

## BAB V

### CONCLUSION

#### A. Conclusion

From the research results contained in Al-Qur'an surah Al-Isra verse 23-24 on ethics talk children to parents, the researcher can conclude that:

1. The Interpreters argue that in the surah *al-Isrā'* verse 23-24 there are two value education which can be taken that are; **first**, the education of *aqīdah*. It means Allah required the servants to oneness him. And prohibit to associate with anything or anyone. Therefore, who properly get the highest homage is just Allah almighty who create the universe, give life and pleasure to the servants. So, if someone adore something or supernatural power means they are astray. Because all of things that are servants of Allah which can give benefit and powerless to refuse disaster and doesn't properly to be worshipped. **Second**, the education of *akhlāq*. it means the education of *devotion to parents* that located after Allah ordered to human beings in order don't to worship except Allah. And then Allah ordered Muslims in order they really pay attention affair of *devotion to parents* and doesn't assume as trivial affair by explaining that just god knows more what is in their heart. Are they really devote to parents by full of affection and full of awareness or the devotion is just outer statement while in their heart is annoyed and rebelliousness. That is causes Allah promise that if they are really do kindness namely oneness god and obey the guidance of Allah, and devote to parents in the real meaning. So, Allah will give forgiveness on the deeds.

## 2. The Concept of *devotion to parents* in surah *Al-Isrā'* verse 23 – 24

Al-Qur'an has confirmed the command of *devotion to parents* is located after command to worship Allah and oneness him. As for verses which related with the command of devotion to parents are Q.S. *Al-Baqarah* (2): 83, Q.S. *al-Nisā'* (4): 36, Q.S. *al-An'ām* (6): 151, Q.S. *Al-Isrā'* (17): 23-24, Q.S. *Maryam* (19): 14 and 32, Q.S. *al-'Ankabūt* (29): 8, Q.S. *Luqmān* (31): 14-15, and Q.S. *al-Ahqāf*(46): 15.

In devoting to both parents is properly not only connect with Allah. But also connect with *mu'āmalah* to the humans being. And the way to devote parents in surah *al-Isrā'* verse 23-24 mentioned that; **first**, Allah ordered humans to do kindness to both parents in everything speech and deeds. **Second**, after Allah ordered to do kindness then Allah mentioned specifically how to do kindness to both parents, that is Allah prohibit humans say words which can hurt parents' heart. Here supposed to don't say "ah". It means that say "ah" which is the lightest of rebelliousness is forbidden even more than that. **Third**, after that Allah forbid to say "ah" to both parents then continued ordered humans to don't snap both parents and talk to them by noble speech. So it means in order humans remember the big merit of parents. Therefore talk to them by good and polite speech by full of affection and homage. **Fourth**, after that it is more poignant again that is lowering your selves in front of your both parents. It means even you have higher position and rank in your work. It forbidden to be arrogant to both parents. You must feel small in front of both parents. So if you come to your parents with your high rank then

kiss them. Undoubtedly, the tears of poignant will fall down unconsciously. *Fifth*, and the last is praying for them because they have educated and nurture us since child which doesn't need return. So, we must praying for them by full of affection in order Allah give them forgiveness and get reward doubled. Because there is no able to reply the kindness of parents to the children except Allah.

3. The concept of *devotion to parents* in surah *al-Isrā'* verse 23-24 according to the interpreters are still relevant with the nowadays society condition, because it based on *Qur'an* and *Sunnah*. Even though the child's condition today is already experiencing a moral degradation that is caused by the change of life and the times, which causes their trademark baggy bonds of moral life that affects our society. However, the moral degradation could be solved if parents pay close attention to the duties and rights that should be accepted by children. It same things when both parents doesn't give the right of children as like throwing away, doesn't give proper education, sell, until kill the children, then it make the parents doesn't be able to appreciate the responsibility of both parents to the children and responsibility of children to the parents which causes they don't devote to the parents. Therefore, the solution to overcome the moral degradation is pay attention of each right together. In order the devotion of the children to both parents can run well and realized in appropriated with Islamic Law.

## B. Suggestion

1. The suggestion for interpreters and educator.

For interpreters should have high spirit in doing their duty, in order society don't confused in understanding the meaning and purposing of al-Qur'an. For educator should the devotion to parents must be practiced in teaching either in the school or the environment.

2. The suggestion for Parents.

Parents must guide and educate children, *first*, parents must introduce the children about Allah in order children always in faith and worship to god, mother should pay attention the deeds of children in order have good *akhlaq*. Similarly, father should role in success the education of children. In order to be children who give benefit for all.

3. The suggestion for Children

Children should devote to parents and avoid their all prohibition. Besides on devotion to parents. Children should also remain have good *mu'amalah* to the others.

## C. Closing

By saying thanksgiving to Allah swt for all the gifts and grace guidance that has been assigned to the researcher during the running of this life, only with the help and blessing of Allah swt finally the writing of this simple thesis can be resolved by the researcher

The researcher realized fully that this thesis is certainly still far from perfection. And there is no ivory that is not cracked meanly there is no human being who never do mistakes and sins. Therefore, the suggestions, critiques and enter constructive nature of the readers are so expected to achieve the perfection of thesis in the next.

And then, finally the researcher don't forget to say thanks so much to all those who have helped the researcher. So, this thesis writing can be resolved. It is only to god almighty the researcher pray may all of who help the researcher that are family, friends and lectures to accomplish this thesis get a good reply and accordingly. And the last the researcher say *I love you so much to my father and my mother*. For my father, wish you get forgiving from god and get high position inside of Allah. For my mother, wish you have long ages and always healthy. So you can always worship to god and pray to the children. And hopefully this work beneficial to all of us and always get guidance from god, *Āmīn yā rabba al-'alamīn*.

