

Qur'anic Values That Shape Character and Heart: A Review of Surah Luqman Verse 18

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ABSTRACT

The purpose of this study is to determine the moral education contained in the Qur'an, letter Luqman verse 18. This study uses qualitative research with a literature review study or library research. The author uses primary/main sources, namely the Qur'an, supported by secondary sources such as books and articles in journals related to the theme of this study. The results of the study indicate that moral education is a process of forming good morals. The Qur'an is the main source of moral education. Moral education contained in the Qur'an, letter Luqman verse 18 is the prohibition of arrogant behavior. The reason arrogance is prohibited is because it causes Allah's wrath, causes not to enter heaven, causes conflict and war, and causes disharmonious relationships in the community. In the letter Luqman verse 18, it is explained that the role of parents in forming good morals in children is very important. Luqman is a parent who provides an example for his children. The results of this study are very useful for the world of education, especially the education process at home as the main and first educational institution for children.

Keywords: *Education, Moral, Al-Qur'an*

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A. INTRODUCTION

Humans are social creatures who always live side by side with other humans. In living side by side in the community, humans must behave according to good moral values in order to create a harmonious and peaceful life. However, the reality is that many people in society behave immorally or amorally, for example, belittling others because of their low social status and insulting others because they are poor. In today's digital era, many people also show off their wealth, position, hedonistic lifestyle and social status or commonly called flexing on social media such as youtube, Instagram, facebook, tiktok, twitter, and others. The behavior of showing off is a social disease phenomenon that is certainly contrary to moral norms and religious values. The

negative impacts of this immoral behavior are many, including triggering envy or jealousy in others, in order to gain popularity then forcing oneself beyond one's abilities, bad impacts on mental health, and destroying harmony.

To prevent immoral behavior such as arrogance and showing off, humans must receive moral education starting from childhood. This is very important so that children can know moral and immoral behavior, so that when they grow up they live side by side in society and behave according to good moral values (Rosyida, 2023). Moral education is certainly not only obtained in the learning process at school, but when children are at home, parents must provide moral education to their children. If parents do not teach morals to their children, then the potential for children to

commit immoral acts is very high which can harm children and others. Therefore, the responsibility for moral education is not only at school but also at home.

One source of moral education is the Qur'an (Zein, 2015). This can be proven in the Qur'an there are many teachings containing good moral values. In historical records, the moral values contained in the Qur'an were then conveyed by the Prophet Muhammad to the community at that time. When the Prophet Muhammad lived, the behavior of society at that time was immoral and contrary to humanitarian values, for example people who felt rich then belittled others, and groups who felt great then insulted other groups, which then resulted in the insult, war could not be avoided.

The Qur'an is Kalamullah who came down to earth has the aim of providing guidance for humans and becoming a guide for human life so that they can achieve salvation in the world and the hereafter (Mukhtarom, 2025). If we explore the contents of the Qur'an comprehensively, we will find many letters and verses in the Qur'an that are related to moral education, one of which is in the letter Luqman verse 18 which contains signs of moral education that can be implemented in everyday life. This article aims to study and explain comprehensively about moral education in the Qur'an, especially the letter Luqman verse 18 which is supported by the views of the interpreters in several books of interpretation, such as the Tafsir Al-Azhar and the Tafsir compiled by the Ministry of Religion of the Republic of Indonesia..

B. METHOD

This type of research uses qualitative research with literature review studies or *library research* (Nasution, 2023). The author uses primary/main sources, namely the Qur'an, supported by secondary sources such as books and articles in national and international journals related to the research theme. The author attempts to comprehensively understand and explain

moral education using verses of the Qur'an and hadith, then cites several opinions of commentators such as HAMKA in the Tafsir Al-Azhar book and the tafsir book compiled by the Ministry of Religion of the Republic of Indonesia. The author's reason for using this method is to be able to reveal the content of the Qur'an related to moral education comprehensively and avoid misunderstandings of the content of the Qur'an.

C. RESULTS AND DISCUSSION

Education is a process of learning and developing the potential of humans to improve knowledge, character, and skills. According to Islamic teachings, education has a very important position for humans in carrying out their role as Abdullah/servant of God and caliph on earth (Mukhtarom, 2023). Without education, humans will fail to perform their duties as caliphs and Abdullahs on earth. If you refer to the Al-Qur'an, there are many verses that hint at the importance of education, among them in Surat Al-Mujadilah verse 11 which explains that those who believe and have knowledge will be elevated by God and in Surat Al-Alaq verse 1 which contains the command Iqraor reading. Thus, it is undeniable that education from the perspective of the Qur'an is very important and strategic.

Education is not only about increasing knowledge and skills, but also forming good morals. If someone is intellectually intelligent but their behavior is immoral, then the essence of the purpose of education will not be achieved. Because the main purpose of education is to form a pious person, and the indicator of a pious person is having good morals. Morals are a set of values and principles that regulate human behavior in their relationships with other humans in society (Wibowo, 2024). In Islamic teachings, morals have a very important position, even adab (morals) are above knowledge (Ismail, 2024). One source of morals is religious teachings that are based on holy books. In Islam, morals

have a very important position, this can be proven from the many Islamic teachings that order good and moral behavior towards fellow humans so that harmonious relationships are created between humans.

In Islamic teachings, the main source of moral education is the Qur'an. The function of the Qur'an for humans is as a guide and guide for human life to achieve salvation in the world and the hereafter, and the Qur'an is also a differentiator between good and bad. One of the main teachings in the Qur'an is moral education, this can be proven from the many verses of the Qur'an that discuss moral education. The concept of moral education in the Qur'an includes human behavior towards Allah, human behavior towards the Prophet Muhammad, human behavior towards parents, human behavior towards family, human behavior towards neighbors and society, and human behavior towards plants, animals, the environment in the universe. The practice of moral education in Islam certainly refers to the behavior of the Prophet Muhammad who was the messenger of Allah. In his daily life, the Prophet Muhammad consistently taught Islamic moral values to the Arab community at that time whose moral conditions were far from Islamic values and whose behavior was contrary to human values. Arab society at that time was called the "jahiliyah" society, meaning a society whose morals were corrupt and deviated from the truth, and far from human values. Seeing the condition of society with bad morals at that time, it was not an easy task for the Prophet Muhammad to straighten out their morals, many trials and challenges befell the Prophet Muhammad in his efforts to improve morals, even the Prophet Muhammad became the target of a conspiracy to assassinate people who were not willing to have their bad moral habits changed by the Prophet Muhammad. Finally, through the Prophet Muhammad's tireless struggle and maximum effort, there was a change in the morals of society towards the good according to the values of the Qur'an and human values. Based on the

moral education taught by the Prophet Muhammad, society then lived in harmony, respected each other, respected each other, and upheld human values. The Prophet Muhammad also never discriminated against non-Muslims, so that society felt treated fairly and guaranteed their security and safety.

In this article, one of the moral education discussed is contained in the Qur'an, Luqman letter, verse 18. Luqman letter consists of 34 verses that were revealed in Mecca, and this letter is named Luqman because the content of the letter contains the story of Luqman in educating his son about monotheism, worship and morals (Ministry of Religion of the Republic of Indonesia, 2011). According to HAMKA, Luqman is a figure who always obeys Allah and always reflects on life so that he gets wisdom (Amrullah, 1982). Debates occur among scholars regarding the origin of Luqman, many argue that Luqman came from the Negro or Habsyi nation whose skin color is black. It is not too important to debate regarding the origin of Luqman, the most important and important thing is the values of moral education that Luqman taught to his son, so that Muslims can implement these moral education values in real life.

Ayat Al-Qur'an dalam surat Luqman yang mengandung pendidikan moral yaitu ayat 18. Allah berfirman:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

means: *And do not turn your face away from people (in arrogance) and do not walk haughtily on earth. Indeed, Allah does not like the haughty and boastful.*

The verse above is Luqman's testament to his son to have good character or morals. Luqman advised his son to never be arrogant and proud, to be proud of himself, and to look down on others (Faoji, 2024). The characteristics of an arrogant person

are that when walking and meeting other people, he turns his face away and does not want to greet them, and his attitude and actions do not show a friendly and friendly attitude. Then he walks with an arrogant and haughty attitude as if he were the one who is powerful, great and the most honorable and noble. An arrogant person is someone who feels that he is greater, nobler, higher than others. When someone is arrogant, he tends to belittle, underestimate, and belittle others. There are several factors that cause someone to be arrogant, namely increasing wealth, increasing power, and increasing knowledge.

In Islamic teachings, arrogance is one of the most dangerous heart diseases and can destroy human life. Someone who was successful in the beginning of his life can then be destroyed because of arrogance. Therefore, Islamic teachings forbid someone from having an arrogant nature. The dangers of arrogance include:

1. Arrogance is the cause of God's wrath. If you refer to Surat Luqman verse 18 above, that Allah clearly does not like people who have a proud nature. As a result of the arrogant behavior shown by humans, then God became angry and punished them as explained in Al-Qur'an surah Al-Ankabut verse 39. In that verse there are three arrogant people mentioned by God, namely Pharaoh, Qarun, and Haman. The figure of Pharaoh is known as a king who lived during the time of Prophet Moses. King Pharaoh is known as an arrogant, tyrannical, and always oppressive king. Pharaoh always did abominable things to Prophet Moses and his followers, so that Pharaoh and his followers were punished by God at the end of their lives. The figure of Qarun is known as someone who has fantastic wealth, and wealth makes him

arrogant and likes to show off his wealth to the community. Because of Qarun's arrogance, then God punished him by sinking him into the ground along with his possessions. The figure of Haman is an intelligent person, but his intelligence actually made him reject the truth of the teachings of monotheism, so that he received punishment from God. From the story of the three people, the lesson that can be learned is that pride will lead a person to destruction and destruction. Arrogance is not only feeling superior, but also arrogance is an attitude of rejecting the truth.

2. Arrogance is the cause of going to hell. The Prophet Muhammad warned people to stay away from arrogance, because arrogance has an impact on a person's fate in the afterlife, namely being the cause of going to hell. As the Prophet Muhammad once said: "*He will not enter heaven if there is a pride in his heart as heavy as a mustard seed from the nature of arrogance*". (HR. Muslim). The reason arrogance is forbidden is because such actions are included in the behavior of the devil. And in the Qur'an, Surah Al-Araf, verse 12, the figure of the devil is a creature who rebels and rejects Allah's command to prostrate to Adam, this was done by the devil because he felt his position was more noble than Adam. As humans, of course, it is obligatory to avoid the arrogance exemplified by the devil, because it can lead humans to hell. Until whenever a person will not enter heaven as long as there is still a little arrogance in his heart.
3. Arrogance causes conflict and war. In the history of human civilization, there have often been events of conflict and war between groups, tribes, and religions. One of the

causes of conflict and war is the attitude of a group that feels superior and nobler which then belittles other groups. Events of conflict and war between groups and tribes often occurred during the time of the Prophet Muhammad, disputes and wars occurred almost every day which claimed many lives, injuries, and material losses between the two warring parties. The main cause was arrogant behavior by always belittling and insulting other groups. Seeing this condition, the Prophet Muhammad then tried to teach those who were in conflict to have an attitude of mutual respect and to avoid the attitude of boasting about groups. The Prophet Muhammad made the Arab community aware of the importance of unity and togetherness, as well as living in harmony, caring for and respecting each other. The Prophet Muhammad's efforts to reconcile between groups were finally successful, and they lived in harmony and peace. What the Prophet Muhammad taught about unity, mutual respect and appreciation is certainly very important to be implemented in a country that has different ethnic, cultural, and religious backgrounds such as Indonesia. The Indonesian nation is a great nation consisting of different backgrounds, and a country consisting of many islands. The diversity that Indonesia has certainly has two potentials, namely the potential to become an advanced and superior nation if its people maintain unity and respect each other's differences, but if the Indonesian nation is unable to respect each other, then this has the potential for the disintegration of a divided nation that leads to the destruction of the country. There

have been many examples of countries that have been destroyed by prolonged conflict and war.

4. Arrogance causes a person to be shunned by society. In social interactions, arrogance must be avoided, such as showing off wealth, showing off positions, and titles. This can cause social inequality and rifts in social relations in society. Poor people will be offended by the behavior of showing off wealth and showing off positions. Arrogant people who like to show off will slowly be shunned and abandoned by society, because they like to belittle and insult poor people. This is certainly contrary to Islamic teachings which teach not to show off wealth, even poor people must be helped and assisted so that they also feel what people who live in abundance feel. Therefore, in Islamic teachings, every Muslim is encouraged to help, give alms, give infaq and pay zakat, the aim is to eliminate social inequality in society. The impact of showing off wealth will also lead to criminal acts such as theft and robbery. People who like to show off will be targets for theft and robbery.

From the explanation of the dangers of arrogance above, every human being must avoid and abandon the arrogant nature that can harm and destroy humans. The way for humans to avoid arrogance is to educate human morals from an early age. This is what Luqman exemplified in educating his child to abandon arrogance. In Islamic teachings, the role of parents is very important in educating the morals of their children. Parents should not neglect educating the morals of their children, because if they neglect, the child will grow and develop with a bad moral character. There are several ways to educate morals to avoid arrogance, namely:

1. Cultivating awareness that God owns everything. Humans sometimes forget that all the blessings bestowed upon humans are entrusted and temporary. Wealth, position, and status are entrusted by God that must be used according to God's will, not human will. God desires that wealth and position be used as a means of getting closer to God, not to distance oneself from God. But in reality, many people because of the wealth and position attached to them become arrogant and haughty, always feel superior to others and always belittle and insult others. The task of parents must foster awareness in their children so that when they become successful and accomplished people, they do not become arrogant and haughty, this is the value of moral education that can be given to children.
2. Cultivate an attitude of humility or tawadhu. To avoid arrogance, one must be humble to anyone. A humble attitude or tawadhu does not lower one's status in the eyes of humans. Even a humble person will get a place in the hearts of the community and be remembered as a good person. The Prophet Muhammad was a figure who always behaved humbly towards others. Although the Prophet Muhammad was a leader of the people, his behavior towards everyone was always humble and never arrogant. One of the humble attitudes of the Prophet Muhammad can be proven from his habit of deliberating with his friends, for example when deliberating on a war strategy against the enemy, the Prophet Muhammad always invited his friends to provide positive opinions and input so that Muslims would win the war. If a leader is arrogant, then he does not want to listen to other people's opinions and feels that his opinion is the most correct.
3. Associate with people who have good morals and pious. A person's character will be formed one of them through the influence of the people around him. If he is surrounded by people with good morals, then good things have a great potential to influence him. But on the other hand, if he is surrounded by immoral people, then bad things have a great potential to affect him. In the Qur'an, chapter At-Taubah, verse 119, Allah commands believers to be with the righteous. As for Hikmah, it is always with the righteous and pious people among them when someone does wrong and wrong actions such as arrogant and arrogant, then he will get advice not to be arrogant and arrogant. Thus, it is very important to choose a friend who is true and has good morals

Moral education is the main thing in preparing a superior and characterful generation. If moral education is ignored, it is not impossible that the next generation will be destroyed and weak in terms of morality. In the reality of life today, there have been many immoral acts committed by children, such as being involved in brawls, free sex, theft, bullying at school, and many other cases. From the cases that befell these children, what needs to be evaluated is whether moral education in Indonesia has been successful? The answer is not yet. Because if it had been successful, then criminal cases involving children would not have occurred. But it must be understood that moral education is not only in schools and is only the teacher's job, moral education must actually be at home and in society. If children at school get moral education, while at home they do not get moral education, then the formation of good morals for children is certainly not

optimal, plus if the environment where they live has a negative influence, then children grow and develop into immoral individuals.

In the letter of Luqman verse 18 there are several important points that can be taken regarding moral education:

1. Family as the primary and first educational institution. Luqman's story in educating his child provides an important message that family is the first and foremost school. Education and affection given by parents to their children greatly influence the formation of good morals. Moral education given to children at home can begin at an early age. Parents have the responsibility to shape the character of their children into individuals with good morals. Home should be the most comfortable and safest place for children, so that children do not seek comfort outside the home which has the potential to have a negative influence.
2. Moral education is the responsibility of parents. From the figure of Luqman, we can learn that the role of parents, in this case the father, is very important in education at home. Many people think that the task of educating children at home is the responsibility of a mother, while the father's responsibility is only to earn a living or work. This opinion is certainly very wrong, because a father's job is not only to earn a living, but the presence of a father in educating his children at home is very necessary. Referring to the Qur'an, there is a father figure other than Luqman who succeeded in educating his child, that figure is the Prophet Ibrahim who succeeded in educating his son named the Prophet Ismail. The figure of the Prophet Ismail is known as a pious child who is pious to Allah and devoted to his parents. From the

family of Luqman and the Prophet Ibrahim we learn that the role of a father is very important in shaping the behavior of children who have good morals. A father in educating his child should not be violent, because it will make the child traumatized and stressed. If we follow what Luqman has done, educating children must be with love without violence.

3. Parents should not give up in advising their children. Children are human beings who are not yet mature in thinking and acting, because children's minds have not yet developed so they do not know what is good and bad. So it is natural for children to make many mistakes and errors. Parents must be able to be supervisors and advisors to their children so that their behavior does not fall into undesirable things. Parents must not stop and give up in giving good advice to their children. Advising children must be done with gentle words full of affection (Mukhtarom, 2024). If parents give up in advising their children, then the potential for children to become a weak generation is wide open. Allah forbids parents from leaving children who are weak in faith, knowledge, and morals

D. CONCLUSION

The Qur'an is the main source of moral education. This can be proven from the many verses in the Qur'an that contain moral education values, one of which is in the Qur'an, Surah Luqman, verse 18. In this verse, the moral education value is the prohibition of behaving arrogantly and haughtily. In Islamic teachings, arrogance is a despicable trait that is very dangerous for humans. The dangers of arrogance include being the cause of Allah's wrath, the cause of going to hell, and the cause of conflict and war. Parents have a very

important role in advising their children not to be arrogant, because arrogance is an immoral behavior that must be avoided. One way parents educate their children not to be arrogant is by raising awareness in children that all the blessings inherent in humans are only deposits that will certainly be held accountable before Allah. Wealth and position should actually be used as a medium to get closer to Allah, not the other way around, making them distant from Allah.

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