

# The Role of Islamic Education in Moral Decadence in Children: A Study of Al-Mishbah's Interpretation of QS. Luqman: 12-19

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## Abstract

Moral decadence among children today has become a serious problem in line with the rapid development of science and technology, which has weakened the character building of the younger generation. This phenomenon is marked by an increase in deviant behavior, such as gang fights, promiscuity, and a decline in respect for parents. This condition shows a low level of understanding and practice of moral values. Therefore, solutions based on Islamic values are needed to overcome the moral crisis among children. This study aims to examine the concept of moral decadence, explore the theory of Islamic education according to M. Quraish Shihab, and analyze the relevance of Islamic education in overcoming moral decadence among children. This study uses a qualitative approach with a library research method, with the main source being Tafsir Al-Mishbah by M. Quraish Shihab. The results show that moral decadence is a decline related to behavior, personality, and character of individuals. Islamic education is understood as an educational process that is carried out consciously and deliberately based on Islamic law to achieve certain goals. According to M. Quraish Shihab, the main objective of Islamic education is to shape individuals so that they are able to carry out their roles as servants of Allah and caliphs on earth. Islamic education has strong relevance in overcoming moral decadence in children through instilling values of faith and gratitude, cultivating attitudes of love and respect for parents, encouraging good deeds, performing acts of worship, and forming noble character based on patience and sincerity.

**Keywords** : Moral Decadence, Islamic Education, M. Quraish Shihab

## Introduction Section

It cannot be denied that advances in science and technology have a major impact on children as the future of the nation, both positively and negatively. Today's world of education is closely linked to the development of science and technology. However, these changes are often not matched by mental preparedness, especially among young people, leading to various deviant behaviors such as bullying, theft, promiscuity, alcohol and drug abuse, social media addiction, and even violent acts that result in death. This phenomenon reflects a moral crisis that has hit Indonesia's younger generation (Patimah & Herlambang, 2021).

The advancement of science and technology today marks the transition to the modern era, where almost all of society's needs can be easily fulfilled. However, this progress also has a negative impact in the form of moral decline, often referred to as moral decadence. This phenomenon is not only happening among adults but also among the younger generation as the future leaders of the nation. The decline in morality among young people is a matter of concern because it can threaten the future of the nation and damage the image and authority of the world of education (Amaliya et al., 2022).

Children who experience moral decay or moral decline will have a negative impact on themselves and others, both adults and Indonesian society in general. Issues related to moral decay among Indonesia's younger generation are closely linked to various forms of criminal activity that cause harm to society (Erviana, 2021).

Moral decadence is one of the social phenomena currently occurring in society. Moral decadence refers to the decline or deterioration of moral values in society, which can be seen through deviant behavior or actions that do not conform to the ethical norms of a community. This deviant behavior is often associated with behavior that violates religious norms or moral principles. Several factors contribute to moral decadence, including the influence of the media and popular culture, weaknesses in moral education, environmental influences, economic disparities, and rapid social change, which society is not yet ready to accept due to advances in science and technology (Indarta et al., 2022). In addition, there is also culture lag, which occurs due to the imbalance between rapidly developing technology and changes in social and cultural values (Ainun et al., 2024).

Islamic education is dynamic and flexible in instilling Islamic culture in the social environment, and is in line with changes and developments in human life goals throughout the ages. However, this adaptive nature remains grounded in fundamental values that do not shift. Islamic education plays a role in accommodating the various demands of human life across the ages, especially the challenges that arise due to advances in science and technology (Amin, 2025).

Moral education is aligned with the main objective of Islamic education, which is to guide students to grow and develop into individuals with good character and a strong level of piety towards Allah SWT. Thus, this education seeks to

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produce individuals with noble character (Sasmita et al., 2022). Muhammad Athiyah Al-Abrasyi argues that the main objective of Islamic education is to nurture and create noble character (Permana & Sudrajat, 2022).

Islamic education should be present and integrated with current technological developments to assist in moral improvement, so that Islamic education can guide, control, and manage their emotions wisely before they act. The use of technology today will have fatal consequences if it is not used properly and will result in poor character education because children are not yet able to choose and sort out what is good and bad, what can be emulated and practiced in everyday life. Therefore, by instilling Islamic values, Islamic education plays a role and is responsible for improving and enhancing morals so that they are able to face the developments of the times (Khaira, 2023). The Qur'an, as the main source of teachings and guidelines for Muslims, contains various discussions related to the moral education of children. One of the verses that specifically discusses this issue is found in Surah Luqman verses 12–19. Therefore, this paper aims to examine moral education in QS. Luqman verses 12–19 using the perspective of Tafsir al-Misbah.

This study aims to describe how moral decadence can be addressed through the implementation of Islamic education based on the views of M. Quraish Shihab. Descriptively, this study aims to (1) understand the scope of the meaning of moral decadence, (2) examine the theory of Islamic education according to M. Quraish Shihab, and (3) analyze the relevance of Islamic education according to M. Quraish Shihab's perspective in overcoming the problem of moral decadence in children.

## Research Method

This study uses a qualitative approach, which is characterized by the absence of quantitative measurements or numerical calculations. In addition, this study was conducted as library-based research, in which data and information were obtained through an in-depth review of written materials such as textbooks, relevant previous research findings, scientific articles, academic notes, and scientific journals related to the topic under study (Sari & Asmendri, 2020).

The approach applied in this study is discourse analysis as a data analysis technique. Discourse analysis is an approach used to examine the meaning contained in a text and its relationship to the social context. In linguistic studies, discourse analysis is not limited to the study of grammatical structure alone, but also highlights the relationship between the text and the social reality that surrounds it (Najmi & Murhayati, 2025)

The data sources used in this study are divided into primary and secondary sources. Primary data was obtained from Tafsir Al-Mishbah written by M. Quraish Shihab. Meanwhile, secondary data consisted of books, relevant previous research findings, and published academic journals that supported and complemented the research topic.

The initial steps that must be taken in research are to identify and formulate the issues that are the focus of the study. Clear and focused problem formulation will make it easier for researchers to determine the objectives of the research and develop appropriate methods. In addition, the process of collecting valid data and conducting systematic analysis is essential so that the research findings have a high level of credibility and can be used as scientific references. The analysis in this study focuses on Surah Luqman verses 12–19 with reference to Tafsir al-Mishbah, which demonstrates the application of a systematic and comprehensive approach to interpretation (Hidayat et al., 2025).

## Results and Discussion

### Definition of Moral Decadence

The word decadence comes from the Latin term “decadere,” which means to fall, decline, or deteriorate. Moral decadence is a decline or deterioration that focuses on aspects of behavior, as well as an individual's personality or character. Moral decline is a form of deterioration in the quality of an individual's personality, including their attitudes, ethics, and morals (Khanif et al., 2021)

From an etymological point of view, the term “moral” comes from the Latin word “mores,” which comes from the root word “mos.” The term “mores” refers to customs, behavior, habits, character, and morals, and its meaning later developed to describe good behavior that has become a habit (Marulafau et al., 2025). Morality is understood as a concept related to norms, which include manners, etiquette, and decorum. Individuals who possess good morals are characterized by good character and language. Thus, morality reflects all human actions, both positive and negative. The basis and concept of moral education are formed through a process of habituation, while ethics is understood as a branch of science that studies principles or norms. Therefore, habits that are positive or negative will form good or bad morals. Thus, a habit that is done repeatedly will settle and eventually crystallize into an individual's morals.

Morality in Islam is *akhlak*. In Arabic, the term *akhlak* comes from the isim masdar form of the word *akhlaqa-yukhliq-ikhlaqan*, which means basic nature, character, habits, civilization, and noble values taught by religion. Meanwhile, morality can be interpreted as character, habits, temperament, or self-respect that has become part of a person's nature (Wahidah & Herianto, 2023)

Decadence is decline or deterioration. Moral decadence is a decline that occurs within society and emphasizes aspects of behavior, personality, and individual character (Ulfa et al., 2022). Moral decadence occurs due to several factors. First,

the decline in religious education values within families, schools, or the surrounding environment. Second, the advancement of information and communication technology. Third, the lack of supervision from parents or family members who are the closest environment for children. Fourth, the increasingly prevalent culture of materialism, hedonism, and secularism (Patimah & Herlambang, 2021).

### **Islamic Education According to Quraish Shihab**

Before examining M. Quraish Shihab's theory of Islamic education, it is necessary to first understand the various definitions of Islamic education in general as put forward by a number of figures. Ibn Faris argues that the idea of Islamic education is to guide individuals according to their potential through a gradual process. The goal is to nurture the soul, character, intellect, physicality, religion, as well as social, political, economic, aesthetic, and jihadist awareness. Islamic education focuses on moral values and Islamic teachings as the foundation for achieving success in this world and the hereafter (Wahyuni & Subandi, 2022).

Said Ismail Ali explained that Islamic education is a set of interconnected and integrated concepts, based on Islamic principles and values, which are realized through practical processes and methods. All of these efforts are directed at students so that they are able to exhibit certain behaviors that are in line with Islamic beliefs (Arif, 2022).

Islamic education is understood as a conscious and planned educational process aimed at achieving specific goals based on Islamic law. According to Omar Mohammad al-Toumy al-Syaibani, Islamic education is an effort aimed at shaping and changing human behavior, both at the individual level, in a social context, and in relation to the environment in which a person lives (Hoddin, 2020).

Buya Hamka viewed the essence of Islamic education as an effort to develop the full potential of human beings, including their intellect, character, ideals, and physical condition, with the aim of shaping good personalities. This shaping is expected to be reflected in daily attitudes and behaviors that are in harmony with Islamic teachings (Mubarok & Shohib, 2024).

Quraish Shihab expressed his views on the urgency of Islamic education through one of his works entitled *Membumikan Al-Qur'an* (Grounding the Qur'an). In this work, he attempts to examine the Qur'an's perspective on various dimensions of life, including the issue of Islamic education. Based on his findings, Quraish Shihab states that the Qur'an contains a number of aspects related to Islamic education, including the objectives of Islamic education, methods of Islamic education, characteristics of Islamic education, and Islamic educational materials.

From the above statement, Quraish Shihab argues that the main objective of Islamic education is to shape individuals and groups so that they can carry out their roles as servants of Allah and caliphs on earth, in order to realize a world that is in accordance with His provisions. In the context of teaching, Shihab argues that children are the main foundation in character building, which is reflected in Surat Luqman through the values of monotheism, respecting parents, performing prayers, and behaving nobly (Sein & Salik, 2022). In principle, Islam strongly emphasizes the importance of proper and quality education, because through such education, civilized individuals who are capable of creating a moral social life will be formed (Haris, 2022).

The concept of Islamic education relevant to the moral development of children is explained by M. Quraish Shihab in his work *Tafsir Al-Mishbah*, in Surah Luqman verses 12–19. To identify the methods of Islamic education contained in the Qur'an, a study can be conducted by examining a number of works by M. Quraish Shihab. Shihab describes the aspects of education reflected in the story of Luqman when he advised his son, as explained in Surah Luqman verses 12–19. The content of these verses provides a number of lessons that emphasize moral teachings as guidelines for good behavior.

#### **Study of Q.S Luqman : 12-19**

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

12. And indeed, We gave Luqman wisdom, saying, “Be grateful to Allah! And whoever is grateful (to Allah), then indeed he is grateful for himself; and whoever is ungrateful (disbelieving), then indeed Allah is Self-Sufficient, Praiseworthy.”

In his interpretation, M. Quraish Shihab explains that this verse tells the story of Luqman, who was blessed with wisdom by Allah SWT and gave wise advice to his son. Wisdom is interpreted as the ability to prevent bigger problems from arising while also bringing benefits. Etymologically, wisdom is related to control, namely the ability to direct actions so that they do not deviate. Therefore, being wise reflects wise behavior based on conviction and steady actions without doubt.

From a linguistic perspective, the word *syukur* (gratitude) is derived from the term *syakara*, which means praise for goodness and abundant blessings. Gratitude to Allah stems from a deep awareness within humans of the vastness of His blessings, accompanied by an attitude of submission and awe. This awareness fosters love for Allah and motivates humans to express their gratitude for His blessings through words and actions in accordance with His will. (Shihab, 2012).

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

13. And (remember) when Luqman said to his son, when he was instructing him, “O my son! Do not associate anything with God. Indeed, associating others with Him is a great injustice.”

Shihab explains verse 13 about the wisdom possessed by Luqman and how to pass on that wisdom to his son. The

word “*ya'izhuhu*” comes from the root word “*wa-azza*,” which means a message that contains profound values of goodness and touches the heart. There is also another interpretation that defines this word as containing warnings and threats. The use of this word after the phrase “he spoke” indicates that Luqman conveyed his advice with gentleness and affection, as reflected in his warm attitude towards his son. In addition, this word also indicates that the advice was given continuously, which can be seen through the form of the verb that indicates the present and future in the phrase “*ya'izhuhu*.” Meanwhile, the term ‘*bunaya*’ refers to a pattern of behavior that reflects gentleness, which comes from the word “*ibni*” which means son. (Shihab, 2012).

The above verse contains a moral lesson that Luqman imparted to his son, particularly regarding the prohibition of associating partners with Allah. This message not only emphasizes the concept of the oneness of God, but also directs humans to stay away from all forms of evil. Thus, this verse emphasizes the urgency of the role of parents in providing tawhid education to their children, so that they always hold fast to their belief in Allah and avoid associating partners with Him.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِثٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

14. We have enjoined upon man (to be good) to his parents. His mother carried him in weakness upon weakness, and weaned him in two years. (Our command is,) “Be grateful to Me and to your parents.” To Me is your return.

In his interpretation, Shihab argues that scholars have different views on whether the verse contains advice given directly by Luqman or is only indirect in nature. However, the verse emphasizes that Allah gives an important warning to humans regarding their obligation to be devoted to their parents. This advice is conveyed on the grounds that a mother has gone through a difficult and sacrificial pregnancy, especially due to her physical condition, which is very weak and deteriorates over time. Mothers give birth with great struggle, then continue to care for and breastfeed their children, even at night when others are resting. The uniqueness that can be observed from comparing the messages in this verse with the previous verse lies in the inclusion of the reasons underlying each recommendation and prohibition. For example, the prohibition of associating partners with Allah is explained as an act of great injustice. The same is evident in the conveyance of the will regarding children, to mothers and fathers, the reason given is the condition of the mother who carries the child with great difficulty and the weaning period that lasts for two years (Shihab, 2012).

وَأِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

15. If both of them compel you to associate Me with something about which you have no knowledge, do not obey them, (but) treat them kindly in this world and follow the path of those who return to Me. Then, you will return to Me, and I will inform you of what you used to do.

Quraish Shihab explains the previous verse, which emphasizes the obligation to be devoted to one's mother and father, and then sets limits on obedience to them. This verse also contains Luqman's advice to his son to avoid all forms of polytheism in any condition or situation.

This verse emphasizes that if both parents, or one of them, or even another party, seriously forces someone to associate partners with Allah, even though the falsity of this act has been explained by Allah and His messengers and is known through common sense, then this command must not be obeyed. Nevertheless, the obligation to continue to respect, maintain good relations, and honor one's parents remains in effect as long as it does not conflict with religious teachings. In worldly life, a person is still required to associate well with both of them, especially in matters unrelated to faith, without sacrificing religious principles (Shihab, 2012).

يُنَبِّئُ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَنَنكُنْ فِي صَحْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

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

This verse describes Luqman's advice to his son that every action, good or bad, even if it is as small as a mustard seed and done in the most hidden place, will still be taken into account by Allah and receive a fitting reward. Through this advice, Luqman instilled a sense of vigilance and moral responsibility in his son, emphasizing that all human deeds are known to Allah. Allah is Most Gentle in reaching everything and All-Knowing, so that no deed is overlooked in His reckoning.

In his interpretation, Quraish Shihab explains that this verse is a continuation of Luqman's advice to his son, emphasizing the importance of knowing and believing in Allah SWT. This is in line with the hint in the previous verse about the reward for every deed. Luqman emphasizes to his son that every deed, good or bad, no matter how small, even if it is only as small as a mustard seed and located in a very hidden place, will surely be brought forth by Allah to be accounted for and given a fitting reward (Shihab, 2012).

يُنَبِّئُ آقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

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

Luqman then continued his advice to his son with a message aimed at maintaining the continuity of monotheism and instilling awareness of Allah's presence in the heart. With a loving call, Luqman commanded his son to perform prayer perfectly in accordance with its requirements, pillars, and sunnah. In addition to guarding himself from evil and immoral deeds, he was encouraged to invite others to do good and prevent immorality. Luqman realized that carrying out Allah's commands would present various obstacles, so he emphasized the importance of patience in facing them. According to

him, prayer, amar ma'ruf nahi munkar, and patience are the main deeds that have a high position and must be prioritized because they are Allah's commands that cannot be ignored.

Luqman's advice encompasses teachings about righteous deeds, with prayer as the pinnacle, as well as acts of kindness manifested through enjoining what is good and forbidding what is evil. Additionally, this advice emphasizes patience and steadfastness as a shield that protects one from failure (Shihab, 2002).

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

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

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

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

In Surah Luqman verses 18-19, there is a specific moral message related to social ethics and character building. According to M. Quraish Shihab's interpretation, these verses contain Luqman's teachings to his son about the importance of being polite and behaving well when interacting with others. In addition to instilling religious values, Luqman also emphasized moral education as an integral element, as the two complement each other. He advised his son not to be arrogant by turning his face away from other people, but to show humility and kindness. Furthermore, Luqman reminded his son that walking on earth should not be accompanied by arrogance, but rather with gentleness and dignity (Sein & Salik, 2022).

Continuing his advice, Luqman taught the importance of walking naturally, without displaying arrogance by puffing out one's chest or being overly humble. He also advised that one's pace should be moderate so as not to be too hasty or too slow, which could hinder one's activities. Additionally, Luqman emphasizes the need to control one's voice so that it remains soft and does not give the impression of being harsh.

Thus Luqman al-Hakim concluded his advice, which contained the essence of religious teachings, including faith, law, and morals as the three main elements of the teachings of the Qur'an. This advice covers the cultivation of morals towards Allah, towards others, and towards oneself, accompanied by teachings of moderation and the command to be patient as the main conditions for achieving success both in this world and in the hereafter. Through this advice, Luqman not only educated his son, but also provided guidance for anyone who follows the path of virtue.

### **The Relevance of M. Quraish Shihab's Islamic Educational Thought in Overcoming Moral Decadence in Children**

Islamic education, according to M. Quraish Shihab, has strong relevance in responding to the issue of moral decadence in children. This is realized through the instillation of values of gratitude and faith, the cultivation of attitudes of love and respect for parents, encouragement to do good deeds, establishing prayer, carrying out all of Allah's commands and avoiding His prohibitions, and the formation of character based on patience and sincerity in facing various trials. These values serve as a fortress for children to avoid immoral behavior and moral decline.

Based on these verses, several points can be drawn that are relevant to the context of character education today. Luqman, who is described as a servant of Allah who was gifted with wisdom, imparted teachings to his son with the aim of shaping servants of Allah who are always grateful (*'abdan syakura*). This concept is in line with the main points of personality education, which emphasizes the formation of religious attitudes and self-control. The following are the steps taken by Luqman in the process of educating his son: (1) Prohibition of Shirk: Luqman emphasized the prohibition of shirk. This prohibition aims to instill an understanding of monotheism as the main foundation of faith, so that children have a straight and firm belief in the oneness of Allah. (2) Command to Be Good to Parents (*Birrul Walidain*): Luqman guides the importance of obedience and devotion to parents. Children are directed to be devoted to their parents in accordance with the provisions and norms established by Allah as part of the formation of noble character. (3) Instilling Faith: These verses contain an affirmation of the importance of strengthening faith. Education should not only be oriented towards intellectual aspects, but must also include spiritual dimensions so that children are able to understand, believe, and practice religious teachings in their daily lives. (4) Prayer, Enjoining Good and Forbidding Evil, and Patience: Luqman instilled the obligation to pray as a form of servitude to Allah. In addition, he encouraged his son to get used to inviting others to do good and avoiding bad deeds. Patience in facing various trials and challenges in life was also emphasized as an important part of the educational process. (5) Ethical Guidance: Luqman taught ethics in interacting with other people. Children were guided not to be arrogant, but to be friendly, gentle, and dignified in their behavior. These moral teachings included character building and the ability to interact socially in a good and polite manner (Farid et al., 2024).

In essence, every good or bad deed committed by a child will be repeated and develop into a habit, which will then shape their behavior or attitude in accordance with their actions. These habits will stick and develop into the child's character. Children who are accustomed to doing positive things from an early age tend to carry these habits into adulthood, because practices that are carried out continuously will settle and become ingrained in them (Khodijah et al., 2023).

Thus, it can be concluded that the first step in educating children is to instill the value of monotheism. Education about the oneness of Allah SWT and understanding of the greatness and vastness of His knowledge are important things that should be taught from an early age. In this regard, Quraish Shihab said: "Strengthening children's faith needs to be instilled from an early age. Instill in children's souls a belief in the oneness of Allah SWT. Then, enrich children's lives with knowledge that will be useful for their future." (Zulfa & Tajib, 2025).

In addition, according to Quraish Shihab, educating children must be accompanied by affection and love. Parents should not hurt their children, either physically or psychologically, as exemplified by Luqman who called his son gently, “*ya bunayya*.” A parenting style based on love will shape children into independent, innovative individuals who are confident, gentle, able to control their emotions, and learn to understand the meaning of love in their lives.

Quraish Shihab emphasizes that in a child's spiritual development, the most important thing is the growth of faith within them. Good character is formed from the process of knowing, loving, and doing good. Every child needs good parenting to shape a personality that is in line with religious teachings. In Islamic teaching, children are guided in moral and ethical aspects and are given an understanding of religious teachings, especially those related to worship, relationships with parents and siblings, social interactions (*muamalah*), and noble behavior, so that they are able to understand and practice these values.

## Conclusion

Based on the results of literature analysis, it can be concluded that moral decadence is a condition of moral decline or deterioration that occurs in individuals and groups within society. This phenomenon reflects a weakening of compliance with prevailing norms, ethics, and social rules, particularly in the context of religion, socio-culture, and personal morality. In children and adolescents, moral decadence is often characterized by negative behaviors such as promiscuity, drug abuse, gang fights, disrespect for parents and teachers, and other criminal acts. This condition is a serious problem because it can threaten the future of the nation's next generation and damage the social order at large.

According to M. Quraish Shihab, Islamic education is a fundamental effort to shape people who are faithful, moral, and able to fulfill their role as servants of Allah and carry out their mandate as caliphs on earth. Islamic education encompasses goals, methods, characteristics, and materials based on the Qur'an, with a strong emphasis on character building from an early age. Through his interpretation of Surah Luqman verses 12–19 in Tafsir Al-Mishbah, Shihab emphasizes that children's education must instill the values of monotheism, respect for parents, worship, and noble character as the foundation for creating a moral individual and social life.

M. Quraish Shihab's Islamic educational philosophy has strong relevance in overcoming moral decadence in children through the early instillation of the values of monotheism, faith, worship, morals, and social ethics. Through the educational example of Luqman, children are guided to be grateful, respect their parents, practice good deeds, perform prayers, be patient, and behave nobly. These values form the foundation for religious character building and self-control, thus serving as a moral fortress in facing various challenges in life.

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