

Holistic Education through Bil Hikmah Communication: A Study of Surah Luqman Verses 12-19

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Abstract

This study aims to analyze the implementation of holistic education through bil hikmah communication in building the character of the younger generation, particularly students, based on a thematic study of the Qur'an, specifically Surah Luqman verses 12-19. The era of disruption presents new challenges in character development, thus necessitating a value-based Islamic approach that is both relevant and holistic. This research employs a qualitative descriptive approach and uses a literature review method with content analysis techniques to examine the values of bil hikmah communication contained in the Qur'an and Hadith. The findings of the study indicate that core values such as tawhid (monotheism), responsibility, emotional intelligence, patience, tolerance, love of peace, and communication ethics are essential elements in realizing holistic education. The integration of these values supports character education that is more adaptive, spiritual, and relevant to the challenges of the digital era, both in formal and non-formal educational settings. This study is expected to serve as a guide for educators and parents in nurturing a morally upright generation through bil hikmah communication approach derived directly from the Qur'an dan Hadith.

Keywords: Education; Holistic; Digital Era; Bil Hikmah; Communication.

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi pendidikan holistik melalui komunikasi bil hikmah dalam membangun karakter generasi muda dalam konteks ini yaitu peserta didik, berdasarkan kajian tematik Al-Qur'an khususnya Q.S. Luqman ayat 12-19. Era disrupsi membawa tantangan baru dalam pembentukan karakter, sehingga diperlukan pendekatan berbasis nilai-nilai Islam yang relevan dan holistik. Penelitian ini menggunakan pendekatan kualitatif deskriptif dan metode kepustakaan dengan teknik analisis isi untuk mengkaji nilai-nilai komunikasi bil hikmah yang terkandung dalam Al-Qur'an dan Hadits. Hasil penelitian menunjukkan bahwa nilai-nilai utama seperti tauhid, tanggung jawab, kecerdasan emosional, kesabaran, toleransi, cinta damai, serta etika berkomunikasi, merupakan elemen

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penting dalam mewujudkan pendidikan yang holistik. Integrasi nilai-nilai ini mendukung pendidikan karakter yang lebih adaptif, spiritual, dan relevan dengan tantangan era digital, baik di lingkungan pendidikan formal maupun nonformal. Penelitian ini diharapkan menjadi panduan bagi pendidik dan orang tua dalam membentuk generasi yang berakhlak mulia melalui pendekatan komunikasi bil hikmah yang bersumber langsung dari Al-Qur'an dan Hadits.

Kata kunci : Pendidikan; Holistik; Era Digital; Bil Hikmah; Komunikasi.

I. Introduction

The digital era has brought significant changes to various aspects of life, including education and the character formation of the younger generation. On one hand, technology provides benefits such as rapid access to information and broader learning opportunities. On the other hand, these technological advancements also present significant challenges, particularly in terms of character. Academic dishonesty such as cheating, proxy attendance, and plagiarism has become increasingly prevalent. Other phenomena, such as bullying, student brawls, and the decline of respect for teachers and parents, reflect a worsening moral degradation (Faozi et al., 2024; Revalina et al., 2023). According to data from the Indonesian Child Protection Commission (KPAI), cases of child rights violations have continued to rise over the past five years, indicating the failure of the national education system to achieve the objectives mandated by Law No. 20 of 2003 (Asy'ari & Dahlia, 2015). This condition emphasizes the urgent need for holistic education based on bil hikmah communication, which integrates the spiritual, intellectual, emotional, moral, and social dimensions of the individual to address the challenges of the digital era.

Previous research has underscored the importance of holistic education in the Islamic context. First, Wulandari et al. (2021) concluded that education in the era of disruption has failed to build strong Islamic character, tending instead to produce materialistic and compartmentalized individuals. The concept of holistic education offers a solution through a comprehensive approach that nurtures the physical, mental, and spiritual potential of learners. By fostering a joyful and experience-based learning environment, this educational model seeks to cultivate a complete Islamic character that aligns with the learners' needs. Second, the study by Malili et al. (2023) showed that the paradigm of Islamic holistic education implemented at SD Muhammadiyah Bojong Gede, Bogor, successfully developed students' intellectual, spiritual, emotional, and physical intelligence. Implementation was carried out through cooperative learning methods, presentations, and simulations, focusing on interactive learning that supports the comprehensive development of students' potential. Third, Hidayat et al. (2022) found that holistic education from an Islamic perspective aims to develop all dimensions of learners' potential, including intellectual, emotional, social, spiritual, creative, and physical aspects. In the Qur'an, the holistic concept is reflected in Islam kaffah, which emphasizes comprehensive education both vertically (relationship with God) and

horizontally (relationship with fellow human beings). In the Hadith, holistic education focuses on the formation of good ethics and the creation of a comfortable and supportive learning atmosphere.

Unlike previous studies, this research offers an approach based on the values of bil hikmah communication as found in Surah Luqman verses 12–19. This narrative of Luqmanul Hakim in the Qur'an contains profound and meaningful messages such as tawheed (monotheism), patience, responsibility, emotional intelligence, and tolerance values that are highly relevant to holistic education in the disruption era. The novelty of this research lies in the integration of bil hikmah communication values within the framework of holistic education, covering the spiritual, intellectual, emotional, moral, and social aspects to effectively respond to the educational challenges of the digital age.

The objective of this study is to analyze how the values of bil hikmah communication in Surah Luqman verses 12–19 can be applied in holistic education within the digital era. This study aims to provide a conceptual foundation for educators and policymakers in designing educational programs that not only produce academically capable individuals, but also those with noble character and strong emotional intelligence. From a scholarly perspective, this research is expected to enrich the discourse on Islamic education and offer practical solutions for shaping a superior generation in the digital age.

II. Research Methods

This study employs a qualitative approach using the library research method, aiming to analyze the concept of holistic education based on bil hikmah communication in the disruption era through a review of Surah Luqman verses 12–19. This approach was chosen as it aligns with the research objective, which is to explore the profound meanings and analyze the values contained within the primary Islamic sources. The data sources in this study consist of primary data, including Surah Luqman verses 12–19, examined through various relevant tafsir, particularly Tafsir al-Misbah by Quraish Shihab (2021), Tafsir al-Azhar by Buya Hamka (2015), and Tafsir Ibn Kathir translated by Nasib (2015). Meanwhile, secondary data comprises various journal articles and other relevant publications that emphasize the importance of wise communication, ethics, and gentle approaches in holistic education.

Data were collected through documentation techniques, whereby the researcher reviewed relevant written documents such as tafsir books, scholarly journals, reference books, and other publications related to holistic education and bil hikmah communication. Subsequently, the collected data were analyzed using content analysis with the stages of identification, classification, interpretation, and conclusion. The initial step in data analysis involved data identification, which included gathering and comprehending both primary and supporting sources. This process was conducted by thoroughly reading and reviewing the entire literature, followed by marking key terms

or sentences that reflect educational values, hikmah and communication principles. Direct quotations and summaries from these sources were collected as the basis for further analysis.

After data identification, the next stage was data classification based on themes or categories designed according to the theoretical framework. Data were classified into two main categories: holistic education and bil hikmah communication. The holistic education category was further elaborated into several dimensions, namely spiritual (covering values of tawhid, piety, and awareness of Allah SWT blessings), intellectual (the encouragement to think and learn from experience), emotional (self-control and empathy), moral (attitudes and behaviors of a Muslim), and social (responsibility toward others). Meanwhile, bil hikmah communication includes a persuasive and courteous communication approach, the use of wise language, and a gentle attitude in delivering advice.

The third step was data interpretation, which involved analyzing the deeper meaning of the classified data. At this stage, the historical and social contexts of Surah Luqman were examined to understand the background of the messages contained therein. Interpretation was carried out using thematic and contextual tafsir approaches, so that the principles within the verses could be articulated relevantly within the context of education in the digital era. The findings from the verses were then linked to holistic education theories and Islamic communication models to examine how both could complement each other in addressing the challenges of the disruption era.

The final step of data analysis was drawing conclusions or synthesizing findings. At this stage, the main points from the interpretation results were systematically organized to formulate comprehensive conclusions. These conclusions explain how the principles of bil hikmah communication can strengthen the implementation of holistic education grounded in Islamic values. Additionally, the study offers practical recommendations for developing relevant and contextual Islamic education models in accordance with contemporary demands. If necessary, all stages of this analysis can be reinforced through theoretical validation from various literatures to avoid speculative interpretations. Literature data triangulation was also conducted by comparing various tafsir sources and scientific studies to obtain a comprehensive and in-depth understanding of the research theme.

III. Result and Discussion

A. The Concept of Holistic Education

Holistic education is an educational philosophy based on the idea that every individual can discover their identity, meaning of life, and life purpose through close relationships with society, the natural environment, and human values such as compassion and peace (Sudrajat & Sufiyana, 2020). This concept aims to foster a deep

respect for life while nurturing genuine love for the developmental process of all individuals. Furthermore, Yusciantara et al. (2024) argue that holistic education is often regarded as an alternative because conventional educational practices have not been able to address various contemporary challenges and problems, due to their failure to consider the development of individuals in a comprehensive manner.

The primary goal of holistic education is to create holistic individuals who are able to optimally and harmoniously develop all potentials within themselves, emphasizing the comprehensive formation of human beings that integrates spiritual, intellectual, moral, emotional, and social aspects. Individuals who successfully develop these potentials are referred to as holistic humans. A holistic human is a true learner who constantly recognizes that they are part of a larger life system. This awareness motivates them to continuously contribute positively to their surrounding environment (Sakdulloh et al., 2022).

From an Islamic perspective, holistic education refers to the concept of *kaffah*, as mentioned in Surah Al-Baqarah verse 208, which carries the meaning of “wholeness.” This concept reflects an educational approach that does not focus solely on one aspect of life but encompasses all dimensions of an individual’s personality (Widodo, 2021). Education in Islam is viewed as an effort to develop human potential in a complete manner intellectually, emotionally, spiritually, and physically in accordance with the purpose of human creation as caliphs (vicegerents) on earth.

Overall, holistic education aims to produce individuals who excel in all aspects and are capable of developing their entire potential. Additionally, holistic education is believed to be one of the educational philosophies that can serve as a solution within the education world, emphasizing a learning process that is comprehensive rather than partial, limited, or rigid. Therefore, the integration of *bil hikmah* communication is essential in achieving more holistic education, as it pays attention to all aspects of individual development, especially in the educational context, where ethics in conveying advice or knowledge must always be upheld.

Based on the findings of this study, holistic education can be synthesized as an educational approach that emphasizes the comprehensive and integrated development of all individual potentials, taking into account the spiritual, intellectual, emotional, social, and moral aspects. In practice, holistic education also requires communication based on *bil hikmah*, which not only delivers knowledge but also shapes students’ character and social awareness. The values of holistic education identified in this study are classified into five main categories: spiritual values, intellectual values, emotional values, social values, and moral values. Each of these categories reflects the values embedded in Surah Luqman, verses 12–19. The following is a detailed explanation of each value:

1) Spiritual Values

Spiritual values refer to an individual's awareness of the existence and omnipotence of God Almighty, as well as the human connection with the Creator, which is reflected through acts of worship and moral conduct (Nyu et al., 2024). In this context, spiritual values are manifested through several key aspects. First, *tawhid* the belief that only Allah SWT is worthy of worship and should be the central orientation of one's life. This belief serves as the foundation for all aspects of life, including the educational process (Khakim et al., 2020). Second, the value of gratitude reflects the acknowledgment and awareness of Allah SWT blessings, which encourages individuals to maintain a positive attitude, practice humility, and refrain from complaining easily (Asmoro & Nurrohim, 2025). Third, the value of sincerity in action teaches that every good deed should be performed solely for the sake of Allah SWT, not for praise or personal gain, thereby fostering genuine intention and purity of heart (Ngadhimah, 2017). Fourth, commitment to worship, particularly in performing *salah* (prayer), demonstrates spiritual discipline and consistency in fulfilling religious obligations, which ultimately cultivates obedient and responsible individuals (Atin & Maemonah, 2022). These four values are interrelated and serve as a crucial foundation in the holistic development of students' spiritual character.

2) Intellectual Values

Intellectual values pertain to the ability to think logically, critically, and reflectively in evaluating matters based on principles of truth and *hikmah* (Sali, 2023). In the context of holistic education, these values are manifested through students' ability to reject falsehood demonstrating firmness in distinguishing between truth and falsehood, and preserving the purity of faith amid the challenges of the modern era. This ability is not merely the result of rote memorization of dogma, but stems from deep thinking and a strong understanding of religious teachings. Moreover, intellectual values are also reflected in the practice of *amr ma'ruf nahi munkar*, the moral obligation to promote what is right and prevent what is wrong, carried out wisely and based on knowledge (Supratman & Abdullah, 2024). This practice requires situational analysis, effective communication, and moral courage to advocate for the truth in a measured and appropriate manner. Thus, intellectual values not only sharpen cognitive intelligence but also cultivate reasoning skills that are integrated with spiritual and ethical principles.

3) Emotional Values

Emotional values refer to an individual's ability to recognize, manage, and express emotions in a healthy and constructive manner across various life situations (Fitriani et al., 2025). In holistic education, strengthening emotional values is essential to ensure that students are not only intellectually capable but also emotionally mature. One of the core components of this value is patience, which involves the ability to exercise self-restraint, remain calm, and stay resilient in the face of difficulties, trials, or life pressures. Patience

trains individuals to avoid being easily provoked by negative emotions and to respond to challenging situations with composure and an open heart. This value also plays a significant role in shaping students' mental and spiritual resilience, enabling them to confront academic and life challenges bil hikmah and maturity (Waluyo, 2018). By fostering emotional values, education does not only produce intellectually strong individuals but also cultivates resilient, committed learners who are better equipped to navigate life's complexities.

4) Social Values

Social values emphasize the importance of building harmonious, respectful, and beneficial relationships with others, particularly within the family and surrounding community (Masyithoh, 2024). One tangible expression of social values is devotion to parents (*birrul walidain*), which reflects an attitude of respect, obedience, and care toward one's parents. This attitude not only honors the role and sacrifices of parents but also contributes to the development of a character that values gratitude, expresses affection, and maintains effective communication within the family. Exemplary treatment of parents serves as a crucial foundation for cultivating broader social sensitivity, as the family is the first social environment where individuals learn empathy, responsibility, and compassion (Lestari & Sari, 2025). Therefore, social values in holistic education go beyond teaching how to coexist with others; they also emphasize the importance of building meaningful relationships grounded in love, empathy, and shared humanity.

5) Morals Values

Moral values refer to the ethical principles that guide individuals in determining attitudes and behaviors aligned with norms of goodness in daily life (Judrah et al., 2024). In holistic education, these values are reflected in the attitude of humility, which entails an awareness of one's limitations and a refusal to regard oneself as superior to others, along with the ability to appreciate every individual with sincerity and modesty. Such an attitude fosters healthy social relationships and prevents condescending behavior toward others (Rahil et al., 2024). In addition, it is essential to avoid arrogance, which involves refraining from prideful speech and actions, and exercising wise self-positioning in various situations. Moral values are also manifested through a commitment to upholding noble character (*akhlak al-karimah*), which includes consistency in acting in accordance with values of goodness, honesty, responsibility, and politeness as taught in Islam. These values form the foundation for virtuous character and are essential in building personal integrity and a harmonious social life.

B. The Concept of *Bil Hikmah* Communication

The word *hikmah* originates from the Arabic root word *hakama*, which means "to determine" or "to set firmly." Terminologically, *hikmah* carries multiple meanings (Anita et al., 2024). According to Ibn Kathir, as cited in Andriansyah and Permadi (2022), *hikmah* is defined as knowledge, understanding, and eloquent expression. Ash-Shabuni

interprets it as truth in both speech and action, grounded in the principle of placing everything in its proper context. In the classical lexicon *Al-Lisan*, *hikmah* is associated with *al-itqan*, meaning precision, accuracy, and meticulousness. From an Islamic perspective, *bil hikmah* communication refers to a model of communication grounded in the teachings of the Qur'an and Sunnah. This principle governs not only when a Muslim should speak but also when silence is more appropriate (Mahya, 2023).

The foundation of communication in Islam differs significantly from Western communication theories. Islam emphasizes the concept of *hifdzul lisan* guarding or restraining one's tongue while many Western models tend to promote unrestrained self-expression. However, *hifdzul lisan* does not imply total silence, rather it involves refraining from speech that contradicts the teachings of the Qur'an and Sunnah or lacks relevance for the listener. This principle calls for thoughtful and responsible speech, discouraging careless or harmful utterances. This is affirmed by a hadith narrated by Abu Hurairah (may Allah SWT be pleased with him), in which the Prophet Muhammad (peace be upon him) said:

"Whoever believes in Allah SWT and the Last Day, let him speak good or remain silent." (HR. Bukhari and Muslim) (Rahmawati et al., 2021).

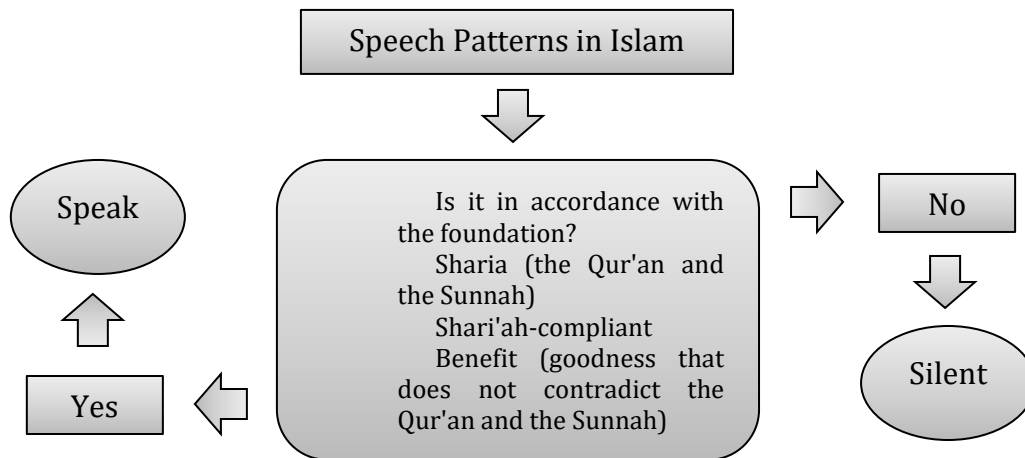


Figure 1. Speaking Patterns from an Islamic Perspective

Based on Figure 1 above, the pattern of speaking in Islam emphasizes the importance of considering one's words grounded in truth. If the speech does not align with the principle of truth, it is better to choose silence. Silence in this context is not merely refraining from speaking but represents a wise attitude to avoid uttering words that are unbeneficial. However, if the speech is in accordance with the truth, it is encouraged to speak with the aim of providing benefit. Islam teaches that communication should be conducted in a wise and proper manner, avoiding excessive talk as well as harsh or inappropriate language. This is important because what a speaker conveys tends to be

easily followed and imitated by listeners. This principle is reflected in the communication of Luqman to his son, where the advice given is meaningful and profound, making it easier for his son to understand and practice aspects of faith, law, and morality.

C. The Integration of Bil Hikmah Communication in Holistic Education

The context of bil hikmah communication in holistic education is highly relevant because education aims not only to develop intellectual potential but also to shape individuals who are mature spiritually, emotionally, and socially. Therefore, it is important for educators to convey teachings and life values in a manner full of hikmah, so as to create an environment that supports the comprehensive development of learners.

The Qur'an provides many guidelines on how a person should speak and interact with others, especially in educating and delivering messages. Several verses that are very relevant to understanding the concept of bil hikmah communication in the educational context can be found in the story of Luqmanul Hakim in Q.S. Luqman, verses 12-19.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

And indeed, We gave hikmah to Luqman, saying: "Be grateful to Allah SWT." And whoever is grateful (to Allah SWT), indeed, he is grateful for himself; and whoever is ungrateful, then indeed, Allah SWT is Free of need and Praiseworthy. (12)

A deep awareness of Allah SWT blessings creates a strong spiritual connection, which serves as the foundation for developing character based on divine values. Expressions of gratitude that praise Allah SWT train a person to speak bil hikmah and virtue, while acts of gratitude encourage beneficial actions in accordance with Allah SWT will. Thus, gratitude becomes a means of spiritual, emotional, and social development, all of which are key elements in holistic education. The use of the present tense form *mudhāri'* in the word *yasykur* also emphasizes the importance of continuity in acts of gratitude. This continuity supports the principle of holistic education, which prioritizes the ongoing development of one's potential. When individuals consistently practice gratitude through words and deeds, they not only fulfill their duties to Allah SWT but also build harmonious relationships with others and their environment (Shihab, 2021).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

And (remember) when Luqman said to his son while teaching him: "O my son, do not associate anything with Allah SWT. Indeed, associating partners with Allah SWT is truly a great injustice." (13)

According to the summary of Ibn Kathir's tafsir translated by Nasib (2015), this verse is part of the story of Luqman recorded in the Qur'an as one of the greatest teachings in Islamic history. The verse contains a father's advice to his son, which is a firm prohibition

against associating partners with Allah SWT. Luqman sternly warns his son, "Indeed, associating partners with Allah SWT is truly a great injustice." This indicates that shirk (associating partners with Allah SWT) is the greatest form of injustice. Luqman explains that shirk is considered injustice because it means placing something in the wrong position giving rights that belong solely to Allah SWT to others besides Him. Moreover, shirk also diminishes the dignity and honor of human beings, who are supposed to be creatures that glorify Allah SWT with full faith.

Hamka adds that associating partners with Allah SWT is a great injustice against oneself. Allah SWT calls the human soul to be free from dependence on anything besides Him because the human soul is noble. As creatures whom Allah SWT has appointed as caliphs on earth, the relationship between humans and Allah SWT should be direct, without any intermediaries. This principle serves as the fundamental foundation of life that parents must teach their children, as a person's belief forms the basis of all their actions. In other words, faith is the foundation for the development of one's character. True faith will lead to righteous actions, while misguided faith will result in wrongful behavior (Hamka, 2015).

Surah Luqman verse 13 emphasizes the importance of avoiding shirk, or associating partners with Allah SWT. Luqman's message to his son in this verse reflects the teaching of aqidah (faith) as the primary foundation he imparts. Aqidah is the core of faith that must be instilled from an early age because belief in Allah SWT (tauhid) is the main factor that makes a person's heart spacious and open. The degree of one's openness of heart greatly depends on the strength of their tauhid. The deeper their tauhid, the greater the sense of spaciousness they feel in their heart. Besides providing a basis for conviction, the education of tauhid as depicted in the story of Luqman has strong relevance to holistic education. A firm tauhid encourages the development of the spiritual dimension, which is the center of holistic education. This dimension then influences the development of other aspects such as emotional, intellectual, social, and physical. Tauhid instilled from an early age not only shapes character based on noble morals but also serves as the foundation for forming critical thinking patterns and creative behaviors aligned with Islamic values. By making tauhid the foundation, individuals are able to face the challenges of the digital age wisely, maintaining their faith and ethics in every interaction, whether face-to-face or through digital media.

Therefore, aqidah education that begins with instilling tauhid is not only essential for shaping a person's faith but also serves as the initial step in creating a holistic individual. By integrating spiritual and Islamic ethical values, this education is capable of producing individuals who have balance in both worldly life and the hereafter. This is a form of education that is not only relevant in a religious context but also contributes to the overall development of human beings.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُہُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ (١٤)

And We have commanded man to be good to his parents; his mother carried him with hardship and gave birth to him with hardship, and his weaning is within two years. So be grateful to Me and to your parents; to Me is the final return. (14)

After emphasizing the obligation to affirm the oneness of Allah SWT, Luqman continued his advice on the importance of being dutiful to one's parents. Filial piety is placed second only to the exaltation of Allah SWT, highlighting how imperative it is to respect and do good to one's parents. Showing kindness to parents is natural considering their immense role in caring for, educating, and protecting their children. They love, feed, clothe, protect from harm, and guide their children sincerely without expecting anything in return, especially the mother, who is given greater emphasis due to her extraordinary sacrifices during pregnancy and childbirth (Manik et al., 2023).

Quraish Shihab in Tafsir al-Mishbah (2021), explains that the duty to honor one's parents, especially the mother, holds the second position after obedience to Allah SWT. The mother carries her child for nine months with great hardship. Therefore, a child must be grateful to Allah SWT for all His blessings and also to their parents, who are the reason for their existence in this world.

Holistic education views the duty to parents as part of developing the spiritual and emotional dimensions of a person. Children taught these values from an early age will grow into individuals who place love and respect at the center of every social interaction. Moreover, this teaching reflects a balance between the vertical relationship with Allah SWT and the horizontal relationship with fellow human beings, thus forming a whole and balanced personality, as emphasized in the Islamic concept of kaffah (comprehensiveness). Therefore, the teaching of filial piety directly contributes to creating individuals with holistic character, those capable of living harmoniously with spiritual, emotional, and social values integrated.

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)

And if both of them pressure you to associate with Me something of which you have no knowledge, then do not obey them. But treat them kindly in this world, and follow the way of those who turn back to Me. Then to Me will be your return, and I will inform you of what you used to do. (15)

After emphasizing the importance of being dutiful to both parents, this verse explains the exception in obedience to them. Luqman advises his son about the obligation to abandon shirk (associating partners with Allah SWT) in any form, at any time, and anywhere. In verse 15, Allah SWT affirms that obedience to parents applies only to

righteous matters. If parents command something that contradicts faith, such as associating partners with Allah SWT, the child is obligated to refuse. Nevertheless, Allah SWT still commands that they be treated with kindness and respect, even under such circumstances (Shihab, 2021).

Thus, this teaching underscores the importance of maintaining a balance between duties to Allah SWT and duties to fellow humans, including parents. In the context of holistic education, this principle teaches that the vertical relationship with Allah SWT must always be the primary priority without neglecting harmonious horizontal relationships with parents. Learners can be taught to understand that respecting parents is a real manifestation of noble character, but it must be grounded in strong tauhid (monotheistic belief) values. The wise attitude in dealing with differences, as taught in this verse, also reflects the importance of character development based on both faith and morals.

يُبَيِّنُ إِنَّهَا إِنْ تَكُ مِنْقَالَةً حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦)

(Luqman said): "O my son, indeed if there is (any deed) as small as a mustard seed, whether it is hidden inside a rock, in the heavens, or in the earth, Allah SWT will surely bring it forth (to recompense it). Indeed, Allah SWT is Subtle and All-Knowing." (16)

Luqman continued his advice to his son by emphasizing the importance of understanding one of the attributes of Allah SWT as the All-Knowing Lord, who is fully aware of all things even those that are hidden. Allah SWT does not only know the outward actions of humans, but also what lies deep within their hearts and in places that are difficult to reach, such as inside a tightly sealed rock (Shihab, 2021). This illustrates that Allah SWT sees and knows every deed, no matter how small.

Luqman's counsel holds great relevance in the context of education, as it teaches students the value of sincerity in every action. Education should not merely focus on academic achievement, but more importantly on the intention behind each act. In holistic education, these values cultivate integrity in students, guiding them to act truthfully in their studies, social interactions, and daily lives (Amanda et al., 2024). Through this understanding, students are encouraged not only to pursue worldly success but also to nurture their relationship with Allah SWT and others in a meaningful and righteous way.

يُبَيِّنُ أَقِمِ الصَّلَاةَ وَامْرُءٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧)

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over whatever befalls you. Indeed, these are among the matters that Allah SWT has made obligatory. (17)

Luqman continued his advice to his son with great gentleness, teaching the importance of maintaining a strong relationship with Allah SWT. as well as with others. One of the core aspects of his counsel is the importance of performing prayer properly and maintaining its quality. Prayer is not merely an obligation, but a central means of drawing closer to Allah SWT. However, Luqman's message extends beyond personal worship he also emphasized the social responsibility of a Muslim. Amr ma'ruf nahi munkar, or enjoining what is right and forbidding what is wrong, is equally essential (Sari et al., 2020).

This advice is highly relevant in the context of holistic education, as it teaches children not only to focus on their personal acts of worship but also to consider the broader impact of their actions on society. In education, it is important to instill these social values in students, helping them become individuals who care not only about their own development but also about the well-being of their community. Encouraging others to do good and preventing wrongdoing are concrete steps toward building a better society. Luqman taught his son to be an agent of change not just someone who speaks the truth, but someone who lives it with integrity.

Moreover, Luqman highlighted the importance of patience as a vital quality for facing life's challenges. In the realm of education, patience can be interpreted as emotional and mental resilience something students need as they navigate academic pressures and social situations. Luqman's teaching shows that patience is not merely about restraint, but also about maintaining a positive attitude and staying consistent in doing good, even when confronted with hardship or adversity (Shodiq, 2024).

By embedding these values into education, we can nurture a generation that is not only intellectually capable but also wise, socially responsible, and spiritually grounded. Holistic education involves the development of strong character, a sense of social duty, and a deep spiritual awareness. The values Luqman imparted to his son play a crucial role in shaping individuals who can think and act bil hikmah and serve as role models for others. This form of education does not merely prepare students for academic success, but for a meaningful life that brings benefit to humanity.

وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

And do not turn your face away from people out of arrogance, nor walk on the earth with pride. Indeed, Allah SWT does not like those who are arrogant and boastful. (18)

Luqman's advice in this verse focuses on character development rooted in noble morals within social interactions. Morality, in its broader sense, not only encompasses a person's relationship with Allah SWT but also how one behaves and acts in daily life, particularly toward others. Luqman reminds his son to always maintain humility and avoid arrogance, even in situations that may tempt him to feel superior to others. On the contrary, he teaches his son to always show kindness not only through actions but also with a heart full of respect for others (Huda, 2021).

The importance of humility as taught by Luqman can be understood as a lesson that encourages individuals to prioritize empathy and respect for every person, regardless of their background or social status. In the educational context, this means teaching students not only to pursue personal achievement but also to collaborate and prioritize collective well-being (Nashiruddin et al., 2023). This attitude of humility and respect is a quality that strengthens social bonds, fostering a more inclusive and compassionate environment.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُمْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

And be moderate in your pace and lower your voice. Indeed, the most unpleasant of sounds is the voice of a donkey. (19)

Luqman al-Hakim, in his advice to his son, did not only teach matters related to religion but also imparted holistic and balanced principles of life. In his instruction to walk modestly, Luqman emphasized the importance of moderation in all aspects of life. He underscored that in every action, one should choose the middle path, avoiding extremes that could harm oneself or others. Likewise, in matters of speech, Allah SWT teaches that one should not speak in a loud or excessive manner. A gentle voice and courteous demeanor whether when interacting with others or supplicating to Allah SWT are signs of hikmah and propriety.

In the context of education, Luqman's teaching offers a framework for instilling values of religious moderation in students. An education that emphasizes simplicity in behavior and speech nurtures individuals who are not only intellectually capable but also socially mature. These values contribute to the creation of a more harmonious educational environment, where learners are taught not only to master knowledge but also to act wisely and respect differences (Juhri, 2024).

Overall, Luqman's advice which encompasses aspects of creed (‘aqidah), religious practice (shari‘ah), and ethics (akhlāq) teaches us the importance of integrating these elements in the learning process to achieve a more holistic education. An education that focuses solely on intellectual development without attending to character formation will result in unbalanced individuals. In contrast, an education that cultivates a balance

between knowledge, ethics, and patience will produce holistic individuals ready not only to compete in worldly affairs but also to live by sound principles while maintaining strong relationships with both Allah SWT and fellow human beings.

IV. Conclusion

By applying bil hikmah communication in education, individuals are guided not only to develop intellectual intelligence but also emotional and spiritual intelligence. This approach supports the creation of a generation that is wise in facing life's challenges and actively contributes to building a harmonious and civilized society. Bil hikmah communication provides a strong foundation for shaping individuals who maintain a balanced relationship both vertically with Allah SWT and horizontally with fellow beings. Values such as patience, humility, respect for differences, and the strengthening of personal integrity become essential elements instilled through this approach.

This study contributes to the development of communication studies in education, particularly in the context of delivering educational content through Islamic values that are both applicable and relevant to contemporary developments. By introducing the concept of bil hikmah communication, this research enriches academic discourse on the importance of a more humanistic and persuasive approach in the learning process.

However, this study has limitations as it has not yet examined the direct implementation of bil hikmah communication concept in real-world educational settings. Therefore, one implication of this research is the need for further empirical studies to assess the effectiveness of this approach in various formal and non-formal educational contexts. Future research could provide more concrete insights into how bil hikmah communication can be integrated into teaching strategies, teacher-student interactions, and the holistic development of learners' character.

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