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## Contextualizing Luqman's Wisdom in Qur'anic Character Education within the Indonesian Curriculum

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### Abstract

This study explores how character values from *Surah Luqman* verse 13-19 can be integrated into Indonesia's character education curriculum. The main issue addressed is the gap between the ethical-religious ideals emphasized in national policies, such as the *Pancasila* Student Profile and the Guidelines for Strengthening Character Education, and their limited implementation in schools, where academic performance often prioritizes moral development. Using a qualitative library research approach, the study analyzed classical and contemporary Qur'anic interpretations, scholarly works, and official educational documents. Through thematic analysis of Luqman's advice, key values such as monotheism (*tauhid*), respect for parents, spiritual awareness, patience, humility, social responsibility, and ethical communication were identified and aligned with Indonesia's character education framework. These values were compared with curriculum indicators and policy guidelines, showing their relevance for teaching practices and school culture. The findings highlight that these values are consistent with Islamic educational traditions and modern character education theory. The study recommends that policymakers and educators adopt a more holistic approach, integrating Qur'anic values into curriculum content, teaching strategies, and school environments, to support students' moral and spiritual development. This approach offers a practical model for making character education in Indonesia more meaningful and transformative.

**Keywords:** Character Education, Indonesian Curriculum, Islamic Ethics, Qur'anic Values.

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## Introduction

Character education has become a strategic issue in developing Indonesia's national education system, particularly in preparing an intellectually intelligent and morally upright generation. Character education has been integrated into the national curriculum through programs like the *Pancasila* Student Profile and the Strengthening Character Education within the Merdeka Curriculum. This integration aims to shape students who are religious,

independent, critical thinkers, creative, cooperative, and inclusive (Kemdikbudristek, 2022). However, various studies have indicated that implementing character education in schools often remains formalistic and normative, failing to address the deeper dimensions of moral and spiritual development. For instance, a comprehensive review of character education programs highlights that many interventions focus on surface-level behaviors rather than fostering intrinsic moral reasoning and spiritual growth (Nucci et al., 2014).

Similarly, empirical research by Berkowitz and Bier found that character education frequently emphasizes rule compliance and social conformity, which limits its effectiveness in nurturing authentic character development (Berkowitz & Bier, 2004). Contextual case studies from Southeast Asian schools further demonstrate that despite policy frameworks promoting holistic character education, practical implementation prioritizes academic achievement and standardized assessments over cultivating students' internal moral compass and spiritual awareness (Asri & Deviv, 2024; Jhon et al., 2021). These findings underscore the need for character education programs to move beyond normative prescriptions and integrate transformative, contextually relevant approaches that engage students' affective and spiritual dimensions (Desai & Wane, 2022; Siruwa et al., 2023).

This critique points to the need for a character education approach that is deeper and based on noble values that are not only ethical but also transcendental. In Islamic education, the Qur'an provides a significant source of character education values, one of the most comprehensive being the advice of Luqman al-Hakim to his son in *Surah Luqman*, verses 13-19. These verses reflect a series of wise counsel that encompasses theological values (*tauhid*), ethical values (treating parents well, humility), social values (avoiding arrogance, maintaining relationships with others), and moral-spiritual values (establishing prayer, being patient in adversity, commanding good, and preventing evil (Shihab, 2017).

The values embedded in *Surah Luqman* align with the core values of character education in Indonesia, such as religiosity, responsibility, integrity, independence, and social concern. Lickona emphasizes that effective character education instills good values consciously, comprehensively, and consistently while providing real-life examples (Lickona, 1992). That aligns with the Qur'anic approach to character development, which shapes individuals through advice, spiritual reinforcement, and the habitual practice of good deeds. *Surah Luqman* was chosen because it explicitly presents an educational dialogue between a parent and child rich in moral and spiritual values. This *surah* systematically outlines fundamental

principles of character education, such as monotheism, social ethics, and self-control, making it highly relevant as a comprehensive and contextual model for character education.

Several previous studies have explored the values in *Surah Luqman*. For example, the researchers examined the family education values (Alim et al., 2022; Khilmiyah & Setiawan, 2021; Rahmatullah & Marpuah, 2022) and highlighted aspects of Islamic parenting based on these verses (Katutu & Usman, 2015). However, these studies have not directly addressed the potential integration of these values into Indonesia's formal character education curriculum. Moreover, there is a lack of research that systematically analyzes the alignment between the moral messages in the Qur'an and the learning outcomes or character competencies in the *Pancasila* Student Profile.

Therefore, this study is essential to fill this gap. This research is based on the assumption that character education should not only rely on universal, secular values but also pay attention to the foundational values derived from divine revelation. The values in *Surah Luqman* not only possess normative power but also profoundly impact the affective and practical aspects of students' daily lives. Integrating these values into the curriculum will provide a more meaningful spiritual foundation and moral depth in shaping students' character. If this research is not conducted promptly, there is a risk that character education in schools will continue to be dominated by secular and fragmented moral frameworks, lacking integration with spiritual and religious dimensions that are vital in many educational contexts, particularly in predominantly Muslim societies. This delay may weaken students' moral resilience and lead to the loss of opportunities to root educational values in a holistic and culturally relevant foundation.

The primary focus of this research was to explore how the character values in Luqman's advice could be contextualized within Indonesia's education curriculum, specifically within the framework of character education in the Islamic Religious Education subject and other subjects. To clarify the scope and direction of this study, the following research questions were formulated: (1) What are the core character values conveyed in *Surah Luqman* verses 13-19? (2) How do these values align with the character education framework in Indonesia, especially in the *Pancasila* Student Profile? (3) How can an integrative teaching approach based on Qur'anic values be developed and applied in the Indonesian education system? This study also aimed to map the relevance of the moral messages in *Surah Luqman* with the values found in the *Pancasila* Student Profile and formulate an integrative approach to teaching rooted in Qur'anic values. Through this

approach, the research sought to contribute to developing an Islamic-based character education model that addresses contemporary educational needs and is contextualized within Indonesia's education system. Additionally, it aimed to enrich academic discourse in curriculum studies, Qur'anic scholarship, and value-based education.

## Methods

This research uses a qualitative approach with a descriptive-exploratory design. The goal is to explore the character values in Q.S. Luqman and how these values can be applied to the Indonesian character education curriculum. Qualitative research is suitable for studying complex topics like the connection between religious values in the Qur'an and education, which cannot be measured with numbers (Creswell & Creswell, 2018). The primary data source was *Surah Luqman* verses 13-19, which were analyzed to identify key character values. Additional data were obtained from Indonesian character education curriculum documents, such as the *Pancasila* Student Profile and the Strengthening Character Education guide (Kemdikbudristek, 2022).

It helps link the values in the Qur'an to those in the curriculum. These verses are analyzed thematically using both classical Qur'anic commentaries, such as *Tafsir al-Tabari* and *Tafsir al-Qurtubi*, and contemporary interpretations to identify key character values, including monotheism, gratitude, patience, humility, and moral guidance. The analysis is guided by the *tafsir maudhū'i* (thematic interpretation) approach, focusing on Luqman's pedagogical message and its relevance to character education.

Secondary data are drawn from national curriculum documents such as the Profile of *Pancasila* Students, the Character Education Strengthening Guide, and official curriculum policy documents, e.g., Ministerial Regulation No. 56/M/2022 by the Ministry of Education, Culture, Research, and Technology and its amendments. These documents are analyzed to map the alignment and potential integration of Qur'anic values into Indonesia's character education framework.

Thematic analysis involves several steps: (1) close reading of texts, (2) initial coding of key values or educational concepts, (3) categorization into broader thematic clusters, and (4) interpretation in the context of curriculum development and pedagogy. Coding is done manually and iteratively, based on recurring concepts across sources. Triangulation is employed by comparing findings from multiple sources (tafsir, educational literature, and policy documents) to enhance the credibility and validity of interpretations. Literature

validity is ensured through referencing peer-reviewed sources and educational policy standards.

## **Results and Discussion**

### **Character Values in *Surah Luqman* 13-19**

Surah Luqman 13-19 verses contain profound moral messages representing a comprehensive character education model. These verses record the wise counsel of Luqman to his son, encompassing the spiritual, ethical, and social dimensions of human behavior. The character values embedded in these verses are holistic and align with the core pillars of Indonesia's national character education policy. Below is an elaboration of the character values derived from each segment of the verses.

#### ***Tauhid and the Prohibition of Shirk***

Luqman begins his advice with the most fundamental value: the oneness of God (*tauhid*). He warns his son against associating partners with Allah (*shirk*), which is described as a great injustice (*zulm*). That instills the value of religious faith, forming the foundation of all other virtues. Belief in the oneness of God fosters a sense of accountability and spiritual integrity (Al-Thabari, 2001). This value corresponds with the religious and moral dimension emphasized in the *Pancasila* Student Profile (*Profil Pelajar Pancasila/P3*).

The first piece of advice from Luqman to his son is the fundamental Islamic teaching of *tauhid*. This value establishes the foundation of all other virtues and reinforces the importance of spiritual integrity (Al-Baidhawi, 1998). In Indonesia's education system, this principle can be incorporated into the curriculum to emphasize the importance of faith and moral accountability. Character education focusing on *tauhid* encourages students to live with a sense of purpose and responsibility, aligning with the spiritual dimension of P3. Integrating *tauhid* into school activities can strengthen students' spiritual grounding, creating a moral compass that guides them in their actions both in and outside of the classroom.

#### ***Gratitude to Parents and Respect for Authority***

These verses highlight the character values of gratitude, filial piety, and respect for parents. Luqman reminds his son of his mother's sacrifices, underscoring empathy and appreciation (Al-Razi, 1981). However, it is balanced with the principle of critical obedience: children must not obey parents if commanded to associate others with Allah. That reflects a nuanced moral reasoning, loyalty, and respect, which do not negate the use of conscience and faith. These values develop emotional intelligence and respect within family

structures, central to Indonesian cultural and religious traditions.

Luqman counseled his son about showing gratitude to parents and respecting authority, which is pivotal in shaping children's emotional intelligence and understanding of family dynamics. This value resonates deeply within Indonesian culture, where respect for elders and authority figures is highly valued. The curriculum emphasizes this value through activities encouraging empathy, gratitude, and respect for family and community. The importance of *budi pekerti* (good manners) and *akhlak* (morality/ethics) in Indonesian schools supports this approach, reinforcing the idea that while respect for authority is crucial, it must also be coupled with the ability to make informed, conscious choices when faced with moral dilemmas, especially when such authority conflicts with religious obligations, as highlighted in Luqman's advice.

### ***Awareness of Divine Surveillance***

This verse introduces a spiritual value of consciousness of God's omnipresence (*muraqabah*). Luqman teaches his son that no deed, as small as a mustard seed, escapes God's knowledge, even if hidden in a rock or the heavens (Ashur, 1984). It develops a sense of self-awareness, integrity, and accountability, reinforcing the internalization of good behavior even when no one is watching. Such self-regulation is key in character education and reflects internal moral control, a principle emphasized by theorists like Thomas Lickona and Nucci (Lickona, 1992).

The value of awareness of God's omnipresence (*muraqabah*) is pivotal in promoting a sense of personal accountability and self-regulation. In educational practice, fostering this value helps students internalize ethical behavior even without external supervision. The concept of *muraqabah* encourages students to act with integrity, knowing that God is observing their actions. In Indonesia's character education framework, this principle can promote self-discipline and a strong sense of personal responsibility. Teachers can incorporate discussions on divine surveillance into their lessons to guide students in developing moral consciousness beyond mere obedience to rules and regulations.

### ***Discipline, Social Responsibility, and Resilience***

Here, Luqman advises his son to establish prayer, enjoin what is right, forbid what is wrong, and be patient in hardship. These commands embed values of spiritual discipline, civic engagement, and resilience (Al-Suyuti, 2003). Prayer cultivates consistency and humility; enjoining good reflects concern for others and community well-being; patience

instills emotional regulation and perseverance. These are key competencies in the holistic development of students.

Luqman's advice to establish regular prayers, promote what is good, forbid what is wrong, and remain patient during hardship embodies the core values of discipline, civic responsibility, and resilience. These are essential qualities for students to develop as they navigate academic and social challenges. Prayer, for instance, fosters consistency, humility, and spiritual discipline, which can be integrated into daily school routines. Patience and resilience are crucial for building emotional regulation, helping students cope with academic stress, and encouraging perseverance in facing challenges. By focusing on these values in the curriculum, educators can help students develop a balanced character that is both morally grounded and resilient in the face of adversity.

### ***Humility and Modesty***

Luqman then addresses interpersonal ethics: do not turn your face in arrogance nor walk proudly. These phrases promote humility, respect for others, and modesty in behavior. In today's context, where social media promotes self-glorification, such values are increasingly vital for developing empathetic, grounded individuals. The prohibition of arrogance is theological and practical in fostering positive relationships in school and society (Sya'rawi, 1991). Luqman's advice on humility, specifically advising his son not to swagger or turn his face away in pride, has profound implications for interpersonal relationships. In a modern educational context, where issues of self-glorification, primarily through social media, are prevalent, this value becomes crucial. Schools should create spaces where humility, modesty, and respect are prioritized. Teaching students to value modesty and humility in their interactions fosters a positive school culture, where self-respect and respect for others are central. That is consistent with the Indonesian educational goals of building *akhlak*: respecting others, avoiding arrogance, and promoting cooperative behaviors.

### ***Manners in Communication***

Finally, Luqman advises moderation in voice and movement. This verse promotes politeness, composure, and respectful communication. The comparison of a harsh voice to a donkey's bray serves as a rhetorical device to instill the importance of speaking with gentleness (Undlusi, 1993). This value encourages civility and thoughtful speech in educational settings, especially amid increasing digital interactions.

The final piece of advice from Luqman addresses how one speaks, emphasizing moderation and the avoidance of harshness. This value promotes civility and respectful

communication, essential in today's digitally-driven world, where online interactions often lack the nuance and politeness expected in face-to-face conversations. In schools, this value can be integrated through lessons and activities focused on developing students' communication skills, emphasizing the importance of empathy, respect, and active listening in all forms of dialogue. By teaching students to communicate with kindness and respect, schools can help cultivate more harmonious relationships both within the school environment and in the broader society.

The characters' values derived from *Surah Luqman* 13-19 provide a rich framework for character education that aligns well with the national education goals of Indonesia. These values are deeply embedded in Islamic teachings and support the broader objectives of fostering well-rounded, morally responsible, and socially engaged citizens. By integrating these values into school curricula, educators can help shape students who are spiritually aware, emotionally intelligent, socially responsible, and grounded in humility and respect for others. This holistic approach to character education can lead to the development of individuals who are not only academically competent but also ethically sound and prepared to contribute positively to society.

### **Practical Implications for the Indonesian School Curriculum**

Integrating the values found in *Surah Luqman* verses 13 to 19 into the Indonesian school curriculum offers a strategic opportunity to enhance the depth and authenticity of character education. The research findings showed that although character education is widely acknowledged in national educational policies, such as the Strengthening Character Education (*Penguatan Pendidikan Karakter/PPK*) and the *Pancasila* Student Profile, its practical implementation in schools tends to be fragmented and superficial. Many teachers perceive character education as an additional theoretical content, often separated from real-life experiences and everyday classroom interactions.

In response to this gap, Luqman's pedagogical model presents a holistic and deeply moral instructional approach. His advice, ranging from avoiding shirk, honoring parents, being mindful of God's omniscience, observing prayer, enjoining good and forbidding evil, and maintaining humility, forms a comprehensive framework of Islamic character values. These teachings should not be limited to the Islamic education subject alone. Instead, they can and should be infused across the curriculum. For example, language and literature classes can incorporate storytelling that mirrors Luqman's style of wisdom transmission;



science classes can integrate discussions on environmental ethics and accountability to God; social studies can reflect civic duties and public behavior rooted in moral teachings.

Moreover, using narrative pedagogy inspired by Luqman's dialogical method proves to be a powerful tool. Educators are encouraged to use storytelling and moral dialogues not just to instruct, but to connect values with students' emotional and cognitive development. Teachers themselves must also serve as role models. In line with the concept of *uswah hasanah*, character education becomes more effective when students witness the values embodied in the behavior of their teachers. That aligns with traditional Islamic educational thought, such as Al-Ghazali's emphasis on *adab* (proper conduct) and the teacher's role as a *murabbi* who nurtures both the intellect and the soul (Al-Ghazali, 2005; Alhamuddin, 2018; Alhamuddin et al., 2022; Alifuddin, 2021; Nasr, 2006).

Experiential and reflective learning methods also need to be part of school routines. Community service, group reflections, and journaling allow students to internalize values like patience, gratitude, and responsibility. These practices help bridge the disconnection between theoretical moral instruction and the actual formation of ethical character. This practical engagement with ethical principles reflects the holistic view of education promoted by Islamic scholars like Ibn Khaldun (Khaldun, 1980) and contemporary scholars like Taha Jabir Al-Alwani, who stresses the need for value-based education that is closely tied to students' lived experiences (Alwani, 2006).

To realize these ideas, curriculum developers and education policymakers must ensure that the curriculum structure allows for the integration of character values across disciplines. At the same time, teacher education programs should include training on Islamic character education philosophy and practical pedagogical strategies. By rooting the curriculum in the integrated values of *Surah Luqman*, particularly verses 13-19, the Indonesian education system can develop students who are intellectually capable, morally grounded, and spiritually aware. The approach also complements the values highlighted in the *Pancasila* Student Profile, emphasizing the importance of moral and spiritual character in forming responsible citizens.

In essence, Luqman's wisdom offers more than just timeless moral teachings; it presents a pedagogical model that holds the potential to deeply align with the broader goals of both Islamic and national education systems. Integrating this wisdom into school practice requires a significant shift, moving away from fragmented, isolated moral instruction and toward a more cohesive, holistic approach to character education. Indonesia's current

educational landscape often separates academic learning from moral and spiritual education. This segmentation fails to fully address the holistic development of students, a critical aspect central to Islamic and Indonesian educational philosophy.

The shift toward a whole-school approach would entail embedding character education into every facet of school life, across subjects, daily interactions, extracurricular activities, and even the broader school culture (Raihani, 2011; Forssten Seiser et al., 2023). That means that moral and ethical development must not be confined to specific lessons or religion classes but must be present throughout the educational experience. This holistic approach resonates with Islamic educational philosophy, where education is not just the transmission of knowledge, but also the cultivation of virtues such as piety, humility, and social responsibility, as emphasized in the teachings of scholars like Al-Ghazali and Khaldun (Al-Ghazali, 2005; Khaldun, 1980). Al-Ghazali, for instance, stresses the importance of *adab* in Islamic education, where the moral dimension is inseparable from intellectual growth.

From a pedagogical standpoint, this model is rooted in *integrative* or *transformative pedagogy*, where the teaching process is designed to be deeply embedded in the ethical and moral values that shape students' attitudes and behaviors (Alifuddin et al., 2021). Such an approach requires a framework that moves beyond the mere transmission of knowledge and instead fosters a relationship between content, character, and culture. The holistic development of students calls for a curriculum that focuses on academic achievement and on shaping ethical, socially responsible individuals who can contribute meaningfully to society (Alhamuddin et al., 2023).

Moreover, the integration of Luqman's teachings aligns well with the *Pancasila* Student Profile, which emphasizes the development of a well-rounded individual who possesses intellectual competence and a strong moral character, social responsibility, and respect for diversity. Luqman's emphasis on gratitude, humility, commitment, and self-awareness fits perfectly within this framework. By adopting these values, schools can reinforce the moral compass that guides students' actions both within and outside the academic environment.

However, implementing this model in practice requires overcoming significant challenges. The traditional educational model often places greater emphasis on academic performance, sometimes to the detriment of character development. Teachers may feel unprepared or unsupported in integrating moral teachings effectively into their subjects. The curriculum must also be redesigned to ensure that character education is woven throughout,

not just an add-on component. The challenge lies in shifting the mindset of educators and stakeholders to understand that character education is not separate from academic success, but rather an essential part of it. As Lickona suggests, character education must be embedded in both the curriculum and the school culture, where it becomes part of how students interact with one another, their teachers, and their community (Lickona, 1992).

Following this model, Indonesian schools can create a more cohesive and meaningful character education program deeply grounded in Islamic principles and national educational goals. This approach aims not just to develop academically proficient individuals, but well-rounded, morally responsible citizens who contribute positively to their communities. When applied through a comprehensive pedagogical approach, Luqman's teachings can play a central role in this transformation, guiding the development of students' character in a spiritually enriching and socially impactful way.

However, while this model offers transformative potential, it is essential to recognize and critically address the institutional and cultural barriers that may hinder its implementation. Integrating religious texts such as *Surah Luqman* into national curricula, particularly in public schools, faces challenges related to policy ambiguity, varying interpretations of religious teachings, and concerns about inclusivity in pluralistic educational settings. Educators may lack the training or confidence to apply these values across subjects effectively, and some may resist due to perceptions that religious content should remain confined to specific religious education classes. To address these issues, the study recommends the inclusion of practical application scenarios, such as lesson plans, interdisciplinary teaching strategies, and teacher training modules on value-based education. These concrete steps can help bridge the gap between theoretical ideals and classroom practice.

Furthermore, Luqman's teachings must be integrated with sensitivity to Indonesia's diverse religious landscape. In classrooms that include students from different faiths or secular backgrounds, it is essential to frame character values in a way that emphasizes their universal relevance while respecting theological roots. Ultimately, a more reflective and context-aware implementation strategy is needed to ensure that this model does not remain an idealistic vision but becomes a practical, inclusive, and transformative framework for character education in Indonesia. Integrating the character values found in *Surah Luqman* 13-19 into the school curriculum offers a robust foundation for strengthening character education in Indonesia. These verses highlight essential ethical teachings that align closely

with the core dimensions of the *Pancasila* Student Profile, a national educational framework designed to cultivate holistic, value-driven learners.

A structured approach ensures these values move beyond abstract ideals and into measurable, teachable outcomes. The following matrix serves as an implementation model that systematically maps the relationship between the character values in *Surah Luqman*, the dimensions of the *Pancasila* Student Profile, key competency indicators, and concrete learning strategies applicable at the school level. This model is intended to support educators in translating normative religious guidance into actionable pedagogical practices that shape students' character inside and outside the classroom.

**Table 1:** Integrative Matrix of Q.S. Luqman's Character Values, *Pancasila* Student Profile Dimensions, and School-Based Learning Strategies

Character Values from <i>Surah Luqman</i>	<i>Pancasila</i> Student Profile Dimensions	Competency Indicators	Concrete Learning Strategies at School
Monotheism ( <i>Tauhid</i> ), rejection of shirk	Faith in and devotion to God Almighty	Demonstrates faith through consistent belief, attitude, and daily actions	Thematic Qur'anic discussions Personal reflection Integration in the flag ceremony and group prayers
Respect for parents	Global diversity; cooperation	Respects and appreciates parents and teachers as part of social responsibility.	Parent interview assignments The Storytelling of Luqman and his son Value-based role play
God-consciousness ( <i>Muraqabah</i> )	Independence; integrity	Acts honestly and responsibly even when unsupervised	Daily behavior journals Self-reflection projects Honesty reward system
Prayer, enjoining good, forbidding evil, and patience	Independence; critical thinking; creativity	Maintains spiritual discipline and takes responsibility for the social good	Ethical debate simulations Problem-solving exercises Community service activities
Humility and modesty	Cooperation; noble character	Able to collaborate and respect others without feeling superior	Group collaboration projects Inter-class initiatives Social interaction role-play
Polite and respectful communication	Noble character; critical thinking	Uses respectful language in various settings	Public speaking practice Peer feedback-based assessment- Empathetic communication exercises

## **Challenges in Integrating Character Values into the Indonesian Curriculum**

The study highlighted significant challenges in integrating Qur'anic-based character values into Indonesia's education curriculum. These challenges revolve around the disconnect between theory and practice and the limited practical approaches to teaching character education. Let's examine each challenge in more detail, connecting it with relevant educational theories and discussing its implications for the broader academic context.

### ***Gap Between Theory and Practice***

One of the primary challenges identified in the study is the gap between theoretical concepts of character education and its actual implementation in schools. Although national educational policies like *Pancasila* Student Profile and Character Education Strengthening emphasize the importance of character education rooted in religious and moral values, schools predominantly focus on academic achievement. The curriculum, particularly in public schools, prioritizes cognitive skills, standardized tests, and academic performance, while character development often takes a backseat (Alhamuddin et al., 2020; Pike et al., 2021).

This situation can be explained by what is often called the "hidden curriculum" in education. The hidden curriculum refers to the implicit lessons and values conveyed through school practices, routines, and institutional structures, rather than through explicit teaching (Giroux, 1983). In the case of Indonesian schools, while religious and moral values are incorporated into formal documents, the everyday practices, teaching methods, and assessment systems often fail to align with these values.

For instance, although character education is officially acknowledged in the curriculum, teachers may still be evaluated primarily on students' academic success rather than their moral development, which leads to a disparity between the policy and its execution. Theoretically, this issue is tied to "curriculum fragmentation," where the curriculum is split into separate domains of knowledge, such as academic and moral education, instead of being integrated into a cohesive whole. This disconnect between theory and practice results in moral education being relegated to a supplementary or isolated part of the school experience (Dewey, 1916). To close this gap, it would be essential to embed character education across the entire curriculum, not as a standalone subject but as an integral part of every lesson, interaction, and activity in school.

### ***Limited Practical Approaches***

Another major challenge highlighted in the study is the limited practical approaches to teaching character education in schools. Many teachers expressed concerns that the current curriculum does not provide clear, practical guidelines on effectively integrating character values into their teaching. As a result, character education becomes more of a theoretical subject without a strong connection to students' everyday lives.

This issue can be explored using the concept of "constructivist pedagogy," which emphasizes learning through experience and active engagement with the material (Vygotsky, 1978; Piaget, 1970). According to this theory, students learn best when connecting new knowledge to their prior experiences and real-life contexts. When character education is taught abstractly or disconnected, students are less likely to internalize and apply values daily. For example, teaching students about the importance of honesty through a textbook definition may not have the same impact as engaging them in role-playing activities where they practice honesty in real-world scenarios (Cirkony, 2023; Zajda, 2021).

In the case of Qur'anic-based character values, this challenge is particularly pronounced. While the values of humility, gratitude, and responsibility are deeply embedded in the Qur'an and form the core of Islamic character education, their application in school settings often lacks practical frameworks. The values must be embodied in real-life situations that students can relate to, such as school activities, peer interactions, and community service projects. Without practical approaches encouraging students to practice these values actively, character education remains abstract and detached from their lived experiences. Moreover, teachers play a crucial role in translating these values into practice.

The challenge here is not just about content, but also about pedagogy. Teachers may not have adequate training or resources to incorporate character education into their teaching, especially in a way that feels authentic and meaningful to students. Teacher training programs focusing on moral development and providing concrete strategies for teaching character values would be crucial to addressing this gap (Lickona, 1992). Furthermore, creating a school culture that supports these values through consistent role-modeling by teachers and school leaders would help bridge the gap between theoretical knowledge and practical application.

### ***Implications for Curriculum Design***

The implications of these challenges for curriculum design are significant. First, there is a need to revise the curriculum to ensure that character education is not treated as an isolated subject but is integrated across all disciplines. It requires a shift in mindset where moral and academic education are seen as complementary rather than separate domains. The curriculum should also offer clear, practical guidelines for teachers on integrating character education into their lessons and daily practices. Providing professional development opportunities for teachers to learn how to teach character effectively and incorporating character education into teacher evaluations would further support this shift.

Incorporating *Pancasila* Student Profile *more* explicitly into daily school life, alongside a stronger emphasis on Qur'anic-based values, could provide a more holistic approach to character education. That would require schools to shift from a purely academic-focused environment to one that nurtures students' moral, spiritual, and emotional development alongside their intellectual growth.

### **The Role of Parents and Environment in Applying Character Values**

The role of parents in supporting their children's character education is a critical aspect of moral development, and this study emphasizes the importance of collaboration between parents and schools in nurturing character values. This finding aligns with broader educational theories that stress the shared responsibility of parents and educators in fostering the holistic development of children. Let's explore this topic in greater depth by discussing the significance of parental involvement in character education, examining relevant theories, and reflecting on the implications for school practice (Alhamuddin et al., 2022; Pusztai et al., 2024).

### ***The Role of Parents in Character Education***

One of the central findings of this study is the vital role of parents in the character education process. In Islamic educational philosophy, especially as illustrated in *Surah Luqman* 13-19, the importance of nurturing children with love, wisdom, and patience is emphasized. Luqman's advice to his son shows how parents and educators should approach moral and character development, stressing the need for empathy, understanding, and guiding children with affection and sound reasoning.

Research supports the notion that the home environment plays a significant role in children's moral and social development. Studies have shown that when parents are actively

involved in their children's education, particularly in teaching values and ethics, children are more likely to develop positive character traits, such as empathy, responsibility, and respect for others (Berkowitz & Bier, 2005). These character traits are foundational to personal development and essential for social cohesion and well-being.

In the context of *Surah Luqman*, teaching with love and wisdom is crucial. The value of affection is intertwined with *hikmah* (wisdom), suggesting that moral guidance should be delivered not with strictness or harshness but with a balanced approach that encourages positive moral reasoning in children. That aligns with contemporary educational perspectives, where the emotional and relational aspect of teaching is recognized as equally important as cognitive development.

### ***Collaboration Between Parents and Teachers***

Effective character education requires a close partnership between parents and teachers. This collaborative approach is echoed in many educational frameworks. According to Epstein's framework of school-family-community alliances (2001), when schools and families work together, they create a supportive environment that fosters academic and character development. Epstein identifies six key types of involvement: parenting, communicating, volunteering, learning at home, decision-making, and collaborating with the community. These forms of engagement enable a unified approach to a child's learning and development.

In the case of character education, this partnership is significant. Teachers and parents must communicate regularly to reinforce values such as honesty, responsibility, and compassion at home and school. For instance, if a child is taught the value of honesty in school but sees a different behavior modeled at home, there will be confusion, and the lesson will be less effective. However, when parents reinforce the same values taught at school, children receive a consistent message that helps to internalize those values (Alhamuddin, 2018; Alifuddin, 2021).

Moreover, the values in *Surah Luqman*, such as respect for parents, humility, and patience, require a synergistic effort between home and school. Luqman's advice underscores the idea that parents must model virtuous behavior in their own lives so that children can observe and learn from their examples. This principle is in line with social learning theory, as developed by Bandura, which emphasizes the role of modeling in learning. According to Bandura, children are likely to adopt behaviors they observe in adults, especially those they consider role models (Bandura, 1978). Therefore, when parents model



respectful and responsible behavior, it reinforces what is taught in school, creating a more comprehensive approach to character education.

### ***Practical Application in Schools***

For schools to effectively incorporate the values of *Surah Luqman* into their character education programs, they must foster an environment that encourages collaboration with parents. This collaboration can take various forms, such as regular meetings between teachers and parents, joint participation in school activities, or community service projects involving students and their families. Schools can also provide resources and workshops for parents to support their children's moral development at home (Suhadi et al., 2015; Shelton & Campo-Engelstein, 2022).

Teachers can integrate these values into the curriculum by ensuring that character education is not an isolated topic but woven into everyday lessons. For example, when teaching about respect or gratitude, teachers can draw upon examples from *Surah Luqman* and connect these to real-world situations that students can relate to. Children are more likely to internalize these values and apply them daily by creating an environment where character education is consistently reinforced at home and school.

### ***Implications for Character Education Theory***

This study's finding suggests that character education's success depends on a holistic approach that integrates the efforts of parents and schools. This approach is consistent with the broader principles of social constructivism, which holds that learning is best achieved through interaction and collaboration in a social context (Vygotsky, 1978). In character education, this means that students learn not only through direct instruction but also through the social interactions they have at home and in school. Educators and parents can ensure these values become ingrained in children's behavior by creating an environment where character values are consistently modeled and practiced at home and school (Miller, J.P. & Seller, 1985).

Furthermore, the findings highlight the importance of teacher training in character education. Teachers need to know the values they are expected to teach and strategies for engaging parents and fostering a collaborative approach. That would involve professional development programs that emphasize the role of parents in character education and provide teachers with tools to effectively involve them in the process (Alhamuddin et al., 2022; Nurdin et al., 2023).

## Conclusion

This study demonstrates that the moral teachings in *Surah Luqman* verses 13–19 contain highly relevant and comprehensive character values that can serve as a strong foundation for character education in Indonesia. These values, such as monotheism (*tauhid*), respect for parents, awareness of divine surveillance, spiritual discipline, social responsibility, humility, and respectful communication, offer a holistic framework encompassing religious, social, and psychological character formation.

The findings affirm that these values align with the character dimensions outlined in the *Pancasila* Student Profile and the Strengthening Character Education (PPK) framework policy. However, the study also identified several key challenges, including a persistent gap between theory and practice in schools and limited practical methods to translate character education into daily student experiences. As a result, character education is often treated as theoretical content, rather than an integrated and lived experience.

Another significant finding is the crucial role of parents in supporting character education. Effective implementation requires close collaboration between schools and families to reinforce values consistently at home and in the classroom. In this context, Luqman's advice offers a pedagogical model rooted in love, wisdom, and moral example, essential for meaningful and enduring character development. From a theoretical perspective, these findings align with Vygotsky's social constructivism, Bandura's social learning theory, and contemporary character education theories such as those by Lickona. They all emphasize the importance of a consistent social environment and participatory learning in building strong moral character.

Therefore, Qur'an-based character education, such as that exemplified in *Surah Luqman*, calls for a paradigm shift, from a fragmented approach to a holistic, *whole-school* model embedded in school culture, teaching practices, and parental involvement. By strengthening teacher training, developing contextually relevant curriculum content, and fostering school-family collaboration, the integration of Qur'anic values can help shape Indonesian students' spiritual, emotional, and social identity. *Surah Luqman* provides a source of timeless values and an authentic, relevant, and applicable model for national character education grounded in religious and cultural heritage.

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