

# An Analysis of the Implementation of Spiritual Well-Being Values in Early Childhood Based on Surah Luqman Verses 12–19: A Fisher's Theory Approach

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**Abstract:** *The aim of this study is to analyze the forms of instilling spiritual well-being values contained in Surah Luqman, verses 12–19, using John W. Fisher's Spiritual Well-Being Theory. This theory highlights four main dimensions of spiritual well-being: the relationship with oneself (personal domain), with others (communal domain), with the environment (environmental domain), and with God (transcendental domain). This study focuses on how these four dimensions are reflected in the advice Luqman gave to his son, as recorded in the mentioned verses. The method used in this research is a qualitative approach with thematic content analysis techniques. The primary data source is the text of Surah Luqman verses 12–19, which is analyzed in depth and supported by relevant literature in Islamic exegesis and spiritual psychology. The results of the study reveal that these verses contain rich and applicable spiritual values for character development in children. The personal dimension is illustrated through the call to be grateful and to use wisdom; the communal dimension is reflected in the emphasis on doing good to parents and maintaining social relationships; the environmental dimension appears in the advice to walk humbly upon the earth; and the transcendental dimension is strongly conveyed in the call to worship Allah, establish prayer, and practice piety. These findings indicate that Surah Luqman is a strong source of spiritual education and can be integrated into early childhood education as a foundation for building holistic and sustainable spiritual well-being.*

being.

**Keywords:** *Spiritual Well-Being; Early Childhood, Surah Luqman Verses 12-19, Fisher's theory*

## Introduction

The phenomenon of character and spiritual crises among children in the modern era has become a serious global concern (Susanti, 2016). The rapid development of digital technology has brought significant changes in patterns of social interaction and how children access information. On the one hand, easy access to technology can broaden their horizons; on the other hand, children are increasingly vulnerable to negative influences such as age-inappropriate content, cyberbullying, and gadget addiction. This fast-paced and minimally supervised digital environment often diminishes the roles of families and schools as the primary sources of character and spiritual development (Livingstone & Smith, 2014).

In addition, the lack of role models in children's immediate environment has further worsened this crisis. Many children grow up in environments that fail to provide concrete examples of moral and spiritual values. At home, parents' busy schedules and lack of quality communication hinder the internalization of transcendental values. Meanwhile, in schools, character and spiritual education are often reduced to mere formalities without

deep implementation. As a result, children lose their moral compass, struggle to distinguish between right and wrong, and face difficulties in developing empathy and tolerance toward others (Yuniarti, Siskandar, Shunhaji, & Suwandana, 2021).

Various studies have shown an increase in deviant behaviors among children, such as intolerance, lack of empathy, and even loss of life's meaning at an early age. This condition indicates that children's spiritual well-being has not yet been prioritized within the educational system, particularly in Indonesia (Anjeli, Suhari, & Muspian, 2024). In fact, spiritual well-being is crucial for shaping individuals who are resilient, strong in character, and capable of facing modern-day challenges. Therefore, serious efforts from all parties are needed to holistically integrate character and spiritual education into every aspect of children's lives, whether in the family, school, or community.

Islamic education, on the other hand, actually offers a strong value framework for comprehensively and integratively developing children's spiritual well-being. Through the teachings of the Qur'an, particularly in Surah Luqman verses 12–19, there are profound guidelines on moral and spiritual education. This Surah presents a fatherly dialogue full of wisdom, where Luqman imparts essential advice to his son as a means of nurturing character and faith. This approach emphasizes the importance of education that not only focuses on intellectual aspects but also thoroughly develops children's spiritual and moral dimensions.

Surah Luqman verses 12–19 reflect normative expectations of how children's education should be grounded in the values of monotheism (*tauhid*), manners (*adab*), and moral independence. The value of *tauhid* affirms the oneness of God as the fundamental basis for shaping spiritual consciousness, while *adab* teaches courtesy, respect, and ethics in social interactions. The moral independence taught in these verses encourages children to take responsibility for their actions and life choices (Hamid & Zakiya, 2020). Hence, education rooted in these principles can shape children's character to become strong, noble-minded, and firmly faithful individuals.

The messages contained in Surah Luqman are universal and applicable, making them an ideal model for instilling spiritual values from an early age. These values are not only relevant to Muslims but can also be adapted in cross-cultural and interfaith education as a foundation for developing harmonious and integrity-based character. The implementation of these values in families, schools, and communities will strengthen children's spiritual well-being, enabling them to face the challenges of modern life with calmness, empathy, and a focus on collective goodness. Thus, Islamic education offers a comprehensive solution capable of addressing the current crisis of children's character and spirituality (Maulana & Tajussubki, 2023).

However, studies that integrate John W. Fisher's (1998) Spiritual Well-Being Theory approach with Qur'anic values, particularly those found in Surah Luqman verses 12–19, remain very limited. Most existing research on spiritual well-being tends to focus on adult or adolescent populations and is dominated by Western, secular contexts (Hartika, 2019). Meanwhile, studies that specifically explore the Qur'an as a primary source for developing children's spiritual dimensions are still rare, resulting in a gap in the literature regarding children's spiritual well-being from an Islamic perspective (Hafidz & Diana, 2022).

Moreover, most studies on spiritual well-being have yet to deeply explore the relevance of Qur'anic teachings in shaping the four dimensions of spirituality according to Fisher—personal, communal, environmental, and transcendental. In fact, Surah Luqman verses 12–19 contain rich and relevant educational messages for holistically developing all four dimensions (Amelia, 2023). Existing research linking the Qur'an and spiritual well-being generally focuses on the spiritual well-being of Qur'an readers and memorizers (Kusmawati, Hadi, & N, 2019). The scarcity of research connecting contemporary theories like Fisher's (1998) with Qur'anic values highlights the need for a more holistic and contextual approach in the study of children's spiritual well-being.

Therefore, this study offers novelty by analyzing the dimensions of spiritual well-being according to Fisher (1998) contextualized with the educational values contained in Surah Luqman. The integration of contemporary theory and divine revelation is expected to enrich the Islamic education literature while also providing practical contributions to the development of children's character and spiritual education. This approach not only opens new perspectives in spiritual well-being studies but also reinforces the importance of synergy between modern scientific knowledge and religious values in shaping a generation with strong character and high spiritual integrity. Thus, this study not only highlights the importance of instilling spiritual well-being values in children's education but also reintroduces the Qur'an as a primary source of character development through the lens of modern psychological theories.

## **Methodology**

This research is a qualitative library study employing thematic and content analysis approaches toward Qur'anic verses and spiritual psychology literature (Hamzah, 2019). The data for this research were obtained from two sources: primary data consisting of the Qur'an and its exegesis (tafsir), and secondary data consisting of Fisher's theory of spiritual well-being, Islamic education journals, and child psychology literature. The data analysis technique was carried out in three steps: first, identifying the themes of spiritual values in Surah Luqman verses 12–19; second, categorizing these values into the four domains of spiritual well-being according to Fisher; and third, interpreting the correlation between Qur'anic values and early childhood education practices.

## **Result and Discussion**

### **The Conceptual Framework of Fisher's Model of Spiritual Well-Being**

Spiritual well-being refers to a state that reflects an individual's positive feelings, behaviors, and understanding in establishing harmonious relationships with oneself, others, the environment, and something transcendent or divine. According to Fisher (1998), spiritual well-being represents the affirmation of human life as manifested in the quality of these relationships, which ultimately provides individuals with a sense of identity, satisfaction, joy, love, respect, a positive attitude, inner peace, harmony, as well as purpose and direction in life (Ariyani, 2022). This definition integrates the concept of The National Interfaith Coalition on Aging (NICA) and the theoretical development by Fisher, which emphasizes a holistic approach to spirituality (Tumanggor, 2019).

Thus, spiritual well-being is not merely a religious aspect; it is a dynamic condition that encompasses balance and harmony in various essential relationships in human life. Fisher's model (1998) offers a comprehensive conceptual framework for understanding and measuring spiritual well-being holistically, making it applicable in various contexts, including education, mental health, and character development (Tumanggor, 2019).

The spiritual well-being (SWB) model developed by Fisher (1998) is one of the most comprehensive multidimensional approaches to understanding human spiritual well-being. Fisher (1998) defines spiritual well-being as the affirmation of human life manifested through the quality of one's relationships with oneself, others, the environment, and something transcendent or divine. This model consists of four main dimensions, which together reflect an overall picture of spiritual well-being (Tumanggor, 2019).

According to Fisher (1998), spiritual well-being comprises four key domains: Personal domain (relationship with oneself), involving self-awareness and inner peace; Communal domain (relationship with others), involving love, respect, and social responsibility; Environmental domain (relationship with the environment); Transcendental domain (relationship with God or a higher power), involving faith, prayer, and the search for meaning in life.

The personal domain relates to an individual's relationship with themselves, encompassing meaning in life, purpose, personal values, and self-awareness. The communal domain emphasizes the quality of interpersonal relationships, such as love, justice, hope, and trust in others (Fisher, 2010). The environmental domain includes one's relationship with nature and the physical environment, involving awe, appreciation of beauty, and responsibility towards nature. Meanwhile, the transcendental domain refers to a connection with a higher or transcendent power—such as God or a cosmic force—encompassing faith, devotion, and reverence towards the ultimate mystery of the universe (Fisher, 2011; Fisher & Ng, 2017).

Fisher (1998) developed the Spiritual Well-Being Questionnaire (SWBQ) as an empirical measurement tool for assessing these four dimensions. The SWBQ consists of 20 items, equally distributed across the four domains, and has undergone various tests for validity and reliability across different populations. This model asserts that spiritual well-being is not merely a positive state but may vary according to context and time. Therefore, Fisher's model offers a rich theoretical and practical framework for holistically understanding and nurturing spiritual well-being, applicable across fields such as education, mental health, and character development (Tumanggor, 2019; Fisher, 2011).

## Spiritual Values in Surah Luqman Verses 12–19.

### Gratitude for Allah's Blessings

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ  
١٢

“And We certainly gave Luqman wisdom [and said], ‘Be grateful to Allah.’ And whoever is grateful is grateful for the benefit of himself. And whoever

denies [His favor]—then indeed, Allah is Free of need and Praiseworthy.” (Qur’an, Surah Luqman, 31:12) (Kementerian Agama Republik Indonesia, 2019).

In his commentary, Ibn Kathir explains that scholars have differing opinions regarding Luqman's identity mentioned in this verse. Some scholars believe that Luqman was a prophet, while the majority hold that Luqman was a righteous servant who was not granted prophethood. Most scholars also describe Luqman as a dark-skinned man from Africa, specifically a slave from Sudan (Katsir, 2004).

One day, Luqman’s master asked him to slaughter a goat and bring the two best parts to eat. After slaughtering the goat, Luqman brought the heart and the tongue to his master. Later, the master again asked him to slaughter another goat, this time requesting the two worst parts. Again, Luqman presented the heart and the tongue. The master, surprised, asked, “Earlier, I asked you for the best parts, and you gave me the heart and the tongue. Now I asked for the worst parts, and you still gave me the heart and the tongue. Why?” Luqman replied, “There is nothing better than the heart and the tongue if they are good, and nothing worse if they are corrupted” (Bahreisy & Bahreisy, 2006).

Allah bestowed wisdom upon Luqman, and in return, Luqman was always grateful and praised Him for His blessings. Only Allah is truly worthy of all praise and gratitude for the favors He bestows (Al-Maroghi, 1992). According to (Shihab, 2012), the term shukr (gratitude) derives from shakara, meaning praise for goodness and a state of fulfillment or sufficiency. Gratitude begins with deep awareness in the heart of Allah’s immense blessings. This awareness is accompanied by submission, awe, and sincere love for Allah, leading a person to praise Him through both words and actions by fulfilling His commands as a form of acknowledgment of His favors (Hamid & Zakiya, 2020).

### Prohibition of Shirk and the Call to Monotheism

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

“And [mention] when Luqman said to his son while he was instructing him, ‘O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.’” Qur’an, Surah Luqman, 31:13) (Kementerian Agama Republik Indonesia, 2019).

In his commentary, Ibn Kathir explains that Allah relates the story of Luqman advising his son, whose name was Tsaran. With deep affection for his beloved son, Luqman said, “O my son, never associate anything with Allah, for shirk (associating partners with Allah) is truly the greatest injustice” (Bahreisy & Bahreisy, 2006). Luqman warned his son that shirk is the gravest form of wrongdoing because it places something in a position it does not deserve—equating Allah, the sole source of all blessings, with powerless beings like idols. This is why shirk is regarded as the gravest sin. Furthermore, Luqman’s advice also emphasizes that shirk is the worst action a person can commit. The following verses

continue with Allah's command for children to treat their parents kindly (Hamid & Zakiya, 2020).

### The Command to Honor Parents

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ  
إِلَى الْمَصِيرِ ١٤ وَإِنْ جَاهَدَكَ عَلَى 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 ١٥

“And We have enjoined upon man [to be good] to his parents. His mother carried him in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] return. But if they strive to make you associate with Me that of which you have no knowledge, then do not obey them, but accompany them in this world with kindness, and follow the path of those who turn to Me in repentance. Then to Me will be your return, and I will inform you about what you used to do.” (Qur'an, Surah Luqman, 31:14-15) (Kementerian Agama Republik Indonesia, 2019).

In his tafsir (Qur'anic commentary), Ibn Kathir explains that Allah SWT commands His servants to be devoted and to show repentance and kindness to their parents. This is because the mother bears her child in a state of great weakness, and her burden becomes even heavier due to the child she is carrying. After giving birth, the mother then nurses her child for two years. Therefore, humans are commanded to be grateful to Allah and also to their parents. Luqman also taught his son to always show devotion to his parents, especially to his mother who carried him for approximately ten months in a state of weakness. He also emphasized the importance of being grateful to Allah SWT and to one's parents for all the sacrifices they have made (Shihab, 2012).

### Awareness That All Deeds Are Seen by Allah

يٰٓبُنَيَّ إِنَّهَا إِنْ تَكُ مِنْ ثِقَلٍ مِّثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ١٦

“O my son! Indeed, if there is anything (done) of the weight of a mustard seed, and it is (hidden) within a rock, or in the heavens, or within the earth, Allah will bring it forth. Surely, Allah is Most Subtle, All-Aware.” (Luqman said this to his son) (Qur'an, Surah Luqman, 31:16). (Kementerian Agama Republik Indonesia, 2019).

According to Al-Maraghi's explanation, Luqman advised his son that every deed—whether good or bad—even if it is as small as a mustard seed and hidden in the most inaccessible place—inside a large rock, in the high heavens, or deep within the earth—will be revealed by Allah SWT on the Day of Judgment. On that day, every deed will be weighed with perfect justice. If the deed is good, it will be

rewarded with goodness; however, if it is evil, the recompense will be equal to that evil action (Al-Maroghi, 1992).

### Command to Perform Prayer, Enjoin Goodness, Forbid Evil, and Be Patient

يٰۤاِبْنٰىٓ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ  
الْاُمُوْر ۱۷

“O my son! Establish prayer, enjoin what is right, forbid what is wrong, and be patient over whatever befalls you. Indeed, that is among the matters requiring determination.” (Qur’an, Surah Luqman, 31:17) (Kementerian Agama Republik Indonesia, 2019).

According to Al-Maraghi, this verse shows that Luqman gave his son important advice, one of which was to establish prayer. The command to establish prayer means to perform it properly and perfectly in accordance with Allah’s pleasure. Prayer holds great significance, as it reflects submission and surrender to Allah SWT and serves as a means to attain His pleasure. Moreover, prayer has great wisdom, as it can prevent one from engaging in immoral and sinful acts. If performed sincerely, prayer purifies the soul and cultivates an attitude of surrender in all situations—whether in ease or hardship. After advising his son to fulfill his duties to Allah, Luqman also taught him to pay attention to social responsibilities by encouraging him to help others purify themselves according to their respective abilities (Al-Maroghi, 1992).

### Prohibition of Arrogance, Command to Be Humble and Courteous

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۱۸ وَاَقْصِدْ  
فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ۱۹

“And do not turn your face away from people (out of pride), nor walk in arrogance upon the earth. Surely, Allah does not like the arrogant and boastful. And be moderate in your walking and lower your voice. Indeed, the harshest of voices is the voice of the donkey.” (Qur’an, Surah Luqman, 31:18-19) (Kementerian Agama Republik Indonesia, 2019).

In his tafsir, Al-Maraghi explains that after Luqman gave various pieces of advice to his son, he also reminded him about proper social conduct and behavior in interpersonal interactions. One of his pieces of advice was not to turn away from others out of pride or disdain. Instead, one should face others with a pleasant and cheerful demeanor, without arrogance. Luqman also advised against walking arrogantly on the earth, as such behavior reflects a character full of pride and oppression.

In contrast, he encouraged humility in behavior and walking, as simplicity demonstrates humility and can lead to goodness (Al-Maroghi, 1992). Luqman urged his son to walk with a balanced pace—not too fast, nor too slow. It is recommended to walk

naturally, without pretense, and without showing off or falsely portraying excessive humility, but instead to display sincere and genuine modesty (Hamid & Zakiya, 2020).

### Analysis of Spiritual Well-Being Values in Surah Luqman Verses 12-19 According to Fisher's Theory

Based on the four domains of spiritual well-being according to Fisher (2011), three domains of spiritual well-being can be found in Qur'an Surah Luqman verses 12-19. These three domains are classified according to Fisher's (1998) theory of spiritual well-being. The classification of spiritual well-being values contained in Surah Luqman verses 12-19 is presented in the table below.

Table 1 : Spiritual Well-Being Values in Surah Luqman Verses 12–18  
Based on Fisher's Theory (1998)

Verse	Main Message	SWB Domain	Spiritual Value
12	Gratitude for Allah's blessings	<i>Transcendental</i>	Gratitude to God reflects a strong vertical (spiritual) relationship
13	Monotheism & prohibition of polytheism	<i>Transcendental</i>	Affirmation of an exclusive relationship with Allah, the foundation of faith
14-15	Dutifulness to parents ( <i>Birrul Walidain</i> )	<i>Communal</i>	Respect, responsibility, and compassion as the foundation of social relationships
16	Awareness that every deed, no matter how small, will be rewarded	<i>Personal &amp; Transcendental</i>	Self-awareness, introspection, and spiritual accountability
17	Prayer, enjoining good, forbidding evil, patience	<i>Personal, Communal &amp; Transcendental</i>	Commitment to worship, social empathy, and spiritual resilience
18-19	Prohibition of arrogance, encouragement of humility & soft speech	<i>Communal &amp; Personal</i>	Social ethics, courtesy, and self-control

## Discussion

### Implementation of Spiritual Well-Being Values in Early Childhood Education

The application of spiritual well-being values contained in Surah Luqman verses 12–19 is highly important in early childhood education to shape character and foster comprehensive spiritual intelligence. The teachings in Surah Luqman encompass the values of monotheism (tauhid), ethics, independence in attitude, humility, and compassion—all of which serve as the fundamental basis for the spiritual development of children. In early childhood learning, instilling these values can be done through approaches that are appropriate to the child's developmental stage, such as giving advice using simple language, setting examples through behavior, and encouraging positive habits in daily activities (Budiyanti, Komariah, Parhan, Fajar, & Nugraha, 2022).

The use of various interactive and enjoyable learning methods has proven effective in embedding spiritual values in children. For example, activities such as singing, role-playing, and spiritual guidance—including prayers, praise, and the innovative teaching of moral values—are effective approaches. These methods not only enhance children's participation and enjoyment in learning but also help them understand the concept of divinity, recognize moral values, and develop empathy and respect for others and the surrounding environment (Priningsih et al., 2017; Harita & Siburian, 2022).

An approach known as "spiritual," which integrates advice, enthusiasm, rewards and punishments, dialogue, spiritual experiences, and exemplary behavior, has also been proven effective in fostering spiritual intelligence in early childhood (Budiyanti et al., 2022). Furthermore, the role of parents and educators is crucial in applying the spiritual values found in Surah Luqman. They are expected to provide stimulation, guidance, and consistent role modeling so that values such as monotheism, ethics, and moral independence can be deeply rooted in children. Instilling spiritual education from an early age will shape a generation that excels not only intellectually but also possesses strong spiritual resilience, ready to face life's various challenges, and capable of making positive contributions to society and their environment (Jannah & Maemonah, 2022 ; Budiyanti et al., 2022). Thus, integrating spiritual values into early childhood education becomes a vital investment in shaping children's character and promoting their overall well-being.

## Conclusion

Instilling spiritual well-being values in children, as contained in Surah Luqman verses 12–19, serves as an essential foundation for shaping children's spiritual character holistically. Values such as *tauhid* (the oneness of Allah), respect for parents and others, moral responsibility, independence, and humility are key elements in children's spiritual development. Through Fisher's Theory, which encompasses four dimensions of spiritual well-being—connection with God, oneself, others, and the environment—it is evident that the teachings of Luqman reflect a comprehensive balance of all these aspects.

The implementation of these values in early childhood education can be carried out through approaches that align with children's developmental stages, such as role modeling, simple advice, play-based methods, storytelling, and enjoyable activities. Parents and educators play a central role in nurturing these spiritual values through consistent habits and loving interactions. With spiritual education from an early age, children will not only grow into intellectually intelligent individuals but also develop strong spiritual intelligence, enabling them to face life's challenges and make positive contributions to society and their environment.

Based on the findings of this study, it is recommended that future research develop similar investigations using an empirical approach through field studies in early childhood education institutions (PAUD) to explore the extent to which the spiritual well-being values contained in Surah Luqman verses 12–19 have been implemented in learning practices and children's spiritual guidance. Subsequent research may also broaden its focus by comparing the effectiveness of instilling spiritual values based on other verses in the Qur'an that convey

similar messages, as well as examining their long-term impact on children's spiritual development. An interdisciplinary approach that integrates tafsir studies, Islamic psychology, and early childhood education will enrich the research outcomes and make a meaningful contribution to strengthening character education based on divine values.

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