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## The Concept of Children's Education from The Qur'an Perspective

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### Abstrak

Penelitian ini bertujuan untuk menganalisa konsep pendidikan anak dalam perspektif al-Qur'an. Dalam konteks ini, hakikat makna dari terma *tarbiyah* menjadi landasan dasar penelitian. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Pemerolehan dan analisis data dilakukan menggunakan bahan referensi ilmiah, meliputi artikel ilmiah, buku, prosiding dan tugas akhir (skripsi, tesis, disertasi) yang dilacak melalui internet pada pengindeks *google scholar*, *DOAJ*, *science direct*, dan *scimago JR*. Hasil penelitian ini memperoleh bahwa konsep pendidikan anak dalam al-Qur'an mengandung unsur "kasih sayang" layaknya didikan orang tua kepada anak dalam konsep *tarbiyah*. Adapun unsur konsep pendidikan bagi anak dalam perspektif al-Qur'an menguraikan tentang kewajiban belajar, tujuan pendidikan, peran pendidik, objek pendidikan, metode pendidikan, dan materi pendidikan bagi anak. Dengan demikian, pendidikan yang diberikan kepada anak secara menyeluruh berbasis *worldview* ketauhidan dalam mewujudkan insan cita (*kamil*).

**Kata Kunci:** Al-Qur'an, Anak, Konsep Pendidikan.

### Abstract

This study aims to analyze the concept of children's education from the perspective of the Qur'an. In this context, the essence of the meaning of the term *tarbiyah* becomes the basic foundation of research. This research uses a qualitative approach with a literature study method. Data collection and analysis were carried out using scientific reference materials, including scientific articles, books, proceedings, and final assignments (thesis, theses, dissertations) which were tracked via the internet on the *google scholar indexer*, *DOAJ*, *science direct*, and *scimago JR*. The results of this study found that the concept of child education in the Qur'an contains an element of "love" like parental education for children in the concept of *tarbiyah*. The elements of the concept of education for children in the perspective of the Qur'an describe learning obligations, educational goals, the role of educators, educational objects, educational methods, and educational materials for children. Thus, the education given to children is comprehensively based on the worldview of monotheism in realizing human beings (*perfect*).

**Keywords:** Al-Qur'an, Children, Concept of Education.

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## INTRODUCTION

Education is a systematic process of improving the character and helping children develop according to the age phase of their development (Rostitawati, 2015; Assingkiy & Rangkuti, 2020). As a system, education has several elements, namely goals, methods, materials, curriculum, educators, students, educational tools, and educational environment (Jannah, 2013). These components (elements) are interrelated with each other in the implementation of education (in the form of a learning process).

According to Setiawan (2017), education is closely related to the beliefs (religion) held by each individual. This is based on the opinion that through education, children will obtain provisions for the life of the hereafter and raise the potential for understanding the beliefs they hold and be able to place themselves as servants of God (creatures with God), social beings, and as individuals (integral personality) (Ibrahim, 2020:41-58).

In Islam, the basic concepts and principles of monotheism-based education are described in the Qur'an as the foundation of every "breath of Islamic education" (Rizal, 2014:1-18). Thus, the study of the concept of children's education in the Qur'an is of course based on the Qur'an as the "main reference". In this context, the concept of children's education discussed includes 6 (six) aspects, namely educational objectives, learning methods, educators or teachers, students or students, and educational materials in the Qur'an. Likewise, this study does not contain all the verses of the Qur'an related to the six components, but several verses that are considered representative of this research study. In addition, the author also refers to philosophy books and hadith studies to describe the complete concept of children's education from the perspective of the Qur'an (Ritonga, 2020:107-118).

In connection with the study of the concept of children's education, it cannot be separated from the study of philosophy in it. On this basis, the first (central) interrogation that must be revealed is about "what is the nature of children's education in the perspective of the Qur'an?". Answering this question does not have to be hasty and only definitive, but must go through a philosophical approach and the Qur'an. This is based on efforts to make the Qur'an the main source in the study of religion-based education, while philosophy is an effort to study education from a logical point of view (Sakir, 2014:103-120). Thus, collaboration in the meaning of children's education in the perspective of the Qur'an will be more intact (integral).

Indeed, philosophizing is not something that is forbidden, let alone forbidden in Islam. The Qur'an encourages mankind to philosophize in their lives. At least, the verses of the Qur'an that encourage philosophy are explained in the QS. Ar-Rum: 8, QS. Al-Baqarah: 164, and QS. Al-Hasyr: 2. Strictly speaking, philosophizing will be prohibited if it leads to human arrogance to "cultify reason" and denies the Lord, the angels, the Apostles, the books of Allah, the Last Day, Qadha, and Qadhar (pillars of faith) (Arroisi, 2013).

Furthermore, studies on the concept of children's education in the perspective of the Qur'an have been described by previous researchers from various aspects, including discussing the concept of children's education according to *mufassir* (Prasetiawati, 2017:116-131; Tijani, 2009; Hidayah, 2015), the study of thematic interpretations of education (Djunaid, 2014:139-150), the concept of prenatal child education (Hanifah, 2019), children's education from the perspective of Islamic teachings (Sukatin, *et.al.*, 2020:185-205; Salati, 2012; Hafiz & Noor, 2016:112-127; Sarudin, *et.al.*, 2020:169-182; Hasanah, 2009), the study of children's education in hadith (Izzan & Saehudin, 2016), the concept of children's education in certain congregations or groups (Zubaidillah & Nuruddaroini, 2020:155-172), and the study of family-based child education (Labaso, 2018:52-69; Karim, 2018:161-172).

Observing the literature review above, it is understood that there is a "space" in the study of the concept of children's education from the perspective of the Qur'an, namely from the aspect of deepening based on the philosophical approach and components of education in the Qur'an. On this basis, a deeper study is needed which is summarized in the title, "The Concept of Children's Education in the Perspective of the Qur'an".

## **METHOD**

The focus of this research study is the concept of children's education from the perspective of the Qur'an. The method used is literature study, with the type of qualitative research (Raco, 2010:1). According to Assingkily (2021), this literature-based research is concerned with data collection techniques based on scientific references, through the process of reading, taking notes, and processing research materials. The data collection technique used by researchers in this literature study is through several stages to obtain maximum research results, namely identifying problems; collecting data or information from various library sources; classifying data; critical and in-depth analysis of relevant library materials; and evaluating all the information that has been obtained by analyzing it critically (Zed, 2008). In conducting data analysis, researchers first classify the data according to the existing problems. Then the researchers analyzed the data on the concept of children's education from the perspective of the Qur'an.

## **RESULTS AND DISCUSSION**

### **Understanding Education in the Perspective of the Qur'an**

There are two terms used by the Qur'an to clarify the meaning of education, namely the word *rabb* *masdarnya tarbiyah* and the word *'allama*, *masdarnya ta'lim*. The word *tarbiyah* as explained by An-Nahlawi (2017) is *sya'a al-syai halan fa halun ila haddi al-tamam*; means to develop or grow something step by step to a perfect extent. While the word *ta'lim* is used specifically to indicate something that can be repeated and reproduced to produce a trace or influence on a person.

The word *rabb* with all its derivations is mentioned in the Qur'an 981 times (Khadr, 2005:3). The word is then used by the Qur'an for various meanings, including being used to describe one of the attributes of Allah SWT namely *rabbul 'alamin* which means keeper, educator, guardian, and ruler of the universe. Based on this explanation, it can be seen that the word *rabb* in the Qur'an is used to denote various objects, both physical and non-physical. Thus, education as meant by Allah SWT includes the care of all His creatures.

The word *'allama* with all its derivations is mentioned in the Qur'an 854 times (Khadr, 2005:12), and is used in various conditions. Sometimes it is used to explain that Allah SWT. as a subject that teaches humans several things, among others: teaches the names (objects) of all, teaches the Qur'an, teaches *al-hikmah*, the law, and the gospel, teaches humans what is not known, and sometimes it is used that humans as a subject, such as Prophet Musa teaching magic to the followers of Pharaoh, and sometimes it is also used that Gabriel as a subject who teaches revelation to the Prophet Muhammad. From these various quotes, it gives the meaning that the word *ta'lim* in the Qur'an informs the existence of something very valuable, namely in the form of knowledge given to someone. So, that is what is termed the process of transferring knowledge (transfer of knowledge), in the development of science it is called the intellectual process.

### **Obligation to Learn Al-Quran Perspective**

Islam is a form of God's law for humans and it is a human provision for worship. In order for humans to be able to carry and realize this great mandate, the Shari'a must be equipped with practice, development and guidance. In terms of development and coaching that is what is called Islamic education (Islamic education). Islamic law cannot be realized except through self-education, based on faith and submission to Allah. For this reason, the presence of Islamic education is a mandate that must be introduced by one generation to the next, especially from parents to children or educators to and their students.

The above is the main basis for carrying out the educational process (studying knowledge) from a philosophical point of view, that epistemologically people will be able to worship properly to their god when he builds the basic potential that exists in himself by educating him. If studied from the point of view of religion (religion) then the obligation of Education can be seen clearly in the QS. Al-Alaq verses 1 and 2, which means: "Read by (mentioning) the name of your Lord who created, He has created man from a clot of blood."

In the order of the first verse there is a verse the word *Iqro* 'this word comes from the word *qoro'a* which can be interpreted as "gathering". Then it is then translated as "read" indicating that the object being read does not have to be something written or spoken so that other people can hear it. Therefore, the meaning of the word *qoro'a* can mean conveying, studying, exploring, researching, knowing the characteristics of something, and as such which leads to the meaning of "gathering".

Furthermore, Shihab (2002) explains that the object of the word *qoro'a* is general. The object of this word includes everything that can be reached, whether holy readings that come from God or not, whether written or unwritten. Therefore, the object of this word can be the Kingdom, society, the holy verses of the Qur'an, and so on. In the first verse of this Surah *Alaq*, the command to read is associated with "*bismi robbika*" with the name of your god. This provides a condition for the reader that apart from being sincere in his studies, he must also choose reading materials that do not conflict with the name of Allah *subhanahu wa ta'ala*. That is, it does not conflict with Allah's regulations, for example reading books that are not recommended in Islam such as to satisfy his lust. As for reading material or objects that are studied, among others, it is illustrated in Surah *al-Ghasyiah*: 17-20, which means: Did they not pay attention to the camel, how was it created? And heavens, how it is raised?. And the mountains, how are they established? And the earth, how it is laid out.

The word *yanzhuru* in verse 17 comes from the word *nazhara*. *Nazhara* has the meaning of paying attention, which is a process of contemplation through reason. *Al-Nazhar* (attention) can occur not because of a trip or seeing something that causes attention. In verses 17-20 of Surah *al-Ghasyiah*, something that arouses attention is the creation of the camel animal, the existence of the sky, the erection of mountains, and the expanse of the earth.

The big question is why humans are asked to carry out contemplation and research on what God has created. The answer to this question is illustrated in Surah *al-Ankabut* verses 19-20, which means: "And do they not pay attention to how Allah created (humans) from the beginning, then repeats it (again). Verily, that is easy for Allah. Say: "Walking on (face) the earth, then pay attention to how Allah created (man) from the beginning, then Allah made him once again, verily Allah has power over all things".

This verse, explains that research and reflection is meant by philosophizing which ultimately leads people to believe more in the power of Allah SWT. There are various indications in the Qur'an related to education including; First, the Qur'an highly respects human reason. Nasution (1982) explains that there are seven words used by the Qur'an to show the importance of reason, namely, the word *nazara* (Surat *al-Qaaf*/50: 6-7, *al-Thaariq*/86: 5-7, *al-Ghasiyah*/ 88:17-20), the word *tadabbara* (Surat *Shaad*/38:29, *Muhammad*/47:24), the word *tafakkara* (QS *al-Nahl*/16:68-69, *al-Jasiyah*/45:12-13), the word *faqiha* (Surah *al-An'am*/6: 25, 65, and 98; *al-A'raf*/7: 179), *said tazakkara* (among others QS *al-Baqarah*/2: 221, 235, and 282; *al-An'am*/6: 80, 152), the word *fahima* (among others QS *an-Nisa*/4: 78; *al-An'am*/6: 25 and 65), and the word *aqala* (among others QS *al-Baqarah*/2 : 73-76, *Ali Imran*/3:65 and 118).

According to Syahidin (2009:65), the word '*aqala* is mentioned in the Qur'an as many as 49 verses, and other words used by the Qur'an to mean '*aqala* are *al-Albab* and *Uly al-Nuha*. Jalal (1988:57-58) also explains that the word '*aqala* in the Qur'an is mostly used in the form of *fiil* (verb) and only slightly in the form of *ism* (noun). It shows that in the mind, what is important is thinking, not reason as a brain in the form of objects. Second, the Qur'an highly values science and people who are knowledgeable. The Qur'an repeatedly explains the importance of knowledge. Without knowledge, surely human life will be miserable.

The Qur'an warns people to seek knowledge as Allah's word in QS *al-Taubah*/9: 122 states, which means: "It is not appropriate for the believers to all go (to the battlefield). Why don't some people go from each of them from each group to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can guard themselves."

From the explanation above, it can be seen that the position of knowledge is very important for human life. With science, humans will be able to distinguish between what is good and what is bad, what is right and

what is wrong, what is useful and what is not. It is not enough to stop there, the Qur'an even positions this most noble creature (human) who knows the position of the highest degree, as Allah conveys in the Qur'an, Surah al-Mujlah/58:11, which means: "O you who believe, when you are told: "Be spacious in the assembly", then be spacious, Allah will make room for you and when it is said: "Stand up", then stand up, Allah will surely exalt those who believe among you and those who are given knowledge by several degrees. and Allah is aware of what you do."

The verse above implies that humans who believe and have knowledge are raised by Allah to a higher degree than humans who do not know. What is meant by degrees can be interpreted as the position, advantages or virtues of other servants, and only Allah SWT who knows about the forms and types of degrees and people who know how Allah will exalt their degrees.

### **The Purpose of Al-Quran Perspective Education**

The Qur'an informs humans that the purpose of education is to lead humans to be able to recognize their potential and actualize them in worshipping Allah SWT the purpose of education has a very important position. Education must be able to accommodate the three main functions of religion, namely spiritual functions related to faith and faith, psychological functions related to individual behavior, and social functions related to the rules that connect humans with other humans (Ramayulis, 2008).

Omar Moh. Al-Toumy Al-Syaibani divides goals into the highest or final goals, general goals and specific goals. The ultimate or ultimate goal is not limited by other goals. It is general and not detailed. According to him, the highest goal of Islamic education is preparation for the life of this world and the hereafter. The elaboration of this highest goal is a general goal and a specific goal both of these goals can be associated with certain educational institutions, certain stages or types of education.

Ibnu Sina explained that the purpose of education has a normative function, namely the goal as a determinant of the direction of the educational process, the goal as a stimulant to the educational process, and the goal as a value and will be the beginning to start the educational process (Iqbal, 2015:6). The purpose of education according to Ibnu Sina needs to be directed at physical, intellectual, and character development so that students can develop perfectly. Ibn Sina also said that the purpose of education also needs to be adjusted to the talents, tendencies and potential of students so that they can live in society with the expertise they have.

From the explanation above, in general the purpose of education according to Ibn Sina is the achievement of human beings, besides that the purpose of education is also directed so that humans can carry out the function of caliph in society well. As for specifically, Ibn Sina has classified educational goals in terms of physical aspects, character, and skills. The purpose of character education is directed at the formation of students who have good morals that can be applied to everyday life. Here the feelings of students are also developed through art education.

The purpose of physical education is to achieve the happiness of students through physical activities and physical development, such as sports, eating, drinking, sleeping, and maintaining cleanliness so that the physical and brain intelligence of students can grow and develop optimally. The purpose of education in the skills aspect is directed at achieving students who are skilled and have expertise in certain fields so that they can carry out work professionally with their expertise (Rosidin, 2015).

If we examine more deeply each of the opinions of the figures above, then the purpose of Education does not run away from the concept of Educational goals contained in QS. al-Dzariyat: 56, which means: I did not create the jinn and humans except that they may worship Me. Another verse, QS. Hud: 61 which reads, "And to Thamud (we sent) their righteous brother. Salih said: "O my people, worship Allah, there is no god for you but Him. He has created you from the earth (earth) and made you prosperous, therefore seek His forgiveness, then repent to Him, verily my Lord is very near (His mercy) and accept (the prayer of His servant)."

According to Rosidin (2014), the meaning of the sentence above is that Allah created all creatures including jinn and humans so that all worship him without exception at all times, whether in prayer or not, so

that he remembers Allah so that by itself the awareness will arise in him to carry out orders. Him and stay away from His prohibitions.

According to Abdullah (2005:130-136), worship is interpreted by worshiping Allah SWT and perform actions following the prescribed Shari'a. Therefore, the general goal of Islamic education is to form a personality as the caliph of Allah or at least to prepare a path that refers to the ultimate goal of man. The main goal of the caliph is to believe in Allah and submit to him completely. Thus the verse above commands humans to study so that they know what is good and bad through the intercession of prophets, scholars and teachers.

### **Educator/Teacher in Al-Quran Perspective**

One of the elements of education is an educator or teacher. Allah SWT is an educator for the universe, both micro and macro cosmos, said al-Rabb in the word of Allah SWT in surah al-Fatihah (1:2) is the root word that forms the term al-Tarbiyah or Islamic education. Therefore, the meaning of education contained in the verse is "Praise be to Allah SWT educator of the universe." Based on this verse, Allah is the Murabbi or the greatest educator for the entire cosmos (Al-Rasyidin, 2008:136).

As a *murabbi*, humans never escape the care and supervision of Allah SWT. He is omniscient, hears, sees what his servants do on the surface of the earth. As proof that Allah SWT as a murabbi or educator, Allah swt always invites humans to use their minds to think in doing what is good and Allah SWT also always prohibits doing bad things that can harm humans themselves. No verse says Allah SWT recommend doing wrong. In other words, whatever the treatment of Allah SWT to his creatures, all of that cannot be separated from the nature of his maintenance and education.

As an educator, Allah swt. Unlike humans, Allah SWT knows very well what the problems are and what the students need, not only that, even all of Allah's creatures. that exist on this earth cannot be separated from the care of Allah SWT. Because he is Rabb al-Alamin, the essence of the Educator of the Universe.

Besides *Murabbi* in another verse also mentions that Allah SWT. is a *Mu'allim* who has carried out the ta'lim process to Prophet Adam As. As told in QS. Al-Baqarah: 31, which means: "And He taught Adam the names (objects) entirely, then presented them to the Angels and said: "Name me the names of those things if you are true those who correct".

According to Al-Abrasy (2003:136), the essence of an educator is someone knowledgeable and then applies his knowledge without expecting material rewards, wages from teaching, the teacher is a spiritual father or spiritual father for a student. A person is said to be a teacher or educator, it is not enough just to know a material to be taught, but he must be a person who does have the personality of a teacher with all his characteristics, in other words, to become a teacher and educator, he must have his personality and characteristics.

Meanwhile, according to the philosopher, Ibn Sina argues about the concept of educators. So the teacher in Ibn Sina's view must be able to be an example for his students because students usually imitate various things from the teacher, such as words, actions, and lifestyle. According to Ibn Sina, the qualities that must be possessed by a teacher are having a sound mind, having a strong religion, having noble character, understanding students, being authoritative, having a strong personality, having broad insight, speaking well, being smart, being educated, good-looking and attractive, have a sincere heart (Al-Abrasy, 2003). Looking at the qualities of the teacher above, it is clear that the ideal teacher in Ibn Sina's view is not enough to only have broad knowledge and insight, but also to have good morals and a sincere heart. From the results of the presentation, the authors provide an understanding of teachers as "educators who provide lessons to students" (Nata, 2001:41-42; Tafsir, 1982:72; Purwanto, 1985:169).

### **Educational Objects in the Perspective of the Quran**

In this discussion, it is described about who is included as an object of education. The object of education is intended as the target of an education. The term object gives the impression, a student acts passively. He just

accepted what the teacher said. Therefore, the term used now is the term student to describe a student as an object as well as a subject of education.

In Indonesian, there are 3 designations for students, namely; students, students, and students. The term disciple is typical of the influence of the Islamic religion. The term student shows the obedience of the student to his teacher or murshid. The term "student" implies that the teacher loves students like their own children. The love factor is one of the keys to the success of education. Meanwhile, students emphasized the importance of students participating in the learning process.

To explain who is the target of education, the author quotes the Qur'an surah at-Tahrim verse 6, which means: "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stone; guardians of the angels who are rude, harsh, and do not disobey Allah in what He commands them and always do what is commanded."

According to the verse above, the most important object of education is oneself, after that only family, children and wife. Believers are ordered to fortify themselves and their families from the torments of hell and provide education, so that with this education they know what is right and what is false, to avoid the hellfire whose fuel is human and stone. If the family education is good, the students will also grow up to be good children, because a child is more familiar with his family. This also includes the principle of liberation of man from the error that plunges man into hellfire. The motivation of family devotion in educating their children is solely for the sake of natural love. So in this atmosphere, education takes place well for the entire life of the child who is the main dependent of the family.

### **Learning Method in Al-Quran Perspective**

The teaching method is a technique of delivering lesson materials to students. It is intended so that students can catch lessons easily, effectively and can be digested by people well. Teaching methods can mean a system of using techniques in the interaction and communication between teachers and students in the implementation of teaching and learning programs as an educational process.

As a process of interaction and communication, teaching methods must be able to make the teaching and learning process a fun and meaningful life experience for students. This process can encourage and move children towards personal development to build a whole person. In understanding the learning method, the author refers to the Quran surah al-Maidah; 67, which means: "O Messenger, convey what has been sent down to you from your Lord. and if you do not do (what was ordered, it means) you do not convey His message. Allah will protect you from human (interference), verily Allah does not guide those who disbelieve."

Some commentators view that Allah's command to the apostles to carry out this da'wah is specifically to the people of the book. At the end of this Allah ordered the Prophet Muhammad sallallaahu Alaihi Wasallam to convey what has been revealed to him regardless of the size of the challenge among the people of the book, the polytheists and the wicked. In addition to the above verse, the method of education can be clarified in Surah an-Nahl: 125, which means: "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided."

This verse invites Rasulullah SAW. and all educators (teachers and lecturers) and Muslim scientists to use the right method when inviting people to the path of truth. Because everyone will not be invited in the same way, but must be invited in different ways, according to the characteristics or abilities of each. Therefore, when dealing with a scientist and a highly educated person, one should use a strong argument. While dealing with it, ordinary people should give lessons or advice in polite (good) words, while if they argue or have a two-way dialogue with stubborn groups of people, it must be done in ways that can affect their arrogance, so that they can open up their minds. the door of guidance into their minds (*rahmatan lil 'alamin*).

Ibn Sina views that the use of learning methods must be adapted to the characteristics of the learning material so as not to lose its relevance. There are several educational methods offered by Ibn Sina. Abuddin

Nata said there are seven educational methods offered by Ibn Sina, namely: talqin method, demonstration, example and habituation, discussion, internship (a combination of theory and practice), assignments, and targhib and tarhib (Iqbal, 2015:11-13). If it is understood more deeply, then what Ibn Sina said has been stated in the verses of the Qur'an so that it can clearly be said that education in the perspective of the Qur'an regulates all elements of education, one of which is the method of education.

### **Educational Materials in the Perspective of the Qur'an**

In this discussion, it describes the verses related to material in education. The material points contained in the verses discussed include: monotheism material, Sharia muamalah material, moral moral material, and material related to natural phenomena. Material related to natural phenomena is material that provides awareness to students to pay attention to the greatness of God point. Thus, their faith in Allah is increasing.

Material or material is a component of a teaching program or learning point in a learning material is not a goal, but as a tool to achieve goals. Therefore, the determination of the material is based on objectives. In terms of material, the presenter will describe several explanations of Al-Quran verses related to educational material including: Quran surah al-Ikhlâs verses 1 to 4. Surah al-Ikhlâs summarizes the most important pillars as the basis for the mission or treatise brought by the Prophet Muhammad SAW, includes (1) Tawhid and Tanzih for Allah SWT. or unite Allah and not attach to him the same qualities as the nature of creatures or attributes that are not worthy of him; (2) Determination of general limits for the assessment of all good and bad deeds called sharia; and (3) various conditions concerning the human soul after death such as good (heaven) or bad (hell) rewards.

Tawheed and tanzih to expel the Arabs and other nations from Shirk or fellowship and tasbih in the likeness of Allah with something. Say that Allah is Sunday, the word Ahad means something singular in its substance, not composed of various substances with different points, it is not material, nor does it originate from various non-material elements. If the verse in this surah is related to education, it is clear that the material presented in education is about monotheism or ratification of Allah. when Luqman said to his son, when he was teaching him: "O my son, do not associate partners with Allah, indeed associating partners (to Allah) is a great injustice".

Luqman advised on a way that touched the heart, it was with warning words and threats at this point Lukman did with great affection. Luqman begins his advice by emphasizing the need to avoid Shirk or associating partners with Allah. This point of prohibition at the same time contains teaching about the existence and oneness of Allah.

Luqman's advice above relates to morals and manners in interacting with fellow human beings. Luqman's advice contains that children do not look away from humans, because they are driven by humiliation and arrogance. A person should be bang when dealing with humans, should be with a radiant face and full of humility. When walking, one should walk gently, filled with onions, not puffing up his chest and not longing like a sick person, not running hastily and not being too slow so that he wastes time. When speaking, speak softly.

The concept of curriculum (material) education. Ibn Sina classifies based on the age level of students, namely: (1) 3-5 years old, at this age level the subjects given are sports, character, cleanliness, sound art, and art, (2) 6-14 years old, at this age level the curriculum includes lessons on reading and memorizing the Qur'an, religion, poetry, and sports, (3) Ages 14 years and over, at this age level the subjects given are quite a lot and need to be chosen according to their interests and abilities. student talent (Ramayulis, 2008).

If observed, Ibn Sina's educational thought can be classified into an integrative pattern of thought because it seeks to integrate idealistic values with a pragmatic view. The materials that children learn at school are combined with the fields of science that students are interested in (Ningtyas, *et.al.*, 2017:41-42). Ibn Sina also classifies subjects into two, namely subjects included in theoretical science and subjects included in practical



science. Theoretical science includes tabi'i science, mathematics, divine science. While practical science includes: moral science, household science, and political science.

From the explanation above, the concept of Ibn Sina's curriculum has the following characteristics: (1) The preparation of the curriculum carried out by Ibn Sina is very concerned with the psychology of students, where the curriculum he draws is based on the stage of development of students, (2) The concept of the curriculum of Ibn Sina seeks to develop the physical, moral and intellectual aspects of students in a balanced manner based on the stage of development of their age, (3) Functional pragmatic, where the curriculum is directed to be able to develop the potential of students to produce graduates who can meet the needs of the community or market with their field of expertise, (4) The concept of curriculum is based on the Qur'an and Sunnah so that students have faith, knowledge, and charity in an integrated manner, and (5) Based on morals, the curriculum is prepared to pay close attention to moral education (Iqbal, 2015:10-11). Looking at the characteristics of the curriculum (material) put forward by Ibn Sina, it is clear that the curriculum of Ibn Sina is still relevant to the needs of today where the curriculum (material) of Ibn Sina has directed that students can master the skills needed by society in general.

## CONCLUSION

Based on the description of the results and discussion of the research above, it is concluded that the concept of child education in the Qur'an contains an element of "love" like parental education for children in the concept of tarbiyah. The elements of the concept of education for children in the perspective of the Qur'an describe learning obligations, educational goals, the role of educators, educational objects, educational methods, and educational materials for children. Thus, the education given to children is comprehensively based on the worldview of monotheism in realizing human beings (*perfect*).

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