

MAU'IZAH METHOD IN LEARNING THE QUR'AN AS A CONCEPT OF MORAL AND SPIRITUAL EDUCATION BASED ON QS. LUQMAN VERSES 12-19

Aulia Tegar Wicaksono¹, Cucu Surahman², Elan Sumarna³ Niken Vintang
Erdwiya⁴ Muhamad Ridwan Sudaryat⁵

¹²³⁵ Universitas Pendidikan Indonesia

Jl. Dr. Setiabudhi No. 229 Bandung 40154 West Java – Indonesia

⁴Institut Teknologi Bandung

Jl. Ganesa No.10, Lb. Siliwangi, Bandung, Jawa Barat -Indonesia

twicaksono6@upi.edu¹ cucu.surahman@upi.edu² elan_sumarna@upi.edu³

nikenvntge@gmail.com⁴ ridone@upi.edu⁵

ABSTRACT

This study aims to examine *mau'izah* as a Qur'anic model of moral and spiritual education based on Surah Luqmān verses 12-19. Employing a *maudū'ī* (thematic) exegetical approach, this qualitative library research integrates classical Qur'anic commentaries such as al-Qurṭubī, alongside the contemporary interpretation of Tafsīr al-Miṣbāḥ by Quraish Shihab, in dialogue with Islamic educational and ethical thought. In this study, *mau'izah* is conceptualized not merely as verbal advice, but as a comprehensive pedagogical method characterized by gentle communication, emotional proximity, and the internalization of moral and spiritual values within the learner's inner consciousness. The findings reveal that Luqman's counsel constitutes a structured and progressive moral-spiritual educational framework encompassing the cultivation of *tauḥīd* and *syukr* (gratitude), filial piety, awareness of murāqabah, and the development of istiḳāmah through *ṣalāt*, *amr ma'rūf nahy munkar*, and *ṣabr*. Furthermore, the verse emphasizes social ethics through the cultivation of *tawāḍu'*, self-restraint, and refined communication. These values are transmitted through an affective pedagogical approach that nurtures internal moral awareness rather than externally imposed obedience. This study argues that *mau'izah* represents a holistic, humanistic, and transformative model of Islamic education, as it integrates cognitive understanding, affective engagement, and spiritual awareness in a balanced manner. Consequently, Qur'anic education grounded in *mau'izah* offers a relevant and meaningful response to contemporary moral, spiritual, and character challenges in Islamic education.

Keywords : *Mau'izah, Qur'anic Education, Moral Education, Spiritual Education, Tafsir Maudū'ī*

INTRODUCTION

Education is a key pillar in shaping human character and personality. In the Islamic context, education is not only oriented towards mastering knowledge (cognitive), but also towards the formation of strong morals (*akhlāq*) and spirituality (*rūḥāniyyah*) (Sanusi & Susilo, 2025). However, current social realities indicate a moral crisis and spiritual degradation in various levels of society (Jumala, 2017). Phenomena such as declining social ethics, weak social responsibility, and increasing deviant behavior among students pose serious challenges to the world of Islamic education (Mailawati, 2025; Putra et al., 2025). This condition indicates that educational practices so far tend to emphasize intellectual achievement and cognitive aspects, while moral and spiritual dimensions have not been systematically integrated into the educational process (Apriyanti & Sirozi, 2025). As a result, education often fails to touch the inner consciousness of students and has not

been able to shape a character that is *steadfast* in facing the complexities of life. Therefore, it is necessary to reformulate the educational model that is able to integrate cognitive, affective, and spiritual dimensions in a complete manner by referring to the main source of values in Islam, namely the Qur'an. In the Qur'an, one of the educational concepts that has a strong moral and spiritual dimension is found in QS. Luqman verses 12–19, which contain a series of advice from Luqman al-Ḥakīm to his son. These verses not only teach the foundations of *tauḥīd*, but also universal moral values such as *syukr*, justice, personal responsibility, awareness of *murāqabah*, patience (*ṣabr*), and social obligations through *amr ma'rūf nahy munkar*. The pattern of delivering advice used by Luqman is *mau'izah*, namely gentle advice that touches the heart, showing a humanistic and affective educational approach, emphasizing the internalization of values through emotional closeness, exemplary behavior, and *ḥikmah* (Sa'diah & Anwar, 2025; Tarmizi & Firmansyah, 2024). Although QS. Luqman is often studied from the perspective of interpretation and morals, studies that place *mau'izah* as a systematic and tiered Qur'anic pedagogical model are still relatively limited. Therefore, this article aims to analyze the *mau'izah method* in QS. Luqman verses 12–19 as a framework for Qur'anic moral and spiritual education that is relevant to addressing the challenges of moral and spiritual crises in the context of contemporary Islamic education.

Relevant previous studies aim to conduct a thorough survey of what people already know in the field being researched. Some of the studies the researcher found and examined for relevance to the problem being developed include:

1. Latifatul Masruroh, Educational Methods in the Qur'an (Study of Luqman Verses 12–19), Faculty of Islamic Studies, Wiralodra University, Indramayu. The results of his research concluded that in Luqman's letter verses 12–19 there are nine educational methods used by Luqman al-Hakim, namely exemplary behavior, commands and prohibitions accompanied by explanations, giving rewards and punishments, using stories or analogies, giving touching advice, and calling for affection to children before giving advice. This research confirms that the educational method exemplified by Luqman is a Qur'anic approach that is full of wisdom and affection, and is relevant to be applied in Islamic education to shape the character and spirituality of students (Masruroh, 2016).
2. Anida Nur Hamidah, Oyoh Bariah, and M. Makbul, Analysis of the Values of Islamic Education in the Al-Qur'an Surah Luqman Verses 12–19, Singaperbangsa University Karawang. This research focuses on studying the values of Islamic education contained in Surah Luqman verses 12–19, emphasizing aspects of piety, the obligation to be filial to parents, and the principles of justice as the foundation for character formation and morality in Islamic education. The results of his research show that the educational values in these verses include devotion to Allah SWT, gratitude for His blessings, respect and devotion to parents, justice in behavior, patience in facing trials, as well as moral and spiritual awareness in everyday life (Hamidah et al., 2025).

Based on a review of previous research, studies on QS. Luqman verses 12–19 generally still focus on identifying Islamic educational values and mapping Qur'anic educational methods in a descriptive normative manner. These studies tend to view the

mau'izah method as one element of various educational methods, without examining it in depth as a complete and systematic pedagogical framework in the moral and spiritual formation of students. Furthermore, existing studies have not comprehensively integrated classical and contemporary interpretations with the perspective of modern moral education theory to explain the relevance and applicability of *the mau'izah method* in the context of contemporary Islamic education.

Thus, this research offers novelty by placing *the mau'izah method* not merely as a technique for delivering advice, but as a conceptual framework for moral and spiritual education structured based on QS. Luqman verses 12–19. Through the *maudū'i interpretation approach*, this research integrates classical and contemporary interpretations with modern moral education theory to explain the cognitive, affective, and spiritual dimensions of the *mau'izah method*. Thus, this research presents a new perspective on *mau'izah* as a humanistic, reflective, and relevant Qur'anic education model in responding to the challenges of moral and spiritual crises in the modern era, while enriching the treasury of Islamic education studies based on Qur'anic interpretation.

METHODS

This study uses a literature study approach with the *maudū'i* interpretation method (Apriani & Irmayanti, 2023) which focuses the analysis on QS. Luqman verses 12 to 19 as the main source in formulating the concept of moral and spiritual education based on *mau'izah*. Primary sources of the study include classical exegetical works such as Tafsir al-Qurṭubī and contemporary exegesis such as Tafsir al-Mishbah by M. Quraish Shihab. The study also uses supporting literature from the field of Islamic education and moral education theory as a basis for analyzing the integration of cognitive, affective, and spiritual dimensions in the *mau'izah method*.

The data collection technique was carried out through a literature review that included books, reputable journal articles, and scientific documents relevant to the theme of Qur'anic education and the methodological study of interpretation. Data analysis was carried out through the stages of data reduction, theme classification, interpretation of verse texts, and concept synthesis. In the analysis stage, the study placed verses as the main object that was studied systematically through tracing lexical meanings, historical contexts, and interpretations of exegetes. Next, the researcher compared the results of these interpretations with modern moral education theory to see the relevance of *the mau'izah method* in the formation of character and spirituality of students in the contemporary context. (Permata et al., 2024).

The validity of the research was strengthened through source triangulation, namely by comparing the interpretations of classical and contemporary models, as well as modern educational studies, to obtain a comprehensive and unbiased understanding. This approach enabled the research to systematically identify the pedagogical structure of *the mau'izah method* and test the concept's suitability to the current realities of Islamic education (Permata et al., 2024).

RESULT AND DISCUSSION

THE MAU'IZAH METHOD IN MORAL EDUCATION AND ISLAMIC SPIRITUAL EDUCATION PLANTING TAUHĪD AND GRATITUDE (QS. LUKMAN VERSE 12-13)

Allah SWT said:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ إِشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And indeed We have given wisdom to Luqman, namely: be grateful to Allah. Whoever is grateful (to Allah), then indeed he is grateful for himself; and whoever disbelieves, then indeed Allah is Rich, Most Praiseworthy." (QS. Luqman: 12).

Tafsir al-Qurṭubī explains that the wisdom that Allah gave Luqman was in the form of 'ilmun nāfi', knowledge that guides humans to know Allah (ma'rifatullāh) and encourages righteous deeds, not just rational intelligence but spiritual enlightenment to align life with Divine will. Luqman is described as a faith educator who uses the mau'izah (gentle guidance) method to instill the value of monotheism, so that from his wisdom an attitude of gratitude emerges which strengthens the servant's relationship with God in the three dimensions of i'tirāf bi al-ni'mah (acknowledging favors), ḥamd bi al-lisān (praising Allah), and isti'māl al-ni'mah fī ṭā'atillāh (using favors for obedience)

Quraish Shihab emphasized that gratitude is the core of faith and the foundation of Islamic spirituality that strengthens the servant's closeness to Allah, not just verbal expression, but the awareness of the heart that all blessings come from Him so they must be used in obedience and good deeds. The wisdom bestowed upon Luqman is understood as the ability to see the truth with a clear heart and place everything according to Divine will, thus becoming a path to moral formation (Azmi, 2023). Gratitude has both spiritual and moral dimensions. Spiritually it strengthens the relationship of 'ubūdiyyah, while morally it fosters humility, rejects arrogance, and strengthens love for others. Through the mau'izah method, Allah SWT educates humans with gentle advice so that the value of gratitude takes root in the soul as a source of inner peace (Shihab, 2002).

This opinion is in line with the concept of Character Education developed by Thomas Lickona, who views character education as a process of forming a human being as a whole through three main pillars, namely moral knowing, moral feeling, and moral action (Lickona, 1996). In the context of Luqman's mau'izah, moral knowing is reflected in the instilling of monotheism and the awareness that all blessings come from Allah SWT, moral feeling is built through gentle advice that fosters gratitude and inner responsibility, while moral action is realized in the correct use of blessings through obedience and good deeds.

Al-Qurtubi's opinion is in line with al-Ghazālī's opinion, he emphasized that true wisdom is *nur* (spiritual light) that Allah places in the heart so that a person is able to see the truth and practice it. Effective education must touch the dimension of the heart through *mau'izah*, because gentle advice is able to open spiritual awareness compared to mere rational arguments. He also emphasized that gratitude includes three elements: knowledge that all blessings come from Allah SWT, a state of heart in the form of submission and love, and deeds that use blessings according to the purpose of their creation (Yulian et al., 2024). And Quraish Shihab's view is in line with Ibn Qayyim al-Jawziyyah who considers gratitude as the highest *station*, even "half religion," because the spiritual journey rests on patience and gratitude. He emphasized that gratitude consists of three elements: heart recognition, verbal praise, and the use of blessings in obedience. Ibn Qayyim also interpreted wisdom as divine light in the heart which allows a person to understand the truth and place everything according to the will of Allah SWT. (Al-Jawziyyah, 1997).

Furthermore, in verse 13 the main dimensions of instilling faith are emphasized:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنِي لَا تَشْرِكْ بِاللَّهِ

"And (remember) when Luqman said to his son, when he was giving him a lesson: 'O my son, do not associate partners with Allah; indeed, to associate partners with Allah is truly great injustice.'" (QS. Luqman: 13).

Al-Qurtubī describes Luqman's education as a method of spiritual development that is based on *mau'izah*, namely gentle advice that comes from the heart and is intended to touch the heart, as seen in the affectionate call "*Yā bunayya*" which is not just a greeting, but a pedagogical strategy that emphasizes that the success of faith education must start from emotional closeness so that the heart is ready to accept the truth. Through this approach, al-Qurtubī emphasizes that the foundation of spiritual education is monotheism, seen in the prohibition of shirk which is considered the starting point and the core of faith development (Al-Qurthubi, 2008). Tafsir al-Miṣbāḥ enriches this idea by explaining that "*wa huwa ya'izuhu*" shows that *mau'izah* is loving advice that is delivered repeatedly and not harshly, the call "*Yā bunayya*" is understood by Quraish Shihab as the foundation of affective communication that makes faith education transformative, because shirk as "*ẓulmun 'aẓīm*" must be prevented through cleansing the heart (*takhliyah*) before embellishing the values of faith (*tahliyah*) (Shihab, 2002).

Both interpretations show that Luqman's moral education builds a correct value structure, refined ethical sensitivity, and a commitment to maintaining integrity. This view aligns with James Rest's *Four Component Model*, namely *moral sensitivity*, *moral judgment*, *moral motivation*, and *moral character*. (Narvaez & Rest, 1995). The *moral sensitivity* component is clearly visible through the gentle call "*yā bunayya*", which in both interpretations is understood as a strategy to awaken children's moral sensitivity. *Moral judgment* is reflected when Luqman explains that placing the highest value on something that is wrong is "*ẓulm kabīr*". Furthermore, *moral motivation*, a strong desire to uphold true values, is closely related to the concept of

firmness of belief taught by Luqmān. Finally, *moral character* emerges as the final result of *mau'izah*, the formation of firmness in action, the ability to overcome moral obstacles, and the consistency of carrying out the principles believed in .

The commentator's view blends harmoniously with Ibn Qayyim's thoughts which place the relationship of the heart with Allah as the center of the spiritual journey, standing on three pillars, namely love, fear, and hope so that the gentleness of *mau'izah* which instills monotheism finds its continuation in the psychological framework of Ibn Qayyim's heart, where monotheism fosters love for Allah, and that love drives righteous deeds like the head and two wings of a bird that balance the journey towards Him (Rahman, 2020) .

1. *BIRRAL-WALIDAYN* (QS. LUKMAN VERSE 14-15)

Allah SWT said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your two parents; to Me alone is your return. And if both of them force you to associate partners with Me with something you have no knowledge of, then do not follow either of them, and associate them well in the world." (QS. Luqman: 14–15).

In the Tafsir al-Qurṭubī, the expression regarding the verse "*wa waṣṣaynā al-insāna bi-wālidayhi*" is seen as *mau'izah ilāhiyyah* , namely a form of advice from Allah SWT. which is not merely legalistic, but is conveyed with nuances of affection so that humans are moved, touched and encouraged to respect, obey, and be devoted to their parents. The depiction of a mother carrying and breastfeeding "*wahnan 'alā wahnin*" piling up hardships is understood as a form of divine sign to arouse empathy and open human moral awareness. In this way, Allah SWT. not only commands, but educates the human heart to feel sacrifice and cultivate sincere gratitude. The command "*an ishkur lī wa li-wālidayka*" as an affirmation of the direct relationship between gratitude to Allah and devotion to both parents. Gratitude is not only established through ritual worship, but also through respectful treatment of those who are the reason for human existence in the world. In the following verse, particularly in the emphasis on not obeying the call to shirk, al-Qurtubi interprets that education in faith remains paramount. However, the steadfastness of monotheism must be maintained, and the Qur'an still commands good treatment of parents, even if they have different beliefs. This is where *mau'izah bi al-ḥikmah* emerges , advice that combines firmness of faith with gentleness of morals (Al-Qurtubi, 2008) .

Tafsir al-Miṣbāḥ expands on the emotional dimension of this verse by explaining that "*wa waṣṣaynā* " reflects a pattern of education based on compassion. The phrase

"*wahnan 'alā wahnin*" is seen as an educational method that fosters empathy and awareness that gratitude to Allah must take the form of respect for parents. Quraish Shihab emphasized that the balance between the principles of monotheism and gentleness of morals is the core of Qur'anic education, firmness of principles must not turn into violence, and gentleness must not weaken faith (Shihab, 2002).

The views of these commentators are in line with *the Ethics of Care theory* developed by Carol Gilligan, which places empathy, relationships, and concern as the primary foundation of morality, not merely adherence to abstract rules (Skoe, 2014). The Qur'an's emphasis on the experience of maternal suffering through the phrase "*wahnan 'alā wahnin*" is in line with Gilligan's idea that moral awareness grows from recognizing the loving relationships that sustain one's life. Within the *care orientation framework*, individuals are invited to respond to moral obligations not because of normative pressure, but because of emotional awareness and relational responsibility. Therefore, devotion to parents can be understood as a moral expression rooted in empathy, concern, and respect for relationships.

In Ibn Qayyim al-Jawziyyah's perspective, the depiction of the mother's sacrifice in this verse has an affective power that is very effective in softening the heart, because according to him, the Qur'an does not only regulate through legalistic commands, but educates the soul by combining the firmness of faith and emotional tenderness (Al-Jawziyyah, 2016). He emphasized that Qur'anic education moves through *tadbīb al-qulūb* (touching the heart) by presenting concrete experiences of mother's love and suffering as a means of generating empathy and fostering authentic feelings of gratitude, without ignoring the principle of monotheism as the main foundation of morality (Makmudi et al., 2018). In line with this, al-Ghazālī emphasized that gratitude and empathy are moral principles that give rise to love, respect and obedience to Allah, and are the main drivers of filial piety towards parents (Al-Ghazali, 1979). The commandment "*an ishkur lī wa li-wālidayka*" demonstrates a divine strategy that unites transcendent obligations with relational obligations so that spirituality does not stop at ritual, but becomes an ethical act rooted in an awareness of compassion and sacrifice.

2. MURĀQABAH AND SELF-REGULATION (QS. LUQMAN VERSE 16)

Allah SWT said:

يٰۤاَيُّهَا اِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰۤاَتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

"(Luqman said): O my son, indeed if there is an action as heavy as a mustard seed and is in a large rock or in the sky or in the earth, Allah will surely bring it (reward it). Indeed, Allah is the Most Subtle, the All-Knowing." (QS. Luqman: 16).

In the Tafsir al-Qurṭubī, QS. Luqman verse 16 is understood as a form of *mau'izah bi al-ḥikmah*, namely gentle advice that instills a deep spiritual awareness of Allah SWT's supervision of even the smallest human deeds. The metaphorical image of "a

mustard seed hidden in a rock, in the sky, or on earth" according to al-Qurṭubī aims to build *murāqabah* , an inner awareness that Allah SWT is All-Aware and All-Knowing so that a person is encouraged to do good deeds sincerely and responsibly (Al-Qurthubi, 2008) . Tafsir al-Miṣbāḥ reinforces this by emphasizing that the call “*yā bunayya*” indicates a method of *mau'izah* based on compassion. Education does not begin with threats, but from a touch of the heart that awakens love, fear, and hope in Allah SWT. For Quraish Shihab, Through his advice, Luqman instills a spiritual emotional awareness that every deed is under supervision but from a heart filled with faith in the Divine presence (Shihab, 2002) .

This view aligns with Albert Bandura's theory of moral *self-regulation* , which explains that moral maturity is characterized by an individual's ability to control their behavior through internal control mechanisms, rather than solely due to external supervision or sanctions (Bandura, 2001). Within this framework, individuals actively *self-monitor* , *self-judge* , and *self-sanction* their own actions based on internalized moral standards. This mechanism explains why a person remains honest, responsible, and trustworthy even when not under human supervision, because they feel an internal moral obligation that binds their behavior. Thus, Bandura's theory helps explain psychologically how awareness of divine supervision occurs.

Muhammad 'Abduh's thinking reinforces both interpretations by emphasizing that the goal of education is the formation of morals and personality through internal moral awareness, not merely knowledge. According to 'Abduh, ideal education is one that touches the inner dimension, fosters a sense of moral responsibility, and enables humans to recognize God's presence in all their deeds (Badriyyah et al., 2025) .

3. MORAL FIRMNESS AND ISTIQĀMAH IN GOODNESS (QS. LUQMAN VERSE 17)

Allah SWT said:

يٰۤاِبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

"O my son, establish prayer, and command (humans) to do good and prevent (them) from doing evil, and be patient with what happens to you. Indeed, this is among the things that are required (by God)." (QS. Luqman: 17).

Al-Qurṭubī explains that Surah Luqman verse 17 contains a framework for spiritual education that builds *istiqāmah* through three main teachings, namely *prayer* , *enjoining good and forbidding evil* , and *prayer* . He interprets that *prayer* is placed first because it is the pillar of obedience that maintains the relationship between the servant and Allah SWT, thus becoming the foundation for all consistency of good deeds. After this spiritual foundation is formed, Luqman commands *enjoining good*

and forbidding evil . However, al-Qurṭubī emphasizes that this mandate should be carried out by individuals who have demonstrated the integrity of *piety* and the consistency of *good deeds* , so that the advice they convey has legitimacy and *moral authority* . The peak is *ṣabr*, which he believes is the main supporter of *istiqāmah* because the struggle to uphold the truth must go through obstacles (Al-Qurṭhubi, 2008) . This explanation is in line with the view of Quraish Shihab who emphasized that all of Luqman's advice was delivered through *the mau'izah method* , advice full of gentleness and affection as implied in the call "*yā bunayya*", which he believes is an approach of the heart to instill spiritual commitment without coercion. Shihab believes that these three teachings form a structured series of education, where *ṣalāt* builds spiritual depth, *amr ma'rūf nahy munkar* fosters moral courage and social responsibility, while *ṣabr* becomes an inner strength that maintains one's steadfastness in facing trials when upholding the truth (Shihab, 2002) .

This view aligns with Immanuel Kant's view of *moral duty* . Kant asserted that moral actions must be carried out out of an awareness of ethical obligation, not because of coercion or supervision. In *Groundwork of the Metaphysics of Morals* , Kant explains that moral people are those who act according to *the categorical imperative* , namely an internal principle that directs a person to do good because it is an obligation that must be upheld (Kant, 2013) .

The dominant views of al-Qurṭubī and Shihab were reinforced by al-Ghazālī, who viewed *prayer* as a means of subduing desires, *amr ma'rūf* as a duty that demands real exemplary behavior, and *ṣabr* as a spiritual strength that maintains steadfastness in the face of trials. All these teachings form an educational pattern that combines self-control, moral responsibility, and spiritual steadfastness toward a steadfast individual (Ghazali, 1993) .

4. SOCIAL ETHICS AND TAWĀDU' (QS. LUQMAN VERSE 18-19)

Allah SWT said:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَجًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And do not turn your face away from people in arrogance, and do not walk haughtily on earth. Indeed, Allah does not like everyone arrogant and boastful. And be moderate in your walking and lower your voice; indeed, the worst voice is the voice of a donkey." (QS. Luqman: 18–19).

Al-Qurṭubī interpreted the prohibition "*wa lā tuṣa'ir khaddaka li al-nāsi*" as a warning not to turn away arrogantly, because this gesture symbolizes arrogance and damages social relationships. Moral education begins with cleansing the heart from *kibr* (arrogance) and cultivating respect and humility towards others. The next command "*waqṣi fī masyika wa ghuḍḍ min ṣautik*" shows that *tawādu'* is seen through simplicity of movement and softness of voice, because the way one walks and speaks reflects one's inner condition, while the analogy of the loudness of a donkey's

voice is a form of *mau'izah bi al-tamsil* (advice through parables) that arouses feelings of shame (Al-Qurthubi, 2008) . Quraish Shihab emphasized that this verse is a spiritual education to avoid physical and spiritual arrogance and foster polite communication ethics through a soft voice. He emphasized that the prohibition of turning away the cheek and walking arrogantly shows an arrogant attitude that is visible through body movements and speech, both of which are hated by Allah SWT. Quraish Shihab emphasized that Luqman instilled social ethics in the form of a friendly face, a gentle attitude, and self-control in walking and speaking so that interactions take place harmoniously (Shihab, 2002) .

This opinion aligns with Aristotle's virtue ethics. In *Nicomachean Ethics* , Aristotle explains that good character stems from *virtue* that follows the middle path (*the doctrine of the mean*), avoiding the two extremes of excessive arrogance and inappropriate humility. He considered arrogance a moral flaw that damages social relationships and causes a person to view themselves as superior to others. Conversely, virtue only emerges when a person is able to be moderate, calm, modest, and respectful in interactions (Gottlieb, 2020) .

The understanding of these commentators is strengthened by the framework of Fakhrudīn al-Rāzī's thought, which emphasizes that human morality is the result of the integration of *nafs*, *'aql*, *qalb*, and *rūḥ*. In his view, an unbalanced inner condition will give rise to excessive and disproportionate behavior, while order and balance of the soul give rise to a moderate, calm, and controlled attitude in actions and speech. Control of verbal and external behavior is understood as a manifestation of inner clarity and the power of reason, which serves to guide humans towards *tawāḍu'* *morality* both outwardly and inwardly (Has, 2023) .

CONCLUSION

Based on the results of the study of QS. Luqman verses 12–19, this article concludes that the *mau'izah method* is a framework for Qur'anic moral and spiritual education that is holistic and transformative. *Mau'izah* is not understood merely as verbal advice, but as a pedagogical approach that emphasizes the gentleness of communication, emotional closeness, and internalization of values into the inner consciousness of students. Luqman's advice forms a tiered educational structure that begins with the instilling of *tauḥīd* and *syukr* , followed by education in devotion to parents, the formation of *murāqabah awareness* , and the strengthening of *istiqāmah* through *ṣalāt* , *amr ma'rūf nahi munkar* , and *ṣabr* , to the formation of social morals in the form of *tawāḍu'* and polite communication ethics.

Studies of classical and contemporary interpretations show that the success of education from a Qur'anic perspective does not rest on external control or normative coercion, but rather on the formation of an internal moral awareness rooted in the heart (*qalb*) and soul (*rūḥ*). The *mau'izah* approach , as exemplified by Luqman, emphasizes that education in *'aqidah* and *akhlāq* must proceed in balance, integrating firmness of principle with gentleness of method. Thus, ideal Islamic education is one that touches the cognitive, affective, and spiritual dimensions simultaneously, thus producing individuals who are faithful, have noble morals, and are personally and socially responsible.

Based on these findings, further research can be directed at developing an implementative model of *mau'izah* in the context of formal and non-formal education, such as Islamic Religious Education (PAI), family education, and Qur'anic-based character education. Furthermore, a comparative study between the *mau'izah method* and modern pedagogical approaches such as character education, *moral reasoning*, or affection-based education is necessary to enrich the dialogue between Islamic educational treasures and contemporary educational theories. Empirical research on the effectiveness of *mau'izah* in shaping students' moral awareness is also a relevant academic agenda to be developed in the future.

BIBLIOGRAPHY

- Al-Ghazali, A. H. M. ibn M. (1979). The Book Of Knowledge. In *Famous Revival of the Religious Sciences (Ihya Ulum al-Din)*. Dar Al Wahi.
- Al-Jawziyyah, I. Q. (1997). *Patience and Gratitude* (N. Al-Khattab (ed.)). Ta-Ha Ltd.
- Al-Jawziyyah, I. Q. (2016). *Heartfelt Advice to a Friend*. Dar as-Sunnah.
- Al-Qurthubi, S. (2008). Tafsir Al-Qurthubi. In M. I. Al Hifnawi & M. H. Utsman (Ed.), *Terjemah Tafsir Al-Qurthubi*. Pustaka Azzam.
- Apriani, L. D., & Irmayanti. (2023). Diskursus Tafsir Maudhu'i dalam Memahami Al-Qur'an. *Jurnal Iman dan Spiritualitas*, 3(4), 729–736. <https://doi.org/http://dx.doi.org/10.15575/jis.v3i4.31414>
- Apriyanti, A., & Sirozi, M. (2025). Integration Of Intellectual Intelligence, Morals, And Learning Achievement: A Modern Islamic Education Perspective. *Sosioedukasi: Jurnal Ilmiah Ilmu Pendidikan Dan Sosial*, 14(4), 3202–3209. <https://doi.org/https://doi.org/10.36526/sosioedukasi.v14i4.6584>
- Badriyyah, Y., Turohmah, N., Jannah, D., & Al Haidar, M. (2025). The Implementation of Muhammad Abduh's Thought in Islamic Education in the Era of Globalization. *Permata : Jurnal Pendidikan Agama Islam*, 6(2), 152–158. <https://doi.org/https://doi.org/10.47453/permata.v6i2.423>
- Ghazali, I. (1993). Revival Of Religious Learnings. In F.-U.- Karim (Ed.), *Ihya Ulum-Id-Din*. Darul-Ishaat.
- Gottlieb, P. (2020). Aristotle: nicomachean ethics. In *Central Works of Philosophy v1*, 1–35.
- Hamidah, A. N., Bariah, O., & Makbul, M. (2025). Analisis Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Surat Luqman Ayat 12-19. 11, 39–52.
- Has, Q. A. Bin. (2023). Reconstruction Of 'Aqidah-Based Morals (An Analytical Study Of The Thought Of Fakhr Al- Din Al-Razi). *Kanz Philosophia*, 9(2), 233–244. <https://doi.org/https://doi.org/10.20871/kpjipm.v9i2.276>
- Jumala, N. (2017). *Memahami Tingkatan Spiritual Manusia Dalam Mendeteksi Krisis Nilai Moral*. 5(1), 42–50.
- Kant, I. (2013). The Moral Law Groundwork Of The Metaphysic Of Morals. In H. . Paton (Ed.), *Routledge*. Routledge.
- Lickona, T. (1996). *What Is Effective Character Education*. 25(1), 93–100.
- Mailawati. (2025). Peran Pendidikan Agama Islam dalam Menanggulangi Krisis Moral di Kalangan Remaja. *Jurnal Pendidikan Tambusai*, 9(2), 11416–11423. <https://doi.org/https://doi.org/10.31004/jptam.v9i1.26507>
- Makmudi, Tafsir, A., Bahrudin, E., & Alim, A. (2018). Pendidikan Jiwa Perspektif Ibn

- Qayyim Al-Jauziyyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 7(1), 42. <https://doi.org/10.32832/tadibuna.v7i1.1366>
- Masruroh, L. (2016). Metode Pendidikan dalam Al-Qur'an (Kajian Surat Luqman Ayat 12-19). *Ta'dib: Jurnal Pendidikan Islam*, 3(1), 1–16. <https://doi.org/10.19109/td.v3i1.713>
- Narvaez, D., & Rest, J. R. (1995). The Four Components of Acting Morally. *Moral Development: An Introduction*, 385–400. <http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Four+Components+of+Acting+Morally#0%5Cnhttp://www3.nd.edu/~dnarvaez/documents/NARVAEZREST.pdf>
- Permata, D., Ulhaq, F., Julianti, S., & Karnedi, R. (2024). Pendidikan Anak (Tarbiyatul Awlad) dalam Al- Qur'an (Q.S Luqman 12 -19 dan Q.S An-Nur 58-60): Kajian Tafsir Tematik. *Indonesian Journal of Research in Islamic Studies*, 1(2), 65–75. <https://doi.org/https://doi.org/10.64420/ijris.v1i2.217>
- Putra, G. O. R., Nurohman, M. A., & Kurniawan, W. (2025). Moral Education in Islamic Perspective: A Preventive Solution to the Moral Crisis of Adolescents. *Edusoshum : Journal of Islamic Education and Social Humanities*, 5(2), 222–231. <https://doi.org/10.52366/edusoshum.v5i2.159>
- Rahman, Z. A. (2020). The Spiritual Psychology of Worship. *Yaqeen Institute For Islamic Research*, 1–25. <file:///C:/Users/dwiha/Downloads/The-Spiritual-Psychology-of-Worship.pdf>
- Sa'diah, H., & Anwar, A. (2025). Pendidikan Anak Dalam Perspektif Al Quran: Analisis Konsep Dan Nilai Pendidikan Dalam Surah Luqman Ayat 12-19. *AL-MUJAHIDAH*, 06(01). <https://doi.org/https://doi.org/10.51806/al-mujahidah.v6i1.226>
- Sanusi, M. N. A., & Susilo, M. J. (2025). *Strategi Implementasi Nilai-Nilai Tasawuf dalam Pendidikan Agama Islam untuk Meningkatkan Akhlak dan Spiritualitas*. 11, 219–225.
- Shihab, M. Q. (2002). Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an. In W. Hisbullah & L. S. Bahar (Ed.), *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an* (hal. 6–573). Lentera Hati.
- Skoe, E. E. A. (2014). Measuring care-based moral development: The ethic of care interview. *BEHAVIORAL DEVELOPMENT BULLETIN*, 19(3), 95–104. <https://doi.org/10.1037/h0100594>
- Tarmizi, N., & Firmansyah, M. H. (2024). Implementasi Pola Komunikasi Dalam Kisah Luqmanul Hakim Pada Konteks Keluarga Era Milenial. *ALMISHBAH*, 19(2), 169–193. <https://doi.org/https://doi.org/10.24239/al-mishbah.Vol19.Iss2.394>
- Yulian, A., Najwa Nafila, A., Yulianti, D., Putra, E. P., Naufal, M. S., Dianissa, R. C., & Awalia, S. N. (2024). The Construct of Gratitude Measurement Tool According to Al-Ghazali. *Religiometrics*, 1(1), 1–18. <https://doi.org/10.15575/religiometrics-130>