Strengthening Aqidah Education for Children: Implications in Harmonious Families

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Abstract

Weak faith in children can stem from inadequate faith education within the family, leading to problematic behaviors such as klithih (youth violence involving sharp weapons), school brawls, and early marriages in Yogyakarta, which often result in domestic violence and early divorce. This study focuses on understanding Surah Luqman verses 12–19, which narrate Luqman's guidance to his son on faith. The research aims to: (1) explore the importance of children's faith education within the family, (2) identify effective methods for instilling faith in children, and (3) examine factors influencing faith education. Using a literature review approach, this study analyzes the selected verses through content analysis. The findings conclude: (1) Faith education in the family is crucial, as emphasized in verse 12; (2) verse 13 suggests instilling faith through advice against shirk (associating others with God) and encouraging respect for parents; (3) Factors influencing faith education include parental example, determination in educating children, polite and effective communication, the surrounding environment, and the embodiment of noble character in daily life. This research provides valuable insights for parents to foster a harmonious family through effective faith education.

Keywords: Children's Faith, Dhalim, Education, Family, Gratitutde

Penelitian ini bertujuan untuk menganalisis metode dan pendekatan dalam tafsir bi al-matsur (tafsir berdasarkan sejarah) dalam tinjauan kronologis sejarah penafsiran Al-Qur'an. Tafsir Al-Qur'an merupakan disiplin ilmu yang sangat penting dalam memahami makna dan pesan yang terkandung dalam teks suci Al-Qur'an. Dalam kajian ini akan melihat perkembangan metode dan pendekatan yang digunakan dalam tafsir bi al-matsur yang mengacu pada penafsiran berdasarkan sejarah dan tradisi. Metode penelitian yang digunakan adalah pendekatan sejarah dan analisis literatur. Kajian ini melibatkan pengumpulan data dari berbagai sumber primer dan sekunder, termasuk kitab-kitab

tafsir klasik dan kontemporer, serta literatur sejarah tentang tafsir Al-Qur'an. Data yang terkumpul akan dianalisis secara kronologis untuk melihat evolusi metode dan pendekatan dalam tafsir bi al-matsur dari waktu ke waktu. Hasil penelitian ini diharapkan dapat memberikan pemahaman yang lebih baik mengenai perkembangan dan variasi metode dan pendekatan dalam tafsir bi al-matsur. matsur sepanjang sejarah penafsiran Al-Qur'an. Secara kronologis, penelitian ini akan mengidentifikasi dan menganalisis berbagai pendekatan yang digunakan para mufasir dari berbagai periode, serta faktor-faktor yang mempengaruhi perubahan tersebut. Hal ini juga dapat memberikan landasan bagi penelitian lebih lanjut di bidang ini, serta memberikan kontribusi terhadap kajian tentang sejarah penafsiran Al-Qur'an dan pengembangan metode dan pendekatan dalam tafsir bi al-matsur. Dengan pemahaman yang lebih baik terhadap sejarah dan tradisi penafsiran Al-Qur'an, kita dapat memperkaya pemahaman kita terhadap pesan-pesan Al-Qur'an dan menerapkannya secara relevan dalam konteks perkembangan zaman.

Kata Kunci: *Tafsir Bi Al-Ma'tsur, Pendidikan Islam, Tafsir Al-Qur'an*

INTRODUCTION

Recently, the city of Yogyakarta has been disturbed by klithih (acts of random violence by teenagers using sharp weapons), namely crimes committed by teenagers who are at the junior and senior high school levels. The crime is by physically injuring the victim, on the limbs, such as the skin, even though it does not result in death. The victim is a tool used with a sharp weapon, such as a knife, and so on. When asked, some of the victims felt they had done nothing wrong with the perpetrators of the klitih, in fact some of the victims were quiet teenagers. Among the perpetrators who were arrested by the police, after being interrogated, they came from broken homes, children who live alone away from their parents and children of gang members. So the perpetrators are children whose religion or faith is weak (KR, 2019).

Brawls between students, once primarily associated with Jakarta, have recently spread to other regions as well. The perpetrators are often young students who, when apprehended by the police, are found to be members of gangs composed of school-aged youth. A significant observation is that many of these students display a weak. understanding of their religion, despite identifying as Muslim (Kusen, 2017).

Another concerning phenomenon is the rise of early marriages, often occurring due to pregnancies before marriage. This situation not only disturbs but also embarrasses parents, highlighting a broader issue of inadequate religious and moral guidance among youth.. The first and second incidents were only young male students who were the perpetrators. However, the three incidents were male and female perpetrators who were still teenagers and had status as students or school children. When the perpetrator was pregnant, the Office of Religious Affairs (KUA) in the sub-district was not willing to marry him because he did not meet age-related requirements. Therefore, the perpetrators are brought to court to obtain a marriage dispensation letter (DK) by filing and after being accepted, they undergo a trial, only after the trial is over they obtain a DK letter and the letter can be used to submit conditions for being able to marry KUA . Most of the perpetrators of early marriage, not a few experience domestic violence, because they are immature (HR, 2019). As a result they underwent an early divorce. Most of the occurrence of early marriage in the city is due to promiscuity, so that adultery occurs. The occurrence of adultery among the reasons because of the weakness of religion or faith.

Based on the occurrence of klithih cases, brawls between school children, and early marriages, this shows that the perpetrators experienced a weak faith. Therefore, the most basic teachings in Islam that must be instilled or educated by parents from an early age in the family are matters of faith. The connection between weak aqidah (Islamic creed) education and negative behavior in children is well-established in both religious and psychological literature. Aqidah forms the foundation of a Muslim's belief system, shaping their moral compass and guiding their behavior. When this foundation is weak or improperly instilled, children may lack the necessary spiritual and ethical framework to make sound decisions, leading to problematic behaviors such as violence, gang involvement, and early marriage. Theories in developmental psychology, such as Bandura's Social Learning Theory, emphasize the role of modeling and reinforcement in shaping behavior; without strong aqidah education, children may model negative behaviors seen in peers or media, rather than adhering to Islamic moral principles. Additionally, studies have shown that a solid religious upbringing is correlated with better self-control, empathy, and moral reasoning, which are crucial in preventing deviant behaviors. Therefore, the absence of robust aqidah education can leave children vulnerable to influences that lead to destructive behavior, highlighting the importance of religious education within the family structure to foster a well-rounded, morally sound individual (Hatim, 2018; Mas'udi, 2015).

K. Hajar Dewantara's educational philosophy emphasizes the holistic development of a child, focusing on the integration of intellectual, moral, and social education within the family, school, and community. His principle of "ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani" underscores the importance of role modeling, motivation, and guidance in nurturing a child's character and values. This approach aligns with contemporary needs, where children must be guided through example and active involvement to internalize strong moral and religious principles (Suhid et al., 2010)

Similarly, Abdullah Nasih Ulwan's theory in "Tarbiyatul Aulad fil Islam" (Child Education in Islam) emphasizes the comprehensive nature of Islamic education, covering spiritual, moral, intellectual, and social dimensions. Ulwan highlights the crucial role of parents in providing a strong aqidah foundation, teaching Islamic morals, and creating an environment that fosters spiritual growth. His emphasis on a well-rounded Islamic upbringing is particularly relevant today, as it addresses the challenges posed by modern influences and helps in developing resilient, morally grounded individuals capable of navigating contemporary societal pressures. Both theories advocate for an education system that not only imparts knowledge but also instills strong ethical and spiritual values, making them highly relevant in today's context (Abdullah Nasih Ulwan, n.d.).

The mention of pesantren (Islamic boarding schools) as an alternative solution to address weak aqidah education and its resulting negative behaviors is compelling, and there is growing evidence to support its effectiveness. Studies have shown that pesantren provide a structured environment where students are immersed in Islamic teachings, daily rituals, and moral guidance, which significantly strengthens their aqidah and moral character. Research conducted by scholars like Azra (2003) and Raihani (2014) highlights that pesantren are successful in fostering disciplined, spiritually grounded individuals who are less likely to engage in deviant behaviors compared to their peers in public schools. The close-knit community, continuous religious education, and the strong role models provided by kyai (religious leaders) in pesantren contribute to the holistic development of students, making pesantren a viable alternative for addressing the deficiencies in religious education and moral development observed in some family and

public school settings. It is this last opinion that makes Islamic boarding school educational institutions boom in students (Qodir et al., 2020; Sutomo & Budihardjo, 2021). Meanwhile, regarding the behavior of shirk and dhalim which is used as material for Lukman's advice to his children in the Qur'an, it is found in 37 places spread over 8 letters and is expressed in various derivations of its mention (Farida & Kasdi, 2021).

Based on the background of the problems above, the researchers are very concerned with these cases so that these problems need to be solved. Therefore the researcher submits a research proposal to seek and find the root causes of the thesis research with the theme "Education of the faith of children in the family". Researchers focused on the formulation of the research problem, namely: how important is the education of aqidah in children in the family?

The reviewed research highlights diverse perspectives on the role of faith education in shaping children's religious and moral development. Waharjani's dissertation emphasizes the importance of a strong faith foundation in preventing interfaith marriages, which he argues can lead to significant marital challenges due to fundamental religious differences. He outlines three potential outcomes for such marriages: continued cohabitation with persistent conflicts, conversion by one partner, or divorce. This view underscores the crucial role of faith in marital harmony and family stability (Waharjani, 2020).

In contrast, Nurwadjah Ahmad EQ's analysis of Luqman's teachings in the Qur'an presents a model of faith education rooted in wisdom and compassion. Luqman, depicted as a wise figure, uses persuasive and loving methods to instill faith in his children, emphasizing the importance of gratitude, avoiding shirk (idolatry), and the role of parents in nurturing their children's spiritual growth. This approach highlights the significance of wisdom and gentle guidance in effective religious education (Siti Muhayati, 2021).

Muhammad Quraish Shihab further elaborates on Luqman's teachings, stressing the integration of knowledge and action as the essence of wisdom. He also points to the importance of early religious practices, such as prayer, and the respect and service owed to parents, even if they are non-Muslim. Collectively, these studies underscore the multifaceted nature of faith education, with a consensus on the importance of a strong, compassionate, and wise approach to nurturing children's religious and moral values (M. Quraish Shihab, 2016; Shihab, 2009).

The analysis of various perspectives on children's faith education in the family reveals a range of approaches, each contributing uniquely to the discourse on religious upbringing. Agung's reflection on religious freedom within interfaith families suggests a tension between allowing children autonomy in religious choices and fulfilling parental responsibilities as the primary educators. This viewpoint highlights the potential conflicts that arise in interfaith marriages and questions whether parental decisions that prioritize avoiding conflict over guiding faith development are appropriate. Agung's contribution is significant in addressing the ethical dilemma faced by parents in interfaith contexts.

Ahmad Tafsir, on the other hand, emphasizes the foundational role of faith in the overall success of education. He argues that the failure of education often stems from a lack of respect for teachers, which he attributes to a weak foundation of faith. Tafsir's analysis underscores the interconnectedness of faith, respect, and effective education, asserting that the core of a strong educational foundation lies in instilling deep faith in children. His perspective contributes to the discourse by linking the personal faith of students with their academic success and moral development (Ahmad Said, 2018).

Zakiyah Daradjat offers a contrasting view by focusing on faith as a feeling rather than mere understanding. She posits that true faith resides in the heart, cultivated through emotional and spiritual experiences rather than intellectual comprehension alone. Daradjat emphasizes the importance of religious training, habituation, and the role of positive early experiences in forming a child's faith. Her contribution is vital in highlighting the emotional and experiential aspects of faith education, offering a more holistic approach that goes beyond cognitive understanding (Ridha, 2010).

V. Pujiyono expands the discussion by positioning the family as the primary unit for faith education. He identifies various modern challenges that threaten family integrity and, by extension, the effectiveness of faith education within the family. Pujiyono's analysis stresses the need for family cohesion and vigilance against external influences that could undermine the family's role in religious upbringing. His perspective adds to the discourse by addressing the structural and societal factors that impact faith education within the family context (Taufik, 2020).

Finally, Muhammad Anis integrates Islamic teachings with practical guidance on creating a harmonious family environment conducive to faith education. He underscores the importance of using the Qur'an and Hadith as guides for nurturing children within a family setting. Anis's contribution lies in his practical approach, providing concrete steps rooted in Islamic teachings to foster a supportive environment for children's faith development. This perspective enriches the discourse by offering actionable guidance that aligns religious principles with effective parenting practices (Suhid et al., 2010).

The comparative analysis of V. Pujiyono and Muhammad Anis's perspectives on children's faith education within the family reveals complementary yet distinct contributions from Islamic and Catholic viewpoints. Pujiyono emphasizes the role of the family as the foundational unit for faith education, particularly in navigating modern challenges that threaten family integrity. His Catholic-based perspective underscores the importance of a cohesive family environment in nurturing future leaders and instilling religious values. Anis, from an Islamic standpoint, aligns the responsibilities of parents with the guidance provided by the Qur'an and Hadith, emphasizing the need for a comfortable and supportive family atmosphere to fulfill children's basic needs. Together, these perspectives highlight the critical role of the family in shaping a child's faith, regardless of religious background, and underscore the universal need for a stable and nurturing family environment.

The novelty of the current research lies in its focus on the specific guidance provided in Luqman's letter, verses 13-19, as a framework for understanding and implementing children's faith education within the family. While previous studies have explored the general principles of faith education and the importance of family integrity, this research aims to fill the gap by providing a detailed analysis of how Luqman's wisdom can be applied to contemporary parenting practices. By focusing on this specific Qur'anic guidance, the study seeks to offer new insights into effective methods of instilling faith in children, tailored to the unique dynamics of modern family life. This approach not only contributes to the existing body of knowledge but also provides practical solutions for parents seeking to nurture their children's faith in a holistic and grounded manner.

Muhammad Abdullah Nashih Ulwan outlines a multi-tiered approach to instilling faith in children. The process begins with al-qudwah (good example), where parents model behavior for their children, such as showing tolerance and not disparaging other religions. This is followed by al-'adah (habit formation), where children are consistently reminded and encouraged to engage in religious practices like prayer before daily

activities. This foundational approach underscores the role of parental behavior and routine in shaping children's religious attitudes (Abdullah Nasih Ulwan, n.d.).

Advisory and Observational Roles

Ulwan further describes al-mau'idhoh (giving advice) and al-mulahadhoh (paying attention). Parents should provide guidance through religious stories and direct advice, while also observing and nurturing their children's talents and interests. This dual approach ensures that children not only receive moral and religious education but also have their individual potential supported, leading to a more comprehensive development of their faith (Abdullah Nasih Ulwan, n.d.).

Role of Punishment and Rewards

Al-'uqubah (punishment) is described as a corrective measure that should be non-physical but effective enough to discourage undesirable behavior. This approach emphasizes the balance between discipline and positive reinforcement, where appropriate praise and rewards are given for achievements, helping to maintain a child's motivation and adherence to religious values (Abdullah Nasih Ulwan, n.d.).

The Importance of Family in Faith Formation

Jalaluddin and Gilbert Highest emphasize the critical role of the family environment in shaping a child's religious attitudes. Family education provides the foundation for religious development, as children absorb and internalize values from their immediate surroundings. This highlights the necessity of consistent and thoughtful religious guidance from an early age (Jalaluddin, n.d.).

Psychological and Moral Development

WH Clark and Lawrence Kohlberg's perspectives illustrate the complex interplay between psychology, morality, and religion. Clark notes that religious attitudes are intertwined with psychological elements, while Kohlberg's stages of moral development reflect how moral reasoning evolves. Understanding these developmental stages helps in tailoring faith education to the child's level of moral and cognitive growth (Adam et al., 2020).

Challenges in Interfaith Families

Agung Prihartana and the Church's viewpoint address the challenges of faith education in interfaith families. While Catholic parents face unique hurdles, they are still obligated to provide religious education, albeit adapted to their specific family context. This reinforces the idea that faith education is a continuous process, requiring adaptation and resilience, especially in diverse religious settings (Z. Arifin et al., 2021; Waspodo, 2008).

In summary, integrating these perspectives emphasizes the importance of a holistic approach to children's faith education, which balances example, habituation, guidance, observation, and appropriate discipline. The role of family and understanding developmental stages further supports the effective nurturing of religious values, even in complex interfaith environments.

The discussion underscores that while the ideal family structure, from various religious and social perspectives, may vary, the essence of family as a foundational institution for faith education remains universally significant. From the Church's

perspective, interfaith marriages might not align with the ideal family model, but they still possess inherent value and potential for positive contributions to faith education. Similarly, Islamic teachings emphasize the role of family in nurturing a harmonious and peaceful environment, crucial for instilling moral and religious values. Both perspectives highlight the importance of family dynamics in shaping a child's religious and moral development, despite the challenges posed by differing religious backgrounds (Muslimin, 2019).

The theoretical insights from scholars like Ulwan, Jalaluddin, and Kohlberg, along with religious viewpoints, suggest a multi-faceted approach to faith education. Ulwan's stages of faith development—emphasizing role modeling, habituation, advice, observation, and appropriate discipline—align with Kohlberg's stages of moral development, which reflect the evolving understanding of moral and ethical principles. This integration underscores the importance of adapting educational approaches to the child's developmental stage and the family's unique context. The role of the family, as emphasized by scholars like Suyanto and Muh. Anis, further supports the idea that family functions are pivotal in providing a secure and nurturing environment for faith education (Santoso, 2017).

The review of literature reveals differing focuses and gaps in addressing children's education within mixed-religious families. While Waharjani's work is relevant to the educational aspects related to Luqman's teachings, it does not delve into the specifics of Surah Luqman verses 12-19 in the context of interfaith families. Similarly, other sources like Nur Wadjah Ahmad's book provide interpretation but lack a direct focus on the practical challenges of mixed-religious education. This comparative analysis highlights the need for more focused research on integrating faith education strategies across different religious contexts, particularly in mixed-religious families, to bridge gaps and enhance the effectiveness of moral and religious instruction.

RESEARCH METHOD

This research is a type of library research (Library Research). A qualitative research approach is used in this study, a method applied to examine the conditions of natural objects, in contrast to experiments, where the researcher acts as the main instrument.

The subject of this research is the education of children's faith within the family, while the object of the research is verses 12-19 of Surah Luqman (the 31st Surah of the Qur'an). Data collection was conducted through the documentation of relevant literature related to the topic under investigation.

The data collected in this study consists of the Qur'anic text, specifically verses 12-19 from Surah Luqman. The data analysis method used is content analysis, which involves examining the communication messages contained within the data. The analysis is also conducted based on the chronology of events, emphasizing key moments or epiphanies in the lives of the participants, as explained by Creswell (2014: viii).

The data analysis process in this study involves several steps. First, the data is verified, then the verified data is described, followed by discussion and conclusion drawing. In qualitative research, data analysis is inductive, meaning that the analysis is based on the data obtained and is then developed into a hypothesis. The hypothesis is repeatedly tested with further data collection to determine whether it is accepted based on the gathered data. If the hypothesis is accepted, it then evolves into a theory.

The steps for analyzing the data in this research include: collecting and sorting data, tracing data from the studies and interpretations of commentators on verses 12-19 of

Surah Luqman, describing the study results as the second step, identifying similarities and differences to highlight commonalities and distinctions, and reconciling differences in interpretation as much as possible (if difficulties arise at this step, the researcher will consult with a supervisor and/or experts), and finally drawing conclusions from the discussion to form the findings of this thesis.

RESULT AND DISCUSSION
The results of the analysis that are relevant to the Al-Qur'an literature Study of Surat Lukman, verses 12 – 19

Surah Luqman consists of 34 verses. All the verses were revealed before the Prophet emigrated to Medina. This is the opinion of the majority of scholars. HM. Quraish Shihab stated that there were indeed those who excluded three verses, namely verses 27, 28 and 29 on the grounds that these verses were related to discussions between Muslims and Jews who at that time mostly lived in Medina. This opinion, in addition to the transmission line (the transmission line is weak, even if it is understood that way, it is possible for such discussions to occur in Mecca, between Muslims and the community who only exclude verse 4 on the basis of the verse talking about prayer and zakat. But even this is considered weak (Shihhab, 2007).

M. Quraish Shihab regarding Luqman's letter concludes that this sura was revealed as an answer to a question by the polytheists of Mecca about the figure of Luqman who was indeed very popular among them (Ibid, 2007). The naming of this surah with surah Luqman is very reasonable, because he is very popular and his advice described is very touching and is only mentioned in this sura. There are those who argue that he came from Nuba, a resident of Ailah. There are others who call it from Ethiopia. Another opinion states that he was a Hebrew. His profession is disputed. Or collectors or carpenters, or herders (Ibid, 2007). Almost all who tell his history agree that Luqman was neither a prophet nor an Arab. He is a very wise man.

The main theme of this sura is the teaching of monotheism and the belief in the inevitability of the Last Hour and the implementation of religious principles. All presented in a style that touches the heart and reason. The main goal is to lead people to believe in the oneness of Allah SWT. And the inevitability of the Day of Judgment by drawing closer to Him, obeying Him, and being grateful for His blessings (Ibid, 2007), while these verses can be explained as follows:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

12. And indeed, We have given wisdom to Luqman, namely, "Be grateful to Allah]! And whoever is grateful (to Allah), then indeed he is grateful for himself[3]; and whoever is not grateful (kufr), then verily Allah is Rich, Most Praised."

Paragraphabove describes Lukman who was awarded wisdom, while explaining some of the points of wisdom he has conveyed. This verse 12 states; indeed We Allah SWT. The Mighty and Wise One has inspired wisdom for Luqman, namely to be grateful to Allah SWT, who is grateful to Allah, then in fact he is grateful for the benefit of himself; and who is not grateful, then the loser is himself. That doesn't harm Allah in the slightest, just as those who are grateful don't benefit Him, because verily Allah, the Most

High, does not need anything, and is Most Praised by creatures in the heavens and on earth.

$$\text{وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}$$

13. And (remember) when Luqman[6] said to his son when he was teaching him, "O my son! Do not associate partners with Allah, actually associating (Allah) is truly a great injustice."

Verse 13 describes the preservation of this wisdom by Lukman to his son. Here the Prophet Muhammad or anyone else is ordered to reflect and remember and remind others when Lukman advises his son that: 'O my dear child! Don't associate partners with Allah swt with anything, not even the slightest bit of fellowship, outwardly or inwardly, clearly or hiddenly. Associating partners with Allah swt is a very big injustice.

$$\text{وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤)}$$

14. And We command humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness[10], and weaned him at the age of two. Be thankful to Me and to your parents. Only to Me will you return.

Verse 14 is an adjunct not part of Luqman's advice. Allah SWT inserts it to indicate that honor and devotion to parents occupy the second place after exaltation to Allah SWT. Allah swt in this verse is like declaring: "We will bequeath all humans from their parents; This message was caused because the mother had conceived him in a state of weakness upon weakness which increased from time to time. Then, she gave birth to him with great difficulty, then nurtured and nursed him all the time. That is until the time for weaning comes within two years from the day the child is born. This is if the parents want to perfect breastfeeding. Allah's will is: Give thanks to Me (Allah swt) because I created you and provide all the means of happiness and also give thanks to your parents, namely because of those whom Allah swt made as intermediaries for your presence on this earth stage. You absolutely do this thanksgiving because it is only to Me, not to other than Me. All humans will return to account for it.

$$\text{وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ}$$

15. And if both of them force you to associate with Me with something that you have no knowledge of, then do not obey them both, and get along well with both of them in this world, and follow the path of those who return to Me. Then only to Me is your return, then I will tell you what you have done.

Verse 15 continues as if stating that: If both of them, especially if only one of them, moreover other people are really forcing you to associate Me (Allah swt.) with something of which you have no knowledge about it, especially after Allah swt and the Apostle explained the falsehood of associating partners with Allah swt and after you know by using your reason, then do not obey them both. However, don't cut ties with them or disrespect them. However, remain devoted to both of them as long as they do not conflict with your religious teachings and associate with both of them as long as both of them live in worldly affairs in a good way, but don't let this sacrifice your religious principles.

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩

16. (Luqman said), "O my son! Indeed, if there is (an action) weighing the weight of a mustard seed, and it is in a stone or in the sky or on earth, surely Allah will reward him. Verily Allah is Subtle, Most Prudent.

After the insertion by verses 14-15 above, verse 16

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

17. O my son! Perform prayers and order (humans) to do what is good and prevent (them) from being wrong and be patient with what befalls you, indeed this is an important matter.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

18. And do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Truly, Allah does not like those who are arrogant and proud of themselves.

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

19. And be modest in walking and soften your voice. Indeed, the worst sound is the sound of a donkey.

Pesantren as an Alternative for Strengthening Aqidah in a Harmonious Life for Children

The role of aqidah (Islamic creed) education in shaping children's character is fundamental in building harmonious families. Aqidah education instills essential values such as faith, morality, and a strong sense of purpose, which serve as a foundation for a balanced and harmonious family life. In this context, pesantren (Islamic boarding schools) are often highlighted as an alternative solution for strengthening aqidah education. However, to validate this claim, it is crucial to support it with data and studies that demonstrate the effectiveness of pesantren in achieving these objectives (Umar et al., 2021).

Research conducted by various educational institutions reveals that pesantren play a significant role in strengthening aqidah and character among students. A study by the Indonesian Ministry of Religious Affairs found that students in pesantren exhibit higher levels of religious commitment and moral integrity compared to their peers in general education institutions. The integration of aqidah education with daily practices in pesantren has been shown to effectively instill core Islamic values, which contribute to the development of well-rounded individuals capable of fostering harmonious family relationships (Kesuma et al., 2022).

Furthermore, several studies indicate that pesantren contribute significantly to the prevention of social problems among children and adolescents. Research in several pesantren in Indonesia shows that students who previously exhibited behavioral issues experienced noticeable positive changes after undergoing education in pesantren. The structured environment, strict discipline, and religious atmosphere in pesantren are cited as key factors in promoting positive behavioral transformations, which in turn support the creation of harmonious families (Bahri, 2022; Widodo et al., 2022).

However, the effectiveness of pesantren in strengthening aqidah education and promoting family harmony is not uniform across all institutions. The impact largely depends on the quality of education, the environment of the pesantren, and the implementation of aqidah teachings. Some pesantren may not achieve the desired outcomes if they lack a focus on character education or if the environment is not conducive to learning. Therefore, it is essential to establish clear quality standards and

provide support programs for pesantren to ensure they can optimally fulfill their role in strengthening aqidah education (Rahmawati et al., 2018).

In conclusion, while pesantren hold significant potential as an alternative solution for strengthening aqidah education and promoting harmonious family life, it is vital to substantiate this potential with empirical evidence. Existing studies suggest that pesantren can contribute effectively to character development and the prevention of social issues among children, thereby fostering family harmony. However, to maximize their impact, continuous efforts to enhance the quality of education in pesantren and to monitor the implementation of aqidah teachings are necessary (S. Arifin, 2016).

How to instill the faith of children in the family

According to Abdullah Nashih Ulwan, a scholar from the Middle East, in his book Tarbiyatul Aulad fil Islam states that instilling faith in children in the family goes through five levels, namely:

1. *Al-qudwah*, namely parents and other adults in the family deserve to be a good role model for children. Parents who can be emulated are parents who have the characteristics of shidiq, amanah, fathanah, tabligh, and istiqamh.
2. *Al-'adah,*namely parents provide good habituation for children. Examples of getting children to pray from an early age, being grateful, devoted to both parents, being patient, polite, steadfast, humble, and avoiding shirk.
3. *Al-mau'idhoh,*that is, parents give advice including explaining/understanding to children about the meaning and wisdom of what they have been accustomed to. Among the examples in Luqman's letter verses 12-19 are: (1) Luqman is one of the special human beings who is endowed with wisdom, namely knowledge and actions which are the most important of all things. It is knowledge that is supported by charity and proper deeds are supported by knowledge, (2) one of the greatest wisdom is gratitude, namely functioning the gift received in accordance with the purpose of the award, (3) Luqman's call to his son with "my dear son" implies that educating should be based on compassion for students, (4) leaving the bad, the peak of which is shirk, is more important than leaving the good,
4. Al-mulahadhoh, namely parents pay attention to children by paying attention to the talents and interests or potential of children so that they are right in developing the potential of existing children. Also by observing the behavior of children who tend to be destructive (shirk) so that they can be prevented as early as possible.
5. Al-'uqubah, namely giving punishment without hurting the body if the child is guilty, but the child becomes deterred by the punishment and knows and is aware of his mistakes.

Islamic View Of Parental Responsibility Towards Children

The views of the Qur'an and Hadith regarding children globally can be formulated in the principle that children are not the cause of parents' difficulties or misery and parents are not the cause of their children's difficulties and misery.

If one listens to these verses, it can be argued that children and parents have a reciprocal relationship. Children must do good to their parents so that they do not cause suffering to their parents. Parents also have to give good treatment to their children so they don't torment their children. Parents are prohibited from killing their children, killing their creativity, feelings and killing the potential that exists in their children. From this study, it can be concluded that parents must take good care of their children so that

children can grow well, live and grow well. If a child can grow naturally physically and spiritually, he will definitely be a good child, so that his parents will not be miserable. Children whose physical and spiritual growth is not normal will likely make it difficult for parents. Al-Qur'an clearly gives the message that children should be a coolant for the family, medicine for the heart in times of grief. Children as qurrat a'yun (QS Al-Furqan (25): 74), children as good news (QS Maryam (19): 7.

The Qur'an has instructed parents to take care of their families including their children as well as possible so that they do not fall into the fires of hell (QS 66:6). With good care and care from parents, it is hoped that children will become comforters and family jewels. The carelessness of parents in treating their children will have a negative impact. Children who are supposed to be comforters and jewels of the heart, on the contrary, will become a source of anxiety and trouble for parents. It can even become an enemy of parents. In this regard Allah swt. said: O you who believe, indeed, among your wives and your children, there are those who are enemies to you. Therefore, be careful of them (QS At Taghabun (64): 14). This verse implies that the child may develop abnormally and become the enemy of the parents because of the parents' carelessness in treating their children. This verse is also a yellow light for parents to be careful in treating their children.

The commentators argue that the word aduwwun (enemy) in this verse implies that children sometimes lead their parents to violate religious prohibitions (Abi Su'ud, tt: 73). Children will become intrigues that can lead parents to misguided paths. This can be interpreted that children make parents miserable. Children make parents miserable, maybe because parents are not careful in treating their children. This is not desired by A1-Qur'an.

If studied QS Al-Anfal (8): 28; Q,S At Taghabun (64):15 in relation to QS Al-Furqan (25):74; QS Al Kahf (18):46; QS At Taghabun (64): 14, it is clear that the Qur'an gives a complete message and is able to provide a global reference for every believer in caring for his children. In QS 8:28 and QS 64:15, it is stated that the child is a trial while in other verses QS 18:46 and QS 25:74, it is stated that the child is a comforter and a jewel of the heart. Then in QS 64:14 it is revealed that children are your enemies in the sense of being intrigues that lead parents to misguided paths.

A cursory glance at these verses would give the impression of controversy. However, if examined carefully, these verses are not contradictory. Children are a trial for parents (QS 8:28; QS 64:15), therefore parents in raising children and educating them can achieve success and can also suffer failure. To be able to achieve success in raising and educating children, parents must be careful (QS 64:14). Parents who are successful in raising children and educating them to be good people, useful for themselves and others, then the child will be a consolation in times of sorrow and become a living decoration in the world (QS 18:46; QS 25:74). Negligence and carelessness of parents in caring for and educating children actually contributes to the failure or failure of children.

In QS At Taghabun (64): 14 it is clearly stated "your children are your enemies, so be careful of them". The vocabulary of fahdzaruh (be careful) takes the form of amar (command) and this implies obligation. This order is addressed to parents. This means that parents must be careful in nurturing, educating and treating children, so that children do not become enemies of their parents. Indeed, children can be enemies of their parents. The case of Kan'an (son of Prophet Noah) who entered into an alliance with the infidels is a historical example that strengthens this confirmation. Of course there are still many cases similar to the Kan'an case.

Starting from the study of these verses, it can be recorded that parents occupy a central position in working on the education of their children. This is very relevant to what was echoed by Rasulullah saw. in a hadith narrated by Bukhari Muslim which means: There is no child of Adam who is born except under circumstances, fitrah and both parents will make a child a Jew, Christian or Zoroastrian (Imam Ahmad, tt: 24, Muslim, tt: 207 , Abu Dawud, tt: 229). The Qur'an places children in an important position. It is evident that there is a verse that addresses children with an oath statement, namely in QS 90:3.

Children's Rights and Obligations

From this study, it is evident that the importance of children in the Qur'an is significant and widely recognized, even if the acknowledgment does not stem from studying the Qur'an directly. The Messenger of Allah, as the ideal human model for Muslims, emphasized children's rights in his teachings, as reflected in the hadith: "For the sake of the father and his son" (QS 90:3). This highlights that the Qur'an treats children as vital figures deserving serious attention, aligning with the global recognition of children's importance, as demonstrated by the United Nations designating 1979 as the International Year of Children (Diana et al., 2021).

In the hadith, the Prophet Muhammad (SAW) instructed parents to give their children good names, which is a fundamental right. A good name is crucial as it affects a child's self-esteem and psychological well-being. A negative name can lead to feelings of inferiority and hinder a child's creativity and progress. The Prophet's guidance in changing names from negative to positive underscores the significance of names in shaping a child's identity and self-worth.

The second right of children according to the hadith is the right to education. This includes teaching children the Qur'an and general knowledge. The Qur'an covers various aspects, including faith, social relations, worship, and natural phenomena. Teaching children both religious and general knowledge ensures their intellectual and moral development, preparing them to handle life's challenges and fulfill their roles as responsible individuals in society (Akmaliyah et al., 2021; Mohammad Jailani et al., 2023).

Another critical aspect addressed is the concept of marriage when children reach maturity. The Prophet Muhammad (SAW) advised that mature children have the right to be married, preventing societal issues arising from premarital sex. Marriage helps preserve moral integrity and societal stability, which is essential in Islam. The Prophet's teachings on marriage aim to safeguard individuals and society from moral decay and ensure the continuity of the next generation.

The study also highlights the Qur'an's prohibition of killing children, a practice common in pre-Islamic Arabia. This prohibition reflects the Qur'an's commitment to the survival and protection of children. The Qur'an views children as a totality of soul and body, deserving both physical and psychological protection. This perspective emphasizes the importance of safeguarding children from harm and ensuring their well-being (Kusmana, 2019; Widodo et al., 2022).

The Qur'an and Hadith establish a framework for the relationship between parents and children, emphasizing mutual obligations. Children are instructed to treat their parents with respect and kindness, which is vital for effective family education. This obedience and respect reinforce parental authority and facilitate the educational process within the family, ensuring that children grow up to be well-rounded individuals with

strong moral values. The guidance provided by the Qur'an and Hadith underscores the central role of education in preparing children for a successful future.

Children as the Next Generation

Humans are God's servants who were created as creatures that have the most unique and great dignity and worth (QS 95:4). Humans are God's greatest work beyond the quality of His other works (Syafi'i Ma'arif, 1988: 1). Man consists of soul and body (Naquib al-Attas, 1979: 23).

This ability must be developed in human beings so that later they become quality human beings, namely human beings who are knowledgeable as well as human beings who have faith. Humans who combine aspects of thought and remembrance within themselves. Aspects of remembrance and thought will motivate people to piety. Every human being, consciously or not, always wants to pass on values and culture to the next generation. This transfer of values and culture can be done through education. The first educational process is in the family. The success or failure of the transfer of values from parents to their children depends on the success or failure of the educational process in the family (Asep Saepudin Jahar, 2019).

It cannot be denied that every human being still wants to exist, but humans cannot afford to live forever. He will definitely die. This causes humans to want to pass on values and culture to their children, maintaining the survival of their ideals. The Qur'an has raised the issue of survival and child protection (QS 6:151; QS, 66:6).

The Messenger of Allah gave a message to his people to prepare children both physically and psychologically, so that children are able to receive the baton from previous generations. If the Qur'an conceptually provides references that humans have a double task, namely as a caliph on earth and as a servant of Allah (QS 2:30; QS 51:56), then children need to be prepared so they can carry out these dual tasks. In order to be able to carry out this dual task, mastery of knowledge is required, both regarding general knowledge and knowledge based on inspiration from revelation.

What needs to be upheld is that Islamic education aims to form human beings who are faithful and knowledgeable and have a high work ethic in the form of good deeds. The search for knowledge itself without reference to spiritual ideals that humans must try, will not be able to bring much good to humans (Sayid All Asraf, Syed Sajad Husein, 1986: 54.55).

Preparing children to master double knowledge is a very tough challenge. However, this formidable challenge remains a challenge if it is not faced and answered. Language unity between family, school, and community lines is very necessary. The combination of informal, non-formal and formal education in working with children is an acceptable offer. Its application is in the morning school children at formal educational institutions and in the afternoon studying at non-formal educational institutions or vice versa. The boarding system is still very relevant for this purpose. For public schools, non-formal educational institutions provide religious material, while for religious schools non-formal educational institutions provide general knowledge material. This is indeed hard work and requires the seriousness of Muslims (Greenhow & Chapman, 2020; Pacheco et al., 2021).

In this regard, parents have a great responsibility. Allah SWT. advised parents to pay attention to the physical growth of their children, the development of creativity and faith and work ethic by educating children and providing for their needs. With this kind of process it is possible for children to become a generation that is strong and tough in

facing the challenges of the times. Allah swt clearly does not want Muslims to produce weak next generations, generations who are unable and confused to face the ferocious challenges of the times.

Muslims must fear Allah if they do not take good care of their children. Poor maintenance and education can cause children to grow abnormally and allow children to be unable to face the challenges of the times. This study proves that the Al-Qur'an and hadith pay great attention to children in relation to the resilience of the next generation. Children need to be educated and cared for properly so that they become quality human beings who are resilient, namely human beings of faith who have scientific insight and have a high work ethic (good deeds) (Aditoni & Rohmah, 2022; Santoso, 2017).

With a high work ethic, humans will be able to produce achievements. With this achievement, humans are able to build themselves, their families, communities, nations and countries. It is this achievement based on faith that will be able to create a life that is safe and peaceful gemah ripah loh jinawi which the Qur'an states as "baldatun thayyibatun wa rabbun gafur".

CONCLUSION

Based on the results and discussion, the researcher concludes that children's faith education within the family is crucial, as emphasized in verse 12 of Surah Luqman. This verse highlights the importance of gratitude to God, forming the foundation for a child's spiritual and moral development. Verse 13 outlines essential methods for instilling faith in children, focusing on guiding them away from shirk (associating others with God) and fostering respect and devotion towards their parents. Faith education is implemented through five levels: alqudwah (setting a good example), al'adah (habitual practice), almau'idhah (wise counsel), almulahadhah (supervision), and al'uqubah (appropriate discipline), which together offer a holistic approach integrating modeling, reinforcement, guidance, monitoring, and corrective actions.

Several factors influence the effectiveness of faith education, including parental example, commitment, respectful methods, and avoidance of acts of kufr (ingratitude) and shirk. However, the study's focus on verses 12-19 of Surah Luqman leaves 26 verses unexplored, suggesting the need for further research on the remaining verses. This limitation indicates potential for future studies to examine other themes related to faith education, moral guidance, and spiritual development, broadening the understanding of the entire Surah.

The study's findings offer practical insights for parents, educators, and religious leaders aiming to build strong faith foundations in children. The methods and factors identified can guide effective faith education practices within the family. Future research could extend to exploring the remaining verses of Surah Luqman or other Surahs, and integrating these findings into broader educational settings like schools or community programs. Additionally, further studies could assess the long-term impact of these educational practices on children's behavior and overall well-being.

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