



From QS Luqman Verses 13–19: Weighing the Roles of Parents and Teachers in Moral Education

Siti Fatmawati *

Ar-Raniry State Islamic University of Banda Aceh
fatmawatisiti2025@gmail.com

*Correspondence: fatmawatisiti2025@gmail.com

Received: 25-08-2025 | Revised: 02-09-2025 | Accepted: 02-09-2025



Copyright © 2025 by Author(s)

This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)

Abstract

This study focuses on moral education by examining the roles of parents and teachers through the lens of QS. Luqman verses 13–19. The point of departure is the recognition that Islamic education is not merely concerned with cognitive achievement but fundamentally aims to cultivate holistic human beings balanced in faith, worship, and social ethics. The central argument of this research is that moral education must serve as the foremost priority in every educational process, as it constitutes the foundation for all forms of intellectual attainment. The research employs a descriptive qualitative method with a literature-based approach. Primary data are drawn from QS. Luqman verses 13–19, while secondary data are obtained from relevant scholarly works, including journals, books, and other academic documents. Data analysis was carried out through processes of condensation, presentation, and conclusion drawing, thereby yielding a comprehensive understanding of the theme under study. The findings demonstrate that parents play crucial roles through guidance, motivation, role modeling, and supervision in shaping children’s moral foundations from an early age. Teachers extend this formative process within the school environment through instruction, exemplary conduct, and the cultivation of an educational atmosphere conducive to ethical development. When these two roles operate in synergy, Qur’anic values can be instilled consistently and comprehensively. QS. Luqman verses 13–19 provide a normative framework that emphasizes monotheism (tauhid), filial piety, divine accountability, disciplined worship, enjoining good and forbidding evil, patience, and humility in social interaction. The significance of this study for the discourse of Islamic Religious Education lies in its affirmation that Islamic education must transcend the mere transmission of knowledge and move toward the formation of character. This research reasserts the importance of integrating family and school education in moral development while offering a Qur’anic foundation for strengthening both curriculum and praxis in contemporary Islamic education.

Keywords: Islamic Religious Education, Moral Education, QS. Luqman 13–19, Parental Role, Teacher’s Role

Penelitian ini berfokus pada pendidikan akhlak dengan menelaah peran orang tua dan guru melalui perspektif QS. Luqman ayat 13–19. Titik tolak kajian ini adalah pengakuan bahwa pendidikan Islam tidak hanya berkaitan dengan pencapaian kognitif, melainkan secara mendasar bertujuan membentuk manusia seutuhnya seimbang dalam iman, ibadah, dan etika sosial. Argumen utama penelitian ini menegaskan bahwa pendidikan akhlak harus menjadi prioritas utama dalam setiap proses pendidikan, sebab akhlak merupakan fondasi bagi seluruh bentuk pencapaian intelektual. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan kepustakaan. Data primer bersumber dari QS. Luqman ayat 13–19, sedangkan data sekunder diperoleh dari karya-karya ilmiah relevan, seperti jurnal, buku, dan dokumen akademik lainnya. Analisis data dilakukan melalui tahapan kondensasi, penyajian, dan penarikan kesimpulan, sehingga menghasilkan pemahaman yang komprehensif terhadap tema yang dikaji. Hasil penelitian menunjukkan bahwa orang tua memiliki peran penting melalui bimbingan, motivasi, keteladanan, dan pengawasan dalam membentuk dasar moral anak sejak usia dini. Guru melanjutkan proses pembentukan ini di lingkungan sekolah melalui pengajaran, teladan, serta penciptaan suasana pendidikan yang kondusif bagi perkembangan etika. Ketika kedua peran ini berjalan secara sinergis, nilai-nilai Al-Qur’an dapat ditanamkan secara konsisten dan menyeluruh. QS. Luqman ayat 13–19 memberikan kerangka normatif yang menekankan tauhid, berbakti kepada orang tua, kesadaran akan pertanggungjawaban di hadapan Allah, kedisiplinan dalam ibadah, amar ma’ruf nahi munkar, kesabaran, dan kerendahan hati dalam interaksi sosial. Signifikansi penelitian ini bagi wacana Pendidikan Agama Islam terletak pada penegasannya bahwa pendidikan Islam harus melampaui sekadar transfer pengetahuan dan bergerak menuju pembentukan karakter. Penelitian ini menegaskan pentingnya integrasi pendidikan keluarga dan sekolah dalam pembinaan akhlak, sekaligus menawarkan landasan Qur’ani untuk memperkuat kurikulum dan praksis pendidikan Islam kontemporer.

Kata Kunci: Pendidikan Agama Islam, Pendidikan Akhlak, QS. Luqman 13–19, Peran Orang Tua, Peran Guru

INTRODUCTION

There is an enduring aspiration within education: to cultivate human beings who are not only adept at solving equations or memorizing formulas but are also endowed with noble character (Anshory et al., 2025). What we envision is a generation capable of navigating life with balance intellectually sharp, morally refined, and spiritually steadfast. In this ideal, education is conceived as a space that nurtures the holistic development of the human person, forming individuals who do not merely “know” but are truly “wise” (S & Riadi, 2020). As the Qur’an repeatedly emphasizes, morality (*akhlaq*) is the very foundation of knowledge; without it, all intellectual achievements remain hollow. In Islamic history, the Prophet Muhammad (peace be upon him) stands as the most perfect exemplar of this synthesis, as affirmed in QS. Al-Qalam verse 4: “*And indeed, you (Muhammad) are of a great moral character*” (Yayasan Penyelenggara Penerjemah/Pentafsir Al-Qur’an, 1967/Tim Penyempurnaan Terjemahan Al-Qur’an, 2019).

Yet the realities of contemporary education often fall short of this aspiration. In many households and classrooms, moral formation is overshadowed by the pursuit of academic achievement. Children are increasingly raised in a fast-paced culture where success is measured by rankings rather than by virtue. News reports frequently highlight youth who show diminishing respect for their parents or who are more engrossed in digital screens than in family guidance. In schools, teachers often find themselves constrained by dense curricula, leaving moral exemplarity as a secondary concern. The result is a widening gap between the ethical ideals we cherish and the social realities we confront daily.

It is in this context that the wisdom of QS. Luqman verses 13–19 becomes particularly relevant. Luqman's counsel to his son extends far beyond classrooms and textbooks: the prohibition of polytheism, the duty of filial piety, the awareness of divine surveillance, the obligation of prayer, the courage to enjoin good and forbid evil, and humility in speech and conduct. These teachings affirm that morality is not merely a social convention but a way of life inseparably tied to faith (S & Riadi, 2020). In educational practice, parents serve as the child's first moral models, while teachers reinforce these values within formal schooling. When these two forces work in harmony, morality is not only memorized but embodied in lived experience (Daheri & Warsah, 2019).

Furthermore, when parents and teachers alike recognize their shared responsibility as moral educators, the scope of education expands beyond intellectual attainment to encompass spiritual and ethical growth. Teachers, through daily conduct, exemplify discipline, patience, and fairness. Parents, through affection and vigilant guidance, shape their children's character within the home. When these roles converge, moral education becomes a consistent process: within the household, children learn love and respect; within schools, they learn discipline and responsibility (Daheri & Warsah, 2019). In this light, QS. Luqman 13–19 emerges not only as a religious text but as a timeless roadmap for character education.

Moral education, particularly from an Islamic perspective grounded in the Qur'an, plays a pivotal role in shaping ethical values and character formation in learners. This literature review synthesizes current scholarly works on moral education in the Islamic tradition and examines its implications for character development and ethical discourse in contemporary society.

One central theme that emerges from the literature is the foundational role of the Qur'an in moral education. Numerous studies highlight that Islamic education is not merely academic in orientation but is intrinsically designed to foster moral character and ethical conduct. For instance, Ibrahim et al. argue that Islamic education addresses contemporary ethical issues by emphasizing social responsibility and environmental ethics, thereby enhancing learners' moral awareness and ethical practice (Ibrahim et al., 2024). Similarly, Mokodenseho et al. demonstrate that the Qur'an offers profound insights into character-building through its moral lessons and ethical principles, serving as a guiding framework for regulating attitudes and behaviors essential to character education in Islamic contexts (Mokodenseho et al., 2024).

The integration of moral values into pedagogical methodologies has also received significant scholarly attention. Ningsih et al. stress the importance of bridging the cognitive and affective dimensions of learning, noting that Islamic values contribute

meaningfully to character formation by fostering an inclusive approach that nurtures both intellectual and emotional growth (Ningsih et al., 2024). This reflects a growing consensus that effective moral education requires a comprehensive strategy that unites knowledge with the cultivation of virtues. Huda et al. likewise examine the place of Islamic moral education within modern educational frameworks and affirm its effectiveness in improving students' moral quality (Huda et al., 2024).

Another dimension emphasized in the literature is the timing of moral education. Saputri et al. highlight early childhood as a critical stage for instilling moral values, when foundational habits and ethical behaviors can be cultivated through guided Islamic teaching (Saputri et al., 2022). This finding is reinforced by Erwin, who underscores the pivotal role of Islamic education in shaping moral values, particularly amid contemporary social challenges (Erwin, 2023).

The literature further underscores the role of educators and Islamic educational institutions. Irfan and Sain, for example, highlight the indispensable role of teachers in embodying Islamic values, stressing that teachers must act as role models in their students' moral formation (Irfan & Sain, 2024). Similarly, Malik and Maslahah emphasize the need for educators to cultivate a moral ethos within schools that is firmly grounded in Islamic values (Malik & Maslahah, 2021).

Beyond formal education, the roles of community and family structures are also shown to be significant in moral development. Muhdi et al. demonstrate that Islamic boarding schools (*pesantren*) contribute substantially to moral education by fostering an environment conducive to ethical learning (Muhdi et al., 2023). Likewise, Wardah highlights the importance of parental involvement, underscoring the cooperative relationship between families and educational institutions in reinforcing children's moral values (Wardah, 2023).

In conclusion, the literature clearly portrays moral education within an Islamic framework as a comprehensive endeavor that begins at an early age and involves close collaboration between educational institutions, educators, families, and communities. The Qur'an stands as the ethical backbone of this approach, guiding moral development and nurturing socially responsible individuals who are capable of addressing contemporary ethical dilemmas.

This study narrows its focus to the roles of parents and teachers in moral education through the perspective of QS. Luqman verses 13–19. Its distinctiveness lies in grounding the analysis within these Qur'anic passages, affirming that moral education is not solely the responsibility of schools or families but requires the active engagement of both. The novelty of this article lies in rearticulating these Qur'anic teachings for the context of contemporary education, where the synergy between parents and teachers becomes indispensable in safeguarding children against the tides of globalization that often introduce values undermining moral integrity.

RESEARCH METHODOLOGY

This study employs a descriptive qualitative method within the framework of library research (Zed, 2014). Primary data are derived from an exegetical examination of QS. Luqman verses 13–19, while secondary data are obtained from relevant literature, including academic journals, books, and other scholarly documents. Data analysis follows

three stages: data condensation, data display, and conclusion drawing (Miles & Huberman, 2014). This methodological approach allows for an in-depth engagement with various scholarly sources to uncover the roles of parents and teachers in moral education (*tarbiyah al-akhlaq*). The findings are presented in a concise yet detailed analysis, ensuring clarity and accessibility for readers.

RESULTS AND DISCUSSION

1. The Role of Parents in Moral Education

Parents are the first and foremost educators of their children. From birth, life values are instilled through daily interaction, communication, and role modeling. In Islamic thought, the family is regarded as the *first madrasah*, laying the foundation of a child's personality. Accordingly, the parental role in moral education is both vital and primary, long before the child enters formal educational institutions.

The first dimension of this role is guidance and instruction. A child's unformed character requires direction to discern between right and wrong (Ramadhani & Musyarapah, 2024). QS. Luqman verse 13 illustrates this, where Luqman directly instructs his son to avoid polytheism (*shirk*), a concrete example of moral guidance. Such direction provides children with a proper moral orientation from an early stage.

Beyond guidance, parents also provide motivation. It is not sufficient to merely point to the right path; children must also be encouraged to pursue it with vigor. In the context of moral development, motivation can take the form of praise, moral support, or spiritual reinforcement. These encouragements enable children to internalize ethical values more readily in their daily lives (Daheri & Warsah, 2019).

Equally important is role modeling. Children tend to imitate behavior more readily than they internalize verbal advice. When parents embody values such as politeness, honesty, discipline, and devotion in worship, such practices become ingrained habits for their children. Parental role modeling thus functions as a form of "living education," practiced daily without constant verbal repetition.

Finally, parents act as supervisors. Supervision should not be understood as restriction, but rather as ensuring that a child's conduct remains aligned with proper moral boundaries. QS. Luqman verse 16 reminds us that even the smallest deeds fall under divine scrutiny. Parents, by extension, can instill this awareness through affectionate supervision. Such an approach teaches children that freedom must always be coupled with responsibility and ethical constraints.

2. The Role of Teachers in Moral Education

Within the school environment, teachers hold a strategic position as formal educators. Their role extends beyond the transmission of knowledge to include the inculcation of values, norms, and virtuous habits. Consequently, teachers' contribution to moral education cannot be separated from their primary duty as instructors. They are figures who are observed, emulated, and respected by students (Fatimah, 2018; Riswan et al., 2021; Syarifuddin et al., 2014; Syuri, 2020).

Teachers serve foremost as moral exemplars. Their discipline, patience, honesty, and integrity provide tangible role models for students in shaping their own conduct. QS. Luqman verse 17 underscores this responsibility, instructing believers to uphold prayer,

enjoin good, forbid evil, and remain steadfast in the face of challenges. In this sense, teachers function not merely as transmitters of knowledge but also as guardians of morality for the younger generation.

In addition, teachers create a learning environment conducive to moral education. A classroom atmosphere characterized by discipline, mutual respect, and civility fosters the internalization of ethical values. This demonstrates that morality is not only formed through theoretical instruction but also through lived experience. Teachers thus operate as architects of an ethical learning space.

Teachers also serve as mediators between home and school education. Moral values imparted by parents at home require reinforcement in school practice. Effective collaboration between parents and teachers ensures that moral education becomes more consistent and impactful. This synergy creates a continuous cycle of ethical learning (Daheri & Warsah, 2019).

In the contemporary context, teachers' roles become even more critical amid the influx of global information flows. Teachers are expected to guide students not only toward intellectual competence but also toward resilience in facing foreign value systems that may conflict with Islamic morality. In this capacity, teachers function as moral fortresses, safeguarding students from deviation and grounding them in the ethical path of Islam.

3. The Objectives of Moral Education

The primary objective of moral education is to cultivate individuals who are faithful, knowledgeable, and righteous in action. Education is not limited to intellectual training but extends to shaping the spiritual and social dimensions of human existence (Ramadhani & Musyarapah, 2024). Noble character produces individuals who are accountable to themselves, their families, society, and ultimately to God. Thus, moral education constitutes the essence of Islamic pedagogy (Anshory et al., 2025; Daheri & Warsah, 2019).

QS. Luqman verses 14–15 highlight that moral education begins with filial piety. Children are directed to cultivate gratitude, respect, and affection toward their parents. Even when boundaries arise such as when parents call to polytheism the Qur'an instructs believers to maintain kindness in their dealings with them. This underscores that moral education aims to produce individuals who balance faith with social responsibility.

Verse 17 further establishes key objectives: upholding prayer, enjoining good, forbidding evil, and practicing patience. These elements equip children with strong spiritual awareness and the courage to promote righteousness. Patience, moreover, trains individuals to endure challenges with resilience and perseverance. Collectively, these virtues strengthen moral education as both a spiritual and social force.

Verses 18–19 emphasize the social dimension of morality: avoiding arrogance, living modestly, and maintaining gentleness in speech. Such values highlight that morality is not confined to ritual devotion but extends to everyday social conduct. Accordingly, moral education fosters individuals who are humble, courteous, and capable of living harmoniously within their communities.

Taken together, QS. Luqman verses 13–19 articulate a comprehensive framework in which moral education shapes balanced individuals across dimensions of faith,

worship, and social life. Such individuals embody personal piety while also contributing meaningfully to their broader environment. This Qur'anic paradigm must therefore remain a priority in both home and school education.

4. Synthesis: The Complementary Roles of Parents and Teachers

The roles of parents and teachers in moral education are fundamentally complementary. Parents nurture character through affection and role modeling within the home, while teachers reinforce these values through structured discipline and habituation in schools. Together, they ensure the continuity and consistency of moral education. This synergy transforms ethical values from abstract ideals into daily lived practices (Daheri & Warsah, 2019).

When parental guidance lacks the reinforcement of teachers, children's moral development may be undermined by external influences. Conversely, if teachers work without parental support, moral instruction risks being confined to the classroom. Collaboration between the two is therefore indispensable. The synergy of parents and teachers creates a holistic moral framework for children's development.

QS. Luqman verses 13–19 provide a normative framework for this shared responsibility. For instance, the prohibition of *shirk* is instilled in the family setting and later reinforced in the school curriculum through the teaching of *tawhid*. Similarly, prayer is habituated at home and strengthened in schools through communal prayer. In this way, Qur'anic teachings become consistently internalized in the child's two primary environments.

In the era of globalization, such synergy becomes increasingly vital. Children today are exposed to a flood of information that often carries values contrary to Islamic morality. Strong cooperation between parents and teachers thus serves as both shield and compass, safeguarding children from moral deviation and guiding them toward ethical maturity (Daheri & Warsah, 2019).

Accordingly, this study demonstrates that moral education is not the sole responsibility of either the family or the school but a shared enterprise between both. QS. Luqman verses 13–19 offer a theological and pedagogical foundation for this partnership, affirming its necessity across time. The novelty of this research lies in its reading of Luqman's counsel as a timeless roadmap for moral education, relevant across diverse contexts and historical periods.

CONCLUSION

The findings of this study affirm that moral education (*tarbiyah al-akhlaq*) constitutes the core of Islamic education and requires the synergy of parental and teacher roles. Parents serve as the first educators, providing guidance, motivation, role modeling, and supervision that shape the foundations of a child's personality from an early age. Teachers, in turn, continue this process within the school context through their example, instruction, and the creation of a conducive learning environment. These complementary roles ensure the consistency of moral education across the two primary domains of a child's development: the family and the school.

Furthermore, the study of QS. Luqman verses 13–19 demonstrates that moral education must be grounded in *tawhid*, filial piety, awareness of divine oversight,

commitment to worship and enjoining good while forbidding evil, as well as humility in social life. These Qur'anic values provide a comprehensive framework that integrates faith, worship, and social behavior. Thus, moral education is not merely a set of abstract ethical theories but a lived practice deeply intertwined with one's belief system.

The findings also emphasize that effective moral formation demands continuity between home and school education. When either side acts in isolation, the process becomes fragile and vulnerable to external influences. By contrast, the synergy of parents and teachers ensures that Qur'anic values are internalized holistically through compassion and affection at home, and through discipline and structured learning in school. This collaboration is the key to cultivating individuals who are not only pious in their private lives but also socially beneficial to their communities.

The central argument advanced in this study is that Islamic education must not be confined to cognitive dimensions alone. Its primary orientation should be the formation of morally upright individuals who embody a balance between faith, worship, and social ethics. QS. Luqman verses 13–19 clearly illustrate that Islam, from its earliest revelation, has provided a roadmap for moral education. Accordingly, educational endeavors should not be narrowly focused on academic achievement but must earnestly engage the moral and spiritual dimensions as the essence of the entire process.

For the Islamic Education Study Program (*Program Studi Pendidikan Agama Islam*), this study carries significant implications. PAI is tasked not only with preparing intellectually competent future teachers but also with cultivating educators who can instill Qur'anic values in students' lived realities. By integrating the guidance of QS. Luqman verses 13–19, PAI can strengthen its curriculum to produce teachers who understand the strategic roles of parents and educators in moral formation. This, in turn, constitutes a tangible contribution to the development of Islamic education that remains relevant in addressing the moral challenges of globalization.

BIBLIOGRAPHY

- Anshory, M. I., Azis, M. A., Chabib, M., & Sutrisno, A. (2025). Konsep Pendidikan Akhlaq dalam Perspektif Islam. *TSAQOFAH*, 5(2), 1678–1694. <https://doi.org/10.58578/tsaqofah.v5i2.5014>
- Daheri, M., & Warsah, I. (2019). Pendidikan Akhlak: Relasi Antara Sekolah dengan Keluarga. *At-Turats*, 13(1), 3–20. <https://doi.org/10.24260/at-turats.v13i1.1285>
- Erwin, E. (2023). The Existence of Islamic Education Towards Moral Development in the 5.0 Era. *Ijrer*. <https://doi.org/10.51574/ijrer.v3i1.970>
- Fatimah, S. (2018). *Peran Guru Pendidikan Agama Islam Dalam Menanamkan Akhlakul Karimah Peserta Didik di SMPN 1 Sukadana Lampung Timur Tahun Pelajaran 2018/2019* [Skripsi, IAIN Metro]. <https://repository.metrouniv.ac.id/id/eprint/2876/1/SITI%20FATIMAH.pdf>
- Huda, M., Arif, M., Abdul Rahim, M. M., & Anshari, M. (2024). Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review. *At-Tadzkir*. <https://doi.org/10.59373/attadzkir.v3i2.62>
- Ibrahim, M., Islam, S., Zohriah, O., & Azid, M. (2024). Addressing Contemporary Ethical and Moral Issues Through Islamic Education. *Jois*. <https://doi.org/10.35335/kbbzar83>

- Irfan, I., & Sain, Z. H. (2024). The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review. *Qalamuna Jurnal Pendidikan Sosial Dan Agama*. <https://doi.org/10.37680/qalamuna.v16i1.4902>
- Malik, M. S., & Maslahah, M. (2021). Revitalization of the Concept of Educational Axiology: Perspectives of Islamic Philosophy. *Belajea Jurnal Pendidikan Islam*. <https://doi.org/10.29240/belajea.v6i2.2590>
- Miles, M. B., & Huberman, A. M. (2014). *Qualitative data analysis: A methods sourcebook* (J. Saldaña, Ed.; Third edition). SAGE Publications, Inc.
- Mokodenseho, S., Mokoagow, H., Pobela, P. R., Kobandaha, C. P., & Sabir, R. (2024). Analysis of the Effectiveness of the Use of Tafsir in Islamic Religious Education on the Achievement of Character Education of Junior High School Students in Central Java. *The Eastasouth Journal of Learning and Educations*. <https://doi.org/10.58812/esle.v2i01.230>
- Muhdi, A., Sudadi, S., Antoni, A., Daelami, M. S., & Judijanto, L. (2023). The Urgency of Islamic Boarding Schools in the Contemporary Era. *Al-Hijr Journal of Adulearn World*. <https://doi.org/10.55849/alhijr.v2i3.575>
- Ningsih, T., Kurniawan, H., & Nurbaiti, A. (2024). Moral and Intellectual Integration in Islamic College. *International Journal of Social Science and Human Research*. <https://doi.org/10.47191/ijsshr/v7-i07-99>
- Ramadhani, N., & Musyarapah. (2024). Tujuan Pendidikan Islam dalam Membentuk Generasi Berakhlak Mulia. *Jurnal Pendidikan Nusantara*, 3(2), 78–91. <https://doi.org/10.55080/jpn.v2i2.88>
- Riswan, R., Trisnamansyah, S., Hanafiah, H., & Sauri, S. (2021). Implementation of Religious-Based Madrasah Performance Management For Improving Student's Akhlakul Karimah at Madrasah Aliyah. *Eduvest - Journal Of Universal Studies*, 1(10). <https://doi.org/10.59188/eduvest.v1i10.228>
- S, M. T., & Riadi, A. (2020). Implikasi Paedagogis Alquran Surat Luqman Ayat 13-19 Tentang Materi Dasar Pendidikan Agama Islam. *Jurnal Penelitian*, 14(2), 347. <https://doi.org/10.21043/jp.v14i2.8139>
- Saputri, A. N., Lessy, Z., Siskowati, E., & Illahi, R. (2022). Urgency of Islamic Moral Education During Early Childhood in the Perspective of Hadith. *Holistic Al-Hadis*. <https://doi.org/10.32678/holistic.v8i1.5630>
- Syarifuddin, Hairunnisa, & Rahmawati, L. (2014). Pembelajaran Akidah Akhlak di Madrasah Tsanawiyah Negeri Model Darussalam Martapura Kabupaten Banjar. *TASHWIR*, 1(2). <https://doi.org/10.18592/jt.v1i2.164>
- Syuri, L. N. L. (2020). *Peran Guru Akidah Akhlak dalam Membangun Kedisiplinan Siswa Kelas VII di MTs. Muhammadiyah 3 Yanggong Jenangan Ponorogo* [Skripsi, IAIN Ponorogo]. <https://etheses.iainponorogo.ac.id/11083/1/ETHESIS%20210316235%20LU%27LU%20NUR%20LUTHFIYAH%20SYURI.pdf>
- Wardah, A. R. (2023). Management of Santri Moral Education at the Modern Islamic Boarding School. *International Journal of Asian Education*. <https://doi.org/10.46966/ijae.v2i4.250>

Yayasan Penyelenggara Penerjemah/Pentafsir Al-Qur'an (1967)/ Tim Penyempurnaan Terjemahan Al-Qur'an (2016-2019) (Ed.). (2019). *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*. Lajnah Pentashihan Mushaf Al-Qur'an.

Zed, M. (2014). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.