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THE DIMENSIONS OF MONOTHEISM, MORALITY, AND SOCIALITY AS THE GOALS OF EDUCATION IN SURAH LUQMAN VERSES 12–19

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Abstract

Western educational paradigms, which dominate schooling in many Muslim-majority contexts including Indonesia, tend to prioritize cognitive and material outcomes at the expense of spiritual, moral, and social development, contributing to ethical erosion among youth. This study addresses this gap by deriving Islamic educational objectives from *Surah Luqman* (verses 12–19) as a holistic framework for cultivating *insān kāmil* (perfect humans), with particular emphasis on *tawḥīd* (monotheism), morality, and social responsibility. Employing a qualitative library research method, primary data from the *Qur'an* and classical and contemporary *tafsīr* were analyzed using thematic content analysis, while secondary sources consisted of post-2000 literature on Islamic pedagogy. Through coding, categorization, interpretation, and cross-validation, the analysis identifies three interconnected dimensions: *tawḥīd* as an epistemological core fostering devotion and resilience; morality expressed through filial piety (*birr al-wālidayn*), gratitude, patience, and humility; and social responsibility operationalized through prayer, *amr bi-l-maʿrūf wa-nahy ʿan al-munkar* (enjoining good and forbidding evil), and courteous conduct. Reflective analysis underscores the contemporary relevance of these Luqmanic principles for Indonesian *pesantren* and *madrasahs*, countering secular individualism by informing integrated cognitive–affective–behavioral curricula. The study concludes that embedding educational aims derived from

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Surah Luqman within Indonesia's *Merdeka Belajar* policy framework can enhance students' moral resilience and offers a value-based alternative to predominantly secular models. The findings contribute to the applied exegesis of the *Qur'an* in pedagogy and have implications for future empirical interventions and the development of digital tools for value-based Islamic education.

Keywords: Surah Luqman; Islamic Education; *Tawḥīd*; Islamic Moral Education; Social Responsibility.

INTRODUCTION

Education plays a pivotal role in shaping human civilization. It equips individuals with the intellectual, moral, and social capacities needed to make constructive contributions to society. However, in the contemporary era, Western educational paradigms—emphasizing productivity, materialism, and rationality—have permeated systems in many Muslim-majority countries, including Indonesia. Rooted in Western humanism, this anthropocentric approach prioritizes technical advancement, economic efficiency, and cognitive skills, often sidelining spiritual, moral, and humanistic dimensions (Susanti, 2016). This dominance raises critical concerns, particularly in postcolonial contexts like Indonesia, where colonial legacies and globalization have led to the uncritical adoption of such models, resulting in curricula that undervalue indigenous Islamic values and foster a disconnect between academic achievement and holistic human development.

While Western-inspired education excels in scientific and technological progress, its wholesale adoption by Muslim societies frequently creates a mismatch between academic intelligence and spiritual growth. Students may excel cognitively but lose moral grounding, a sense of life's purpose, and transcendent experiences of divinity. Evidence of this erosion appears in rising individualism, moral decline, and weakening faith among youth, as documented in empirical studies on modern schooling in Islamic contexts (Rosyid, 2023). For instance, in Indonesia's pesantren and public schools, surveys reveal that while literacy rates have improved, indicators of ethical behavior and religious commitment have stagnated or declined, highlighting the limitations of secular models in nurturing well-rounded individuals. This gap underscores the urgent need for a reimagined educational philosophy that integrates practical objectives with moral awareness and social responsibility, bridging the divide between worldly success and eternal felicity.

In Islamic jurisprudence, the principle *al-umūr bi-maqāṣidi-hā*—"matters are judged by their objectives"—reorients education toward purposeful outcomes rather than mere mechanics or administration (Athiyah & Alwizar, 2024). From an Islamic perspective, education aims to cultivate balanced humans excelling in intellect (*'aql*), faith (*īmān*), and conduct (*akhlāq*), enabling them to align life with Qur'anic teachings and the Sunnah. Beyond knowledge transmission, it embodies *tazkiyat al-nafs* (soul purification) and *ta'dīb* (moral refinement), guiding individuals toward spiritual and ethical perfection. The Qur'an, revealed to Prophet Muhammad Saw, serves as a foundational pillar, offering comprehensive guidance for worldly and afterlife success. It encompasses faith, worship, knowledge, history, and ethics, providing a holistic blueprint for human behavior (Bolotio, Ade, & Wahyuni, 2020).

A normative foundation for Islamic education emerges from Surah Luqman (verses 12–19), where Allah portrays Luqman the Wise as an exemplary educator imparting moral, social, and monotheistic virtues to his son (Hamid, Zakiya, & Wanda, 2020). Luqman prioritizes *tawḥīd* (Allah's oneness), followed by noble traits like parental piety, humility, patience, and enjoining good while forbidding evil (*amr bi-l-maʿrūf wa-nahy ʿan al-munkar*). These principles align with the Qur'an's comprehensive educational goals: fostering noble character, social consciousness, and divine obedience (Faoji & Budianto, 2024). Unlike fragmented modern approaches, this framework integrates cognitive, affective, and behavioral domains, addressing gaps in current literature where Qur'anic exegesis is underexplored for pedagogical applications, especially in Indonesian Islamic education systems amid secular pressures.

Consequently, the objectives of Islamic education, as derived from Surah Luqman (12–19), offer a vital guide emphasizing academic success alongside devotion, nobility, and environmental stewardship. This article examines the characteristics of *tawḥīd*, morality, and social issues as educational objectives from the perspective of Surah Luqman (12–19) and their application in Islamic educational systems.

METHODS

This study employs a qualitative approach through library research (Rosidah et al., 2023), selected for its suitability in analyzing written sources relevant to Islamic education, particularly the interpretation and educational values in Surah Luqman (verses 12–19). This

method facilitates a comprehensive understanding of *tawḥīd* (monotheism), moral, and social concepts embedded in these verses, and their broader relevance to holistic Islamic educational objectives.

Data sources are categorized into primary and secondary types (Rukin, 2019). Primary sources include the Qur'anic text, specifically Surah Luqman (verses 12–19), and classical and contemporary tafsīr works such as *Tafsīr al-Ṭabarī, Tafsīr Ibn Kathīr*, and *Tafsīr al-Mīsbāḥ* by M. Quraish Shihab. Secondary sources comprise supporting literature, including books on Islamic education, peer-reviewed journals, articles, and prior studies addressing Qur'anic educational concepts, with emphasis on *tawḥīd*, morality, and social values.

Data were collected via documentation techniques, involving systematic searching, identification, and compilation of relevant references from academic databases, library repositories, and Islamic digital archives. Inclusion criteria prioritized sources published post-2000 for recency, ensuring alignment with contemporary Islamic pedagogy, while classical *tafsīr* provided foundational exegesis.

Collected data underwent thematic content analysis (*maudhu'ī* content analysis), focusing on interpretive extraction of educational messages from Luqman the Wise's admonitions to his son. The process followed these steps: First, Coding: Identifying key themes (*tawḥīd*, moral virtues, social responsibilities) across verses and commentaries. Second, Categorization: Grouping codes into educational objectives (intellectual, spiritual, behavioral). Third, Interpretation: Synthesizing findings with Islamic educational theory for conceptual relevance. Fourth, Validation: Cross-verifying interpretations against multiple interpretation sources to ensure reliability and reduce bias (Anggito & Setiawan, 2018). This rigorous approach yields an in-depth conceptualization of Qur'anic education in Surah Luqman (12–19), serving as a theoretical foundation for developing value-oriented, holistic Islamic education.

RESULTS

The objectives of education in the Qur'an align with human life's purpose as Allah's creation: exclusive worship of Him (Zahrah, Pasaribu, & Amalya, 2024). Allah states in Surah Adh-Dhariyat (51:56): "I did not create the jinn and mankind except to worship Me." Jalaluddin posits that Islamic education's objectives are defined by worldview-specific

characteristics, encapsulated in four primary dimensions: (1) human creation's essential nature, centering education on realizing servitude to Allah; (2) *tawḥīd*, fostering piety through devotion; (3) morality, cultivating noble character and ethics; and (4) social responsibility, enabling societal adaptation and contribution.

The Dimension of Tawḥīd as an Educational Objective

The tawḥīd dimension forms the cornerstone of Islamic education, positioning Allah as the center of all human activities. Tawḥīd-based education cultivates profound spiritual awareness, recognition of divine oneness, and reliance on Allah as the source of values guiding thought, attitude, and action (Latiano & Wiyani, 2024). In Surah Luqman (31:12–19), tawḥīd initiates Luqman's counsel, as verse 13 declares: "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice" (QS. Luqman: 13).

This verse underscores that Luqman's educational core begins with instilling firm tawḥīd aqīdah. Saad (2023) argues that Qur'anic tawḥīd education in this surah fosters existential awareness of Allah as Rabb, foundational to moral character formation. Grounded in *tawḥīd*, learners gain a straight life orientation, shielded from modern materialism and hedonism.

Tawḥīd serves as Islamic education's epistemological framework, directing all knowledge toward recognizing Allah's greatness and devotion. Leo (2018), in his dissertation, emphasizes *tawḥid's* role in unifying knowledge and faith, ensuring education remains tethered to divine values. Beyond theology, *tawḥīd* demands practical implementation in social and moral spheres.

Moreover, *tawḥīd* acts as a moral and spiritual regulator. Strong faith induces murāqabah (self-surveillance), yielding honesty, responsibility, and trustworthiness. Machlis (2014) views *tawḥid* as essential for character development, producing intellectually sharp yet pure-intentioned individuals. In modern education, *tawḥīd* counters secularization and spiritual crises. It reframes learning as worship, not mere socioeconomic pursuit, aligning with *insān kāmil* (perfect human)—balanced in intellect, soul, and morals. Sahin (2022) advocates integrating *tawḥīd* into character education curricula to build transcendentally aware, resilient generations. Empirical studies in Indonesian pesantren validate this: *tawḥīd*-infused programs enhance student resilience against cultural erosion (Rosyid, 2023). Thus,

tawḥīd transcends doctrinal teaching, embedding ethical and social consciousness from divine sources.

Tawḥīd unifies educational dimensions, linking to morality and social goals in Luqman. It prevents fragmented learning, ensuring holistic development as per Qur'anic intent (Faoji & Budianto, 2024). In practice, *tawḥīd* curriculum design—via *tafsīr* integration—fosters critical thinking rooted in faith, vital for Indonesia's pluralistic society. Ultimately, *tawḥīd* as an educational objective forges Qur'anic-charactered humans, dedicating potentials to Allah and transforming knowledge into true servitude.

The Dimension of Morality as an Educational Objective

Morality is a vital Islamic educational element, forging Qur'anic-aligned behavior and akhlāq. Beyond *tawḥīd*, Surah Luqman (31:12–19) imparts broad moral principles: parental piety, gratitude, patience, and humility. These positions morality as worldly and afterlife success's key (Ezz, 2024). Verses 14–15 emphasize parental devotion as moral-spiritual embodiment: "We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination" (QS. Luqman: 14). This reflects sacrificial parental love, demanding reciprocal honor.

Shaukat (2024) stresses noble *akhlāq* as faith's manifestation, evident here. Morality transcends ethics and knowledge, manifesting in daily conduct via spiritual awareness and social duty—Luqman's core principles. Parental care, especially in old age, signifies filial love. Pious children prioritize parental pleasure, averting suffering, and pray for blessings, as in Surah Al-Isra (17:24): "My Lord, have mercy upon them as they brought me up [when I was] small."

Parental education duty ensures children's obedience and respect. Failures in birr al-wālidayn (parental piety) stem from deficient upbringing, per Islamic mandates. Verse 15 balances piety with *Shari'ah* limits: "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness" (QS. Luqman: 15). Obedience halts at shirk, maintaining piety-faith equilibrium (Ibn Kathīr; Quraish Shihab). Permatasari and Rhain (2023) note that this teaches critical thinking: obedience prioritizes truth over blind habit. Islam empowers

discerning respect amid moral crises. In Indonesian contexts, Luqman-inspired programs boost youth ethics, countering individualism (Susanti, 2016). Morality thus integrates personal virtue with communal harmony (Fatul, Ichsan, & Kuswanto, 2024). Conclusively, moral dimension forges akhlāq-embodied individuals, embodying Luqman's wisdom for eternal success.

The Dimension of Social Responsibility as an Educational Objective

Luqman's social dimension in Surah Luqman (31:17–19) balances spiritual-moral duties in community life, urging prayer, *amr bi-l-maʿrūf wa-nahy ʿan al-munkar* (enjoining good, forbidding evil), and humility. Verse 17 states: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [worthy] of resolve" (QS. Luqman: 17). This fosters noble public awareness as faith's social implication. Latiano and Wiyani (2024) see it reflecting Islam's harmonious individual-society principle—Amr maʿrūf forms a responsible social character.

Verse links worship (*ṣalāh*) to action, inseparable spiritual-social spheres (Annibras, 2024). Verses 18–19 advocate politeness, moderation: "Do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful" (QS. Luqman: 18). Faiz (2025) highlights relevance amid modern moral-social crises; humility counters digital arrogance. Alfani, Mukhsin, Khusnadin, Addzaky, and Mawaddah (2025) view it as building *akīdāh-akhlāq*-social fusion. Qur'anic moral education cultivates empathy via self-control and respect. Luqman's counsel models spiritual intellect, wise speech, and deeds.

Ibn Kathīr interprets verse 18's aversion ban as prohibiting disdainful gestures, urging smiles and equity—verse 19 curbs arrogant gait, rejecting superiority signals. Rizal et al. (2024) frame this as character education promoting humility and equality. In *pesantren*, it enhances cohesion. Social dimension integrates personal piety with societal reform, birthing civilized, just communities (Ichsan, 2019). Thus, Luqman's (31:17–19) teachings inseparably link individual righteousness to social contribution, nurturing empathetic, active believers.

DISCUSSION

Reflective Analysis of the Content in Surah Luqman (31:12–19)

Reflective analysis of Surah Luqman (31:12–19) reveals its timeless relevance as a comprehensive educational framework, transcending mere textual exegesis to offer practical wisdom for contemporary Islamic pedagogy. Luqman's counsel integrates cognitive, spiritual, moral, and social dimensions, modeling reflective teaching that prompts learners to internalize divine guidance through self-examination. This approach aligns with modern educational theories like Dewey's experiential learning, where reflection bridges theory and practice, fostering transformative growth (Zahrah et al., 2024).

The surah's structure itself invites reflection: commencing with *tawḥīd* (verse 13), progressing to familial morality (verses 14–15), and culminating in social activism (verses 17–19). This progression mirrors human development stages—spiritual foundation, interpersonal ethics, communal responsibility—encouraging educators to sequence curricula similarly. Reflection here involves questioning: How does *tawḥīd* reorient personal priorities amid materialism?

Applying this to Indonesian *pesantren (*Islamic boarding school), reflective practices inspired by Luqman enhance student agency. Teachers facilitate post-lesson journals where *santri* (students) link verses to daily challenges, such as balancing parental obedience with peer pressures, yielding deeper faith internalization (Latiano & Wiyani, 2024). Empirical observations show such methods boost retention compared to rote learning.

Critically, verse 15's balance—"do not obey them but accompany them with kindness"—teaches reflective discernment, urging youth to evaluate authority against *Shari'ah*. In secularizing societies, this counters blind conformity, promoting critical Islamic thinking essential for navigating pluralism in Indonesia's diverse archipelago.

Social dimensions (verses 17–19) demand communal reflection: *amr bi-l-maʿrūf* requires self-audit before societal reform. Luqman's humility admonitions—"do not walk exultantly"—challenge educators to model vulnerability, fostering classroom dialogues where students reflect on arrogance's subtle manifestations in digital interactions. This reflective lens addresses literature gaps: while *tafsīr* abounds, few studies operationalize Luqman for curriculum design. Reflective analysis positions the surah as a meta-framework,

where educators periodically reassess programs against its objectives, ensuring alignment with *insān kāmil*.

Challenges emerge in implementation: overcrowded curricula limit reflection time, and introverted learners resist sharing. Mitigation involves scaffolded prompts, like verse-based role-plays, gradually building confidence as seen in successful PAI (*Pendidikan Agama Islam*) interventions. Broader implications extend to policy: Indonesia's *Merdeka Belajar* curriculum could embed Luqmanic reflection, countering Western individualism with Qur'anic communitarianism. It revives *tazkiyah* (self-purification), transforming schools into ethical incubators. Cross-culturally, Luqman's universal ethics—gratitude, patience, humility—resonate beyond Islam, supporting interfaith dialogues (Siddiqui, 2015). Reflective analysis thus globalizes the surah, proving its efficacy in multicultural settings like urban Jakarta madrasahs.

Ultimately, reflective engagement with Surah Luqman (31:12–19) forges resilient believers: intellectually sharp, morally grounded, socially proactive. It reclaims education as a worshipful pursuit, fulfilling Adh-Dhariyat (51:56) while equipping generations for eternal success (Hendawi et al., 2024).

CONCLUSION

This study demonstrates that Surah Luqman (verses 12–19) presents a holistic framework for Islamic education through the dimensions of *tawḥīd*, morality, and social responsibility, serving as core Qur'anic objectives for cultivating *insān kāmil*. *Tawḥīd* as an epistemological foundation centers all educational activities on devotion to Allah, safeguarding against secular materialism and fostering robust spiritual awareness. The moral dimension, embodied in filial piety (*birrul walidain*), gratitude, patience, and humility, integrates personal ethics with social duties, while social responsibility—via prayer, *amr ma'ruf nahi mungkar*, and courteous conduct—bridges individual virtue with communal reform. Reflective analysis confirms the *surah's* timeless relevance in contemporary pedagogy, particularly in Indonesian *pesantren* and *madrasahs*, where Luqman-inspired reflective practices address the limitations of fragmented Western models by integrating cognitive, affective, and behavioral development. These findings contribute to the literature by operationalizing Qur'anic exegesis for value-based curriculum design, filling research gaps in its application amid secularization pressures. Practical implications include embedding Luqmanic principles

into Indonesia's *Merdeka Belajar* curriculum to bolster youth moral resilience against global individualism. Future research should explore empirical interventions based on this surah in public schools and cross-cultural contexts, alongside developing digital reflective modules for modern Islamic education.

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