

IMRAN AND LUQMAN FAMILY EDUCATION SYSTEM PERSPECTIVE OF THE QURAN

¹Abd. Basir, ²M. Daud Yahya

¹*Universitas Islam Negeri Antasari Banjarmasin, abdulbasir@uin-antasari.ac.id*

²*Universitas Islam Negeri Antasari Banjarmasin, daudyahya@uin-antasari.ac.id*

Abstract

The substance of education is an educational interaction between educators and students. Educational interaction aims to help students achieve progress in education. In an informal family, parents are educators while children are students. Often happens, educative interactions are not realized indirectly have occurred between parents and children. This is because it is informal and does not have a concrete design. Informal education generally does not have a clear and unwritten curriculum and does not receive serious attention from the government because it is only left entirely to parents. In fact, most parents do not have sufficient knowledge to carry out education in their household. Informal institutions should be used as educational institutions that have a measurable education system in order to achieve national education goals. In the context of this problem, in the Qur'an there are two suras that can describe an educational model that implicitly has a family education system, namely Surah Ali Imran (QS Ali Imran/3) which some of the verses describe Imran's family education and Surah Luqman (QS Luqman/31) which tells about Luqman's educational interactions with his son.

Keywords: Education System, Imran and Luqman Family, Quran, Islam, Islamic Education.

INTRODUCTION

Everyone who is born into the world has the right to get an education (Rahman, 2009). Islam places great emphasis on its adherents to obtain education in order to have knowledge (Latif, 2006). Education is the best investment because it ultimately leads to intellectual property (Irianto, 2017). Intellectual property is a treasure that never runs out, which cannot be stolen by anyone, even property that cannot be taxed by the government (Us, 2014). With this knowledge, Muslims have ruled the world for twelve centuries (As-Sirjani, 2012).

The essence of education is actually interactive educative between educators and students in an effort to help them achieve educational goals (Q.S.al-Dzariyat: 56); (Q.S. al-Qashash: 77); (Muhajir, 2011). The context

with this problem is a family environment where educational relationships occur between parents as educators and children as students (Gustina, 2016); (Fitri, 2016). Parents generally have certain goals for their children. The goal is as they say "may he become a pious child, healthy, smart, intelligent, independent, and so on". But how the details of these traits are unclear and sometimes still unclear. Most parents do not know what to give and how to give it so that their children have the expected traits (Komariah, 2011).

Oftentimes, parents do not realize that there has actually been an educational interaction between parents as educators and children as students in their daily lives (Afiif, 2015). In fact, in the family, educational interactions can occur at any time, whenever

parents meet, have dialogue, socialize and work together with their children (Kurniawan, 2015). At such times, many spontaneous behaviors and actions that are carried out unconsciously by parents, are actually imitated and imitated by children (Solihin, 2004). This interaction is possible for parents to make mistakes in educating very large children (Hanafi, 2019). Parents also become educators without being prepared in advance formally (Bunu, 2012). They become educators naturally and naturally. Because of their status as fathers and or mothers, even though they are not actually ready to carry out these educational tasks. Because of its informal nature, lack of a concrete design and often not being realized, education in the environment is referred to as informal education. This education does not have a formal and written curriculum (Sukmadinata, 2011).

On the other hand, informal education does not receive serious attention from the government (Hakim, 2017), it is proven that until now there is no special ministry that deals with informal education even though this is a mandate of law. Supposedly, informal education gets serious attention from the government and how the curriculum is regulated so that family education is no longer referred to as informal education which is completely left to parents but must be used as a family education institution that has an education system that can be measured in order to achieve educational goals.

METHOD

This study aims to describe family education as an educational institution that has an education system (Basir, 2015). The method used in this research is the *maudhu'iy* interpretation method. In terminology, Abdul Hayyi al-Farmawi defines that the interpretation of *maudhu'iy* is to collect verses from the Koran that have the same purpose in the sense that they both talk about the topic of the problem being discussed. Then the interpreter begins to provide information and explanations, and draw conclusions. (Al-Farmawi, 2002); (Basir,

2019); (Yusufa, 2015). The object of this research is limited to two suras in the Koran, namely Q.S. Ali Imran/3 and Q.S. Luqman/31. Research findings from the two suras contain verses that are relevant to the discussion of Imran and Luqman's family education. Furthermore, it is analyzed with a systematic Islamic education system starting from the basis, objectives, materials, educators, methods, environment, and educational evaluation.

RESULTS AND DISCUSSION

Every intentional activity to achieve a goal must have a solid and strong foundation or foundation (Ramayulis, 2002). The basis of education is usually inspired by an ideology or belief and philosophy of life (Barsihannor, 2009). If examined carefully, then the Imrân and Luqman families must have a strong basis in carrying out the educational process carried out in the family.

Imrân's wife, Hannah bint Fâqûz believes that education for children can be carried out since the fetus is in the womb. Therefore, he vowed his fetus to be someone who only served Allah as a *muharrar* (Q.S. Ali Imran/3:35). In addition to Imran himself as a pious and obedient to Allah SWT., his wife is also a pious woman who is very obedient to worship Allah SWT. and always obeys the instructions of God's teachings contained in the previous books. The two husbands and wives who build a household in this noble family, so that they get a choice from Allah SWT. as an ideal family whose story God has immortalized in the holy book the Koran as a guide for the people of the whole world. (Q.S. Ali Imran/3: 32-33); (Huda, 2008)

Likewise, with Luqmân's family education, there are at least two basics that become the frame of reference for Luqmân al-Hakîm's education, namely divine values and the *sunnah* of the Apostles. Divine values are religious teachings that come from Allah SWT. While the *sunnah* of the Prophets and Apostles are all forms of their words and actions that underlie Luqman's education (Barsihannor, 2009).

Luqman al-Hakîm has determined the divine value in the form of the monotheistic faith that underlies as the basis of education (Q.S. Luqman/31:12-13). The basis of the creed of monotheism, which originates from the true divine values, underlies the enforcement of sharia and morals so that human knowledge can provide the widest possible benefits for the benefit of humans. Because, only from a patterned soul with true faith will the noble character be born (Q.S. Luqman/3:14); (Juwariyah, 2010).

Educational goals are the results to be achieved through the educational process. The purpose of education means changes that are desired and sought through the educational process of individuals, society, and the environment (al-Syaibaniy, 1979). 'Imrân's wife was a very intelligent person. This can be proven by the educational goals that he proclaimed are very general and large. Even though he only wants one goal, it includes all the goodness of this world and the hereafter. The sole purpose of 'Imrân's wife for his child was to become a muharrar, namely a holy woman named Maryam (Q.S. Ali Imran/3: 35-36).

Observing Maryam's educational goals for 'Isa as. when I was little. Maryam was born from a respectable family, namely the Imran family which has both privileges and miracles (Q.S. Ali Imran/3:42). Namely, when you have to bear the baby 'Isa as. with the permission of Allah SWT. (Q.S. Ali Imran/3:45-46). Maryam's education of 'Isa as. starting from birth by trying hard to save his social status from accusations of his people as a child of adultery (Huda, 2008) At a time of social identity crisis concerning the self-esteem of Maryam and 'Isa as. Therefore, the solution came from 'Isa as. with Allah's permission. denied all the accusations of his people. It even confirms who he really is and the mission he will carry when he grows up. Namely a servant and messenger of Allah to the Children of Israel (Q.S. Ali Imran/3:49). The words 'Isa as. starting with the affirmation that he is a servant of Allah SWT. (Q.S. Ali Imran/3: 51) This is intended to refute the opinion which says that 'Isa as. is god (rabb).

From the description above, it can be understood that the purpose of education in the Qur'an is to become a servant of Allah as the words of 'Isa as. "innî 'abd Allâh" verily I am a servant of Allah and to worship Him. The point is that Allah is the Lord of the Prophet Jesus and the Lord of all mankind. Therefore, all humans should worship only Him, and this is the straight path" (Q.S. Âli 'Imrân, 3/: 51).

The purpose of Luqmân's education can actually be analyzed from the main content of Luqmân's teachings in the Koran (Mukodi, 2011). The teachings, in general, are gratitude for favors, not associating partners with Allah, thanking parents, doing good to parents even though they are still unbelievers, hoping for a reward in the afterlife, establishing prayer, admonishing good and evil, being patient for all calamities that befall, not being arrogant like turn away from humans, when walking arrogantly and or excessively when walking. (Q.S. Luqman, 31/57: 12 to 19)

The prayers and vows made by Hannah, the wife of Imran, were actually only the part that Allah mentioned in the Qur'an. Prayers and vows are really just part of a huge series of services that Hannah does. This means that Hannah is a pious woman whose daily activities are worship. This can be proven by the election of the family of 'Imrân by Allah SWT. who will give birth to the prophet 'Isa as. (Q.S. Ali Imran/3:33-37) Those are some of the educational materials for the Imran family.

Hannah's prayer education material contains the following ethics: First, prayer is done sincerely and does not recognize despair. Second, the vows are intended for earnest intentions and a strong desire to educate their children to become muharrar who are devout in religion. Third, the prayers and vows are carried out in a solemn, sincere, and confident manner that Allah will grant them. (Q.S. Ali Imran/3:34-37)

Educational material 'Isa as. can be analyzed from the talk of 'Isa as. containing prophetic material. Even though 'Isa as. only speaking at the time was intuitive and sacred to Maryam. The talk of 'Isa as. his main goal was to exonerate his mother from the charge of

adultery. The talk of 'Isa as. not based on the considerations of his own mind which at that time was still a baby. Therefore, after this incident, 'Isa as. returned to infancy, then spoke again in his usual childhood years. The prophetic material contains an affirmation of 'Isa as. is a servant of Allah SWT., was given a book and made a prophet by bringing the shari'ah of prayer, zakat, and morals. This morality includes actions that always bring blessings in society, are devoted to their parents, and become successful and not arrogant leaders. Peace and safety are always with him throughout his life. (Q.S. Ali Imran/3:47-49); (Q.S. Maryam/29:30-33)

Luqmân al-Hakîm's educational materials for his children have a systematic system and are implemented in the family education environment. There are at least four educational materials that are instilled by Luqman al-Hakim to his children which are contained in verses 13-19 as follows: (1) Instilling the value of monotheism and faith (Surah Luqman, 31/: 13) (2) Material devoted to God and people Old (Surah Luqman, 31/: 14-15). (3) The material for planting the value of worship and admonishing makruf nahi munkar (Q.S. Luqman, 31/:16-17). (4) material for planting noble character and manners in interacting with others (Q.S. Luqman, 31/: 18-19)

Educators are people who are responsible for the implementation of education targeting students (Solo, 2005). Another term commonly used for educators is "teacher". Educators and teachers have the same meaning. The difference is that the term teacher is often used in formal education environments, while educators are used in formal, informal, and non-formal environments (Mahmud, 2011); (Thlkhah, 2008); (Muhaimin, 2011). Other terms for educators are mualilim, murabbi, muaddib (al-Nakhlâwiy, 1979). Apparently, the term muaddib is broader than the term mu'allim and is more relevant to the concept of Islamic education, namely providing character education (Tholkhah, 2008).

Her relevance to Hannah's character as an educator is illustrated by the following traits: First, Hannah has a capacity for personal piety.

Second, he likes to pray and does not give up. Third, have a strong desire to achieve something. He proved this with nazdar. Fourth, have an obsession to create a pious generation. Fifth, name their child with a good name. Sixth, pray for their child when he is born to be free from the devil's interference.

Maryam's character as an educator to 'Isa as. Maryam is able to empower students as defenders of the honor of their educators. It is said that after Maryam gave birth to 'Isa as., then she brought 'Isa as. towards his people. Maryam's goal is for the presence of 'Isa as. acceptable to society. But what happened, on the other hand, was an insult to Mary and a rejection of the status of 'Isa as. whose father is not clear.

In those difficult conditions, Maryam tried to explain to her people what had happened to her. But when his people could not understand Maryam's explanation, Maryam tried to empower 'Isa as. who was in his arms? Because it is a fact that Maryam gave the explanation, it is impossible for her people to accept her argument. Maryam made 'Isa as. as the subject of educators. Meanwhile, Maryam becomes a mediator or facilitator who directs students to develop their abilities according to their interests and talents.

Luqman is a servant of Allah who has been awarded wisdom, has the right faith, has the depth of religious knowledge and noble character. His name is mentioned in the Qur'an as one of those who always worship Him. Luqman is seen as an educator figure who has traits and behaviors that describe wisdom. Wisdom is understanding in religion, the power of thinking, accuracy in speaking, and understanding in Islam. The meaning of wisdom for the educator figure is that an educator in addition to always trying to improve his academic abilities also seeks to harmonize with his practice.

The educational method is a technique or method of delivering learning material to students so that they can capture and digest lessons easily and effectively (Thawîlah, 2008). Its relevance to the educational method is

analyzed from the personality of Hannah and the interaction of Zakariya as. against Mary. Hannah's education emphasizes the method of prenatal education carried out with prayers and vows (Q.S. Imran/3: 35). Hannah's prayers and vows were carried out earnestly, sincerely, and full of hope that Allah SWT would grant them. (Q.S. Ali Imran/3:35) In this context, prayer and nazdar are also methods of prenatal education.

Observing the education of the Prophet Zakariya as. against Maryam in terms of educational methods emphasizing parenting, guidance, and dialogue (Q.S. Ali Imran/3:37). It means Zakariya has. raised Maryam to develop her physical potential. This can be seen with the attention of Zakariya as. of the nutritional adequacy of the food served to him. Zakariya as. provide religious training, so Maryam to perform worship in the mihrāb. Dialogue is also an important part of educational interaction with Maryam. Things like this can be seen when Zakariya as. witnessed the miracle of food that was suddenly found in front of Maryam. Prophet Zakariya as. asked and Maryam answered the question with the knowledge that had been taught by the Prophet Zakariya as. previously about faith (Q.S. Ali Imran/3:37)..

The method of prenatal education is certainly different from postnatal. Because prenatal education relies more on the contribution of parents in preparing their generation that cannot be done by others. This happens because prenatal education has a phase in the family sphere that cannot be tied to formal educational institutions. While postnatal education uses the services of other people, both formal and non-formal education, to be involved in educating children.

While the educational method that covers various aspects is actually applied by Luqman al-Hakim when educating his children, including First, the method of advice (maw'izhah). Maw'izhah is often interpreted as advice that is presented in a way that can touch the heart. Advice is a word used to express good wishes for the person being advised (al-Mihsrî, 2011). Or advice is a word that implies

that the person who advises wants at the same time to do various kinds of goodness for the person being advised (al-Mihsrî, 2011). Luqman al-Hakim's advice is an educational method that is able to arouse feelings and hearts and is carried out continuously. Explicitly, the method applied by Luqmân is in accordance with the psychological development of students. Because advice provides psychological implications for the development of children's education. Advice is always needed by the soul because it gives peace of mind, especially if the advice comes from a sincere heart and a pure soul ('Umdirah, t.t.).

Luqman al-Hakim's advice to his son is an example of good advice as contained in the Qur'an Surah Luqman verses 13-19. The series of messages and advice of Luqman al-Hakim mentioned in the 7 verses above can be divided editorially into two forms, namely the form of prohibition totaling 3 verses and the editorial command totaling 3 verses. While between the two is a message to always be introspective, because Allah knows best what each of His servants does without exception even though it is only the size of a mustard seed and is done in a place that is impossible for anyone but Allah SWT to know.

Three advices in the form of prohibition are the prohibition of associating partners with Allah, the prohibition of obeying the orders of both parents in the context of disobedience, and the prohibition of being arrogant (Q.S. Luqman/31:13-14 and 18). While the advice in the form of an order begins with the command to do good and be devoted to both parents in whatever circumstances they are accompanied by being grateful to Allah SWT. for all His grace and abundance of grace in various forms, orders to establish prayer, commanding what is right and forbidding what is evil and orders to be simple in walking and speaking (Q.S. Luqman/31:17-19).

The context is with Luqmân al-Hakîm's educational method when educating his children, Luqmân besides using the advice method also provides motivation by using targhîb and tarhîb strategies. This can be

proven from the verses revealed by Allah SWT. about Luqman. Like when Luqman gave advice to his son by saying, "do not commit shirk because shirk is a great injustice" (Q.S. Luqmân, 31/:13). Likewise, when Luqman said, "O my son, verily if there is an act as heavy as a particle in a rock or in the sky or on earth, Allah will surely repay it." (Q.S. Luqman, 31/:16)

Besides using advice, Luqman also uses the question-and-answer method. This question and answer method are very useful for fostering student creativity and providing opportunities to ask questions that they do not understand. In addition, the question and answer method is very influential for speakers and listeners for several reasons. First, it takes place dynamically because both parties are directly involved in a conversation. Second, listeners are interested in continuing to follow the conversation because they want to know the conclusion. Third, this method can arouse feelings and instill an impression in the soul so that it can lead someone to find their own conclusions. Fourth, if it is carried out properly according to Islamic guidance, it will have an influence in the form of moral education, attitude in speaking, respecting the opinions of others, and so on (Amin, 2007).

Explicitly the question and answer between Luqman al-Hakim and his son were not found. However, if it is observed and studied carefully, then there is also an implicit dialogue between the two of them. For example, in verse 13 of QS. Luqmân, the delivery of educational material begins with the use of the word "ya bunayya" (O my son) which is a form of tashgir (diminutive) in the sense of compassion and love, not a diminutive form of humiliation or belittlement. That means that education must be based on creed and effective communication between educators and students who are driven by love and realized in providing guidance and direction so that children avoid prohibited acts. Therefore, one of the duties of educators is to love their students as a father loves his child. And always advise and prevent students from despicable morals.

Effective communication between Luqman and his son as described above suggests that an educator should not place students as objects of education only. Because, if it's just an object of education, then educational communication only goes one way. An educator must also position the child as the subject of education so that education goes both ways. Thus the potential of the child's thinking can be developed to bring the child closer to Allah SWT.

Luqman often uses the parable method (matsal). Luqman conveyed educational materials to his children, especially those related to monotheism and morals or one's behavior, including logical and rational methods. This method is very appropriate to strengthen the child's belief in the truth of the teachings conveyed. The parable method can describe something that is not real to be like real so that its meaning can be understood by humans. Often, meanings that are understood by reason can only be understood if they are explained in a more understandable practice. The parable will reveal the unreal as if it were real and explain the problems that have not been seen as if they were visible. A variety of parables can form an amazing point of understanding when presented in short phrases. Luqman al-Hakim used the parable method when delivering material about the knowledge and power of Allah SWT. as contained in verse 16. This method is intended to facilitate his child's understanding of concepts that are still abstract so that they become concrete, such as the breadth of Allah's knowledge. Luqman uses the method by taking something that his son already knows as a comparison so that something new can be understood. Because it is related to pre-existing knowledge (apperception). The words "in the rock", "in the sky", or "in the bowels of the earth" are expressions that the child knows and perceives as something that is impossible for him to know. Because the situation is far and deep, it is not reachable by human knowledge and vision. The parable method is also used by Luqmân al-Hakim when delivering material on social ethics, namely adab in speech, as contained in verse 19. The parable in question

is a donkey with an inherent nature which is used to describe a person who has a loud voice. While the implicit goal in it is so that students do not act arrogantly, but can speak and behave gently and politely.

Various methods and strategies are carried out by Luqman in order to achieve the educational goals of his children. Luqman also uses the learning by doing method. This method, as reported by Hamdani Hasan and A. Fuad Ihsan, was developed by John Dewey and practiced in the Dalton system in the United States by Miss Helen Parkhurst and the L'ecole active system developed by Claparedo from Switzerland (Ihsan, 2001). The application of this learning by doing method by Luqmân al-Hakim in educating his children implies that the theoretical meaning of his child's faith can be useful if followed by practice or experience both in worshiping Allah SWT., and when interacting with others. As stated in the previous discussion, as a parent figure and educator who has wisdom, Luqman al-Hakim not only gives theory to his child but of course more than that, he provides guidance to his child on how to have the right faith, do good and be grateful. to both parents, performing prayers based on the procedures, and ethics interacting with the community.

All the methods that have been described previously will not work well without the example of educators or parents. In the world of education, exemplary is a very effective approach to shaping the personality of students, especially in the moral, spiritual, and social aspects (al-Qursiyi, 1984). Exemplary becomes an important factor in terms of good and bad students in the future. If the educator is a person who is religious and has a noble character, then the child will grow up to become a person who is religious and has a noble character, and vice versa.

As stated in the previous discussion, Luqman al-Hakim as a parent as well as the first educator is a central figure for his child. Luqman al-Hakim is a figure who has advantages in personality qualities because he has been given wisdom by Allah, not because

of advantages in the form of material or hereditary ownership.

Luqman al-Hakim is seen as an educator figure who has great character, personality, and behavior that illustrates wisdom. That is, the behavior of Luqman al-Hakim is a real interpretation of wisdom. Therefore, it can be ascertained that long before he conveyed and understood the material to his child, he himself had understood and done so. In fact, without saying anything, beautiful and kind behavior can be an example for others.

The responsibility of education in the view of Islam is borne by each individual (Q.S. At-Tahrim/66:6). This means that every individual or every individual must have the responsibility in an effort to carry out education properly so that he or she avoids the fire of hell. On the other hand, the verse also emphasizes that in addition to the individual, the family must also be educated properly. Since the verse talks about the individual and the family, it is clear that education is everyone's responsibility.

In its implementation, it is parents who are responsible for education in the family or household environment; teachers and school administrators including the government as the person in charge of education in the school environment; community leaders and others as the person in charge of education in the community. These three parties each have their own educational responsibilities in their respective environments, but that does not mean that they are only fully responsible for their environment, but also have significant responsibilities in other educational environments. Parents, for example, are responsible for education in the family environment, but this responsibility is not only limited to the household environment but also takes responsibility in the school and community environment.

The household or family environment plays a very significant role in the process of forming the Muslim personality from an early age. Because in this environment a person receives a number of values and norms that have been instilled since his childhood, in order to

become a person of faith and piety (Surah li Imrân, 3/:102); (Zakiah, 1996); (Marimba, 1989).

The family has a very important function for the success of education. Because a person's development is strongly influenced by his family environment. The environment can have a positive influence and a negative influence on the growth and development of attitudes, morals, and religious feelings (Ramayulis, 2002)

Hannah bint Fâqūz's family is a model of a family environment that is ideal to be a family educational institution. Because from the previous explanation it can be understood that Hannah is a pious woman whose job is to worship Allah SWT. While her husband is a monk who is very pious and very obedient to Allah and faithful in carrying out the sunnah of the prophet Zakariya as. Therefore, Allah SWT. choose the 'Imrân family as the ideal family education model. That is, a good family environment is very supportive of the success of education in the family. Because it has become a necessity, a family environment that can become an educational institution in the family must begin with parents who are aware of the importance of religious education for their children, so that they make their home a proper place to become an educational institution.

The environment of Prophet Zakariya in carrying out his apostolic mission was his entire people. But when he educated and nurtured Mary, Mary's educational environment was Mihrâb who was in the temple al-Aqs' mosque (Q.S. Ali Imran/3:37). This means that the mosque environment is the right place to carry out religious education. Because the atmosphere of the mosque greatly affects how easy it is to practice what is already known in the form of acts of worship to Allah. (Abd. Basir, 2000)

Luqman al-Hakîm's educational environment is illustrated by his advice to his son. This illustrates that the family environment is an educational institution for the family. Because the interaction between Luqman and his son

most often occurs in his own home environment. This means that the house is an educational institution for children and families. Therefore, the family environment should be used as an educational institution that has a concept such as formal education, so that there is an educational process for children in the family environment.

Educational activities usually end with an evaluation. Evaluation is a way of assessing the final result of the activity process (Nata, 2005). Evaluation is a process of assessing the progress, growth, and development of students for educational purposes (Hamalik, 2015); (Arikunto, 2017). Evaluation is a technique of assessing the behavior of students based on a comprehensive standard of calculation of all aspects of mental, psychological, and spiritual-religious life. Because humans are not only religious personal figures but also knowledgeable and skilled who are able to do good deeds and serve God and society (Muzayyin Arifin, 2009); (Zuhairini, 1981); (Mudzakir, 2008); (Arief., 2010).

Relevance to the education of Hannah's family towards Maryam, there are no verses that indicate an educational evaluation as stated above. Because 'Imrân's family education places more emphasis on prenatal education. While prenatal education emphasizes the piety of parents. The evaluation carried out by parents in this context is identical to the muhâsabâh of the daily practices that are commonly done every day.

While the evaluation carried out by Prophet Zakariya on Maryam during her maintenance and education was in the form of process evaluation. Prophet Zakariya always asked about the food that was beside Maryam. Maryam also answered questions from the teacher with the knowledge that had been instilled in her (Q.S. Ali Imran/3: 37). The knowledge given by the Prophet to his students is about perfect faith in Allah. so Maryam confidently said that all this sustenance came from Allah SWT. (Q.S. Ali Imran/3:37). This incident in the story of the Qur'an hints at an evaluation of the process. The question and answer process from educators to students is a

form of evaluation in Islamic education even though it is in a simple form, but this implies that there is an evaluation process in the education of the Prophet Zakariya as. against Mary.

The Koran in Surah Luqman, 31/:12 s.d. If we look closely, it can be believed that Luqman implicitly evaluates the education of his children. The evaluation that Luqman did to his son was a process evaluation, meaning that when Luqman gave advice to his son in the form of prohibiting shirk, Luqman also explained the dangers of shirk. That shirk is a great injustice. That is, Luqman tried to evaluate his son so as not to fall into polytheism.

The evaluation of the process that Luqmân al-Hakîm carried out aims to measure the success of the cognitive, affective, and psychomotor aspects of children. Because it is very possible, Luqmân conducts educational evaluations at any time. Luqman did this to find out the progress of the educational success he had given to his son. This is illustrated when Luqman ordered his son to pray, ordered his son to do amar makruf nahi munkar. Luqman previously, of course, provided learning materials about prayer and the procedures for admonishing makruf nahi munkar. Then Luqman evaluates and pays attention to whether his son has done whatever he has ordered his son.

Thus, the evaluation of Luqman's education in the family education process runs naturally and is carried out by process evaluation. Because no matter how well the goals are set and actualized by providing relevant materials, it is impossible to achieve them properly without an evaluation carried out.

In general, Allah SWT. will evaluate the deeds of His servants later on the Day of Judgment. In Surah Luqman, 31/57: 14 at the end of the word "ilayya al-mashîr". Allah SWT. warns that people will return to Him. At that time He will give just vengeance to His servants. Good deeds will be rewarded with a double reward in the form of a paradise full of pleasure. Meanwhile, evil deeds will be rewarded with

punishment in a very painful hell. Furthermore, it is explained again in verse 15 in the last verse of Allah SWT explaining that all humans will return to Him and Allah SWT. will tell what humans do to be rewarded according to what they do. The two verses (14 and 15) above describe the existence of an educational evaluation, that is, all the deeds done in the world will be objectively determined in return on the Last Day.

Its relevance to educational evaluation is that learning activities end with an assessment, namely an assessment to determine the level of success of students in participating in the education and learning process. The objectivity of the two verses is illustrated as one of the principles in carrying out educational evaluation activities. Good performance deserves a good award, and low achievement deserves an appropriate score.

The science and techniques of evaluation continue to develop from time to time, both in terms of methods and benchmarks. However, the principle that must always be considered is that the evaluation must always refer to the assessment of the cognitive, affective, and psychomotor areas. Educational evaluations currently carried out are often focused on the cognitive area only, while the affective area in relation to appreciation and experience is not paid attention to. Likewise, in the psychomotor field, children almost do not get a proper portion in the assessment. The result is certainly very fatal, namely, education only gives birth to smart and knowledgeable people but is dry with values and charity.

CONCLUSION

The basis of Hannah bint Fâqūz's education is the belief that education for children can be carried out since the fetus is in the womb. Likewise, with Luqman, the basis for the frame of reference is the divine value and the sunnah of the Apostles. The purpose of 'Imrân's wife's education for his child is to become the child of a holy woman named Maryam. Luqman's educational goal for his child is to become a person who is devoted to Allah SWT. The

prayer material that Hannah does is a form of education in the womb. Meanwhile, Luqman's educational materials for his children are instilling the value of monotheism, filial piety to God and parents, the value of worship, commanding good and evil, and noble character. Hannah is an educator who has the character of personal piety, loves to pray and never gives up, and has a strong desire to achieve something. Likewise, Luqman is seen as an educator figure who has traits and behaviors that describe wisdom. Hannah uses the method of prayer and vows in conducting education in the womb. Meanwhile, Luqman used the method of advice, question, and answer parables, and learning by doing. Imran's family education environment is the mihrâb which is in the Bait al-Aqsâ mosque. Meanwhile, Luqman's educational environment often takes place in his own home environment. The evaluation carried out by the Prophet Zakariya on Maryam during her maintenance and education was in the form of an evaluation of the process and proceeded naturally as was done by Luqman. The evaluation carried out by Luqman aims to measure the success of the cognitive, affective, and psychomotor aspects.

Reference

- [1] Afiif, A. a. (2015). "Perilaku Belajar Peserta Didik Ditinjau Dari Pola Asuh Otoriter Orangtua. " *AULADUNA: Jurnal Pendidikan Dasar Islam* 2.2 , 287-300.
- [2] Al-Farmawi, A. H. (2002). "Metode Tafsir Maudhu'i dan Cara Penerapannya." Diterjemahkan oleh Rosihon Anwar.. Bandung : Pustaka Setia.
- [3] al-Mihsrî, M. (2011). *Ensiklopedi Akhlak Muhammad SAW.*, terj. Abdul Amin et.al., Jakarta: Pena Pundi Aksara.
- [4] al-Nakhlâwiy, A. a.-R. (1979). *Ushûl al-Tarbiyah al-Islamiyyah wa Asâlibihâ fî al-Bait wa al-Madrasah wa al-Mujtama. Damsyiq: Dâr al-Fikr.*
- [5] al-Qursiy, B. B. (1984). *al-Qudwah wa Dauruha fî Tarbiyah al-Nasy'i. . Mekkah: al-Maktabah al-Faishaliyyah.*
- [6] al-Syaibaniy, O. M.-T. (1979). *Falsafah al-Tarbiyah al-Islâmiyyah*, terjemah oleh Hasan Langgulung, *Falsafah Pendidikan Islam*, . Jakarta: Bulan Bintang.
- [7] Amin, B. A. (2007). *Cara Mendidik Anak Menurut Islam: Panduan Orang tua Dalam Mendidik Anak Sesuai Qur'an dan Hadis .* Bogor: Syakira Pustaka.
- [8] Arief., A. (2010). *Pengantar Ilmu dan Metodologi Pendidikan Islam. .* Jakarta: Ciputat Pers.
- [9] Arikunto, S. (2017). *Dasar-dasar Evaluasi Pendidikan.* jakarta: Bumi Aksara.
- [10] As-Sirjani, R. (2012). *Sumbangan Peradaban Islam pada Dunia.* Jakarta: Pustaka Al-Kautsar.
- [11] Barsihannor. (2009). *Belajar Dari Lukman al-Hakim.* Yogyakarta: Kota Kembang.
- [12] Basir, Abd. (2000). *Lembaga Pendidikan Masjid Periode Klasik (Telaah Eksistensi Masjid Sebagai Pusat Transmisi Ilmu Pengetahuan Islam.* Yogyakarta: Tesis tidak diterbitkan.
- [13] Basir, Abd. (2015). "Model Pendidikan Keluarga Dalam Perspektif Al-Quran." *M. Mu'adalah Juran Studi Gender dan Anak*, Vol. III No.1, 49-66.
- [14] Basir, Abd. (2015). "Model Pendidikan Keluarga Qurani ((Studi Sûrah Âli 'Imrân dan Luqmân). Banjarmasin: Antasari Press.
- [15] Basir, Abd. (2019). "Kaidah Tafsir Dalam Ulumul Quran. " *Al Jami* 15.29 , 1-14.
- [16] Bunu, H. Y. (2012). "Masalah Anak Taman Kanak-Kanak Menurut Guru Dan Orang Tua Serta Implementasiya Dalam Bimbingan Dan Konseling. " *Jurnal Bimbingan Konseling* 1.2 .
- [17] Fitri, A. Z. (2016). *Keluarga Sebagai Lembaga Pertama Pendidikan Islam.* *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 27.1 , 21-24.
- [18] Gustina, G. (2016). *LINGKUNGAN KELUARGA SEBAGAI WAHANA SOSIALISASI DAN INTERAKSI EDUKATIF BAGI ANAK (SUATU TINJAUAN SOSIO-EDUKASI RELIGIUS TERHADAP PENDIDIKAN DALAM KELUARGA.* " *Ta'dib* 12.2 .
- [19] Hakim, L. (2017). "Perkembangan Tenaga Kerja Wanita Di Sektor Informal: Hasil Analisa Dan Proxy Data Sensus Penduduk. " *Among Makarti* 4.7 , -.
- [20] Hamalik, O. (2015). *Pengajaran Unit.* Bandung: Alumni.
- [21] Hanafi, I. a. (2019). "Metode Pendidikan Orang Tua Kepada Anak (Studi Pada Orang Tua Anak Di Gang Ori Ii Papringan Sleman Yogyakarta). " *An-Nuha: Jurnal*

- Kajian Islam, Pendidikan, Budaya & Sosial 6.1 , 21-35.
- [22] Ihsan, H. H. (2001). Filsafat Pendidikan Islam. Bandung: Pustaka Setia.
- [23] Irianto, H. A. (2017). Pendidikan sebagai investasi dalam pembangunan suatu bangsa. Kencana.
- [24] Juwariyah. (2010). Dasar-dasar Pendidikan Anak Dalam Alquran. Yogyakarta: Teras.
- [25] Komariah, K. S. (2011). Model pendidikan nilai moral bagi para remaja menurut perspektif Islam. Jurnal Pendidikan Agama Islam-Ta'lim 9.1 , 45-54.
- [26] Kurniawan, M. I. (2015). "Tri pusat pendidikan sebagai sarana pendidikan karakter anak sekolah dasar. " PEDAGOGIA: Jurnal Pendidikan 4.1 , 41-49.
- [27] Latif, Y. (2006). Inteligensia Muslim dan kuasa: genealogi inteligensia Muslim Indonesia abad ke-20. Bandung: Mizan.
- [28] Mahmud. (2011). Pemikiran Pendidikan Islam, . Bandung: Pustaka Setia.
- [29] Marimba, A. D. (1989). Pengantar Filsafat Pendidikan Islam. Bandung: Al-Ma'arif.
- [30] Miftahul Huda. (2008). Interaksi Pendidikan 10 Cara Qur'an Mendidik Anak,. Yogyakarta: Sukses Offset.
- [31] Mudzakir, A. M. (2008). Ilmu Pendidikan Islam . Jakarta: Kencana.
- [32] Muhaimin. (2011). Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam. Jakarta: RajaGrafindo Persada.
- [33] Muhajir., A. (2011). "Tujuan Pendidikan Dalam Perspektif Alquran". At-Tahrir Jurnal Pemikiran Islam, Vol. 11.no. 2, 1412-7512.
- [34] Mukodi, M. (2011). "NILAI-NILAI PENDIDIKAN DALAM SURAT LUQMAN. " Walisongo: Jurnal Penelitian Sosial Keagamaan 19.2 (2011): 429-450., 429-450.
- [35] Muzayyin Arifin. (2009). Ilmu Pendidikan Islam, Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner . Jakarta: Bumi Aksara.
- [36] Nata, A. (2005). Filsafat Pendidikan Islam. Jakarta: Gaya Media Pratama.
- [37] Rahman, U. (2009). "Karakteristik perkembangan anak usia dini." Lentera Pendidikan. Jurnal Ilmu Tarbiyah dan Keguruan 12.1, 46-57.
- [38] Ramayulis. (2002). Ilmu Pendidikan Islam,. Jakarta: Kalam Mulia.
- [39] Solihin, L. (2004). Tindakan kekerasan pada anak dalam keluarga. " Jurnal Pendidikan Penabur 3.3 , 133.
- [40] Sukmadinata, N. S. (2011). Pengembangan Kurikulum Teori dan Praktek. Bandung:: Remaja Rosdakarya.
- [41] Sulo, U. T. (2005). Pengantar Pendidikan. Jakarta: Rineka Cipta.
- [42] Thawîlah, A. a.-W.-S. (2008). al-Tarbiyah al-Islâmiyyah wa Fann al-Tadrîs. . Kairo: Dâr al-Salâm.
- [43] Tholkhah, I. (2008). Profil Ideal Guru Pendidikan Agama Islam. Jakarta: Titian Pena.
- [44] Umdirah, A. a.-R. (T.t.). Manhaj Alquran fi al-Tarbiyah al-Rijâl, diterjemahkan Abd Hadi Basultanah dengan judul, Metode Alquran dalam Pendidikan,. Surabaya: : Mutiara Ilmu.
- [45] Us, K. (2014). "Investasi Pendidikan (Suatu Fungsi Untuk Pendidikan Yang Bermutu). " Al-Fikrah: Jurnal Kependidikan Islam IAIN Sulthan Thaha Saifuddin 5 , 56687.
- [46] Yusufa, U. (2015). "Kerangka Paradigmatis Metode Tafsir Tematik Akademik: Kasus Disertasi UIN Yogyakarta dan Jakarta . " JOURNAL OF QUR'AN AND HADITH STUDIES 4.2, 191-214.
- [47] Zakiah Daradjat, e. (1996). Ilmu Pendidikan Islam. Jakarta: Bumi Aksara.
- [48] Zuhairini. (1981). Metodik Khusus pendidikan Agama. Surabaya: Usaha Nasional.