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Semantic Analysis of Children's Education Curriculum According to the Qur'an: A Study of Q.S. Luqman Verses 12-19

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Abstract	This study offers a study of the values of children's education contained in the Qur'an, Surah Luqman, verses 12-19, with the hope that this study can be a reference for educational institutions and the wider community to educate children based on the Qur'an. This study is a library research using the Qur'an as a primary source. The method used is qualitative, and this study uses a language approach and semantic analysis techniques in analyzing data. This study found seven values of children's education contained in the Qur'an, Surah Luqman, verses 12-19, namely gratitude, monotheism, birrul walidaini, piety, establishing prayer, humility, and asceticism. The construction of the seven values into the curriculum content of children's education is as follows: gratitude contains moral values, monotheism contains belief values, birrul walidaini contains social-emotional and moral values, piety contains cognitive values, establishing prayer contains social-emotional values, humility contains moral and social-emotional values, and asceticism contains language and social values. The findings of this study are expected to be a reference for the Muslim community to educate children based on the Qur'an and to be a reference for informal, formal, and non-formal educational institutions in educating children based on the Qur'an.
Keywords	Children's Education; Q.S. Luqman; Semantic Analysis

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1. INTRODUCTION

The Qur'an is a source of inspiration and guidance for Muslims individually and collectively. The Qur'an is also a source of information in Islamic thought, including instruction, social, brain research, financial matters, legislative issues, etc. The Qur'an has two aspects in modern linguistic terminology: parole and langue. The parole aspect is a theological aspect that cannot be debated because the Qur'an is God's revelation that must be believed. At the same time, the langue aspect is the Qur'an language, manifested in Arabic. This contains God's verbal signals to humans so that good communication occurs between the two. In linguistics, it is understood that the revelation of the Qur'an is a communication pattern between the supranatural level and the natural form. God, who speaks at the supranatural level, and the Prophet Muhammad saw., who listens at the natural form level, are both included. Thus, it is emphasized that the research on educational values in Q.S. Luqman, which will be carried out, is a study of the langue aspect in the Qur'an (Asrori, 2007).

The first revelation that Allah conveyed to the Prophet Muhammad, as recorded in Q.S. Al-Alaq verses 1-5, contains the concept of education. This shows that education occupies the first position in the order of human life. Because through education, a person can live life well and correctly. Education is also able to raise a person's status and dignity, because with proper education, a person will be free from oppression and move towards independence and glory (Nata, 2005). This is consistent with God's word, which states that Allah would elevate the status of knowledgeable people.

Given the significance of education in life, people must receive quality education from a young age. Providing religious education from an early age to humans will positively impact physical and spiritual development in children. Physical development will give someone skills and development, while spiritual education will give someone ethical purity or good morals. It will balance the world and the afterlife by fostering physical and spiritual growth. In Islamic education, this concept is known as the term *adab al-din adab al-dunya* (Shihab, 2007).

This study seeks to provide research on the values of children's religious education found in Surah Luqman, verses 12–19, of the Qur'an, about the education of children, in the hopes that it may serve as a resource for academics and the general public to educate children according to the Qur'an.

It is undeniable that many previous researchers have carried out studies on children's religious education. For example, research on children's religious education using an Islamic psychology approach conducted by Devy Habibi Muhammad (Muhammad et al., 2021), Nurussakinah Daulay (Daulay, 2015), Muhyidin Ritonga (Ritonga et al., 2024) with title "Islamic Education Interventions in Children: Study Using the Al-Qur'an Approach" this research contributes to enriching insights on implementing Islamic education in children through a more targeted and measured approach to using the Qur'an and Hadith as the primary sources in Islamic Education, Izza Nazalia (Nazalia & Fitria, 2024) with title "The Concept Of Education In The Qur'an: A Critical Study of Al-Ghazali's Thinking" this research explanations of education in the Qur'an which basically have one unity in the educational process so that they are able to navigate current and future life, Muhammad Amirul Amri (Ramli, 2022) with title "Early Childhood Education in Islamic Perspective" this research finding that several methods of Islamic education that be applied to educational activities for early childhood, for instance method by example, education by practice and practice, educating through games, songs, and stories, educating with targhib and tarhib, praise and flattery, instilling good habits. and Nilawati Tadjuddin (Tadjuddin, 2018). The three studies conclude that the Islamic psychology approach is necessary to develop children's characteristics. So far, Western psychology has only explained children's cognitive intelligence without looking at spiritual development. The presence of Islamic psychology can educate children to maintain their souls so that they feel close to Allah; as a result, the child's closeness to Allah will affect emotional, social, and intellectual stability (Muhammad et al., 2021). In her research, Nurussakinah also confirmed that children's morals and souls are formed using an Islamic psychological approach, thus influencing their faith, role models, discipline, and so on (Daulay, 2015). In addition to using the Islamic psychology approach, there is also research on children's character using the Islamic education approach, such as that conducted by Mufatihatut Taubah (Taubah, 2015), Lis Yulianti Syafrida Siregar (Siregar, 2017), and Wahyu Trisnawati (Trisnawati & Sugito, 2020). In his research, Mufatihatut Taubah believes that, from an Islamic standpoint, children's education should emulate the morals of the Prophet Muhammad SAW, as the Prophet Muhammad saw. Behavior is, in essence, a reflection of the Qur'an's teachings (Taubah, 2015). A similar opinion was also found in Lis Yulianti's research, which explained that children's education from an Islamic perspective nurtures the child's soul towards a natural or pure condition, with a person's pure soul will create happiness within him (Siregar, 2017).

However, these studies do not have concrete sources of Islamic knowledge, so the findings are still general. In contrast to the research that will be conducted, it is specifically explained that the data source to be analyzed is Verses 12 through 19 of Luqman are then analyzed semantically about the religious instruction of youngsters. In this way, the Qur'an, Surah Luqman, verses 12–19, will be examined in

great detail in this study to ascertain the values of religious education for children. Thus, this study can be referenced by the wider community in educating children based on the Qur'an.

2.   METHODS

The Qur'an serves as the main source of information for this study, which is conducted in a library (Suharsini, 2006). The procedure, however, is qualitative (Fadli, 2021). This research methodology is language-based, and the data is analyzed using semantic analysis. Semantic techniques are analysis techniques that try to find meaning in a word or sentence (Chaer, 1990). The words or sentences that are the object of the research are Q.S. Luqman verses 12-19. Thus, it can be said that this research attempts to study and analyze Q.S. Luqman verses 12-19, which include linguistic meanings, symbols, signs, and the relationship between one verse and another, as well as their relationship to children's religious education (Aminuddin, 2008).

The data collection process involved gathering primary sources, such as the Al-Qur'an and Hadith, alongside secondary sources, including books and scholarly articles that discuss related topics. These secondary sources served as supporting materials. The collected data was then analyzed using content analysis, following a systematic approach that included identifying the problem, creating a conceptual framework, developing research tools, analyzing the data, and interpreting the results. The analyzed data were subsequently presented through a deductive approach, beginning with broad theoretical concepts and concluding with the specific findings of the research (Melong, 2000).

3.   FINDINGS AND DISCUSSIONS

History and Biography of Luqman Al-Hakim

In semantic theory, studying the history and biography of a figure to be researched is the main factor that must be known (Tarigan & Kosakata, 1985). Therefore, knowing Luqman's biography is an important element in this research. Since Luqman's life will be connected to the meaning of the verses of the Quran, which include the educational values that he left to his children, because it involves elements of the structure and function of language related to psychology, and without knowledge of Luqman's biography, it will be difficult to find meaning in the content of these verses.

Luqman is one of the characters Allah has immortalized in the Qur'an as an example for humanity from the past, present, and future. In the Al-Azhar tafsir book, Buya Hamka says that Luqman is an exemplary figure who likes to get closer to Allah, contemplating nature and life around him, so that he was gifted with wisdom by Allah during his lifetime (Hamka, 2020).

In explaining the biography of Luqman, at least seven opinions were found about Luqman's story, including the following: first, it was narrated from Ibn Abil Qasim that Abdullah bin Zubir once asked Jabir bin Abdullah about Luqman, Jabir answered that Luqman was a short person with a flat nose (Sayid Ali Hasan Alatas, 1994). Second, in the book *al-Durru al-Mantsur*, Imam As-Suyuti said that Luqman was a servant of the *Habsy Najr* nation who worked as a carpenter, was small in stature, and good at speaking. He was also included as a leader in the land of Sudah and Ethiopia (Al-Khalidy, 1999). Third, according to Ibn Abbas, Luqman was a servant who came from Habashiyah or Ethiopia, and it is thought that Luqman also has similarities with Aesop from the Greek tradition, because he has the same words of wisdom (Ali, 1946). Fourth, Ibn Ishaq's opinion states that Luqman was a descendant of the Bani Israel and was one of the grandchildren of Azhar (the father of the Prophet Ibrahim) (Departemen Agama & Al-Qur'an dan Terjemahannya, 1996). Fifth, Akmas and Mujahid think that Luqman was a servant of the Habshi nation and was a judge of the Children of Israel during the time of the Prophet David (Katsir, 2010). Sixth, in al-Maghribi's tafsir it is narrated that Luqman was a simple servant and came from the Negro or Habsy nation, Ethiopia, Africa or Sudan. Luqman works as a

carpenter and goat herder. Seventh, in the Shorter Encyclopedia of Islam, it is said that Luqman was a legendary figure in ancient Arabia. He is also a figure in various fields, such as a hero, writer, proverb maker, and wisdom expert (Gibb & Kramers, 2024).

As outlined above, the diverse narratives about Luqman's biography highlight the complexity of interpreting his identity and role within Q.S. Luqman ayat 12-19. From a semantic perspective, these varying accounts contribute to a richer understanding of the educational values embedded in the verses. The recurring theme across these narratives is Luqman's wisdom, which is consistently emphasized regardless of his ethnic or professional background. This suggests that the Qur'an prioritizes his intellectual and spiritual qualities over his social status or origin, aligning with the universal message of the verses. For instance, his role as a carpenter or goat herder, as mentioned in some accounts, underscores humility and simplicity, which are integral to the educational values he imparts to his son, such as gratitude, monotheism (*tawhid*), and moral conduct (Q.S. Luqman: 12-13, 17). Moreover, the association of Luqman with figures like Aesop, as noted by Ibn Abbas, invites a comparative semantic analysis. Both figures are renowned for their aphoristic wisdom, transcending cultural and temporal boundaries. This connection suggests that Luqman's teachings in the Qur'an may serve as a universal model for moral education, applicable not only within an Islamic framework but also in broader humanistic contexts. The emphasis on contemplation and closeness to Allah, as highlighted by Buya Hamka, further reinforces the idea that Luqman's wisdom is derived from divine inspiration, a critical aspect when analyzing the educational curriculum proposed in Q.S. Luqman ayat 12-19. This curriculum emphasizes cognitive, spiritual, and ethical development, which can be linked to modern educational theories such as Bloom's taxonomy, particularly in its focus on higher-order thinking skills like analysis and evaluation (Krathwohl, 2002). Additionally, the varied descriptions of Luqman's origins—whether from Ethiopia, Sudan, or as a descendant of Bani Israel—reflect the Qur'an's inclusive approach to wisdom. This diversity implies that wisdom and moral guidance are not confined to a specific ethnicity or social class, a principle that can inform contemporary educational curricula. By integrating these values, educators can develop programs emphasizing universal ethical principles, such as respect for parents and humility before God, as seen in Luqman's advice to his son (Q.S. Luqman: 14-15). This perspective aligns with the views of Islamic scholars like Al-Ghazali, who emphasized the integration of spiritual and intellectual education to cultivate a balanced individual (Al-Ghazali, 2000). In conclusion, the biographical accounts of Luqman, despite their variations, converge on his role as a wise and humble figure whose teachings in Q.S. Luqman verses 12-19 offer a timeless framework for children's education. These narratives enhance the semantic analysis by providing context to his character and underscoring the universal applicability of his advice. By examining Luqman's life through a semantic lens, this study reveals how his teachings can be adapted into modern educational curricula, emphasizing moral integrity, spiritual awareness, and intellectual growth.

Semantic Analysis of Q.S. Luqman Verses 12-19

The semantic method used in this study seeks to determine the values of religious education for children that Luqman Al-Hakim left to his children and serves as a model for Muslims to educate children through the Al-Qur'an.

Surah Luqman consists of thirty-four verses, which were revealed in the city of Mecca, except verses 28, 29, and 30, which were revealed in Medina (Ash-Shiddieqy, 1976). In verses 12-19 in the letter of Luqman, there are elements of language structure and function that are closely related to psychology, so that by using semantic analysis, we will find educational values that can affect the psychological condition of children. This study will explain in detail the seven levels in educating children based on the Qur'an as stated in the letter of Luqman, verses 12-19. The seven levels of children's education are gratitude, monotheism, *birrul walidain*, piety, establishing prayer, humility, and asceticism.

The first part of Luqman's letter, verse 12, makes it plain that Allah SWT urges Luqman to be thankful for all of His blessings because, in truth, gratitude is beneficial for one's well-being. For

children to appreciate the grandeur and majesty of Allah Swt., a mindset of thankfulness must be ingrained in them from an early age. This will enable them to live a life that reflects the greatness of Allah and submit to the creator (Ahmad Mustafa Al-Maraghi, 1989).

As an expert in interpretation, Quraish Shihab thinks that the benefits of gratitude only affect the grateful person, even Allah Himself does not receive any benefit from the grateful behavior of His servants (Quraish, 1996). Professionally, gratitude can be interpreted as utilizing God's blessings according to their function, based on the will of the creator (Quraish, 1996).

From a semantic perspective, the concept of gratitude in Q.S. Luqman: 12 is conveyed through the verb "*shakara*" (to be grateful), which carries a dynamic and active connotation. This linguistic choice implies that gratitude is not merely a passive feeling but an intentional act that shapes a child's psychological disposition toward humility and awareness of divine blessings. "*Shakara*" in the Qur'anic context emphasizes a reciprocal relationship between the servant and Allah, fostering a sense of purpose and responsibility in children. This aligns with psychological theories such as Seligman's positive psychology, which highlights gratitude as a key factor in enhancing emotional well-being and resilience in children (Seligman, 2011). As Luqman advises, parents can cultivate a child's emotional intelligence by instilling gratitude early, enabling them to navigate life's challenges with a positive and balanced mindset.

After the birth of an attitude of gratitude in children, in verse 13 of Surah Luqman, Allah recommends instilling monotheism in educating children. As He says; *O my son, do not associate partners with Allah, indeed that is a very great injustice* (Q.S. Al-Luqman: 13). Someone who truly experiences this kind of monotheism will gain the knowledge that His attributes and actions are absorbed into the Essence of Allah, and someone will be able to experience this kind of monotheism when they have been absorbed in the Essence of Allah. In his treatise, Imam Junaid classified the *Muwahhidun* levels of monotheism into four levels and explained in detail the characteristics of each level. Imam Junaid said in one of his treatises:(Al-Baghdadi et al., n.d.) First, the monotheism of the lay people lies in their affirmation of the oneness of God. This understanding of monotheism is the foundation for every Muslim for their belief in Allah. However, for the *muwahhid*, this understanding of monotheism is not a true belief in Allah, because there is still fear and worry about anything other than Allah; these two things will prevent the formation of true belief in Allah. If someone has reached the stage of true monotheism, then these two things will disappear over time (Abu Nashr As-Sarraj Ath-Thusi, 2004). Second, the monotheism of those who master religious knowledge depends on the confirmation of the oneness of Allah. In this second level of monotheism, the good they do still arises from fear of God and their desires. Therefore, Imam Junaid believes this monotheism is not the level humans should achieve (Al-Baghdadi et al., n.d.). Third, monotheism combined with carrying out Allah's commands and eliminating hope and fear of anything other than Allah, then all of this arises from the idea related to the awareness of Allah's presence within oneself. This kind of understanding of monotheism is not true because they still acknowledge the existence of other things besides Allah, namely themselves (Al-Baghdadi et al., n.d.). Fourth, monotheism, whose existence is without human individuality (*shabah*) before Allah. In this level of monotheism, a servant attains the true form of the oneness of Allah. This condition indicates that the servant will return to the initial condition, namely, the condition with no form. This experience means these people are in Allah's will and no longer have individual desires. This is more than the previous conditions, where the individual nature of humans still dominates them. However, in this final level of monotheism, the individual nature of humans disappears and disappears in the eternity of God (Ashani et al., 2021).

Semantically, the term "*shirk*" (associating partners with Allah) in Q.S. Luqman: 13 is presented as the antithesis of tawhid (monotheism), creating a binary opposition that underscores the centrality of monotheism in Islamic education. The phrase "injustice" (*ẓulmun 'aẓīm*) in this verse carries a profound moral weight, indicating that shirk is not only a theological error but also a psychological deviation that disrupts a child's spiritual alignment. This linguistic framing suggests that monotheism is foundational

to a child's cognitive and moral development, as it establishes a clear hierarchy of values centered on submission to Allah. From a modern educational perspective, this emphasis on tawhid can be linked to Kohlberg's stages of moral development, particularly the stage of universal ethical principles, where a child learns to prioritize divine guidance over personal or societal influences (Kohlberg & Power, 1981). Parents can guide children toward a principled moral framework that transcends cultural or temporal contexts by teaching *tawhid*.

After experiencing monotheism towards Allah, children's education in Surah Luqman is to obey their parents. Surah Luqman states that the obligation to obey both parents is because a mother has conceived through suffering and educated her child with love. Therefore, it is natural that obeying one's parents is a necessity for every human child. In Surah Luqman verses 14 and 15, Quraish Shihab interprets that obeying one's parents is second to obeying Allah Swt. (Shihab, 2007).

The concept of birrul walidain (kindness to parents) in Q.S. Luqman: 14-15 is articulated through emotionally charged language, such as "*hamalat-hu ummuhu kurhan*" (his mother carried him with hardship), which evokes empathy and gratitude in children. Semantically, this phrasing highlights the sacrificial role of parents, reinforcing the psychological bond between parent and child. This bond is critical in shaping a child's sense of duty and emotional security. From a developmental psychology perspective, attachment theory suggests that a strong parent-child relationship fosters emotional stability and social competence (Bowlby, 2008). By embedding *birrul walidain* in the educational curriculum, Luqman's teachings promote a holistic approach to child development, balancing spiritual obligations with emotional well-being.

In the next verse, verse 16, Luqman continues children's religious education by instilling the nature of piety towards Allah Swt. As His word, *O my son! If there is a deed the weight of a mustard seed located in a stone, in the sky, or on earth, surely Allah will reward it. Indeed, Allah is All-Gentle and All-Perceptive* (Q.S. Al-Luqman: 16). In the context of children's religious education, piety is interpreted as character education for children, which includes: honest, fair, trustworthy, and responsible, because indeed Allah knows all the deeds of His servants.

The imagery of the "mustard seed" in Q.S. Luqman: 16 serves as a powerful semantic device, symbolizing the minuteness of actions that are still significant in the eyes of Allah. This metaphor underscores the concept of *takwa* (piety) as an all-encompassing awareness of divine accountability, which can profoundly influence a child's moral consciousness. From a semantic viewpoint, the use of "*latif*" (All-Gentle) and "*khabir*" (All-Perceptive) as divine attributes reinforces the idea that Allah's knowledge is both subtle and comprehensive, encouraging children to internalize ethical behavior even in private. This aligns with Bandura's social learning theory, which emphasizes the role of observational learning and internalized values in shaping behavior (Bandura & Walters, 1977). By teaching *takwa*, Luqman's curriculum fosters self-regulation and moral responsibility in children.

In verse 17 of Surah Luqman, Allah says; O my son! Establish prayer, do something good, prevent bad deeds, and be patient with the misfortunes that befall you; indeed, these are priority matters (QS. Al-Luqman: 17). Prayer is a form of self-surrender as a consequence of the creed. Therefore, prayer cannot be interpreted only as a form of worship which, in its implementation, begins with takbir and closes with greetings. However, a vitamin intake for body freshness. In this way, prayer is no longer an obligation ordered by Allah, which seems burdensome, but rather a necessity to fulfill his duties as a leader (caliph) on earth. The thing that the caliph must do is maintain the stability of the universe. Because humans are *Khalifatullah*, obliged to protect and preserve the universe, they must oblige themselves to perform prayers to create commendable morals in themselves. Thus, with such commendable morals, the responsibility of being a caliph can be realized. Allah says, "*Indeed, prayer can prevent oneself from indecency and wrongdoing*" (Q.S. Al-Ankabut: 45). This verse shows that khusyu' prayer is a prayer that produces or manifests commendable morals towards the doer.

Semantically, the verb "*aqim*" (establish) in Q.S. Luqman: 17 implies a deliberate and consistent

effort to maintain prayer, suggesting that it is a foundational practice for moral and spiritual development. The juxtaposition of "*amr bil-ma'ruf*" (enjoining good) and "*nahy 'anil-munkar*" (forbidding evil) in the same verse creates a balanced framework for ethical education, emphasizing both proactive and preventive moral actions. From a psychological perspective, prayer serves as a ritual that reinforces self-discipline and mindfulness, which are critical for cognitive and emotional development in children. Recent studies in educational psychology suggest that structured rituals like prayer can enhance children's focus and emotional regulation, supporting Luqman's emphasis on prayer as a transformative practice (Koenig, 2018).

When performing prayer, we must coordinate between spiritual and body movements. This teaches the doer not to separate the spiritual and the physical. Muhammad Asad believes that Achievement in the Islamic perspective is the harmony of the relationship between something subtle or spiritual and coarse or material. This achievement can only be achieved by humans who succeed in uniting the two parts into a unity. Namely, spiritual and material, these two things can be united in every human action and consciousness (Asad, 1988).

The integration of spiritual and physical elements in prayer, as highlighted by Asad, can be further explored through a semantic lens. The term "*salat*" (prayer) in Q.S. Luqman: 17 encapsulates ritualistic and spiritual dimensions, serving as a linguistic bridge between the material and metaphysical. This duality reflects the holistic nature of Islamic education, which seeks to harmonize body and soul. From a modern educational perspective, this aligns with Gardner's theory of multiple intelligences, particularly spiritual and bodily-kinesthetic intelligences, which emphasize the importance of integrating diverse aspects of human experience in learning (Gardner, 2000). Luqman's advice thus provides a comprehensive model for nurturing well-rounded individuals.

The next advice in Surah Luqman verse 18 is about being humble. Allah says; *Do not turn your face away from people and do not walk on this earth arrogantly. Indeed, Allah does not like anyone arrogant or very proud of himself* (Q.S. Luqman: 18). This verse teaches about a humble attitude or *tawadhu'*. His humble nature results from his sincerity in his shahadah, because he always feels small and humiliated at every moment before Allah Swt. (Kamba, 2022).

The phrase "la tusa'ir khaddaka lil-nas" (do not turn your face away from people) in Q.S. Luqman: 18 employs a vivid metaphor that conveys humility through physical imagery, suggesting accessibility and openness in interpersonal interactions. Semantically, this phrase contrasts with "*mukhattaran*" (arrogance), creating a moral dichotomy that guides children toward humility as a social virtue. Psychologically, humility fosters empathy and cooperation, which are essential for social development. This aligns with Dweck's growth mindset theory, which posits that humility enables individuals to embrace learning and growth through collaboration rather than self-aggrandizement (Dweck, 2006). Luqman's emphasis on *tawadhu'* thus supports the development of socially responsible and empathetic individuals.

Meanwhile, the last advice that can be used as a value in educating children in the letter of Luqman verse 19 is the nature of simplicity. Allah says; *be modest in your journey and lower your voice, because indeed the worst voice is the voice of a donkey* (Q.S. Luqman: 19). The attitude of asceticism is very necessary in educating children, because the pleasures of the world tempt many people, so they do anything to be able to achieve it without following existing norms. This nature arises because today's lifestyles no longer prioritize needs, but desires based on greed. Asceticism is an Islamic moral that teaches not to be excessive towards the world. Imam Junaid, when someone asked him about asceticism, he answered that asceticism is the emptiness of all ownership from the grasp, and the loss of greed in the heart. The attitude of asceticism does not have to leave the world, but rather must master the world, because the world is a gift from God as a bridge that must be passed to reach the end of the path of happiness, both in the afterlife and the world. *Zuhud* is restraining oneself from something so as not to be bound to it, because in the view of Sufism, there should be nothing bound in your heart except Allah. Ibn Jauzy

expressed that *zuhud* is a term used to divert desire from something ordinary to something of better value. From this understanding, it is clear that the need to be ascetic towards the world lies in the impermissibility of being bound to something worldly. Thus, it can be interpreted that *zuhud* is not an anti-world movement, but rather responds to the world proportionally (Madjid, 2002).

The term "*qasid*" (be modest) in Q.S. Luqman: 19 carries a semantic nuance of moderation and balance, reflecting the broader Islamic principle of *wasatiyyah* (moderation). The comparison of an excessively loud voice to "the voice of a donkey" employs a striking metaphor that conveys the undesirability of ostentation and excess. From a semantic perspective, this imagery instills a sense of restraint and humility in children, guiding them toward a balanced lifestyle. In modern educational contexts, the concept of *zuhud* can be linked to minimalist educational approaches that prioritize intrinsic values over materialistic pursuits, fostering resilience and contentment in children (Kondo, 2014). Luqman's advice on zuhud thus provides a timeless framework for cultivating ethical and balanced individuals who prioritize spiritual fulfillment over worldly desires.

In the letter Luqman verses 12–19, the Qur'an offers the following table, which includes values, curriculum material, and descriptions of attitudes about children's education:

Table 1. Values, curriculum materials, and attitude descriptions about children's education

Surah Luqman	Core Values	Curriculum Content	Description Of Attitude
Verse 12	*Syukur*	Moral	- Awareness of one's limitations
			- Wise in life
			- Instilling individual responsibility
Verse 13	*Tauhid*	Belief	- Preventing acts of shirk
Verse 14-15	*Birrul Walidaini*	Social-Emotional and Moral	- The relationship between children and parents
			- Children's responsibility towards parents and family honor
			- Avoiding conflict with parents
Verse 16	*Takwa*	Cognitive	- Understanding the concept of divine supervision of human actions
Verse 17	Prayer	Social-Emotional	- Awareness in inviting goodness and preventing evil
			- Patience in facing difficulties and tests
			- Preach with wisdom and wisdom
Verse 18	*Tawadhu'*	Social-Emotional and Moral	- Politeness
			- Empathy
			- Mutual respect
			- Don't feel better than others
Verse 19	*Zuhud*	Language and Social	- Do not exaggerate in actions, words, or appearance.

4. CONCLUSION

This study found seven values of children's education contained in the Qur'an, Surah Luqman, verses 12-19, namely gratitude, monotheism, *birrul walidaini*, piety, establishing prayer, humility, and asceticism. The construction of these seven values into the curriculum content of children's education is as follows: gratitude contains moral values, monotheism contains belief values, birrul walidaini contains social-emotional and moral values, piety contains cognitive values, establishing prayer contains social-emotional values, humility contains moral and social-emotional values, and asceticism contains language and social values. The findings of this study are expected to be a reference for the Muslim community to educate children based on the Qur'an and to be a reference for informal, formal, and non-formal educational institutions in educating children based on the Qur'an.

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