

Reforming Character Curriculum Through Qur'anic Insights: The Pedagogical Relevance Of Luqman's Wisdom (Q.S. 31:13–19)

¹Alhamuddin, ²Andi Murniati, ³Abdul Gafur Arifin, ⁴Muhamad Towil Akhirudin

¹Universitas Islam Bandung, ²Universitas Islam Negeri Sultan Syarif Kasim Riau,

³International Islamic University Malaysia, ⁴Universiti Sains Islam Malaysia

Email: alhamuddinpalembang@gmail.com, andi.murniati@uin-suska.ac.id,
agfarin@iium.edu.my, 4242823@raudah.usim.edu.my.

ABSTRAK

Penelitian ini bertujuan mengeksplorasi relevansi pedagogis dari nasihat Luqman (Q.S. 31:13–19) sebagai landasan untuk reformasi kurikulum pendidikan karakter di sekolah. Tujuan utama penelitian ini adalah menjembatani kesenjangan antara nilai-nilai moral Islam yang ideal dengan praktik pendidikan karakter yang berlangsung di lapangan. Pendekatan kualitatif digunakan dengan metode studi teks dan analisis dokumen. Penelitian ini mengacu pada tafsir klasik dan kontemporer, literatur pendidikan, serta teori pengembangan kurikulum yang berfokus pada pembentukan moral dan spiritual. Hasil penelitian menunjukkan bahwa nasihat Luqman menawarkan kerangka pendidikan yang komprehensif, yang mengintegrasikan pemahaman intelektual, pertumbuhan emosional, bimbingan perilaku, dan nilai-nilai spiritual. Lima tema utama yang ditemukan meliputi: kesatuan antara tauhid dan etika, pentingnya syukur dan kerendahan hati, penghormatan kepada orang tua, kekuatan moral melalui kesabaran dan kesadaran diri, serta kesesuaian dengan model kurikulum holistik modern. Penelitian ini menyimpulkan bahwa nilai-nilai dalam nasihat Luqman mendukung pengembangan kurikulum yang autentik secara budaya dan kuat secara moral. Ditekankan bahwa nilai-nilai tersebut perlu diintegrasikan dalam program pembelajaran untuk memperkuat pendidikan karakter dan menjaga relevansi kurikulum dalam konteks masyarakat Muslim.

Kata kunci : Nilai Qurani, Nasihat Luqman, Pendidikan Karakter, Reformasi Kurikulum, Pedagogi Islam

ABSTRACT

This study aimed to explore the pedagogical relevance of Luqman's counsel (Q.S. 31:13–19) as a foundation for character curriculum reform in schools. The purpose was to address the gap between ideal Islamic moral teachings and the realities of character education practices. A qualitative approach with textual and document-based methods was used. The research drew from classical and contemporary tafsir, educational literature, and curriculum development theories related to moral and spiritual formation. The results showed that Luqman's counsel offered a comprehensive framework that integrated intellectual understanding, emotional growth, behavioral guidance, and spiritual values. Five main themes emerged: the unity of faith and ethics (tawhīd), the importance of gratitude and humility, respect for parents, moral strength through patience and self-awareness, and alignment with modern holistic curriculum models. The study concluded that the values embedded in Luqman's advice supported the development of a culturally authentic and morally grounded curriculum. These principles helped enrich character education by providing spiritual depth and practical relevance for students' lives. The study recommended that educators and curriculum designers incorporate Luqman's values into learning programs to enhance moral development and ensure educational content remains meaningful within Muslim contexts.

Keywords: Qur'anic values, Luqman's counsel, character education, curriculum reform, Islamic pedagogy

I. INTRODUCTION

In the 21st century, education faces complex demands beyond academic competence, calling for the development of morally grounded, socially responsible, and emotionally resilient individuals¹. Amid growing concerns over ethical decline, intolerance, and youth disengagement, many countries have reoriented their education systems to prioritize character education². Indonesia, for instance, has embedded character development into its national curriculum—first through the 2013 Curriculum and more recently through the Merdeka Curriculum—emphasizing values such as religious devotion, integrity, responsibility, and social harmony³.

However, a growing body of literature highlights a persistent gap between the normative aspirations of character education and its actual classroom implementation. Several empirical studies have reported that such initiatives often remain formalistic, lacking deep moral engagement or contextual relevance⁴. Furthermore, curriculum scholars note that existing frameworks are heavily influenced by secular and Western paradigms, which may not fully resonate with the lived moral

universe of students in religious or non-Western settings⁵.

In contrast, faith-based educational models, particularly those grounded in Islamic tradition, offer an integrative moral vision rooted in divine guidance. The Qur'an, as the primary source of Islamic ethics, presents timeless pedagogical wisdom that is still largely underexplored in curriculum theory⁶. A key example is Luqman's counsel to his son (Q.S. 31:13–19), which has been interpreted by classical and contemporary scholars as a compact yet profound guide to moral upbringing⁷. The passage teaches principles such as *tawhīd* (monotheism), respect for parents, discipline in prayer, moral activism, patience, humility, and ethical communication—values that align with and potentially enrich modern character education⁸.

Despite its moral richness, Luqman's counsel has seldom been explored through a pedagogical or curricular lens. Most existing works focus on theological, ethical, or exegetical interpretations—examining Luqman's advice primarily within the domain of Islamic ethics or religious preaching⁹. While these studies highlight the spiritual depth and ethical

¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 1992).

² Kevin Ryan, "The Failure of Modern Character Education," *Revista Española de Pedagogía*, 2013, 141–46.

³ Kemendikbud-Ristek, *Dimensi, Elemen, Dan Subelemen Profil Pelajar Pancasila Pada Kurikulum Merdeka 2* (Jakarta: Badan Standar Kurikulum dan Assesmen Pendidikan, 2022).

⁴ Thomy Sastra Atmaja, "The Urgency of Character Education In Educational Units In Indonesia In Facing Global Challenges And 21st Century Competencies," *Jurnal Scientia* 12, no. 4 (2023): 2023, <http://infor.seaninstitute.org/index.php>.

⁵ Larry Nucci, *Domain-Based Moral Education Promoting Moral Wellness and the Capacity for Social Justice* (Routledge, 2024).

⁶ Wayne Miller, J.P. & Seller, *Curriculum; Perspectives and Practices* (New York: Longman, 1985).

⁷ al-Qurṭubī, Al-Jāmi' Li-Aḥkām al-Qur'ān (Beirut : Dār al-Kutub al-'Ilmiyyah, 2006); Budihardjo ; Novi and Tazkiyatun Nihayah, "The Character Education Values in Qur'anic Verses," *Profetika: Jurnal Studi Islam* 17, no. 2 (2017), <http://lampung.kemenag.go.id>.

⁸ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought, 1999).

⁹ Habib Ahmed, *Islamic Capital: Ethical Foundations of An Equitable Economic System* (Durham University Business School, 2022).

clarity of Q.S. 31:13–19, they often lack engagement with curriculum theory, instructional design, and educational policy discourse. As a result, the transformative potential of Luqman’s advice for systematic curriculum development, teacher pedagogy, and classroom practice remains largely unexplored.

This reveals a significant conceptual and practical gap in the existing literature: although Qur’anic texts are frequently cited in moral education, they are rarely analyzed in terms of their applicability to contemporary curriculum models¹⁰, particularly those that respond to the diverse, dynamic, and pluralistic contexts of modern schooling. There is a pressing need to move beyond value citation toward value integration—that is, developing a curriculum framework that is not only informed by Qur’anic values but also designed through Qur’anic epistemology, which emphasizes holistic development (*‘ilm*, *‘amal*, *akhlāq*), dialogical learning, and moral responsibility¹¹

Furthermore, such integration must be done without compromising compatibility with contemporary educational reform goals—such as competency-based learning, critical thinking, inclusive values, and global citizenship. These goals reflect the 21st-century education agenda promoted by global institutions like UNESCO¹² and the OECD¹³, which emphasize the importance of nurturing well-rounded individuals equipped with knowledge, skills, attitudes, and values necessary to thrive in a complex, interconnected world. To ensure the

relevance of Qur’anic principles like those found in Luqman’s counsel, educators must contextualize them within the language, structure, and pedagogical tools of modern education systems.

This means translating core values such as patience (*ṣabr*), gratitude (*shukr*), humility (*tawāḍuʿ*), and respect for others—including parents (*birr al-wālidayn*)—into measurable competencies and learning outcomes, supported by learner-centered methodologies. Bridging this gap requires a model that is both theologically authentic and pedagogically feasible, enabling the integration of faith-based ethics into mainstream curriculum development.

Addressing this under-theorized dimension is essential not only to enrich character education in Muslim-majority societies but also to contribute an alternative paradigm to global curriculum discourse—one that harmonizes spiritual intelligence with academic and social competencies. In doing so, Luqman’s counsel becomes not merely a set of moral injunctions but a dynamic framework for educational transformation rooted in Qur’anic epistemology and responsive to contemporary challenges¹⁴.

This paper seeks to fill that gap by critically examining the pedagogical relevance of Q.S. 31:13–19 in informing and reforming character education curricula. Drawing on thematic tafsir, curriculum theory, and empirical literature on educational practice, the study aims to construct a Qur’an-based framework that is

¹⁰ Manal Hendawi et al., “The Development of Islamic Education Curriculum from the Quranic Perspective,” *Journal of Islamic Education* 1 (2024): 2024, <https://doi.org/10.7401/hms52091>.

¹¹ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*; S. M. N Al-Attas, *Islam and Secularism* (Kuala Lumpur : ISTAC, 1993).

¹² UNESCO, “Guidelines for Inclusion: Ensuring Access to Education for All” (Fontenoy, 2004).

¹³ OECD, “Early Learning and Child Well-Being: A Study of Five-Year-Olds in England, Estonia, and the United States.,” 2020.

¹⁴ Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*; Alhamuddin Alhamuddin, “Abd Shamad Al-Palimbani’s Islamic Education Concept: Analysis of Kitab Hidayah al-Sālikin Fi Suluk Māsālāk Lil Muttāqin,” *Qudus International Journal of Islamic Studies* 6, no. 1 (2018): 89–102, <https://doi.org/10.21043/qijis.v6i1.3717>.

context-sensitive, theologically grounded, and pedagogically actionable. This research contributes not only to the Islamic education field but also to global discussions on value-based curriculum design in pluralistic societies.

II. RESEARCH METHOD

This study employs a qualitative approach¹⁵ using documentary and thematic analysis methods. This approach is chosen because the research focuses on textual interpretation and curriculum studies, making qualitative methods suitable to explore the conceptual and pedagogical dimensions of Luqman's counsel in Q.S. 31:13–19 and its relevance to character curriculum reform. The study integrates insights from classical and contemporary tafsir literature¹⁶, curriculum development theories¹⁷, and recent empirical research on character education¹⁸.

Data collection was conducted through systematic document review and literature study. The primary sources include the Qur'anic text of Luqman's counsel (Q.S. 31:13–19) along with authoritative translations (Yusuf Ali, 1934), classical and modern tafsir works by scholars such as al-Qurṭubī¹⁹, as well as academic literature on character education, curriculum theory, and Islamic education²⁰. Additionally, recent empirical studies

addressing the implementation and challenges of character education in schools, especially within Muslim contexts, were also examined²¹.

Data analysis was carried out using thematic analysis to identify and examine key themes and pedagogical values embedded in the verses and their tafsir²². Content analysis was applied to evaluate curriculum documents and academic literature to detect alignment and gaps between Qur'anic principles and existing character education practices. Comparative analysis was used to assess how these Qur'anic principles correspond with contemporary curriculum reform objectives and pedagogical models²³. Based on these analyses, the study undertakes a constructive synthesis to develop a conceptual framework for character curriculum reform grounded in Qur'anic insights yet relevant and applicable to modern educational settings. To ensure validity and depth, triangulation was employed by cross-examining various tafsir interpretations and scholarly sources.

III. RESULT AND DISCUSSION

Luqman's Counsel as a Foundation for Character Education

Luqman's counsel, as articulated in Q.S. 31:13–19, presents a deeply layered

¹⁵ James P Takona, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches / Sixth Edition," .." *Quality & Quantity* 50, no. 1 (2024): 1011–13.

¹⁶ al-Qurṭubī, *Al-Jāmi' Li-Aḥkām al-Qur'ān*.

¹⁷ Allan C., and Francis P. Hunkins Ornstein, *Curriculum: Foundations, Principles, and Issues. 7th Ed* (Boston Person, 2017); Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (University of Chicago Press, 2000).

¹⁸ Harriet Wambui Njui, "Education Reforms Towards 21st Century Skills: Integrating Character Education in Teacher Education Curriculum," *European Journal of Education Studies* 3 (2017): 235, <https://doi.org/10.5281/zenodo.1119107>.

¹⁹ al-Qurṭubī, *Al-Jāmi' Li-Aḥkām al-Qur'ān*.

²⁰ Nucci, *Domain-Based Moral Education Promoting Moral Wellness and the Capacity for Social Justice*.

²¹ Che Noraini Hashim and Hasan Langgulong, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia," *Bulletin of Education & Research* 30, no. 1 (2008): 1–19.

²² Novi and Nihayah, "The Character Education Values in Qur'anic Verses"; Universitas Nurul Huda et al., "Impulse and Momentum Linear Teaching Materials with Al-Quran Verses to Practice Problem Solving Skills of Students: Practicality and Effectiveness," 2022, <https://doi.org/10.30599/jipfri.v6i2.1304>.

²³ Ornstein, *Curriculum: Foundations, Principles, and Issues. 7th Ed*.

ethical and pedagogical framework that goes beyond simple moral advice or exhortation. This passage systematically guides individuals in developing a character rooted in fundamental Islamic values, such as *tawhīd* (monotheism), which affirms the oneness of God as the ultimate foundation of faith and moral accountability. Additionally, it emphasizes gratitude (*shukr*), not only towards God but also to parents, which highlights the interconnectedness between divine obedience and social responsibility. The counsel further underlines virtues like humility (*tawāḍuʿ*), patience (*ṣabr*), and respect for parents (*birr al-wālidayn*), which collectively aim to shape behavior conducive to social harmony and individual moral excellence ²⁴.

This multidimensional guidance offers more than ethical ideals; it serves as a practical pedagogical tool by providing actionable instructions on how individuals should conduct themselves in family and society. For example, the verse instructing not to say even a word of disrespect to parents, coupled with exhortations to humility and patience in interpersonal conduct, reveals an educational philosophy that integrates affective, cognitive, and behavioral domains of learning. This holistic approach corresponds with modern educational theories that advocate for character education encompassing knowledge, feelings, and practice ²⁵.

From a curricular perspective, Luqman's counsel can be considered foundational for developing character

education curricula that are spiritually rooted and ethically sound. ²⁶Islamic education should be more than knowledge transmission—it should facilitate the holistic development of learners, nurturing moral virtues, spiritual awareness, and social responsibility. By embedding these Qur'anic principles into curricula, educators can design learning experiences that foster students' whole-person development, addressing intellectual, emotional, social, and spiritual dimensions.

Furthermore, this counsel addresses a gap often found in secular character education programs, which may emphasize generic moral values but lack a theologically and culturally authentic foundation ²⁷. By drawing on Qur'anic guidance, character curricula can be tailored to reflect the lived realities and belief systems of Muslim learners, thus enhancing their relevance and effectiveness. This culturally grounded approach also supports identity formation and community cohesion, essential outcomes for education in diverse Muslim societies ²⁸.

However, integrating Luqman's counsel into formal education requires thoughtful curriculum design and pedagogical strategies that translate these divine teachings into accessible and age-appropriate learning activities. It calls for teacher training programs that equip educators with both theological understanding and instructional skills,

²⁴ al-Qurṭubī, *Al-Jāmiʿ Li-Aḥkām al-Qurʾān*.

²⁵ Gert JJ Biesta, *Good Education in an Age of Measurement: Ethics, Politics, Democracy* (Routledge, 2015).

²⁶ Alhamuddin, "Abd Shamad Al-Palimbani's Islamic Education Concept: Analysis of Kitab Hidayah al-Sālikin Fi Suluk Māsālāk Lil Muttāqin."

²⁷ Alhamuddin Alhamuddin, Eko Surbiantoro, and Revan Dwi Erlangga, "Character Education in Islamic Perspective," in *Advances in Social Science, Education and Humanities Research*, (London: Atlantis Press, 2022); * Alhamuddin and Andi

Murniati, "Promoting the Character of Respect for Each Other through the Pancasila Student Profile Strengthening Project (P5): Educational Transformation in the Merdeka Curriculum Era," *Jurnal Pendidikan Karakter* 1, no. 2 (2024): 3047–6453, <https://doi.org/10.29313/masagi.v1i2>.

²⁸ Che Noraini Hashim and Hasan Langgulung, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia," *Bulletin of Education & Research* 30, no. 1 (2008): 1–19.

bridging the gap between sacred text and classroom practice ²⁹.

Luqman's counsel (Q.S. 31:13–19) offers a rich ethical and pedagogical framework that can serve as a foundational pillar for character education curricula in Muslim contexts. Its emphasis on core values such as *tawhīd*, gratitude, humility, patience, and respect for parents provides a comprehensive blueprint for nurturing morally and socially responsible individuals. Embedding these principles in education aligns with holistic learning theories and addresses the need for culturally authentic, spiritually informed character formation in contemporary schooling

Integration of Cognitive and Emotional Domains

Luqman's advice, as conveyed in Q.S. 31:13–19, exemplifies an educational paradigm that holistically integrates cognitive, emotional, and behavioral dimensions of learning. Rather than merely instructing learners to intellectually grasp ethical principles, the verses emphasize the importance of internalizing these values and embodying them in daily conduct. This reflects a pedagogical approach that transcends rote memorization or superficial understanding, encouraging learners to transform knowledge into meaningful action ³⁰.

Such an integrative model resonates strongly with contemporary social-emotional learning (SEL) frameworks, which prioritize the development of key competencies like self-awareness, empathy, emotional regulation, and responsible decision-making). These competencies are critical for cultivating well-rounded individuals capable of navigating complex social environments

with ethical integrity and emotional intelligence. The alignment between Luqman's counsel and SEL principles highlights the timelessness and universality of the Qur'anic guidance in nurturing holistic human development.

Furthermore, this dual focus on cognition and emotion addresses one of the main critiques of traditional education systems that often prioritize cognitive skills at the expense of affective and behavioral growth ³¹ Luqman's teaching underscores that true character formation involves not only knowing what is right but also feeling it deeply and acting upon it consistently, thereby supporting transformative learning processes where learners undergo fundamental shifts in perspective and behavior.

This approach also emphasizes moral embodiment, where values are not abstract ideals but lived experiences reflected in interpersonal relationships and social responsibilities. Such holistic education prepares students to become ethical agents in their communities, embodying virtues in ways that positively impact both personal development and societal wellbeing.

Emphasis on Core Values Often Overlooked in Current Curricula

Values such as patience (*ṣabr*), humility (*tawāḍu'*), and respect for parents (*birr al-wālidayn*), which are deeply embedded in Luqman's counsel (Q.S. 31:13–19), often receive insufficient emphasis in many contemporary character education programs, both secular and religious. Studies indicate that these core Islamic virtues are frequently underrepresented or treated superficially, leading to a gap between the moral ideals

²⁹ Ornstein, *Curriculum: Foundations, Principles, and Issues*. 7th Ed.

³⁰ Stephanie, and Sarah Dryden-Peterson, eds Bengtsson, *Education, Conflict, and Globalisation*

(Routledge, 2018); Gary McCulloch, *The Struggle for the History of Education* (Routledge, 2011).

³¹ Nucci, *Domain-Based Moral Education Promoting Moral Wellness and the Capacity for Social Justice*.

advocated by the Qur'an and the actual content delivered in educational settings³².

In particular, the Qur'anic focus on honoring parents plays a pivotal role in cultivating social cohesion and strengthening filial responsibility within Muslim communities³³. This value not only nurtures family harmony but also reinforces broader societal ethics grounded in respect and gratitude. Despite its significance, many mainstream curricula—especially those influenced by secular frameworks—fail to explicitly incorporate this virtue in a way that resonates with the lived cultural and religious experiences of Muslim students. Moreover, patience (*ṣabr*) is a crucial value that teaches learners to endure hardship and persist in doing good despite challenges. This virtue is vital in contemporary educational contexts where students face academic pressures and social difficulties. Embedding *ṣabr* in the curriculum equips students with resilience and emotional regulation skills, contributing to their long-term psychological wellbeing³⁴.

Similarly, humility (*tawāḍu'*) counters contemporary cultural tendencies toward individualism and arrogance, promoting instead self-awareness and respect for others. Teaching humility encourages students to recognize their limitations and appreciate others' contributions, fostering

collaborative and empathetic classroom environments³⁵.

Integrating these values into character education curricula is essential to provide learners with culturally relevant ethical frameworks that are meaningful and relatable. By doing so, educators support students in developing moral sensibilities rooted in their own traditions and social realities, which enhances both their personal identity and social responsibility³⁶. This culturally grounded approach fosters a more authentic and effective moral education, bridging the gap between abstract ethical concepts and everyday life practices.

Furthermore, incorporating these virtues within educational practice aligns well with global movements toward holistic education that attends not only to intellectual growth but also to emotional, social, and spiritual development³⁷. This approach prepares students to become balanced individuals capable of contributing positively to both their immediate communities and society at large. In many international education frameworks, such as UNESCO's Education 2030 Agenda and the OECD's Learning Compass 2030, the emphasis on whole-child development has become central to

³² Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (May 30, 2024), <https://doi.org/10.1016/j.heliyon.2024.e31370>.

³³ Noraini Hashim and Langgulang, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia."

³⁴ Alhamuddin and Fahmi Fatwa Rosyadi Satria Hamdani, "Hidden Curriculum: Polarisasi Pesantren Dalam Upaya Membentuk Kesalehan Individu Dan Sosial (Case Study Pondok Modern Darussalam Gontor Ponorogo)," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 5, no. 1 (2018): 50–65, <http://ejournal.kopertais4.or.id/mataraman/index.php/murabbi/article/view/3351>.

³⁵ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*; Asrial Asrial et al., "Fostering Students' Environmental Care Characters Through Local Wisdom-Based Teaching Materials," *JPI (Jurnal Pendidikan Indonesia)* 10, no. 1 (March 10, 2021): 152, <https://doi.org/10.23887/jpi-undiksha.v10i1.27744>.

³⁶ Prio Utomo and Intan Alawiyah, "Family-Based Character Education: The Role of Parenting as the Basic of Character Education for Elementary Children," *JPE: Journal of Primary Education* 2, no. 1 (2022), <https://doi.org/10.29300/hawapsga.v4i1.6888>.

³⁷ Nel Noddings, *Education and Democracy in the 21st Century* (Teachers College Press, 2013); Nel, ed Noddings, *Educating Citizens for Global Awareness* (Teachers College Press, 2005).

curriculum transformation³⁸. Luqman's counsel reflects these priorities by nurturing inner character, fostering empathy, and cultivating responsibility through spiritual grounding.

Integrating such Qur'anic values offers not only culturally relevant content but also bridges the divide between traditional religious teachings and contemporary educational standards. It reinforces the idea that character education should not be peripheral but foundational in curriculum design. When spiritual virtues like tawhīd, gratitude, humility, and patience are placed at the core of learning, students are more likely to internalize ethical behavior, develop emotional resilience, and practice social responsibility in real-life contexts³⁹. Thus, Luqman's model provides an educational framework that is not only theologically rooted but also pedagogically progressive and globally resonant.

Alignment with Modern Curriculum Reform Goals

Qur'anic principles, particularly those found in Luqman's counsel (Q.S. 31:13–

19), strongly resonate with contemporary education reform agendas that advocate for holistic, competency-based, and values-oriented curricula. Foundational works in curriculum theory, such as those by Ornstein and Hunkins⁴⁰ and Tyler⁴¹, emphasize that effective curricula should develop not only cognitive skills⁴² but also affective and psychomotor domains⁴³, aligning closely with Islamic educational goals that integrate knowledge (*'ilm*), virtue (*khuluq*), and practice (*'amal*). Luqman's teachings exemplify this integrated approach by promoting intellectual growth alongside moral reasoning and social responsibility, framing these outcomes as inseparable components of a well-rounded education⁴⁴.

This alignment provides a unique opportunity for curriculum developers⁴⁵ to enrich reform initiatives with content that is both culturally authentic and pedagogically⁴⁶ sound. Embedding Luqman's counsel into character curriculum enables educators to tailor learning experiences that reflect students'

³⁸ James O'Higgins Norman, "Tackling Bullying from the Inside Out: Shifting Paradigms in Bullying Research and Interventions: UNESCO Chair on Tackling Bullying in Schools and Cyberspace, Inaugural Lecture Delivered on 7th October 2019 at Dublin City University," *International Journal of Bullying Prevention* 2, no. 3 (September 1, 2020): 161–69, <https://doi.org/10.1007/s42380-020-00076-1>; UNESCO, "Guidelines for Inclusion: Ensuring Access to Education for All"; UNESCO, "Learning To Be" (Paris, 1972).

³⁹ Alhamuddin, Surbiantoro, and Dwi Erlangga, "Character Education in Islamic Perspective"; Dinar Nuriten et al., "Kearifan Lokal Sebagai Media Pendidikan Karakter Antikorupsi Pada Anak Usia Dini Melalui Strategi Dongkarak," *Integritas Jurnal Anti Korupsi* 2, no. 1 (2016): 135–54, <https://acch.kpk.go.id/id/jurnal-integritas-volume-02/nomor-1>.

⁴⁰ Ornstein, *Curriculum: Foundations, Principles, and Issues*. 7th Ed.

⁴¹ Tyler, *Basic Principles of Curriculum and Instruction*.

⁴² Muhammad Zuhdi, "Modernization of Indonesian Islamic Schools' Curricula, 1945–2003,"

International Journal of Inclusive Education 10, no. 4–5 (2006).

⁴³ Muhammad Zuhdi, Political And Social Influences On Religious School: A Historical Perspective On Indonesian Islamic School Curricula (Canada: Department of Integrated Studies in Education Faculty of Education - Mc Gill University, 2006).

⁴⁴ Alhamuddin, "Abd Shamad Al-Palimbani's Islamic Education Concept: Analysis of Kitab Hidayah al-Sālikin Fi Suluk Māsālāk Lil Muttāqin."

⁴⁵ Alhamuddin Alhamuddin et al., "Developing Core Competencies for Islamic Higher Education in Indonesia in the Era of Industrial Revolution 4.0," *Jurnal Pendidikan Islam Indonesia* 5, no. 2 (March 28, 2021): 136–52,

<https://doi.org/10.35316/jpii.v5i2.279>; Alhamuddin et al., "Politics of Education in Curriculum Development Policy in Indonesia from 1947 to 2013: A Documentary Research," *Jurnal Pendidikan Islam* 9, no. 1 (June 28, 2020): 29–56, <https://doi.org/10.14421/jpi.2020.91.29-56>.

⁴⁶ Stewart Bonser and Shirley Grundy, "Reflective Deliberation in the Formulation of a School Curriculum Policy," *Journal of Curriculum Studies* 20, no. 1 (September 29, 2006): 35–45.

cultural and religious contexts, enhancing engagement and meaning-making. At the same time, these teachings prepare students for global citizenship, by fostering universal ethical values such as justice, empathy, and stewardship, which are essential for living in an interconnected world⁴⁷.

Incorporating Luqman's teachings into curriculum design enhances the authenticity and depth of character education programs. Lickona⁴⁸ highlights that character education is most effective when it is grounded in the lived realities and moral traditions of learners, a principle strongly supported by Qur'anic epistemology⁴⁹. By rooting curriculum frameworks in the Qur'an, educators can more effectively address the persistent gap between ideal moral education and actual classroom practice⁵⁰. This approach encourages transformative learning, moving beyond surface-level moral instruction to facilitate profound shifts in students' ethical understanding and behavior⁵¹.

Moreover, Luqman's counsel supports the integration of spiritual development, a dimension often marginalized in secular curricula that focus narrowly on cognitive and social skills. This holistic approach nurtures students' inner lives and moral sensibilities, which are critical for sustained ethical conduct and personal well-being⁵². Effective character education balances knowledge acquisition with emotional engagement and behavioral practice, an

educational ideal mirrored in Luqman's multidimensional guidance.

This integration aligns with social-emotional learning (SEL) frameworks that emphasize self-awareness, empathy, and responsible decision-making as essential foundations of character formation⁵³). Luqman's counsel, as recorded in Q.S. 31:13–19, not only teaches what values to uphold but also illustrates how these values are internalized and manifested through behavior and interpersonal conduct. For instance, his advice on humility in walking (v.19) and moderation in speech directly connects moral understanding with behavioral regulation—key dimensions of SEL. By modeling ethical behavior through dialogue and example, Luqman offers an educational paradigm that transcends abstract moral instruction. His approach embodies what Lickona⁵⁴ described as "moral habit formation," where students are not only taught virtues cognitively but also guided to live them emotionally and behaviorally. Such a model is particularly relevant for today's learners, who are increasingly faced with complex moral and social dilemmas that require more than rote knowledge—they demand emotional intelligence, critical reflection, and ethical action.

Therefore, Luqman's integrative counsel provides a Qur'anic foundation for modern character education, bridging the spiritual and emotional dimensions of learning. It equips students with the tools to navigate contemporary life with moral clarity and personal resilience, making it a

⁴⁷ James A., ed Banks, *Diversity and Citizenship Education: Global Perspectives* (John Wiley & Sons, 2006).

⁴⁸ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

⁴⁹ Alhamuddin, "Abd Shamad Al-Palimbani's Islamic Education Concept: Analysis of Kitab Hidayah al-Sālikin Fi Suluk Māsālāk Lil Muttāqin."

⁵⁰ Alhamuddin Alhamuddin, "4-Kurikulum Pendidikan Tinggi Keagamaan Islam Mutu Dan Relevansi" 3, no. April (2016): 1–15.

⁵¹ Suhadi Mohamad et al., *The Politics of Religious Education, The 2013 Curriculum, and the Public Space of The School*, Zainal Abidin Bagir (Yogyakarta: CRCS UGM, 2015), www.crcs.ugm.ac.id;

⁵² Noddings, *Educating Citizens for Global Awareness*.

⁵³ Nucci, *Domain-Based Moral Education Promoting Moral Wellness and the Capacity for Social Justice*.

⁵⁴ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

valuable reference for curriculum reform efforts rooted in both faith and universal human development goals⁵⁵.

IV. CONCLUSION

Reforming character curriculum through the pedagogical insights derived from Luqman's counsel (Q.S. 31:13–19) offers a valuable and culturally authentic framework that bridges the gap between ideal moral education and practical classroom implementation. Luqman's multidimensional guidance, which integrates cognitive, emotional, behavioral, and spiritual dimensions, aligns closely with contemporary education reform goals that emphasize holistic, competency-based, and values-oriented curricula. By embedding core Islamic values such as patience, humility, gratitude, and respect for parents into character education, curricula can become more relevant and meaningful to Muslim learners, fostering not only individual ethical development but also social cohesion and global citizenship skills.

Moreover, incorporating Luqman's teachings supports transformative learning experiences that nurture students' intellectual growth alongside their moral and social competencies, addressing the often-neglected spiritual aspect of education. This approach aligns with modern educational theories, including social-emotional learning frameworks, and thus equips students with balanced and resilient character traits needed in today's complex world. Therefore, integrating Qur'anic principles into character curriculum reform is not only an innovative endeavor but also a necessary step toward achieving holistic education that respects

cultural identity while preparing students for the challenges of global citizenship.

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