

Islamic Education in Q.S. Luqman Verses 12-19 and its Relevance With the Aim of Islamic Religious Education

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Abstrak

Tujuan penelitian ini membahas materi pendidikan Islam dalam Q.S. Luqman ayat 12-19 dan relevansinya dengan tujuan pendidikan Islam. Penelitian ini merupakan penelitian kualitatif deskriptif berdasarkan pendekatan pewahyuan Q.S Luqman Ayat 12-19. Penelitian ini memiliki dua jenis data yang disebut data primer dari Al-Quran dan tafsir Surah Luqman Ayat 12-19. Data sekunder diambil dari berbagai sumber tertulis seperti makalah, majalah, literatur pendidikan, dan beberapa sumber yang terkait erat dengan penelitian ini. Teknik analisis data dilakukan dengan mengolah, mengkategorikan, menafsirkan dan menarik kesimpulan. Mengacu pada pentingnya pendidikan Islam di Indonesia, maka perlu dikaji materi-materi yang harus dijadikan pedoman dan dasar pendidikan Islam. Materi pendidikan Islam adalah pengalaman belajar agama Islam yang disusun sedemikian rupa untuk disajikan atau disampaikan kepada siswa. Artikel ini menyimpulkan bahwa materi pendidikan Islam yang tercatat dalam Q.S. Luqman ayat 12-19 memiliki relevansi dengan tujuan pendidikan Islam.

Kata Kunci: Pendidikan Islam, Q.S. Luqman ayat 12-19, dan Tujuan Pendidikan Islam

Abstract

The purpose of this study discusses Islamic education material in Q.S. Luqman verses 12-19 and its relevance to the objectives of Islamic education. This research is a descriptive/literature qualitative review based on the Qur'anic revelation approach Surat Luqman Verses 12-19. This study has two types of data called primary data from the Quran and tafsir Surah Luqman Verses 12-19. Secondary data are taken from various written sources such as papers, magazines, educational literature, and several sources that are closely related to this study. Data analysis techniques are carried out by processing, categorizing, interpreting and drawing conclusions. Referring to the importance of Islamic education in Indonesia, it is necessary to study materials that must be used as guidelines and basis for Islamic education. Islamic educational materials are Islamic religious learning experiences that are structured in such a way as to be presented or delivered to students. This article concludes that the Islamic education material recorded in Q.S. Luqman verses 12-19 has relevance to the objectives of Islamic education.

Keyword: Islamic Education, Q.S. Luqman verses 12-19, and Purpose Of Islamic Education

INTRODUCTION

Education is an effort or process of change and human development towards a better and more perfect direction. This means that education is dynamic because if goodness and perfection are static then it will lose its good value. Islamic education seeks to guide the development of physical and spiritual potential in a balanced manner based on Islamic teachings, which originate from the Al-Qur'an, as-Sunnah, ijtihad and are directed at efforts to form and achieve a Muslim personality, namely a personality in which values are embedded. -Islamic values so that all behavior

is in accordance with Islamic values. If these Islamic values are well ingrained then students will be able to achieve degrees of perfect person, namely the perfect human or ideal human (Roqib, 2015).

Islamic education is very important for Muslims, because through Islamic education, a Muslim can form his soul into a noble person, devoted to Allah and has good morals. Through Islamic education, it can lead a person to direct all thoughts, behavior and actions, as well as one's emotions based on Islamic teachings with the aim of realizing the goals of Islamic teachings in all aspects of life which are directed towards fully serving Allah SWT. Islamic education based on the definition above is a process related to activities that prepare human reason and thoughts, as well as their views on nature, life, and their role in their relationship with the world. All of this is directed towards achieving the goal of life, namely obtaining happiness in this world and the afterlife. Islam has presented all these thoughts in a beautiful and interconnected conceptual order.

By referring to the opinions of Zakiyah Daradjad and Noeng Muhadjir, the concept of Islamic education covers human life as a whole, not only paying attention to and prioritizing aspects of *aqidah* (beliefs), worship (rituals), and morals (ethical norms), but is much broader and deeper than all of it. Islamic educators generally have the same view that Islamic education covers various fields: (1) religion, (2) faith and practice, (3) morals and manners, and (4) physical-biological, exact, mental-psychic, and health (Roqib, 2015). Muhammad tang (2020) title *Paedagogic Implications of the Qur'an Surah Luqman Verses 13-19 concerning the Basic Material of Islamic Religious Education*. Result the primary material of Islamic education in Al-Quran Surah Luqman verses 13-19 includes faith education about the prohibition of committing *syirik* to Allah, the morals towards parents, and others, the worship education which concerns the command to perform prayers, the social education includes orders to love kindness, to hate the badness, and must always be patient in life. The basic material of Islamic education can be applied in family education to form the development of the spiritual, emotional, and social intelligence of the children.

The verses from Surat Luqman (Quran 31:12-19) provide insights into the principles and guidance of Islamic education. Identifying gaps and understanding the relevance of these verses to the aims of Islamic religious education involves examining the content and goals of the verses in relation to educational objectives. Here are some aspects to consider. Lack of Specific Pedagogical Guidance: The verses may not provide explicit pedagogical methods or detailed educational strategies. There might be a gap in terms of specific guidance on how to implement the principles of Islamic education in practical teaching methods. Limited Coverage of Modern Educational Concepts: The verses were revealed in a historical context, and there might be a gap in addressing modern educational concepts and challenges faced in contemporary Islamic religious education. Relevance to the Aim of Islamic Religious Education: Moral and Spiritual Development: The verses emphasize moral and spiritual development, aligning with the aim of Islamic religious education to nurture individuals with strong ethical values and a deep connection to Allah. Parental Guidance: The mention of Luqman advising his son underscores the importance of parental involvement in education. This aligns with the aim of Islamic religious education, which often includes a focus on family values and the role of parents in imparting religious teachings. Emphasis on Tawhid (Oneness of God): The verses highlight the importance of monotheism and gratitude to Allah. This is relevant to the aim of Islamic religious education, which seeks to instill a profound understanding of Tawhid and foster a sense of gratitude and devotion to God. Practical Wisdom: The verses stress practical wisdom, advising against arrogance and negligence. Islamic religious education aims to impart practical wisdom derived from religious teachings, guiding individuals in their daily lives and interactions. Relevance to Modern Challenges: While the verses may not explicitly address contemporary challenges, their principles can be applied to guide individuals in navigating modern issues. The relevance lies in extracting universal values that can be applied to various situations. In conclusion, while Surat Luqman verses 12-19 may not provide detailed pedagogical methods, they offer foundational principles that are relevant to the aims of Islamic religious education. The gaps may be addressed by integrating these principles into contemporary educational strategies and ensuring that the teachings remain applicable to the evolving challenges of the modern world.

The Qur'an has also explained how the implementation of an Islamic education can make a person grow and mature in accordance with the teachings of Islam. In this regard, it is stated in the Qur'an that Luqman Al-Hakim is an educator who obtains wisdom from Allah SWT. The concept of Islamic education as stated in Surat Luqman verses 12-19 is an ideal model in the implementation

of Islamic education as expected. To find out more about how the concept of Islamic education is expressed in Surat Luqman verses 12-19, then in this case it will be explained further. This article discusses Islamic educational material in the Q.S. Luqman verses 12-19 and its relevance to the purpose of Islamic education.

RESEARCH METHOD

This research is a literature study research (Library Research), with a type of research on the study of character thoughts based on the revelatory approach of the Quran Surat Luqman Verses 13-19. This study has two types of data called primary data from the Quran and tafsir Surah Luqman Verses 13-19. Secondary data are taken from various written sources such as papers, magazines, educational literature, and several sources that are closely related to this study. Data analysis techniques are carried out by processing, categorizing, interpreting and drawing conclusions. The work can take the form of books, letters, messages, or other documentation that reflects his thoughts. Data collection techniques using library research literature studies, data analysis techniques using descriptive analysis techniques and information analysis

RESULT AND DISCUSSION

Islamic Education Materials

Teaching materials or materials are one component in the educational process, both in formal education and in non-formal education. Material is teaching material that will be given to students in every educational activity. The content or material delivered must be appropriate to the student's age level, abilities and mastery of something. Apart from that, the way the material is presented must be interesting and easily accepted by the child concerned. In Complete Indonesian Dictionary Material is defined as content, content that is attached or bound.

Meanwhile, education is a term from English education which comes from Latin to educate means putting something in, perhaps meaning putting knowledge into someone's head (Department of the Ministry of Education and Culture, 2020). In the Big Indonesian Dictionary, education is defined as the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts; educational processes, methods, actions (Amrullah, 2017). The term education can simply be interpreted as a human effort to develop their personality in accordance with the values found in society and the nation (Rohimin, 2018). Meanwhile, according to Rokhmin in his Tafsir Tarbawi, education is defined as a human activity carried out to help fellow humans to be willing and able to achieve their dignity as human beings. Etymologically Islam comes from the words *safe* (obey or accept) and *salima* (prosperous, safe). So Islam is peace, prosperity, safety, religious submission, obedience, and obedience. Terminologically, Islam is a religion revealed by Allah to all mankind through His Messenger so that mankind will be safe in this world and the hereafter.

Departing from the operational definition above, according to Sanjaya, the definition of Islamic education material is a component outlined in the criteria regarding graduate competency, study material competency, subject competency and learning syllabus that must be fulfilled by students at a certain level and certain type of education. This means that in the context of Islamic education, Islamic education material is an important component that must be adjusted in education because it will cause very big mistakes if the learning material is not in such a way. Therefore, the essence of using and adapting materials is so that students are able to be well directed, not just learning without material that is carefully prepared and adapted to the students' developmental age based on their educational level.

Islamic Education Material In Q.S. Luqman Verses 12-19

Faith Education

Say Aqid plural of belief, which means belief, means things that Muslims believe in, meaning they determine the truth as stated in the Al-Qur'an and the Hadith of the Prophet Muhammad SAW. Islamic belief always related to faith, such as faith in Allah SWT, His angels, His books, His messengers, the Last Day and His decrees. For this reason, Allah SWT commands all human beings to use their minds as well as possible, and pay attention and reflect on all of His creation (Thoha, 2014). One of the discussions on religious education is as given by Luqman to his son as stated in Q.S. Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْظَمُهُ

And when Luqman said to his son while he was admonishing him:

Meaning: "And (remember) when Luqman said to his son, when he was teaching him".

Clauseya 'idhuin the clause above isfi'il mudhari' from the wordwa 'adha. Say wa'adha comes from letterswaw, 'ainanddha' which means giving good warnings that can inspire and soften hearts (Faris, 1994). In other words, ya'idhumeans efforts to provide advice and warnings to others to do good deeds with words that can touch and move the heart. Advice as a method of education means warning which has the meaning of guidance and direction which can arouse the emotions and feelings of other people to want to carry out good deeds. With advice, it means presenting a discussion about truth and virtue with the intention of inviting the person being given advice to distance himself from danger and guide him to a path that is happy and beneficial to him. A sign of good advice is that the person being given the advice is not only concerned with worldly benefits for himself, but he is also concerned with other people. Therefore, educators who provide advice should be free from false actions and free from people's assumptions that their actions have other intentions than those conveyed (Abdurrahman, 2012). And this means that advice is also needed with love. Thus, Luqman al-Hakim implemented an educational method that was able to arouse feelings with love and wisdom which was carried out continuously. Methods that touch feelings that are adapted to a person's psychological development will have a lot of influence on educational success. The next clause is,

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

O my son, do not associate anything with God, for polytheism is a great injustice.

Meaning: "O my son, do not associate with Allah, because associating with Allah is a great injustice".

The clause above explains the material of Luqman's teaching to his son, namely the prohibition of associating partners with God. In other words, the basic material that needs to be instilled in children is about monotheism. In the excerpt from the verse above, it can be understood that Luqman al-Hakim is a parent who is giving advice to his child not to associate partners with Allah. This indicates that one of the obligations of parents towards their children is to teach them the values of monotheism and prevent or distance their children from polytheism. Most of the mufassir said that Luqman's son was an idolater of Allah, so that Luqman never stopped giving advice to his son to only believe in the Oneness of Allah (Hafidz, 2020).

Aqidah education is the first and main education that Luqman carries out for his children, it aims to free humans from dependence on other than Allah. This faith education has really become a serious concern for Luqman. According to Al-Maraghi, a polytheist is a wrongdoing person who has gone astray, Luqman explained to his son that the act of shirk is a great tyranny, shirk is called a tyrannical act because shirk means putting something out of place and it is said to be a big sin because the act means equalizing God's position is that only from him are all blessings, namely Allah SWT, with something that does not have any blessings, namely idols. The command not to commit polytheism is reinforced by verse 16 which reads:

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مُعْرِضُونَ

And if they strive for you to associate with Me that of which you have no knowledge, then do not obey them and their companion in this world shall be kind.

Meaning: "And if both of them force you to associate with me something that you have no knowledge about, then do not follow them, and associate with them in the world well.

This clause explains that if parents force their children to associate partners with Allah, then there is no obligation for the children to follow their parents' orders. However, this does not prevent you from doing good deeds. A child must still respect his parents and must not sever his ties in life in the world, even though his parents are polytheists. Based on this verse, it can be confirmed that through the verses of the Qur'an, God encourages parents to instill monotheism in their children and to stay away from polytheism.

Saybunayyais the shapetashghir (understates the meaning) of the word ibn. Word usage bunayya contains the meaning of Luqman al-Hakim's affection and love for his son. The repeated use of the word bunayya shows the need to pay attention to what is conveyed. This concept shows that in the education process a sense of affection is needed for the person being

given advice, so that he can accept the advice given with open heart. Abdullah Nasih 'Ulwan stated that the advice method is a method that has a great influence on the child's education process. This method can foster faith, prepare children morally, spiritually and socially. The advice method can open a child's eyes to the essence of things and encourage him to enter noble situations, as well as adorn him with noble morals. Luqman al-Hakim not only explained the prohibition of associating with God, but even further, he explained the attributes of God that should be worshipped. This is as in Q.S. Luqman verse 16 which reads:

يَا بُنَيَّ إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي سَمَاءٍ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

O my son, if it were the weight of a mustard seed and were it in a rock or in the heavens or in the earth, God would bring it forth. Indeed, God is Gentle, All-Aware.

Meaning: "O my son, indeed, if there is (an action) as heavy as a mustard seed, and it is in a stone or in the sky or in the earth, Allah will surely bring it (recompense it). Indeed, Allah is Most Subtle, All-Knowing."

The verse above contains the meaning that God's knowledge and power is very deep, and God has calculation and justice. No matter how small a person does, even if it is the weight of a mustard seed, God knows it. Thus, Luqman al-Hakim not only emphasizes monotheism, but he also explains the essence of monotheism itself. Use of words bunayya contains the meaning of Luqman al-Hakim's affection and love for his son. Saidbunayya is the shapetashghir (undermining the meaning) of the word ibn. Use of words bunayya repeatedly shows the need to pay attention to what is being said. This concept shows that in the educational process a feeling of affection is needed for the person being given advice, so that he or she can accept the advice given gracefully (Hafidz, 2020).

Luqman's will in verse 16 is related to the problem of the afterlife, in which there is a fair reward and a careful calculation of human deeds described by the Qur'an with beautiful and touching words, which inspire, a picture that shows the God's knowledge that not even a grain of mustard seed escapes His knowledge, even if the seed is hidden in the bowels of the earth, in a hard rock, or above God's vast sky, let alone the deeds of human beings, it is easy for Him to know. Because God's knowledge covers the whole heaven and earth.

Worship Education

Linguistically, worship means obey, submit, follow, follow, and pray. Ibadah can also mean worship, as mentioned in Q.S. adz-Dzariyat verse 56 which means: "I did not create jinn and humans except to worship Me". or in Q.S. al-Fatihah verse 5, which means: "Only to You do we worship, and only to You do we seek help." Prof. R.H.A. Soenarjo, S.H., et al., defined the meaning of worship in Q.S. al-Fatihah verse 5 is obedience and submission brought about by the feeling of God's greatness, as God who is worshiped, because of the belief that God has absolute power over him (Thoha, 2014). The monotheism material presented by Luqman al-Hakim has basic strength due to the continuity of instilling worship and moral values. This can be seen in the next verses which are stated in verse 17 which reads:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

O my son, perform the prayer, enjoin what is right and forbid what is wrong, and be patient over what befalls you. Indeed, that is one of the matters of determination.

Meaning: "O my son, establish prayer and order (people) to do good and prevent (them) from evil deeds and be patient with what befalls you. Indeed, such things are among the things that are obligatory (by Allah)".

Luqman al-Hakim has introduced and instilled monotheism in his children and explained the true God who must be worshiped and explained the nature and power of Allah. To maintain and maintain these values, he provides teachings about worshiping Allah which in the verse above is expressed by offering prayers. Etymologically, prayer means prayer, because the entire prayer movement contains a series of prayers offered to Allah SWT. Prayer is a mandatory act of worship and is the main form of worship. This worship is a manifestation of worship in communicating with Allah SWT. which is marked by a string of prayers read in it.

Apart from worship materials, Luqman also told his son to enforce itamar ma'ruf is not welcome, that is, telling people to do what is good and prevent what is wrong. In another sense, after the child performs the prayer well that can prevent heinous and evil acts, it is continued

by telling others to perform the same thing. In this way, he is spared from heinous and evil acts not only against himself, but also has an obligation to convey to others so as not to fall into something that violates the rules of God and His Messenger. In carrying out the obligation to command good and evil, patience is needed. This is as reasonable next verse.

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ

And be patient with what befalls you

Meaning: "and be patient with what befalls you."

Sayshabrcomposed of letterssshad, ba'anddays, which meanhabsu al-nafsi, namely the tenacity of the soul. In this case, everything that happens to a person in carrying out his duties foramar ma'ruf is not welcomeOf course there is something that befalls him, whether in the form of challenges, feelings of pain, or obstacles that prevent him from being able to carry out it well. Therefore, all of this requires patience as the meaning of the verse above. And those who are patient will be with Allah SWT. as this is stated in Q.S. Al-Baqarah/2: 153 which means: "make patience and prayer your helpers, indeed Allah is with those who are patient".

Moral Education

Furthermore, the material that is instilled in children is moral values, which can be understood from verses 18 and 19, namely:

وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And do not turn your cheek towards people, and do not walk on the earth in amusement, for God does not like every arrogant and proud person, but be intentional in your walk and lower your voice if he denies the principles. Wat the sound of donkeys

Meaning: "And do not turn your face away from people (out of pride) and do not walk on the earth arrogantly. Indeed, Allah does not like people who are arrogant and boast about themselves. Be humble you shall when you walk and soften your voice. Indeed, the worst sound is the sound of a donkey."

In verse 18 of the letter of Luqman there is a wordAsh-Sha'ru, meaning a disease that befalls a camel so that it bends its neck. The use of language styles like this in the Qur'an aims to prevent humans from imitating movementsAsh-sha'ru This means arrogant movements such as walking with your chest out, and turning your face away from people because you are arrogant and arrogant. about how to speak, namely by reducing the loudness of your voice, don't raise your voice if it's not necessary. Because in fact such an attitude is more authoritative for those who do it, and is easily accepted by the soul of the listener and easier to understand. The reason that prohibits the above is that it is actually the worst and ugliest sound. In this case, the pitch and loudness of the sound, and sounds like that are hated by Allah SWT.

This expression clearly shows a tone of harm and condemnation towards the person who raises his voice, as well as a recommendation to hate this action. In this expression, namely making a person who raises his voice like the voice of a donkey, there is meaningmubalagah to instill a feeling of antipathy towards this act. This is education from Allah for His servants so that they do not raise their voices in front of people because they belittle them, or what is meant is that they abandon this act completely (under any circumstances) (Musthofa, 2013).

The next social morality is to abandon arrogant behavior by turning your face away from other people. Turning his face means that he is prohibited from being arrogant. Through this verse, Luqman forbids his son from being arrogant. Because being arrogant, haughty and boasting about oneself to humans is a dangerous disease caused by stupidity and a dirty soul. Because an arrogant person thinks that he is superior to all humans, so he looks at other people with condescending and humiliating eyes.

Sayegg taken from the wordstillin the sense of using something not in its perfect potential. The eyes can look left and right freely. Ghabdh commands if directed at the eyes then this ability should be limited and not used to its full potential. Likewise with the voice. With the command above, a person is asked not to shout at the top of his/her ability, but in a slow voice but not necessarily a whisper (Shihab, 2022).

When speaking, it is best to reduce the level of harshness of the voice, and shorten the way of speaking, do not raise the voice when it is absolutely necessary. According to Hamka, being conceited, arrogant, haughty, proud of oneself, according to psychological research, all of that

comes from the feeling that one's self is not really that valuable. Lifted up, highlighted, because in the depths of the soul it feels that the self is really low or invisible. He wants to get people's attention. Because of feeling ignored. Examined in terms of faith, it is clear that the person's faith is still flawed. A heart flawed by pride is an obstacle for a person to enter heaven.

The education that can be taken from this verse is humility, humility is an attitude or personality where a person is not arrogant or arrogant, even though that person has certain advantages, advantages and achievements compared to others. We need to teach this characteristic so that it does not give rise to proud. Moral education given as early as possible will have a very strong impact on the formation of the child's soul and personality. Noble morals are a way to obtain happiness in this world and the hereafter which will later elevate the child to a noble place. That is why Allah sent the prophets and apostles as doctors who will heal the souls and hearts of humans and will develop noble character from their souls.

The Relevance of Islamic Education Material in Q.S. Luqman Verses 12-19 With the Aim of Islamic Religious Education

Naquib al-Attas stated that the important purpose of education should be taken from the view of life (philosophy of life). If the view of life is Islam then the goal is to form perfect humans (perfect person) according to Islam (Roqib, 2015). While in general, the purpose of Islamic education is to guide and shape people to become pious servants of God, firm in their faith, obedient to worship and have noble character. When the formulation above is linked to the holy verses of the Qur'an and hadiths, then the purpose of Islamic Education is as follows:

QS. Al-Baqarah verse 207 is related to the purpose of education to seek the pleasure of Allah SWT.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Meaning: "and among humans there are people who sacrifice themselves for seeking God's pleasure; and God is Merciful to His servants".

QS. Ali Imran verse 102 is related to the purpose of education to fear Allah SWT

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Meaning: "O you who believe, fear God truly fear Him; and you should never die except in the state of Islam".

QS. Al-Dzariyat verse 56 is related to the purpose of education to worship Allah SWT

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: and I did not create jinn and humans except so that they would serve Me

QS. Al-Baqarah verse 30 is related to the purpose of education to prepare people as caliphs on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "remember when your Lord said to the Angels: "Indeed I want to make a caliph on the face of the earth." they said: "Why do you want to make (the caliph) on earth someone who will cause damage to it and shed blood, while we are always glorifying you by praising you and sanctifying you?" God said: "Indeed I know what you do not know".

The relevance of the concept of education in Luqman's letter to the aim of Islamic Education is that the concept of education carried out by Luqman and Islamic Education has the same aim, namely to form Perfect human being (perfect human) or a human being who is good in the eyes of humans and good in front of the Creator (vertically and horizontally) or the term in National education is a complete human being.

According to Dzakiah Darajat, curriculum is all activities that provide experience to students (students) under the guidance and responsibility of the school, both outside and within the school environment to achieve a number of specific educational goals. Islamic religious education is a conscious effort to prepare students to believe, understand, appreciate and practice the teachings of the Islamic religion through guidance, teaching and/or training activities by paying attention to the demand to respect other religions in harmonious relations between religious communities in society to realize national unity.

In PAI learning at school, PAI subjects as a whole are within the scope of faith, worship, the Qur'an, morals, muamalah, shari'a and dates or history of Islam. The scope of PAI includes the embodiment, compatibility, coordination and balance of human relationships with Allah SWT, oneself, fellow humans, other creatures and the environment. While in PERMENDIKNAS RI No. 22 of 2006, the scope of PAI covers the Qur'an and Hadith, creed, morals, jurisprudence and Islamic history or history.

In the story of Luqman al-Hakim and his son, the educational material applied by Luqman Hakim to his son covers three things, among others: Faith education (aqeedah). This education was the first thing that Luqman did to his son to instill the belief that Allah is the One and Only God who should be worshiped and forbid polytheism (Q.S. Luqman: 13). Sharia education (worship). The scope of the Shari'ah includes the vertical interaction of a servant with Allah which is realized through worship. Luqman teaches prayer to his children and the horizontal interactions carried out with fellow humans (muamalah). (Q.S. Luqman : 17). Moral education. Luqman's initial education for his children was to introduce good ethics to both parents. (Q.S. Luqman: 14). This principle of filial piety is carried out by carrying out everything that parents order and avoiding their prohibitions as long as it does not violate Islamic law. (Q.S. Luqman: 15). Apart from that, it also includes da'wah education (amar ma'ruf nahi munkar) and patience (Q.S. Luqman: 15). There is also other ethical education, including social ethics, speaking and walking. That is, we must not be arrogant, arrogant and boast about ourselves.

CONCLUSION

In the story of Luqman Hakim and his son, the educational material that Luqman Hakim applied to his son included three things, including: Faith education (aqeedah). This education was the first thing that Luqman did to his son to instill the belief that Allah is the One and Only God who should be worshiped and forbid polytheism (Q.S. Luqman: 13), Sharia education (worship). The scope of the Shari'ah includes the vertical interaction of a servant with Allah which is realized through worship. Luqman teaches prayer to his children and the horizontal interactions carried out with fellow humans (muamalah). (Q.S. Luqman : 17), Moral education. Luqman's initial education for his children was to introduce good ethics to both parents. (Q.S. Luqman: 14). This principle of filial piety is carried out by carrying out everything that parents order and avoiding their prohibitions as long as it does not violate Islamic law. (Q.S. Luqman: 15). Apart from that, it also includes da'wah education (amar ma'ruf nahi munkar) and patience (Q.S. Luqman: 15). There is also other ethical education, including social ethics, speaking and walking. That is, we must not be arrogant, arrogant and boast about ourselves. The relevance of the concept of education in Luqman's letter to the aim of Islamic Education is that the concept of education carried out by Luqman and Islamic Education has the same aim, namely to form Perfect human being (perfect human) or a human being who is good in the eyes of humans and good in front of the Creator (vertically and horizontally) or the term in National education is a complete human being.

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