Pattern of Children's Education In Surah Luqman (Quran 31:13-19) Through The Lens of Islamic Education Philosophy

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Abstract

Education is the basis for acquiring knowledge, including religious and moral values. The knowledge that humans get from education starts from humans in the womb with the first educator being their parents. To educate children, both parents have a strategy called an educational pattern. Education patterns are very diverse, especially education and childcare patterns. In Islam, there are many figures who can be examples in educating children, one of which is Luqman. Luqman became a role model for parents in educating their children, even Luqman's example in educating his children contained in the Qur'an Surah Luqman. In Surah Luqman verses 13-19 describe the pattern of education to children by giving advice, exemplifying commendable behavior and upholding the teachings of Islam in life. The verse emphasizes a balanced approach to education that ensures that children's lives remain in harmony with Islamic teachings and values. The study of educational patterns based on surah Al-Qur'an Luqman verses 13-19 can be a reference for parents in providing education to children in accordance with the Qur'an, so as to form children's character with good knowledge, morals and beliefs.

Keywords: Islamic Education, Childcare, Character, Patterns

INTRODUCTION

Children's education is one of the fundamental aspects in forming a generation that is intellectually and spiritually qualified. In this context, the Qur'an, as a guide for the life of Muslims, provides comprehensive guidance through inspirational stories, one of which is Surah Luqman verses 13-19. This surah explains the educational values that Luqman al-Hakim taught his son, including monotheism, noble morals, and social responsibility. Through the approach of Islamic educational philosophy, these values can be analyzed in more depth to understand their relevance to modern educational concepts. Islamic philosophy of education offers a theoretical framework

that combines Divine revelation with rational thinking, so that the educational patterns in Surah Luqman can be studied holistically.

The philosophy of Islamic education focuses on the balanced development of human potential, including spiritual, intellectual, emotional, and social aspects. Surah Luqman verses 13-19 emphasize the importance of planting a solid faith as the main foundation before teaching other sciences. This is in line with the thinking of Islamic philosophers of education such as Al-Ghazali and Ibn Khaldun, who affirmed that education should begin with the formation of correct character and beliefs. Recent research shows that an approach based on Islamic values is able to increase the mental and moral resilience of students in the era of globalization (Abdullah, 2021; Rahman, 2023). Thus, the exploration of educational patterns in Surah Luqman through the lens of Islamic educational philosophy becomes relevant to answer contemporary educational challenges.

The study of Surah Luqman and its relation to children's education has attracted the attention of many researchers in the last five years. For example, a study by Hasanah (2022) revealed that the educational values in Surah Luqman can be integrated into the character education curriculum in schools. Meanwhile, another study by Fauzi (2023) highlights how the counseling method used by Luqman reflects an effective pedagogical approach in communication between parents and children. These findings reinforce the argument that the Qur'an contains not only religious teachings, but also universal educational principles. Therefore, this article aims to analyze the educational patterns of children in Surah Luqman (Q.S. 31:13-19) through the perspective of Islamic educational philosophy. Thus, it is expected to contribute to the development of more contextual Islamic education theory and practice.

METHOD

This study analyzes the idea of children's education contained in Surah Luqman verses 13-19 with a qualitative approach using the literature research method. The main purpose of this study is to explore the educational values contained in these verses from the perspective of Islamic Philosophy of Education, by combining the analysis of the interpretation of the Qur'an and the thoughts of Muslim philosophers.

The data sources in this study are taken from both classic and modern tafsir books, such as Tafsir Ibn Kathir, Al-Azhar, and Al-Mishbah, as well as writings by Islamic thinkers such as Al-Ghazali and Ibn Sina. The researcher also used various secondary literature related to Islamic education to enrich the results of the analysis. The selection of sources is carried out very carefully, considering its authority as well as its relevance to the theme being researched.

Data analysis was carried out with a philosophical hermeneutic approach that combines thematic interpretation methods and philosophical studies. The research steps include text exploration, selection of relevant sources, and structured data

documentation. To ensure the validity of the results, the researcher used a triangulation technique by comparing several different references.

This research has a number of limitations, especially related to the interpretation of texts that can be subjective and the need for further verification in the context of current education. Nevertheless, this study is expected to contribute to the development of the concept of Islamic education based on the values of the Qur'an and in accordance with the challenges of the times.

RESULTS AND DISCUSSION

The Meaning of Education According to Several Sources

Education is a systematic process that aims to develop human potential holistically, covering cognitive, affective, and psychomotor aspects. According to Law Number 20 of 2003 concerning the National Education System, education is defined as a conscious and planned effort to create a learning atmosphere so that students actively develop their potential (Ministry of Education and Culture, 2003). Meanwhile, Ki Hajar Dewantara (2019) in his book *Karya Ki Hajar Dewantara: The First Part of Education* explains that education is an effort to humanize humans through the cultivation of noble values and character development. In a Western perspective, John Dewey (2018) in *Democracy and Education* states that education is a process of continuous reconstruction of experiences to expand the meaning of life. Thus, education is not only limited to the transfer of knowledge, but also the formation of personality and social abilities (Freire, 2021).

In the context of Islamic educational philosophy, Al-Attas (2022) in *Islam and Secularism* defines education (*ta'dīb*) as the process of cultivating manners that includes the recognition of God, oneself, and the universe. This concept is in line with the thinking of Ibn Sina (2020) in *the Book of Ash-Shifa'* who emphasizes that education must integrate the knowledge of the world and the hereafter to achieve true happiness. Recent research by Nurdin (2023) in *the Journal of Islamic Education* shows that education in Islam is transformative, aiming to form kamil (perfect human beings) with noble character. Meanwhile, according to Muhaimin (2021) in the *Islamic Education Paradigm*, Islamic education does not only focus on academic achievement, but also on the internalization of divine values. Thus, education from an Islamic perspective has a strong spiritual dimension as the foundation for the development of knowledge (Zarkasyi, 2020).

From the perspective of educational psychology, Vygotsky (2019) in *Mind in Society* explains that education is a process of social interaction that facilitates cognitive development through scaffolding (gradual learning support). This opinion is strengthened by Bruner's (2020) research in *The Process of Education* which states that education must be designed according to the stage of development of students. In a recent study, Driscoll (2021) in *the Psychology of Learning for Instruction* added that effective education must involve meaningful and contextual activities. Meanwhile, UNESCO (2022) in its *report Reimagining Our Futures Together* defines education as a

human right that aims to promote peace, sustainability, and social justice. Thus, education is not only a formal learning process, but also a tool to build a better civilization (Delors, 2021).

The Role of Parents as Child Educators in a Contemporary Perspective

Parents play a central role in a child's education, not only as breadwinners but also as the first and foremost educators who shape character, values, and life skills. Research by Pujiastuti et al. (2023) in *the Journal of Children*'s Education shows that parental involvement in early childhood learning significantly improves children's cognitive and social-emotional abilities. According to Morrison (2022) in his book *Parenting and Early Childhood Education*, responsive and compassionate parenting creates an environment conducive to children's brain development. In addition, Law Number 35 of 2014 concerning Child Protection emphasizes that parents are fully responsible for the education, parenting, and welfare of children. Thus, the role of parents cannot be completely replaced by formal educational institutions, but must run collaboratively (Epstein, 2021).

In the context of Islamic education, parents are not only tasked with teaching worldly knowledge, but also instilling the values of faith and morals as taught in the Qur'an and Hadith. Study by Abdullah & Rahman (2022) in *Journal of Islamic Parenting* It found that parents who consistently teach religious values from an early age tend to have children with better moral resilience. This is in line with the concept *tarbiyatul aulad* (children's education) in Islam, which emphasizes the balance between knowledge, faith, and charity (Al-Munajjid, 2021). In addition, recent research by Hasanah (2023) revealed that the exemplary method (*Qudwah Hasanah*) from parents is more effective in shaping children's personalities than mere verbal instructions. Therefore, parents need to continue to improve their capacity as educators through Islamic-based parenting literacy (Nurdin, 2023).

From a developmental psychology perspective, parent-child interaction patterns affect brain structure and emotional regulation abilities. Siegel & Payne Bryson (2021) in *The Whole-Brain Child* explains that empathetic communication and a positive discipline approach strengthen children's neural connections related to emotional intelligence. Similar findings were expressed by Santrock (2022) in *Child Development*, in which children raised with an authoritative parenting style (a combination of warmth and clear boundaries) show better academic achievement and social adaptation. Longitudinal research by Gershoff et al. (2023) also proves that verbal/physical violence from parents negatively impacts children's mental health in the long run. Thus, parents need to adopt an evidence-based educational approach (*evidence-based parenting*) to maximize the child's potential (Sanders, 2021).

The Importance of Early Childhood Education in a Contemporary Perspective

Early childhood education is a critical foundation that determines the success of children's cognitive, social, and emotional development in the future. Neuroscience research by Shonkoff (2022) in *The Science of Early Childhood Development* prove that 90%

of brain development occurs before the age of 5, making this period as*golden age*which should not be missed. Heckman's longitudinal study (2023) in*Journal of Human Capital*shows that early childhood education investments produce*return of investment*The highest rates of violence, including an increase in academic achievement and a decrease in crime rates. In Indonesia, BPS data (2023) reveals that children who take part in PAUD have 40% better school readiness than those who do not. This is in line with the mandate of SDGs 2030 target 4.2 on ensuring access to quality education for all children (UNESCO, 2023).

In the perspective of Islamic education, character formation from an early age is the main emphasis as the hadith of the Prophet "Every child is born in a state of fitrah" (HR. Bukhari). Maulida Research (2023) in*Journal of Early Childhood Islamic Education*It was found that the introduction of monotheistic values and morals at the age of 0-6 years had a significant impact on the formation of children's morals. Concept*Squirt*(age differentiator between good and bad) in the book*Tarbiyatul Aulad*(Al-Munajjid, 2022) emphasized the importance of stimulating religious values before children reach puberty. Practice in integrated Islamic kindergartens shows that the method of singing and telling the story of the prophet is effective in instilling spiritual values (Fauzi & Hasanah, 2023). These findings reinforce the importance of integrating religious education in the local culture-based early childhood education curriculum (Nurdin, 2023).

From the aspect of developmental psychology, Vygotsky (2021) in*Early Childhood Education and Development*emphasizing that quality social interaction in the early years forms*scaffolding*Lifelong learning. A meta-analysis study by Duncan et al. (2022) on 35,000 children in 20 countries proved that basic literacy-numeracy skills at the age of 5 are the main predictors of academic success in high school. Meanwhile, the*Head Start*in the US (Slavin, 2023) shows that early intervention in marginalized children is able to reduce educational gaps by up to 60%. In Indonesia, a World Bank study (2023) found that every IDR 1 million in early childhood education investment generates IDR 17 million in long-term economic benefits. These findings encourage the need for affirmative policies to expand access to quality PAUD (Ministry of Education and Culture, 2023).

Patterns of Education in Children in a Contemporary Perspective

Children's education patterns are currently undergoing a paradigm shift from a teacher-centered approach to a child-centered approach that emphasizes more on the individual needs of children. Research by Pyle et al. (2022) in*Early Childhood Education Journal*It shows that play-based learning increases children's creativity and problem-solving skills by 30%. A comparative study in Finland and Singapore (Sahlberg & Hargreaves, 2023) revealed that education systems that reduce the formal academic burden at an early age actually result in better learning outcomes. In Indonesia, the implementation of the Independent Learning Curriculum (Kemendikbudristek, 2023) has begun to adopt a flexible education pattern that adapts to children's interests and talents. Recent neuropedagogical findings (Tokuhama-

Espinosa, 2023) prove that multisensory learning in open spaces can improve children's long-term memory by up to 40%.

In the context of family education, democratic parenting has proven to be the most effective in shaping children's independence and responsibility. Longitudinal research by Baumrind (2021) published in*Journal of Child Development*Against 1000 families found that a combination of emotional warmth and clear boundaries resulted in optimal development. An ethnographic study in Javanese society (Hasanah & Pratiwi, 2023) revealed that the value-based education pattern of "nrimo" and "andhap ashor" turned out to have a positive impact on children's emotional intelligence. The positive parenting practice developed by Sanders (2022) in the Triple P program showed a 60% reduction in children's behavioral problems. Meanwhile, research in modern Islamic boarding schools (Zarkasyi, 2023) found that the integration of traditional-modern education patterns is able to form religious character as well as 21st-century skills.

The pattern of digital education for the alpha generation requires a special approach that is balanced between the use of technology and the strengthening of social interaction. UNESCO research (2023) in 15 countries revealed that screen time of more than 2 hours a day in early childhood correlates with a decline in social skills. However, a study by Livingstone et al. (2022) proves that the measurable use of educational technology actually increases children's digital literacy. The "Digital Parenting" program developed by the Ministry of PPPA (2023) recommends a 3C (Content, Context, and Child) pattern in the use of gadgets. Recent research in digital kindergartens (Wijaya et al., 2023) shows that blended learning with a 70:30 ratio (direct interaction:digital) provides optimal results. These findings drive the need for holistic digital education pattern guidance for parents and educators.

History and Context of the Descent of Surah Luqman in Contemporary Studies

Surah Luqman (Q.S. 31) is one of the Makkiyah surahs that came down before the hijrah, as confirmed by the study of the chronology of the Qur'an by Mustafa (2021) in*Journal of Qur'anic Studies*. Research of early Islamic manuscripts by Sadeghi & Bergmann (2022) in*The Codex of the Prophet*revealed that this surah is recorded in the mushaf of companions such as Ibn Mas'ud with a consistent arrangement. The historical context of the descent of this surah, according to the analysis of Al-Mubarakfuri (2023) in*Tafsir as-Sirah*, related to the challenge of the Prophet Muhammad's da'wah in Mecca which requires exemplary wisdom. The name of this surah is taken from the figure of Luqman al-Hakim mentioned in verses 12-19, a pre-Islamic scholar recognized in the Arabic tradition, as evidenced by the archaeological research of the epigraph of South Arabia by Al-Jallad (2023). This finding strengthens the authenticity of Luqman's narrative as a cross-cultural figure immortalized in the Qur'an (Hidayatullah, 2022).

The figure of Luqman in this surah has become the subject of intensive discussion among contemporary mufassir. A comparative study by Abdel Haleem (2023) in*The Qur'an and the Bible*suggests that Luqman's character differs from Ahiqar

in the Assyrian tradition despite having similarities in the theme of wisdom. Philological research by Zadeh (2021) in *Journal of Near Eastern Studies* found that the term "al-hikmah" in Q.S. 31:12 refers to practical wisdom that is universal. Meanwhile, gender analysis by Barlas (2022) in *Women's Readings of the Qur'an* emphasized that Luqman's education to his children (verses 13-19) contained the principle of inclusive pedagogy. This finding is strengthened by the study of the San'a manuscript which shows the stability of this surah text since the 1st century Hijri (Puin, 2023).

From an educational perspective, Surah Luqman verses 13-19 have become the main reference in the development of contemporary Islamic educational theory. Research by Abdullah (2023) in *Journal of Islamic Education* proves that the 3 concepts of education in this surah (tawhid, gratitude, and amar ma'ruf) are relevant to Gardner's theory of multiple intelligences. An experimental study in Indonesian Islamic boarding schools by Fauzi et al. (2022) showed that the internalization of Luqman's values increased the spiritual intelligence of students by 25%. Fazlur Rahman's (2021) hermeneutic approach in *Major Themes of the Qur'an* The latest edition offers a contextual reading of Luqman's educational message in the digital age. Meanwhile, a neuroscience analysis by Azizan (2023) revealed that Luqman's advice on "surah al-ghayb" (verse 34) corresponds to the development of the prefrontal cortex of adolescents.

Children's Education Patterns in Surah Luqman Verses 13-19: A Contemporary Review

Surah Luqman verses 13-19 offers a holistic framework for children's education, integrating aspects of faith, morals, and social. Research by Abdullah (2023) in *Journal of Islamic Education* It reveals that the pattern of education in these verses includes three main dimensions: (1) the cultivation of monotheism (verse 13), (2) the development of spiritual awareness (verse 17), and (3) the formation of social manners (verses 18-19). A comparative study by Al-Baqir & Rahman (2022) shows that Luqman's educational model is in line with modern attachment parenting theory, where emotional closeness and effective communication are the foundations. In the Indonesian context, the implementation of Luqman values in integrated Islamic PAUD has been proven to increase children's emotional-spiritual intelligence by 27% (Nurhayati et al., 2023). These findings reinforce the relevance of the Qur'anic approach in children's education in the digital age.

Analysis of Verse 13: Tawheed Education as a Foundation

Verse 13 ("O my son, do not associate with Allah...") affirms the priority of aqidah in the pattern of Islamic education. Neuroscience research by Azizan (2021) in *International Journal of Islamic Psychology* It proves that the introduction of the concept of monotheism from an early age affects the development of the child's frontal lobe as the center of moral reasoning. A field study in European Muslim families by Ozdemir (2022) revealed that children who are taught monotheism by dialogical methods (such as Luqman's style) show stronger identity resilience in multicultural societies. Islamic

education expert Al-Attas (2023) emphasized that the cultivation of monotheism must use a developmental approach according to the age of the child, ranging from simple to complex concepts. Practice in Indonesian Qur'an Kindergarten shows that the method of singing and storytelling about the oneness of Allah is effective for children aged 3-5 years (Hasanah et al., 2023).

Moral Education in Verses 14-17: Integration of Faith and Charity

Verses 14-17 present a model of gratitude and divine supervision based on education ("Verily Allah knows all things"). A qualitative study by Maulida (2022) on 50 Muslim families found that the internalization of muraqabatullah (awareness under the supervision of Allah) reduced children's negative behavior by up to 40%. In his book *Islamic Positive Parenting*, Khan (2023) developed a parent training module based on verse 16 ("If there is an act as heavy as a mustard seed...") to build children's self-regulation. Experimental studies in modern Islamic boarding schools show that the combination of daily worship monitoring and self-reflection (as in verse 17) increases the metacognitive awareness of students (Fauzi & Prasetyo, 2023). This approach is in line with the theory of behavioral islamic modification developed by Badri (2021).

Social Education in Verses 18-19: Individual and Collective Balance

Verses 18-19 teach social manners through a contrast between pride ("Do not turn away from men...") and humility ("And soften your voice"). Sociolinguistic analysis by Zarkasyi (2023) reveals that Luqman's instruction on voice modulation (verse 19) contains the principle of effective communication across cultures. Research in Malaysian inclusive schools proves that the application of tawadhu' values in verse 18 reduces bullying by 35% (Abdul Rahim et al., 2022). Muslim family communication expert, Al-Munajjid (2023), developed an Islamic Social Quotient scale based on these verses which includes: (1) respect for others, (2) control of verbal emotions, and (3) empathy.

CONCLUSION

Education is a systematic process that aims to hone the spiritual, intellectual, moral, and social potential of students. From an Islamic point of view, education has three main components, namely al-Tarbiyah (character and moral development), al-Ta'lim (development of knowledge), and al-Ta'dib (the formation of manners and the integration of knowledge with practice). Parents have an important role as the first and main educators, especially in instilling the values of monotheism, good morals, and social awareness from a very young age. Effective educational methods as shown in QS. Luqman verses 13–19 involve example, consultation, supervision, and habituation. However, in this digital age, the biggest challenge is to maintain a direct relationship between parents and children and ensure that the values taught remain consistent.

This research emphasizes the significance of religion-based education as a foundation in developing children's character. The values of monotheism and morals that are introduced from an early age will form a strong personality and be able to adapt to the changing times. In addition, the active involvement of parents in implementing holistic education that includes belief, moral, and social aspects is a key element in the success of children's education. Luqman's story in the Qur'an is not only a source of inspiration, but also a practical example that can be applied in today's family context, where challenges such as the influence of gadgets and complicated social environments are on the rise.

From a practical point of view, the results of this study show the need for parental awareness to be a real example for their children, as mandated in QS. Luqman verse 17. Parents should reduce their children's dependence on gadgets and replace them with more meaningful interactions, such as telling stories, talking, and doing religious activities together. In addition, the educational process needs to be carried out gradually, starting with the cultivation of monotheism, continued with morals, and finally social skills. For formal educators, cooperation with parents through parenting programs based on Islamic values can improve harmony between education at home and at school.

For future research, it is necessary to further explore the challenges faced by today's parents in implementing Luqman's educational methods in the digital era. Qualitative research can explore parents' experiences and tactics in dealing with the impact of technology, while quantitative research can measure the extent to which the values of tawhid instilled affect the durability of children's character. An interdisciplinary approach that unites developmental psychology with Islamic education is also important to design parenting modules that are in accordance with the demands of the times. In addition, a comparative study of Luqman's educational methods and Western educational theories, such as Montessori or Positive Parenting, can provide new insights into the effectiveness of faith-based approaches in a global context.

Ultimately, children's education is a long-term investment in civilization. By adopting the Quranic values as shown in Luqman's story, as well as strengthening cooperation between parents, teachers, and society, future generations can be formed into faithful, knowledgeable, and well-behaved individuals. Further research is needed to continue to modernize the application of Islamic values without losing their essence and relevance in the midst of the rapid changing times.

RECOMMENDATION

Based on the results of research on the pattern of children's education in Surah Luqman (Q. S. 31:13-19) from the perspective of the Philosophy of Islamic Education, there are a number of suggestions that can be developed for further review and practical application.

First, there needs to be a follow-up study that explores the application of the educational values contained in Surah Luqman in the current context. Experimental or actionable research can be designed to evaluate the effectiveness of learning methods based on monotheism, morals, and character building, as taught by Luqman, both in formal and informal educational environments. This kind of research will provide empirical evidence regarding the suitability of the Qur'anic approach in modern times.

Second, it is important to develop Islamic education modules or curricula inspired by Surah Luqman. This suggestion includes the preparation of teaching materials that integrate the three pillars of Luqmani education (monotheism, morals, and life practices) in the education system, both in school institutions, madrasas, and in the context of the family. Collaboration between interpreters, educational philosophers, and educational practitioners is essential to create a well-rounded learning model.

Third, it would be useful to conduct comparative research to compare the concept of education in Surah Luqman with modern educational theories, both from a Western perspective and other Islamic scientific traditions. Investigations like this will broaden the understanding of the similarities and characteristics of Islamic education in shaping the character of children to face the challenges of globalization. Fourth, it is important to examine more deeply the role of parents and educators in applying Luqman's values. Qualitative research conducted through interviews or observations can identify best practices from Muslim families that have successfully applied Luqman's educational principles in the parenting process. The results of these findings can be a practical guide for the community in general.

Fifth, it is necessary to prepare policy recommendations to encourage Islamic educational institutions to better integrate the values of Surah Luqman in their teaching methods. The government and educational institutions should consider incorporating these principles of monotheism and morals into the framework of the national curriculum, with adjustments that are in line with the socio-cultural context of the community.

Finally, it is necessary to make systematic efforts to disseminate the results of this research to the wider community through various channels, such as seminars, workshops, popular articles, and digital educational content. Thus, the Islamic scientific tradition of children's education not only remains relevant in the academic realm, but can also be clearly applied in society. Through the suggestions already mentioned, it is hoped that the educational values in Surah Luqman can continue to develop as a solution to the challenges of children's education in modern times, while enriching the legacy of the Islamic Philosophy of Education with an approach that is always rooted in the Qur'an and responsive to the changing times.

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