

## Research Article

## Concept of Parental Treatment in Surah Luqman Verses 13-19: An Analysis of Tafsir Al-Misbah and Tafsir Fi Zilal Al-Qur'an

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### ABSTRACT

*This article investigates parenting patterns within the Al-Quran, specifically focusing on verses concerning parent-child communication. Examining the education and guidance provided by four parents, the study highlights the risks associated with parenting approaches diverging from Quranic values, potentially leading to children's mental health issues. Notably, authoritarian parenting is explored for its negative impact on children's lives and disobedience towards elders. Drawing insights from Surah Luqman [31]:13-19, the research reveals a balanced blend of authoritarian and democratic parenting rooted in Quranic principles, emphasizing rational control. Addressing child depression, the study advocates strategies such as prohibiting shirk, fostering compassion, attending to actions, prayer, patience, and discouraging arrogant attitudes. This research contributes valuable perspectives on effective, Quranic-aligned parenting strategies, offering insights into mitigating mental health challenges and disobedience among children.*

**Keywords:** Parental Treatment; Surah Luqman; Tafsir Al-Misbah; Tafsir Fi Zilal

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## 1. Introduction

Effective and proper parenting plays a crucial role in nurturing a child with noble character. Noble morals form a solid foundation between individuals, fostering a person with a pure soul committed to following God's commands and avoiding His prohibitions in the world. According to Abror Pathil (2016), a key aspect of proper parenting involves parents addressing their children's mistakes wisely. This includes direct communication and providing a logical explanation to help the child think rationally, as rational thinking is an indicator of independence in children. This approach aims to encourage the child to change inappropriate behavior, avoiding the negative impact of scolding, reproaching, and using nicknames that might make the child feel cornered or excessively blamed (Kustiah, 2016). This form of parenting can avoid the words of parents who scold, reproach, nickname children so that they can make children feel cornered, and blame children excessively (Fadilah et al., 2022; Kustiah, 2016; in Putri, 2023). Parents have a significant role in the process of forming noble morals through processes such as being role models, guiding and developing (Novianti et al., 2022; Pratama et al., 2022; Salamah et al., 2022).

A prevalent issue lies in some parents' deficient religious and moral education for their children, highlighting the need for parents to learn and comprehend the science of parenting for more optimal child upbringing. Effective parenting fosters harmony and serenity between parents and children, while poor parenting can lead to estrangement. The chosen title aims to elucidate the connection between the Qur'an and parenting

education for fostering positive child development. This connection encompasses moral, psychological, and relational aspects with God and fellow humans. The Qur'an teaches humans to engage in 'ahsanu 'amala,' emphasizing righteous deeds, sincere behavior, and a commitment to family, religion, and society. Providing children with religious knowledge and instilling values of monotheism, creed, morals, and muamalah since childhood equips them to resist negative influences and refrain from prohibited actions according to religious teachings.

## 2. Method

The research methodology employed in this study is documentary method. Documents, which are records of past events, may take various forms such as photographs, reports, recordings, or monumental works by individuals. This nature of documentation is not constrained by time and space. So by using related documents, the researcher aims to provide a comprehensive understanding based on the examination of the phenomenon under study. The researcher serves as an intermediary to obtain the necessary data especially to analyze the parenting practices of parents towards their children in alignment with the teachings of the Qur'an in surah Luqman Verses 13-19, as interpreted in Tafsir Fi Zilal Al-Qur'an and Tafsir Al-Misbah. Additionally, the research seeks to explore the Qur'an's guidance on dealing with depressed children, focusing on Surah Luqman Verses 13-19 in Tafsir Fi Zilal Al-Qur'an and Tafsir Al-Misbah.

## 3. Finding

### 3.1 Interpretation of Surah Luqman Verses 13-19: Tafsir Fi Zhilal Al-Qur'an by Sayyid Qutb

The concept of parenting in Surah Luqman begins with the problem of tawhid in the form of advice delivered by Luqman to his son. As Allah's Word in QS. Luqman [31]: 13

وَأَذِّقْ لِقْمُنْ لِابْنِهِ وَهُوَ يُعْطِيهِ يَنْبِيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"(Remember) when Luqman said to his son as he counseled him, "My son, do not associate partners with Allah, for associating partners with Allah is indeed a great injustice." (QS. Luqman: 13)

A father's advice to his son is to avoid doubt and avoid all prejudice. Indeed, the issue of monotheism and the prohibition of polytheism is an old matter that Allah has always called upon those who are endowed with wisdom. These matters are for the good and have a great impact on the human soul. In the nuances of a father's advice given to his son, the Qur'an describes the relationship between parents and children using detailed and meticulous language. The description described in the Qur'an is a requirement of parental affection for children by prioritizing the bond of faith. Secondly, the letter "inna" is really and the letter "la" is really qualified.

Parental care of children with (Quthb, 2004) provide affection. This nature encourages parents to take care of the new generation that grows to ensure the survival of children in this world. As Allah's Word in QS. Luqman [31]: 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

We enjoin upon man (to do good) to his parents. His mother conceived him in a state of increasing weakness and weaned him in two years "Give thanks to Me and to your parents." Only to Me (you) return. (QS. Luqman: 14)

This verse depicts the nuances of a mother's tremendous and sublime sacrifice. She has to bear a heavier and more complex burden with pleasure, love and tenderness. It was narrated by Abu Bakr al-Bazzar in his musnad with a sanad from Buraid from his father that a man was in the tawaaf line carrying his mother to take her for tawaaf. Then he asked the Prophet Muhammad "Have I fulfilled her right?" The Prophet replied, No, not even one breath. Thus, even if one breath is good in the process of pregnancy and birth, it still cannot be repaid by a child. The reason is, his mother has conceived him in a weak state that is getting weaker. The nuances of the description of affection in this verse direct the child to be grateful to Allah as the giver of favors and then thank the parents who are the means of giving favors. This is an explanation of the obligations of a child towards parents described in the Qur'an. The Qur'an connects this essence with the essence of the hereafter from the stored gratitude. (Quthb, 2004)

The obligation to disobey parents when parents instruct children to commit shirk because the most important thing is the bond of faith. As Allah's Word in QS. Luqman [31]: 15

وَأَنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبِهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

If they force you to associate with Me something of which you have no knowledge, do not obey them, (but) associate with them in the world well and follow the path of those who return to Me. Then, only to Me will you return, and I will tell you what you used to do. (QS. Luqman: 15)

If a parent touches this point of shirk, the obligation of obedience to him falls, and the bond of faith must override and dominate all other bonds. Even if the parents make every effort, endeavor, energy, and satisfactory view to tempt their child to associate partners with Allah, of which he has no knowledge (and everything that is worshipped besides Allah is devoid of divine attributes, so be aware of that), at that point the child is commanded not to obey. And, the command comes from Allah as the Owner of the first right in obedience. (Quthb, 2004).

يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِنْ ثِقَالٍ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

(Luqman said,) "O my son, verily if there is (an action) as heavy as a mustard seed and it is in a rock, in the heavens, or in the earth, surely Allah will bring it forth (to be rewarded). Indeed, Allah is the Most Gentle and the Most Meticulous" (QS. Luqman: 16).

Illusions and shadows continue to stalk the mustard seed in its deep and wide place. And the knowledge of Allah pursues it, so that the heart submits and returns to Allah, the All-Merciful and All-Knowing of the secrets of the unseen. From there, the essence becomes firm and stable, which the Qur'an wants it to be firmly planted in the heart by this amazing method. (Quthb, 2004)

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

O my son, establish prayer and enjoin (people) to do good and prevent (them) from doing evil and be patient with what befalls you. Verily such are among the things that are required (by Allah). (QS. Luqman: 17).

This is the path of faith that has been formulated. That is, to glorify Allah, to feel His supervision, to hope for what is with Him, to believe in His justice, and to fear His retribution. Then he turns to dak'wah to call people to improve their situation, and to enjoin them to do what is right and prevent them from doing what is wrong. Then he turns to dak'wah to call people to improve their situation, and to enjoin them to do what is right, and to prevent them from doing what is wrong, and to prepare before that for the battle

against evil, with the basic and main provision, namely the provision of worship and facing Him (by establishing prayer, and being patient with everything that befalls the preacher in the way of Allah) (Quthb, 2004).

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

And do not turn your faces away from people (out of pride) and do not walk on the earth arrogantly. Verily, Allah does not like those who are arrogant and boast. (QS. Luqman: 18)

Walking on the earth with one's chest puffed out is a way of walking in an artificial manner, whistling and being slightly indifferent to people. It is a behavior that is hated and cursed by Allah and the creation. It is a description of the sickness and disease of the soul that does not believe in oneself. Thus, it arises in the style of his path is the style of the path of those who are arrogant. (Quthb, 2004)

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَأَصْوَاتُ الْحَمِيرِ

And be modest in your walk and soften your voice. Indeed, the worst sound is that of a donkey (QS. Luqman: 19).

The word al-qasdu in this verse can be derived from simplicity which is meant by walking normally and not exaggerating, and not spending energy to get praise, whistling, and admiration. In addition, the word al-qasdu can also come from the meaning of intent and purpose. So, walking should always be aimed at the goals and objectives that are targeted for achievement. Thus, the gait is not deviant, arrogant, and fabricated. Rather, it should be aimed at achieving its purpose modestly and Then in restraint of voice there is manners and confidence in oneself, as well as calmness about the truth of one's speech and its strength. A person will not shout or raise his voice in his speech unless he is a person of poor manners, doubting the value of his words or the value of his personality, and he tries to cover up his doubts with scathing language, loudness, and shocking shouting

### 3.2 Interpretation of Surah Luqman Verses 13-19 in Tafsir Al-Misbah by Quraish Shihab

QS. Luqman 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqman said to his son, while he was instructing him: "My son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice". (QS. Luqman: 13)

The above verse suggests that educating should be based on compassion towards the learners. Luqman begins his advice by emphasizing the need to avoid shirk or associating partners with God. This prohibition also contains teaching about the existence and oneness of God. That the editorial of the message is in the form of a prohibition, do not associate partners with Allah to emphasize the need to leave something bad before carrying out the good. Indeed, "At-takhliyah muqaddamun 'ala at-tahliyah" (getting rid of ugliness is better than wearing jewelry). (Shihab, 2002)

QS. Luqman: 14

وَوصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

And We commanded man (to be kind) to his two parents; his mother conceived him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two mothers and fathers, only to Me shall you return." (QS. Luqman: 14)

This verse indicates how important it is for the biological mother to breastfeed the child. The purpose of this breastfeeding is not only to preserve the child's life, but also, and even more so, to develop the child in an excellent physical and psychological condition. One of the interesting things about the messages of the above verse and the verse before it is that each message is accompanied by an argument: "Do not associate partners with Allah; indeed, associating partners with Him is a great offense." While when advising the child regarding his parents he emphasizes that "His mother has conceived him in a state of weakness on top of weakness and his delivery in two years." This is how instructional or educational material should be presented. It is proven by arguments that are presented or that can be proven by humans through reasoning. This method aims to make people feel that they have a role in discovering the truth and thus they feel they own it and are responsible for defending it. (Shihab, 2002)

QS. Luqman: 15

وَأَنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ  
أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And if they force you to associate with Me something of which you have no knowledge, then do not follow them, and associate with them in the world well, and follow the path of those who return to Me, then only to Me will you return, then I will tell you what you have done. (QS. Luqman: 15)

Thabathaba'i commented that this verse is a short sentence but contains a broad meaning. The scholar writes that Allah tells the child to accompany his mother and father in worldly and non-religious matters, which is the way of Allah, in a way that is good, in accordance with known customs, and not forbidden, while taking care of their condition with gentleness and without rudeness. The child must also be able to bear the burden placed on his shoulders by his parents, because the world is nothing but limited days and a passing period. As for religion, then if they are among those who love to return to Allah (follow His teachings) then you should follow the path of your parents. But if this is not the case, then follow the path of other than them, namely the path of those who return to Allah. Thus writes Thabathaba'i. (Shihab, 2002)

QS. Luqman: 16

يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِنْ ثَمَرَاتِ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ  
لَطِيفٌ خَبِيرٌ

(Luqman said): "O my son, surely if there is an action as heavy as a mustard seed, and it is in a rock or in the heavens or in the earth, surely Allah will bring it forth (repay it). Verily, Allah is Subtle and All-Knowing. (QS. Luqman: 16)

Experts in their fields who have detailed in-depth knowledge of hidden things are called khabir. According to Imam Ghazali, Allah is al-Khabir, because there is nothing hidden from Him that is profound and concealed, and nothing happens in His kingdom on earth or in the universe unless it is known to Him. Not a single zarrah moves or stands still, nor the soul stirs, nor is it calm, unless there is news of it with Him. (Shihab, 2002)

QS. Luqman: 17

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

O my son, establish prayer and enjoin (people) to do good and prevent (them) from doing evil and be patient with what befalls you. Verily, such are among the things that are required (by Allah). (QS. Luqman: 17)



O my dear son, perform the prayer in full with its conditions, pillars and sunnahs. And in addition to taking care of yourself and fortifying yourself from abominations and evil, encourage others to do the same. Therefore, enjoin with kindness anyone whom you are able to invite to do what is ma'ruf and prevent them from doing what is wrong.<sup>66</sup> Ma'ruf is "what is good according to the general view of a society and has been widely recognized by them", as long as it is in line with al-khair (virtue), namely divine values. Mungkar is something that is considered bad by them and contradicts divine values. Telling people to do ma'ruf implies that they should do it, because it is not natural to tell them to do it before they do it themselves. Likewise, forbidding evil requires that the one who forbids first prevent himself. This is the reason Luqman did not order his son to do ma'ruf and avoid mungkar, but ordered, ordered and prevented. On the other hand, familiarizing children with this guidance creates in them the spirit of leadership and social care (Shihab, 2002) .

QS. Luqman: 18

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

And do not turn your faces away from people (out of pride) and do not walk on the earth arrogantly. Verily, Allah does not like those who are arrogant and boast.. (QS. Luqman: 18) .

A person whose behavior is directed by their fantasies, not by their reality. Usually this kind of person walks proudly and feels that he has advantages over others. Thus, his arrogance is evident in his daily life. Indeed, both of these words, mukhtal and fakhur, mean arrogance, the former meaning the arrogance seen in behavior, while the latter is the arrogance heard in speech. (Shihab, 2002) .

QS. Luqman: 19

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And be modest in your walk and soften your voice. Indeed, the worst sound is that of a donkey. (QS. Luqman: 19) .

Ghadhdh in the sense of using something not to its full potential. The eye can look left and right freely. The command of ghadhdh, if addressed to the eye, means that it should be limited and not used to its full potential. The same applies to the voice. With the above command, one is asked not to shout at the top of one's lungs, but to speak in a low voice, not necessarily in a whisper (Shihab, 2002) .

## 4. Discussion

### 4.1 Authoritarian Parenting Style

Aqidah-based early childhood education aims to form children with an Islamic personality, namely having Islamic aqidah as a foundation when thinking and behaving in living life. Aqidah education functions to instill faith in children as a provision for their future lives. Faith is the main capital to develop what Howard Gardner calls Spiritual Intelligence (Spiritual Quotient) which is one of the various multiple intelligences. It functions as a kind of life-skill to build a quality life (Khaerudin, 2015). A father's advice to his son is to avoid doing shubhat and avoid all prejudice. Indeed, the issue of monotheism and the prohibition of shirk is an old matter that Allah has always called to humans who are endowed with wisdom. These matters are for the good and have a great impact on the human soul. In the nuances of a father's. advice given to his son, the Qur'an describes the relationship between parents and children using detailed and

thorough language. The description described in the Qur'an is a requirement of parental affection for children by prioritizing the bond of faith (Quthb, 2004).

Gratitude is a noble virtue, it must begin with firmness of heart and firmness of faith and the best proof of love in Islam after honoring Allah is filial piety. Such devotion to parents is a high form of Islamic education and is an obligation to earn the pleasure of Allah. Commitment to parents is also a form of obedience to Allah. The form of filial piety to parents is to carry out their rights and obligations, accustom the behavior of obedience and obedience, stay away from all actions that cause disappointment, respect and provide good behavior to parents on the path of truth (Syifa Fauziningtyas Iskandar, Aep Saepudin, 2021).

The command from Allah, who has the first right of obedience, is that even if parents make every effort to tempt their children to disbelieve in Allah, the children should not obey their parents. However, the difference in creed and the command from Allah not to obey parents in matters that violate the creed, does not invalidate the rights of both parents in dealing with them properly and in establishing a relationship that honors them (Quthb, 2004).

He reward for those who do good in general is Allah's reply to the pleas of those who strive in His way. Humans are so sincere in praying, optimistic about help, striving hard, and obeying Allah and the Messenger that Allah grants humans a worldly reward in the form of victory, sufficiency, inner peace, good name, etc., and a good reward in the hereafter in the form of heaven, the pleasure of Allah. Tsawāb is an educational tool given by Allah to people who do good to motivate their servants to do good (Hasibuan, 2020).

The development of prayer is the perfection of the development of faith. This is because prayer is a reflection of faith. When a child fulfills the call of his Rabb and carries out his commands, it means that he welcomes the tendency of fitrah that is in his soul so that he will water it. The relationship to Allah in the form of prayer is stated in QS. Ibn Kathir explains, what is meant by establishing prayer is praying in accordance with the terms and conditions and keeping the time. Enforcing prayer also means practicing the values contained behind the symbols of movement and recitation in prayer, such as sincerity, discipline and tawadhu`. This is what needs to be upheld in everyday life (Khadijah, 2015).

Humility is the ability to recognize one's mistakes, imperfections, deliberate or limited self and openness to accepting new ideas. People who have a humble nature are people who are open to everything that is positive, feel they have shortcomings and want to introspect themselves so that when someone else makes a mistake against him he will try to think whether the person's mistake is also caused by his actions. According to Ash-Shaqawi what is meant by tawadhu' is to humble oneself and be gentle. Tawadhu' will not boost the culprit to be praised but only to expect the pleasure of Allah. (Agung, 2018) According to Syafri, all educational activity processes that are directly related to politeness and courtesy without being balanced with direct application, habituation to themselves, it can be said that the educational process will be mere wishful thinking, basically the existence of routine habituation activities in the process of educational activities is needed and a form of instilling polite character education by giving examples of good exemplary attitudes, namely shaking hands when meeting parents, wearing neat clothes, routine habituation, namely praying in congregation, speaking softly both to teachers, parents, and fellow peers (Fernanda rahmadika putra, Ali Imron, 2020).

## 4.2 Democratic Parenting Style

Luqman's advice to his son in practicing wisdom and preserving it. This advice is in the form of a prohibition to associate partners with Allah both outwardly (clearly) and inwardly (hidden) because associating partners with Allah is a very great injustice. Once Luqman slept during the day then he heard a voice calling him, saying: "O Luqman, would you like Allah to make you a caliph who rules on earth"? Luqman replied, "If Allah gives a choice, then he chooses protection does not choose the test but if it is His decree then Luqman will obey because Allah will protect and help him. If a person is just then he will be safe, and if he is wrong then he will be wrong to trace the path to heaven. A person who lives a lowly life in this world is safer than one who lives a noble life (in the eyes of men). The word *yaizuhu* is taken from the word *wa'zh*, which is Luqman's advice to his son regarding various goodness in a way that touches the heart. These words of advice were delivered by Luqman to his son without yelling but full of affection and this good advice was delivered at all times. Thus, this verse indicates that educating children is based on compassion. Luqman started giving advice to avoid *shirk* or associating partners with Allah. This prohibition contains teaching about the existence and oneness of Allah. The Qur'an hardly advises mothers and fathers to be kind to their children except in a very limited way, namely the prohibition of killing children. This is because, as Ibn 'Ashur attributed to Luqman above, Allah has made parents instinctively willing to their children. Both parents are willing to sacrifice anything for their children without complaint. The emphasis of this verse on the will of parents to children is emphasized that "The mother has conceived in a state of weakness on top of weakness and weaned her in two years". This is an explanation of the Qur'an as guidance material and educational material delivered. This explanation is proven to be true through human reasoning. Dutiful to both parents in worldly affairs by way of good association, but do not obey both parents if not in accordance with the principles of faith. Pay attention to religious guidance and follow the path of those who always follow Allah in all human affairs because every human being will return to Allah and Allah will reward or reward the good or bad deeds that have been done by humans. Allah is the Most Gentle because Allah always wants benefit and ease and prepares facilities and infrastructure for human ease in achieving it. In the context of this verse, filial piety to both parents even if they are of different religions is one form of Allah's gentleness because no matter how differences or disputes between children and parents, but the blood relationship that is established remains imprinted on each other's hearts. The word *khafir* has two meanings: knowledge and gentleness.

According to Imam Ghazali, Allah is *al-Khafir*, the All-Knowing of everything that is deep in His kingdom on earth and in the universe. Not a single *zarah* moves or stands still, nor the soul stirs, nor is it calm, unless there is news of it with Him. Luqman's advice to his son about ensuring the continuity of *Tawhid* and the presence of the Divine in a child's heart. This advice is in the form of praying the prayers with perfect conditions, pillars and *sunnahs*, and fortifying oneself and inviting others to fortify themselves from abominations or evil. Commanding oneself and others to do what is right and forbidding oneself and others to avoid what is wrong is a habit. Getting children used to this guidance will create a spirit of leadership and social care. Someone who endures the turmoil of his heart is called patient, who is held in prison until death is called *mahburah* so that from the second meaning is born the word *shubr* which means the peak of something. Based on the three meanings above, the meanings have a relationship with each other. The connection is that a patient person will restrain himself, and to restrain himself a person needs mental strength and mental steel in order to reach the heights expected by humans. Advice to be simple in walking, namely the prohibition to puff out the chest and duck like a sick person and the prohibition to run hastily or very slowly because it can waste time. Then the advice to soften the voice so that it does not sound



rough like the cry of a donkey. Thus, Luqman al-Hakim ended the advice covering the main points of religious guidance. There are three elements of religious teachings, namely creed, sharia and morals. The advice from these three elements of religion includes, among others, morals towards God, morals towards oneself, morals towards others, the command of moderation which is the hallmark of all kinds of virtues, the command of patience which is an absolute requirement for achieving worldly and ukhrawi success

#### **4.3 Handling Depressed Children based on Surah Luqman 13-19**

The prohibition of shirk in Luqman's practice of wisdom and the preservation of wisdom to his son reflects Luqman's gratitude for this gift. Luqman advised his son not to associate Allah with anything and the prohibition of associating partners with Allah both physically and mentally, physically and mentally, which means associating partners with Allah with obvious or hidden partnerships because the act of shirk, namely associating partners with Allah, is a great injustice. (Shihab, 2002). Giving affection and tenderness to children is the Fitrah of parental care for children, namely providing affection and tenderness. This nature encourages parents to take care of the newborn and growing generation so as to ensure the survival of children on earth as intended by Allah. Both parents provide everything for their children in terms of energy, age, material and love. Parents are very excited, grateful, and happy for the sacrifices given to their children so that Luqman's advice to his son is first grateful to Allah as the giver of favors and secondly grateful and grateful to both parents as a means of delivering favors to their children. (Quthb, 2004)

Taking into account all the deeds done in the world in the Specialty of the Qur'an in explaining that the power and breadth of Allah's knowledge includes a meticulous account and fair scales. Allah's knowledge and power can detect and not escape human actions so that the human heart becomes submissive and returns to Allah, who is the Most Gentle and All-Knowing of the secrets of the unseen. The explanation in the Qur'an is conveyed so that it is embedded very firmly in the human heart the supervision of Allah wherever and whenever (Quthb, 2004). Facing Allah by establishing prayer, as well as the command to be patient. In Luqman's advice to his son, namely advice that can ensure the continuity of Tawhid and the divine presence in the heart of a child. This advice is in the form of praying perfectly the conditions, pillars and sunnahs in prayer, paying attention and fortifying oneself and others from abominations and evil, being patient and steadfast against what befalls a person in carrying out Allah's guidance. Indeed, prayer, enjoining the good and forbidding the evil, and patience with the things commanded by Allah are deeds of high status in the sight of Allah (Shihab, 2002). The prohibition of turning the face because of arrogance, indeed Allah does not like those who are arrogant and proud of themselves. This prohibition is in the form of walking on earth with puffed up chest. Walking like this is a contrived way of walking, whistling and a little indifferent to people. In addition to the prohibition against a puffed-up gait there is an explanation in the Qur'an about a simple and balanced walk. Simplicity in walking is by walking not excessively, not spending energy to get praise, whistling and admiration (Quthb, 2004).

## **5. Conclusion**

Analysis of the concept of parenting towards children in QS. Luqman [31]: 13-19 in Tafsir Fi Zilal Al-Qur'an and Tafsir Al-Misbah, namely aqidah education is better than shirk, gratitude to Allah and filial piety to both parents, avoiding shirk even though ordered by parents, the slightest good deeds will be shown by Allah and rewarded with rewards, prayer education, tawadhu' (humble) and manners. Based on the analysis of the concept of parenting above, it can be concluded that the concept of parenting in QS.

Luqman Verses 13-19 is authoritarian parenting because parents determine absolute rules and restrictions on children where these rules and restrictions must follow the orders contained in the Qur'an. The concept of parenting in this verse also contains democratic parenting because parents base their actions on being rational and still controlling and prioritizing the interests of children. The handling of depressed children in QS. Luqman [31]: 13-19 in Tafsir Fi Zilal Al-Qur'an and Tafsir Al-Misbah, namely the prohibition of shirk, giving love and tenderness to children, paying attention to all the deeds done in the world, facing Allah by establishing prayer and the command to be patient, the prohibition of turning away faces because of pride.

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