

# Construction of moral education according to Hamka in Al-Azhar commentary

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## ABSTRACT

Moral (akhlak) education is an important thing in education that aims to create children with good and noble character. However, it turns out that there are still many moral problems that children do, even though children are considered the future generation for their family, their religion, and their nation. The problems that many children do are acts of violence, lying, seeking, drugs, and so on. It is necessary to provide proper education so that children have good principles or guidelines in their lives. Al-Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW, which can be a life guide for humans in managing life, in order to obtain inner and outer happiness and have good morals for their lives. This study aims to find out the contents of moral (akhlak) education in Al-Qur'an, especially Luqman verses 12-19. This study was a library research. The data sources used included various kinds of literature such as books, Al-Azhar commentary book and scientific journals related to the study topic. The content of the educational material involved here was regarding the role of parents in family education contained in Surah Lukman verses 12-19 according to Hamka's commentary in Al-Azhar Commentary. The authors found and analysed several points, namely teaching about instilling monotheism, being grateful, devoted to both parents, istiqomah in goodness, upholding prayers, amar ma'ruf nahi mungkar, being patient in facing trials, being simple in life, and polite in communicating.

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## INTRODUCTION

Talking about moral means talking about something related to the good and bad of human behavior (Solehuddin 2019). Moral has an important meaning for a person's character which is reflected in his daily behavior. Along with the development of the times, moral education has become important in forming one's behaviour, despite the many immoral behaviors recently developed. Immoral behavior definitely has a negative impact (Zaidi Salim, Siregar, and Teguh Mulyo 2022). Examples of immoral cases that occur in society and become problems are criminality, thuggery, violence against children, robbery, brawls, sexual abuse of students, and drugs (Hartini, Siregar, and Arifi 2020). These incidents are rife in the community, so as to be considered seriously by various groups, both families, schools and the community (Syaparuddin 2020).

Moral issues must be of particular concern to various groups of society since a person's morality affects the comfort and peace of others' life. Morally corrupted human being will have a negative impact on himself and others (Rubini 2019). The national development priorities set forth in the 2005 – 2025 National Long Term Development Plan (RPJP) (Law No. 17 of 2007), among others, is to create a society with noble character, morals, ethics, culture and civility based on the philosophy of Pancasila. One effort to realize such goal is by strengthening national identity and character through

education. This effort aims to form and develop Indonesian people who are devoted to God Almighty, comply with the rule of law, maintain internal and inter-religious harmony, carry out intercultural interactions, develop social capital, apply the nation's noble cultural values, and have pride as the Indonesian nation in order to strengthen the spiritual, moral and ethical foundations for national development (N 2015).

In efforts to deal with moral problems considered as acute problems or chronic diseases that accompany human life anytime and anywhere, it is necessary to place the implementation of education, especially character education as a crucial solution (Sudrajat 2011), prioritizing education that emphasizes the moral aspect which is considered a major force in social society in this era of globalization (Solehuddin 2019). The Development of globalization which is not accompanied with mental readiness in using and accepting the latest technology is the main cause of moral problems that occur among adolescents and society which is increasingly difficult to control.

The process of transferring knowledge or education is inseparable from the moral norms that apply in society, so that the values of norms can be applied in daily actions (behaviors). In schools, Islamic religious education must be positioned as the main program and become the spirit of moral education, based on an understanding of religious values and also in accordance with the demands of the reform era. In other words, Islamic religious education must be positioned as an important part of character building, moral development, moral education and value education as the main subjects. In this context, Islam religion is of course interpreted as a source of values and a way of life (Laila 1974).

According to Haji Abdul Malik Karim Amrullah (Hamka), education is a means for human life, where Islamic education is a series of efforts made by educators to help shape the character, mind, morals, and personality (character) of students, so that they are able to differentiate between good and bad (Hamidah, Siregar, and Nuraini 2019).

Character is a way of thinking and behaving that characterizes each individual to live and work together within the family, community and country. Character education is essentially value education (Kirschenbaum, 2000; Golemen, 2001) which involves aspects of knowledge (cognitive), feelings, and action. Furthermore, Lickona (1991) suggests that values/moral education that produces character, contains three components of noble character, namely: moral knowing, moral feeling and moral action (Setiawan 2013).

This study aims to understand moral education according to Hamka, especially some of Hamka's thoughts on Islamic education. Many people argue that all forms of Hamka's thoughts on education place more emphasis on soul education or *akhlakul karimah*. So, in this case, the authors are intended to know more about the moral education proposed by Hamka. One of Hamka's most phenomenal thoughts is *Al-Azhar Commentary*, the presentation of Hamka's work that is easy to understand and apply to the general public since it provides various parables from everyday life and the culture in which he lives.

## METHOD

This was a qualitative study (Rostiyati, Khuzaemah, and Mulyaningsih 2019) with library research approach (library research)(Milya Sari, Asmendri, 2020)(Nisa Anggrainy 2022) and literature study or literature review method which aims to solve a problem which basically relies on critical and in-depth analysis of relevant literature (Aprison welda, Wati salmi, and Husni Arman 2022). The data sources applied here were various kinds of literature such as books, *Al-Azhar commentary book*, and scientific journals related to the study topic.

## FINDINGS

### 3.1 Short Biography of Hamka

Haji Abdul Malik Karim Amarullah (Hamka) was born in Sungai Batang, Maninjau, West Sumatra on Sunday, February 17, 1908 AD or 13 Muharam 1326 H from a religiously devout

family. His father is Haji Abdul Karim Amarullah or often called Haji Rasul bin Sheikh Muhammad Amarullah bin Tuanku Abdullah Saleh. Haji Rasul is one of the scholars who studied religion in Mecca, was a pioneer of youth revival and Muhammadiyah figures in Minangkabau. He was also an adviser to the Association of Islamic Religious Teachers in the 1920s. Meanwhile, his mother is Siti Shafiyah Tanjung binti Haji Zakaria who came from a devoutly religious family and had connections with generations of Islamic reformers in Minangkabau at the end of the XVIII century (Sri Mulyani 2022).

Hamka is one of the Minangkabau reformers who seeks to change the unique dynamics of the ummah and mujaddid. Although he was only a product of old education because he was born in a simple educational civilization, he is an intellectual person who has thorough and visionary insight. Some of Hamka's views regarding education are that school education should not be separated from education at home. According to Hamka, the flow of the relationship between school and home, namely between parents and teachers must exist and be concerned. To support this, Hamka made the Al-Azhar Mosque as a place for friendly relations between teachers and parents to discuss the development of students. It is expected that teachers, parents and students can communicate directly through congregational prayers at the mosque (Alfian 2019).

### 3.2 Definition of Moral Education

Education is one of the most important human needs. According to Natsir, education is a guidance that includes physical and spiritual aspects towards the completeness of human nature in its truest sense (Natsir: 1973).

Nasih Ulwan argues that moral education is a series of basic moral principles and the virtues of attitude and character that a child must have and make habits from a beginner's time until he becomes a mukallaf who is, ready to across the ocean of life. In addition, education is a human effort to change his behavior for the better and develop his knowledge. Individual education is a learning process wherein the results may bring positive changes in people's lives. The effect of such positive changes will not only experienced personally, but can also be experienced by the surrounding community (Johan Istiadie & Fauti Subhan 1386).

According to Ahmad Nawawi (2010:5), the formation of moral values aims to provide opportunities for students (children, future generations) to instill divine, aesthetic and ethical values, good values, good actions, attitudes and obligations, noble character, maturity as well as responsibility (Khaironi 2017).

According to Syekh Kholil Bangkalan, moral (akhlak) education is education about the basics of morality and Islam in order to achieve humanity, so as to be able to know the essence of creation to get happiness in this world and the hereafter. Thus, it can be understood that moral education is an human attitude or will that is accompanied by the intention of peace in the soul based on the Qur'an and Al-Hadith. Such education aims to create human beings with good moral, a strong will, who are polite in speaking and noble in behavior, wise in character, civilized, sincere, honest and holy based on the Qur'an and Hadith (Salsabila and Firdaus 2018).

Moral basically has many meanings from various points of view. In the psychology dictionary, it is said that moral is in accordance with social norms, or related to laws or customs that govern behavior (Hasanah 2018). Another definition of morality comes from P.J. Bouman, who says that "morality is an act or human behavior that arises from the interaction of individuals in relation to each other". From several definitions of morality, it can be considered that morality plays an important role in human life with regard to the good and bad of human

behavior. This behavior is based on the norms that apply in society. a person is said to be noble if he behaves according to the norms prevailing in society (Syaparuddin 2020).

Akhhlak is often interpreted with ethics and moral. Ethics and moral come from the Greek word which means the same, namely habit. Meanwhile, the word budi pekerti comes from the Indonesian language which is a compound word from the word budi and pekerti. Budi comes from Sanskrit which means conscious, while pekerti comes from the Indonesian language which means behavior. Meanwhile, moral comes from the Latin mores which means the plural of the word mos which means habit. In the Great Indonesian Dictionary it is said that morality is the determination of good or bad actions and behavior. The word ethics comes from the Greek ethos which means the character of decency or behavior. In the Great Indonesian Dictionary, ethics is defined as moral principles (Fuadi, Bisri, and Sumadi 2021).

The concept of morality in Islam is a living concept that regulates the relationship between humans and God, humans and the natural surroundings, and humans with each other. All of these moral concepts are regulated in a moral scope. According to Muhammad Abdullah Darraz, the scope of morality is very broad because it covers all aspects of human life starting from the relationship between humans and Allah and humans with each other (Madjid et al. 2023).

Based on the definitions above, it can be understood that moral is a human attitude based on the Islamic religion that has seeped into the soul and is manifested through outward behavior, actions or attitudes. It is embedded in humans which reflects politeness as well as good or bad behaviour that are done intentionally. In other words, moral is human actions that are guided by the instructions of Allah SWT, both in the Qur'an and the Sunnah of the Prophet.

### 3.3 Moral (Akhhlak) Education According to Hamka

According to Hamka, the moral of students can be said to be a reflection of the moral form of the society in which they are located. This is because every member of society in a social community is a cultural miniature that will be seen and then imitated by every student (Alfian 2019).

Hamka separates character qualities into two categories, namely good character and bad (evil) character. According to mind and syara', good morals are provisions that already exist in one's soul and can lead to commendable deeds. In contrast, bad morals are provisions that already exist in one's soul and can lead to embarrassing behavior based on mind and syara' (Amin 2016). Hamka believes that morality (moral) is a provision that already exists in the mind as a character embedded in the heart (Hamka 2017).

## DISCUSSION

The description of commendable morals can be seen through the story of Luqman and his son which contains wisdom for human life in instilling the character values as provisions for good things in this world as well as heaven. Morals can give birth to goodness and good examples so that every human being as an individual can be responsible for himself and others, so that he does not harm himself and others. The wisdoms that Luqman delivered to his son are presented in Al-Quran of Surah Luqman verses 12-19.

## CONCLUSION

When making water cycle bags, a cognitive process occurs where students show good interest in completing the making of this water cycle bag media, students feel they are playing, but actually there is a learning process there. After students complete the water cycle bag media, the next stage is for students to work on student worksheets (LKPD). Through the use of a guided inquiry strategy assisted

by water cycle bag media, it makes learning interesting, so that it makes students more enthusiastic and have an understanding of the water cycle when working on LKPD.

It is explained that one of the educational interactions in the Qur'an is reflected in the story of Luqman and his son. Through the story of the figure of Luqman, the Qur'an wants to provide education and teaching to humans. there are four aspects of relationship between Luqman and his son, namely: 1) Moral messages in the relationship between the servant and Allah SWT; 2) Moral messages in the relationship between parents and their children. 3) Moral messages in the relationship between children and parents, and 4) Moral messages in relationship between humans with each other (Suliyono et al. 2023).

Al-Azhar Commentary towards Surah Luqman Verses 12-19:

وَأَذَقْنَا لُقْمَانَ لَابِنِهِ وَهُوَ يَعْظُمُهُ يُبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ - ١٣  
 وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي شُكْرٍ لِي وَلِوَالِدَيْهِ إِلَيَّ الْمَصِيرُ - ١٤  
 وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ  
 إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - ١٥  
 يُبْنِي إِنَّهَا أَنْ تَكُ مِنْقَالٌ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ -  
 ١٦  
 يُبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ - ١٧  
 وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ - ١٨  
 وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ - ١٩

The meaning:

12: Indeed, we blessed Luqman with wisdom, saying, "Be grateful to Allah, it is only for their own good. And whoever is ungrateful, they surely Allah is Self-Sufficient, Praiseworthy".

13: And remember, when Luqman said to his son, while advising him, "O my dear son! Never associate anything with Allah in worship, for associating others with Him is truly the worst of all wrongs".

14: And we have commanded people to honor their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.

15: And if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me in devotion. Then to Me you will all return, and then I will inform you what you used to do.

16: Oh my dear son! Even if a deed were the weight of a mustard seed – be it hidden in a rock or in the heavens or the earth – Allah will bring it forth. Surely Allah is Most Subtle, All-Aware.

17: Oh my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.

18: And do not turn your nose up to people, nor walk proudly upon the earth. Surely Allah does not like whoever is arrogant, boastful.

19: Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.

Luqman's wisdom delivered to his son in Surah Luqman Verses 12-19 contains the values of moral education (akhlak):

**"Indeed, we blessed Luqman with wisdom"** (beginning of Verse 12)

In the verse, it is explained that Luqman received wisdom from Allah SWT so that he avoided the danger of real misguidance. Ar-Razi explains in his commentary that wisdom is "correspondence between action and knowledge". Thus, everyone who has been given taufik or wisdom by Allah SWT should reflect it in his actions that are in accordance with his knowledge, or his deeds based on his

knowledge. Conversely, if someone does a work without knowledge, it will be in vain. This verse explains that Luqman received wisdom from Allah SWT so that his actions or deeds were in accordance with his knowledge. Therefore, there is nothing other than being grateful for the wisdom (knowledge) that Allah has given him as a favor in his life. The sentence "be grateful to Allah", means various favors and graces that Allah SWT has given since humans were born until return to the grave meaning that humans can take wisdom and reflection since their existence on earth, through the process of growth and development, until death. There are countless blessings that Allah SWT has given, such as health, the pleasure of breathing, the pleasure of eating, and other blessings. The sentence "It is only for their own good" means that whoever remembers and is grateful for the services of others to him reflects a sign that he is a noble human being (good manners), especially humans who are always grateful for the various blessings that God has given them. Being grateful may increase self-worth, which has been declared worthy of humans who are aware of their dignity. "And whoever is ungrateful, they surely Allah is Self-Sufficient", meaning that humans will lose themselves for their disbelief because Allah is Self-Sufficient. Actually there are countless angels in the heavens and on earth who glorify Allah SWT. "Praiseworthy", means praised by people who are wise (Hamka 2015).

***"And remember, when Luqman said to his son, while advising him".*** (Beginning of Verse 13)

The essence of wisdom for the gift that Allah gave to Luqman has been conveyed and taught to his son as the main guide in life. The sentence "O my dear son! Never associate anything with Allah in worship" means that we should not worship and trust God other than Allah SWT. Luqman taught his son to have faith and worship only Allah SWT and not trust anything other than Him (Hamka 2015).

***"For associating others with Him is truly the worst of all wrongs."*** (End of verse 13)

Associating anything with Allah is the same as persecuting self, because Allah invites us to free our soul from everything other than Allah SWT. The human soul is noble as a caliph on earth. Therefore, there should be a direct relationship between humans and God. In fact, a soul that is filled with monotheism is an independent soul, namely a soul that has nothing that can bind its soul except to Allah SWT. If a human soul is filled with excessive love for objects or other creatures, it's the same as that human enslaves himself (Hamka 2015).

It is described in the letter As-Sajdah Verse 9 that Allah SWT says "Then He perfected and breathed His spirit (creation) into his body (human)". Since human spirit is owned by God or exists at His will, then why as humans should we associate with Him? There is no human power without the will of Allah SWT. Associating anything with Allah is a form of great persecution which results in the directionless, being destroyed and messy because of shirk (associating others with Allah).

***"And we have commanded people to honor their parents".*** (Beginning of Verse 14)

This verse contains an order from Allah SWT to honor and respect both parents, because it is through the path of both parents that humans are born on this earth. In Islam, it is taught that living in this world is to worship Allah, to be grateful for the blessings that Allah has given, to be grateful for the services or kindness of others to us, and to become caliphs on this earth. There is nothing to be performed if we are not born into the world. Therefore, respect to parents should be performed since we are blown by the spirit and brought out by Allah SWT to the world through them (Hamka 2015).

Respecting parents is an order from Allah SWT, and was inherited by Luqman to his son. It contains wisdom for all humans to respect both parents, especially the mother, since she conceived and gave birth to us into this world. In this verse, it is described how hard and difficult it is for a mother to conceive from the first month to nine months, and to push hard when the child is about to be born. The sentence "and their weaning takes two years," means that, after giving birth, a mother also keeps, breastfeeds, looks after and cares for the child both when the child is sick and happy, since the child is still sleeping on his back, until he gradually sits, crawls and walks. The sentence "So be grateful to

Me and your parents” shows that the first gratitude is delivered to Allah for His grace of a mother since pregnancy, childbirth until the child is growing up, there is no feeling of boredom, but the child gets lots of love and affection. Secondly, we must be grateful our father who takes care of and protects the mother and child, and try to get food and clothing for their families every day. Finally, we are warned at the end of this verse that "To Me is the final return". The end of this verse explains that sooner or later God will call our parents back and the children left behind will also be in charge of setting up the household and eventually all will return to Him (Hamka 2015).

***“And if they pressure you to associate with Me what you have no knowledge of, do not obey them”.*** (Beginning of Verse 15)

True knowledge is undoubtedly believed by humans. Monotheism is the pinnacle of all knowledge and wisdom. If there are parents who teach their children to go astray or commit acts of shirk that associate partners with Allah or are prohibited by the rules of Allah's religion, then the child may not obey the teachings ordered by his parents. However, religion encourages the child to continue to respect and honor his parents, such as continuing to speak politely and be polite to both of them. Parents who force children to follow bad teachings that Allah hates mustn't be obeyed by them, except for rules or orders that are taught in accordance with Islamic religious law. It is clear that this verse says not to follow the two of them." Then is the child considered disobedient? Allah emphatically in the continuation of the verse says "Still keep their company in this world courteously, and follow the way of those who turn to Me in devotion" means that Allah commands us to respect and love our parents properly or sufficiently with ma'ruf. If parents teach misuse of faith, it is obligatory for children not to carry it out but without having to insult and humiliate both of them (Hamka 2015).

Luqman's advice to his son is advice to us to be good human beings and have principles as a guide in life, especially if we are bound by differences of opinion between us and our parents regarding religion (faith). As children, we must still love and respect parents even though parents have a different way of life in matters of religion. Hamka stated that parents should provide good stimulants in educating children according to their talents and abilities (Chaer and Suud 2020).

According to history, the above thing happened to a friend of Rasulullah SAW named Sa'ad. According to the interpretation of Ibn Kathir he was Sa'ad bin Malik. But according to al-Qurthubi's interpretation it happened to Sa'ad bin Abu Waqqas. Sa'ad told: I am a person who is very respectful to my mother, after I converted to Islam my mother said, "Is what I see has happened to you? You leave your religion, or I will not eat or drink until I die, so that everyone blames you for killing your mother!" Then I replied, "Don't do that, O my mother! I will not leave this religion of mine no matter what the reason." so she did not eat and drink day and night, and after the morning she looked tired. She added another day and night without eating and drinking, and the next morning she was very tired. It had been three days that she had not eaten or drank and she was unable to get up from his bed because she was so tired. After I saw the situation, then I said to my mother "O my mother! You should know, even though you have one hundred lives, then those souls leave your body one by one, I will not leave my religion. If you act like this, it's better to eat, if you don't like it, please endure not eating." Hearing Sa'ad's very firm answer, his mother finally ate. "and follow the way of those who turn to Me in devotion" means the path taken by believers. That's why the road is safe and harmless. The sentence "Then to Me you will all return" means that because we came from God, our way of life is guaranteed by God and will return to him later. The sentence "Then I will inform you what you used to do" Means that we must carry out all of God's teachings and commands so that our lives are not messy and more directed (Hamka 2015).

Luqman's next wisdom is presented in verse 16 "Oh my dear son! Even if a deed" referred to in this verse is a practice, a charity and effort, a benevolent. The sentence "were the weight of a mustard

seed – be it hidden in a rock” reflects the mustard seed that is very fine. If the mustard seed lies in a rock, it is hidden and no one others can see. The sentence "or in the heavens" means that it is located deep in one of the seven heavens and "or the earth" means that it is hidden somewhere, no one knows because of the smallness of the mustard seed. The sentence "Allah will bring it forth" means that God knows the mustard seeds that are even further away and no human knows. Therefore, if we do good, we mustn't do it just to be known by humans. Not all humans can know all of our good deeds, we hope that appreciation will only be from Allah, because only Allah can judge and appreciate us. "Surely Allah is Most Subtle, means that nothing escapes His calculation and justice. "All-Aware" means that everything that is rough and large to everything that is small, everything is in His knowledge (Hamka 2015).

Hamka emphasizes how important this verse is to strengthen the human inner relationship with Allah SWT as the Creator and the Most Willing. By placing all the efforts and good deeds that we do solely to worship Allah, then we do not expect respect and want to be seen or praised by humans. Such practice minimizes feelings of disappointment and hope in humans, who sometimes do not appreciate what we have done. There is no good deed that is wasted before Allah, so humans must always do the goods, whatever it is.

***“Oh my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to”.*** (Beginning of Verse 17)

There are four living assets that Luqman gave to his son in verse 17. This living capital can also be used as a guideline for all of us as conveyed by the Prophet Muhammad SAW to his people. The first capital is developing personal and closer relationship with Allah SWT by establishing prayer. Through prayer, we train the tongue, heart and all parts of the body to always remember Allah. In our religion Islam, it has been determined that it is obligatory for us to pray at least five times a day and night, not less! More may! We can calculate for ourselves how much of an impression it will have on the soul if Allah's name is always mentioned: "Allahu Akbar, Alhamdulillah, Subhanallah, by bowing while praying", by touching the forehead when prostrating, by being straight and not swaying to the left and right, we will gain personal, physical and spiritual, moral and mental strength (Hamka 2015). More than that, prayers performed in congregation are rewarded 27 times more than prayers performed alone. According to Imam Abu Hanifah, it is better to pray in the mosque, which contains wisdom so that we can live in society.

In the verse above, Hamka provides an illustration in Al-Azhar's Commentary that prayer has great value that can affect human life. Prayer can create pure personal character and form the personality of a Muslim who is physically and mentally healthy.

The second capital is dare to order ma'ruf things. Ma'ruf is a good deed that is well received by society. We should try to be the pioneer of that ma'ruf deed. People can stand firm because of worship, especially prayer. Such person will dare to call for kindness to fellow human beings according to the knowledge and abilities that exist in him (Hamka 2015). It means that as a servant who is obedient to His Lord, it is appropriate to always do deeds that have good values (ma'ruf) and invite the family and wider community to goodness.

The third capital is daring to admonish wrongdoing, which cannot be accepted by society, dare to say the truth, even though it is bitter (Hamka 2015). Hamka likens admonishing an unlawful act to a bitter medicine of quinine, that should be wrap in sugar so that it passes through the throat along with sweet taste. It means that not everyone can accept a reprimand well. There are also people who will be angry and offended by the reprimand. For this we are encouraged to be steadfast, patient, and always remember Allah.

The fourth capital is being patient, namely "Surely this is a resolve to aspire to". If we want to be meaningful human beings within relationships in life in this world, then we should pray. Because of personal strengthening prayers or amar ma'ruf nahi mungkar in relations with the community, there should be a patience to achieve what we aspire to. Because whatever field of life we enter, if we are impatient, we will break in the middle of the road (Hamka 2015). As human beings, we are encouraged to be patient in doing good and in achieving goals. By being patient, we will become a strong person.

***"And do not turn your nose up to people, nor walk pridefully upon the earth."*** (Beginning of Verse 18)

The highest attitude in life is noble characters, politeness, and moral. It is recommended to look at the face of the person who is talking to us or to look at the face of the other person as a form of noble character. Hamka explains that turning our face to the other person is a sign of turning our heart (Hamka 2015). We should listen when we are spoken to, and pay close attention when we are spoken to, and not offend others by not looking them in the face and not listening to what is being said.

Ibnu Abbas explains his interpretation of this verse "Do not be arrogant and look down on the servant of Allah, and do not turn your face to another place when you are talking to him." Likewise, the interpretation of Ikrimah, Mujahid, Yazid bin al-Asham, and Said bin Jubair "And do not walk the earth arrogantly." We should not be boatful, arrogant, feel as the richest, bravest, most powerful, have the highest position, and so on (Hamka 2015).

***"Surely Allah does not like whoever is arrogant, boastful."*** (End of Verse 18)

Hamka emphasizes that according to psychology research, arrogance, boastfulness, vanity, pride, all of that, actually do not have a high value. Furthermore from the point of view of faith, it is evident that people who are arrogant, boastful, proud of themselves, are declared to have flawed faith (Hamka 2015).

A hadith marfu is accepted by Alqamah from Abdullah bin Mas'ud "Whoever has in his heart the size of a particle of arrogance will enter heaven, and whoever has in his heart a particle of faith will not enter hell."

It is explained in verse 18 about the advice to be kind by not looking away when spoken to and not to act arrogantly on this earth, which is a form of arrogance and humiliation for humans. Furthermore, a person who politely listens and looks at the other person when communicating and does not boast about himself reflects an example of a life attitude with a high values, namely noble character, courtesy and a reflection of a human being with morality.

***"Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys"***

In this verse, Hamka conveys in his commentary that we are encouraged to be simple and keep our voice down when talking to other people wherever we are. We should not speak out loud. Humans who speak loudly are likened to donkeys because the worst voice is a donkey's voice (Hamka, 2015).

This verse also teaches us to be gentle, speak softly, so as to invite other people to pay attention to what is being said. For example, we should use polite, fluent and attractive words.

Based on the explanation regarding moral (akhlak) education in Al-Azhar Commentary of Surah Luqman verses 12-19, Hamka describes and explains verse by verse regarding the values of moral education conveyed by Luqman to his children. Moral education is also considered very useful for shaping the character of children and us as caliphs in this world. In brief, Hamka's moral education are presented in the table below:

Table 1. Moral (akhlak) education according to Hamka in Al-Azhar commentary of surah Luqman verses 12-19

NO	Moral (Akhlak) Values	Verse	Hamka's Commentary
1	Grateful to Allah	Verse 12: Indeed, we blessed Luqman with wisdom, saying, "Be grateful to Allah, it is only for their own good. And whoever is ungrateful, they surely Allah is Self-Sufficient, Praiseworthy."	People who get <i>taufik</i> and the gift of wisdom from Allah will reflect them in their actions, which are in accordance with their knowledge. They will also be grateful for the various blessings that God has given humans since they were born, while going through the process of growth and development, until death.
2	Not associating anything with Allah	Verse 13: And remember, when Luqman said to his son, while advising him, "O my dear son! Never associate anything with Allah in worship, for associating others with Him is truly the worst of all wrongs."	Humans are prohibited from associating anything with Allah and worshipping anything other than Allah SWT. Associating others with Allah is the same as persecuting self, because Allah invites humans to free their souls from everything other than Allah, including objects and other creatures. Human soul is noble as vicegerent on earth.
3	Being devoted and doing good to both parents	Verse 14: And we have commanded people to honor their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.	People should do good and be devoted to both parents by being polite, putting gentle words and don't hurt them otherwise give love to both of them, by remembering that both of them have raised and cared for us with difficulties. Such devotion should be performed towards the mother who conceived, gave birth to us, breastfed and cared for us; and also the father who earns a living and protects his family.
4	Istiqomah in Obedience	Verse 15: And if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me in devotion. Then to Me you will all return, and then I will inform you what you used to do.	If both parents invite disobedience to Allah SWT, then the child is allowed not to follow the orders of the parents. But it is still recommended to respect and love them and not to say harshly and be impolite. Then, people are encouraged to keep

			Istiqomah in faith and obedience to Allah SWT.
5	Always Do Good	Verse 16: Oh my dear son! Even if a deed were the weight of a mustard seed – be it hidden in a rock or in the heavens or the earth – Allah will bring it forth. Surely Allah is Most Subtle, All-Aware.	Allah is All-conscientious, All-Aware and Subtle, so no matter how small the good we do, Allah knows it and has good value for humans. So, we are expected to continue to do good solely to worship Allah and not be disappointed if we hope for appreciation and want to be seen by humans. We should bear in mind that often what we do is not necessarily seen by humans and the good that we do will also be considered good by humans.
6	Uphold Prayer, Doing Amar Ma'ruf Nahi Mungkar, and Being Patient in Facing Life's Trials	Verse 17: Oh my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.	Prayer is the foundation for humans to avoid various bad deeds, so we have to establish and uphold prayer. After that, we should invite ourselves, family and society to continue to do good and leave bad deeds. On the way there will definitely be people who don't like being invited to do good and leave bad, so in this verse we are advised to be patient in dealing with them.
7	Abstain from Boastfulness and Arrogance	Verse 18: And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful.	Each of us is not allowed to be boastful and arrogant. If someone else invites us to talk or is talking to other people, it is better to look at his face, listen to his words and not interrupt when other people are talking nor turn our faces left and right.
8	Being Simple in Life and Polite in Communicating	Verse 19: Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.	Be simple in life, do not show our strengths even though our condition is better than others, both regarding wealth and position. It's best talk not too loud and even shouting. Communication should be done in a soft voice and language that is easy for others to understand.

## CONCLUSION

Researchers would like to thank those who have helped complete Classroom Action Research (PTK) with the title "Increasing Student Learning Activeness Through Guided Inquiry Assisted by Water Cycle Bags in Class VA SDN 2 Baleharjo". To the Principal, Pamong Teachers, Class VA students, and other parties that cannot be mentioned one by one.

More clearly, based on the explanation of the commentary of Surah Luqman verses 12-19, parents have a responsibility to instill the value of Islamic education in their children, in the form of tauhid or aqidah education, sharia education and moral education so that children will make Islam as their religion, the Qur'an as the priest and the Prophet as the leader and role model.

Islamic educational material that contains moral (akhlak) education content in Surah Luqman that must be instilled by parents in the family is to focus on aqidah education among children by instilling obedience and belief in Allah SWT and the prohibition of associating partners with Him. The materials provided by Luqman were not limited to orders but also accompanied by loving invitations, plausible reasons, parables, consequences, and virtues as well as the examples of his parents. The goal is that children can understand deeply, have strong beliefs about the true meaning of monotheism (tauhid).

Furthermore, sharia education is an embodiment of monotheism education in daily life namely the command to pray, carry out amar ma'ruf or virtue and leave nahi mungkar and be patient for every trial. The wisdom that Luqman delivered to his son also reflects moral education as a manifestation of the implementation of faith values in the form of behaviour. In this case, Luqman gives an order to serve parents accompanied by reasons and parables, as well as the consequences, along with the prohibition of being arrogant, the command to simplify walking and the order to soften the voice.

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