



An Analytical Study of Qur'anic Tafsir: Interpretation of Qur'anic Verses on Moral Education

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ABSTRACT

This study aims to explore the values of moral education in the Qur'an. Considering the phenomenon today, many people are behaving who do not reflect good morals. This research uses a qualitative approach by relying on literature studies. The collected literature data were analyzed descriptively. The research found that in the Qur'an, there are verses that explain the concept and procedures of ethics/morals in everyday life. For example, Q.S. At-Taubah [9]: 119, which teaches to behave honestly. Q.S. Al-Baqarah [2]: 195) and Q.S. Al-A'raf [7]: 199 which teaches to be kind and compassionate. Q.S. Al-Baqarah [2]: 153 teaches to be patient. Q.S. Al-Ma'un [107]: 1-7 teaches to care about the environment. When referring to Q.S. Luqman [31]: 12-19, moral formation can be done early in the form of education from parents for their children. Among them are providing children's needs according to their portions, learning quietly and playing so that children grow, providing a conducive and positive environment, and integrated and istiqamah learning.

Keywords: *Implementation, Moral Education, Quranic Verses, Tafsir*



INTRODUCTION

Children's moral education is one of the most crucial aspects in the formation of children's character and personality (S. H. W. Zain et al., 2024). In the context of Islamic teachings, moral education not only includes teaching about ethics and social norms, but also includes a deep understanding of the teachings of the Qur'an, which is the main source of life guidance (Parawansah & Sofa, 2025; Yusuf, 2023). The Qur'an contains various instructions and principles that can be used as a basis for educating children to have noble morals and be able to become responsible individuals, both towards Allah SWT, themselves, and society (Wibowo & Hidayat, 2022).

Islam emphasizes the importance of moral education as an essential part of the life of every individual Muslim. The Prophet was sent to perfect noble morals, as he said in a hadith, "Verily, I was sent to perfect noble morals." (Al-Bukhari, 1978). Islam emphasizes the importance of moral education as an essential part of the life of every individual Muslim. The Prophet was sent to perfect noble morals, as he said in a hadith, "Verily, I was sent to perfect noble morals." (Imron, 2018).

The Qur'an provides various verses that serve as guidelines in teaching moral values to children, such as honesty, patience, respect for parents, and empathy for others. Through tafsir, explanation or interpretation of the Qur'anic verses, the meaning of these moral teachings can be more deeply understood, both in the context of daily life and in its application as a guide in educating children. Therefore, moral education based on the Qur'an and tafsir is not only about teaching ethical values, but also shaping children's character so that they can become responsible, noble, and able to contribute positively to society and religion (Fitra & Wendry, 2024).

Research conducted by Syafnidawati (2024) in the journal OASIS. This study shows that moral development and social behavior play an important role in shaping children's behavior. The research discusses the cognitive and social processes involved in moral development, referencing Kohlberg's stages of moral development, and emphasizes the significance of moral teachings in the Qur'an and Hadith. The findings suggest that a strong moral foundation is essential to support positive social interactions among children, with both Islamic and Western approaches highlighting the role of morality in maintaining social cohesion (Syafnidawati, 2024).



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The research conducted by Huges (2022) in the journal *Al Qalam* discusses the importance of moral education, particularly in the Indonesian context, where modern society often separates religious life from daily activities. This study reviews theoretical frameworks of moral reasoning, such as consequentialism and deontology, while emphasizing the role of emotions and intuition in moral decision-making. The research also highlights the challenges in moral education due to external cultural influences and stresses the importance of integrating moral values from religious teachings, such as those found in the Quran, to shape responsible and ethical individuals in society (Huges & Nurjaman, 2022).

Agus Putra Gea's (2024) research in the *Indo-Mathedu Intellectuals Journal*, titled "Strengthening Character-Based Moral Education," highlights the critical role of moral education in Indonesia, particularly in addressing the moral crisis among the younger generation. The study emphasizes the historical importance of moral education, which is increasingly threatened by modernization and an overfocus on textual learning. Using qualitative methods such as observations and interviews, the research underscores that moral education is vital for developing noble character from childhood to adulthood, shaped by family, social interactions, and the educational environment. The findings advocate for a systematic and sustainable approach to instilling moral values in future generations (Gea et al., 2024).

Research by Ririn Rismawati (2024) in the *JIIIC Journal* examines the concept of moral education in Q.S. Al-Baqarah [2]: 31-32 from an Islamic education perspective. It emphasizes the integration of religious values in education to tackle issues like moral decline and youth violence, advocating for the cultivation of virtue through consistent habits and parental role models (Rismawati et al., 2024).

The last research conducted by Suryadama Etc (2023). This study examines the concept of moral development according to Imam Al-Ghazali in his monumental work *Ihya Ulumuddin*. This research aims to explore Al-Ghazali's views on aspects of morality and how the concept is relevant in the context of Islamic moral education today. The author pays special attention to the concept of moral development outlined by Al-Ghazali, as well as the implementation of these concepts in the formation of individual character in society (Suryadarma & Haq, 2015).

Previous studies are still general in the sense that they have not comprehensively discussed the Study of Qur'anic Tafsir Analysis: Interpretation of Qur'anic Verses on Moral



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Education. So that the author tries to fill the research gap in order to add to the treasure of knowledge for many people.

This study aims to examine in depth the interpretation of Qur'anic verses related to moral education, focusing on how the moral values contained in the Qur'an can be applied in everyday life, especially in the context of education. The main objective of this study is to understand and reveal the deep meaning of verses related to character building, morals, and manners in the Qur'an, as well as how these verses can be used as guidelines in moral education in the modern era. In addition, this study also aims to identify and analyze different tafsir approaches related to moral education, and provide interpretations that are relevant to the needs of contemporary Islamic education.

More specifically, this research will focus on the interpretation of verses that teach about moral values such as honesty, kindness, responsibility, patience, and human relationships with Allah SWT and fellow humans. This research also aims to explore the understanding of how the moral principles taught in the Qur'an can be integrated into the moral and character education curriculum, both at the school level and in the family, to create noble and responsible individuals.

This research has very important benefits, both academically, practically, and socially. From an academic perspective, this research is expected to make a significant contribution to the development of tafsir studies and Islamic education. By examining Qur'anic verses related to moral education, this research can enrich the tafsir literature that discusses the application of moral values in social life and education. In addition, the results of this study can be a reference for researchers, scholars, and students in exploring more deeply the relationship between the teachings of the Qur'an and moral education in the modern world.

RESEARCH METHOD

This research is qualitative (Darmalaksana, 2020) in nature, relying on literature studies from various sources, such as the Qur'an, books, articles, websites, and other sources relevant to the research topic (Adlini et al., 2022). The data obtained is then analyzed descriptively using thematic analysis techniques (Alfani, Mukhsin, & Addzaky, 2024).



RESULT AND DISCUSSION

Interpretation of Qur'anic Verses on Moral Education

This study examines various verses in the Qur'an related to moral education, both those related to individual character building and social relations between people. Based on the interpretation of the Qur'anic verses, it is found that the Qur'an provides clear guidelines regarding various moral values that need to be possessed by every individual Muslim. The verses not only teach the theory of morality, but also provide practical guidance on how to apply moral values in daily life.

Some of the moral values emphasized in the Qur'an include:

Verse of the Qur'an	Essence of the Verse	Explanation of the Verse
Q.S. At-Taubah [9]: 119	Honesty (Sidiq)	Honesty as a fundamental moral value in individual life is regulated in several verses, one of which is in Q.S. At-Taubah [9]: 119, which emphasizes the importance of honesty in words and deeds. In Qur'anic commentaries, honesty is considered the main foundation in the formation of a Muslim's character. Honesty is also a measure of individual integrity in relationships with Allah SWT and fellow human beings (Katsir, 1990).
Q.S. Al-Baqarah [2]: 195) and Q.S. Al-A'raf [7]: 199	Kindness and Compassion (Ihsan and Rahmah)	Verses that teach about kindness and compassion, such as in Q.S. Al-Baqarah [2]: 195) and Q.S. Al-A'raf [7]: 199, are very relevant in the context of moral education. The Qur'an teaches that kindness must be done selflessly, both towards fellow humans and other living things. This kindness is reflected in actions that bring benefits to society and the universe. The interpretation of these verses shows that moral education in Islam is not only related to the cultivation of internal values, but also to the social



		responsibility that each individual must have (Ar-Rifa'i, 2000).
Q.S. Al-Baqarah [2]: 153	Patience (Sabr)	The concept of patience is highly emphasized in the Qur'an, as one of the keys to achieving moral and spiritual success. In Q.S. Al-Baqarah [2]: 153, Allah SWT mentions that those who are patient will get His help. Interpretation of this verse reveals that patience is not just about enduring trials, but also as a way to maintain morality in the face of life's pressures. Patience-based moral education teaches individuals to remain steadfast in the truth and not be tempted by the urges of lust that can damage character (Shihab, 2002).
Q.S. Al-Ma'un [107]: 1-7	Social Responsibility and Care for Others (Social Charity)	Qur'anic verses that talk about social responsibility and concern for fellow human beings, such as those found in Q.S. Al-Ma'un [107]: 1-7, underline the importance of sharing with others, helping those in need, and paying attention to social welfare. The interpretation of these verses confirms that moral education in Islam is not only concerned with the formation of personal character, but also with how an individual should interact fairly and compassionately with the surrounding community (Quthb, 2004).

Moral Definition

Moral comes from the Latin “mos” which means habit; the plural is “mores” which means custom (Rejeki, 2008). Moral is a behavioral or ethical concept that refers to humans as individual or social beings (A. A. Zain, 2021). Morality, then, is the practice of good behavior. When someone acts in accordance with the principles of Islam, it can be said to have good morals or ethics. Likewise, if the action is not following the rules and regulations of Islam, it can be said that it is not good or unethical.



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Speaking of morals, the purpose of moral education is a basic educational tool that must be owned and familiarized from childhood to adulthood (Hamid, 2022). Moral values have standards to be a guide for individuals or groups to regulate their behavior, so that each has the will to distinguish between good and bad, act on differences, and understand that they will get rewards if they do the right thing and regret if they do the wrong thing (Yusuf, 2019). Therefore, it is important to instill good morals from an early age so that they continue into the adult phase to address the cycles in life (Alfani, Mukhsin, & Sutisna, 2024).

The Significance of Moral Education in Islam

There are verses of the Qur'an that explain the importance of moral education in Islam, including:

Verse of the Qur'an	Essence of the Verse	Explanation of the Verse
Q.S. Luqman [31]: 13-19	Parents as an Example	It is narrated in Surah Luqman that there is a father named Luqman, giving advice to his son about the importance of worshipping Allah, doing good to parents, and maintaining good behavior in daily life. This shows that moral education in Islam is not only to form good morals, but also to instill closeness to God and awareness of social obligations.
Q.S. At-Tahrim [66]: 6	Children as the Responsibility of Parents	Allah mentions that every parent has the responsibility to educate their children well so that they become a responsible and noble generation. Qur'an-based moral education is not only limited to theories or lessons given verbally, but must also be demonstrated through daily examples and actions by parents and society.
Q.S. Al-Qalam [68]: 4	Moral education is noble	This teaching shows that noble character is one of the most highly valued aspects of Islam. The Prophet Muhammad (SAW) also said, "Verily, I was sent to perfect noble character." (HR. Al-Bukhari). This shows that morality is the basis of educating children, which will eventually form individuals of noble character.



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By incorporating the teachings of the Qur'an in moral education, children will grow into individuals who are not only ethical in social interactions, but also have a high sense of responsibility towards religion, family and society. This will help them become individuals who can benefit themselves and others, and play an active role in creating a harmonious and loving society.

Foundations of Moral Education in the Qur'an

The Qur'an provides many verses that can be used as guidelines in educating children's morals. Some of the values that can be taken from the Qur'an for children's moral education include:

Verse of the Qur'an	Essence of the Verse	Explanation of the Verse
Q.S. Al-Ahzab [33]: 70	Teaching Honesty	Teaching children to always tell the truth is an important foundation in moral education. Honesty is a value that must be instilled from an early age so that children are accustomed to behaving in accordance with the truth.
Q.S. Luqman, [31]: 14	Teaching Kindness to parents	This verse teaches children to respect and do good to their parents, as a form of appreciation for the sacrifices their parents have made to raise them.
Q.S. Al-Anfal, [8]: 46	Teaching Patience	Teaching patience to children is very important so that they can face various tests and obstacles in life with calmness and fortitude.
Q.S. Al-Baqarah [2] :273	Teaching Empathy and Caring for Others	Children are taught to care for others, whether in the form of charity or by giving attention to people in need.

Implementation of Qur'an-Based Moral Education for Children

When referring to the Qur'an, there are several ways in Q.S. Luqman [31]: 12-19 to implement moral education.

First, teaching the Qur'an from an Early Age, Children's moral education based on the Qur'an can be started by teaching children to understand the basic values in the Qur'an, such as honesty, patience, and respect for parents. This can be done by reading and memorizing verses



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of the Qur'an that contain moral messages, as well as providing a brief explanation of their meaning.

Second, Applying Noble Morals in Daily Life. Parents and educators must be role models in applying the teachings of the Qur'an about morality in daily life. Children will more easily imitate the behavior they see, so parents need to show a good and noble attitude in every aspect of life.

The Qur'an is full of stories of prophets, such as Prophet Ibrahim, Prophet Musa, and Prophet Muhammad SAW, who taught high moral values. Children can be taught about the examples these prophets showed in facing various life tests. These stories can be used as effective teaching materials in teaching morals to children.

Fourth, Dialogical Approach with Children Using tafsir in a dialogical approach with children is a good way to explore the teachings of the Qur'an more deeply. By providing explanations of the meaning of relevant verses and light discussions, children can be invited to think critically and understand morality in the context of their lives.

So, it can be drawn a red thread that the implementation of moral education towards Qur'an-based children is that moral education must begin early by teaching basic values in the Qur'an. Parents and educators play an important role as role models in applying noble morals in everyday life. In addition, the stories of the prophets in the Qur'an can be an effective example to teach morals to children. A dialogical approach involving Qur'anic interpretation can help children understand and think critically about moral values in the context of their lives. Thus, Qur'an-based moral education does not only teach theory, but also leads to practical application in daily life (Alfani, Mukhsin, Fadllurrahman, et al., 2024).

CONCLUSION

Qur'an and tafsir-based moral education is one of the best ways to shape children's character with noble Islamic values. By teaching the moral values contained in the Qur'an and explaining their meanings through tafsir, we can equip children with noble morals that will be the foundation for their lives. As parents and educators, we have a great responsibility to instill these moral teachings in a wise, compassionate way, and set a good example, so that they grow up to be individuals who are noble, beneficial to the people, and always close to Allah SWT.



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