

Islamic Parenting Values in QS. Luqman Verses 13, 16 and 17 Review of Al-Azhar Tafsir by Buya Hamka and its Relevance to Present Life

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Abstract

This research is motivated by a lack of awareness and understanding among parents regarding the importance of Islamic parenting; many parents who care for and educate their children are not balanced with religious knowledge and the guidance of the Prophet, which results in acts of bullying and violence in raising children and even causes children to die. This research intends to discover the Islamic parenting values contained in the QS. Luqman verses 13, 16 and 17 Study of Tafsir Al-Azhar by Buya Hamka and its relevance to today's life. This research is qualitative, with library research using the Tahlili interpretation method approach. The primary data source for this research is the Book of Tafsir Al-Azhar by Buya Hamka, which is supported by various literature relevant to the research in the form of books, articles, journals, theses, dissertations, etc. The data analysis technique in this research is a content analysis using the tahlili method. Some of the findings in this research include (1) Islamic parenting values in QS. Luqman verses 13, 16 and 17 of Buya Hamka's Al-Azhar Tafsir Study can be classified into three central values, namely the values of faith, worship and morals. The explanation of these three values includes prohibiting associating partners with Allah, strengthening a human's inner relationship with Allah, doing good deeds and making efforts, establishing prayers, commanding good and evil, and being patient. (2) Islamic parenting values in QS. Luqman verses 13, 16 and 17 of the Tafsir Al-Azhar study will always be relevant in parenting and people's lives because these Islamic parenting values provide strong spiritual and moral guidance in facing various challenges and changing times. By integrating the values of faith, worship, and morals into a parenting approach, parents can guide their children to become religious, responsible, and noble individuals.

Keywords: Values; Islamic Parenting; Parenting Patterns; Tafsir Al-Azhar.

Introduction

God gives Children a gift to a married couple; the Qur'an places children as the adornment of life and a source of hope for both parents.¹ Children are the most precious jewels of parents' hearts; children are like fragrant flowers in the household, becoming the hope and purpose of a legal marriage bond. The fatigue of parents will instantly disappear when the child is in their lap, and the fatigue of thinking will also disappear when the child is in their lap. Children are the jewels of the heart, soul mates, and the foundation of hope in old age.² Like a gem, children will always be nurtured with all their souls, cared for with affection, guided and nurtured as well as possible, and kept away from various dangers and will always be watched and fortified so as not to be contaminated by things that are harmful to themselves, and kept away from ignorance.³ The behavioural interactions carried out by parents are a form of *parenting* parents towards children.⁴

Islamic *parenting* is the concept of educating, instilling or teaching about Islamic teachings and values to their children regarding all the rules that exist in Islam.⁵ Islamic parenting will help parents to realize that future generations will follow the teachings and values of Islam. In the Qur'an, Luqman exemplifies Islamic parenting. The form of parenting implemented by Luqman for his son is to accept, protect, and demand his son.⁶ Luqman provides extraordinary learning or advice to his son so that he always carries out Allah's commands and stays away from His prohibitions.

Although many parents have implemented Islamic parenting values such as religious education, ethics, and morality into their daily parenting practices, some still fail due to inadequate preparation. An Indonesian Child Protection Commission (KPAI) survey explains that only 27.9% of fathers and 36.6% of mothers seek quality parenting

¹ Salamiah Sari Dewi, Amanah Surbakti, and Atika Mentari Nataya Nasution, "Islamic Parenting in Sandwich Generation," *Psikis: Jurnal Psikologi Islami* 8, no. 2 (2022): 182–191.

² Neneng Maghfiroh et al., "Parenting Dalam Islam," *Tangerang Selatan, Banten: Yayasan Pengkajian Hadis el-Bukhari Institute* (2013).

³ Syaiful Djamarah Bahri, "Communication Patterns of Parents and Children in the Family," *PT Rineka Cipta: Jakarta* (2004).

⁴ Saila Nur Kamilah, "DHI'AFA DALAM SURAH ANNISA: 9 DAN RELEVANSINYA DENGAN FENOMENA STRAWBERRY GENERATION: STUDI TAFSIR AL-MISBAH," *MERDEKA: Jurnal Ilmiah Multidisiplin* 1, no. 4 (2024): 196–207.

⁵ Salwa Nabila and Ahmad Nabil Amir, "Parenting in Surah Luqman Verses 11-19 (Historical Study of Luqman Al-Hakim's Family)," *AQWAL Journal of Qur'an and Hadis Studies* 3, no. 2 (2022): 188–202.

⁶ Hisham Altalib, AbdulHamid Ahmad AbuSulayman, and Omar Hisham Altalib, *Parent-Child Relations: A Guide to Raising Children (Revised Edition)* (International Institute of Islamic Thought (IIIT), 2024).

information before marriage. This means that preparation in terms of parental knowledge is still very far from ideal. The survey also found that 66.4% of fathers and 71% of mothers imitated the parenting done by both parents. In addition, the study also showed that only 47.1% of fathers and 40.6% of mothers communicated with their children for one hour. KPAI considers that the lack of communication impacts the quality of parenting itself.⁷

In addition, the Indonesian Child Protection Commission (KPAI) noted that there had been violence that caused children to die in the January-March 2018 period; sadly, the perpetrators of violence were mothers.⁸ KPAI Vice Chairperson Rita Pranawati said that there have been 23 cases of violence against children in the past three months, such as physical violence, repeated beatings, shackling, poisoning, and so on. Parents and people closest to them cause many cases of violence that cause children to die.

Various studies have discussed the importance of Islamic Parenting and its values in the Qur'an. For example, there is a thesis by Zulfa Mustaqimah titled "Islamic Parenting Values in QS. An-Nisaa' Verse 9 Review of Tafsir Al-Mishbah by Muhammad Quraish Shihab." This library research focuses more on Islamic *parenting* values in QS. An-Nisaa' verse 9 Perspective of Tafsir Al-Mishbah by Muhammad Quraish Shihab. In this study, the values of Islamic parenting in QS are stated. An-Nisaa' verse 9 of Tafsir Al-Mishbah by Muhammad Quraish Shihab is exemplary, habituation, advice, and *reward and punishment* based on devotion as a description of *plan sadiidan* to prevent children from *dzurriyyatan dhi'aafa*.

Based on the facts of *parenting* actions taken by parents to their children, without parents realizing it, they also commit acts of *bullying* in the process of *parenting* and educating their children at home. Examples of *bullying* that parents often do are scolding, hitting, comparing, giving bad nicknames and so on.⁹

Given these challenges, it is essential to look back and understand the values of Islamic parenting embedded in the Quran, particularly in Surah Luqman, especially

⁷ Aas Siti Solichah and Muhammad Hariyadi, "PARENTING STYLE DALAM PERSPEKTIF AL-QUR'AN (Analisis Ayat-Ayat Al-Qur'an Yang Berkaitan Dengan Istilah Anak)," *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 21, no. 01 (2021): 111–126.

⁸ Ansori Maulana and Lidya Rahmadhani Hasibuan, "Analysis Of the Role of KPAI to Protect Violence Against Children," *International Journal of Society and Law* 2, no. 1 (2024): 6–10.

⁹ Abdul Khakim et al., "The Role Of Islamic Religious Education Teacher In Overcoming Youth Determination At Rembang State Vocational School," *al-Afkar, Journal For Islamic Studies* 6, no. 3 (2023): 672–682.

verses 13, 16, and 17. These verses contain Luqman's teachings to his son, using the term "Yaa Bunayya" (which means "my beloved son").¹⁰ The word "*Bunayy*" indicates a child who is physically small and has a relationship of closeness or affection, like Luqman's first teaching to his son, which is found in Surah Luqman verse 13.

A more comprehensive study of the application of Islamic Parenting is needed, especially in the modern context. This study will examine the values of Islamic Parenting contained in surah Luqman verses 13, 16, and 17, as well as the perspective of Tafsir Al-Azhar by Buya Hamka. Tafsir Al-Azhar is known to use the tahlili method, a comprehensive approach that connects Qur'anic instructions with the real problems of society. The primary purpose of this study is to explore, discuss, and explore the values of Islamic Parenting contained in surah Luqman verses 13, 16, and 17 from the perspective of Tafsir Al-Azhar. This research also provides practical guidance for parents in applying these values in daily parenting.

This research will contribute to Islamic parenting by providing a more comprehensive and applicable guide. With a deeper understanding of the values of Islamic Parenting, parents are expected to improve the quality of their parenting to form a more qualified generation following Islamic teachings.

Research Methodology

This study examines the values of Islamic parenting in QS. Luqman verses 13, 16, and 17 using Tafsir Al-Azhar by Buya Hamka. This research category is qualitative with library research because the data is text from written sources. The data collection technique used is a literature study, where data is collected from various relevant written sources.¹¹ The tahlili tafsir method is used, which allows for the in-depth analysis of appropriate texts.

The primary data used is Tafsir Al-Azhar by Buya Hamka, which was chosen because it provides a comprehensive and in-depth explanation of the Quranic verses, including QS. Luqman. Buya Hamka is a respected scholar and intellectual, so his work is highly authoritative and accurate in interpreting Quranic verses. In addition, Tafsir Al-

¹⁰ Jenny Berglund, "Liturgical Literacy as Hidden Capital: Experiences from Qur'an Education in Sweden," *Apples-Journal of Applied Language Studies* 13, no. 4 (2019): 15–25.

¹¹ Sugiyono, *Kuantitatif, Kualitatif, Dan R&D*, ed. Alfabeta (Bandung, 2019).

Azhar combines classical and contemporary approaches, making it relevant for the study of Islamic parenting values.

The data analysis techniques used are content analysis and the tafsir tahlili method. The analysis steps include identifying the main themes and concepts in the text that are relevant to Islamic parenting values, analyzing the content of the text using the tafsir tahlili method to gain in-depth understanding, as well as integrating findings from various sources to compile comprehensive conclusions and enrich the analysis with additional references. Secondary data from books, articles, journals, theses, dissertations, and relevant internet sources were also used to augment the analysis. These additional references help to provide a broader and deeper perspective on the topic studied.

Data validity was checked through source triangulation by comparing and checking the trustworthiness of information from various sources at different times and with other tools. The triangulation process includes identifying primary and secondary data sources, comparing data to assess consistency and accuracy, and evaluating data confidence based on comparing information from various sources.

Analysis of Islamic Parenting Values QS. Luqman Verses 13, 16 and 17 Perspective of Al-Azhar Tafsir

This study aims to examine Islamic parenting values reflected in QS. Luqman verses 13, 16, and 17 by using the perspective of Tafsir Al-Azhar by Buya Hamka through the tahlili approach. This study reveals that the type of parenting applied by Luqman Al-Hakim to his son is *authoritative parenting* or democratic parenting. This can be seen from the advice and wisdom given by Luqman, who has a gentle and loving approach. Luqman provides direction and limits educationally, maintains warm communication, and shows great concern. In surah Luqman verses 13, 16, and 17, Luqman always begins his advice with the call "O my son" as a gentle and affectionate approach.¹² He advises his son not to commit shirk, informs him of Allah's attributes along with rewards for charity and effort, and provides four life assets, all of which are a form of Luqman's direction, restriction, and care for his son.

On the primary side, after analyzing the interpretation of QS. Luqman verses 13, 16 and 17 in the perspective of Tafsir Al-Azhar by Buya Hamka, through the *tahlili*

¹² Radhiatul Hasnah and Marhamah Marhamah, "The Implementation of Father and Son Story in the Al-Qur'an in the Family Character Education," *TA'DIB JOURNAL* 25, no. 2 (2022).

method approach, the author finds several Islamic *parenting* values that parents should apply in nurturing and educating their children, such as Luqman's messages and will to his son. Among these Islamic parenting values are as follows:

1. Akidah Value

Based on the author's analysis of Buya Hamka's interpretation of surah Luqman verses 13, 16 and 17 above, one of the Islamic *parenting* values that parents must apply is the value of faith, namely by monotheism to Allah and keeping away from committing significant sins called shirk.

To avoid shirk, parents must equip their children to strengthen their fundamental beliefs by showing the oneness of Allah SWT. For this reason, the Qur'an has first reminded Muslims not to commit shirk as advised by Luqman to his son always to worship Allah alone, not to others. "*O my son, do not associate partners with Allah, for indeed associating partners with Allah is a great injustice*" (QS. Luqman/31: 13). Buya Hamka also emphasized that the value of this creed is the core of the highest peak of wisdom taught by Allah which is the primary basis for humanity in navigating the ark of life in the world. And the one who commits shirk is the one who fools himself and persecutes himself.¹³

Thus, it shows that one of the Islamic *parenting* values contained in Tafsir Al-Azhar on QS is Luqman verse 13 is the value of faith. Parents must instil the value of faith in children as the principal capital for children in living life and as a life guide that any temptation cannot shake.

The teaching of akidah includes the attributes of Allah, both obligatory, impossible, and jaiz, as well as signs of Allah's power, which must be instilled in children in Muslim families so that there is an awareness that only Allah deserves to be worshipped.¹⁴ Everything in this world is just a creation of Allah that hints at His greatness. Thus, this creed will give birth to a generation aware of the divine attributes.¹⁵ Luqman began his advice by emphasizing the importance of avoiding shirk or associating partners with Allah. This prohibition also teaches about the existence and oneness of God. So, as parents, we should introduce Allah from an early

¹³ Tafsir al-Azhar HAMKA, "Juz Xxx,(Jakarta: Pustaka Panjimas, 1988)," *Imam al Mahalli, Imam as* (n.d.).

¹⁴ Kasmali Kasmali, "Sinergi Implementasi Antara Pendidikan Akidah Dan Akhlak Menurut Hamka," *Jurnal Theologia* 26, no. 2 (2015).

¹⁵ Abdul Hadi, "Corak Penafsiran Tasawuf Hamka (Studi Penafsiran Ayat Tasawuf Dalam Tafsir Al-Azhar) Tahun 2019/2020," *Prosiding Penelitian Dosen UNISKA MAB* (2020).

age and teach about the love of Allah. Only to Allah are children taught to obey, obey and glorify Him. Parents must teach their children to always believe in Allah and never associate partners with Him.

2. Worship Value

In addition to the value of faith, in the interpretation of Buya Hamka surah Luqman, verses 13, 16 and 17 also contain several values of worship, including the following:

a. Charity and effort

Doing charity and trying is the implementation of the value of worship; if someone wants to reap a good thing, then he must do good deeds and must try to get it and do everything with the hope and purpose of getting the pleasure of Allah SWT because all the deeds and efforts we do will be shown and will be taken into account. No matter how small and big the deeds we do and wherever they are, Allah knows, so let's do charity and try to get appreciation and value from Allah, not expecting appreciation from creatures.¹⁶

In *parenting* children, parents must instil the value of worship to children to do charity and try with the intention only for the sake of Allah, and this is what Luqman al-Hakim has done to his son as in surah Luqman verse 16, "*O my son, if there is anything as small as a mustard seed from a rock or in all the heavens or the earth, surely Allah will bring it. Indeed, Allah is the All-Wise, the All-Aware. Verily, Allah is the Expansive, the Meticulous.*" (QS. Luqman/31: 16).

Buya Hamka emphasized that something of practice and effort, something of a virtue, even though it is as big as an excellent mustard seed, no human being can see its existence. However, Allah still knows it because He owns and is the All-Knowing. Therefore, doing charity and trying not merely want to be known by humans because not all humans can see our deeds, but hope for the appreciation of Allah SWT itself, who will be able to judge and appreciate it.¹⁷

¹⁶ Muhammad Dwi Fajri and Didin Saepudin, "THE CONCEPT OF TAUHID EDUCATION IN THE FAMILY ENVIRONMENT: STUDY OF HAMKA'S PERSPECTIVE," *Profetika: Jurnal Studi Islam* 24, no. 01 (2023): 33–45.

¹⁷ HAMKA, "Juz Xxx,(Jakarta: Pustaka Panjimas, 1988)."

Thus, it shows that one of the values of worship contained in Tafsir Al-Azhar on QS. Luqman verse 16 is about doing charity and trying to do good deeds. Parents must instil this value of prayer in their children by always teaching and guiding them to be diligent in doing good deeds and trying only to expect the pleasure and appreciation of Allah SWT. Parents must teach children that for every deed of effort, sometimes there is no appreciation from humans; rest assured that all the deeds that have been done must be recorded on the side of Allah and will get a reward. Thus, children will get used to doing good deeds, helping others, trying not to rest on their laurels, etc.

b. Establishing Prayer

Based on the author's analysis of Buya Hamka's interpretation of surah Luqman verses 13, 16 and 17 above, one of the Islamic *parenting* values that parents must apply is the value of worship in establishing prayer.

A prayer is a form of worship and servitude to Allah; in *parenting* children, parents must instil the value worship such as introduce the value of worship such as prayer, teach him how to pray, guide him to pray and order him to always be istiqamah in upholding prayer at least five times a day and night and preferably done in congregation at the mosque.¹⁸ This is as exemplified by Luqman to his son in QS. Luqman verse 17: "*O my son, establish prayer ...*" (QS. Luqman / 31: 17). In this fragment of verse, Buya Hamka emphasized that to strengthen personal and strengthen the relationship with Allah SWT, to deepen gratitude to Allah SWT for the favours and protection that we always receive, then pray. With prayer, humans train their tongues, hearts, and all limbs to always remember Allah SWT.¹⁹ In addition, Buya Hamka also mentioned that the prayers must be done five times a day and night, especially in the congregation.

Thus, it can be understood that in carrying out Islamic *parenting*, parents must teach their children about the importance of prayer, explain to children the meaning and wisdom behind the implementation of worship, teach them how to pray, guide them to pray and order them to always be istiqamah in establishing

¹⁸ Siti Fajriyah, Didi Junaedi, and M Maimun, "Al-Falah Dan Al-Farah (Studi Ma'anil Qur'an Dan Tafsir Tematik Dalam Tafsir Al-Azhar)," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 4, no. 02 (2016).

¹⁹ HAMKA, "Juz Xxx,(Jakarta: Pustaka Panjimas, 1988)."

prayer, at least five times a day and night and preferably done in congregation at the mosque.

c. Amar Ma'ruf Nahi Munkar

Based on the author's analysis of Buya Hamka's interpretation of surah Luqman verses 13, 16 and 17 above, in addition to the value of worship in the form of doing good deeds and trying and establishing prayer, there is also another value of worship, namely *amar ma'ruf nahi munkar*. *Amar ma'ruf* is telling oneself and others to invite others to the path of virtue following Islamic law.²⁰ Meanwhile, *nahi munkar* is an effort to prevent oneself and others from sinning and doing things Allah SWT forbids.

In parenting children, parents must instil the spirit of *Amar ma'ruf nahi munkar* so that children can avoid everything Allah prohibits and always diligently do what Allah commands. In the end, children will avoid wrong actions, and they will be able to invite others to do good and prevent others from doing damage.²¹

Planting the value of worship in the form of *Amar ma'ruf nahi munkar* is an Islamic *parenting* value that all parents must carry out when *parenting* and educating children. The planting of the value of worship *amar ma'ruf nahi munkar* has been practised by Luqman to his son, which can be seen in the fragment of QS. Luqman verse 17 "...And enjoin to do the *ma'ruf* and prevent from doing the *Munkar*..." (QS. Luqman/31: 17). In this passage, Buya Hamka interprets that if the person has been strong because of worship, especially prayer as a pillar of religion. Then, do the next task, which is to dare to tell to do what is *ma'ruf*. *Ma'ruf* is a good deed that is well-accepted by society. Strive to be the pioneer of *ma'ruf* deeds. A person whose personality has been strengthened by his worship, especially prayer, will dare to convey the truth to fellow human beings based on his knowledge and ability, at least telling his children and wife to pray. After that,

²⁰ Muhammad Ebin Rajab Sihombing, "Shirk According to Buya Hamka in Al-Azhar Interpretation (Examining the History of Thought and Interpretation)," *Taqaddumi: Journal of Quran and Hadith Studies* 3, no. 2 (2023): 141–154.

²¹ Rahmad Hidayat et al., "The Use of Poetic Narratives in Hamka's Qur'anic Exegesis Books, Tafsir Al Azhar," in *1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* (Atlantis Press, 2020), 37–43.

he should also have the courage to rebuke the wrong actions that are not accepted in the community and dare to tell the truth even though it is bitter.²²

Thus, it can be clearly understood that one of the values of worship contained in Buya Hamka's interpretation of Surah Luqman verse 17 is *amar ma'ruf nahi munkar*. Parents should instil good values in their children and teach them to be active in spreading goodness and preventing evil. This includes teaching children to dare to speak and act right and to have social sensitivity to their surroundings.

3. Moral Value

Morals are a person's mental state, heart, and mind that affect outward actions and behaviour. If a person's inner condition is good and easily actualized in good speech, actions, and behaviour, this is called *akhlakul karimah* or praiseworthy character. One of the missions of the Messenger of Allah is to perfect human morals, and the Prophet also mentioned that the most perfect Muslim faith is the noblest character.²³

In the view of Islam, morals are a reflection of a person's soul. Therefore, good morals are the impetus of one's faith because faith should be displayed in daily behaviour. Thus, it can also be understood that good morals are the accumulation of faith and worship that are united as a whole in a person. Good morals will be born if faith has motivated the implementation of prayer.²⁴

Based on the analysis of Buya Hamka's interpretation of surah Luqman verses 13, 16 and 17 above, in addition to the value of faith and the value of worship that must be instilled in children in the realm of Islamic *parenting*, there is also a moral value in the form of patience.

Parents, in *parenting their* children, should instil and teach moral values, as mentioned in surah Luqman verse 17, namely patience. The character of patience is one of the provisions for children to adapt to others, parents, and society. Patience is the peak and key to everything, be it facing various trials, obeying Allah's commands and refraining from sinning. By being patient, we will get what we aspire to, and by

²² HAMKA, "Juz Xxx,(Jakarta: Pustaka Panjimas, 1988)."

²³ M Bahrudin, "The Construction of Morality Educational Concept (Analysis of Thinking Hamka)" (n.d.).

²⁴ Nurhadi Nurhadi and Muhammad Irhamuddin Harahap, "Teacher's Responsibility in Islamic Education (Relevance of Hamka and Hasan Langgulung Thought)," *PALAPA* 9, no. 1 (2021): 137–181.

embedding the moral value of patience in ourselves, we know Allah will always be with us. Luqman teaches this to his son in the fragment of QS. Luqman verse 17 "...*And be patient for whatever befalls you...*" (QS. Luqman/31: 17). In this passage, Buya Hamka interprets that if you dare to reprimand what is wrong, prevent what is incorrect, you must know that there will be people or communities who are not happy or even angry, so you must be patient. Whatever the plan and goal, patience is the key to everything, and the impatient will fail in the middle of the road.²⁵

Thus, it shows one of the Islamic *parenting* values contained in Tafsir Al-Azhar QS. Luqman verse 17 is the moral value of patience. Parents must guide and teach their children to be patient when facing various tests and challenges in life. Patience is a form of fortitude and determination that will help children remain calm and firm in facing problems because the key to everything is to be patient.²⁶

Based on the explanation above, it can be understood that the Islamic *parenting* values contained in surah Luqman verses 13, 16 and 17 in the perspective of Tafsir Al-Azhar by Buya Hamka are the value of faith, the value of worship and moral values. The three central values can be seen when Buya Hamka interprets surah Luqman verses 13, 16 and 17. He suggests the content contained in these verses that have been conveyed and taught by Luqman to his son, which includes the prohibition of associating partners with Allah, strengthening man's inner relationship with Allah, doing good deeds and trying, along with four life capitals which include establishing prayer, *amar ma'ruf nahi munkar*, and being patient.²⁷

Thus, the fruit of this thought is classified into three central values: the value of faith, the value of worship and moral values. These three values must be instilled by parents in their children as capital and provisions in life. The three central teachings of Islam are the three values of faith, worship and morals. Abuddin Nata, in his book *Comprehensive Islamic Studies*, states that the three central teachings of Islam are faith, worship and morals.²⁸ Thus, the content of Islamic *parenting* values is contained

²⁵ HAMKA, "Juz Xxx,(Jakarta: Pustaka Panjimas, 1988)."

²⁶ Moh Abdul Kholiq Hasan and Khusnul Arifah Ma'sum, "The Relevance Between Values of Akhlak Education in Adnan and Syahid's Tafsir with Education Law in Indonesia," *Jurnal Studi Al-Qur'an* 20, no. 1 (2024): 35–51.

²⁷ Dahlan Lama Bawa, "The Concept of Parenting in Islamic Education Perspective Based on the Qur'an Surah Lukman Verse 13-19," *Prosiding. Icaisunismuh. Org* (2022): 397–409.

²⁸ Siti Asiah et al., "The Dynamics of Islam in Indonesia in the Perspective of Education," in *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st*

in QS. Luqman verses 13, 16 and 17, the perspective of Tafsir Al-Azhar by Buya Hamka, have represented the central teachings of Islam and represent other verses that contain Islamic *parenting values*, which include the value of faith, worship values, and moral values.

Analysis of the Relevance of Islamic *Parenting* Values in QS. Luqman Verses 13, 16 and 17 Perspectives of Al-Azhar Tafsir with Current Life

Based on the author's review and analysis of Buya Hamka's interpretation of QS. Luqman verses 13, 16 and 17, there are three Islamic *parenting* values contained therein, and the value is also a fundamental principle in Islam that parents should apply in the *parenting* process to children, where the value is the value of faith, the value of worship and the value of morals. These three values are relevant to life today because these Islamic *parenting values* provide strong spiritual and moral guidance in facing various challenges and changing times. Here are some points that explain the relevance:

1. Akidah Value

The value of faith contained in Buya Hamka's interpretation of surah Luqman verse 13 illustrates that Luqman's *parenting* process advises his son not to mistreat himself and not to fool himself, namely not to associate partners with Allah. In the redaction of the verse surah Luqman verse 13, when he advised his son to avoid committing shirk or associating partners with Allah, it can be seen that the editorial message is in the form of a prohibition (do not associate partners with Allah) emphasizing the need to leave something wrong before implementing something good.²⁹ The ban on shirk is carried out to children from an early age and from the time a person becomes a Muslim by instilling complete confidence in Allah, which begins with two sentences of shahada and believes in the oneness and greatness of the Creator.

Based on Buya Hamka's interpretation, the value of faith is the primary source and guide in life that must be embedded in every human being. Applying the values of religion and trust in God instilled by parents in their children will form a child with high confidence and firmness in the principles of life. If a child already has the correct

International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIS and ICESTIIS 2021, 20-21 October 2021, Jambi, 2022.

²⁹ Wendi Parwanto, "Theological, Ecological, and Humanist Educational Values in the Tafsir of Surah Al-Falaq: Hamka's Perspective," *El-Tarbawi* 15, no. 2 (2022): 199–224.

creed, then it is inevitable that he will become a strong human being in undergoing this ark of life. When facing various challenges and difficulties, tests and trials, he has a solid backrest and a place to depend on.³⁰ A child will not know despair and frustration because he strongly believes in help and a way out from Allah, which always gives him hope when facing various difficulties.

Parents who instil faith as early as possible in their children will encourage the child to grow with more confidence than parents who do not instil the value of faith in their children from childhood. This is why Luqman's will to his son is most important in introducing and instilling faith in the child; faith is very influential in shaping a child's identity. Planting the value of faith and belief is very important in the realm of a person's life, especially for a child who does not know many things in the world; where a child will later explore this life with various problems that approach, then strong faith and faith will be the most potent provision in facing the challenges of a child's life that often shake the firmness of self on the path of truth.³¹

This is also the reason why today we find cases of children or young Muslims deciding to take their lives when there are many problems in life, more likely to be depressed in facing the challenges of life. This certainly influences the lack of self-confidence and the absence of growing resilience in the self because, from an early age, it was not instilled belief in the form of a strong creed by parents. So, in this case, parents, educators, and prospective parents must understand the values of Islamic *parenting*, especially the value of faith, because the value of faith is not something that must be put aside above other advice; it must be the principal value that is introduced and instilled in the child.

2. Worship Value

The value of worship contained in Buya Hamka's interpretation of Surah Luqman is found in verses 16 and 17; Buya Hamka's understanding of the verse shows that Luqman advised his son always to do charity and try to expect appreciation from Allah alone, not from humans. In addition, Luqman also advised his son on the value

³⁰ Akif Khilmayah and Wahid Setiawan, "Character Education Concepts and Values in The Teaching of Gratitude (A Critical Analysis of Major Qur'anic Exegesis Texts)," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 17, no. 2 (2021): 290–315.

³¹ Syarif Syarif, "Spiritual Education Mission in the Mufasssirin Perspective," *TADRIS: Jurnal Pendidikan Islam* 15, no. 1 (2020): 23–44.

of worship, namely establishing prayer, telling children to do good, and preventing them from doing evil.³²

When Luqman advised his son always to do good deeds and try, he *told* his son that all the deeds we do, whether small or big and wherever they are, are recorded with Allah and will be shown and rewarded.

In Buya Hamka's interpretation, the value of worship contained in Surah Luqman verses 16 and 17, which includes doing charity and effort, establishing prayer, telling children to do good, and preventing them from doing evil deeds, is a life capital that must be given to children. Thus, parents should instil and teach their children the values of worship because we were created to worship Allah. As the word of Allah SWT in QS. Adh-Dhariyat/51: 56,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind but that they may serve Me". (QS. Adh-Dhariyat/51: 56).³³

Parents who instil the value of worship, such as always doing charity and trying to help children, will build a spirit of charity and effort in children to avoid laziness. However, children will love to do charity to get rewards from Allah. Parents who introduce and teach children to pray early will train them always to remember and be istiqomah when praying to Allah, where the child will diligently perform the obligatory and sunnah prayers and do them in the congregation. If the value of worship has been embedded in the child, parents must also advise the child to do good and not do bad things, and they should even try to invite others to do good and prevent others from doing bad things.

Worship's value is significant in a child's life because by continuously worshipping Allah, a person's aqidah will become more robust, and his morals will improve because worship influences his actions.

Today, we see that there is a mismatch between *Islamic parenting* carried out by parents towards children related to the value of worship, where we find many generations of Muslims who are reluctant to worship and are not even ashamed to do evil deeds. Even if we see children who can practice worship properly, they come from

³² Sihombing, "Shirk According to Buya Hamka in Al-Azhar Interpretation (Examining the History of Thought and Interpretation)."

³³ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Quran Kemenag In Microsoft Word* (Indonesia: Badan Litbang Dan Diklat Kementerian Agama RI, 2019).

groups that are educated in religious institutions formally and non-formally; for example, we meet at boarding schools and similar religious institutions. As for the application of worship carried out by parents in raising children, it is very minimal to find. So, the result is the growth of children that is far from the values of applying worship.³⁴

Seeing this discrepancy, parents need to instil Islamic *parenting* values, such as the value of worship to children, so that the suitability of parenting application can follow So that children are always istiqamah when practising worship to Allah amid this worldly busyness.

3. Moral Value

The moral value contained in Buya Hamka's interpretation of Surah Luqman verse 17 illustrates that the moral value of Islamic parenting must be instilled in children, which is the ethical value of patience. This can be seen in the fragment of the verse where Luqman advises his son to always be patient with whatever happens to his son. The moral value of patience is a form of *parenting value* that should be instilled and taught to children. In the process of growing up, the child will encounter and undergo the path of life, which is impossible; everything goes according to one's wishes.³⁵

Therefore, the value of patience instilled by parents to children is an essential point as a life guide for children in facing life's difficulties, life challenges, the process towards goals, goals or desires that a child has dreamed of, and bitter or sweet times that will be experienced. So, if there is no value of patience embedded in the child, a child will quickly give up and have a weak mentality.

Someone who has been embedded and trained in patience does not find it easy to despair or break in the middle of the road. However, if we look at the current generation of Muslims, we often see them complaining about their lives, feeling unprepared for the world to be done, feeling inadequate and not ready to face

³⁴ Amalina Setiani and Muhammad Labib Syauqi, "The Perfection of Religion in the Qur'an: QS AlMā'idah Verse 3 in the View of Ibnu 'Abbas and Hamka's Interpretation," *International Journal of Social Science and Religion (IJSSR)* (2020): 213–232.

³⁵ Yuyun Affandi et al., "The Process of Human Creation in The View of HAMKA With The Nazhariyyat Al-Siyaq Approach (Analysis of The Book of Al-Azhar)," *International Journal Ihyā' Ulum Al-Din* 25 (2023): 33–48.

challenges; where this shows the lack of a person's patience in living life.³⁶ If patience has been embedded in a person, then patience will bring a person to the point of success; with patience, a person will enjoy every process.

This is a particular concern for parents who want to instil Islamic *parenting* values related to moral values, especially the nature of patience. If we find children who still have minimal moral application, it should be a particular concern for parents to pay more attention to cultivating moral values.³⁷ Even more sadly, in the current era, we find some parents parenting with emotions and yelling and some behaviours that do not reflect good morals, such as saying harsh words, mocking, insulting children with jokes, pinching, hitting excessively, and some other behaviours that do not show the image of a parenting pattern that should be able to instil moral values in a child.

Without realizing the parenting patterns carried out by parents towards children will always be remembered and embedded in them, so if parents educate children without the application of good morals, children will tend to grow up as well as the parenting patterns of parents, namely growing up to be a generation that is minimal in religion. On the other hand, we also find from parents who have indeed parented with a parenting pattern based on exemplary; yes, it is in the form of applying good morals that parents exemplify to their children in the parenting process so that children will also tend to imitate this behaviour.³⁸

Based on the explanation above, it shows that the Islamic *parenting* values contained in Buya Hamka's interpretation of Tafsir Al-Azhar on Surah Luqman verses 13, 16 and 17, which include the values of faith, worship, and morals have a very close relevance to Islamic *parenting in* today's life because these Islamic parenting values provide strong spiritual and moral guidance in facing various challenges and changing times. By integrating the values of faith, worship, and morals into their parenting approach, parents can guide their children to become religiously observant, responsible, and noble individuals.

³⁶ Hidayat et al., "The Use of Poetic Narratives in Hamka's Qur'anic Exegesis Books, Tafsir Al Azhar."

³⁷ Lita Mela and Tulus Musthofa, "The Phenomenon of Bullying in Schools during the COVID-19 Pandemic: A Quranic Perspective," *Dialogia* 21, no. 1 (2023): 198–217.

³⁸ Ibrahim Hasan, "Terms Educators in The Qoran," *Jurnal Riset Rumpun Agama dan Filsafat* 1, no. 2 (2022): 17–31.

The authoritative or democratic type of *parenting*, as applied by Luqman Al-Hakim to his son, namely parenting with advice full of wisdom with a gentle approach full of affection, providing direction and limits educationally, and having warm communication and great concern, is also very relevant to be done by parents and educators in this day and age. This is important to prepare future generations who are resilient and contribute positively to society. The three Islamic *parenting* values will always be relevant both in the realm of *parenting* and in community life. As belief or faith is the foundation and the primary source, it must be proven by worship that ultimately shapes one's character. The higher a person's worship, the higher the value of his faith; in the end, it will give birth to noble morals.

Conclusion

Based on the research and findings that the author has described regarding Islamic parenting values in QS, Luqman verses 13, 16 and 17 of Tafsir Al-Azhar by Buya Hamka with the *tahlili* method approach, the following conclusions can be drawn: *First*: Islamic *parenting* values contained in QS. Luqman verses 13, 16 and 17 of Tafsir Al-Azhar by Buya Hamka are the values of faith, worship, and morals. As the value of faith is in the form of Luqman's advice to his son not to associate with Allah, and the value of worship as a form of implementation of belief in the existence of Allah and the religion brought by the Prophet Muhammad SAW, the value of prayer includes Luqman's advice to his son to do good and try, establish prayer, *amar ma'ruf* and *nahi munkar*. At the same time, the moral value is in the form of Luqman's advice to his son always to be patient because patience is the key to all plans and goals.

Second: Islamic *parenting* values contained in surah Luqman verses 13, 16 and 17 of Tafsir Al-Azhar by Buya Hamka include the values of faith, worship, and morals have a very close relevance to Islamic *parenting* in today's life because these Islamic parenting values provide strong spiritual and moral guidance in facing various challenges and changing times. By integrating the values of faith, worship, and morals in parenting, parents can guide their children to become religiously observant, responsible and noble individuals. This is important to prepare future generations who are resilient and contribute positively to society. The *three* values of Islamic *parenting* will always be relevant both in the realm of *parenting* and in community life. Where akidah or faith is

the foundation and primary source, it must be proven by worship that ultimately shapes a person's character.

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