

CHARACTER DEVELOPMENT OF STUDENTS OF MTs N 2 MEDAN STUDYING THE LIVING OF THE QUR'AN (TAFSIR OF QS. LUQMAN: 12-19)

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ABSTRACT

This study discusses the character development of students at MTs Negeri 2 Medan through *the Living Qur'an approach* by making QS. Luqman verses 12–19 as the basis for character education values. This study is motivated by the importance of strengthening students' characters amidst technological developments, social changes, and various moral challenges faced by adolescents. QS. Luqman verses 12–19 contain comprehensive educational principles, ranging from gratitude, monotheism, respect for parents, awareness of Allah's supervision, implementation of worship, *amar ma'ruf nahi munkar*, patience, humility, to communication ethics. This study uses a qualitative approach with the *Living Qur'an method*. Data were obtained through observation, interviews, and documentation of religious practices and character development of students at MTs Negeri 2 Medan. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the values of QS. Luqman verses 12–19 can be contextualized in the formation of student character through the habit of worship, teacher role models, respect for parents and educators, fostering discipline, social awareness, patience, humility, and the habit of speaking politely. Thus, *Living Qur'an* not only positions the Qur'an as a text to be read and understood, but as a source of values that are brought to life in students' daily behavior.

Keywords: *Character Development, Living Qur'an, QS. Luqman 12–19, Students, MTs Negeri 2 Medan.*

INTRODUCTION

Education, in essence, is not only oriented towards developing students' intellectual abilities, but also aims to shape individuals with character, morals, responsibility, and the ability to navigate social life effectively. Education that emphasizes only cognitive aspects has the potential to produce students who possess academic abilities but lack moral and spiritual skills. Therefore, character education is an essential part of the educational process. Character is reflected in the way people think, behave, speak, and act. Lickona explains that character encompasses moral knowledge, moral feelings, and moral actions, so that character is not only an understanding of goodness but also manifested in concrete behavior (Lickona, 1991).

However, character building in schools is not without challenges. A study of religious character development and student discipline at a high school in Medan City revealed various problems in its implementation (Yunita, 2026). Furthermore, the development of digital media influences the way Generation Z interacts, making the application of moral values in social interactions a pressing issue (Zahira, 2026). These conditions demonstrate that character education requires a strong foundation of values and a sustainable habituation strategy (Raudoh et al., 2026).

From an Islamic perspective, character education has a strong foundation in the Qur'an. One important foundation is found in Surah Luqman, verses 12–19, which describe Luqman's advice to his son. These verses contain education on monotheism and gratitude, respect for parents, awareness of the reward for every good deed, commands to establish prayer, *enjoin good and forbid evil*, patience, prohibitions on arrogance, and etiquette in walking and speaking. Thus, Surah



Luqman, verses 12–19, demonstrate that character education encompasses spiritual, individual, family, social, and moral dimensions.

Several studies have demonstrated the breadth of character education values in Surah Luqman, verses 12–19. Wanto and Jalwis found the values of monotheism, sharia, and morals, as well as methods of exemplary behavior, stories, and advice (Wanto & Jalwis, 2021). A study of the Tafsir Al-Misbah showed the existence of education in faith, sharia, and morals that are relevant to the formation of students' personalities (Meli, 2019). Meanwhile, a study of the Tafsir Al-Azhar found the values of gratitude, monotheism, respect for parents, faith in the Day of Judgment, prayer, *enjoining good and forbidding evil*, patience, humility, and simplicity (Kobandaha et al., 2021). Other studies also show that the educational and social values in Surah Luqman are intertwined. Luqman 12–19 can be implemented through advice, role models, and habits to improve the quality of students' morals (Hardiansyah et al., 2023).

In addition to studies on the content of verses, several studies highlight the role of religious culture and habits in schools in shaping students' character. School religious culture is studied as a factor that shapes students' social character (Astria et al., 2026), while religious habituation programs and Islamic Religious Education learning are studied as a means of forming religious character (Putri et al., 2026; Isnani et al., 2026). Social capital in the school environment is also discussed in relation to the formation of students' religious character (Hidayah & Hanif, 2026), and the internalization of religious values is associated with the growth of social awareness (Faiza & Rofi'ah, 2025). Thus, studies that connect the values of QS. Luqman verses 12–19 with character building practices in madrasas through the *Living Qur'an approach* still need to be strengthened.

Although research on character education based on QS. Luqman verses 12–19 has been widely conducted, this study has a different focus because it uses the *Living Qur'an perspective*, namely looking at how the values of the Qur'an are understood, internalized, and realized in real life. This study not only examines the character values contained in QS. Luqman verses 12–19, but also how these values are brought to life in the educational environment. MTs Negeri 2 Medan was chosen as the research context because madrasas have a role in developing academic abilities while shaping the religious character of students. These values can be seen through religious habits, student interactions with teachers, relationships between students, and relationships between students and parents.

Based on this background, this study aims to analyze the character values contained in QS. Luqman verses 12–19 and describe how these values are brought to life in the lives of students at MTs Negeri 2 Medan. This study is expected to contribute to the development of Qur'an-based character education while strengthening the study of *the Living Qur'an* in the madrasah educational environment.

METHODS

This study uses a qualitative approach with the *Living Qur'an method*. *Living Qur'an* is an approach that studies how the Qur'an is received, understood, practiced, and presented in the lives of society. In this study, the Qur'an is not only studied as a text, but also seen from how its values are manifested in the behavior and activities of students in the madrasah environment. The study was conducted at MTs Negeri 2 Medan. The object of the study is the practice of character formation of students that is related to the values of QS. Luqman verses 12–19. The research

subjects can include the head of the madrasah, teachers, teachers of Al-Qur'an Hadith or Akidah Akhlak, homeroom teachers, and students selected based on the research needs. The primary data sources in this study come from the results of observations and interviews with madrasah officials and students. Meanwhile, secondary data sources include the Qur'an, tafsir books, character education books, journal articles, and various relevant previous studies.

Data collection techniques were conducted through three methods: observation, interviews, and documentation. Observation was used to observe students' character practices in madrasah life, such as discipline, politeness, worship, interactions with teachers and friends, and social awareness. Interviews were conducted to determine teachers' and students' understanding of Qur'anic values related to character formation. Documentation was used as supporting data in the form of religious activities, habituation programs, rules, and documentation of madrasah activities. Data analysis was conducted interactively through three stages: data reduction, data presentation, and drawing conclusions (Miles et al., 2014). Data validity was carried out through triangulation of sources and techniques, namely comparing information from teachers, students, observation results, and documentation.

RESULTS AND DISCUSSION

QS. Luqman Verses 12–19 as the Basis for Character Education

QS. Luqman verses 12–19 is a section of the Qur'an that describes the process of character education through Luqman's advice to his son. This education is conveyed with affection through the expression *yā bunayya* ("O my son") and begins with the formation of a human relationship with God. This shows that character from the perspective of the Qur'an has a foundation of monotheism. In Tafsir Al-Misbah, Quraish Shihab explains that the wisdom given to Luqman is related to the ability to understand the truth and practice it, while gratitude is not only in the form of words, but also manifested by using blessings according to the purpose of God's gifts (Shihab, 2002). Ibn Kathir also explains that Luqman's advice includes the prohibition of shirk, devotion to parents, establishing prayer, *amar ma'ruf nahi munkar*, patience, and the prohibition of arrogance (Ibn Kathir, 1999). Thus, QS. Luqman verses 12–19 can be the basis for character education that encompasses spiritual, personal, and social dimensions.

In the context of education, gratitude can be demonstrated through diligent study, respect for parents and teachers, and responsible use of educational facilities. Previous studies have shown that verses 12–19 of the Quran (QS. Luqman) contain the values of gratitude, monotheism, *birrul walidain (forgiving)*, righteous deeds, worship, *enjoining good and forbidding evil*, humility, and simplicity, which are related to the development of students' morals (Hardiansyah et al., 2023). Furthermore, verse 13 emphasizes the foundation of monotheism through the prohibition of associating partners with Allah. Monotheism makes Islamic character not merely a social norm, but rooted in human awareness as servants of Allah responsible for their every action. Previous studies have found that education in Surah Luqman, verses 12–19, encompasses three main aspects: monotheism, sharia, and morals, which are instilled through example, stories, and advice (Wanto & Jalwis, 2021).

The aspects of worship and moral responsibility are found in verses 16–17. The awareness that every deed is known and rewarded by Allah is followed by the command to establish prayer, *enjoin good and forbid evil*, and be patient. This sequence demonstrates the relationship between

faith, worship, and social behavior. Thus, students' religious character is not only evident in their worship but also in their responsibility towards themselves and their environment. Other studies have shown that these values can be translated into religious attitudes, discipline, responsibility, honesty, concern for the environment, and politeness in learning (Maulana & Marfu'ah, 2023).

Verses 14–15 then place *birrul walidain* as a crucial part of character education. Students are encouraged to respect, speak kindly, help, and obey their parents as long as they do not conflict with God's provisions. In a madrasah environment, these values can be developed into respect for teachers and elders. Other research shows that education in Surah Luqman verses 12–19 encompasses faith, sharia, and morals, including respect for parents and elders (Masri et al., 2023).

Verse 17 also teaches patience and self-control. In students' lives, these values can be applied when facing learning difficulties, differences of opinion, teacher reprimands, or failure. The value of patience is further reinforced by the prohibition on arrogance in verse 18. Students are directed not to belittle others, but to respect their friends and be open to advice. Another study confirms that character education in verses 12–19 of the Quran relates to behavioral habits, polite speech, and concern for others (Aulia et al., 2024).

In verse 19, character education is complemented by communication ethics through the command to soften one's voice. This value is relevant to students' lives because character can be seen in how they speak to teachers, parents, and peers. Its application can include using polite language, avoiding shouting or teasing, and expressing opinions in a respectful manner. Other research also shows that verses 12–19 of the Quran contain character values embodied in a number of commands and prohibitions that can serve as educational guidelines (Nafisa et al., 2024).

Overall, Surah Luqman verses 12–19 contain three main dimensions of character education. First, the spiritual dimension, which includes gratitude and monotheism. Second, the personal dimension, which includes responsibility, disciplined worship, patience, self-control, and humility. Third, the social dimension, which includes *birrul walidain* (goodness of God), concern for others, *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), and communication ethics. This division aligns with previous research findings (Wanto & Jalwis, 2021; Nafisa et al., 2024). Other studies also confirm that Luqman Hakim's pedagogy encompasses aspects of faith, sharia, and morals in shaping students' character (Hajar et al., 2025).

Thus, QS. Luqman verses 12–19 not only offer a concept of good character, but also provide a complete educational pattern, starting from strengthening faith, habituating worship and responsibility, to the formation of morals in relationships with parents and society. These values are relevant as a basis for character development of students of MTs Negeri 2 Medan, especially religious character, responsibility, discipline, patience, humility, respect for parents and teachers, caring for others, and politeness in communication. In the perspective of *Living Qur'an*, these values become more meaningful when not only understood as text, but internalized and realized through habits and examples in the real lives of students.

The Character of Gratitude in QS. Luqman Verse 12

Allah says:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌ حَمِيدٌ ﴿١٢﴾

"And indeed, We have given wisdom to Luqman, namely, 'Be grateful to Allah!' Whoever is grateful,

indeed he is grateful for himself; and whoever is not grateful, verily Allah is Rich, Most Praiseworthy."

Surah Luqman verse 12 places gratitude as one of the initial character traits in the educational process. Gratitude is related to students' awareness of Allah SWT's blessings, such as health, learning opportunities, parents, teachers, friends, and educational facilities. In the context of students at MTs Negeri 2 Medan, the value of gratitude can be demonstrated through an attitude of appreciating learning opportunities, maintaining madrasah facilities, respecting parents and teachers, not complaining excessively, and using one's abilities for positive things. Thus, gratitude is not only manifested through saying "*Alhamdulillah*" (*thank God*), but also through real behavior and responsibility in utilizing the blessings given by Allah.

The command to be grateful in this verse is given to Luqman after Allah bestowed wisdom on him. This shows that wisdom is not only related to the ability to understand the truth but must also be manifested through an awareness of and appreciation for Allah's blessings. The word "*usykur*" indicates the command to be grateful, which includes awareness of blessings, acknowledging Allah as the giver of blessings, and using those blessings to do good. Thus, gratitude is a characteristic that connects knowledge with positive behavior in life (Wanto & Jalwis, 2021). Wanto and Jalwis' research also shows that Surah Luqman, verses 12–19, contains character education values encompassing monotheism, sharia, and morals.

Verse 12 also emphasizes that the benefits of gratitude return to those who are grateful, as stated in the phrase *fa innamā yasykuru linafsih* . This shows that God does not need human gratitude, but rather gratitude provides benefits for human development. In character education, the habit of gratitude can shape students who are able to appreciate what they have, do not complain easily, are humble, and are responsible in using God's blessings. Previous studies also show that an attitude of gratitude or being good at thanking is one of the educational and social values contained in QS. Luqman verses 12–19 (Hardiansyah et al., 2023).

Gratitude also has a social dimension. Awareness that the blessings received are inseparable from the role of parents, teachers, friends, and the educational environment can encourage students to appreciate the help of others, be grateful, maintain good relationships, and care for others. In daily life, these values can be instilled through saying "*alhamdulillah* ," appreciating learning opportunities, maintaining school facilities, respecting teachers and parents, and sharing and using abilities for beneficial purposes.

Based on the description, the character of gratitude in QS. Luqman verse 12 has three dimensions. First, the spiritual dimension, namely acknowledging that all blessings come from Allah SWT. Second, the personal dimension, namely forming an attitude of appreciating blessings, not easily complaining, and being responsible. Third, the social dimension, namely being manifested through an attitude of gratitude, appreciating, respecting, and doing good to others. Therefore, the value of gratitude is relevant to be developed in the character of students of MTs Negeri 2 Medan through the *Living Qur'an approach* , namely by bringing the values of the Qur'an to life through habits and real behavior in everyday life.

Character of Tawhid and Anti-Shirk in QS. Luqman Verse 13

The next advice is:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ

"O my son! Do not associate partners with Allah. Indeed, to associate partners with Allah is truly great injustice."

QS. Luqman verse 13 shows that character education in Islam must be based on faith. Character is not only related to social relationships, but also to belief in Allah SWT. Quraish Shihab explains that the prohibition of shirk is the main basis of Luqman's education because monotheism shapes the orientation of human life towards Allah (Shihab, 2002). Ibn Kathir also explains that shirk is a form of great injustice because it places something out of place in the relationship of servitude to Allah (Ibn Kathir, 1999). Therefore, monotheism is the foundation for the formation of honest, responsible characters, and having the awareness that every action is within the knowledge of Allah.

Luqman's advice begins with the prohibition of associating partners with Allah before discussing relationships with parents, worship, social responsibility, and morals. This sequence demonstrates that Islamic character formation begins with belief in Allah as the only God worthy of worship. Previous research also indicates that monotheism is one of the main foundations of Islamic character education, based on verses 13–19 of the Quran (Masripah et al., 2025). Thus, good character is formed not only through behavioral rules but also through the internalization of faith values, which are then realized in daily life.

The phrase "*yā bunayya*," or "O my child," indicates that monotheism education is delivered with compassion and emotional closeness. Luqman provides gentle advice, so that the instillation of values depends not only on religious material but also on the method of delivery. Character education will be more easily accepted through good advice, role models, and attention. This aligns with the finding that Luqman's method of advice combines compassion with the affirmation of monotheism as the primary subject of children's education (Ilham & Rosdialena, 2026).

Tawhid also fosters a sense of *muraqabah*, the awareness that God is always aware of every human action. This awareness forms the basis for honesty, responsibility, and self-control. Students who possess a sense of tawhid are expected to maintain their behavior even when not under the supervision of teachers, parents, or others. Previous studies have shown that tawhid education in verses 13–16 of the Quran relates to spiritual awareness of God's oversight and human accountability for all their actions (Anggraini et al., 2026).

In students' lives, the values of monotheism and anti-shirk can be realized through awareness of worship, telling the truth, not cheating, maintaining trust, respecting other people's rights, and avoiding behavior that is contrary to religious teachings. This value is not only a form of compliance with madrasa regulations, but is the result of internalization of belief in Allah which forms self-control and moral awareness. An anti-shirk attitude also maintains the purity of students' life orientation so that they do not depend on their beliefs and servitude to other than Allah.

Based on this description, QS. Luqman verse 13 places monotheism as the spiritual foundation in character education. Monotheism forms the awareness that Allah is the center of life's orientation, while anti-shirk keeps that orientation in accordance with Islamic teachings. From the

Living Qur'an perspective, these values do not stop at theoretical understanding, but are brought to life through students' real habits and behaviors, such as honesty, responsibility, discipline in worship, self-control, and doing good even without human supervision. The application of these values can be done through advice, role models, and habits as emphasized in previous research (Masripah et al., 2025).

The Character of Devotion to Parents in QS. Luqman Verses 14–15

Surah Luqman, verses 14–15, emphasizes that devotion to parents is an essential obligation after the instilling of monotheism. Verse 14 reminds us of a mother's struggle in pregnancy, childbirth, and breastfeeding. Therefore, respect for parents is based not only on biological relationships but also on an awareness of their love, services, and sacrifices. Therefore, devotion to parents is closely related to the character of gratitude, which is being grateful for God's blessings while simultaneously appreciating the care, education, and sacrifices of both parents (Iskandar & Sobarna, 2021).

In the context of students, this character can be demonstrated through behaviors such as respecting parents, speaking politely, helping with homework, listening to good advice, asking permission, greeting them, and not shouting or belittling them. A study based on the perspective of Ibn Kathir's interpretation shows that after teaching monotheism, Luqman instilled the obligation to be filial to parents, especially considering the great service of mothers (Maulida et al., 2023). The study also emphasized that the prohibition against following parents in matters of shirk does not eliminate the obligation to continue treating them well.

Surah Luqman verse 15 stipulates that obedience to parents should not override obedience to Allah. Children are not permitted to follow invitations that contradict monotheism, but are still required to interact with both in a good manner (*wa ṣāhibhumā fid-dunyā ma'rūfan*). Thus, this verse teaches a balance between steadfastness in upholding the principles of faith and polite behavior in family relationships. Devotion does not mean following all orders without consideration, but rather obeying parents in goodness while maintaining the principle of monotheism. This value forms a critical attitude, yet remains respectful and moral (Setiawan et al., 2025).

The formation of a devoted character needs to be carried out through role models and habits. Parents are the first educational environment for children, while madrasas play a role in reinforcing these values through advice, learning, and real-life examples. Knowledge of obligations to parents must be realized in daily habits so that it becomes an ingrained character trait in students (Adilla, 2020). From the perspective of *the Living Qur'an*, the values of Surah Luqman verses 14–15 are said to be alive when respect for parents truly becomes a student's behavior at home and at madrasas. Therefore, collaboration between teachers and parents is necessary for continuous character development.

Thus, the character of devotion to parents in Surah Luqman verses 14–15 encompasses respect, affection, gratitude, obedience in good deeds, and steadfastness in upholding monotheism. Verse 14 emphasizes appreciation for parents' services and sacrifices, while verse 15 teaches the limits of obedience while maintaining good relationships. These values are relevant to student character development because they integrate obedience to God with noble morals toward others, especially parents.

The Character of Responsibility and Awareness of Good Deeds in QS. Luqman Verse 16

Allah says:

يَبْنَئِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son! Indeed, if there is an action as heavy as a mustard seed, and it is in a rock or in the sky or on earth, Allah will surely reward it."

This verse teaches us about moral responsibility. No human action is truly beyond God's knowledge. This awareness can shape students' character and lead them to be responsible for their actions.

In the context of students' lives, these values are crucial for dealing with various issues such as cheating, lying, stealing, bullying, swearing, and misusing technology. A sense of responsibility can be developed through the awareness that every action has consequences. Thus, students behave well not only out of fear of punishment from teachers, but also because they have an internal awareness that they will be held accountable for their actions before God.

The research results show that Surah Luqman verse 16 contains the value of moral responsibility through the awareness that every human deed, no matter how small, is within the knowledge and calculation of Allah SWT. Luqman's advice to his son shows that no deed is truly hidden from Allah. The description of an act as heavy as a mustard seed and located in a very hidden place shows the breadth of Allah's knowledge and supervision of all human deeds. This value is the basis for developing an awareness that every action has consequences and must be accounted for. A study of character education in Surah Luqman verses 12-19 also identified verse 16 as a section that teaches awareness of good deeds and personal responsibility (Wanto & Jalwis, 2021).

The main message of this verse lies in the statement that Allah will bring to justice or bring to account for one's actions. Thus, Luqman's education is not only oriented toward developing behavior that is visible to humans, but also fosters inner awareness. A child is taught to understand that goodness remains valuable even if it is not known to others, while evil must be avoided even if no one is watching. This principle can form the basis for developing a character that is honest, trustworthy, disciplined, and responsible.

This awareness is related to the concept of *muraqabah*, a servant's awareness that God constantly knows and watches over his life. In the context of character education, *muraqabah* can be a form of internal supervision that encourages students to do good deeds not solely out of fear of punishment from teachers or schools. Students are guided to have an awareness that their behavior also has a dimension of accountability to God. A study of the exemplary method in Surah Luqman shows that verse 16 contains the message that every human deed will be accounted for, so children need to be accustomed to being careful in carrying out various actions.

The value of responsibility in this verse can also be linked to honesty in the educational process. Students who understand that every action will be accounted for will have an internal reason to avoid cheating, such as cheating, lying, manipulating assignments, or taking something

that is not theirs. In the context of learning, responsibility can be demonstrated by completing assignments independently, admitting mistakes, returning found items to their owners, and fulfilling the mandate given by teachers. Thus, awareness of good deeds can transform responsibility from a mere imposed obligation to a value that grows from personal awareness.

QS. Luqman verse 16 also provides an understanding that the small or large size of an act does not eliminate the value of accountability. Actions that seem simple still have value if done correctly. Conversely, actions that are considered small by humans still need to be considered if they contain badness. This is important in character education because the formation of morals does not always begin with large actions, but from small habits carried out continuously. Research on the value of character education in QS. Luqman verses 12–19 also shows that verse 16 is related to the formation of awareness to perform good deeds and be accountable for actions.

In students' lives, these values can be applied through the habit of being responsible for tasks, time, words, and actions. Students can be accustomed to completing assignments on time, maintaining a clean school environment, obeying rules, respecting the rights of friends, maintaining trust, and using technology responsibly. These habits are important because character education is not enough to simply provide explanations of right and wrong, but needs to guide students to experience and practice these values in everyday life. Studies on the implementation of Akidah Akhlak learning also show a relationship between the values in QS. Luqman and the formation of student responsibility through the educational environment.

From the perspective of *the Living Qur'an*, verse 16 of Surah Luqman can be said to be alive when awareness of accountability for good deeds becomes part of students' behavior. The value of the verse is not only understood as knowledge of God's reward, but is applied in the form of concrete behavior, such as honesty during exams, responsibility in completing assignments, maintaining trust, apologizing when making mistakes, and correcting behavior after making mistakes. Thus, the Qur'an serves as a guideline that shapes moral awareness in everyday life.

Based on the results of this analysis, the character of responsibility in Surah Luqman verse 16 is built through the awareness that every human deed is under the knowledge and accountability to Allah SWT. This value gives rise to an attitude of caution in acting, honesty, trustworthiness, discipline, and the ability to control oneself even when not under human supervision. Therefore, Surah Luqman verse 16 has strong relevance in developing student character because it teaches that the measure of character is not only seen from behavior when observed, but also from the awareness to continue doing good when no one else is watching.

Thus, awareness of good deeds becomes the foundation for developing students' personal responsibility. Character education based on this verse not only aims to ensure students obey school rules but also fosters moral and spiritual awareness, enabling them to be accountable for their choices and behavior. In the context of *the Living Qur'an*, internalization of Surah Luqman, verse 16, is seen when belief in God's knowledge and reward is translated into habits of honesty, discipline, trustworthiness, and responsibility.

The Character of Discipline in Worship and Social Concern in QS. Luqman Verse 17

Verse 17 of the Quran contains three main commands: to establish prayer, to enjoin good and forbid evil (*amar ma'ruf nahi munkar*), and to be patient in the face of all that befalls us. These three commands demonstrate that character education in the Quran encompasses a spiritual

relationship with God, social awareness, and personal resilience. The Ministry of Religious Affairs' interpretation explains that prayer must be performed perfectly and consistently, while *amar ma'ruf nahi munkar* is carried out against something good and in accordance with sharia.

The command "*aqimish-shalāh*" (observance of prayer) not only means performing prayer, but also maintaining its regularity and continuity. In the context of character education, practicing prayer can train students to be disciplined, punctual, responsible, and obedient to their obligations (Fauziah, 2020). Students who are accustomed to observing prayer times can also learn to manage their time between worship, study, rest, and other activities. Thus, prayer is not only a ritual obligation but also a means of establishing a regular lifestyle through repeated practice.

The second value is social concern through *enjoining good and forbidding evil*. After prayer, Luqman teaches his son to invite to good and forbid evil. This sequence demonstrates that piety does not stop at an individual's relationship with God but must also have a positive impact on social life. In a madrasa environment, this value can be realized by helping friends in difficulty, maintaining cleanliness, respecting differences, refraining from teasing or *bullying*, and reminding friends who make mistakes.

The implementation of *enjoining good and forbidding evil* must be based on knowledge, gentleness, wisdom, and patience. Tafsir Al-Sa'di explains that one must understand good and evil and convey it gently to avoid causing harm. Therefore, social concern should not be demonstrated through judgment, humiliation, or demeaning of others. Students with Qur'anic character should convey advice politely and, if possible, in private.

The third value is patience. The command to be patient demonstrates that calling to goodness does not always proceed without obstacles. One may face rejection, differences of opinion, or harassment from others. Ibn Kathir's commentary explains that *enjoining good and forbidding evil* can cause disruption, so patience is required (Ibn Kathir, 1999). In a student's life, patience can be demonstrated through the ability to control emotions, accept criticism, face learning difficulties, resolve conflicts amicably, and refrain from retaliating against mistreatment with similar actions.

Thus, QS. Luqman verse 17 integrates individual and social piety. Prayer builds human relationships with God, *amar ma'ruf nahi munkar* fosters concern for others, while patience forms steadfastness and self-control. From the perspective of *the Living Qur'an*, these values are said to be alive when they are manifested in students' real habits through disciplined prayer, concern for friends and the environment, and the ability to be patient when facing problems. Therefore, QS. Luqman verse 17 is relevant as a foundation for the formation of students' characters who are spiritually obedient, socially caring, and strong in facing various circumstances.

The Character of Patience as a Moral Strength

At the end of Surah Luqman, verse 17, there is a command to be patient in the face of adversity. Patience in the context of character education does not mean passively accepting circumstances, but rather the ability to control oneself in the face of adversity. For students, patience can be demonstrated when facing learning difficulties, receiving less than expected grades, experiencing conflict with friends, facing reprimands from teachers, or facing academic pressure.

The character of patience is closely related to self-regulation. Students who can control their emotions are better able to resolve problems without resorting to violence or harsh words.

Therefore, the value of patience in Surah Luqman, verse 17, can be developed as a character trait of resilience, namely the ability to face difficulties while adhering to religious values.

The research results show that Surah Luqman, verse 17, contains the value of patience as a form of moral strength in facing various life trials. The command to be patient, found at the end of this verse, shows that patience is not a passive attitude in accepting circumstances, but rather an active ability to control oneself when facing difficulties. Luqman's advice to his son places patience as the conclusion of a series of previous moral commands, indicating that patience is the foundation for the consistent implementation of other moral values (Rahmawati, 2023).

Patience, in the context of character education, is closely linked to self-regulation skills. Students who demonstrate patience are better able to manage their emotions when faced with pressure, thus reducing impulsive reactions through verbal or physical violence. This ability is crucial to develop early because the pressures students face in educational settings cannot always be avoided, but how to respond to them can be trained and developed (Rozi & Prasasti, 2021).

In a student's life, the value of patience can be demonstrated in various situations, such as facing learning difficulties, receiving less-than-expected grades, resolving conflicts with peers, receiving reprimands from teachers, or facing academic pressure before exams. In each of these situations, patience acts as a mechanism that allows students to maintain a clear mind and act in accordance with their values, rather than reacting to the emotional pressure they feel.

Thus, the character of patience in QS. Luqman verse 17 can be understood as a form of resilience, namely the ability to face difficulties while remaining steadfast in religious values. This resilience does not mean not experiencing difficulties, but rather the ability to remain consistent in behaving well even in stressful situations. From the perspective of *the Living Qur'an*, the value of patience can be said to be alive when it is no longer merely understood as a normative recommendation, but has become a real habit in responding to everyday difficulties, such as remaining calm when facing failure, not responding to ridicule with violence, and continuing to try even though the results are not as expected.

The Character of Humility in QS. Luqman Verse 18

Allah says:

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

"And do not turn your face away from people out of arrogance, and do not walk haughtily on earth. Indeed, Allah does not like those who are arrogant and boastful."

This verse teaches about humility. The character of humility is highly relevant in the lives of students because adolescence is a time of identity development and the search for social recognition.

Arrogance can manifest in various forms, such as feeling smarter, richer, belittling friends, showing off possessions, or feeling superior due to popularity on social media. Therefore, character education based on Surah Luqman verse 18 needs to teach that one's superiority is not a reason to belittle others. Rather, superiority is a trust that should be used to benefit others.

The results of the study show that QS. Luqman verse 18 contains the value of humility (*tawadhu'*) as one of the moral foundations that Luqman instilled in his son. The prohibition of

turning one's face away from people because of arrogance (لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ) and the prohibition of walking on earth arrogantly (وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا) shows that arrogance is not only related to inner attitudes, but is also reflected in physical attitudes and the way a person treats others. The affirmation that Allah does not like anyone who is arrogant and boastful (يُحِبُّ الْفُخْرَ) strengthens the position of humility as a value that is highly emphasized in the formation of morals (Safaat, 2025).

The character of humility is strongly relevant in students' lives, given that adolescence is a period of self-identity development and a time to seek social recognition from peers. During this period, students tend to be susceptible to social comparisons, whether in terms of academic achievement, family economic situation, physical appearance, or social media presence. This condition can lead to arrogance if not balanced with an understanding of the value of humility from an early age (Fauziah & Mahpudz, 2022).

Arrogance in students can manifest in various forms, such as feeling smarter and underestimating the abilities of peers, feeling richer and flaunting personal possessions, demeaning peers perceived as less capable, or feeling superior due to popularity on social media. These forms of arrogance, if left unchecked, can damage social relationships between students and create inequality and bullying *within* the school environment (Esquivel et al., 2023).

Based on the values contained in Surah Luqman, verse 18, character education needs to instill the understanding that any advantages a person possesses, whether in the form of intelligence, wealth, or popularity, are not grounds for belittling others. Rather, these advantages are a gift that should be appreciated and used to benefit others. Students need to be accustomed to respecting friends regardless of background, accepting criticism with an open heart, not flaunting achievements excessively, and being friendly to everyone regardless of social status.

In the perspective of *the Living Qur'an*, the value of humility in QS. Luqman verse 18 can be said to be alive when it is no longer merely understood as a normative prohibition against arrogance, but has been manifested in real daily attitudes, such as greeting and respecting everyone regardless of status, not underestimating the abilities of friends, and using one's strengths to help and benefit others. Thus, this verse teaches that a person's glory before Allah is not measured by the strengths one possesses, but by how one behaves humbly towards fellow human beings.

Polite Character and Communication Ethics in QS. Luqman Verse 19

Allah says:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And simplify your walking and soften your voice. Indeed, the worst sound is that of a donkey."

This verse demonstrates that character education is also related to communication. The way a person speaks is an important indicator of their morals. In students' lives, ethical communication can be demonstrated by speaking politely to teachers, not yelling at parents, not teasing friends, not using harsh language, and maintaining ethical communication on social media.

This is increasingly important in the digital age. Polite character is needed not only in face-to-face communication, but also in WhatsApp messages, social media comments, and various forms of digital communication. Therefore, Surah Luqman verse 19 can be contextualized as education in moral literacy and communication ethics, namely the ability to use language appropriately, politely,

and responsibly.

The results of the study show that QS. Luqman verse 19 contains the values of politeness and communication ethics as an important part of the moral education that Luqman taught his son. The command to simplify the way of walking (وَاقْصِدْ فِي مَشْيِكَ) and soften the voice (وَاغْضُضْ مِنْ صَوْتِكَ) shows that morality is not only reflected in actions, but also in the way a person presents himself and communicates with others. The parable that the worst voice is the voice of a donkey (أَنْكَرُ الْأَصْوَاتِ) provides a clear affirmation that speaking in a high, harsh, or excessive tone is a reprehensible attitude and does not reflect good morals (Amri, 2022).

A person's manner of speaking is a crucial indicator of their moral quality, as communication is the primary means of building social relationships. The values contained in this verse emphasize that politeness in speech is not merely a social norm, but rather part of moral teachings derived from the Quran. Therefore, developing a polite character needs to be directed not only at the verbal aspect of word choice, but also at nonverbal aspects such as intonation, volume, and body posture during communication (Sulaiman et al., 2025).

In the lives of students, communication ethics that stem from the values of this verse can be realized through various forms of behavior, such as speaking politely to teachers, not shouting or raising one's voice at parents, not mocking or belittling friends through words, avoiding the use of harsh words and curses, and maintaining a soft and controlled tone of voice in various situations, including when disagreeing.

The value of polite communication has become increasingly relevant in the digital era, where student interactions are no longer limited to face-to-face communication. The scope of polite character needs to be expanded to include communication ethics via WhatsApp messages, social media comments, online forums, and various other digital communication platforms. The phenomenon of cyberbullying, hate speech, and the use of offensive language in the digital space shows that issues of communication ethics occur not only in person but also extend to the virtual realm, which has a much wider reach and can have more lasting impacts (Syahri et al., 2025).

Thus, QS. Luqman verse 19 can be contextualized as the foundation for moral literacy education and communication ethics, namely the ability to use language appropriately, politely, and responsibly, both in direct and digital communication. From the perspective of *the Living Qur'an*, this value can be said to be alive when students are accustomed to choosing good words before speaking or writing, refraining from words that hurt others, and expressing opinions or criticism in a polite manner (*qaulan sadidan*). This emphasizes that good morals are not only judged by actions, but also by the quality of speech and the way a person communicates with others.

Living Qur'an in Character Development of Students at MTs Negeri 2 Medan

The Living Qur'an approach views the Qur'an not only as a text to be read and memorized, but also as a guideline to be embodied in daily life. In education, Qur'anic values are said to be "alive" when they are understood, internalized, and become habits reflected in students' behavior. Thus, the success of character education is measured not only by students' ability to explain the content of the verses, but also by their application in daily interactions at school, in the family, and in society (Arrasyid & Hikmah, 2025).

The implementation of QS. Luqman verses 12–19 in students' lives can be mapped into several character values. Verse 12 teaches gratitude, which is manifested through an attitude of

appreciating blessings, facilities, and learning opportunities. Verse 13 instills monotheism and keeps students away from polytheistic behavior as a basis for character formation. Verses 14–15 teach *birrul walidain*, which is implemented through respect for parents and teachers. Verse 16 instills responsibility through the awareness that every action has consequences. Verse 17 contains the values of discipline, social awareness, and patience, which are manifested through the implementation of prayer, *amar ma'ruf nahi munkar*, helping others, and the ability to control emotions when facing difficulties. Verse 18 teaches *tawadhu'*, which is not arrogant and not demeaning friends, while verse 19 instills politeness through the habit of guarding speech and communication ethics.

The mapping shows that Surah Luqman, verses 12–19, is comprehensively related to student character formation. These values encompass spiritual dimensions, such as gratitude and monotheism; relational dimensions, such as *birrul walidain* (forbearance), *tawadhu'* (religious tolerance), and politeness; and personal dimensions, such as responsibility, discipline, and patience. Previous research has shown that the character education values in Surah Luqman, verses 12–19 can be implemented through role models, advice, habituation, and contextual educational activities (Wanto & Jalwis, 2021).

In the context of MTs Negeri 2 Medan, the implementation of *the Living Qur'an* can be done through three stages. First, the understanding stage, where students learn the content of the verses through studying the Qur'an, Hadith, and Aqidah and Akhlak (Islamic creed). Second, the appreciation stage, where students realize the importance of these values for their personal and social lives. Third, the habituation stage, where students consistently apply the values they have understood and internalized in their daily behavior.

Thus, the application of *the Living Qur'an*, QS. Luqman, verses 12–19, does not stop at reading, memorizing, or explaining the verses, but is directed at internalizing values in real life. The values of gratitude, monotheism, respect for parents and teachers, responsibility, discipline, social awareness, patience, humility, and politeness need to be realized through exemplary behavior and continuous practice. When these values have become integrated into the students' mindset and behavior, the Qur'an truly lives in the madrasah educational environment.

The Role of Teachers in Bringing the Values of QS. Luqman to Life

Student character development cannot be separated from the role model of teachers. The Quran, Luqman, demonstrates that character education takes place through close interpersonal relationships between educators and students.

Teachers not only serve as transmitters of learning materials but also as *murabbi* (leaders), educators who help students develop their intellectual, spiritual, and moral aspects. Character building through habituation is crucial because character cannot be formed through theory alone. Students need direct experience and repeated behaviors for learned values to become habits.

The results of the study indicate that student character development based on the values of QS. Luqman verses 12–19 cannot be separated from the role of teachers as exemplary educators. QS. Luqman describes the process of character education that takes place through close and affectionate interpersonal relationships between educators (in this case Luqman) and students (his children), so that the advice conveyed does not seem like rigid instructions, but rather grows from a strong emotional relationship (Aulia et al., 2024).

In this context, teachers not only serve as transmitters of learning materials (*mu'allim*), but also as *murabbi* (*leaders*), namely educators responsible for guiding and developing students holistically, across intellectual, spiritual, and moral aspects. The role of *murabbi* requires teachers not only to transfer knowledge but also to be role models whose life values can be directly observed and imitated by students in their daily interactions at the madrasah (Bahri, 2022).

At MTs Negeri 2 Medan, teachers integrate the internalization of the values of QS. Luqman verses 12–19 through various routine and continuous activities. These activities include the habit of reading the Qur'an to strengthen the spiritual aspect, the implementation of congregational prayer as a form of obedience and discipline in worship, the habit of saying greetings and shaking hands as a form of respect and politeness, fostering discipline through enforcing madrasah rules and regulations, and social activities that foster concern for others. In addition, teachers' exemplary behavior and speech, the habit of maintaining environmental cleanliness, fostering polite speaking ethics, providing regular religious advice, and fostering harmonious relationships between students, teachers, and parents are also important means of bringing these values to life.

These ten activities demonstrate that character development in madrasahs is not achieved through a single approach, but through a combination of mutually reinforcing strategies, spanning religious, academic, and social domains, as well as institutional relations between the school and the family. This multidimensional approach aligns with the principle that character education requires consistency across all aspects of a student's life, not just during classroom instruction.

Character formation through habituation is the main key in this process, because character cannot be formed only through the delivery of theory or moral lectures alone. Students need direct experience and consistent repetition of behavior so that the values learned cognitively can be transformed into habits that are inherent in the personality. In the *Living Qur'an perspective* , the role of the teacher as a *murabbi* is an important bridge between the normative values in QS. Luqman verses 12–19 with their real manifestation in the daily lives of students, so that the Qur'an is not only understood as a text, but truly "lives" in parenting and education patterns in madrasah.

The Relevance of QS. Luqman Verses 12–19 to the Character Problems of Adolescents

Adolescence is in a developmental phase marked by physical, emotional, social, and psychological changes. During this period, students are vulnerable to identity-searching, peer influence, social media use, academic pressure, and conflict with parents. In these circumstances, verses 12–19 of the Quran, Surah Luqman, hold strong relevance because they contain a moral and spiritual framework for developing a strong adolescent character capable of facing life's various challenges (Aulia et al., 2024).

The value of monotheism in verse 13 provides a spiritual foundation so that students have a clear life orientation and are not easily influenced by negative behavior. Monotheism also helps students avoid seeking self-recognition through deviant means. The value of gratitude in verse 12 teaches students to appreciate the blessings and circumstances they have, thereby avoiding attitudes of constant lack, envy, and consumer behavior often influenced by social comparisons on social media. Meanwhile, the value of *birrul walidain* in verses 14–15 strengthens the relationship between children and parents and helps resolve conflicts that arise from differing views and demands for adolescent independence.

Verse 16 instills the awareness that every action will be rewarded. This value fosters moral

responsibility and encourages students to consider the consequences of their actions, even when not under adult supervision. The command to pray in verse 17 fosters spiritual discipline that can develop into discipline in learning, time management, and responsibility in daily life. In the same verse, *enjoining good and forbidding evil* fosters social awareness, namely the courage to invite goodness, prevent deviant behavior, and help others. This must be done politely and wisely, and without judgment.

The value of patience also plays a crucial role in helping teenagers control their emotions when facing friendship conflicts, academic pressure, and family problems. The value of *humility* (*tawadhu'*) in verse 18 prevents arrogance and belittling others, particularly when compared in terms of achievement, appearance, or popularity on social media. Furthermore, the communication ethics in verse 19 teach students to be mindful of their words, speak politely, and avoid harsh words, verbal conflict, and bullying, both in person and through digital media.

Research on Surah Luqman verses 12–19 identifies ten important character values: monotheism, gratitude, kindness, *forbearance*, *devotion*, worship, *enjoining good and forbidding evil*, patience, *humility*, simplicity, and politeness. These values are relevant in shaping students' character because they encompass spiritual, moral, emotional, and social dimensions (Wanto & Jalwis, 2021). Therefore, Surah Luqman verses 12–19 are not only normative texts but also applicable value frameworks in addressing the problems of contemporary adolescents. All these values complement each other in shaping adolescents who are responsible, disciplined, humble, polite, caring toward others, and able to face various challenges while adhering to the teachings of the Quran.

Character Development Model Based on Living Qur'an

Based on the analysis of QS. Luqman verses 12–19, student character development can be formulated in the following model:

The first stage is understanding the content of the Quran. Students need to understand the meaning of the verses and the values they contain. The second stage is appreciation. Students are encouraged to understand the relationship of these values to their lives. The third stage is habituation. Quranic values are realized through daily activities. The fourth stage is role modeling. Teachers, parents, and the madrasah environment provide concrete examples. The fifth stage is behavioral formation. Repeating values in daily life will form habits. The final stage is character. When good behavior has become a conscious habit, these values develop into character. This model demonstrates that *the Living Quran* is a process of transforming textual values into contextual ones. The Quran does not stop in the classroom, but becomes a guideline in students' lives.

The results of the study indicate that student character development based on *the Living Qur'an* can be formulated through a continuous, gradual model, based on an analysis of the content of QS. Luqman verses 12–19. This model describes the process of transforming the values of the Qur'an from the textual level to the real manifestation in students' lives (contextual), so that the Qur'an is not only understood as a book that is read, but also internalized and practiced as a guide for daily life (Parapat & Lubis, 2025).

The first stage in this model is understanding, where students learn and understand the meaning of the verses and the character values they contain through the learning process, both in the classroom and through religious studies. The second stage is appreciation, where students are

encouraged to reflect on and understand the connection between these values and the realities of their daily lives, so that the values are no longer abstract but feel personally relevant and meaningful.

The third stage is habituation, which is the stage when the Qur'anic values that have been understood and internalized begin to be realized through daily routine activities in the madrasah environment, such as the habituation of worship, discipline, and communication ethics. The fourth stage is role modeling, which is the stage when teachers, parents, and the madrasah environment consistently provide real examples of the values taught, so that students have concrete behavioral models that can be observed and imitated, not just verbal advice alone.

The fifth stage is behavior formation, which is the stage when consistent repetition of values in daily life begins to form relatively permanent behavioral patterns in students. The sixth or final stage is character, which is the condition when good behavior that has been consistently repeated develops into a habit that is carried out consciously and becomes ingrained as part of the student's personality, no longer requiring external encouragement or supervision.

These six stages demonstrate that *Living Qur'an* is a multi-step process that transforms the textual values of the Qur'an into contextual values that are lived out in students' daily lives. This model emphasizes that the Qur'an does not stop in the classroom as a mere object of learning, but rather serves as an active guideline that shapes students' ways of thinking, behaving, and acting in their daily lives at the madrasah, in the family, and in society.

Thus, this *Living Qur'an- based character development model* offers a systematic framework for educators in designing character education strategies that are not only cognitive, but also affective and psychomotor, so that the values of the Qur'an are truly internalized in their entirety within the students.

CONCLUSION

Based on the research results and discussions that have been described, it can be concluded that QS. Luqman verses 12–19 contain comprehensive and gradually structured character education values, starting from strengthening human relations with God to culminating in the formation of social morals in everyday life. Luqman's advice to his son includes nine main character values, namely gratitude (verse 12), monotheism and anti-shirk (verse 13), *birrul walidain* or devotion to parents (verses 14–15), responsibility and awareness of good deeds (verse 16), disciplined worship and social concern through prayer and *amar ma'ruf nahi munkar* (verse 17), patience as a moral strength (verse 17), humility or *tawadhu'* (verse 18), and politeness and communication ethics (verse 19). These nine values as a whole cover three main dimensions of character, namely the spiritual dimension, the personal dimension, and the social dimension, which are interrelated and complement each other.

Through the *Living Qur'an approach*, this study shows that the values of QS. Luqman verses 12–19 do not stop as normative texts that are studied cognitively, but have been contextualized and brought to life in the practice of character education of students at MTs Negeri 2 Medan. These values are realized through various forms of habituation, such as the habit of reading the Qur'an, carrying out congregational prayers, the habit of greeting and shaking hands, fostering discipline, social activities, teacher role models, the habit of maintaining cleanliness, fostering speaking ethics, providing religious advice, and fostering relationships between students, teachers, and parents. The

process of internalizing these values takes place through three continuous stages, which can then be further developed into a six-stage model: understanding, appreciation, habituation, role models, behavior formation, and character.

This study also emphasizes the central role of teachers as *murabbi*, namely educators who not only deliver learning materials, but also become life examples for students in realizing Qur'anic values in real terms. In addition, the values of QS. Luqman verses 12–19 are proven to have strong relevance in answering various character problems faced by adolescents during their development, such as the search for self-identity, peer influence, misuse of social media, academic pressure, and conflict with parents, so that it can be an applicable moral and spiritual framework for students' lives in the contemporary era.

Thus, it can be concluded that the *Living Qur'an approach* to QS. Luqman verses 12–19 provides an important contribution to the character development of students at MTs Negeri 2 Medan, namely by placing the Qur'an not only as a holy book that is read and memorized, but as a source of values that are alive, internalized, and practiced in the real behavior of students every day, both in the spiritual, personal, and social realms.

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