



Quranic Perspectives on Character Education: A Lughawiyyah Analysis of Surah Luqman Verses 13–15

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Abstract

This study analyzes the construction of children's character education in Quranic Surah Luqman verses 13–15 through a *lughawiyyah* or linguistic approach, with particular attention to the values of *tawhid* and *birr al walidayn*. The study employs a qualitative interpretive design based on textual analysis of Surah Luqman verses 13–15 and its linguistic interpretation in *Al Kashshaf an Haqiq Ghawamid al Tanzil* by Mahmud al Zamakhshari. The analysis focuses on lexical choices, grammatical structures, semantic relations, and their functions in conveying educational values. The findings indicate that character education in these verses is constructed through two interrelated foundations: the internalization of *tawhid* and the cultivation of *birr al walidayn*. Linguistically, the prohibition expressed through *la tushrik billah* conveys a preventive orientation in developing monotheistic character by rejecting the association of partners with Allah. Meanwhile, the expression *wa wassayna al insana bivalidayhi* emphasizes moral responsibility toward parents and establishes filial conduct as an essential dimension of character formation. The analysis further demonstrates that the verses position *tawhid* as the theological foundation of character education, while *birr al walidayn* represents its ethical expression within the parent child relationship. These findings suggest that Quranic character education integrates theological commitment and interpersonal ethics as complementary dimensions in the formation of Muslim character.

INTRODUCTION

According to Article 1, Paragraph (1) of Law Number 20 of 2003 on the National Education System, education is a conscious and planned effort to create a learning environment and learning process that enables students to actively develop their potential, including religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Within this framework, education is not only oriented toward the development of intellectual abilities but also toward the formation of students' personality and moral values (Nurhayati, 2020). Education therefore plays an important role in improving the quality of human resources

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while developing individuals with both intellectual capacity and sound character (Roberts, 2017; Waldron & Saphire, 1990).

Character refers to human values and attitudes manifested in one's relationships with God, oneself, other people, the environment, and national life through thoughts, attitudes, feelings, words, and actions based on religious, cultural, and national values (Ismail, 2016; Suyatno et al., 2019). These values are internalized through habituation until they become part of everyday behavior (Abdulloh et al., 2025; Henn et al., 2022). In the context of education, character is therefore concerned not only with knowledge of what is good and bad but also with the process of internalizing values until they are reflected in behavior.

Character education has become an important concern in contemporary education because the development of students' personalities cannot be separated from moral, social, and spiritual dimensions (Niskaromah et al., 2025; Rozikin & Astutik, 2021). From the perspective of Islamic education, character formation is not merely understood as a process of knowledge transfer but as a process of internalizing values that shape human relationships with Allah and with others. Character education is also directed toward fostering values such as concern for others, responsibility, honesty, integrity, and discipline while preventing the development of behaviors that contradict moral values (Satrial et al., 2025; Taufiq & R, 2025).

From an Islamic perspective, character education places the relationship between human beings and Allah and the relationship between human beings and others as two interconnected dimensions. The vertical relationship, strengthened through faith, provides the foundation for behavioral development, while the horizontal relationship is expressed through moral and ethical responsibility in social life. Thus, Islamic character education aims to develop individuals with spiritual, moral, and social integrity (Baroud et al., 2025; Htay et al., 2025).

The Quran, as the primary source of Islamic education, gives considerable attention to character formation through various narratives, commands, prohibitions, and forms of advice. One passage that explicitly depicts the process of educating children is found in Surah Luqman verses 13–15 (Engkizar et al., 2026). These verses present Luqman's advice to his son, beginning with the internalization of *tawhid* through the prohibition of associating partners with Allah and followed by an emphasis on the obligation to treat parents well. The sequence of these messages illustrates the relationship between theological foundations and ethical formation in children's education. *Tawhid* serves as the foundation of faith orientation, while *birr al walidayn* represents one concrete form of a child's moral responsibility within the family relationship (Effendi, 2023; Kaputra et al., 2022).

Several previous studies have examined education in Surah Luqman from different perspectives. Nudin et al (2024) explained Luqman's educational model for developing children's personalities through *tawhid* education, moral education, and parental role modeling. Kurniawan et al (2025) identified several educational values in Surah Luqman, including *tawhid* education, *birr al walidayn*, worship, *amar maruf nahi munkar*, and noble character. Masturin et al (2022) demonstrated the importance of *tawhid* education and gratitude toward Allah and parents in children's character formation. Rahma (2025) identified five educational dimensions in Surah Luqman: *tawhid*, *muraqabah*, worship and morality, social ethics, and communication characterized by wisdom. Meanwhile, (Nasrin et al., 2025) explained an educational relationship model between parents and children based on affection, role modeling, and the cultivation of character values grounded in *tawhid*.

These findings indicate that Surah Luqman has been widely examined as a source of values related to *tawhid* education, morality, family education, and children's character formation. However, most of these studies have emphasized pedagogical,

normative, and implementation-oriented aspects. Analysis of how character education messages are constructed through lexical choices, grammatical structures, and semantic relationships within the Quranic text remains relatively limited. This creates an opportunity to examine Surah Luqman not only in terms of the educational values it contains but also in terms of how its linguistic structures construct and convey those educational messages.

The *lughawiyyah* approach provides a means of examining these dimensions through the analysis of lexical elements, grammatical structures, semantic relations, and the functions of linguistic expressions within the verses. In Surah Luqman verses 13–15, for example, the expressions *ya bunayya*, *la tushrik billah*, *wa wassayna al insana biwalidayhi*, and *anishkur li wa linalidayka* demonstrate linguistic choices associated with the parent-child relationship, the internalization of *tawhid*, and the development of attitudes toward parents (Rahayu et al., 2023; Snow & Matthews, 2016; Yulrizal et al., 2025). Analysis of these elements can demonstrate that educational messages are conveyed not only through the normative content of the verses but also through the ways in which the Quranic language structures, reinforces, and connects these values (Abishev et al., 2025; Akem et al., 2025; Engkizar et al., 2025; Engkizar et al., 2026).

Based on this research gap, this study offers a *lughawiyyah* analysis of Surah Luqman verses 13–15 to examine the construction of children's character education through the linguistic structures and lexical choices of the verses. The analysis focuses on the relationship between the messages of *tawhid* and *birr al walidayn* and on how these values are constructed through linguistic expressions in the text. This approach is expected to enrich *tafsir tarbawi* by giving greater attention to the linguistic dimensions involved in understanding the Quran's educational messages.

Theoretically, this study contributes to the development of Islamic character education by demonstrating the relationship between the foundation of *tawhid* and the formation of ethical conduct in children's relationships with their parents. At the same time, the *lughawiyyah* analysis broadens the perspective of *tafsir tarbawi* by positioning linguistic elements as an important component in understanding the construction of educational messages. Thus, this study not only identifies character education values in Surah Luqman but also examines how these values are conveyed through the linguistic structures of the Quran. Based on this background, this study aims to analyze the construction of children's character education in Surah Luqman verses 13–15 through a *lughawiyyah* approach, focusing on the educational meanings of *tawhid* and *birr al walidayn* and the relationship between them in the formation of children's character.

METHODS

This study employed a qualitative interpretive design using textual analysis. This design was used to understand and interpret the construction of character education in Surah Luqman verses 13–15 based on its linguistic features and educational meanings. The study adopted a *lughawiyyah*, or linguistic, approach, which places the linguistic structure of the Quran as the basis for examining the educational messages and meanings conveyed in the text.

The primary data sources were Surah Luqman verses 13–15 and their linguistic interpretation in *Al Kashshaf an Haqaiq Ghawamid al Tanzil* by Mahmud al Zamakhshari. Supporting sources were used to strengthen the interpretation of the linguistic and educational aspects examined, particularly sources related to Arabic linguistics, *ulum al Quran*, Quranic exegesis, and Islamic character education (Riska et al., 2024). The sources were selected based on their direct relevance to the research focus, particularly the linguistic meanings and educational messages contained in Surah Luqman verses 13–15.

Data were collected through textual data extraction from the verses and interpretations selected as the objects of analysis. The collected data consisted of words, phrases, grammatical structures, and semantic relationships relevant to the construction of character education (Annisa, 2019; Saputra, 2025). These linguistic elements were then classified according to their functions and meanings in conveying educational messages, particularly those related to *tawhid* and *birr al walidayn*.

The data were analyzed through textual analysis using a *lughawiyyah* approach. The analysis covered four main aspects: lexical choices, grammatical structures, semantic relations, and linguistic functions in conveying educational messages. Each element was interpreted by considering the relationship between its linguistic form and the meaning conveyed within the context of the verses. The analysis was directed toward explaining how the language of the Quran constructs the relationship between the internalization of *tawhid* as a theological foundation and *birr al walidayn* as an ethical expression in the formation of children's character. The credibility of the interpretation was established through source comparison by referring to relevant exegetical and linguistic sources. This comparison was conducted to examine the consistency of the interpretations of the lexical, grammatical, and semantic elements analyzed. Thus, the conclusions were grounded in sufficient textual and interpretive evidence.

RESULT AND DISCUSSION

The Lughawiyyah Approach to Understanding the Educational Message of the Quran

Lughawi exegesis (*al-tafsir al-lughawi*) is a form of Quranic interpretation that gives primary attention to the linguistic dimensions of Arabic. This approach seeks to uncover the meaning of Quranic verses through the analysis of vocabulary (*mufradat*), etymology (*isytiqaq*), morphology (*sarf*), syntax (*nahwu*), and rhetorical features (*balaghah*). Through a linguistic approach, exegetes can gain a deeper understanding of the Quranic message by considering the structure and characteristics of Arabic as the language of revelation (Alsokari et al., 2026; Faddhia et al., 2025; Wulandari et al., 2025).

The development of lughawi exegesis was closely related to the expansion of Muslim society during the second and third centuries of the Hijri calendar, when Islamic territories expanded and interaction with non-Arab communities became increasingly intensive. This development created a need to explain the Quran through linguistic analysis so that its meanings could be understood more accurately. Over time, *lughawi* exegesis developed beyond the examination of individual word meanings to include relationships between words, sentence structures, and linguistic functions in the construction of meaning. Therefore, knowledge of various branches of Arabic, including *nahwu*, *sarf*, *balaghah*, and semantics, became important in linguistic Quranic interpretation (Ikhlas et al., 2025; Mesa et al., 2025; Ritonga et al., 2025).

Several classical exegetical works demonstrate strong attention to linguistic aspects. *Al-Kashshaf an Haqiq Ghavamid al Tanzil* by Mahmud al-Zamakhshari and *Al-Bahr al-Mubit* by Abu Hayyan al-Andalusi, for example, examine i'rab, lexical choices, sentence structures, rhetorical styles, and other linguistic features in interpreting Quranic verses. These works have become important references in the development of lughawi Quranic studies (Engkizar et al., 2024).

Thus, lughawi exegesis can be understood as an interpretive approach that considers Arabic as an important instrument for uncovering the meaning of the Quran. This approach is particularly relevant to studies focusing on linguistic analysis because it enables researchers to connect lexical choices and linguistic structures with the messages conveyed by the verses (Engkizar et al., 2026). In this study, the

lughawiyyah approach is employed to analyze Surah Luqman verses 13–15, particularly the lexical choices, grammatical structures, semantic relations, and linguistic functions associated with the educational values of *tawhid* and *birr al walidayn*. The Construction of Tawhid Education in Surah Luqman Verse 13 Allah says:

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

The verse shows that Luqman's educational guidance to his son begins with the internalization of *tawhid*. Linguistically, the verse contains several important elements related to how the educational message is conveyed, particularly the expressions *ya bunayya*, *ya'izhuhu*, *la tushrik billah*, and the emphatic construction *inna al-shirka la zulmun azim*.

In the phrase *وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ*, the word *يَعِظُهُ* derives from *wa'az* (الوعظ), which refers to giving advice and admonition intended to encourage a person to do good and avoid wrongdoing. Al-Zamakhshari's explanation of this term indicates that Luqman's communication with his son takes the form of moral counsel rather than merely the transmission of information Mahmud ibn Umar al-Zamakhshari. From an educational perspective, this linguistic choice indicates that value formation takes place through guidance and moral cultivation.

This dimension is further reflected in the use of the address *يَا بُنَيَّ* (*ya bunayya*). Morphologically, this form is a diminutive form of *ibn*. In its contextual use, the diminutive form conveys a sense of closeness and affection between the speaker and the child. Al-Zamakhshari also draws attention to this linguistic form when explaining Luqman's address to his son (Malik et al., 2025). Thus, the expression *يَا بُنَيَّ* does not merely indicate the biological relationship between father and son but also reflects an affective dimension in the educational process. The message of *tawhid* is conveyed within a close relationship, indicating that education is not merely doctrinal but also emotionally grounded.

The phrase *لَا تُشْرِكْ بِاللَّهِ* constitutes the central expression of the message of *tawhid* in this verse. The expression *لَا تُشْرِكْ* uses the imperfect verb preceded by *la nahiyyah*, forming a prohibition. This structure expresses a demand to refrain from associating partners with Allah. From the perspective of character education, this construction indicates that *tawhid* education involves not only recognizing the oneness of Allah but also developing an attitude that rejects any deviation from the principle of monotheism (Engkizar et al., 2024; Engkizaret al., 2025; Fitriani et al., 2022).

The message is then reinforced through the phrase *إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ*. The use of *إِنَّ* emphasizes the proposition being stated, while *لَظُلْمٌ* further strengthens the assertion through the use of the emphatic lam in the predicate of *inna*. The word *ظُلْمٌ* is linguistically associated with the meaning of placing something in a position other than its proper place (*wad al shay fi ghayri mawdi'ih*). Al-Zamakhshari explains that shirk is described as wrongdoing because worship that should be directed to Allah is instead directed toward others.

The use of *عَظِيمٌ* further intensifies the degree of wrongdoing referred to in the verse. Thus, the construction *إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ* does not merely prohibit shirk but also provides a moral and theological rationale for the prohibition. From the perspective of character education, this construction indicates that *tawhid* is cultivated through two processes: establishing behavioral boundaries through prohibition and developing awareness of the moral rationale underlying that prohibition.

The findings demonstrate that Surah Luqman verse 13 places *tawhid* at the

foundation of character education. Linguistically, this message is constructed through the relationship between the affective address *يَا بُنَيَّ*, the advisory expression *يُعِظُهُ*, the prohibition *لَا تُشْرِكْ بِاللَّهِ*, and the emphatic statement *إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ*. Thus, character education in this verse begins not with social rules but with the formation of a theological orientation that serves as the basis for subsequent conduct. The Construction of *Birr al Walidayn* in Surah Luqman Verse 14 Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ

Verse 14 extends character education from the relationship between human beings and Allah to the relationship between children and their parents. While the preceding verse establishes *tamhid* as the fundamental foundation, this verse demonstrates how that orientation is translated into ethical responsibility through respect and gratitude toward parents.

The word *وَوَصَّيْنَا* derives from the root *وصى*, which is associated with giving a testament, instruction, or emphasizing an important command. Its use indicates that good treatment of parents is presented as an important directive in human life. Al-Zamakhshari explains the relationship between the obligation toward Allah and the obligation toward parents in the context of this verse. Thus, the lexical choice *وَوَصَّيْنَا* emphasizes that *birr al walidayn* is not merely a matter of social courtesy but a moral responsibility grounded in religious teaching.

The phrase *وَهْنًا عَلَى وَهْنٍ* describes the weakness experienced by the mother throughout pregnancy. The repetition of *وَهْنًا* in the construction *وَهْنًا عَلَى وَهْنٍ* reinforces the depiction of the burden involved. Al-Zamakhshari explains the linguistic dimension associated with the mother's condition in this verse (Kassymova et al., 2025; Mustafa et al., 2026). From the perspective of character education, this depiction directs the child's attention to the experience and sacrifice of the parent, thereby fostering awareness, empathy, and appreciation. The phrase *وَفِصَالُهُ فِي عَامَيْنِ* refers to the period of weaning over two years. The mention of this period reinforces the depiction of the mother's care and sacrifice throughout the child's early life. By incorporating concrete experiences of pregnancy and breastfeeding into the educational message, the verse creates an emotional basis for developing gratitude and respect toward parents.

This relationship is further emphasized through the expression *أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ*. The structure connects gratitude toward Allah with gratitude toward parents within the same sequence of instruction. Al-Zamakhshari explains the relationship between these two forms of gratitude in the context of human obligations toward Allah and parents. From the perspective of character education, this construction demonstrates that spiritual devotion cannot be separated from ethical conduct toward parents. Thus, *birr al walidayn* can be understood as one concrete manifestation of religious values in interpersonal relationships (Kristanti et al., 2024).

The findings from verse 14 demonstrate that character education develops through a systematic movement from the theological dimension toward the interpersonal dimension. While verse 13 emphasizes the proper orientation of worship toward Allah, verse 14 demonstrates how that orientation is expressed through gratitude, respect, and care for parents. Thus, *tamhid* and *birr al walidayn* do not function as separate values but form a conceptual relationship between theological consciousness and social responsibility. The Limits of Obedience to Parents in Surah Luqman Verse 15 Allah says:

وَإِنْ جَاهَدَاكَ عَلَىٰ 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

Meaning: *And if they strive to make you associate with Me that of which you have no knowledge, do not obey them, but accompany them in this world with kindness, and follow the way of those who turn to Me. Then to Me is your return, and I will inform you of what you used to do.*

Verse 15 provides an important dimension to the construction of *birr al validayn* by establishing a limit to obedience toward parents. While verse 14 emphasizes gratitude and good treatment toward parents, verse 15 demonstrates that respect for parents does not override *tawhid* as the fundamental principle. Character education in this verse is therefore constructed through a balance between obedience, respect, and moral principles.

In the phrase *وَإِنْ جَاهَدَاكَ*, the word *جَاهَدَاكَ* derives from the root *جَهَدَ*, which is associated with exerting effort and striving to accomplish something. In the context of the verse, the word describes the strong effort of the parents to persuade the child to adopt a belief that contradicts *tawhid*. Al-Zamakhshari explains the contextual use of this expression in the verse.

The phrase *مَا لَيْسَ لَكَ بِهِ عِلْمٌ* then clarifies the matter concerning which the pressure is exerted. The expression *مَا لَيْسَ لَكَ بِهِ عِلْمٌ* emphasizes the absence of sound knowledge concerning the object associated with Allah. In al-Zamakhshari's interpretation, the expression refers to the absence of valid evidence or proof underlying the practice of shirk. Educationally, this structure demonstrates that character formation requires not only obedience but also the capacity to uphold principles on the basis of conviction and knowledge.

The limit of obedience is stated through *فَلَا تُطِعْهُمَا*. The prohibition against obeying the parents in this context does not eliminate the obligation to treat them well. This is immediately followed by the command *وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا*. Al-Zamakhshari explains that the prohibition applies when parents call their child toward shirk, whereas the social relationship must still be maintained through good treatment.

The word *مَعْرُوفًا* refers to conduct that is good and appropriate. In the context of character education, the term demonstrates that differences in matters of belief do not justify abandoning interpersonal ethics. The child is still instructed to maintain a good relationship with the parents through proper conduct. Thus, the verse establishes that steadfastness in *tawhid* must be accompanied by respect for parents.

The phrase *وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ* then directs the child to follow the path of those who turn to Allah. The word *أَنَابَ* derives from a root associated with returning to Allah through obedience. Al-Zamakhshari explains that the expression directs people to follow the path of those who believe and return to Allah. Educationally, this part of the verse demonstrates that character formation occurs not only through prohibitions and commands but also through the provision of moral direction and exemplary models.

The verse concludes with *ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ*. The word *مَرْجِعُكُمْ* indicates the final return of human beings, while *فَأُنَبِّئُكُمْ* refers to the disclosure of what they have done. This conclusion introduces the dimension of accountability for human moral choices. In character education, awareness of accountability strengthens internal motivation so that individuals act according to moral values not

merely because of external pressure but because they recognize the consequences of their actions.

Thus, Surah Luqman verse 15 demonstrates that *birr al walidayn* does not mean unconditional obedience. The verse establishes a balanced educational principle: *tawhid* remains non-negotiable, while the relationship with parents must continue to be maintained through *ma'ruf* conduct. This finding demonstrates that Quranic character education integrates principled commitment with respect for social relationships.

The Construction of Character Education in Surah Luqman Verses 13–15

The analysis of verses 13–15 demonstrates a sequential pattern of character education. Verse 13 begins with an affective and interpersonal approach through *يَا بُنَيَّ* and *وَهُوَ يَعِظُكَ*, then directs the child toward *tawhid* through *لَا تُشْرِكْ بِاللَّهِ*. Verse 14 extends this orientation through *وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ* and *أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ*, while verse 15 establishes a moral boundary concerning obedience through *فَلَا تُطِعْهُمَا* while simultaneously maintaining ethical conduct through *وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا*.

This pattern demonstrates that character education in Surah Luqman verses 13–15 is not constructed around a single isolated value. The structure of the verses reveals a relationship among three principal elements: an affective educational approach, *tawhid* as the theological foundation, and *birr al walidayn* as its ethical expression within the family relationship. The educational message therefore contains internal and external dimensions that complement one another.

Conceptually, *tawhid* functions as the fundamental orientation that determines toward whom human beings direct their worship and spiritual loyalty. *Birr al walidayn*, meanwhile, represents a concrete expression of this orientation in interpersonal relationships. However, verse 15 demonstrates that this expression has a boundary: obedience to parents does not apply when their command contradicts the principle of *tawhid*. At the same time, this limitation does not remove the obligation to treat parents well (Saminu et al., 2025; Ummah et al., 2025).

The findings therefore demonstrate that the relationship between *tawhid* and *birr al walidayn* in Surah Luqman verses 13–15 is integrative. *Tawhid* provides the foundation of values, while *birr al walidayn* represents their social manifestation. The lughawiyah analysis demonstrates that this relationship can be identified not only from the thematic content of the verses but also through lexical choices, sentence structures, prohibitive constructions, emphatic forms, and the relationships among linguistic constructions within the verses.

Implications for Character Education

The findings have implications for understanding Islamic character education, particularly in the context of children's education. First, character education needs to recognize the theological dimension as a foundation for moral orientation (Dalimunthe et al., 2023; Rasdiany et al., 2022). Surah Luqman verse 13 demonstrates that children's education begins with strengthening *tawhid*, rather than merely introducing behavioral rules.

Second, character education needs to develop affective and relational dimensions. The use of *يَا بُنَيَّ* and the context of *يَعِظُكَ* demonstrate that values are communicated within a close relationship between the educator and the child. This indicates the importance of caring and relational communication in the educational process.

Third, character education needs to connect belief with social conduct. Verse 14 connects gratitude to Allah with gratitude toward parents, while verse 15 demonstrates that commitment to *tawhid* must be accompanied by good treatment of

parents. Islamic character education therefore does not separate spiritual development from interpersonal ethics (Harun et al., 2026; Kasheem et al., 2025; Sriwahyuni et al., 2025).

Overall, Surah Luqman verses 13–15 present a construction of character education that moves from emotional connection and the internalization of *tawhid* to gratitude toward parents and the development of the ability to uphold moral principles in situations of conflict. The lughawiyyah analysis demonstrates that this construction is reflected in the lexical choices and linguistic structures of the verses. Accordingly, character education from the Quranic perspective can be understood as an integrative process that connects theological consciousness, family relationships, and moral responsibility in human life (Engkizar et al., 2023; Engkizar et al., 2023; Syafril et al., 2021).

CONCLUSION

The *lughawiyyah* analysis of Surah Luqman verses 13–15 demonstrates that Quranic character education is constructed through an integrated relationship between *tawhid* and *birr al walidayn*. The linguistic structures of the verses, including the affectionate form of address, prohibitive construction, and emphatic expressions, show that character formation is presented through both relational guidance and the internalization of fundamental values.

Tawhid functions as the theological foundation that guides moral orientation, while *birr al walidayn* represents its ethical expression within the parent-child relationship. The findings further indicate that respect and obedience to parents are not understood as unconditional, but remain grounded in adherence to *tawhid* while maintaining good and respectful treatment toward parents. This construction demonstrates that Quranic character education integrates spiritual commitment, emotional connection, and interpersonal responsibility as complementary dimensions of character formation. Future studies may extend the *lughawiyyah* analysis to other Quranic passages related to education and character formation to examine whether similar linguistic patterns and value relationships emerge across different educational contexts.

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