

Proceeding International Conference on Islamic Education
“Integrated Science and Religious Moderation in New-Paradigm in Contemporary Education”
Faculty of Tarbiyah and Teaching Training
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
October 17th, 2022
P-ISSN 2477-3638 / E-ISSN 2613-9804
Volume: 7 Year 2022

THE CONTEXT OF TAUHID PRINCIPLES IN FAMILY EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0 (SEMANTIC STUDY OF SURAH LUQMAN VERSE 13)

Sahibul Ardi¹, Fatwiah Noor², Thaibatun Nisa³, M. Anwar⁴

STAI Darul Ulum Kandangan HSS Kalimantan Selatan^{1,4}, UIN Antasari Banjarmasin^{2,3}
e-mail: ¹sahibul.ardi@gmail.com, ²fatwiahnoor@uin-antasari.ac.id, ³thaibatunnisa@gmail.com,
⁴anwar.kandangan@gmail.com.

Abstract. Family education is a hot issue in the complex educational problems. It is considered as a crucial and fundamental education in equipping children for their future. In fact, the more educated people are the more-bad character they have. Luqman, in his story, had built a strong the foundation *Tawhid* at the beginning of the growth of his son. This is enshrined in the Koran as an *ibrah* and a prime role in educating children. The purpose of this paper is to study the context of the principle of *Tawhid* in family education in the era of the industrial revolution 4.0 in Surah Luqman verse 13. This paper uses a qualitative approach with literature method. The data are collected through literature related to the theme, and the approach was carried out by semantic (meaning) and thematic analysis of the related verses. The study focuses on the principle of *Tawhid* from morphological and grammatical point of view (الدلالة الصرفية والنحوية). The result shows that the diversity of children's behavior is developed from the family. Therefore, the foundation of *Tawhid* becomes the main protect in facing the various changes and developments of the times.

Keywords. The Principle of *Tauhid*, Family Education, Era 4.0

A. INTRODUCTION

The era of industrial revolution 4.0 influences all aspects of life. It includes the integration between technology and cyber technology that caused human energy is no longer needed. The real benefit of this technology is efficiency and effectiveness in the industrial sector. Another benefit of the enormous technology is the ease of access to information that can do anytime and anywhere. This change also has a major impact on the general structure of society. The family as the main foundation of a society did not escape the influence of these changes, the era of 4.0.

Communication as reinforcement for each individual in the family is replaced by various cyber technologies is growing rapidly. Era 4.0 is a digital era where all aspect of life uses digital media. The presence of the internet and rapid digital developments make the world seem to be an inseparable unit. Every individual can access, disseminate and impart knowledge without limits. All information can be accessed widely, even everyone can communicate and share their activities without limits. Technology with all its advantages is able to offer all access to convenience and benefits for everyone. On the other hand, there is a disadvantage of the presence of this technology, namely instant and individualistic culture¹.

¹Tian Wahyudi, “Paradigma Pendidikan Anak dalam Keluarga di Era Digital (Perspektif Pendidikan Islam),” *Riyah: Jurnal Sosial dan Keagamaan*, Vol. 4, No. 01, 2019, h. 32.

The impact of instant and individualistic culture can be seen in everyday life. The examples are the ignorance to the environment, and ignorance to the human, such as in the family. The bodies are seen together but their souls wander with their own thoughts, no communication and no warmth in it. Disrupted communication in a family results in the emergence of bad emotional bonds. This causes the bonds between family members to be tenuous. The main function of the family is as the first place to build the children's character. So, it is very important to pay attention to the position and responsibility of parents in forming a good character for their future. The education that must be given by parents to their children has the right rules and steps. One of them is to hold some of the main principles in children's education.

Family education in Islam is full of models. It can be seen in the verses of the Qur'an, especially in *Surah Luqman* verse 13, where Luqman describes and exemplifies how parents should behave. What is implied in this verse about family education needs to be studied carefully. The sentence *لا تشرك بالله* as an illustration of the obedience to Allah is the main focus of this research.

Semantic study of the context of *Tawhid* in verse 13 of *Surah Luqman* requires us to examine the meaning contained in it. Semantics in this study is to investigate the meaning. This is related to the relationship between words and symbols with the ideas and things they represent, or regarding the tracing of the history of those meanings and the changes that occur to them, or this is also called semiology. Semantics also means the study of the relationship between language symbols (words, expressions, phrases) and objects or concepts contained in them. Semantics also connects symbols with their meanings².

Semantics is known as part of the structure of linguistics (linguistics) which talks about the meaning of an expression or word in a language³. According to Plato, language is a statement of one's thoughts through *anomates* and *rhemata* which is a reflection of one's ideas through the mouth⁴. In this case, language is related to the conditions around the speaker. The meaning of a word (speech) is closely related to the person who says the word in the context of knowing the background of the speaker when he says the word, so it can be distinguished from other speaker⁵.

When discussing the verse in *Qur'an*, we cannot ignore the language used. This is because the Qur'an uses Arabic. Abu Zaid said: "When revealing the *Qur'an* to the Messenger of Allah, Allah chose a particular language according to its first recipient. The choice of this language does not depart from an empty space. It is because language is the most important social tool in capturing and organizing the world.⁶ Thus, the communication framework in this frame consists of: God as an active communicator who sends messages, Muhammad saw. as a passive communicator, and Arabic as a communication code⁷. The same thing was conveyed by Syahrur who argued that language was the tool that made it possible to convey revelation. The revelation of the Qur'an is in an area that cannot be understood by humans before it occupies the medium of language⁸.

Based on the explanation above, the meaning of the Qur'an is bound by the historicity of the words used in the book. Therefore, semantics is one of the ideal methods in expressing meaning and tracking changes in meaning that develop in a word. It can be obtained a meaning that is in accordance with the purpose of delivery by the author (God). A suitable approach in expressing the

²Ray Prytherch, *Harrod's Librarians' Glossary* (England: Gower, 1995), h. 579.

³Harimukti Kridalaksana, *Kamus Linguistik* (Jakarta: Gramedia, 1993), h. 19.

⁴Onomate dapat diartikan sebagai nama, nomina dan subjek. Sedangkan rhemata bisa diartikan sebagai jenis kata yang biasanya dipakai untuk mengungkapkan pernyataan atau pembicaraan baik itu dalam bentuk frase, verbal atau predikat. Lihat Ahmad Zaki Mubarak, *Pendekatan Strukturalisme Linguistik dalam Tafsir Al-Qur'an Kontemporer "Ala" M. Syahrur* (Yogyakarta: Elsaq Press, 2007), h. 34.

⁵D. Parera, *Teori Semantik* (Jakarta: Erlangga, 1990), h. 27.

⁶Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an Terj. Khoiron Nahdliyin* (Yogyakarta: Ikis, 2005), h. 19.

⁷M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar* (Yogyakarta: Elsaq Press, 2006), h. 2.

⁸Ahmad Zaki Mubarak, *Pendekatan Strukturalisme Linguistik*, h. 206.

meanings and concepts contained in the Qur'an is the semantics of the Qur'an. When viewed from the linguistic structure, semantics is similar to the *balagh* science possessed by Arabic in general.

These similarities include the meaning that is divided into the original meaning and related meanings⁹. In addition, the comparison of the meaning of one word to another in semantics is similar to the *munasabah* of a verse with a verse. This makes semantics synonymous with *ulum al-Qur'an*, although there are differences in the analysis. Semantics talk in terms of the historicity of the word to get the appropriate meaning for the word¹⁰.

Based on the explanation above, this paper describes the context of the meaning of *tawhid* in *Surah Luqman* verse 13 with a semantic study in terms of *nahwu* and *sharf*, then connected to family education in the era of revolution 4.0. This aims to get an overview of the position of the principle of *tawhid* in family education in the era of 4.0.

B. RESEARCH METHOD

This study is a library research. Verbal data has been obtained, understood and then interpreted according to the problems studied in this study. There is no need to return to the original source because it has been dealing with data that is already available, library data is secondary data or researchers get from previous research studies and lastly, data from literature is not limited to space and time¹¹.

This study is conducted with a qualitative approach. This method is considered more relevant in describing, observing and analyzing the phenomena. For example, the current state of family education and how the role and process of the education take place.

Data collection techniques were carried out using documentation techniques, by analyzing from various sources. After collecting data from various sources, the data is analyzed using content analysis techniques with descriptive methods. The data sources used are the Qur'an as the main source, books of interpretation, supporting books according to the theme of the discussion, articles and various journals and books to support this writing.

C. DISCUSSION AND ANALYSIS

وإذ قال لقمان لابنه وهو يعظه يا بني لا تشرك بالله إن الشرك لظلم عظيم

Vocabulary meaning

No.	Lafaz	Meaning	No.	Lafaz	Meaning
1.	وإذ قال لقمان	And when Luqman said	5	لا تشرك بالله	do not associate any one with God
2.	لابنه	To her son	6	إن الشرك	To associate others with God
3.	وهو يعظه	And he gives advice	7	لظلم عظيم	a tremendous wrong
4.	يا بني	O my son			

Waw is called *isti'nafiyah*, (إذ) is an *isim mabni* with *sukun* and it is *nasab* after discarded *fiil* (أنكر) and (قال) is *fi'il madhi mabni* with *fathah*. Luqman is a *fa'il* from the word قال and it is *marfu'*.

⁹Dalam semantik istilah ini dikenal dengan sebutan makna dasar dan makna relasional.

¹⁰Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik Terhadap Al-Qur'an* (Yogyakarta: Tiara Wacana Yogya, 2003), h. 3.

¹¹Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), h. 4-5.

Jumlah fi'liyah takes the position of jar with *idhafah* from *mudhaf* إذ بانه is lam jar. The word *ibni* is an *isim jar* from *jumlah jarriyah*, on the other hand *ha dhomir* behind it is *mudhaf ilaih* from the previous word, *ibn*.

Waw shows situation or it is called *wawa haliyah*. *Jumlah ismiyah* from the words هو يعظه is *nasab*, which shows things or circumstances. The word هو is as *muftada marfu'*, يعظه is *jumlah fi'liyah* consisting of *fi'il*, *fail* and *maf'ul*. The word (يعظه) *ya'izhuhu* is taken from the word (وعظ) *wa'zh* which involves various virtues in a way that touches the heart. There are also those who interpret it as a word that contains warnings and threats. The word (وعظ) after the word وإذ قال لقمان is giving a view about how the words are delivered, i.e. yelling but it is understood as an affectionate call for children. This word also implies that the advice is carried out from time to time, as understood from the future verb form of the word (يعظه) *ya'izhuhu*¹².

يا is one of the letters that is devoted to calling, ياء is *munada* or called. The form of this word is *tashgir* which means having little or few¹³, It can also have the meaning of humiliating, reducing size, scales and numbers, bringing time and place closer, and showing affection, and sometimes it is also interpreted to increase or praise¹⁴. The word (يائي) *bunayya* is a word that describes tiny not a word that describes insults or makes other people feeling underestimate. The origin word is *ibnii* from the word *ibnu*, which means son. The *Tasghir* sentence implies love. From this, we can say that the verse above gives a signal that educating should be based on compassion.

In the word لا تشرك the letter لا has meaning *jazim* that make *fi'il mudhori* has *sukun*. In *fi'il mudhori majzum*, there is *dhomir* أنت that keep in. Then, the word بالله is *jar majrur* that connected to the word لا تشرك and it has meaning revere. The message conveyed by Luqman is in the form of a warn or ban, don't associate anything with Allah to emphasize the need to leave something bad before doing something good, "At-takhliyah muqaddamum 'ala at-takhliyah"¹⁵.

إن is a *jumlah* from the word إن as *nasab huruf*, *taukid* and has a meaning such as *fi'il* which shows the *ta'il* or cause. The word إن الشرك is *isim* إن *mansub*.

إن الشرك عظيم consist of *huruf* لا *taukid al muzahlaqah* and ظلم as the *khabr* of إن and this is *marfu* with *tanwin*. The word عظيم is *sifah* from ظلم and this is *rafa'* with *tanwin*¹⁶.

The context of Tawhid in this study focus on the verse 13 of *surah Luqman* الشرك, where this word contains a meaning *shirk* (associating partners with Allah). In *lisanul arab* dictionary, الشرك means associating Allah in worshipping. The meaning of لا تشرك بالله means "don't associate anything with Allah"¹⁷. *Shirk* in the verse above is an act of associating anything to Allah, and *shirk* is the greatest sin¹⁸. People who are *shirk* means that they have made a big mistake, because *shirk* keeps

¹²Syihab ad Din Mahmud al Alusi al Baghdadi, *Ruhul Ma'ani Fi Tafsir al Qur'an al Adhim Wa as Sab'I al Matsani*, Juz 21 (Beirut: Dar Ihya at Turats al Arabi, 1999), h. 114.

¹³Musthafa Al Ghalayaini, *Jami' Ad Durus al Arabiyyah* (Kairo: Dar Al-Hadits, 2005); Muhammad Shagir Al Maqtari, *Al Hilal al Dzahabiyah 'ala at Tuhfah as Saniyah* (Sana'a: Maktabah Imam Al-Albani, 2007).

¹⁴Abduh Ar Rajihi, *At Tathbiq as Sharfi* (Riyadh: Maktabah al Ma'arifi li an Nasr wa at Tauzi', 1999).

¹⁵M. Quraish Syihab, *Tafsir Al Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), h. 298.

¹⁶Bahjah Abdul Wahid Asy-Syaikhali, *I'rab Al-Qur'an Al-Karim*, Juz 8 (Beirut: Dar al Fikr, 2006), h. 18-19.

¹⁷Ibnu Manzur, *Lisanul Arab*, Juz 5 (Kairo: Dar al Hadits, 2003), h. 95.

¹⁸Abdullah bin Muhammad Alu Syaikh, *Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam Asy-Syafi'i, 2009).

people from the straight path and keeps people away from their goals in life¹⁹. Shirk is a *zulm* (great injustice). As Imam Alusy said that shirk is putting something out of place²⁰.

The word *shirk* in the verse has two forms. They are in the form of *fiil nahyi* and *masdhar*, which have one meaning, namely associating partners with Allah. Morphologically, the word *fiil* indicates time and refers to action, as well as *fiil nahyi* which is basically *fiil mudhori* that is entered by *lam annahyi* referring time in the future. It means that the time is not limited only for certain period but it is done from time to time. The form of *masdhar* is like the form of *fi'il*. The difference is that *fi'il* is related to time and *masdhar* is not. This means it is done continuously as in Arabic²¹.

Based on the explanation of the various meanings of *shirk* above, it indicates that the prohibition of associating partners with Allah also contains teachings about the existence and *Tawhid* of Allah. The message is in the form of a prohibition on associating partners with Allah, emphasizing the need to leave something bad before doing something good²². In term *mafhum mukhalafah*, it means confirming *Tawhid* (monotheism). This is in accordance with the necessity of leaving *shirk*, and this is in accordance with the linguistic rule of *mafhum mukhalafah*.

The family as an independent institution has a definite structure consisting of the head of the family, companions and children as family members²³. The first education of children begins in the family, where character building occurs here. In Islam the attitude of children depends on their parents. It a *sahih* hadith, it is said that every child is born in a state of *fitrah*.

قال رسول الله صلى الله عليه وسلم: ما من مولود إلا يولد على الفطرة فأبواه يهودانه وينصرانه

ويعمجسانه كما تنتج البهيمة بهيمة جمعاء²⁴

Meaning: Prophet Muhammad saw. said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magianism, as an animal delivers a perfect baby animal (Muslim bin al-Hajj, t.th).

The hadith contains the basic concept of a child's religion who will follow the religion of his parents. It means that the fulfillment of the child's soul with spirituality and faith in Allah SWT is the first thing that must be applied by parents. One of the *dalil* for this statement is what Luqman as a parent does to his child. The word (لا تشرك بالله) means do not associate partners with Allah. The word uses prohibition with *lam nahiyah* where absolute prohibition leads to the prohibition of doing *shirk*²⁵. This is also about understanding the oneness of God which must be taught to children "*dalalah mafhum mukhalafah* teks ayat²⁶. The prohibition of associating partners with Allah is the main form of advice and learning that Luqman teaches his son, even Luqman strengthened the

¹⁹Muhammad Ibrâhîm bin Abdullah At Tuwajry, *Hakikat Syirik dan Macam-Macamnya* (Riyadh: Maktab Dakwah dan Bimbingan Jaliyah Rabwah, 2017), h. 1-2.

²⁰Syihab ad Din Mahmud al Alusi al Baghdadi, *Ruhul Ma'ani*, h. 115.

²¹Muhammad Shagir Al Maqtari, *Al Hilal al Dzahabiyah*

²²M. Quraish Syihab, *Tafsir Al Misbah*, h. 298.

²³Abd. Basir, "Model Pendidikan Keluarga Menurut Alqur'an (Studi Sūrat Âli 'Imrân Dan Luqmân)" (Doctoral Dissertation, Banjarmasin, UIN Antasari, 2015), h. 53; Herien Puspitawati, *Gender dan Keluarga: Konsep dan Realita di Indonesia* (Bogor: PT IPB Press, 2012); Amorisa Wiratri, "Menilik Ulang Arti Keluarga Pada Masyarakat Indonesia," *Jurnal Kependudukan Indonesia*, Vol. 13, No. 1, 2018, h. 15.

²⁴Muslim bin al Hajj, *Shahih Muslim*, Juz IV (Indonesia: Maktabah Dahlan, t.t.), h. 2047.

²⁵Wahbah Az-Zuhaili, *Ushul al Fiqh al Islami* (Damaskus: Dar al Fikr, 2005), h. 227-229.

²⁶Mafhum Mukhalafah adalah pemahaman terhadap sesuatu yang tidak tertulis karena tidak adanya ikatan terhadap sesuatu yang disebutkan atau di nashkan. Lihat Wahbah Az-Zuhaili, *Ushul al Fiqh*, h. 349.

prohibition with the words (إن الشرك لظلم عظيم), which explains that Shirk is a great injustice where the injustice will return to oneself²⁷.

Children for parents are a gift, a trust and a responsibility. This is clearly illustrated in at *surh Tahrim* verse 6. It explains that a father is obliged to protect himself and his family from hell.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ مَا أَمَرَهُ اللَّهُ بِهِ وَفَعَلُونَ مَا يُؤْمَرُونَ.

Meaning: *Believers, guard yourselves and your kindred against a Fire whose fuel is human beings and stones, a Fire held in the charge of fierce and stern angels who never disobey what He has commanded them, and always do what they are bidden.* (At-Tahrim: 6)

In Tafsir al-Syarbiny, the word guarding here is defined as the process of someone in educating, advising children and wives or families who are in their care to avoid going astray which causes a person to fall into the fire of hell²⁸. As narrated in the hadith of the Prophet SAW, the responsibility that must be carried out by everyone includes the roles and obligations of parents towards their children, as narrated by Ibn Umar r.a.

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ((كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ - قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ - وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ.)) (متفق عليه)

Meaning: *The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects."* (Muttafaq 'alaih)

In the *saheeh* hadith above, it shows that the responsibility attaches to each human being, and a leader (father) will be asked about his leadership, his wife and children. Sometimes a person has up to two responsibilities. If he is an imam in one community and he is also a husband in one family, then both of them are under his responsibility. Parents have a responsibility towards their children. Among the obligation is to provide a good education²⁹. Nashih Ulwan emphasized that the education provided was not only physical education but also in aspects of education and faith.

The description above clearly states that parents are the main factor that is able to shape children both physically and spiritually. Fulfillment of children's souls with faith in God becomes the basis for building children's character. This is as stated by Helmawati that faith education is

²⁷Purwatiningsih, "Pendidikan Anak dalam Keluarga Menurut Al-Quran Kajian Surah Al-Luqman Ayat 13-18," *Tadbir Muwahhid*, Vol. 5, No. 2, 2016.

²⁸Muhammad Ahmad Al Khatib Asy Syarbini Al Misri, *Tafsir Asy Syarbini Sirajul Munir Fil I'anati 'ala Ma'rifati Ba'dho Ma'ani Kalami Rabbina al Hakimi al Khobiri* (Beirut: Dar al Kutub al Ilmiyyah, 2004).

²⁹Abdullah Nashih Ulwan, *Tarbiyatul Aulad fil Islam*, Terj. Saifullah Kamalie Dan Hery Noer Ali, "Pedoman Pendidikan Anak dalam Islam," Jilid II (Semarang: Asy-Syifa, t.th.). h. 120-123; Helmawati, *Pendidikan Keluarga: Teoritis dan Praktis* (Bandung: PT. Remaja Rosdakarya, 2016), h. 56-58; Tian Wahyudi, "Paradigma Pendidikan Anak"

given in the early stages of a child's growth. Then Ratnawati added in her writing that whispering the sentence of monotheism to children at the time of newborn is a form of recognizing faith in children³⁰. Children's understanding of *Tawhid* is stronger with the experience and communication of children with the surrounding environment³¹. It can be concluded that parents have a very important role in instilling faith in the soul of the child through interaction and parenting. Ratnawati added that this faith is very important so that it becomes something of a principle. In other words, something must exist in educating children³².

The development of technology shows very significant changes in various aspects, including the field of education. Accessing the world through the internet network not only provides useful value but also provides uncontrollable damage value. Data presented by the Association of Indonesian Internet Service Providers (APJII) regarding internet users in Indonesia reached 196.7 million users in 2020, the percentage of users rose to 73.7% from 64.8% in 2018 with an increase of 8.9% or around 25, 5 million new users³³. The increase of internet users is mainly users of online shops and learning institutions, both formal and non-formal. The use of digital in society is certainly inseparable from modern life, where modern humans are always in contact with technology. Even in their daily life, modern humans use machines more. This creates a new culture and new habits, namely instant culture and individual culture.

Related to the cultural changes that are happening today, education needs to improve to deal with these changes. Parents as the first educators for their children need to be aware of the challenges their children will face in the future. This is in accordance with what Sayyidina Ali r.a said as a message to parents "educate your children to be ready to face their era, because they were created for an era that different from yours"³⁴. Education that is given by parents to their children must respond to the challenges of the times. The existence of digital development causes every individual to have unlimited freedom. Affordability of information and extensive communication provide opportunities for the entry of bad influence. Parents must be able to build a strong protector in children. How to build a protector in a child? We can answer this question by instilling a religious spirit in children from an early age. In Islam the introduction of a religious spirit begins when a child is born into the world by whispering the sentence of monotheism or *azan* (the call to prayer) and *iqamat* to a newborn. The religious or spiritual soul of the child is the basis for forming behavior and the foundation for forming individual character, because a good and strong spiritual soul will shape the child's personality as the basis and support for the child. Therefore Luqman as a parent figure provides an illustration of how to educate children by prohibiting *shirk* and teaching monotheism to children. This is intended in order to have self-existence by relying on faith and belief in God. Self-existence gives confidence, sensitivity of thinking and calmness in dealing with problems. It is hoped that children will not be easily influenced by bad things. This is because children have confidence in themselves. Parents have an important role in growing self-existence. It takes a long time by instilling a spiritual soul from an early age, instilling faith in the development of faith in children. It starts with what is heard, seen, and the life experiences that children go through in their environment.

³⁰Helmawati, *Pendidikan Keluarga*, h. 56-60; Ratna Wati, "Memahami Perkembangan Jiwa Keagamaan pada Anak dan Remaja," *FOKUS: Jurnal Kajian Keislaman dan Kemasyarakatan*, Vol. 1, No. 1, 2016.

³¹Muhammad Idrus, "Keraguan Kepada Tuhan pada Remaja," *Psikologi: Jurnal Pemikiran dan Penelitian Psikologi*, Vol. 11, No. 21, 2006.

³²Ratna Wati, "Memahami Perkembangan Jiwa".

³³Berita Resmi KOMINFO 09/11/2020, tentang Ditjen PPI: Survey Penetrasi Pengguna Internet di Indonesia Bagian Penting dari Transformasi Digital, Diakses pada tanggal 06 September 2021.

³⁴Hamruni, *Konsep Edutainment dalam Pendidikan Islam* (Yogyakarta: Bidang Akademik UIN sunan Kalijaga, 2008), h. 234.

Based on the description above, we can draw conclusions about the obligations and responsibilities of parents towards their children. In verse 13 of Surah Luqman, these two things are related to each other. The obligation of parents is to provide education to children as a guide to life in the future and provide education that appropriate to the challenges of the times. Luqman al Hakim in his story which was immortalized by Allah SWT in the Qur'an gives an illustration of what to teach his children. Luqman gave a strict prohibition on associating partners with Allah. This means that teaching of *tawhid* to Allah must be instilled in children. This is in line with expert studies in the fields of education and psychology which explain that faith is the main foundation and basis in shaping individual character. An individual who has a good and strong faith and spiritual soul will not be easily shaken by bad influences that come from outside. Nashih Ulwan said that the educational process is related to general matters while parents are concerned with specific matters. Parents have a great responsibility for the development of children from various aspects. Parents also have a responsibility to teach the basics of Islam for children, thus parents must provide faith education and be blessed by Allah SWT³⁵. *Tawhid* as a form of faith is a principle that must be held by families, in this case parents, in educating their children. The values of faith that are instilled by parents from the beginning will be able to protect children in their social development from the bad influences of the environment. On the other hand, children who are not given a good education from an early age will easily fall into a life that will lead to destruction.

Thus, instilling monotheism, spiritual spirit and faith as principles in family education occupies the most important role. Parents should pay attention and hold to this principle in order to build children's character and have faith, have noble character and are strong in facing their future. Because faith is the foundation of every human action, the principle of monotheism is very important and becomes the basis of all principles in family education.

D. CONCLUSION

The 4.0 era, which is called the digital era, has had a huge impact on human life. The freedoms to access all information and behave uncontrollably are the hallmarks of this era. Education is conducted to improve various aspects of life and answer challenges. Family as the first educational institution is the foundation of education and has a big influence. It must be given to children as guidance for their future. Luqman gives an ideal picture of how parents should educate their children by giving the teaching of monotheism to Allah. Therefore, a strong character will be able to face various kinds of obstacles and difficulties in future life.

REFERENCES

- Al Ghalayaini, Musthafa. (2005). *Jami' Ad Durus al Arabiyyah*. Cairo: Dar Al-Hadits.
- Al Maqtari, Muhammad Shagir. (2007). *Al Hilal al Dzahabiyah 'ala at Tuhfah as Saniyah*. Sana'a: Maktabah Imam Al-Albani.
- Al Misri, Muhammad Ahmad Al Khatib Asy Syarbini. (2004). *Tafsir Asy Syarbini Sirajul Munir fil I'anati 'ala Ma'Rifati Ba'dho Ma'ani Kalami Rabbina al Hakimi al Khobiri*. Beirut: Dar al Kutub al Ilmiyyah.
- Ar Rajihi, Abduh. (1999). *At Tathbiq as Sharfi*. Riyadh: Maktabah al Ma'arifi li an Nasyr wa at Tauzi'.
- Asy-Syaikhali, Bahjah Abdul Wahid. (2006). *I'rab Al-Qur'an Al-Karim*. Beirut: Dar al Fikr.
- At Tuwajry, Muhammad Ibrâhîm bin Abdullah. (2017). *Hakikat Syirik dan Macam-Macamnya*. Riyadh: Maktab Dakwah dan Bimbingan Jaliyah Rabwah.
- Az-Zuhaili, Wahbah. (2005). *Ushul al Fiqh al Islami*. Damaskus: Dar al Fikr.

³⁵Abdullah Nashih Ulwan, *Tarbiyatul Aulad*, h. 111.

- Al Baghdadi, Syihab ad Din Mahmud al Alusi. (1999). *Ruhul Ma'ani fi Tafsir al Qur'an al Adhim wa as Sab'I al Matsani*. Juz 21. Beirut: Dar Ihya at Turats al Arabi.
- Basir, Abd. (2015). "Model Pendidikan Keluarga Menurut Alqur'an (Studi Sūrat Âli 'Imrân Dan Luqmân)." Doctoral Dissertation, UIN Antasari. <https://idr.uin-antasari.ac.id/1090/>.
- Berita Resmi KOMINFO 09/11/2020, tentang Ditjen PPI: Survey Penetrasi Pengguna Internet Di Indonesia Bagian Penting Danri Transformasi Digital. https://www.kominfo.go.id/content/detail/30653/dirjen-ppi-survei-penetrasi-pengguna-internet-di-indonesia-bagian-penting-dari-transformasi-digital/0/berita_satker.
- Hamruni. (2008). *Konsep Edutainment dalam Pendidikan Islam*. Yogyakarta: Bidang Akademik UIN sunan Kalijaga.
- Helmawati. (2016). *Pendidikan Keluarga: Teoritis dan Praktis*. Bandung: PT. Remaja Rosdakarya.
- Al Hajj, Muslim bin. (t.th). *Shahih Muslim*. IV. Indonesia: Maktabah Dahlan.
- Idrus, Muhammad. (2006). Keraguan kepada Tuhan pada Remaja. *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi*, 11(21), 27–36. <https://doi.org/10.20885/psikologika.vol11.iss21.art3>.
- Izutsu, Toshihiko. (2003). *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap Al-Qur'an*. Yogyakarta: Tiara Wacana Yogya.
- Kridalaksana, Harimukti. (1993). *Kamus Linguistik*. Jakarta: Gramedia.
- Manzur, Ibnu. (2003). *Lisanul Arab*. Juz. 5. Kairo: Dar al Hadits.
- Mubarok, Ahmad Zaki. (2007). *Pendekatan Strukturalisme Linguistik dalam Tafsir Al-Qur'an Kontemporer "Ala" M. Syahrur*. Yogyakarta: Elsaq Press.
- Parera, D. (1990). *Teori Semantik*. Jakarta: Erlangga.
- Prytherch, Ray. (1995). *Harrod's Librarians' Glossary*. England: Gower.
- Purwatiningsih. (2016). Pendidikan Anak dalam Keluarga Menurut Al-Quran Kajian Surah al-Luqman Ayat 13-18. *Tadbir Muwahhid*, 5(2). <https://doi.org/10.30997/jtm.v5i2.331>.
- Puspitawati, Herien. (2012). *Gender dan Keluarga: Konsep dan Realita di Indonesia*. Bogor: PT IPB Press.
- Setiawan, M. Nur Kholis. (2006). *Al-Qur'an Kitab Sastra Terbesar*. Yogyakarta: Elsaq Press.
- Syaikh, Abdullah bin Muhammad Alu. (2009). *Tafsir Ibnu Katsir*. Jakarta: Pustaka Imam Asy-Syafi'i.
- Syihab, M. Quraish. (2002). *Tafsir Al Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.
- Ulwan, Abdullah Nashih. (t.th). *Tarbiyatul Aulad fil Islam, Terj. Saifullah Kamalie dan Hery Noer Ali, "Pedoman Pendidikan Anak dalam Islam."* Jilid II. Semarang: Asy-Syifa.
- Wahyudi, Tian. (2019). Paradigma Pendidikan Anak dalam Keluarga di Era Digital (Perspektif Pendidikan Islam). *Riyah: Jurnal Sosial dan Keagamaan*, 4(1), 31–43. <https://e-journal.metrouniv.ac.id/index.php/riayah/article/view/1489>.
- Wati, Ratna. (2016). Memahami Perkembangan Jiwa Keagamaan pada Anak dan Remaja. *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan*, 1(1), 19–32. <http://dx.doi.org/10.29240/jf.v1i1.58>.
- Wiratri, Amorisa. (2018). Menilik Ulang Arti Keluarga pada Masyarakat Indonesia. *Jurnal Kependudukan Indonesia*, 13(1), 15–26. <https://doi.org/10.14203/jki.v13i1.305>.
- Zaid, Nasr Hamid Abu. (2005). *Tekstualitas Al-Qur'an Terj. Khoiron Nahdliyin*. Yogyakarta: Ikis.
- Zed, Mestika. (2008). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.