

Qur'anic Curriculum Based on Maqāṣid Al-Sharī'ah in Luqman Al-Ḥakīm Education: Study of QS. Luqman [31]:12–19

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ABSTRACT

This study aims to analyze the concept of a Qur'anic curriculum based on *maqāṣid al-sharī'ah* by examining the educational values contained in QS. Luqman [31]:12–19. These verses present holistic educational principles demonstrated by Luqman al-Ḥakīm, which include monotheism, gratitude, filial piety, worship, enjoining good and forbidding evil, patience, social ethics, and communication ethics. The research employs a qualitative-descriptive approach through thematic exegesis (*tafsīr maudū'ī*). The findings indicate that Luqman's educational model offers a curriculum framework aligned with three primary objectives of Islamic law: preserving religion (*ḥifẓ al-dīn*) through the strengthening of faith and worship; preserving life (*ḥifẓ al-nafs*) through moral education, patience, and respect for parents; and preserving intellect (*ḥifẓ al-'aql*) through the cultivation of critical thinking and self-restraint from arrogance. Thus, QS. Luqman [31]:12–19 can serve as a conceptual foundation for developing a Qur'anic curriculum grounded in *maqāṣid al-sharī'ah*, emphasizing the integration of faith, ethics, and rationality. This study highlights the relevance of Qur'anic values in addressing the challenges of contemporary Islamic education.

Keywords: Education of Luqman al-Ḥakīm, Maqāṣid al-Sharī'ah, Qur'anic Curriculum.

Introduction

Education in Islam is not only understood as a process of transferring knowledge from teacher to student, but more than that, it is a comprehensive effort to shape a whole, balanced, and welfare-oriented human being (Charits, 2025). The Qur'an, as the main source of Islamic teachings, has provided universal educational principles that transcend space and time. These values are not only relevant in the early days of Islam, but also remain relevant in responding to the challenges of globalization, modernization, and digitization of education. Thus, exploring Qur'an-based educational concepts is important in order to find a philosophical basis that can be used as a foundation for developing an Islamic education curriculum that is relevant to the current context.

One of the most meaningful depictions of Qur'anic education is found in QS. Luqman [31]:12–19 (Khuluqi & Mashudi, 2020). These verses record Luqman al-Hakim's advice to his son, which includes strengthening monotheism, instilling gratitude, respecting parents (*birrul wālidain*), performing worship, commanding good and forbidding evil, instilling patience, fostering social morals, and polite communication ethics. The presence of these educational values shows that the Qur'an offers a comprehensive educational model. It does not only emphasize cognitive aspects, but also integrates spiritual, moral, and social dimensions to produce individuals with character who are also useful in society.

In Islamic scholarship, *maqāṣid al-sharī'ah* is a philosophical framework that emphasizes the purpose of establishing Islamic law to protect human welfare (Muchasan dkk., 2023). This concept was developed in depth by al-Shāṭibī, who identified five main aspects: preserving religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Sunarto, 2025). Through the perspective of *maqāṣid*, Islamic education can be directed not only towards the mastery of knowledge, but also towards the formation of morals, ethics, and social welfare in line with the principle of *maslahah*. In other words, *maqāṣid* provides a normative and methodological basis for the development of a holistic education curriculum.

The urgency of connecting QS. Luqman [31]:12–19 with *maqāṣid al-sharī'ah* becomes increasingly apparent when faced with the realities of modern education. The massive wave of globalization, rapid developments in digital technology, and the moral crisis among the younger generation demand a curriculum that balances intellectual and spiritual aspects. Education that only emphasizes academic achievement has proven to be insufficient in protecting students from moral degradation and identity crises. Therefore, a curriculum based on Qur'anic values and *maqāṣid al-sharī'ah* is believed to provide a solution by emphasizing the integration of faith, morals, and rationality that is relevant to the needs of the times (Arumsari dkk., 2025).

Academic studies on the story of Luqman al-Hakim have been conducted extensively, particularly in relation to moral, spiritual, and exemplary values. However, most of these studies are still descriptive in nature and have not placed the verses of QS. Luqman [31]:12–19 within the framework of a Qur'anic curriculum integrated with the concept of *maqāṣid al-sharī'ah*. In fact, the integration of Qur'anic educational values and *maqāṣid* is very important in order to produce a more applicable, systematic, and relevant model of Islamic education that addresses contemporary challenges. This shows that there is still a wide gap in research that needs to be explored in greater depth.

This study aims to fill this gap by examining the educational values in QS. Luqman [31]:12–19 based on the perspective of *maqāṣid al-sharī'ah*. This study focuses on three main objectives of sharia that are most prominent in these verses, namely protecting religion (*ḥifẓ al-dīn*) through strengthening tawhid and worship, preserving the soul (*ḥifẓ al-nafs*) through instilling morals, patience, and respect for parents, and preserving reason (*ḥifẓ al-'aql*) through education in critical thinking and self-control from arrogance. With this approach, the research is not only normative, but also provides a conceptual offer for the development of the Islamic education curriculum.

Thus, this study confirms that QS. Luqman [31]:12–19 can be positioned as a conceptual basis for the development of a Qur'anic curriculum based on *maqāṣid al-sharī'ah*. This curriculum, built on the synergy between Qur'anic values and *maqāṣid al-sharī'ah*, is expected to address the challenges of contemporary Islamic education while preserving the integrity of Islamic values in the learning process. In addition, this model also has the potential to strengthen the character of the Muslim generation so that they can contribute positively to global society without losing their identity and spiritual roots.

Method

This study uses a qualitative-descriptive approach with a thematic interpretation method (*tafsīr maudū'ī*). This method was chosen because it provides space to comprehensively examine verses of the Qur'an based on a specific theme, in this case the concept of Qur'anic education in QS. Luqman [31]:12–19 which is related to *maqāṣid al-sharī'ah*. With this approach, the research does not only stop at the textual understanding of the verses, but also attempts to present a contextual interpretation that is relevant to the needs of contemporary Islamic education curriculum development. The focus of the analysis is directed at the educational values contained in the advice of Luqman al-Hakim, including tawhid, gratitude, *birrul wālidain*, worship, amar ma'ruf nahi munkar, patience, social morals, and communication ethics.

The research data sources consist of primary and secondary data. The primary data is QS. Luqman [31]:12–19, which is the main object of study. Secondary data includes classical and contemporary tafsir books, as well as literature from scholars related to *maqāṣid al-sharī'ah* such as al-Syātibī and Ibn 'Āshūr. In addition, books and academic articles on Islamic education were also used as supplementary material. Data collection was carried out through library research by searching for, identifying, and classifying relevant literature. The collected data was then mapped into educational themes for further analysis within the framework of *maqāṣid al-sharī'ah*.

Data analysis was conducted in three main stages. First, classifying the educational values contained in QS. Luqman [31]:12–19. Second, connecting these values with the objectives of *maqāṣid al-sharī'ah*, particularly the aspects of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, and *ḥifẓ al-'aql*, which are most prominent in these verses. Third, to develop a synthesis that produces a Qur'anic curriculum concept based on *maqāṣid*, emphasizing the integration of faith, morals, and rationality as the foundation of Islamic education. To maintain validity, this study uses source triangulation by comparing interpretations from several tafsir books and academic literature so that the analysis results have a strong argumentative basis and accountable academic relevance.

Results

Qur'anic Education in QS. Luqman [31]:12-19

Qur'anic education in general is a system of human development that focuses on the balance between knowledge, faith, and morals (Nurdiana, 2025). It not only teaches how humans think, but also how to behave and believe correctly. This education guides individuals to achieve wisdom (*ḥikmah*), avoid polytheism, respect parents, do good to others, and behave politely in social life. The ultimate goal is to form *insan kāmil*, namely humans who have spiritual, intellectual, and moral integrity. This model of education is comprehensively described in QS. Luqman [31]:12-19, which contains educational advice from Luqman al-Hakim to his son (Khakim & Munir, 2018).

Surah Luqman belongs to the Makkiyyah group of surahs, which were revealed during the period of building the faith and morals of the people of Mecca (Ilmi dkk., 2025). According to historical accounts, the reason for the revelation of these verses is related to the attitude of some of the Quraish who looked down on Luqman because he was not a prophet and did not come from a noble family. So Allah emphasized that Luqman's glory was not due to his lineage, but because of his wisdom and knowledge. The main topics of this surah cover three major points, namely the oneness of Allah, the importance of gratitude and wisdom, and moral and social education in the family. Verses 12-19 form the core series that explains how the principles of Qur'anic education are applied through a meaningful dialogue between a father and his son. The author will explain this in the next paragraph.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝ ١٢
 12. Indeed, We have truly given wisdom to Luqman, that is, "Be grateful to Allah! Whoever is grateful, he is grateful for himself. Whoever is ungrateful, Allah is All-Rich and All-Praised."

According to al-Ṭabarī, QS. Luqmān [31]:12 describes that the beginning of Qur'anic education is not merely the transfer of knowledge, but the instilling of wisdom and gratitude to Allah as the main foundation of a believer's personality. Allah gave wisdom to Luqman because of his sharp mind in understanding the truth and his love for Allah. He was not only intellectually intelligent, but also spiritually sharp. In al-Ṭabarī's view, this wisdom led Luqman to choose the salvation of the hereafter and sincerity over worldly positions and power. He realized that true wisdom is not the ability to rule, but the ability to subdue one's desires and organize one's heart so that it is always close to his Lord (Ṭabarī, t.t.-a).

Within the framework of Qur'anic education, instilling the value of gratitude is at the core of all deeds. Gratitude is not only understood as verbal expression, but also as a deep awareness that all blessings come from Allah and must be used for good. Ath-Ṭabarī emphasizes that whoever is grateful, the benefits will return to himself, while those who are ungrateful will not harm Allah in the slightest because He is All-Rich and All-Praised. From this, it can be understood that Qur'anic education must shape a grateful, wise, and responsible soul, because

only with this spiritual foundation can a person with good character be born and be ready to face life with divine awareness (Rohaeni, 2024).

وَأِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

13. (Remember) when Luqman said to his son, while advising him, "O my son, do not associate anything with Allah. Indeed, associating others with Him is a great injustice."

Ibn Kathir explains in his interpretation that QS. Luqman [31]:13 is the main and first piece of advice that Luqman gave to his son: "O my son! Do not associate anything with Allah. Indeed, polytheism is a great injustice." This advice is conveyed with great affection, showing that there is no lesson more valuable than teaching about monotheism. Ibn Kathir emphasizes that this is the first principle that must be instilled in family and community education. Luqman did not begin with social ethics or other religious commands, but rather with the purification of faith, because monotheism is the root of all righteous deeds (Dimashqī, 1998).

The Prophet Muhammad also quoted this verse when interpreting the meaning of "injustice" in QS. al-An'am [6]:82, emphasizing that it does not refer to minor sins, but rather to shirk. This shows that shirk is the greatest form of injustice against Allah, because it equates creatures with the Creator. In the context of education, Luqman's advice contains a profound tarbawī approach in which tawhid becomes the foundation of character, not merely theological knowledge. With tawhid, children will grow up with the awareness that their lives depend on Allah, thus giving rise to obedience, submission, and noble character (Damanik dkk., 2025). Ibn Kathir's interpretation emphasizes that spiritual education must be the top priority in shaping the personality of Muslims.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِزٍ إِنَّ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ ١٤ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي
الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٥

14. We have enjoined upon man (to be good) to his parents. His mother carried him in weakness upon weakness, and weaned him in two years. (Our commandment is,) "Be grateful to Me and to your parents." Only to Me will you return. 15. If both of them compel you to associate with Me something about which you have no knowledge, do not obey them, but treat them kindly in this world and follow the path of those who return to Me. Then, to Me you will return, and I will inform you of what you used to do.

Al-Tabari's interpretation of QS. Luqman [31]:14–15 emphasizes the special position of parents in the structure of Qur'anic education, especially the central role of a mother. This verse describes how a mother carries her child in a state of increasing weakness, gives birth with great difficulty, and breastfeeds for two full years. This description is not merely biological, but rather a form of divine appreciation for the sacrifices mothers make in the process of human life. Allah then commands humans to be grateful to Him and to their parents as a form of recognition for the blessings of faith, life, and nurturing. Thus, Qur'anic education places respect for parents as part of spiritual and moral piety (Ṭabarī, t.t.-b).

However, this verse also teaches the principle of balance in obedience. Obedience to parents should not exceed the limits to the point of violating monotheism or Allah's commands. The context of this verse relates to the story of Sa'ad bin Abi Waqqas, who was tested by his mother's pressure to abandon Islam. In this situation, Allah emphasized that true obedience is only to Him, but the relationship with parents must still be maintained within the framework of

kindness and good manners. This verse forms a solid framework for Qur'anic education with firm faith, selective obedience based on monotheism, and full respect for parents. Thus, gratitude, monotheism, and *birrul walidain* become the foundation for shaping the character of a believer (Zulfa & Kharomen, 2025).

يٰۤاِبْنٰى اِنَّهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي سَحْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰۤاْتِ بِهَا
اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۱٦

16. (Luqman said,) "O my son, indeed if there is (an act) as heavy as a mustard seed and it is in a rock, in the sky, or on earth, Allah will surely bring it forth (to be rewarded). Indeed, Allah is Most Gentle and Most Perceiving.

Quraish Shihab explains that this verse is a continuation of Luqman's advice to his son. After emphasizing the oneness of Allah and the prohibition of associating partners with Him, Luqman teaches an important principle about the breadth and depth of Allah's knowledge. He said that no matter how small a good or bad deed may be, even if it is only as small as a mustard seed, and even if it is in the most hidden place, such as inside a rock, in the vast sky, or in the depths of the earth, Allah will surely bring it forth and take account of it. Nothing is hidden from Allah's knowledge. This explanation teaches humans to be aware of Allah's comprehensive supervision (*muraqabah*). Allah is Subtle and All-Knowing (Shihab, 2000a).

This meaning teaches that Qur'anic education not only instills intellectual knowledge, but also spiritual awareness and ethics that every human action, word, and intention is under Allah's supervision. Children are taught to have *muraqabah* (inner awareness of Allah's supervision), *amanah* (honesty in action), and responsibility for the consequences of their actions. Thus, if the previous verse affirms the principle of *tawhid*, this verse describes Allah's power in counting every deed. These two principles, *tawhid* and *hisab* (reckoning of deeds), form the foundation of Islamic faith as well as the foundation of Qur'anic education. Education in the perspective of the Qur'an is not merely the transfer of knowledge, but the instilling of divine consciousness that gives birth to people who are faithful, moral, and responsible for their every action (Rohaeni, 2024).

يٰۤاِبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ
الْاُمُوْر ۱٧

17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient with what befalls you. Indeed, that is part of what must be prioritized.

In this verse, Luqman advises his son to establish prayer, call for good, and prevent evil. Prayer is a symbol of obedience to Allah, while *amar ma'ruf nahi munkar* is a form of social responsibility. Because this task is not without trials, Luqman concludes his advice with a command to be patient, as a support for steadfastness in carrying out obedience. This verse instills spirituality, social awareness, and steadfastness of faith. Prayer builds discipline in worship, *amar ma'ruf nahi munkar* trains social responsibility, and patience strengthens endurance in facing trials. The order of this advice reflects the comprehensive Qur'anic curriculum, which is to build faith, worship, social morals, and steadfastness of the soul (Zuhaili, 1991).

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۱٨

18. Do not turn your face away from people (out of arrogance) and do not walk on this earth with pride. Indeed, Allah does not like anyone who is arrogant and boastful.

QS. Luqmān [31]:18 emphasizes the importance of social ethics and humility. The prohibition “*walā tuṣa‘ir khaddaka linnās*” means do not be arrogant or look down on others, while “*walā tamshi fil arḍi maraḥā*” emphasizes the prohibition of living with pride and showing off. Allah does not like people who are arrogant and boastful. This verse teaches social morals, empathy, and the awareness that glory belongs only to Allah. Qur'anic education shapes a humble character, appreciates others regardless of status, and builds polite social manners as the foundation for Islamic character building (Ṭabarī, t.t.-c).

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

19. Walk gently and soften your voice. Truly, the worst sound is the braying of a donkey.

The word “*ughḍuḍ*” comes from “*ghaḍḍa*” which means to limit the full use of one's potential. When applied to the eyes, it means to restrain one's gaze; when applied to the voice, it means to speak softly, without shouting or raising one's voice beyond what is necessary. With this command, Luqman al-Hakim concludes his series of advice covering faith, sharia, and morals. This verse emphasizes moderation, politeness, and self-control as important values in Qur'anic education. Luqman taught his son to have good morals towards Allah, towards others, and towards himself. Moderation and patience are the keys to forming a person with character, noble morals, and who is ready to face the challenges of this world and the hereafter (Shihab, 2000b).

Thus, QS. Luqman [31]:12–19 presents a very comprehensive Qur'anic educational framework: starting from faith education, continuing with character building in the family, instilling moral and spiritual awareness, to the formation of social ethics. The advice of Luqman al-Hakim is a model of education that is sourced from divine values, delivered with gentleness, and directed at forming people who are faithful, knowledgeable, and moral. This model is highly relevant for application in contemporary Islamic education systems facing the challenges of modernity and globalization. Dialogical, value-oriented education rooted in tawhid is believed to be capable of producing a generation that is resilient, intelligent, and civilized.

The Value of Luqman al-Hakim's Education as a Curriculum Framework

The educational concept exemplified by Luqman al-Hakim in QS. Luqman [31]:12–19 can be used as a basis for the formation of a Qur'anic curriculum. The educational values taught by Luqman are not only moral and spiritual, but also systematic, like the principles in the development of a modern curriculum (Kartika & Arifudin, 2025a). In this context, Luqman's education can be understood as an effort to shape a complete human being, namely one who believes in Allah, has noble character, is rational, and plays an active role in society. Thus, Luqman's teachings emphasize not only the transfer of knowledge, but also continuous character transformation, which is the main essence of Qur'anic education (Muflikhun dkk., 2025).

The first educational value that forms the foundation of the Qur'anic curriculum is the development of faith and spirituality (Zuairiyah dkk., 2025).

Education begins with instilling the values of monotheism and gratitude to Allah, as emphasized in verses 12 and 13. These values form the basis for the vision and objectives of Islamic education, which is to guide students to know their Lord and understand the meaning of their existence in the world. In the context of the curriculum, this aspect is in line with the affective dimension that shapes students' religious attitudes and spiritual awareness. Tawhid-based education directs every component of the curriculum to be oriented towards servitude to Allah (*'ubūdiyyah*), not merely worldly achievements.

The second value contained in Luqman's education is moral education and social character (Kartika & Arifudin, 2025b). Luqman teaches the importance of *birrul wālidain*, social responsibility, and politeness in interactions. These values form the basis of character education in the Qur'anic curriculum. He guides students to have empathy, respect their parents, and do good to others. Within the framework of the curriculum, these values can be translated into learning activities that foster respect, cooperation, and social responsibility. A good curriculum not only shapes intellectual intelligence, but also a gentle, humble personality that is capable of maintaining social harmony.

Furthermore, Luqman's education also emphasized intellectual values and self-control (Usman dkk., 2025). This is evident in his teachings on moral awareness and critical thinking ethics, as in verses 16 and 17. Qur'anic education does not separate knowledge from ethics, but teaches a balance between rational thinking and spiritual awareness. Within the curriculum framework, this value teaches that the development of knowledge must be accompanied by moral responsibility. Students are guided to use their intellect correctly, avoid arrogance, and use knowledge as a means to do good. Thus, the intellectual values in Luqman's education are in line with the goal of *ḥifẓ al-'aql* in *maqāṣid al-sharī'ah*.

The next value relevant to curriculum development is the formation of active and participatory personalities. Luqman's teaching about *amar ma'ruf nahi munkar* in verse 17 illustrates the importance of social awareness in education (Manik dkk., 2023). This value trains students not to be passive, but to be actively involved in improving their environment. A curriculum based on this value guides students to become agents of social change who uphold justice and goodness. Education does not stop at mastering concepts, but must shape characters who dare to do what is right in society. This is what distinguishes Qur'anic education from the secular system: it instills an orientation towards benefit and social responsibility.

Finally, ethical values and communication are also important elements in the Qur'anic curriculum framework. Verses 18–19 teach the importance of manners, politeness, and self-control in interacting with others (Qonita dkk., 2025). This value is relevant to the soft skills approach in modern education, where emotional intelligence is key to a person's success in social life. In the Qur'anic curriculum, communication ethics are not only taught as behavioral norms, but also form part of character building. Students are guided to be humble, speak politely, and avoid arrogance and violence in their speech.

Integration of Luqman Education with Maqāṣid al-Sharī'ah

Qur'anic education as described in QS. Luqman [31]:12–19 is closely related to the principle of maqāṣid al-sharī'ah, which is the noble purpose of Islamic law aimed at realizing benefits in human life (Nurkholis, 2023). In classical literature, maqāṣid became the philosophical basis and ultimate goal of the application of Islamic law. Imam al-Syāṭibī in *al-Muwāfaqāt* emphasized that maqāṣid is a universal foundation that should be the spirit in every aspect of Muslim life, including in the field of education. (Mirwan, 2025). The five main objectives of maqāṣid include *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. When examined in depth, Luqman's advice to his son in verses 12–19 is a concrete manifestation of the implementation of maqāṣid in Qur'anic educational practice, as it contains comprehensive spiritual, moral, intellectual, and social principles.

The aspect of *ḥifẓ al-dīn*, or preservation of religion, is the main focus of Luqman's education (Harahap, 2024). This is evident in Luqman's advice about the prohibition of shirk in verse 13 and the command to establish prayer in verse 17. In Tafsīr al-Qurṭubī, shirk is described as *zulmun 'aẓīm* (great injustice) that can destroy the moral foundation of humans. Therefore, tauhid education is the basis of all moral and intellectual development. In this context, prayer serves as a spiritual reinforcement that maintains humanity's vertical relationship with Allah SWT and shapes transcendental awareness. Tawhid and prayer are not merely religious rituals, but also a process of character building and life orientation. Luqman teaches that the preservation of religion does not only stop at the cognitive aspect, but must be existentially embedded in students as guidelines for thinking, behaving, and acting (Mustofa & Rochman, 2023).

The dimensions of *ḥifẓ al-nafs* and *ḥifẓ al-nasl* are also very prominent in Luqman's advice, especially in verses 14–15 about the command to be dutiful to parents. In Islam, the family is the first educational institution that shapes personality, instills values of love and compassion, and builds social resilience. According to Ibn Kathir, the command to be dutiful to parents is not only a matter of personal respect, but also the basis for social stability. Education in the family is the beginning of the process of forming a healthy soul and strong morals. By respecting their parents, children learn to appreciate life, understand social responsibility, and develop empathy (Rusmiati, 2023).

Luqman's advice in verse 16, which instills awareness of Allah's supervision (*murāqabah*), represents an aspect of *ḥifẓ al-'aql* in depth. Luqman teaches that even the smallest of human deeds will be known to Allah, even if they are hidden inside a rock (Subki dkk., 2024). *Murāqabah* trains people to think clearly, act correctly, and have strong self-control without always having to be monitored externally. In the context of contemporary education, this principle is very relevant for shaping a generation that is honest, has integrity, and has a strong character. *Ḥifẓ al-'aql* in this perspective is not only related to freedom of thought, but also to moral control in using reason responsibly.

Verse 17 expands on the aspect of *ḥifẓ al-dīn* through the commands to establish prayer, enjoin what is right and forbid what is wrong, and be patient. These values show that Luqman's teachings were not only individualistic in nature, but also oriented toward the formation of social roles (Aini, 2025). Students are guided to not only become pious individuals, but also agents of

change and guardians of society's morals. This is in line with the *maqāṣid*, which views the preservation of religion as not only a personal responsibility, but also a collective duty in building a good social order (Noorizki dkk., 2022).

The prohibition against arrogance in verse 18 contains values related to *ḥifẓ al-'aql* and *ḥifẓ al-māl*. Luqman's teachings emphasize public ethics, humility, and politeness in interactions, so that social relations can be maintained harmoniously. When social ethics are upheld, justice and the common good will be more easily achieved (Hamidah dkk., 2025). In the context of education, this value is very important in shaping personalities that are not only intellectually intelligent, but also civilized and capable of maintaining social harmony.

Verse 19, which contains the prohibition against raising one's voice and the command to be humble when speaking, emphasizes the importance of communication ethics in maintaining reason and social morality. In the context of education, communication ethics is not merely a form of politeness, but also a means of building trust, solidarity, and emotional closeness between individuals. Good communication ethics will train emotional intelligence, empathy, and the ability to understand others, all of which are important parts of *ḥifẓ al-'aql* in character development (Yuliana dkk., 2025).

Overall, when viewed from Luqman's series of advice, the five main *maqāṣid* of Islamic law are present in a complete and systematic manner. *Hifẓ al-dīn* is realized through tawhid and prayer, *ḥifẓ al-nafs* and *ḥifẓ al-nasl* through respect for family, *ḥifẓ al-'aql* through *murāqabah* and ethical thinking, and *ḥifẓ al-māl* through the strengthening of social ethics. This shows that Luqman's education is a comprehensive Qur'anic educational model, touching on spiritual, moral, intellectual, and social aspects. This kind of education does not stop at the transfer of knowledge, but shapes the wholeness of the human being as *insān kāmil* (Fitriawan, 2025).

In addition, the integration of Luqman's educational values with *maqāṣid al-sharī'ah* also provides a clear methodological direction for the development of Islamic curricula. As explained by Jasser Auda, *maqāṣid* is not merely a legal concept, but a dynamic paradigm of thinking that is capable of responding to the challenges of the times (Priyatna dkk., 2025). Islamic education oriented towards *maqāṣid* is not sufficient to merely transmit cognitive knowledge, but rather to shape spiritual awareness, moral responsibility, and social roles. Luqman's dialogical and wise approach is also in line with the spirit of *taysīr* (ease) and *targhīb wa tarhīb* (motivation and warning), so that educational values can be more easily internalized by students (Kartika & Arifudin, 2025c).

The Relevance of the Maqāṣid-Based Qur'anic Curriculum in the Contemporary Context

Contemporary Islamic education is currently facing a whirlwind of highly complex and multidimensional global challenges (Rustandi dkk., 2025). The tide of modernization, which is not always in line with Islamic moral values, has led to a spiritual crisis, disorientation of educational goals, and a weakening of character among the younger generation. Modern education curricula are often trapped in a cognitive paradigm that emphasizes academic achievement but neglects the formation of morals, spirituality, and social awareness. This

condition causes education to lose its spirit and transcendental direction. Therefore, a curriculum paradigm is needed that can bridge the gap between modern progress and Qur'anic values (Kurniasih dkk., 2025). In this context, the Qur'anic curriculum based on *maqāṣid al-sharī'ah* becomes a highly relevant alternative.

Maqāṣid al-sharī'ah as the basic framework of Islamic law does not only refer to the rules of fiqh or normative law, but also contains universal principles that can be used as a basis for designing a comprehensive education curriculum (Zaprulkhan, 2020). The five main objectives of *maqāṣid*, namely *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* can be the foundation for building a comprehensive and balanced Islamic education system. In the contemporary context, *maqāṣid* is not rigid, but adaptive to the changing times, as Jasser Auda emphasized that *maqāṣid* is a living and evolving systemic paradigm. Therefore, the integration of *maqāṣid* in the Qur'anic curriculum enables the creation of an education system that not only transfers knowledge, but also shapes the moral, social, and spiritual awareness of students.

QS. Luqman [31]:12–19 is one of the important references in formulating a Qur'anic curriculum based on *maqāṣid* because it contains profound principles of holistic education (Putera & Nasrulloh, 2014). These verses contain the values of monotheism, gratitude, respect for parents, worship, encouraging good and discouraging evil, patience, social morals, and communication ethics. These principles are directly linked to three of the five main objectives of *maqāṣid*, namely *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, and *ḥifẓ al-'aql*. In the context of the curriculum, these values not only shape the cognitive aspects of students, but also strengthen their spiritual roots and character.

One of the main relevancies of the *maqāṣid*-based Qur'anic curriculum is its ability to instill contextual and deep spiritual awareness. In an era of increasingly widespread secularization of values, instilling tauhid as a spiritual core is very important. Tawhid in the context of education is not merely a religious dogma, but a framework of thinking and a foundation for life that guides all intellectual and social activities of students. Through education rooted in the values of tawhid, students are shaped into individuals with moral resilience, critical thinking skills, and the ability to resist being swept away by the pragmatic tide of globalization (Asrowi, 2025). They will have a clear moral compass, so that advances in technology and information will not disconnect them from their spiritual roots.

In addition to spiritual aspects, the Qur'anic curriculum based on *maqāṣid* also places strong emphasis on character and moral development. Luqman's advice to his son, which includes respecting parents, refraining from arrogance, and encouraging fairness and patience, are principles of character education that are highly relevant to current social conditions (Masripah dkk., 2025). Within the framework of *maqāṣid*, these values are related to *ḥifẓ al-naḥs* and *ḥifẓ al-nasl*, which emphasize the importance of protecting the soul, honor, and social relationships. Modern education systems that focus too much on academic aspects often fail to produce a generation with good morals, resulting in a moral crisis, extreme individualism, and a lack of social awareness. *Maqāṣid*-based curricula address these challenges by placing morals at the core of education.

Other relevance is evident in the field of science and technology. *Hifz al-'aql* as one of the *maqāṣid* objectives teaches the importance of maintaining, developing, and directing intellectual potential in an ethical and responsible manner. Islamic education does not reject modernity and science, but rather provides an ethical and spiritual foundation for their use. By integrating *maqāṣid* into the curriculum, students will be trained to become scientists and professionals with integrity, not just technical intelligence. They are not only required to master technology, but also to be aware of the moral and social responsibilities of every innovation they create (Irfansyah & Ilahiyah, 2025).

The social crisis marked by polarization, inequality, and identity conflicts also poses a major challenge for contemporary Islamic education (Zahrotunnisa dkk., 2025). In this situation, *maqāṣid* provides a moral framework for instilling the values of justice, equality, and collective responsibility into the curriculum. *Hifz al-māl* and *hifz al-nafs*, for example, teach the importance of respecting basic human rights, maintaining dignity, and managing resources fairly. Through a curriculum based on *maqāṣid*, education can become an instrument for shaping a just society, not merely a tool for individual economic mobility. This is what distinguishes the Islamic educational paradigm from the modern secular educational paradigm.

The methodological aspect of learning is also very important in this context. Luqman educated his son using a wise, gentle, and dialogical approach, rather than coercion. This model shows that effective education must build two-way communication, foster critical thinking, and create comfort in the learning process (Fitri dkk., 2023). The principles of *taysīr* (ease) and *hikmah* (wisdom) in line with *maqāṣid* provide space for the creation of humanistic and participatory education. In the context of modern education, this method is highly relevant for creating a learning process that is not only effective, but also enjoyable and meaningful for students.

The integration of *maqāṣid* into the curriculum also strengthens the adaptive capacity of Islamic education to global influences. Students are no longer passive recipients of foreign values, but have a strong value filter. They are able to sort and assess various global influences based on Qur'anic values, so that they remain open to progress without losing their identity. This approach makes the Islamic curriculum flexible and responsive to contemporary issues such as technological ethics, environmental crises, social pluralism, and the challenges of rapid digitalization. Islamic education becomes flexible without losing its normative foundation (Ningsih & Zalisman, 2024).

Table 1 Qur'anic Pedagogical Insights from Surah Luqman in Relation to *Maqāṣid al-Sharī'ah*

| No | Verse (QS. Luqman) | Qur'anic Educational Value | Contextual Educational Explanation | Relation to <i>Maqāṣid al-Sharī'ah</i> |
|----|--------------------|----------------------------|--|---|
| 1 | Verses 12–13 | Tawhid & Gratitude | Instilling the foundation of faith and spiritual awareness, shaping a transcendental worldview toward modern life. | <i>Hifz al-Dīn</i> (Preservation of Religion) |

| No | Verse (QS. Luqman) | Qur'anic Educational Value | Contextual Educational Explanation | Relation to Maqāshid al-Sharī'ah |
|----|--------------------|--|--|---|
| 2 | Verses 14–15 | <i>Birrul Wāliḍayn</i> (Devotion to Parents) | Building respect, compassion, and social awareness through the family as the main basis of education. | <i>Ḥifẓ al-Nafs</i> & <i>Ḥifẓ al-Nasl</i> |
| 3 | Verse 16 | <i>Murāqabah</i> (Awareness of Allah's Supervision) | Fostering integrity, personal responsibility, and ethical consciousness in both social and digital interactions. | <i>Ḥifẓ al-Dīn</i> & <i>Ḥifẓ al-'Aql</i> |
| 4 | Verse 17 | Worship, Enjoining Good, Forbidding Evil, and Patience | Developing individual and social piety through prayer, social engagement, and resilience in facing global challenges. | <i>Ḥifẓ al-Dīn</i> & <i>Ḥifẓ al-Nafs</i> |
| 5 | Verse 18 | Social Ethics & Humility | Cultivating humility, anti-egoism, and respect for others highly relevant to today's moral crises. | <i>Ḥifẓ al-'Aql</i> & <i>Ḥifẓ al-Māl</i> |
| 6 | Verse 19 | Communication Ethics & Politeness | Developing emotional intelligence, courteous communication, and self-control highly relevant in global and digital interactions. | <i>Ḥifẓ al-'Aql</i> & <i>Ḥifẓ al-Nafs</i> |

Conclusion

QS. Luqman [31]:12–19 contains comprehensive Qur'anic educational principles, including strengthening monotheism, gratitude, respect for parents, worship, encouraging good and discouraging evil, patience, social morals, and communication ethics. These values are directly related to *maqāshid al-sharī'ah*, particularly *ḥifẓ al-dīn* through strengthening faith and worship, *ḥifẓ al-nafs* through character building and respect for life, and *ḥifẓ al-'aql* through self-control and ethical thinking. The integration of these values shows that QS. Luqman [31]:12–19 can be a conceptual basis for developing a Qur'anic curriculum based on *maqāshid al-sharī'ah* that is oriented towards the formation of integrity of faith, morals, and rationality. In the context of contemporary Islamic education, this curriculum is relevant to addressing the challenges of spiritual and moral crises and shaping a generation of Muslims with strong character, intelligence, and noble morals.

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