



# Buya Hamka's Emancipatory Interpretation in Children's Education

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## Abstract:

*This paper aims to analyze and understand Buya Hamka's emancipatory interpretation of reasoning in children's education. This is because education is a place to accommodate skills and provide freedom for students; education is an effort to educate the nation's life. The researcher uses a qualitative approach to the type of library research. The results of this study indicate that the Koran is able to adapt subtly to the conditions of education in this era. Emancipatory interpretation can help humans in diagnosing and understanding the social problems of humanity faced by humanity. Emancipatory interpretation can be seen as a tool to sharpen conscience awareness in seeing, perceiving, and at the same time solving humanity's social problems.*

**Key Words:** *Emancipatory Interpretation, Buya Hamka, Children's Education*

## Abstrak:

*Tulisan ini bertujuan untuk menganalisis dan memahami tentang nalar tafsir emansipatoris Buya Hamka dalam pendidikan anak. Hal ini dikarenakan Pendidikan merupakan wadah untuk menampung keterampilan dan memberikan kebebasan bagi peserta didik, pendidikan merupakan usaha untuk mencerdaskan kehidupan bangsa. Peneliti menggunakan pendekatan kualitatif jenis library research. Hasil penelitian ini menunjukkan bahwa al-Qur'an sejatinya mampu beradaptasi secara halus dengan kondisi pendidikan di era zaman ini. Tafsir emansipatoris dapat membantu manusia dalam mendiagnosa dan memahami problem sosial kemanusiaan yang dihadapi umat manusia. Konsep tafsir emansipatoris dapat dilihat sebagai alat untuk mempertajam kesadaran nurani dalam melihat, mempersepsikan dan sekaligus memecahkan problem-problem sosial kemanusiaan.*

**Kata Kunci:** *Tafsir Emansipatoris, Buya Hamka, Pendidikan Anak*

## INTRODUCTION

Education is one of the pillars of a country; it has a vital role in efforts to achieve national progress (Falah, 2017). Children's education has a vital role in today's era. Because some of the community are teenagers who, in principle, have common sense that can and should be used to seek knowledge (Falah, 2018), this potential allows adolescents to develop their personalities. The development of a healthy mind is motivated by the awareness of thinking possessed by adolescents.

Problems in education have occurred at all levels of society, especially among children. Education has been forgotten among teenagers because most of them have been heavily influenced by western culture, which has mushroomed and spread through electronic media such as television, the internet, etc. The pattern of free life that hits most teenagers. Drug use turns out to hit teenagers in schools, and, in some cases, drug use can be found among bureaucrats or representatives (Abdul, 2020).

Likewise, with the rapid development of technology as a sign of globalization, most parents are wary of their children's development. Worried that their children will be dragged into moral degradation, parents must be correct in determining educational policies in the family (Marlina, 2019). So that children can live well according to their nature, which must be by Islamic guidance (Sholeh, 2019), where the Qur'an and Sunnah have provided great enlightenment and attention to children's education; in achieving this goal, correct and appropriate guidance and a good example for parents for their children are needed.

Along with the development of this increasingly rapid era, many phenomena occur on the world stage, especially in Chandra education (2020). Education is seen as one aspect that has a significant role in shaping the next generation, a wise generation, a wise generation, and an active and creative generation in all aspects of life. Education is also the future of this nation; its continuity will be maintained because, with education, the noble values of a nation will be embedded. Therefore, the role of education is vital so that humanity is very concerned about this problem.

Emancipatory interpretation can help us diagnose and understand the human social problems faced by humanity. In the case of failure in educating children, it is necessary to apply it in the world of education today, considering that there have been many contaminations that tarnish the good name of educators. Emancipatory interpretation can be seen as a tool to sharpen conscience awareness in seeing, perceiving, and simultaneously solving social problems of humanity (Mubin, 2019). The methodological interpretation of this model opens space for the growth and development of the emancipatory interpretation model, an interpretation model in which Khaled Abou el Fadhl has "liberating power" or the ability to "liberate" methodologically and practically.

Several ways of treating Buya Hamka in educating children include giving children freedom of thought and guiding them in freedom. Do not be forced; children receive lessons that do not match their talents. Second, one should always teach oneself to get used to polite and generous work so that eventually it becomes a character, it is easy to do it, and it does not feel heavy anymore. Teachers must accustom good things to students. While the bad should be sought so as not to become a habit of students. It is hoped that by familiarizing students with doing good and avoiding evil, they will be able to form morals in students. Third, teaching manners should be measured by the condition and level of the student and his brain. Do not just give it irregularly and orderly. Take upon them what they can bear. Fourth, *wal mau" izhatil hasanah*, give a good warning. Buya Hamka said that giving a warning or good teaching emphasized the reprimand for something wrong. If the child is wrong, then reprimand it in a good way (Abdul, 2020).

In Al Ghazali's view, children have a nature that tends to be good and evil (Chandra, 2020), so the role of the environment, in this case, education from both parents, is needed in children's education, and the achievement of happiness in the afterlife which leads to closeness to Allah SWT, namely the result noble character, but do not forget the happiness of the world which leads to the development of potential, including physical and spiritual potential (aqliyah, moral, spiritual and social) (Salim, 2018).

One phenomenon is that children have started to argue with their parents because parents spoil their children too much, and parents also often prioritize their

interests over the needs of their children. Even though parents have fulfilled their material needs, a child also needs attention, affection, and togetherness from their parents. Not only that, many children drop out of school; this is one of the educational problems that never ends (Ranti, 2019). This problem is caused by economic conditions but also caused by chaos in the family and others (Laras, 2019). As widely reported in various media, juvenile delinquency at this time has been said to exceed the reasonable limit. Many teenagers and minors are familiar with cigarettes, drugs, free sex, theft brawl, and are involved in many other criminal acts that deviate from the norms that apply in society and deal with the law. According to some psychologists, juvenile delinquency is simply all actions committed by teenagers and violating the rules that apply in society (Karlina, 2020).

While people compete to get the highest possible education, on the other hand, some people cannot get a proper education, both from the basic level and up to a higher level. In addition, community members have been able to receive primary education but eventually drop out of school. Many factors cause dropouts, such as limited education funds due to economic difficulties, lack of educational facilities, and environmental factors (association). Especially formal education, not all children get their rights because of conditions that allow their parents not to be able to fulfill them. Poverty due to the low level of parental education is one factor that results in neglecting the fulfillment of children's rights in formal education so that children drop out of school.

Problems also occur with parents, where parents are the first education (Citra, 2021). The involvement of parents in children's education will determine what will happen to children in the future (Pratiwi, 2018). Parental involvement is the participation of parents in their children's educational process and experiences. This includes how parents approach their children while studying at home and how they control their children at school or decide which schools are suitable for them. Parental involvement is essential in developing children's education from an early age because most of the time is spent at home (Fitri, 2021). The next phenomenon today is that many children take time to play on the internet without supervision from their parents. The rapid development of electronic media such as the internet, laptops, cellphones, television, and so on makes children prefer to play games and watch movies (Jafri, 2018). It makes children more addicted, and when their parents forbid them, it is easy for them to argue with their parents (Mufaro'ah, 2019). This condition is caused by the lack of understanding and education from parents. The progress and rapidity of technology today should be used to make it easier for parents to be more creative in educating their children (Sari, 2020).

According to him one of the great Muslim scholars of Indonesia, Buya Hamka, education in formal institutions (schools) cannot be separated from education in the family (parents) (Chaer, 2020). Intensive communication is needed between schools and families, parents, and educators, which aims to discuss the development and growth of children. Hamka suggests that achieving goals in education is not only the responsibility of families and schools but also the role of non-formal institutions (community), which are factors that support the sustainability and sustainability of values in children (Chaer, 2020). This is because education is an effort to transform information (transfer of knowledge) and a process of value education (transformation of value).

Buya Hamka is an emancipatory commentator who emerged as an alternative solution to philosophical problems and the abundance of social challenges (Anwar, 2018). This emancipatory interpretation of the paradigm is no longer fixated on defending God but, more importantly, in practice, building commitment to various social problems of humanity (Mubin, 2019).

Emancipatory interpretation needs to be applied in the world of education today, considering that there have been many contaminations that tarnish the good name of educators (Alparizi, 2021). Emancipatory interpretation has the meaning of a process of structural change to eliminate human exploitation by developing a spirit of equality and social justice as an essential point (Anwar, 2018). This research is based on the results of research from Anwar (2018), who said that the style and methodology of emancipatory interpretation in the history of understanding the content of the Qur'an emerged as an alternative solution to philosophical problems and the abundance of social challenges, research from Mubin (2019) said that Emancipatory interpretation treats biblical texts in a critical reflection space as well as being applied in the realm of praxis, not only morally but also structurally. research from Majidah and Firmansyah (2021) said that we could interpret emancipatory interpretation as the concept of understanding the text.

From the research above, it can be understood that emancipatory interpretation functions to develop the potential and skills of students and is a place where humans will be humanized, good things will be taught, and freedom of expression is given. Prosperous pledges to revive a social movement engaged in humanity's social problems. Integrally, emancipatory interpretation does not stop at dismantling the text, but the text is used as a means of liberation. This is because the domination of reality is not only in the area of discourse but also in the realm of a natural and material nature.

Therefore, the novelty of this research lies in Buya Hamka's interpretation to dissect the conception of children's education with an emancipatory interpretation approach, where the researcher, in this case, wants to understand how Buya Hamka's emancipatory interpretation makes sense in children's education in the Qur'an Surah Luqman verses 12-19. In this case, this research reveals the weaknesses in developing potential skills in educating children. Because education has been forgotten among teenagers, most of them have been heavily influenced by western culture, which has mushroomed and spread through electronic media such as television, the internet and so on.

## **RESEARCH METHODS**

Based on the type, this research is library research that focuses on literature by analyzing the content of the literature related to research both from primary and secondary data. The author tries to explore children's education in the Qur'an conceptually. This study uses primary data, namely Buya Hamka's emancipatory interpretation. At the same time, the secondary authors use other sources relevant to the discussion, both from journals and other media.

This study uses the descriptive analysis method, which is a method of interpreting the verses of the Qur'an by describing all the aspects contained in the interpreted verses and explaining the meanings included in them, according to the expertise and tendencies of the commentators. Interpret the verses.

The steps in conducting this research are: first, determine the theme studied. Second, identify Buya Hamka's emancipatory interpretation of reasoning in children's education. Third, providing relevance in interpreting the verses of the Qur'an and explaining the meanings included in it. Fourth, showing the peculiarities of Buya Hamka's emancipatory interpretation of the regional figure studied. Fifth, make conclusions to answer the problem in the research.

## RESULTS AND DISCUSSION

Haji Abdul Malik Karim Amirullah, better known by the nickname HAMKA, which stands for his name, was born in Molek village, Maninjau, West Sumatra, on February 17, 1908. He is an Indonesian writer, scholar, and political activist (Mahmudi, 2020). The name Buya is given, is a nickname for the Minangkabau people, which comes from the word *abi*, *abuya* in Arabic, which means my father, or someone who is respected. His father was Sheikh Abdul Karim bin Amrullah, known as Haji Rasul, who was the pioneer of the *Islah Movement (tajdid)* in Minangkabau upon his return from Makkah in 1906.

As a child, he was raised by his older brother, living together in an old house in the Maninjau Lake area. As a child, Hamka lived neglected, not getting his parents' love. At first, Abdul Malik was left by his father and mother in Padang Panjang to fulfill the demands of the community to teach there. Alienation from his parents' love caused a profound disappointment, especially when his father always married and divorced, which the community justified at that time.

Hamka received a low education at the Maninjau Elementary School until he was in the second grade. When Hamka was 10 years old, his father had founded Sumatra Thawalib in Padang Panjang. There Hamka studied Religion and studied Arabic. Hamka first worked as a religion teacher in 1927 at the Tebing Tinggi Plantation, Medan, and a religion teacher in Padang Panjang in 1929. In 1932, he became an editor and published the *al-Mahdi* magazine in Makassar. He has also been the editor of the community guide magazine, the banner of the community, and the echo of Islam.

Hamka was appointed as a lecturer at the Islamic University, Jakarta, and Muhammadiyah University, Padang Panjang, from 1957 to 1958. After that, he was appointed rector of the Islamic College, Jakarta, and Professor of Mustopo University, Jakarta. Moreover, from 1951 to 1960, he served as a high-ranking employee of Religion by the Minister of Religion of Indonesia, but put that answer when Soekarno told him to choose between becoming a civil servant or being active in the politics of the Indonesian Muslim Suro Council (MASYUMI).

From 1964 to 1966, Hamka was imprisoned by President Soekarno for being accused of being pro-Malaysia. Armed with the knowledge of writing, Hamka can produce many works, especially in the field of literature (novels and short stories), for example, the sinking of the Van Der Wijck Ship, under the protection of the Kaaba and migrating to Deli, and Religion (tafsir), namely Tafsir Al-Azhar. While imprisoned, he began writing Tafsir Al-Azhar, his most significant scientific work. After being released from prison, Hamka was appointed as a member of the national virtue deliberation body, Indonesia, a member of the Indonesian Hajj Travel Council, and a member of the national cultural institution, Indonesia.

Hamka returned to Rahmatullah on July 24, 1981, but his services and influence are still felt until now in dignifying the Islamic Religion. Not only was he accepted as a prominent scholar and writer in the country of his birth, but his services throughout the archipelago, including Malaysia and Singapore, were also appreciated. Hamka is a scholar who likes to write; since he was 17 years old, he has published a book. Even until the end of his life, he still wrote (Rokhim, 2021). For him, writing is a demand, and a means to channel his main task. Hamka's various writings ranging from issues of education, Sufism, history, literature, and others, have been spread everywhere. These books include: as a scholar, preaching in Allah's way.

Hamka's various writings on education, Sufism, history, literature, and others have been scattered everywhere. These books include the first, *Tafsir Al-Azhar*, a monumental work that shows the depth of his knowledge written in 1966 when he was in detention during the Soekarno government. He tries to link modern Islamic history with the study of the Qur'an and tries to step outside of traditional interpretations. Hamka's interpretation step is to write down the text of the Qur'an, translate it, then give an explanatory note. The second, *Khatibul Ummah*, was published in 1972 in Padang Panjang. This book contains a collection of speeches from an educational institution founded in Padang Panjang. Third, modern Sufism and philosophy of life contain the rules in social life.

Hamka, in interpreting the Qur'an, follows the Qur'anic system as contained in the manuscripts, discussed from *asbab al-nuzul*, *munasabah*, vocabulary, sentence structure, and so on. Hamka uses a literary approach, namely explaining and discussing verses or *lafadz* using literary expressions. According to Hamka, children aged seven years should be told to pray, forced to be ten years old, so they do not leave them, pray at the beginning of time immediately, if possible, submit to the heart (*thau'an*) (Alfian, 2019). If the heart is in doubt, then force it (*karhan*). According to today's psychology, this is a suggestion because many children are negligent in praying. After all, parents have not educated their children since they were seven years old to get used to praying. The way to remind children when praying in Islam is to tell children to pray when they are seven years old. When the child does not pray, then beat it, not only parents who remind but parents become role models for children.

Educating children cannot be separated from the existence of methods to achieve education goals. There are several methods of educating children. According to Buya Hamka, the first natural method is that this method is obtained not through education, experience, or training but is obtained through instincts that are naturally possessed. This method can instill goodness in children because every child has the identity of being a good child; it is just a matter of how to educate them by parents. The second is the method of *mujahadah* or *riyadhoh*. For people who want to be polite, one way is to give charity so that it becomes accustomed and is not difficult to do. *Mujahadah*, or the struggle a teacher makes in producing good habits, will indeed be quite heavy at first, but if this is done thoughtfully, of course this will become a habit. Third, the example of this child's education requires not only a theory, but one of the essential things is direct behavioral education that they can see. Good education is also obtained through example, namely by imitating other people or others who are close to them. Therefore, we are encouraged to associate with virtuous people. Association as a form of human communication is very influential in providing various experiences.

This exemplary method gives the impression or influences the behavior of human actions (Rokhim, 2021).

In this context, solving problems in children's education is certainly not enough with an abstract spiritual approach—through religious-looking adages, such as patience, trust, acceptance of God's destiny, and so on. Such a solution will only mislead and alienate religion and its holy book from humanity's real problems. Religion is only opium for its adherents. Well, social sciences in emancipatory interpretation can help us diagnose and understand the social problems humanity faces by humanity, especially the education of the child.

Such problems in education have occurred at all levels of society, especially among children. Education has been forgotten among teenagers because most of them have been heavily influenced by western culture, which has mushroomed and spread through electronic media such as television, the internet, etc.

This kind of analysis could not have happened without the help of social science. By utilizing the social sciences, the interpreter of the holy book of the Qur'an will be able to find and unravel humanity's social problems, not with a spiritual solution model but with social and cultural analysis. Reflecting on these problems socially, morally, and theologically, then theorizing change as the basis for liberation action.

Q.S. Luqman 13-19 explains Luqman's hopes and desires for his son, containing a will regarding the grip of life. Asbabun Nuzul Q.S. Luqman 31, based on the search found in verse 15 of the interpretation of al-Azhar, tells of a friend of the Prophet, Saad bin Abi Waqqas who has different beliefs from his biological mother. Regarding the munasabah verse, in Q.S. Luqman/31:1-11 explains God's word related to the Qur'an as a mercy and guidance for those who do good, then in the next verse 12-19, explains Luqman's will to his son, including: first, not to associate partners with Allah. Second, the recommendation to be filial to parents. Third, do good and stay away from evil deeds. Fourth, be polite in speaking. Fifth, perfect for walking.

Abdurrazzaq ibn Abdul Muhsin al-Abbad gave several lessons contained in Luqman's will above. First, the lesson that must be introduced to children is about obeying Allah SWT and teaching the nature of shirk. Shirk is the greatest sin and to unite Allah is the most excellent obedience. If shirk is the greatest sin, then obeying Allah SWT becomes the most incredible worship. Second, after being taught monotheism, introduce children to their creator. After that, the child is invited to remember the struggle of the mother so that the child is devoted to her. The link between the rights of Allah SWT and the rights of the mother implies that the rights of both are very significant. Even if the mother or parents are polytheists, this does not prevent the child from being devoted to him.

In logic, the rights of Allah SWT and the rights of mothers indicate that the rights of both are very significant. Even if the mother or parents are polytheists, this does not prevent the child from being devoted to him. Then Allah SWT closes this verse with a suggestion to follow the good people's path and the pious's path. Parents should guide their children to make all that happen. Third, teach children that Allah SWT is always watching over us, and nothing escapes Allah's knowledge. This is the result of faith education; children always feel supervised by Allah SWT. Good and evil deeds will be judged. Fourth is the commandment to establish prayer, admonish the good, forbid evil, and be patient. One of the ways to foster a sense of faith in Allah

SWT is through prayer. From the three commands above, Allah SWT commands children to be patient in doing good deeds.

Regarding the importance of monotheism or faith education, in the Qur'an, in addition to the above verse, the Qur'an mentions approximately 811 places. Muhammad Abdul Baqi mentions that in the Qur'an, there are words of faith repeated more than 600 times in various forms, such as Q.S. Al-An'am 6:82 about the quality of faith and its influence and Q.S. Al-Hujurat 49:17 concerning faith as a gift from Allah SWT, who is a role model for the truth. How important is this faith so that the preaching of the Prophet for 13 years in Mecca is entirely related to monotheism? The average verse that descends in the makkiyah phase is related to faith and monotheism.

Thus, according to educational experts, faith is a very urgent (important) material for children's education. Therefore, the implementation of the gift is not only by memorizing the pillars of faith but by creating a feeling of faith in Allah SWT in the hearts of students, and his love for Him exceeds his love for mothers, fathers, teachers, and others. So, holiness and ethics will be produced through the formation of faith above, while knowledge will be produced through fostering the human mind. Therefore, children's educational materials must also be designed to build intellectually, such as learning to count, analyze, classify, conclude, and so on. So that they have thinking skills in solving problems, namely moving everything concrete to the senses and sending impressions to the mind to formulate concepts about specific problems, explain that Allah has bestowed upon Luqman wisdom. That is a subtle feeling, mind, and wisdom conveying actual knowledge and the right path to eternal happiness. With this, he thanked Allah for the favors given by giving good advice to his son.

The verse above shows that Luqman's knowledge and teachings conveyed to his son did not come from revelation but were a wisdom Allah had bestowed upon him, which is in the form of a mindset, gentle attitude, and wisdom in directing children on a good path. In verse 13, there is the word *ya'idzuhu* (يُعِظُهُ) which is taken from the word *wa'zd* (وَعِظَ) (which is advice regarding various virtues in a way that touches the heart. Luqman begins his advice with a call to avoid shirk and contains teachings about the existence of the One God (Hayati, 2017).

Therefore, in educating his son, Luqman took an excellent method, which could melt his son's heart so he would follow the advice given. Allah explained that Luqman had been given wisdom. Therefore Luqman thanked his Lord for all the blessings he had bestowed upon him. Allah SWT has instructed them to treat their parents well and always maintain their rights as parents. Luqman explained to his son that the act of shirk was a great injustice.

In verse 13, it is stated that shirk (associating partners with Allah SWT is a great injustice). That is why Luqman teaches children the importance of leaving shirk. To deepen the understanding of why shirk is a massive injustice, the author will describe it as follows: In more detail, shirk is a rival other than Allah SWT. Like His *rububiyah*, His *uluhiyah*, as well as in his names and characteristics, are to make a rival other than Allah SWT in His *uluhiyah* by praying or asking for something other than Allah or replacing other than Allah SWT in worship (Hayati, 2017).

According to Salman bin Fahad Al-Audah, children's right over their parents is to educate them in religious knowledge, one of which is about filial piety to parents. Because most parents neglect to pay attention to their children's education with busy



activities such as trading, offices, rice fields, etc., when the child has grown up and becomes disrespectful to parents, the parents are confused with their child who is rebellious to their parents. The parents realize the importance of religious education, especially filial piety, to parents (Hayati, 2017).

In the 15th verse of Surah Luqman above, Allah SWT commands humans to remain devoted to Allah SWT. In the world well, unless they (both parents) are ordered to violate the rules of Allah SWT, then it is obligatory to refuse. This value is significant for children to know. In addition to the child knowing that he must have strong faith, he must also prioritize kindness to both parents while in goodness. What Luqman does in educating children is about respecting parents while still in the way of Allah SWT and holding fast to the faith when parents tell them to turn in the way of Allah SWT can be an example for everyone, including in the world of education. When the educator or teacher teaches something that is against the rules of Allah SWT, such as being told to cheat, dishonest, and so on that is against religious rules, the student or student is obliged and must refuse it even though the teacher is the one who rules because the commands that must always be obeyed are orders that are by the religion of Islam or by the rules of Allah SWT who created the universe.

In verse 16, Luqman continues his will by giving an example, namely, even though the good deed and the evil deed weigh only a mustard seed and are in a hidden place, indeed, the act will be revealed by Allah SWT later on the Day of Judgment, namely on the day when Allah puts the scales. If the deed is good, the reward will be good, and if the deed is wrong, the reward will be bad too. Thus, the cultivation of this value will enable students to take on the role of always doing good for themselves to succeed in the future (Hayati, 2017).

In this verse 17, Luqman wills to his son the following things: first, always establish prayers as well as possible so that Allah is pleased, If Allah approves the prayer that is done, heinous acts and evil deeds can be prevented, and the soul becomes clean, there is no worry towards that person, and they will not grieve if a trial is afflicted, and feel themselves getting closer to their Lord. Second, trying to invite people to do good deeds that are pleasing to Allah, clean the soul, achieve luck, and prevent them from doing sinful acts. Third, always be patient and steadfast against all kinds of trials that befall, as a result of inviting people to do good and leave evil deeds, whether these trials are in the form of pleasure and splendor or the form of misery and suffering. In addition to the command to pray, the following educational value is Luqman's advice to his son about commanding good and forbidding evil. Carrying out *Amar ma'ruf* and *nahi Munkar* requires strong stamina because it is a considerable risk (Hayati, 2017). Therefore, Ibn Kathir provides a solution that is by being patient with what befalls humans to call for the religion of Allah SWT. Those who call to the way of Allah will indeed be disturbed. Patience in dealing with human disturbances must be possessed by the callers of the religion of Allah SWT.

The commandment to order to do good and to prevent this evil act should be taught to children and students as Luqman did to his son. Because with this cultivation, students will have self-strength, namely the confidence to always do good to their fellow friends in terms of doing good and remind their friends when they do something terrible. Therefore, the role of parents and educators (teachers) should be to teach students to always play an active role in this good thing at school and home or in the broader community.

In the next verse, verses 18 and 19, Luqman continues his advice for his son. In verses 18 and 19, he describes lessons about morality to fellow human beings. In his advice, this time, Luqman said; And O my son, in addition to the previous points of advice, do not even turn your cheek, that is, your face, from any human being driven by humiliation and arrogance. However, the look on everyone's face was full of humility. Moreover, when you step, do not walk on the earth arrogantly, but walk with a gentle valley full of authority. Verily, Allah does not like, that is, do not bestow the grace of His mercy on those who are proud and proud and be modest in your walking, that is, do not stoop down like a sick person, Do not dash and do not spend too much time too slowly and be gentle. Your voice so that it does not sound harsh like a donkey's cry. Verily, the worst sound is the voice of a donkey, for at first, it is an unattractive whistle and finally a bad breath.

## CONCLUSION

Based on the explanation of Emancipatory Interpretation in the Qur'an Surah Luqman verses 12-19, which was explained earlier in this thesis, the author can draw the first conclusion, Tawhid Education (oneness of God). This is important because it is the initial foundation of a child that he will use as a guide for life so that children understand the lessons of the hereafter before knowing the lessons of the world. Second, Worship education is a form of submission and obedience that reaches its peak as a result of the sense of exaltation that grows in one's heart towards those to whom he submits. a particular lesson from Allah in the form of wisdom which is interpreted as goodness that prevents evil from coming. The lesson is the command to be grateful to Allah because being grateful will positively impact oneself. Because Allah does not need anything from His creatures, and He does not lose if His creatures are not grateful. Third, Moral Education This moral education requires not only a theory, but one of the essential things is direct behavioral education they can see. Morals are broader in meaning and include things that are not outward characteristics. For example, relating to the nature of the mind or mind. Dinah (religion) includes various aspects, from morals towards God to fellow creatures (humans, animals, plants, and inanimate objects).

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