SEMESTA
Jurnal Ilmu Pendidikan dan Pengajaran
https://ejournal.ahs-edu.org/index.php/semesta/about

November 2026
Volume 4 Nomor 4
e-ISSN: 2986-8874

Child Education in QS. Luqman [31]:12–15: A Comparative Analysis of Tafsir Tarbawi on Spiritual, Moral, and Social Dimensions

Sadan[1*], Zulfadzlee Zulkiflee[2]
[1]STAI Haji Agus Salim Cikarang Bekasi, Indonesia
[2]Universiti Brunei Darussalam, Bandar Seri Begawan, Brunei Darussalam

DOI: https://doi.org/10.70115/semesta.v4i4.763

Article Info

Article history
Received : 20-08-2026
Revised : 12-11-2026
Accepted : 24-11-2026
Published : 27-11-2026

Keywords
Children's Education; Tafsir Tarbawi; Surah Luqman; Spiritual Education; Moral Education; Social Education.

Corresponding Author
Sadan
STAI Haji Agus Salim Cikarang Bekasi, Indonesia
*E-mail:
sadanmag@gmail.com

ABSTRACT

*This study examines the construction of children's education in the Qur'an, particularly Surah Luqman [31]:12–15, through a comparative analysis of *tafsir tarbawi* by M. Quraish Shihab in *Tafsir al-Misbah* and Hamka in *Tafsir al-Azhar*. It focuses on three interrelated dimensions of education: spiritual, moral, and social development. This research employs a qualitative approach using library research and comparative-descriptive analysis. Primary data consist of the Qur'anic text and the two selected exegetical works, while secondary data are drawn from relevant scholarly publications on Islamic education and Qur'anic interpretation. The findings reveal that both interpretations present an integrated framework of children's education rooted in the formation of faith, character, and social responsibility. The spiritual dimension emphasizes monotheism (*tawhid*) and gratitude to Allah as the foundation of religious consciousness. The moral dimension highlights the cultivation of noble character, filial piety, and obedience to parents within the boundaries of Islamic principles. Meanwhile, the social dimension emphasizes ethical interaction, respect for parental guidance, and the internalization of religious values in everyday life. This study demonstrates that Surah Luqman [31]:12–15 offers a holistic educational framework that integrates spiritual awareness, moral integrity, and social responsibility as essential foundations for developing well-rounded Muslim individuals.*

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Copyright © 2026 Sadan, Zulfadzlee Zulkiflee

How to Cite:
Example: Sadan, Zulkiflee, Z., (2026). Child Education in QS. Luqman [31]:12–15: A Comparative Analysis of Tafsir Tarbawi on Spiritual, Moral, and Social Dimensions. *SEMESTA: Jurnal Ilmu Pendidikan Dan Pengajaran, 4(4),* 613-630. https://doi.org/10.70115/semesta.v4i4.763

INTRODUCTION

Child education constitutes a fundamental process in shaping human development, as educational experiences during childhood significantly influence the formation of personality, patterns of thought, attitudes, and moral orientations in subsequent stages of life. Education, in its broader sense, extends beyond the acquisition of knowledge and skills to encompass the internalization of values, the development of moral awareness, and the cultivation of individual responsibility within social life. From an Islamic educational perspective, these objectives are closely associated with the formation of individuals who maintain a balanced relationship with Allah (ḥabl min Allāh), fellow human beings (ḥabl min al-nās), and themselves. Accordingly, child education should not be reduced to the transmission of knowledge but understood as a process of internalizing Islamic values that shape spiritual consciousness, moral integrity, and social conduct. Within this framework, character formation represents an integral component of the broader educational process rather than an additional educational objective.

The importance of character-oriented education has become increasingly evident amid changing social environments and the rapid development of information technology. Contemporary children are exposed to diverse sources of information, cultural influences, values, and behavioral models beyond the immediate environments of their families and educational institutions. Although these developments provide opportunities for expanding knowledge and learning experiences, they also present challenges to the preservation and internalization of moral and spiritual values. Such circumstances require families and educational institutions to move beyond intellectual development by cultivating children's ability to critically evaluate information, consider the consequences of their actions, and maintain ethical and religious principles. In this context, the Qur'an occupies a central position as a source of educational values and guidance for holistic human development. Its teachings address not only the relationship between human beings and God but also responsibilities toward family members, respect for parents, and ethical conduct in social interactions. Therefore, examining the educational principles embedded in Qur'anic verses is essential for developing an Islamic educational framework that possesses both theological foundations and contemporary pedagogical relevance.

One of the Qur'anic passages that provides a substantive foundation for understanding child education is QS. Luqman [31]:12–15. These verses establish a sequence of educational principles encompassing wisdom, gratitude, monotheism, filial respect, and moral steadfastness. Verse 12 associates wisdom with gratitude, emphasizing the importance of recognizing and responding appropriately to divine blessings. Verse 13 presents Luqman's advice to his son concerning the prohibition of associating partners with Allah, thereby establishing monotheism as the fundamental basis of religious education. Verse 14 highlights the status of parents, particularly a mother's sacrifice during pregnancy and breastfeeding, as an essential foundation for cultivating children's moral awareness and appreciation. Meanwhile, verse 15 establishes that obedience to parents has limitations when their demands contradict the principles of monotheism, while emphasizing that differences in religious conviction do not eliminate the obligation to maintain good relations with them. This sequence

demonstrates that child education in QS. Luqman is not presented as a collection of isolated instructions but as an interconnected framework of educational values.

The educational framework contained in these verses can be examined through three interrelated dimensions. First, the spiritual dimension emphasizes monotheism (tawḥīd) and gratitude (shukr) as the foundation of human consciousness and the relationship with Allah. Second, the moral dimension concerns respect for parents, recognition of their sacrifices, and the ability to maintain ethical principles when confronted with conflicting demands. Third, the social dimension is reflected in the obligation to maintain harmonious relationships with parents despite differences in religious beliefs. These dimensions indicate that spiritual education cannot be separated from moral development and social behavior. Awareness of divine authority provides the foundation for moral judgment, while moral values guide individuals in establishing appropriate social relationships. Consequently, QS. Luqman [31]:12–15 can be understood as an integrated educational framework that connects transcendental orientation, personal character formation, and interpersonal responsibility.

Beyond its substantive educational values, these verses also illustrate pedagogical principles in the process of educating children. The expression yā bunayya (O my dear son), employed in Luqman's advice, reflects an emotionally close relationship between the educator and the child. This expression is not merely a form of address but also represents a communicative approach characterized by affection, attentiveness, and gentleness. It suggests that effective education depends not only on the appropriateness of the content being taught but also on the quality of the relationship established between educators and learners. Tarigan et al. (2023) highlight Luqman's representation of fatherhood in character education through affectionate advice and a nonjudgmental approach. Similarly, Maulida et al. (2023) demonstrate that the educational messages in QS. Luqman [31]:13–15 encompass the cultivation of monotheism, filial responsibility, and the preservation of parental relationships despite differences in religious convictions. These studies reinforce the understanding that QS. Luqman contains both substantive educational values and pedagogical principles concerning family relationships and communication.

Previous studies have made significant contributions to the development of research on child education in QS. Luqman. Rikza and Islam (2019), in their examination of character education through Qur'anic interpretation, identified educational values associated with gratitude, the prohibition of associating partners with Allah, filial piety, awareness of accountability for one's actions, and patience. Zain (2021) similarly identified various character education values in the interpretation of QS. Luqman [31]:12–19, including gratitude, wisdom, righteous conduct, respect, friendliness, patience, humility, and self-control. Meanwhile, Maulida et al. (2023) focused on approaches to educating children within the family based on Ibn Kathir's interpretation, whereas Tarigan et al. (2023) examined the role of fathers in children's character development through QS. Luqman [31]:12–14. Collectively, these studies demonstrate the substantial relevance of the Luqman narrative to character education and Islamic family education.

Nevertheless, previous research still leaves room for further investigation, particularly concerning the interconnectedness of the educational dimensions embedded in QS. Luqman [31]:12–15. Some studies primarily emphasize the identification of character values, while others concentrate on family education practices or parental roles in children's character formation. A study that specifically conceptualizes the spiritual, moral, and social dimensions as an integrated educational framework through a comparative examination of two major Indonesian Qur'anic commentaries remains an area that warrants further exploration. The tendency to examine these values separately may obscure the substantive relationships among the educational messages conveyed throughout the verses. For instance, the cultivation of monotheism not only develops spiritual awareness but also provides an ethical foundation for determining appropriate responses to differences in religious beliefs. Similarly, respect for parents extends beyond obedience to include the ability to maintain harmonious social relationships without compromising fundamental religious principles. Therefore, further research is necessary to move beyond identifying individual educational values toward explaining their integration within a comprehensive framework of child education.

In response to this research gap, the originality (novelty) of the present study lies in its comparative analysis of child education in QS. Luqman [31]:12–15 through the integration of three dimensions: spiritual, moral, and social, as interpreted in M. Quraish Shihab's Tafsir Al-Misbah and Hamka's Tafsir Al-Azhar. The comparative analysis seeks to identify similarities, differences in interpretive emphasis, and the respective contributions of these commentaries to understanding the relationships among the three educational dimensions. The spiritual dimension is examined through the principles of monotheism and gratitude; the moral dimension through respect for parents, awareness of parental sacrifices, and adherence to fundamental ethical and religious principles; and the social dimension through the ethics of maintaining harmonious relationships with parents despite differences in religious convictions. Through this approach, the study aims to develop a more integrated understanding of child education rather than merely classifying the educational values contained in the Qur'anic passage.

The tafsir tarbawi approach is employed because it enables Qur'anic verses to be examined specifically from an educational perspective. This approach does not limit interpretation to the textual understanding of Qur'anic meanings but also explores educational principles, pedagogical values, educator–learner relationships, and their implications for character development. The selection of Tafsir Al-Misbah and Tafsir Al-Azhar as the primary interpretive sources provides a comparative perspective for understanding the educational messages of QS. Luqman [31]:12–15. Accordingly, this study addresses three research questions: (1) How is the spiritual dimension of child education constructed in QS. Luqman [31]:12–15 according to Tafsir Al-Misbah and Tafsir Al-Azhar? (2) How is the moral dimension of child education constructed in these interpretations? and (3) How is the social dimension of child education conceptualized through the two commentaries? The study aims to analyze the construction of child education across these three dimensions and explain their interrelationships from the perspective of tafsir tarbawi. Theoretically, it is expected to

contribute to the development of Qur'anic educational studies, particularly research on integrated models of Islamic child education. Practically, its findings are expected to provide a conceptual foundation for parents and educators in developing educational practices that integrate religious commitment, moral character, and the capacity to establish ethical and constructive social relationships.

METHOD

3.1. Research Design and Approach

This study employs a qualitative research design using a library-based research method. This design was selected because the primary object of investigation consists of Qur'anic verses and written sources concerning Qur'anic exegesis and Islamic education. Rather than examining empirical phenomena through statistical measurements, the study focuses on interpreting textual meanings, identifying educational concepts, and examining the relationships among the values embedded in the Qur'anic text. Library research enables researchers to systematically examine, evaluate, and synthesize relevant documentary sources to develop a comprehensive understanding of the research problem (Bowen, 2009).

The study adopts *tafsir tarbawi* (educational Qur'anic exegesis) as its principal interpretive approach. This approach examines Qur'anic passages from an educational perspective by identifying their pedagogical messages, educational values, principles, and implications for the development of human character. Surahman (2019) explains that *tafsir tarbawi* represents an interpretive approach that employs pedagogical perspectives to understand the Qur'an and contributes to the development of Islamic educational paradigms and methodologies. Accordingly, QS. Luqman [31]:12–15 is examined not merely as a religious text but also as a source of educational principles concerning the formation of children's spiritual, moral, and social development.

The comparative dimension of this research is established through a systematic examination of two major Indonesian Qur'anic commentaries: *Tafsir Al-Mishbah* by M. Quraish Shihab and *Tafsir Al-Azhar* by Hamka. Their interpretations are compared to identify convergences, differences, and complementary perspectives regarding the educational messages of the selected verses. This comparison provides a basis for developing an integrated understanding of child education within the framework of *tafsir tarbawi*.

3.2. Research Objects and Units of Analysis

The material object of this study is QS. Luqman [31]:12–15, while its formal object is the construction of child education as interpreted through the *tafsir tarbawi* perspective. The unit of analysis consists of individual words, phrases, statements, and interconnected messages within the selected verses, together with their corresponding interpretations in the two primary commentaries.

The analytical framework is organized into three predetermined dimensions:

a. **Spiritual dimension.** This dimension examines the educational values associated with monotheism (*tawhid*), gratitude to Allah, religious awareness, and the development of a child's relationship with the Creator. Particular attention is given to the relationship between gratitude and the recognition of divine blessings.

b. **Moral dimension.** This dimension focuses on respect for parents, recognition of parental sacrifices, moral responsibility, and the development of ethical judgment. It also examines the importance of maintaining religious principles when facing situations that require moral independence.
c. **Social dimension.** This dimension explores the development of respectful relationships with parents and other members of society, the practice of kindness, and the ability to maintain harmonious social relationships without compromising religious convictions. Particular emphasis is placed on the distinction between showing kindness to parents and obeying parental instructions that conflict with the principle of monotheism.

These three dimensions serve as the initial analytical categories while allowing additional subcategories to emerge from the textual examination of the Qur'anic verses and their interpretations.

3.3. Data Sources

The research data are divided into primary and secondary sources.

Primary sources consist of the Qur'an, particularly QS. Luqman [31]:12–15, and two principal Indonesian Qur'anic commentaries: *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an* by M. Quraish Shihab (2002) and *Tafsir Al-Azhar* by Hamka (1982). These commentaries constitute the main interpretive materials for examining the meanings, contextual messages, and educational implications of the selected verses.

The selection of these two commentaries is intended to facilitate a comparative interpretation of the Qur'anic text through different exegetical perspectives. Their interpretations are examined in relation to the linguistic meanings, contextual explanations, and educational messages conveyed in QS. Luqman [31]:12–15. Using two primary exegetical sources also allows the study to identify both shared interpretive foundations and distinctive emphases in their respective discussions of child education.

Secondary sources comprise scholarly books, peer-reviewed national and international journal articles, and previous research addressing Islamic education, child development, family education, character formation, Qur'anic interpretation, and *tafsir tarbawi*. These sources are used to contextualize the primary interpretations, strengthen the theoretical discussion, and establish the relationship between the present study and existing academic research.

The selection of secondary literature is based on its relevance to the research objectives, academic credibility, availability of verifiable bibliographic information, and contribution to the discussion of the three educational dimensions. Greater consideration is given to recent scholarly publications, while foundational works are retained when necessary to support the conceptual and methodological framework.

3.4. Data Collection Techniques

Data are collected through documentation and systematic examination of relevant textual materials. Document analysis is appropriate for qualitative research because it enables researchers to examine written materials systematically and extract information relevant to the research questions (Bowen, 2009).

The data collection process consists of the following stages:

a. First, the researchers establish QS. Luqman [31]:12–15 as the central textual unit of investigation. The original Arabic text and its translation are examined to establish the basic meanings and thematic structure of the selected verses.
b. Second, the researchers conduct repeated readings of the selected verses to identify words, phrases, and statements containing educational significance. Particular attention is given to expressions concerning gratitude, monotheism, parental relationships, moral responsibility, and social conduct.
c. Third, the researchers examine the corresponding interpretations in *Tafsir Al-Mishbah* and *Tafsir Al-Azhar*. Relevant explanations are documented and organized according to their relationship with the research questions and analytical dimensions.
d. Fourth, relevant secondary literature is collected to provide theoretical support and establish connections between the exegetical findings and contemporary discussions of Islamic child education.
e. Finally, all extracted information is documented, classified, and organized into the spiritual, moral, and social dimensions. The researchers also record similarities and differences between the two commentaries to facilitate systematic comparative analysis.

3.5. Data Analysis Techniques

The collected data are analyzed using qualitative content analysis. This method is employed to systematically identify, classify, interpret, and synthesize meanings and thematic patterns within textual materials. Qualitative content analysis enables researchers to develop an analytical framework, identify relevant textual segments, and interpret the relationships among emerging categories (Krippendorff, 2018; Schreier, 2012).

The analytical process consists of five interconnected stages.

a. First, data reduction and selection are conducted by identifying and retaining textual information directly relevant to QS. Luqman [31]:12–15 and the educational focus of the study. Interpretive passages that do not contribute to the research objectives are excluded from the main analytical dataset.
b. Second, categorization and coding are undertaken by organizing the selected textual information into the three predetermined analytical dimensions: spiritual, moral, and social. The initial coding framework is developed deductively from the research objectives, while additional subcategories may be identified inductively during the examination of the texts.
c. Third, comparative interpretation is conducted by examining the explanations provided by Shihab and Hamka for each selected verse. This stage identifies areas of interpretive agreement, differences in emphasis, and complementary educational insights. The interpretations are subsequently examined in relation to relevant Islamic educational concepts and previous scholarly findings.
d. Fourth, thematic synthesis is performed by integrating the findings from the three analytical dimensions. This stage examines how spiritual awareness, moral responsibility, and social relationships interact in the educational framework presented

in QS. Luqman [31]:12–15. The objective is to construct an integrated conceptual understanding rather than treating the three dimensions as isolated educational components.

e. Fifth, conclusion development involves formulating the principal educational principles derived from the comparative analysis. The conclusions are constructed by synthesizing the Qur'anic messages, the interpretations of the two exegetes, and relevant scholarly perspectives.

3.6. Research Credibility and Interpretive Rigor

To strengthen the credibility of the findings, this study employs source triangulation through the comparison of multiple textual sources. The primary Qur'anic text is examined alongside the interpretations of Shihab and Hamka, while secondary scholarly literature is used to contextualize and critically examine the resulting interpretations.

The comparative procedure is directed toward identifying interpretive consistency, differences in emphasis, and complementary explanations rather than assuming that all sources necessarily express identical perspectives. Particular attention is given to interpretations that differ in their treatment of educational concepts or contextual implications.

Furthermore, interpretive rigor is maintained through systematic documentation of the analytical process, consistency in applying the coding categories, and clear distinctions between the meanings explicitly conveyed by the Qur'anic text, the interpretations offered by the exegetes, and the researchers' own analytical syntheses. These procedures help minimize unsupported interpretations and maintain a transparent relationship between the textual evidence and the conclusions drawn from it.

3.7. Research Procedures

Overall, the research is conducted through five principal stages: (1) establishing QS. Luqman [31]:12–15 as the primary unit of analysis; (2) collecting and selecting relevant primary and secondary sources; (3) examining and extracting educational information from the Qur'anic text and the two commentaries; (4) coding, categorizing, and comparatively interpreting the data within the spiritual, moral, and social dimensions; and (5) synthesizing the findings to formulate an integrated construction of child education from the perspective of *tafsir tarbawi*.

Through this methodological framework, the study seeks to move beyond a descriptive identification of educational values and develop a comparative and conceptually integrated understanding of how QS. Luqman [31]:12–15 provides educational foundations for children's spiritual, moral, and social development.

RESULTS AND DISCUSSION

1. The Spiritual Dimension in Children's Education

The spiritual dimension is the initial foundation in the construction of children's education as described in QS. Luqman verses 12–15. That construction begins with the granting of wisdom to Luqman, which is then manifested through the command to be grateful to Allah. Allah Swt. says, "And indeed, We have given Luqman wisdom, saying, 'Be grateful to Allah!'" (QS. Luqman [31]: 12). Wisdom in the verse is related to the ability to know what is most

important, both in terms of knowledge and actions, so wisdom encompasses the integration of knowledge and deeds (Shihab, 2002). Meanwhile, Hamka emphasises that this wisdom is reflected in Luqman's awareness to be grateful to Allah for the blessings he received (Hamka, 2003). Both interpretations show that wisdom is not only related to intellectual intelligence but also to the ability to actualise knowledge in a state of gratitude. Thus, from the perspective of tafsir tarbawi, spiritual education in QS. Luqman verse 12 can be constructed through the integration of wisdom, awareness of gratitude, and the actualisation of values in behaviour.

In the context of children's education, wisdom can be understood as a fundamental quality that educators must possess before transmitting values to students. Luqman not only plays the role of a parent but also as an educator figure who possesses wisdom in conveying messages to his child. Research shows that Luqman's character depicts a father figure who provides education through advice, exemplary behaviour, affection, and non-judgmental communication. Thus, the spiritual dimension in children's education is not only related to what is taught but also to the quality of the educator and the way values are instilled. (Tarigan et al. 2023).

The value of gratitude found in verse 12 is an important element in the formation of a child's spirituality. Gratitude in this context is not merely understood as a verbal expression, but as the awareness that all the blessings received by humans come from Allah and must be used correctly. Thus, the education of gratitude directs children to recognise the source of blessings, appreciate them, and use them responsibly. The pattern shows that spiritual education in QS. Luqman has a transformative character, which is to turn knowledge about blessings into awareness and behaviour. This finding is in line with research that shows that the command to be grateful to Allah is one of the main pillars of children's education in QS. Luqman verses 12–15 based on the studies of Tafsir Al-Azhar and Tafsir Al-Misbah (Zulaika and Vahlepi, 2024).

Spiritual education is further strengthened through the instillation of monotheism as emphasised in QS. Luqman verse 13. Luqman advised his son, "O my son! Do not associate anything with Allah. Indeed, association with Him is great injustice" (QS. Luqman [31]: 13). The prohibition against associating partners with Allah shows that Luqman places monotheism as the first and most fundamental message in the education of children. Shirk is viewed as an injustice because it places something in an improper position, equating creatures with Allah as the only Being worthy of worship (Shihab, 2002). In line with this, Luqman's advice against shirk serves as the foundation for instilling in children the belief that they should not dedicate their worship to anyone other than Allah (Hamka, 2003).

From the perspective of tarbawi interpretation, the placement of the prohibition of shirk after the command to be grateful in the previous verse indicates that spiritual education is built gradually, from awareness of blessings to the recognition and strengthening of monotheism. Children are not only directed to realise that they receive various blessings, but also to understand that all these blessings come from Allah. Therefore, monotheism becomes the foundation for orientation in thinking, behaving, and acting. In the construction of Islamic education, this belief becomes the foundation for the formation of moral and social behaviour

because every human action is not only accountable to fellow humans but also to Allah (Shihab, 2002; Hamka, 2003).

Thus, QS. Luqman verse 13 shows that spiritual education does not stop at the formation of a general religious attitude, but is directed towards the internalisation of monotheism as a principle of life. Tauhid functions as a foundation that provides direction for the development of a child's moral and social dimensions. Children who possess the awareness of monotheism are expected to be able to distinguish between true and false obedience, while also making religious values the foundation for making decisions and interacting with their environment. This shows that in the construction of children's education according to QS. Luqman, tauhid is the foundation, while moral and social aspects are the forms of actualisation of that foundation. Research on QS. Luqman consistently shows that tauhid is the starting point of the education that Luqman provided to his son. Previous studies show that Luqman's advice in QS. Luqman verses 13–15 contains the education of monotheism as the foundation for the formation of a child's personality, which is then followed by education about the child's relationship with their parents (Maulida et al. 2023). Meanwhile, other research findings indicate that the prohibition of shirk is one of the four main principles of children's education in QS. Luqman verses 12–15, in addition to gratitude to Allah and devotion to parents (Zulaika and Vahlepi, 2024).

This shows that monotheism in children's education is not just a religious subject that must be known, but a fundamental orientation in shaping how children understand life. Children are directed to realise that their existence, the abilities they possess, and the various blessings they receive are all connected to God. That awareness then becomes the foundation for the formation of attitudes and behaviour. In this perspective, spiritual education serves as an inner foundation that guides children in making choices, distinguishing between right and wrong, and being accountable for their actions.

Interestingly, the education of monotheism in QS. Luqman verse 13 is not conveyed in the form of threats or coercion, but through interpersonal communication filled with affection. The use of the address yā bunayya or "O my son" demonstrates the emotional closeness between the educator and the child. The research findings reveal that Luqman's advice to his son was delivered gently and non-judgmentally, demonstrating a character of education based on compassion (Tarigan et al. 2023). Thus, spiritual education in QS. Luqman not only has a material dimension, such as monotheism and gratitude, but also has a methodological dimension, namely the instillation of values through affection, dialogue, and exemplary behaviour.

If verses 12 and 13 are read as a single sequence, a systematic construction of spiritual education can be seen. Verse 12 places wisdom and gratitude as the foundation of spiritual awareness, while verse 13 directs that awareness towards monotheism and the purification of orientation towards Allah. Thus, spiritual education moves from awareness of blessings towards recognition of the source of blessings, and then develops into a commitment to make Allah the center of devotion. The pattern shows that Quranic education is not merely about instilling religious knowledge, but gradually shaping the child's life orientation.

These findings are in line with research that analyses QS. Luqman verses 12–19 through the approach of tafsir tarbawi. The research shows that the verses of Luqman contain character education values that originate from a religious dimension and are then manifested in life behaviours. Thus, spiritual education has a close relationship with character formation because belief in Allah serves as the foundation for the emergence of moral behaviour (Farid et al. 2023).

Based on that analysis, it can be concluded that the construction of the spiritual dimension in children's education in QS. Luqman verses 12–15 consists of three main elements, namely wisdom, gratitude, and monotheism. Wisdom provides the ability to understand and place values correctly; gratitude forms awareness of Allah's blessings; while monotheism gives a transcendental orientation that becomes the foundation for the child's overall behaviour. The three of them form a systematic relationship: wisdom gives birth to awareness, awareness is manifested through gratitude, and gratitude is directed towards strengthening monotheism.

Thus, spiritual education in QS. Luqman verses 12–15 can be understood not merely as a process of transferring religious knowledge, but as a process of internalising divine awareness that shapes the child's life orientation. That spiritual dimension subsequently becomes the foundation for the formation of moral and social dimensions. That means, the child's relationship with God becomes the foundation for the child's relationship with their parents and social environment. Here, the holistic character of Qur'anic education is evident: spirituality does not stand alone, but becomes the foundation for the formation of a child's morals and social behaviour.

Moral Dimension in Children's Education

The moral dimension in QS. Luqman verses 12–15 is a continuation of the spiritual foundation built through gratitude and monotheism. After Luqman taught his child to be grateful to Allah and avoid shirk, education was directed towards forming good relationships with people, especially with parents. That pattern shows the connection between faith and morality, that belief in Allah is not only manifested in a vertical relationship but must also be reflected in behaviour towards others. Thus, Qur'anic education places ethics as a concrete manifestation of the spiritual values that have been instilled in the child (Shihab, 2002; Hamka, 2003).

QS. Luqman verse 14 specifically emphasises the obligation to do good to both parents. Allah Swt. reminds humans of the sacrifices of mothers who bear children in increasingly weakened states and breastfeed their children for two years. The specific mention of the mother's struggles during pregnancy and breastfeeding highlights the immense contributions of parents that children need to recognise (Shihab, 2002). Meanwhile, that experience serves as the foundation for the child's awareness to appreciate, respect, and do good to both parents (Hamka, 2003).

From the perspective of tafsir tarbawi, the way the Qur'an conveys the command to be dutiful shows that moral education is built through the cultivation of awareness and appreciation for the services of others, not merely through commands. Children are first invited

to understand their parents' sacrifices so that an internal urge to respect and treat them well arises. Thus, birrul walidain is not only understood as a normative obligation but also as a moral value that grows from awareness, affection, and appreciation for parental sacrifices (Shihab, 2002; Hamka, 2003).

This shows that moral education in QS. Luqman verse 14 has a transformative character, which means it transforms knowledge about the duty to be dutiful into awareness and real behaviour. Children are directed to understand that the kindness they receive from their parents creates a moral responsibility to reciprocate with respect, affection, and good behaviour. Research shows that birrul walidain is one of the main values of children's education contained in QS. Luqman verses 12–15 based on the studies of Tafsir Al-Azhar and Tafsir Al-Misbah (Zulaika and Vahlepi, 2024).

The moral dimension in verse 14 also indicates that children's education is not only directed towards forming a good relationship with parents but also towards developing an appreciative and responsible character. Children are taught to recognise the contributions of others in their lives, appreciate sacrifices, and respond appropriately to the kindness they receive. These values have broad relevance in character education because the ability to appreciate, be grateful, and be responsible are part of the moral behaviour needed in family and community life. The study also shows that the education contained in QS. Luqman verses 13–15 is not only related to monotheism but also extends to the formation of the attitude of birrul walidain and good family relationships (Maulida et al. 2023).

Interestingly, QS. Luqman verse 14 does not place obedience to parents as an absolute obedience. This principle is further explained in verse 15, when Allah states that if both parents force the child to associate partners with Allah, then the child should not obey them in that matter. However, the child is still commanded to treat both of them well in worldly life. The structure of this verse indicates a hierarchy of moral values in children's education: respect for parents is an obligation, but that respect remains subordinate to the principle of monotheism. Thus, Qur'anic moral education does not foster blind obedience, but rather teaches the ability to distinguish between true obedience and obedience that contradicts religious principles.

That pattern has important implications for children's education. Children are not only taught to "obey their parents," but are also guided to have the moral ability to make decisions. When there is a conflict between parental demands and the principle of monotheism, the child must be able to maintain their beliefs without losing respect and affection for their parents. Thus, QS. Luqman verses 14–15 demonstrate a balance between obedience, respect, and moral autonomy. Children are shaped into individuals with principles, but are still able to maintain good interpersonal relationships.

The findings show that moral education in QS. Luqman has a different character from education that only emphasises obedience. Moral education is directed towards the formation of awareness regarding the reasons for an action, the ability to uphold principles, and the ability to treat others well. In this context, birrul walidain is not merely a behaviour that must be performed because it is commanded, but rather an expression of the child's awareness of the

parents' services and sacrifices. This shows that Qur'anic moral education is orientated towards the internalisation of values, not just external compliance.

In addition to the material on moral education, QS. Luqman also provides an illustration of how these moral values are instilled. Luqman's advice to his son uses the expression yā bunayya, which can be literally translated as "O my son." The repetition of that address indicates an emotional closeness between the educator and the child. The advice given on very fundamental issues such as monotheism, respect for parents, and moral responsibility was not initiated with harsh language, but with greetings that showed affection. Tarigan et al. (2023) show that Luqman's educational pattern illustrates the importance of the father's role in character formation through advice and a caring relationship. Thus, affection is not only an emotional aspect of education but also a pedagogical strategy to create space for children to accept the values being conveyed.

This approach shows that the success of moral education is not only determined by the appropriateness of the material but also by the quality of the relationship between the educator and the child. Moral values are more likely to be internalised when children feel a sense of safety, attention, and appreciation from their educators. In the context of the family, parents do not only function as rule-givers but also as role models and dialogue partners for their children. Therefore, Luqman's communication pattern can be understood as an educational model that integrates advice, affection, exemplary behaviour, and dialogue.

If verses 13–15 are read as a whole, the moral construction in children's education appears to unfold gradually. Monotheism becomes the foundation that determines moral orientation; awareness of parental sacrifices fosters respect and responsibility; while verse 15 teaches the ability to uphold principles when there is a conflict of values. Thus, moral education in QS. Luqman not only produces obedient children but also children who are capable of understanding moral reasons, respecting others, and making decisions based on their principles.

Based on that analysis, it can be concluded that the construction of the moral dimension in QS. Luqman verses 12–15 consists of four main elements: respect, affection, responsibility, and moral integrity. Respect is manifested through birrul walidain; affection forms the basis of the relationship between educator and child; responsibility arises from awareness of the parents' services and sacrifices; while moral integrity is seen in the child's ability to maintain monotheism when faced with demands that contradict religious principles. These four elements demonstrate that Qur'anic moral education integrates value awareness, behaviour, and the ability to make ethical decisions.

Social Dimension in Children's Education

The social dimension in QS. Luqman verses 12–15 shows that children's education is not only directed towards the formation of a relationship with Allah and good manners towards parents, but also towards the ability to build social relationships ethically. This is clearly evident in QS. Luqman verse 15, which commands children not to obey their parents in matters of polytheism, but still to associate with both of them in a good manner. The prohibition against obeying parents in matters of polytheism does not mean the obligation to do good to them is

removed (Shihab, 2002). The same principle is also emphasised that steadfastness in maintaining monotheism must be accompanied by respect and good relations with parents (Hamka, 2003). Thus, this verse demonstrates a balance between steadfastness in the principles of faith and respect for humanity.

Allah Swt. says: "And if they both strive to make you associate with Me that of which you have no knowledge, then do not obey them, and keep good conduct with them in the world..." (QS. Luqman [31]: 15). The verse shows that obedience and social relations are two distinct matters. Children are not allowed to follow commands that contradict monotheism, but they are still required to maintain good behaviour towards their parents.

In the perspective of tafsir tarbawi, this principle teaches children to be able to face differences without losing the principles of faith or social ethics. Education, therefore, does not produce blind obedience, but rather cultivates the ability to consider values, make decisions, and still respect differing parties. That construction shows that social education in QS. Luqman verse 15 contains values of respect, tolerance, steadfastness of principles, and social responsibility. Children are educated to be able to say "no" to something that contradicts their beliefs, but to convey it while maintaining manners and good relationships. This makes Qur'anic social education balanced: steadfast in principles, but still courteous in interactions (Shihab, 2002; Hamka, 2003).

Previous research shows that QS. Luqman verses 12–15 contain an educational message that emphasises the importance of respecting parents, even in the face of differences in beliefs. These findings demonstrate the integration between faith education and social relationship education (Zulaika and Vahlepi, 2024).

This principle becomes even more important when linked to the position of children as part of a society with diverse backgrounds. Children do not live in an entirely homogeneous environment. He will interact with people who have different views, characters, habits, and even beliefs. QS. Luqman verse 15 provides the basis that differences do not automatically become a reason for social rejection. On the contrary, children are directed to maintain good relationships as long as those relationships do not require them to abandon their held beliefs. Thus, Qur'anic social education has an inclusive character in interactions, but still maintains normative boundaries in beliefs.

This also shows that social education in QS. Luqman contains elements of critical thinking skills. Children are not only instructed to follow their parents' wishes, but they are also taught to assess whether a command aligns with or contradicts the principles of monotheism. When the command leads to polytheism, the child must be able to say no. However, the ability to refuse must be done without losing respect for parents. Thus, critical thinking from a Qur'anic perspective is not understood as unlimited freedom, but rather as the ability to make judgements based on the principle of truth while maintaining ethics in social relationships.

That construction is relevant to the concept of character education, which places moral reasoning as an important part of individual development. Good education not only produces individuals who know the rules but also individuals who are able to consider the moral reasons behind an action and make decisions when facing value conflicts. In QS. Luqman verse 15, the

conflict is illustrated through a situation where parental demands contradict the principle of monotheism. Children are given guidance to determine their stance: not following wrong orders, but still maintaining good social relationships. Thus, the verse illustrates the process of developing the ability to make moral decisions without sacrificing interpersonal relationships.

The social dimension is also related to the educational method used by Luqman. The use of the term yā bunayya in Luqman's advice shows that the development of social and moral abilities occurs within a relationship filled with emotional closeness. Children are not placed merely as objects to receive orders, but as individuals invited to understand the issues of life. Relevant research shows that Luqman's communication pattern with his child illustrates the role of parents in character formation through advice and a caring approach. Thus, a child's ability to build social relationships can be nurtured through open, affectionate family communication that allows the child to understand the reasons behind certain values (Tarigan et al. 2023).

If verses 14 and 15 are read continuously, there is a balance between the rights of parents and the principles of the child's beliefs. Verse 14 emphasises the duty to do good to parents, while verse 15 sets a limit that this goodness does not mean absolute obedience to all the parents' wishes. Even when there are fundamental differences in beliefs, social relationships must still be maintained. This principle shows that Islam distinguishes between obedience to a command and the obligation to maintain good relations with parents (Shihab, 2002; Hamka, 2003).

Thus, the social education contained in QS. Luqman verse 15 can be understood to have several main elements, namely respect, tolerance, the ability to differentiate values, and social responsibility. Respect is shown through the command to always treat parents well; tolerance is seen in maintaining social relationships despite differences in beliefs; the ability to differentiate values is evident from the prohibition against obeying invitations to shirk; while social responsibility is reflected in the obligation to maintain good relationships in communal life (Shihab, 2002; Hamka, 2003; Zulaika & Vahlepi, 2024).

If related to the context of 21st-century education, that construction has strong relevance. Children today are faced with an increasingly complex social environment, especially due to the development of digital technology and social media. They can interact with various perspectives, values, and cultures. In such conditions, education is not enough to equip children with the ability to receive information, but it also needs to develop the ability to evaluate information, make decisions, appreciate differences, and uphold principles ethically. These values are essentially found in the educational structure of QS. Luqman verses 14–15. Thus, the social dimension in QS. Luqman verses 12–15 cannot be separated from the spiritual and moral dimensions. Monotheism provides the principle boundaries, ethics provide the way to interact, while social skills enable children to apply both in real life. The relationship between these three dimensions shows that Qur'anic education does not desire children to be strong spiritually but weak in social life. On the contrary, children are directed to become individuals with strong beliefs, good morals, and the ability to build harmonious social relationships.

The Construction of Children's Education in QS. Luqman Verses 12–15

Based on the analysis results, the construction of children's education in QS. Luqman verses 12–15 can be described as follows:

Table 1. construction of children's education in QS. Luqman verses 12–15

Dimension	**Educational Values**	**Objective**
Spiritual	Tawhid, gratitude, faith	To form a sense of divinity
Moral	Birrul walidain, compassion, noble character	To form good character
Social	Tolerance, respect, social responsibility	To form the ability to live in society

The three dimensions are interconnected and form a holistic paradigm of Islamic education. Spiritual education becomes the foundation, moral education becomes the guide for behaviour, and social education becomes the implementation of Islamic values in community life. These findings reinforce previous research that states that Surah Luqman is one of the most comprehensive family education models in the Qur'an (Zulaika & Vahlepi, 2024).

CONCLUSION

This study concludes that Surah Luqman [31]:12–15 presents a holistic and integrated framework of children's education that encompasses spiritual, moral, and social dimensions. Through a comparative analysis of M. Quraish Shihab's Tafsir al-Misbah and Hamka's Tafsir al-Azhar, the study demonstrates that both exegetes emphasize the centrality of faith (tawhid) and gratitude to Allah as the fundamental foundations of children's spiritual development. Although their interpretative approaches reflect distinct emphases, both highlight the importance of nurturing religious awareness from an early age as the basis for developing a strong relationship with Allah and guiding children's attitudes and behavior. Furthermore, the moral dimension is reflected in the cultivation of noble character, filial piety, and respect for parents, while maintaining adherence to Islamic principles when parental instructions conflict with religious teachings.

The comparative findings further indicate that children's education in these verses extends beyond individual religious formation to encompass the development of social ethics and responsibility. Respectful communication, obedience within appropriate religious boundaries, and the internalization of Islamic values in everyday interactions constitute essential elements of children's social development. These findings suggest that the educational messages of Surah Luqman [31]:12–15 should not be understood as isolated moral instructions but as interconnected principles that shape the spiritual consciousness, moral integrity, and social conduct of children. Accordingly, this study contributes to the development of tafsir tarbawi by demonstrating the relevance of Qur'anic educational principles in constructing a comprehensive model of Islamic children's education. The integration of these three dimensions provides a conceptual foundation for nurturing individuals who possess strong

faith, ethical character, and a sense of social responsibility in contemporary educational contexts.

ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to STAI Haji Agus Salim Cikarang, Bekasi, Indonesia, and Universiti Brunei Darussalam (UBD) for their academic support and institutional contributions to the completion of this research. The authors also acknowledge the scholarly contributions of the researchers and scholars whose works on Qur'anic interpretation and Islamic education have informed and enriched this study..

AUTHOR CONTRIBUTIONS

Sadan contributed to the conceptualization, research design, literature review, data collection, and manuscript preparation. Zulfadzlee Zulkiflee contributed to the theoretical analysis, interpretation of the findings, critical review, and revision of the manuscript. Both authors participated in the development of the research, reviewed the final manuscript, and approved its submission for publication.

FUNDING

This research received no specific grant from any funding agency in the public, commercial, or non-profit sectors. The research was conducted using the authors' own resources.

CONFLICTS OF INTEREST

The authors declare that they have no conflicts of interest related to the research, authorship, or publication of this article.

REFERENCES

Abdurrahman, A. (2024). Metode Penelitian Kepustakaan dalam Pendidikan Islam. Adabuna: Jurnal Pendidikan Dan Pemikiran, 3(2), 102-113. https://doi.org/10.38073/adabuna.v3i2.1563.

Bowen, G. A. (2009). Document analysis as a qualitative research method. Qualitative Research Journal, 9(2), 27–40. https://doi.org/10.3316/QRJ0902027

Fauziah, A. N., & Putri, D. N. (2022). Cara Menganalisis Ragam Sumber Tafsir Al-Qur'an. Jurnal Iman Dan Spiritualitas, 2(4), 531-538. https://doi.org/10.15575/jis.v2i4.18741.

Feri Andi, "Metode Tafsir Al-Qur'an sebagai Metode Pembelajaran dalam Pendidikan," Muaddib: Islamic Education Journal 7, no. 1 (2024), Andi, F. (2024). Metode Tafsir Al-Qur'an Sebagai Metode Pembelajaran Dalam Pendidikan. Muaddib: Islamic Education Journal, 7(1), 19-27. https://doi.org/10.19109/muaddib.v7i1.23877.

Hamka. (1982). Tafsir Al-Azhar. Pustaka Panjimas.

Hamka. (1984). Tafsir Al-Azhar (Juz 18–21). Yayasan Latimojong.

Hamka. (2003). Tafsir Al-Azhar. Singapura: Pustaka Nasional.

Krippendorff, K. (2018). Content analysis: An introduction to its methodology (4th ed.). SAGE Publications.

Maulida, S. A., Masri, D., Dasopang, M. A. A., Winda, & Monica. (2023). Cara mendidik anak dalam keluarga menurut Surah Luqman ayat 13–15 perspektif Tafsir Ibnu Katsir. TARBAWI: Journal on Islamic Education, 7(1), 31–46. https://doi.org/10.24269/tarbawi.v1i1.2113

Maulida, S. A., Masri, D., Dasopang, M. A. A., Winda, W., & Monica, M. (2023). Cara Mendidik Anak Dalam Keluarga Menurut Surah Luqman Ayat 13-15 Perspektif Tafsir Ibnu Katsir. TARBAWI: Journal on Islamic Education, 31-46.

Muttaqin, K. (2019). Pendidikan Akhlak Dalam Perspektif Qs. Luqman: 13-15. Jurnal Ilmiah Edukatif, 5(2), 153-161.

Rafiâ, M., Ainiah, E. M., Lubis, A., Lubis, M. Y., & Amalia, D. M. (2023). Peran ayah dalam pembentukan karakter anak: Telaah Surah Luqman ayat 12-14. Generasi Emas: Jurnal Pendidikan Islam Anak Usia Dini, 6(2), 78-93. https://doi.org/10.25299/ge.2023.vol6(2).13581.

Rikza, A., & Islam, S. (2019). Pendidikan karakter dalam tafsir almisbah surat alisra'ayat 23-24 dan surat luqman ayat 12-19. Jurnal Pendidikan Islam, 3(1), 1-26.

Rohana, E. (2018). Character education relation with spiritual intelligence in islamic education perspective. International Journal of Nusantara Islam, 6(2), 165-174. https://doi.org/10.15575/ijni.v6i2.4803.

Schreier, M. (2012). Qualitative content analysis in practice. SAGE Publications.

Shihab, M. Q. (2002). Tafsir Al-Mishbah: Pesan, kesan, dan keserasian Al-Qur'an. Jakarta: Lentera Hati.

Shihab, M. Q. (2012). Tafsir Al-Misbah: Pesan, kesan dan keserasian Al-Qur'an (Vol. 10). Lentera Hati.

Surahman, C. (2019). Tafsir tarbawi in Indonesia: Efforts to formulate Qur'an-based Islamic education concept. Jurnal Pendidikan Islam, 5(2), 211–226. https://doi.org/10.15575/jpi.v5i2.5915

Tarigan, M. R. M., Ainiah, E. M., Lubis, A., Lubis, M. Y., & Amalia, D. M. (2023). Peran ayah dalam pembentukan karakter anak: Telaah Surah Luqman ayat 12–14. Generasi Emas: Jurnal Pendidikan Islam Anak Usia Dini, 6(2). https://doi.org/10.25299/ge.2023.vol6(2).13581

Wibowo, Y. R., Salfadilah, F., Rahelli, Y., & Ayunira, L. M. (2025). Kajian Teoritis: Al-Qur'an sebagai Landasan Pendidikan Karakter pada Anak Usia Dini. Al-I'tibar: Jurnal Pendidikan Islam, 12(1), 61-71. https://doi.org/10.30599/43w1fy82.

Zain, M. (2021). Nilai-nilai pendidikan karakter dalam Tafsir Al-Misbah QS. Luqman ayat 12–19. Al-Munqidz: Jurnal Kajian Keislaman, 9(2), 180–197. https://doi.org/10.52802/al-munqidz.v9i2:Mei.192

Zulaika dan Suryani Vahlepi, "Studi Komparatif Al-Qur'an Surah Luqman Ayat 12–15: Pengelolaan Pendidikan Anak," Tarbawi: Jurnal Pendidikan Islam 21, no. 2 (2024): 201–215.