

Implementation of the Values of the Qur'an Surah Luqman Verses 12-19 through the Character Strengthening Program of Students of the Hasyim Asy'ari Tarub Islamic Boarding School, Tegal Regency

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A B S T R A C T

This research is based on the development of the increasingly advanced era with increasingly sophisticated technology. The development of technology, the expansion of information media that has a positive and negative impact on children. The purpose of this research is to find out more about the values of Islamic education contained in the letter of Luqman verses 12 - 19, and the habituation of what is done in Islamic boarding schools related to the implementation of Islamic education values in the form of Aqidah educational values, Worship Values and Moral Values in their students. This research is a literature research using several interpretations as a reference to explore the values of Islamic education contained in Surah Lukman verses 12-19. The literature research is integrated with field research with a qualitative approach. This is to see the real implementation of Islamic educational values in the Hasyim Asy'ari Tarub Islamic boarding school. The results of the study show that the value of Islamic education is contained in Surah Lukman verses 12-19. Namely the educational value of Aqidah such as Lukman teaching his children not to do shirk, the value of worship such as Lukman telling his children to establish prayer and moral values such as Lukman telling his children to always do good and not to act arrogant.

Keywords: *Implementation, Islamic Education Values, Habituation of Islamic Boarding Schools*

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INTRODUCTION

Luqman's Surah in the Quran, verses 12-19, contains a lot of wisdom and advice from Luqmanul Hakim for his children. This verse contains deep educational values. The values of Islamic education are the qualities or elements inherent in Islamic education that are the basis for achieving the goals of human life, namely devotion to Allah SWT. These values make people liked, desirable, sought-after, appreciated, and useful, and can make people who live according to those values into valuable people.

The values of Islamic education can also be defined as a set of interrelated principles of life. This set of principles includes the teachings of Islam, both regarding the preservation and development of nature and the exploration of human resources. Through an understanding of the values of Islamic education, the goal of Islamic education, which is to form a whole human being (*insan kamil*), will be achieved

This study will discuss and discuss the values of Islamic education, such as religious education, faith education, and moral education. The Qur'anic verse discussed in this chapter in relation to Islamic educational values is Surah Luqman [31], verses 12-19. These verses will be analyzed using interpretation, analysis, and a combination of theories related to the values of Islamic education. Surah Luqman verse 12 reads:

We are grateful to Allah for His mercy and mercy, and we are grateful for His mercy and .mercy

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Meaning: Indeed, We have bestowed upon Luqman with wisdom, He said: "Give thanks to Allah! Whoever is grateful, he is indeed grateful to himself. Whoever is not grateful, verily Allah is Rich and Praiseworthy." (Al-Quran, Ministry of Religious Affairs 2022)

In the book of tafsir Ibn Kathir, it is explained that Salafi scholars have different opinions about Luqman: is he a prophet or a pious servant who is not a prophet? In this case, there are two opinions, with the majority leaning more towards the latter. Ibn Jarir said that Khalid al-Rib'i said: "Luqman was a servant (slave) of Habsya (an Ethiopian carpenter). His master said to him, 'Take the best two pieces of meat!' Then he took the tongue and the heart. Then he was silent for a moment, and then said, 'Slaughter a goat for us!' Then he killed her. His master said, 'Take the worst two pieces of meat!' Then he took the tongue and the heart. His master said to him, 'I command you to take two pieces of the best meat, then take it, and I command you to take the two worst pieces of meat, and then take it.'" So Luqmanul Hakim replied: because there is nothing better than both if they are good, and there is nothing worse than both if they are bad.

Thus, we can understand the above narrative that good and evil depend on kindness and verbal. This verse explains that Allah endowed Luqman with wisdom, that is, subtle feelings, intellect, and wisdom, which can provide true knowledge and the right path to eternal happiness. Therefore, he thanked Allah for this blessing. This shows that the knowledge and teachings that Luqman conveyed did not come from the revelation revealed to him by Allah, but solely based on the knowledge and wisdom that Allah had given him.

In this study, we will explore the important meaning of the Qur'an Surah Luqman verses 12 - 19 in character education and its implementation in daily life. As the object of the research is the Hasyim Asy'ari Tarub Islamic Boarding School, Tegal Regency, Central Java Province. Hasyim Asy'ari Tarub Islamic Boarding School is an educational institution that teaches the Qur'an with all its daily habits in order to shape its students into children with character.

METHOD

Based on the background of the problem and the type of data used, this study is a literature research using several interpretations as a reference to explore the values of Islamic education contained in Surah Lukman verses 12 -19. The literature research is integrated with field research with a qualitative approach. This is to see the real implementation of Islamic educational values in the Hasyim Asy'ari Tarub Islamic boarding school. The data analyzed in it is descriptive and not in the form of numbers as is the case in quantitative research. This qualitative approach is used by researchers to obtain more detailed results. This descriptive research made observations by taking a close look at the activities carried out, which were used as research data (Riduwan 2005, p. 76)

A qualitative approach with the aim that the researcher is able to uncover in-depth findings on phenomena that occur in the objects and subjects studied by the researcher so that they are able to find problems in depth and comprehensively. This case study will combine data collection techniques such as documents, interviews, questionnaires, and observations to obtain detailed and in-depth data. After all the data is collected, then the data will be selected to be analyzed to obtain research conclusions. The author analyzes the data obtained, and adjusts it to theories and expert opinions. This is done so that the validity of the data can be tested properly (Riduwan 2005, p. 97).

FINDINGS AND DISCUSSION

The Important Meaning Found In Surah Lukman Verses 12-19

Surah Luqman verses 12 to 19 in the Qur'an tells about a father named Luqman who commanded his son to; (1) Be grateful, (2) Do not associate Allah with others (3) Thank the parents who have conceived and educated them (4) Continue to do good to their parents even though they are commanded to do shirk by not following them (5) Always be good even if they are little, they will still be rewarded by Allah (6) Perform prayers, do good and avoid evil

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(7) Do not be arrogant (8) Be simple in walking and keep your mouth from being excessive in speaking.

Implementation of Educational Values in Surah Lukman Verses 12-19 at the Hasyim Asy'ari Tarub Tegal Islamic Boarding School

Gratitude (Surah Lukman verse 12)

(Ahmad Warson Munawwir 2002) The word gratitude in Arabic, derived from Arabic, is a form of mashdar from شكس-يشكس-شكسا which means gratitude.

(Muhammad Jamaluddin 1981) According to Imam Al-Ghazali in the book *Mau'idzatul Mu'minin* by Muhammad Jamaluddin Bin Muhammad Sa'id Al-Qasimi which is a summary of the book *Ihya Ulumuddin* states that gratitude is composed of three aspects, namely: knowledge, things, and 'charity. What is meant by knowledge is knowing the blessings given by Al-Mun'im, namely Allah. This is a joy that is produced by pleasure. While 'amal is doing what is a goal of al-Mun'im and something that is pleasing. And gratitude from the aspect of charity automatically relates to the heart, jawarih (limbs), and oral. Gratitude that is related to the heart means a good goal, then hide it from creatures. Verbal gratitude is to show gratitude to Allah by mentioning praises to Allah. Meanwhile, gratitude related to jawarih (limbs) is using the blessings of Allah that have been given to do obedience, and devotion as a form of asking for help to Allah to avoid immorality.

(Muhammad Fuad "Abd Al-Baqi 1971) The Quran mentions the word gratitude 75 times in 57 letters with different forms. Of the many uses of the word gratitude in the Qur'an, there is one verse that is an attraction felt by the author related to the habituation at the Hasyim Asy'ari Tarub Islamic Boarding School, which is located in Q.S. Ibrahim: 7

The Prophet (peace and blessings of Allaah be upon him) said: "The Prophet (peace and blessings of Allaah be upon him) said: 'O Messenger of Allaah (peace and blessings of '.

(Allaah be upon him Meaning; *And (remember) when your Lord declared, 'If you are grateful, then I will surely add (favours) to you, but if you deny (My favor), then My punishment is very painful'*.

In a book of tafsir by the archipelago scholar Nawawi Al-Bantani, he explained in his book *Marah Labid Li Kasyfi Ma'na Qur'an Majid* or better known as the *Book of Tafsir Al-Nawawi* that what is meant by the blessing in the above verse is that when we are grateful for the blessing, the blessing will increase, it means that there is an essence value of piety in humans. According to Nawawi Al-Bantani, the blessings are divided into 2, namely physical blessings and spiritual blessings. Physical blessings are a busyness carried out by the limbs who continue to thank Allah for the gift of blessings which will then later be wushul (intermediary) for other blessings that are more numerous. While spiritual blessings are a soul that is busy reviewing the various gifts of Allah, the beauty of Allah, from this busyness will then strengthen the love of a servant for Allah, the more often he is grateful, the higher the degree of love of a servant, because the value of gratitude is a noble degree, so it is obligatory for a grateful person to feel happiness in this world and the hereafter.

The activities scheduled by the Hasyim Asy'ari Tarub Islamic Boarding School related to strengthening the character of 'gratitude' in the students are: (1) Fardlu prayer in congregation and sunnah prayers (2) Reciting (3) Learning (4) Reading the book of dibai or barzanji

Not Associating Allah with Others (Surah Lukman verse 13)

(Abdul Ghofar 2021) In verse 13, a Luqman begins his advice to his son to avoid shirk or associate with Allah SWT. With this advice, it is a signal that one of the things parents must do to their children is to introduce the teachings of monotheism and keep their children away from polytheistic deeds 35. The advice here is a form of affection from parents to their children, because all parents definitely want each of their children to be on the right path and not to associate with Allah SWT.

Quraysh Shihab in his commentary *Al-Misbah* explains that in this verse Luqman said to his son about the act of shirk. Shirk is an unjust act and is considered a great sin, because the act of shirk is the same as equating the position of Allah with idols. In this verse, Allah also commands every child to do good to his parents. In this verse, the material of

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monotheism taught by Luqman is the foundation related to the morals and worship of a child. From this explanation, we can learn a lesson from what Luqman has conveyed to his son, namely; First, the educational process should be carried out wholeheartedly and compassionately. Second, teaching children to worship Allah SWT and avoid shirk.

Associating with Allah in Islam is called shirk. Muslims are strictly forbidden to commit shirk, which is to associate Allah with others. Even Allah does not forgive His servants who commit shirk. This is stated in Surah An-Nisa' · Verse 116

Indeed, Allah does not forgive those who associate others with Him, and do not associate others with Him

Meaning; *Indeed, Allah will not forgive (sin) for associating with Him (shirk), but He forgives what (sin) is other than (shirk) for whom He wills. Whoever associates with Allah has indeed gone far astray.* Q.S. Annisa verse 116

The act of shirk is a great sin and Allah affirms in this verse, He will not forgive His servants who commit shirk. In accordance with the results of the research, the Hasyim Asy'ari Tarub Tegal Islamic Boarding School provides character strengthening to avoid shirk acts by habituating: (1) Congregational prayer, as a form of devotion of a servant to his God and not worshipping other than Allah (2) Study of the books of monotheism including the Book of Sullamutaufik, Aqidatul Awan, Syu'ubul Iman. Providing knowledge to students about faith and the dangers of shirk deeds (3) Always recite asmaul husna before congregational prayers

Thank Parents for Conceiving and Educating Them (Surah Lukman Verses 14 and 15)

In Surah Lukman verse 14, Allah explains the process of human events. Starting in the womb, then being born and given breast milk for up to two years. This is a picture of the human child, how hard it is for a mother, to give birth to breastfeed in approximately 2 years. Therefore there is no reason for humanity not to be grateful to parents. To express gratitude to parents is to do good to them.

(Sunarno 2008) Here are some things that children must do to be devoted to their parents, namely: (1) Listen to parents' advice well. (2) Praying for parents. (3) Looking at parents with affection. (4) talk to parents politely and gently. (5) Help ease the workload of parents. (6) Maintaining the good name of parents. (7) Honoring both and giving what is asked of by both.

Filial Devotion to Parents According to Surah Luqman Verse 14 In Islamic religious teachings, the maintenance of a child is not enough to only provide for his outward sustenance without paying attention to the educational and moral aspects of the child. To educate children's morals, it should start in the environment first. The meaning contained in the above verse, namely doing good to one's parents, is explained through living the suffering experienced and difficult. Filial Parenthood is the Key to Children's Success and Happiness.

In verse 15 of Surah Lukman, it is actually not much different from the meaning of verse 14. There is an affirmation in verse 15 about the need to do good to parents. A child must still do good to his parents, even if his parents are not of the same faith. But a child should not follow the orders of his parents to associate God with others.

Activities at the Hasyim Asy'ari Tarub Islamic Boarding School are related to the habit of doing good to parents, including: (1) Studying diligently (2) Obeying the rules of the Islamic boarding school (3) Praying for parents

Always Do Good Even When A Little Will Still Be Rewarded by Allah (Surah Lukman Verse 16)

Children are trained to do their best, so that they are aware that everything they do, no matter how small or bad, will surely be rewarded by Allah. Children are trained not to violate the applicable rules and regulations, especially the shari'a set by the Lord Allah, people say that they now uphold the rule of law. Because with the upholding of the law, the life of the community and the state Children are trained to perform their obligations in an orderly and good manner, because all of them will return to themselves, so that the children see obligations as their own absolute needs. If all parents realize the importance of instilling discipline and

obedience to the law, then it is certain that special educational development programs will emerge in the household about education, and of course, there will be an example of every parent for their children about discipline and obedience to the law. Children already understand rights and obligations, and the law of cause and effect, as the saying goes; "He who sows he will reap", "He who sows the wind will reap the storm". So that children have strong personal discipline

The habits that exist at the Hasyim Asy'ari Tarub Islamic Boarding School are related to the habit to always do good, including: (1) Helping each other between room members in completing the task of the cottage. (2) Ro'an or community service every Sunday (3) Arrange sandals neatly

Performing Prayer, Commanding the Good and Preventing the Wrong (Surah Lukman Verse 17)

(M. Brantasari 2022) Prayer is part of the teachings of Islam. The child must given a good understanding and continue to be motivated so that awareness is built to carry out prayers. This can only be done by parents who have patience. Building discipline cannot be done instantly, let alone relying on coercive methods and threats. In another surname, Surah Taha verse 132, Allah explains the importance of parental patience in the process of educating and teaching children about prayer.

And the people of the land of the Prophet (peace and blessings of Allaah be upon him) said: "O Messenger of Allaah (peace and blessings of Allaah be upon him) and I am the Messenger of Allaah (peace and blessings of Allaah be upon him)
Meaning: "And command your family to perform prayers and be patient in doing it. We do not ask for sustenance from you, We are the ones who give sustenance to you. And the result (which is good in the Hereafter) is for the righteous" Q.S. Toha verse 132

This verse explains to parents to give orders to their families, especially children, to perform prayers and be patient in guiding them. This shows that parents must be caring and patient in guiding their children in carrying out prayers. According to Amchmud, in the family, the role of parents and siblings is influential

in shaping children's personalities. Parenting from good parents will give birth to good behavior for children as well

The activities at the Hasyim Asy'ari Tarub Islamic Boarding School are related to the habit of carrying out prayers, commanding the good and preventing the munkar including: (1) Congregational prayer (2) Routine coaching from caregivers (3) Praying for parents

Not arrogant (Surah Lukman verse 18)

The causes of a person becoming arrogant or arrogant according to Munawir K. (2024) include: (1) feeling better than others, (2) lack of awareness of self-limitations, (3) environmental influences, (4) knowledge that is not accompanied by wisdom and faith so as to cause arrogance, (5) wealth and possessions, and (6) social status and heredity that make a person feel superior to others.

Habituation activities at the Hasyim Asy'ari Tarub Islamic Boarding School to avoid arrogant nature in students are carried out through several efforts, namely: (1) participating in learning activities at madrasah ula, wustho, and ulya by wearing uniforms according to the provisions, (2) complying with the rules of the Islamic boarding school including the prohibition of wearing jewelry or luxury clothes, (3) getting used to welcoming teachers and guests politely, and (4) applying the same treatment to all students in enforcing the rules that apply.

Be moderate in walking and keep your mouth from overdoing your voice. (Surah Lukman verse 19)

The characteristic of life in Islamic boarding schools is simplicity in everything. Activities at the Hasyim Asy'ari Tarub Islamic Boarding School are related to the habit of living a simple life and maintaining oral communication including: (1) Bed only with a floor mattress (2) Eating as it is provided by the canteen (3) Using uniforms during Islamic boarding school activities (4) Obeying the rules of the Islamic boarding school

CONCLUSIONS

The results of the study show that the value of Islamic education is contained in Surah Lukman verses 12-19. Namely the educational value of Aqidah such as Lukman teaching his children not to commit shirk, the value of worship such as Lukman telling his children to establish prayer and moral values such as Lukman telling his children to always do good and not to act arrogantly. Then in the implementation of Islamic educational values, it has been shown that there is a practice of these values in the habits that exist in Islamic boarding schools, such as congregational prayers, recitals, joint prayers with all elements of Islamic boarding schools with parents of students, community service. Furthermore, the implementation of Islamic education values has its ups and downs because there are factors that support and hinder the development of students, both internal factors consisting of parental education, people's attitudes and family economics and there are also external factors such as the environment and mass media

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