, also found in Q.S. At-Taghabun [64]: 14, warns that through negligence or poor upbringing, children may even become adversaries to their parents. This calls for mindful, value-based parenting to avoid harmful outcomes. Overall, these Qur'anic terms serve as reminders and guidance for parents to approach parenting as a sacred, multifaceted responsibility—filled with love, trust, vigilance, and accountability.

Discussion

Moral (Ethics)

The term *moral* comes from the Latin word '*mos*,' meaning custom or habit, with its plural form '*mores*' signifying customs or traditions (Rejeki, 2008). Morality refers to concepts of behavior or ethics that pertain to individuals or social beings (Zain, 2021). Thus, morality is the practice of good behavior. When someone acts in accordance with Islamic principles, they are considered to possess good moral character or are ethical. Conversely, if their actions do not align with Islamic principles and guidelines, they can be deemed unethical or immoral.

Moral education seeks to provide a fundamental framework that should be developed and practiced from childhood into adulthood (Hamid, 2022). Moral values provide standards for individuals or groups to guide their behavior (Yusuf, 2019), enabling them to distinguish between right and wrong, act based on this distinction, and understand that they will be rewarded for doing what is right and regretful for doing what is wrong. Therefore, instilling good morals from an early age is essential for continuing into adulthood and effectively navigating life's challenges (Alfani et al., 2024).

Islamic Character

This section presents key Islamic character traits that are important to instill in every individual, particularly Muslims. These traits include *taqwa* (awareness and piety toward Allah in every aspect of life), *ikhlas* (sincerity in doing everything solely for the sake of Allah), *syukur* (gratitude for all blessings received), *tawasuth* (moderation and balance in all matters), and *tasamuh* (tolerance and mutual respect for differences). These five character traits form a strong moral foundation for the life of a Muslim.

Table 2. Islamic Character

No.	Islamic Character	Explanations
1	*Taqwa*	The term originates from the Arabic root *w-q-y*, which means to protect from destruction (Al-Ashfahani, 1999). *Taqwa* serves as the most comprehensive path to counteract desires that lead to negative actions

No.	Islamic Character	Explanations
		(Farah & Fitriya, 2019). Its function is to encourage self-reflection, enabling individuals to discern and choose the right path and differentiate between good and bad (Alfani, 2023).
2	*Ikhlas*	*Ikhlas* refers to purity, being free from impurities (Taufiqurrahman, 2019). It is a value related to the state of the heart or accepting everything given by Allah (see Q.S. Al-An'am: 59). The essence of *ikhlas* is "al-tabarri 'an kulli ma dunallah," which means being free from anything other than Allah (Hidayatullah, 2018). In other words, a person dedicates themselves and places their hope solely in Allah.
3	*Syukur*	*Syukur* means an expression of gratitude to Allah for all blessings, manifested through commendable actions such as worship (Firdaus, 2019). A grateful person indirectly fosters qualities such as sincerity, patience, calmness, generosity, acceptance of circumstances, non-blame, and positive thinking (Sativa & Helmi, 2013). Therefore, a person who consistently practices gratitude will experience psychological happiness, tranquility, and peace in any situation (Yulianti, 2018).
4	*Tawasuth*	*Tawasut* comes from the root word *w-s-th*, which means 'middle' (Muchtar, 2013). The value of *tawasuth* is crucial to apply in social life to minimize various cases of immorality, such as individuals caught up in extremist ideologies.
5	*Tasamuh*	*Tasamuh* is a value that reflects human behavior, not only concerning religious differences but also in understanding the existence of all kinds of differences in human life (Sumanto, 2019). It ensures that from these differences, everyone has equal rights and recognition (Cholili, 2016).

Table 2 outlines five core Islamic character values that play a fundamental role in shaping both the inner and social life of a person. At the center is *taqwa*, which refers to mindfulness of Allah and serves as a moral compass, guiding individuals to avoid wrongdoings and make righteous decisions. *Ikhlas*, or sincerity, emphasizes doing everything solely for the sake of Allah, freeing the heart from worldly expectations and attachments. *Syukur* (gratitude) fosters a positive mindset and emotional stability, where a grateful person embraces life's challenges with patience and contentment, leading to inner peace and psychological well-being. *Tawasuth*, meaning moderation, encourages balanced thinking and behavior, shielding individuals from extremes and promoting harmony in society. Finally, *tasamuh* (tolerance) instills respect and appreciation for diversity—both religious and social—ensuring equality and peaceful coexistence among all people. Together, these values provide the foundation for a strong Islamic character, influencing both personal development and social relationships.

The stages of Child Education based on Q.S. Luqman [31]: 12-18

The explanation in Tarbawi Tafsir regarding child education in Q.S. Luqman [31]: 12-18 demonstrates that the Qur'an offers comprehensive guidance in shaping children's character through a holistic and gradual approach. This process begins with fulfilling the basic needs of children, both physically and spiritually,

instilling noble morals, and emphasizing the importance of filial piety. Furthermore, effective learning can be achieved through enjoyable activities, gentle communication, and the use of affectionate language. A conducive learning environment is also critical in stimulating children's potential, accompanied by a gradual and repetitive learning approach suited to children's abilities and development. Q.S. Luqman [31]: 12-18 highlights the importance of instilling values of *tawhid* (monotheism), morals, and *sharia* (Islamic law) wisely and gradually in educating a generation that is faithful, well-characterized, and highly competitive. The following discussion outlines the four main stages in educating children as presented in Q.S. Luqman [31]: 12-18.

Fulfilling children's needs (q.s. luqman [31]: 14)

Every human being has essential needs, including both primary and secondary needs (Firdaus & Sahputra, 2022). However, a deeper analysis reveals that meeting these two categories of needs is insufficient. The most fundamental requirement for every human is the cultivation of noble character (Al-Hasan, 1997). As the Prophet Muhammad (PBUH) said, "*I was sent to perfect the noble character of mankind*" (Al-Bukhari, 1978). Achieving perfect character is the true goal of education (Nabila, 2021). Noble character aims to shape a person who is morally good, determined, polite in behavior and speech, wise, respectful, cultured, and honest (Pasaribu, 2018). When such praiseworthy character traits are realized, the ideal person, or "*insan al-kamil*," is achieved (Dalimunthe, 2018).

Q.S. Luqman [31]: 14 reflects the practice of instilling moral values. The most fundamental aspect of this verse is the command to be good to one's parents. This teaching highlights the importance of recognizing the sacrifices and challenges parents face and underscores the value of honoring them as part of a child's moral education. This moral foundation is integral in shaping not only an individual's character but also their relationships with others, particularly within the family.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَّفِصَالُهُ فِيْ عَامَيْنِ أَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ اِلَيَّ الْمَصِيْرُ

We have enjoined mankind to be good to their parents. His mother bore him in weakness upon weakness and weaned him in two years. (Our command is,) "Be grateful to Me and to your parents." To Me is the final return.

Particularly, being kind to the mother who carried the child for nine months and gave birth with difficulty (Putri & Alfani, 2023). Being dutiful to one's parents is a way to show gratitude for all the blessings that Allah has bestowed (Al-Fahham, 2017).

The command to be kind to one's parents is further reinforced in Q.S. Luqman [31]: 15.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۖوَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

If both of them press you to associate with Me something of which you do not know, do not obey them. Yet, keep their company in this world with kindness and follow the path of those who turn to Me. Ultimately, you will return to Me, and I will inform you about what you used to do.

This verse builds upon the previous one, emphasizing that even if the parents do not share the same faith as the child, the child must always exhibit goodness and respect toward them in this world. Therefore, Q.S. Luqman [31]: 7 serves as a concluding statement regarding the fulfillment of the child's needs (Al-Baz, 2007).

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ

O my son, establish prayer, enjoin what is good, forbid what is wrong, and be patient over whatever befalls you. Indeed, all of this is a matter of [utmost] importance.

It is explained that one should always entrust all final matters to Allah, as this reflects servitude and serves as a guide to becoming a person of excellence (*muhsin*). This guidance is aimed at shaping a child's character to be good and resilient in facing the various trials that may arise (Al-Baz, 2007).

Learning Through Play (Q.S. Luqman [31]: 13, 16, 17)

Play tends to bring happiness and joy to children. In a relaxed and joyful state (Ningsih, 2018), the brain is more capable of freely capturing and absorbing information (Zarkasih, 2016). Children tend to associate the emotions they experience with what they learn (Simbolon, 2014). As a result, when a child recalls a game, they also remember what they have learned (Zarkasih, 2016). This mechanism aids in faster memorization and retention of learned material. Even unconsciously, children learn from what they observe while playing. In this context, the examples in Q.S. Luqman [31]: 13, 16, and 17 demonstrate this practice.

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

Luqman's affectionate dialogue, "O my dear son, do not associate partners with Allah! Indeed, associating partners with Him is a great injustice."

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ ۗاِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

(Luqman said,) "O my son, indeed if there is any deed as small as a mustard seed, hidden in a rock, in the heavens, or on the earth, Allah will bring it forth (to be rewarded). Indeed, Allah is Most Subtle and Most Aware."

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُوْرِ

O my son, establish prayer, enjoin what is good, forbid what is wrong, and be patient over what befalls you. Indeed, this is of the utmost importance.

Q.S. Luqman [31]: 13, 16, and 17 suggest that when interacting with children, parents should avoid being overly rigid. It is even recommended to adopt a relaxed approach, incorporating play while using child-friendly language (Al-Baz, 2007). When Luqman advises his son, he uses the term "*Yaa Bunayya,*" meaning "*O my dear son.*" This implies that parents should be skilled in using language and gestures when interacting with children to effectively convey lessons. Learning through play can be facilitated indirectly, such as through words of wisdom, anecdotes, or various stories.

Creating a Conducive Learning Environment (Q.S. Luqman [31]: 10

Children are born with unique potentials, with each child possessing different abilities, often even among twins (Rohmah, 2012). It is the responsibility of parents and teachers to create an environment that enables these potentials—whether intellectual (intelligence), emotional, spiritual, or motor skills—to develop optimally (Purnamasari, 2020). Children's potential can be stimulated through motivation, such as providing insights, examples, social interactions, or role models. Therefore, parents and teachers must work to build the child's character by fostering good habits (Lucy, 2016). This principle is reflected in the message of Surah Luqman, which teaches children to strengthen their faith in Allah by reflecting on His creations in the heavens and the earth (Al-Baz, 2007), as mentioned in Q.S. Luqman [31]: 10.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِى الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَاۤبَّةٍۗ وَاَنْزَلْنَا مِنَ السَّمَاۤءِ مَاۤءً فَاَنْبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ۞هٰذَا خَلْقُ اللهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖۗ بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۞

He created the heavens without visible pillars and set firm mountains on the earth so it would not shake with you. He has scattered all kinds of moving creatures upon it. We also send down rain from the sky and cause every kind of good plant to grow on it. This is the creation of Allah. So, show me what your deities have created besides Him. Indeed, the wrongdoers are in clear error.

The importance of a conducive environment lies in the fact that children often imitate what they see and hear from those around them (Choiri, 2017). A child's thinking develops based on the people in their

environment (Sumaryanti, 2017). They adopt the behaviors they observe, which is crucial for personality development during the early stages of child growth. Hence, it is essential to pay close attention to creating a supportive learning environment during the educational process.

Gradual and Repetitive Learning (Q.S. Luqman [31]: 13, 17, 18)

Q.S. Luqman encompasses three key aspects of Islamic teachings: *Aqeedah* (faith), *Akhlaq* (morality), and *Sharia* (law) (Hidayat, 2016). Additionally, Surah Luqman includes narratives of past communities, along with promises and warnings from Allah for those who disbelieve. Luqman begins his instruction to his son by first instilling *Aqeedah*, followed by teaching *Sharia*, including prayer and the principles of enjoining good and forbidding evil. The final phase focuses on cultivating noble character (Al-Baz, 2007). These phases can be observed through the successive verses in Q.S. Luqman.

First and foremost, faith is considered the most essential aspect of religious life, and every person must possess it to live by principles, as highlighted in Q.S. Luqman [31]: 13.

وَإِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۖاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

(Recall) when Luqman said to his son while advising him, "O my son, do not associate anything with Allah! Indeed, associating others with Him is a great injustice.

Second, *Sharia* is something that people need to follow to achieve a life that is orderly, structured, directed, and happy, as stated in Q.S. Luqman [31]: 17.

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗاِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُوْرِ

O my son, establish prayer, enjoin what is good, forbid what is evil, and be patient with whatever befalls you. Surely, this is among the matters that require priority.

Thirdly, noble character. The acceptance of one's environment, whether good or bad, depends on the value of one's attitude, as stated in Q.S. Luqman [31]: 18.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْأَرْضِ مَرَحًا ۗاِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ

Do not turn your face away from people in disdain, nor walk arrogantly on the earth. Indeed, Allah does not like any arrogant boaster.

When children easily grasp learning material but often forget it quickly, parents should tailor the learning content to the child's age and needs (Halodoc, 2018). The level of difficulty in presenting the material significantly impacts the child's learning success (Al-Baz, 2007). Therefore, the material should be presented from the simplest to the most complex. Basic repetition of material for children can be summarized into three main points: First, repetition of fundamental issues like faith, Islamic law, and morals. Second, repetition of life advice. Third, repetition of symbols to observe the signs of Allah's greatness (Al-Baz, 2007).

Implications for Modern Education

Integrating Qur'anic values into contemporary education requires a holistic approach that nurtures spirituality, intellect, and character development. The wisdom found in Q.S. Luqman [31]: 12-18, as analyzed in Tafsir Tarbawi, offers valuable insights that can enhance modern educational practices by balancing academic excellence with moral and spiritual growth (Mubarak, 2014).

One of the fundamental lessons from Luqman's advice to his son is the importance of *Tawhid* (faith in the oneness of Allah). In modern education, spirituality should not be treated as an isolated subject but should be embedded into daily learning experiences. Rather than relying solely on rote memorization, students should be encouraged to understand faith contextually and apply its principles to their decision-making processes. Technology can play a significant role in this integration, with Islamic educational apps, videos, and interactive digital platforms helping children engage with spiritual concepts in a meaningful way (Najib, 2020). These tools make learning both accessible and relevant, ensuring that children develop a strong spiritual foundation while navigating the complexities of the modern world.

Beyond faith, wisdom and critical thinking are crucial elements of education. Luqman's teachings emphasize the importance of reflection, ethical reasoning, and sound judgment, which align with modern pedagogical approaches that encourage problem-solving and project-based learning. Rather than passively absorbing information, students should be given opportunities to apply their knowledge in real-world contexts, allowing them to cultivate wisdom through experience (Chaer & Suud, 2020). By incorporating ethical dilemmas, debates, and reflective discussions into the curriculum, education can move beyond academics to develop individuals who are not only knowledgeable but also morally conscious (Arifin, 2018).

Character development remains a cornerstone of both Islamic and modern education. The Qur'an places a strong emphasis on parental involvement in a child's moral upbringing, reinforcing the idea that education is a shared responsibility between schools and families. Schools should actively engage parents through workshops and collaborative programs, creating an environment where moral values are reinforced both at home and in the classroom (Mukhsin et al., 2024). Additionally, integrating Qur'anic stories and role

models into educational content can be an effective way to teach children patience, humility, and respect. Stories from the Qur'an, particularly those emphasizing Luqman's wisdom, provide timeless examples of how to navigate challenges with dignity and integrity (Arifin et al., 2021).

Education should also promote discipline and social awareness, ensuring that students recognize their responsibilities toward society. The values highlighted in Q.S. Luqman [31]: 12-18 advocate for self-discipline, accountability, and active engagement in the community. In a contemporary context, this can be achieved by incorporating community service programs, volunteer initiatives, and ethics-based learning modules into school curricula. Encouraging students to participate in acts of service fosters empathy and a sense of social responsibility, helping them grow into individuals who contribute positively to society (Abror, 2016).

Another essential aspect of education is the development of emotional intelligence and humility. The Qur'anic wisdom of self-awareness, patience, and emotional regulation can be effectively taught through role-playing activities, mentorship programs, and guided discussions. By engaging in structured scenarios that require empathy and self-control, students learn to manage their emotions and interact with others respectfully. Schools should also create mentorship opportunities, where older students serve as guides and role models for younger peers, reinforcing the values of patience, humility, and emotional resilience (Maulida et al., 2021).

Finally, ethical behavior and effective communication should be central to modern education. Q.S. Luqman [31]: 18 specifically highlights the importance of politeness, patience, and humility in speech, values that are increasingly relevant in today's interconnected and diverse world. Schools should implement character-building programs that encourage students to practice respect and thoughtful dialogue in their daily interactions. Additionally, public speaking and debate programs can be designed to teach students how to express their ideas with confidence while maintaining ethical and respectful discourse (Kadir, 2023).

In essence, the wisdom in Q.S. Luqman [31]: 12-18 offers timeless guidance that aligns with the goals of modern education. By fostering spiritual awareness, intellectual depth, moral integrity, and emotional intelligence, education can transcend traditional learning models to produce well-rounded individuals who excel not only in academics but also in ethical leadership, social responsibility, and personal development. Integrating these values into contemporary learning environments ensures that students are equipped with the knowledge, wisdom, and character necessary to navigate the complexities of the modern world while remaining rooted in their spiritual and moral principles (Maulida et al., 2021).

Q.S. Luqman [31]: 18, which prohibits arrogance, teaches the importance of developing humility and respect for others. Modern education must focus on fostering emotional intelligence and social skills

(Sugiana, 2018). Educational programs should be designed to nurture empathy and appreciation for diversity. These values can be implemented through cultivating an inclusive school culture that respects differences. Educators must model humility and respect for all learners.

Continuous evaluation and development in modern education systems should adhere to the principles contained in Q.S. Luqman. Evaluation systems should not only focus on academic aspects but also character development and spiritual values. Developing educational programs systematically, considering various developmental aspects of learners, is essential. Implementing comprehensive evaluation systems requires collaboration among various educational stakeholders. Professional development programs for educators should also be designed to enhance their competence in implementing holistic educational values. Continuous evaluation is key to ensuring the effectiveness of educational programs.

Conclusion

This study explores how the educational values found in Q.S. Luqman [31]: 12–18 can be applied to modern educational practices, aligning Qur'anic guidance with contemporary pedagogical needs. The study highlights five key principles derived from these verses, emphasizing their continued relevance in today's educational landscape. Effective child education requires a balanced approach that integrates spiritual, cognitive, and emotional development. By embedding Qur'anic principles into contemporary pedagogy, educators can foster holistic character growth in students, ensuring they become ethically grounded, intellectually capable, and emotionally resilient individuals.

Q.S. Luqman [31]: 12–18 provides profound educational insights that are highly applicable to modern contexts, emphasizing four key aspects. First, the integration of core Islamic values with technological advancements ensures that *tawhid* (belief in the oneness of Allah) remains central in the digital age. Second, a holistic curriculum must balance cognitive, affective, and psychomotor domains, emphasizing not only knowledge transfer but also character and emotional intelligence. Third, cultivating wisdom and critical thinking should be prioritized, focusing on real-life applications beyond theoretical knowledge. Lastly, effective character education demands a comprehensive evaluation system that harmonizes both intellectual and spiritual dimensions.

The practical application of these Qur'anic principles involves several strategic steps. These include embedding *tawhid* and spirituality in the curriculum through experiential and technology-enhanced learning; promoting wisdom through project-based and reflective learning; emphasizing character and familial respect; developing ethics and critical thinking through real-world discussions; and fostering emotional intelligence, discipline, and humility through inclusive, socially responsible educational models.

By adopting this framework, modern education can remain spiritually rooted while addressing the challenges of contemporary society.

This study is limited in scope to the thematic interpretation of Q.S. Luqman [31]: 12–18 and its relevance to modern education. The analysis is primarily qualitative, based on selected *tafsir* sources, which may not fully represent the diversity of scholarly interpretations across different Islamic traditions. Additionally, the study focuses on conceptual and theoretical integration with contemporary educational models but does not include empirical validation or field-based application. Therefore, while the findings provide a foundational framework, further research is needed to assess the practical implementation and measurable outcomes of Qur'anic principles in diverse educational settings.

Building on the findings of this study, several areas are identified for further research and development to enhance the practical application of Qur'anic educational principles in modern contexts. These recommendations aim to strengthen the alignment between Islamic values and contemporary pedagogical practices, ensuring that educational efforts remain both spiritually grounded and pedagogically effective. First, evaluate the effectiveness of implementing Q.S. Luqman's educational principles in contemporary curricula. Second, explore the integration of Islamic educational media and technology. Third, investigate holistic curriculum designs combining religious and secular education. Fourth, examine teacher competency development in implementing Qur'anic pedagogy. Fifth, study multicultural Islamic education in globalized learning environments. Sixth, develop comprehensive evaluation systems for Islamic character education. By implementing these steps, educational institutions can bridge the gap between spiritual teachings and modern learning methodologies, ensuring that Qur'anic values remain relevant in contemporary education.

References

Abror, P. (2016). Konsep Pola Asuh Orang Tua dalam Al-Qur'an: Studi Analisis Ayat-Ayat Komunikasi Orang Tua dan Anak. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, *4*(1). https://doi.org/10.21093/sy.v4i1.540

Addzaky, K. U., & Mukhsin, M. (2024). Implications of Radical Constructivism Theory on Learning Strategies at Nurul Yaqin Junior High School in Pringsewu Lampung. *ARZUSIN*, *4*(6), 1100–1113. https://doi.org/10.58578/arzusin.v4i6.4139

Al-Ashfahani, A.-R. (1999). al-Mufradat fi Gharib al-Quran. *Beirut: Dar Al-Ma'rifah*, *502*.

Al-Baz, A. (2007). *Tafsir Tarbawi*. Dar Al-Nashr.

Al-Bukhari, M. (1978). *Sahih al-bukhari*. Dar Ul-Hadith.

Al-Fahham, M. (2017). *Berbakti kepada Orang Tua: Kunci Kesuksesan dan Kebahagiaan Anak*. Hikam Pustaka.

Al-Hasan, Y. M. (1997). Pendidikan Anak dalam Islam. *Jakarta: Yayasan Al-Sofwa*.

Alfani, I. H. D. (2023). Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perpektif Tafsir Ruh al-Ma'ani Al-Alusi. *El-Maqra': Tafsir, Hadis Dan Teologi*, *3*(2), 46–57. https://doi.org/elmaqra.v3i2.6318

Alfani, I. H. D., Fitra, A. A., Fangesty, M. A. S., Malintang, J., & Khusnadin, M. H. (2025). Interpretation of

Quranic Verses: Life in the World Perspective of Tafsir Ruh Al-Ma'ani Al-Alusi. *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, *10*(1), 1–16. https://doi.org/10.51498/putih.2025.10(1).1-16

Alfani, I. H. D., Mukhsin, M., & Sutisna, N. (2024). Justice in the Perspective of the Qur'an and the Sacred Texts of Other Religions and its Contextuality. *Falasifa: Jurnal Studi Keislaman*, *15*(02), 162–172. https://doi.org/https://doi.org/10.62097/falasifa.v15i02.1896

Almaidah, A. (2015). *Penanaman Nilai-Nilai Tauhid Pada Anak Usia Dini dengan Model pembelajaran Sentra (Studi Kasus Pendidikan Agama Islam di TK Yaa Bunayya Surabaya)*. Universitas Muhammadiyah Surabaya. http://repository.um-surabaya.ac.id/id/eprint/1657

Arifin, M. L. (2018). Analisis Nilai-Nilai Pendidikan dalam Surat Luqman [31]: 12-19. *Pendidikan*, *31*(1). https://doi.org/https://doi.org/10.58436/dfkip.v2i1.264

Arifin, M., Nengsi, N., Sriwinda, Y., Program, P., Agama, S., Tarbiyah, F., Ilmu, D. A. N., Islam, U., & Mahmud, N. (2021). Pendidikan Karakter dalam Al-Quran Surat Luqman Ayat 12-19. *Repository.Iainpurwokerto.Ac.Id*, *19*(interaksi sosial,).

Aulia, S., Asmuki, A., Surahman, C., & Sumarna, E. (2024). Character Education Values from the Perspective of the Quran: A Study of Tafsir Tarbawi QS. Luqman Verses 12-19. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, *18*(2), 294–305. https://doi.org/10.35316/lisanalhal.v18i2.294-305

Bada, & Olusegun, S. (2015). The psychogenisis of Knowledge and its Epistemological Significance. *Journal of Research and Method in Education*, *5*(6), 23–34. https://doi.org/10.9790/7388-05616670

Chaer, M. T., & Suud, F. M. (2020). Pendidikan Anak Perspektif Hamka (Kajian Q.S. Luqman/31: 12-19 dalam Tafsir Al-Azhar). *Southeast Asian Journal of Islamic Education*, *2*(2). https://doi.org/10.21093/sajie.v2i2.2192

Chairul Bahri Mesgiyanto, Zikri Ulfiandi, I., & Rinda Eka Mulyani. (2024). Penguatan Moral Anak SD melalui Sosialisasi Anti-Bullying dan Kolaborasi Komunitas, Sekolah, Orang Tua. *Al-ATHFAL: Jurnal Pendidikan Anak*, *5*(2), 304–313. https://doi.org/10.46773/alathfal.v5i2.1434

Choiri, M. M. (2017). Upaya Pemanfaatan Lingkungan Sekitar sebagai Sumber Belajar Anak. *Refleksi Edukatika : Jurnal Ilmiah Kependidikan*, *8*(1). https://doi.org/10.24176/re.v8i1.1793

Cholili, M. S. (2016). Toleransi Beragama (Studi Konsep Tawasut, I'tidal, Tawazun, Dan Tasammuh) Sebagai Upaya Resolusi Konflik Pada Masyarakat Perumahan Giri Pekukuhan Asri Mojosari. *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, *4*(2), 144–154. https://doi.org/ejournal.kopertais4.or.id/mataraman/index.php/tahdzib/article/view/2911

Dalimunthe, S. S. (2018). *Ontologi Pendidikan Islam: Mengupas Hakikat Pendidikan Islam dari Konsep Khalifah, Insan Kamil, Takwa, Akhlak, Ihsan, dan Khairu Al-Ummah*. Deepublish.

Darmalaksana, W. (2020). Metode penelitian kualitatif studi pustaka dan studi lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, *5*. https://doi.org/http://digilib.uinsgd.ac.id/id/eprint/32855

Erhamwilda, E., Afrianti, N., Tazkia, A. H., & Mulyati, H. (2022). Efektivitas Pelatihan Parenting dalam Meningkatkan Pengetahuan Orang Tua Menyiapkan Generasi Qur'ani. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *6*(2), 793–800. https://doi.org/10.31004/obsesi.v6i2.1329

Fajri, M. (2022). Pola Komunikasi Orang Tua dan Anak di Era Digital: Analisis Quranic Parenting terhadap Q.S Yusuf [12]:4-6. *Mafatih*, *2*(1), 71–83. https://doi.org/10.24260/mafatih.v2i1.722

Farah, N., & Fitriya, I. (2019). KONSEP IMAN, ISLAM DAN TAQWA. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, *14*(2), 209–241. https://doi.org/10.24239/rsy.v14i2.349

Firdaus, F. (2019). Syukur dalam Perspektif Al-Qur'an. *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani*, *5*(1), 60–72. https://doi.org/10.47435/mimbar.v5i1.378

Firdaus, M. I., & Sahputra, J. (2022). Prinsip Maqosid Ash-Shariah Dalam Konsep Kebutuhan Islam. *Tafaqquh: Jurnal Hukum Ekonomi Syariah Dan Ahwal Syahsiyah*, *7*(1), 73–84. https://doi.org/https://doi.org/10.70032/ksdtd048

Halodoc, R. (2018). *Anak Mudah Lupa, Waspada Gangguan Kognitif Ringan*. Holodoc. https://www.halodoc.com/artikel/anak-mudah-lupa-waspada-gangguan-kognitif-ringan

Hamid, S. (2022). Perbandingan Pola asuh Anak Usia Dini Antara Al-Gazali Dengan Nasihulwan. *Jurnal Ilmiah Mandala Education*, *8*(4). https://doi.org/10.58258/jime.v8i4.3932

Hidayat, N. (2016). Konsep Pendidikan Islam Menurut Q.S. Luqman Ayat 12-19. *Ta'allum: Jurnal Pendidikan Islam*, *4*(2), 359–370. https://doi.org/10.21274/taalum.2016.4.2.359-370

Hidayatullah, M. (2018). *Ikhlas Dalam Al-Qur'an: Perspektif Semantik Toshihiko Izutsu*. Jakarta: Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah. http://repository.uinjkt.ac.id/dspace/handle/123456789/40650

Indrawati, T., Pramana, W., & Hermawan, A. (2020). Peningkatan Pendidikan Keluarga melalui Pengembangan Parenting Berbasis Islami. *Dedikasi: Jurnal Pengabdian Masyarakat*, *2*(1), 55–75. https://doi.org/10.32332/d.v2i1.1931

Izzan, A., & Saepudin, D. (2022). *TAFSIR MAUDHU'I: Metoda Praktis Penafsiran Alquran*. Humaniora.

Kadir, A. (2023). Pendidikan dalam Lingkungan Keluarga dalam Perspektif Hadits. *Urnal Sipatokkong Bpsdm Sulsel*, *3*(4). https://doi.org/10.58643/sipatokkong.v3i4.178

Khofifa, E. (2023). *Konsep Pendidikan Anak dalam Surat Luqman Ayat 12-19 Perspektif Tafsir Al-Azhar dan Tafsir Al-Misbah*. *8*(1), 1–15. https://doi.org/https://www.syekhnurjati.ac.id/jurnal%20index.php/oasis/article/view/10583/pdf_95

Lucy, B. (2016). *Panduan Praktis Tes Minat Bakat Anak*. Penebar PLUS+.

Masrury, F. (2021). Konsep Parenting dalam Perspektif Al Qur'an. *Minhaj: Jurnal Ilmu Syariah*, *2*(2), 205–224. https://doi.org/10.52431/minhaj.v2i2.451

Maulida, R., Dasuki, A., & Faridatunnisa, N. (2021). Surah dan Ayat Amalan Ibu Hamil : Studi Analisis Living Qur 'an pada Masyarakat Banjar di Desa Hampalit Kecamatan Katingan Hilir. *Syams : Jurnal Studi Keislaman*, *2*(1). https://doi.org/https://doi.org/10.23971/js.v2i1.3090

Moelong, L. j. (2010). Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. In *Rake Sarasin*.

Mubarak, A. (2014). Relevansi Pendidikan Akhlak dalam Surat Luqman (31) Ayat 12-19 dengan Pendidikan Anak Kontemporer. *Dinamika Ilmu*, *14*(2), 148–161. https://doi.org/10.21093/di.v14i2.13

Muchtar, M. I. (2013). "Ummatan Wasathan" dalam Perspektif Tafsir Al-Tabariy. *Pilar*, *4*(2).

Mukhsin, M., Muslihudin, M., Mutaqin, A. Z., & Nasir, M. (2024). The Implementation of Multicultural Islamic Religious Education in the Families of Primary School-age Children in Putrajawa, Selaawi Garut. *Dinamika Ilmu*, *24*(2), 197–219. https://doi.org/10.21093/di.v24i2.9008

Nabila, N. (2021). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, *2*(5), 867–875. https://doi.org/10.36418/japendi.v2i5.170

Najib, A. (2020). Perspective Spiritual Intelligence QS. Luqman [31]: 12-19, Interpretation and Action. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, *3*(3). https://doi.org/10.33258/birci.v3i3.1194

Ningsih, T. (2018). *Pengembangan Alat Permainan Edukatif*. Yogyakarta: Istana Agency.

Nufus, F. P., Agustina, S. M., Lutfiah, V. L., & Yulianti, W. (2018). Konsep Pendidikan Birrul Walidain dalam QS. Luqman (31): 14 dan Qs. Al – Isra (17) : 23-24. *Jurnal Ilmiah Didaktika*, *18*(1), 16. https://doi.org/10.22373/jid.v18i1.3082

Nurmayati, M. (2022). *Keluarga Harmonis Dalam Perspektif Tafsir Al-Azhar*. Institut PTIQ Jakarta.

Pasaribu, A. A. (2018). *Pendidikan Akhlak Yang Terkandung Dalam Surat Al-Mumtahanah Ayat 4-9*. Jakarta: FITK UIN Syarif Hidayatullah Jakarta. http://repository.uinjkt.ac.id/dspace/handle/123456789/38630

Purnamasari, M. (2020). Peran Pendidik dalam Konsep Psikologi Perkembangan Anak Usia Dini. *Jurnal Pelita PAUD*, *4*(2), 295–303. https://doi.org/10.33222/pelitapaud.v4i1.990

Putri, W. D., & Ilzam Hubby Dzikrillah Alfani. (2023). Kajian Living Qur'an: Pembacaan Ayat-Ayat Pilihan Sebagai Thematic Actual Curriculum Di Pondok Pesantren Al-Wafa Cibiru Bandung. *Madinah: Jurnal Studi Islam*, *10*(2), 225–238. https://doi.org/10.58518/madinah.v10i2.1881

Putro Zarkasih, K. (2016). Mengembangkan Kreativitas Anak Melalui Bermain. *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, *16*(1), 19. https://doi.org/10.14421/aplikasia.v16i1.1170

Qudsy, S. Z., & Muzakky, A. H. (2021). Dinamika Ngaji Online dalam Tagar Gus Baha (#GusBaha): Studi Living Qur'an D=di Media Sosial. *POROS ONIM: Jurnal Sosial Keagamaan*, *2*(1), 1–19. https://doi.org/10.53491/porosonim.v2i1.48

Rejeki, S. A. (2008). Hubungan antara komunikasi interpersonal dalam keluarga dengan pemahaman moral pada remaja. *Jurnal Psikologi*.

Ridwan, A., Pasaribu, S., Drajat, A., & Salminawati, S. (2022). The Concept of Children's Education from The Qur'an Perspect. *Jurnal Basicedu*, *6*(2), 2231–2241. https://doi.org/10.31004/basicedu.v6i2.2408

Rohmah, N. (2012). *Psikologi pendidikan*. Jakad Media Publishing.

Saputra, A. (2018). Pendidikan anak pada usia dini. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 192–209. https://www.ejournal.staindirundeng.ac.id/index.php/tadib/article/view/176

Saputra, W. (2021). Pendidikan Anak dalam Keluarga. *Tarbawy : Jurnal Pendidikan Islam*, *8*(1), 1–6. https://doi.org/10.32923/tarbawy.v8i1.1609

Sativa, A. R., & Helmi, A. F. (2013). Syukur dan harga diri dengan kebahagiaan remaja. *Wacana*, *5*(2). https://doi.org/https://doi.org/10.13057/wacana.v5i2.9

Sholeh, M. I. (2023). Implementasi Nilai-Nilai Keislaman Dalam Program Anti-Bullying Di Lembaga Pendidikan Islam. *Al Manar*, *1*(2), 62–85. https://journal.unusida.ac.id/index.php/almanar/article/view/987

Sholeh, O. M. Q. (2023). *Parenting Dalam Perspektif Al-Qur'an (Studi Penafsiran M. Quraish Shihab dalam Tafsir Al-Misbah)*. Universitas PTIQ Jakarta. https://repository.ptiq.ac.id/id/eprint/1380

Sholichah, A. S., Hariyadi, M., & Nurbaeti, N. (2021). Parenting Style dalam Perspektif Al-Qur'an (Analisis Ayat-ayat Al-Qur'an yang Berkaitan dengan Istilah Anak). *Al-Burhan: Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, *21*(1), 111–126. https://doi.org/10.53828/alburhan.v21i01.222

Simbolon, N. (2014). Faktor-faktor yang mempengaruhi minat belajar peserta didik. *Elementary School Journal Pgsd Fip Unimed*, *1*(2). https://doi.org/https://doi.org/10.24114/esjpgsd.v1i2.1323

Stein, M. K., & Brown, C. A. (2013). Teacher learning in a social context: Integrating collaborative and institutional processes with the study of teacher change. In *Mathematics teachers in transition* (pp. 155–191). Routledge.

Sugiana, A. (2018). Standar Pendidikan Islam dan Standar Proses pada Anak dalam Qs. Luqman (31):12-19 dan Qs. Al-Kahfi (18): 60-82. *Tadbir Muwahhid*, *2*(2). https://doi.org/10.30997/jtm.v2i2.1340

Sumanto, E. (2019). Esensi, Hakikat, dan Eksistensi Manusia (Sebuah Kajian Filsafat Islam). *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, *8*(2), 60–69. https://doi.org/http://dx.doi.org/10.29300/jpkth.v8i2.6567

Sumaryanti, L. (2017). Peran lingkungan terhadap perkembangan bahasa anak. *Muaddib: Studi Kependidikan Dan Keislaman*, *7*(01), 72–89. https://doi.org/http://dx.doi.org/10.24269/muaddib.v7i01.552

Suttrisno, M. P. (2023). BAB 2 Pendekatan dan Interaksi Dengan Anak Usia Dini. *Pendidikan Anak Usia Dini*, *13*.

Syafrida Siregar, L. Y. (2017). Pendidikan Anak dalam Islam. *Bunayya : Jurnal Pendidikan Anak*, *1*(2), 16. https://doi.org/10.22373/bunayya.v1i2.2033

Syarifah, S., & Buerahen, N. F. (2024). Analysis of Educational Values in the Qur'an Surah Luqman Based on the Perspective of Tafsir al-Mizan by Allamah Sayyid Muhammad Husayn Tabataba'I. *Bunayya: Islamic Education and Teaching Journal*, *1*(1), 1–12. https://journal.zamronedu.co.id/index.php/bunayya/article/view/25

Taufiqurrahman, T. (2019). Ikhlas dalam Perspektif Alquran. *Eduprof : Islamic Education Journal*, *1*(2), 94–118. https://doi.org/10.47453/eduprof.v1i2.23

Wahyudi, W. E., Fahruddin, A. H., & Ikmal, H. (2024). Educational Verses in the Qur'anic Text: Pedagogical

and Andragogy Perspectives. *Jurnal Pendidikan Progresif*, *14*(1), 650–663. https://doi.org/10.23960/jpp.v14.i1.202447

Yulianti, C. (2018). *Makna syukur dan ciri-cirinya dalam tafsir Al-munir: analisis terhadap tafsir Al-munir karya Wahbah Zuhaili*. UIN Sunan Gunung Djati Bandung. https://digilib.uinsgd.ac.id/id/eprint/11895

Yus, A. (2011). *Model pendidikan anak usia dini*. Kencana.

Yusuf, S. (2019). Konsep Pendidikan Akhlak Syeikh Muhammad Syakir dalam Menjawab Tantangan Pendidikan Era Digital. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, *2*(1), 1. https://doi.org/10.30659/jpai.2.1.1-18

Zain, A. A. (2021). *Strategi Pengembangan Nilai Agama dan Moral Anak Usia Dini*. Penerbit Insania.