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Educative Prohibition and Guided Freedom in Islamic Education: A Comparative Study of QS. Luqman 13 and Child-Centered Education

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Abstract

This study examines the pedagogical meaning of prohibition in QS. Luqman 13 and its relevance to contemporary child-centered education. The study is motivated by the tension between modern educational paradigms that emphasize freedom, autonomy, and self-expression, and the need for moral boundaries in children's character formation. Using a qualitative library research design, this study applies thematic Qur'anic interpretation and comparative educational analysis. Primary sources include QS. Luqman 13 and classical Qur'anic commentaries, while secondary sources include works on Islamic education, character education, and modern educational theories. The findings show that the prohibition expressed in the phrase *lā tushrik billāh* is not merely a normative command, but an educative boundary delivered through affection, dialogue, and rational moral reasoning. The phrase *yā bunayya* reflects a compassionate pedagogical relationship, while the explanation that *shirk* is a great injustice provides a rational foundation for moral internalization. Compared with child-centered education, Qur'anic pedagogy offers a model of guided freedom that balances autonomy with value-based boundaries. This study contributes to Islamic education scholarship by reconstructing prohibition as a humanistic, dialogical, and transformative pedagogical instrument. The study concludes that contemporary education should not eliminate prohibition, but should reinterpret it as an educative boundary that supports self-control, moral awareness, and responsible freedom.

Keywords: Educative Prohibition, Islamic Education, Guided Freedom, Child-Centered Education, Character Education.

1. Introduction

Children's education in the contemporary context is increasingly confronted with a tension between the freedom of individual development and the need for value boundaries as a foundation for character formation. In this situation, the use of prohibition narratives in the Qur'an, particularly in Surah Luqman, becomes relevant to



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reexamine because it contains pedagogical dimensions that are not only normative, but also dialogical, affective, and rational. This demonstrates that education does not simply provide space for freedom, but also guides through meaningful boundaries to develop a deep moral awareness.

The development of modern educational theory tends toward an approach that places freedom as the primary principle in the learning process. Humanistic ideas emphasize the importance of autonomy, direct experience, and minimal external intervention as prerequisites for the development of a child's potential (Rogers, 1969; Montessori, 1964). This perspective is reinforced by *self-determination theory*, which emphasizes the crucial role of autonomy in developing intrinsic motivation (Ryan & Deci, 2020). However, studies of character education demonstrate that moral formation is inextricably linked to the existence of value structures that provide direction and boundaries for action (Lickona, 2012; Nucci, 2017).

In the Islamic educational tradition, the conveyance of values in the Qur'an demonstrates the integration of freedom and boundaries. The narrative in Surah Luqman demonstrates that the conveyance of values is carried out through a relational approach filled with compassion, while also being argumentative in explaining the moral consequences of an action (Al-Tabari, 2001; Ibn Kathir, 2003). Thus, the boundaries given are not oppressive, but serve as a means of fostering reflective awareness. This demonstrates that prohibitions have a strategic educational function in maintaining the balance between freedom and responsibility.

However, based on literature reviews and empirical evidence, there is a tendency in contemporary educational practice to minimize or even eliminate prohibitions under the guise of preserving children's freedom. This approach, in many cases, actually results in permissive behavior, weakened self-control, and blurred moral orientation (Abdullah, 2022). In this context, a gap is evident between the ideal of freedom in modern educational theory and the real need for targeted character development. This situation suggests the need to reexamine the role of prohibitions in children's education.

Conceptually, previous research shows two main tendencies. First, research that examines the meaning of prohibitions in Surah Luqman through the perspective of modern interpretation and psychology, but focuses more on descriptive-comparative aspects without explicitly criticizing the paradigm of education without prohibitions. Second, research on the reactualization of prohibition narratives in Al-Qur'anic parenting emphasizes the relevance of values, but has not yet led to a conceptual construction that explicitly positions prohibitions as an essential pedagogical instrument in facing the dominance of the freedom paradigm. In contrast to these two studies, this study presents novelty by taking a critical position on educational approaches that eliminate prohibitions, and reconstructing prohibitions as *educative boundaries* that are dialogical, rational, and transformative.

This study aims to analyze the pedagogical meaning of the prohibitions in Surah Luqman, critique the paradigm of education without prohibitions, and formulate a



contextual model for implementing prohibitions in children's education. The urgency of this research lies in the need to present an educational paradigm that not only liberates but also guides through clear values amidst the contemporary moral crisis. By referring to classical and modern literature (Al-Ghazali, 2005; Lickona, 2012; Ryan & Deci, 2020; Suyadi, 2020), this study is expected to provide theoretical contributions to the development of Islamic education while offering a practical framework for strengthening adaptive and relevant values-based parenting.

2. Literature Review

Contemporary studies of childhood education demonstrate a significant paradigm shift, particularly in placing freedom as a key principle in the learning process. Humanistic thinking, developed by Carl Rogers and Maria Montessori, emphasizes the need for children to be given autonomy, direct experience, and freedom from external control to optimally develop their potential. This approach was further reinforced by Self-Determination Theory, formulated by Richard Ryan and Edward Deci, which asserts that autonomy is a key factor in developing intrinsic motivation and individual independence.

On the other hand, literature in the field of character education emphasizes that freedom cannot exist without a clear framework of values. Thomas Lickona states that character formation requires a process of internalizing values through targeted and ongoing guidance. This aligns with Larry Nucci's view, which emphasizes that individual moral development occurs within the context of social norms and ethical boundaries that guide behavior. Thus, the existence of value boundaries is not a form of restrictive limitation, but rather a crucial element in building a solid moral structure.

In the Islamic educational tradition, the integration of freedom and value boundaries has long been a part of the Quranic educational method. Classical interpretations put forward by Al-Tabari and Ibn Kathir indicate that the teachings in Surah Luqman are conveyed through a dialogical, compassionate, and argumentative approach. This pattern demonstrates that prohibitions are not conveyed repressively, but rather as an educational tool that encourages the formation of reflective moral awareness. In this context, prohibitions function as guiding, not restrictive, boundaries, thus maintaining a balance between freedom and responsibility.

Several previous studies have examined the theme of educative boundary, particularly in Surah Luqman, but they still show certain limitations. Some studies tend to focus on descriptive interpretations and psychological approaches without critically linking them to the dynamics of modern education, which tends to reject prohibition. Meanwhile, other research discussing Qur'an-based parenting emphasizes the relevance of values but has not explicitly formulated prohibition as a strategic pedagogical instrument in addressing the dominant paradigm of freedom.

Amidst this trend, a phenomenon has emerged in contemporary educational practices that tends to reduce or even eliminate prohibitions under the guise of granting



children greater freedom. Empirical findings presented by Abdullah indicate that this approach has the potential to lead to permissive behavior, weak self-control, and a blurring of moral values. This indicates a gap between the ideal of freedom in modern educational theory and the actual needs of children's character development.

Based on the literature review, it can be concluded that there is still conceptual room for development, particularly in reformulating the position of prohibitions in children's education. Unlike previous research, this study seeks to reconstruct prohibitions as *an educative boundary* that is dialogical, rational, and transformative. By referring to the thoughts of Al-Ghazali, Thomas Lickona, Richard Ryan, Edward Deci, and Suyadi, this literature review emphasizes that ideal education is not only oriented towards freedom but also requires clear value boundaries as a foundation for character formation. Thus, the existing literature demonstrates the importance of integrating freedom and value boundaries in children's education. A balance between the two is key to shaping individuals who are not only independent but also possess a strong sense of morality and social responsibility.

3. Research Method

This study uses a qualitative approach with library research, focusing on the analysis of religious texts and conceptual educational thinking. This approach was chosen because the study aims to explore the deeper meaning of the concept of education in Surah Luqman, verse 13, and examine its relevance within the perspective of modern education based on *child-centered education*. Methodologically, this study is qualitative-analytical-comparative, as it not only describes concepts but also compares and reconstructs educational models in an integrative manner. The library approach allows for systematic critical exploration of scientific sources, resulting in a comprehensive and reflective theoretical construction (Zed, 2020; Sugiyono, 2021).

The data sources in this study consist of primary and secondary data. Primary data include the Qur'an, specifically Surah Luqman verse 13, as well as classical commentaries such as those by Ibn Kathir and Al-Tabari, which are used to understand the textual and contextual meaning of the verses. Furthermore, the works of modern educational figures such as Jean-Jacques Rousseau, Carl Rogers, and Maria Montessori serve as primary references in analyzing the child-centered education paradigm. Secondary data were obtained from recent scientific journal articles (from the last five to ten years), academic books, and research findings relevant to the themes of values education, character education, and contemporary pedagogical approaches (Hidayat et al., 2022; Aziz & Madjid, 2023).

Data collection techniques were conducted through documentation studies by tracing, identifying, classifying, and organizing literature relevant to the research focus. The collected data were then analyzed using content analysis *and* a thematic interpretation approach (*tafsir maudhu'i*), namely by examining verses based on



educational themes in depth and systematically. The analysis process was carried out through the stages of data reduction, data presentation, and interpretive conclusion drawing. In this case, the researcher not only described the meaning of the text but also conducted critical interpretation to discover the conceptual relationship between Qur'anic education and modern educational theory, thus producing a more comprehensive and contextual understanding (Rahman, 2021; Yusuf et al., 2022).

To ensure the validity of the findings, this study employed source triangulation techniques, comparing various references from classical interpretations, the thoughts of educational figures, and contemporary research findings. Furthermore, a comparative approach was used to identify similarities and differences between the concepts of Qur'anic education and *child-centered education*, which subsequently served as the basis for formulating a conceptual synthesis. This approach allows the research to be not only descriptive but also constructive in producing an educational model that is more adaptive and relevant to the dynamics of modern education (Siregar et al., 2023; Abdullah, 2022).

As an analytical instrument, this study uses a comparative analysis *framework* to systematically compare the two educational paradigms. The analysis is conducted based on four main indicators, namely: (1) value aspects, which examine the normative foundations and value orientations in each paradigm; (2) pedagogical methods, which examine learning approaches, including the use of prohibitions, commands, and learning experiences; (3) educational objectives, which identify the direction of individual formation within a moral-spiritual framework as well as personal autonomy; and (4) character implications, which analyze the impact on the formation of children's personalities, such as discipline, self-control, responsibility, and independence. Through this framework, the study not only produces comparative descriptions, but also builds an analytical synthesis that becomes the basis for formulating an integrative educational model.

Thus, this methodology is aimed not only at understanding the concept textually and theoretically, but also at reconstructing an integrative educational model that positions prohibition as a pedagogical instrument that synergizes with the freedom to learn. This approach is expected to provide both theoretical and practical contributions to the development of Islamic education that is more contextual, humanistic, and oriented toward the sustainable development of children's character.

4. Result

4.1 Prohibition in QS. Luqman 13 as an Educative Boundary

Analysis of QS. Luqman verse 13 from a linguistic perspective shows that the phrase "*lā tusyrik billāh*" is a form of prohibition (*nahy*) that has both normative and educative power in the language structure of the Qur'an. Grammatically, the particle "*lā*" followed by the verb *mudhāri'* (*tusyrik*) indicates a continuous and binding prohibition, not just a situational warning. In the study of *ushul fiqh*, this form of *nahy* contains the implication



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of *li al-tahrīm* (prohibition), especially because the object of the prohibition is shirk as the most fundamental violation of faith (Al-Tabari, 2001; Ibn Kathir, 2003). Thus, semantically, this prohibition is not only prohibitive, but also protective in maintaining the purity of monotheism. This confirms that the language of the Qur'an contains a systematic pedagogical structure, where prohibitions function as normative limits that direct the development of children's values from an early age (Al-Qaradawi, 1995; Rahman, 1982).

Furthermore, the function of *of nahy* in this verse is not rigidly established, but rather integrated into a dialogical and reflective educational structure. The prohibition is not conveyed as an authoritarian command, but is preceded by an affective approach through the call "*yā bunayya*," which indicates an emotional relationship between educator and student. From an interpretive perspective, this approach reflects an educational strategy that simultaneously combines dimensions of compassion and rationality (M. Quraish Shihab, 2002). The further explanation of "*inna al-syirka laẓulmun 'aẓīm*" reinforces the prohibition through rational moral argumentation, so that children understand not only what is prohibited but also why it is prohibited. This finding aligns with modern educational theory that emphasizes the importance of *moral reasoning* in character formation, where a rational understanding of values is more effective than mere normative compliance (Hidayat et al., 2022; Nucci, 2017).

The affective dimension in Surah Luqman, verse 13, is a crucial aspect that distinguishes the Qur'anic approach from instructive educational models. The call "*yā bunayya*" not only indicates emotional closeness but also carries a profound pedagogical meaning, namely building an inner bond as a prerequisite for internalizing values. In Islamic education studies, a compassion-based approach (*rahmah-based education*) has been shown to increase the acceptance of values more deeply than a coercive approach (Suyadi, 2020; Aziz & Madjid, 2023). Thus, prohibitions in this context are not perceived as external pressure, but rather as a form of care born from a strong emotional bond between educator and child.

Furthermore, the integration of the affective and rational dimensions in this verse demonstrates a balance between the heart (*qalb*) and reason (*'aql*) in the educational process. Prohibitions accompanied by moral arguments not only shape obedience but also a reflective awareness that allows children to understand the ethical consequences of each action. From a contemporary educational perspective, this approach aligns with the integration of *the affective* and *cognitive domains*, which are considered key to developing a well-rounded character (Ryan & Deci, 2020). Therefore, Surah Luqman verse 13 can be understood as an educational model that emphasizes not only what should be done or avoided but also how to build internal awareness through a dialogue between emotions and reason.

Within a pedagogical framework, the prohibition in Surah Luqman, verse 13, serves as a protective instrument that protects children from fundamental deviations from values. The prohibition against shirk (polytheism) is not merely a restriction, but a form



of protection against the corruption of faith that can have a far-reaching impact on moral behavior. In this regard, prohibition acts as a *moral boundary* that provides both direction and limits for children's development (Al-Ghazali, 2005). Several studies also show that the existence of clear boundaries in education contributes significantly to the development of self-control and behavioral stability in children (Baumrind, 2013; Hasanah, 2020). Thus, prohibition from a Qur'anic perspective has an essential preventive function in maintaining the balance of individual development.

Furthermore, the prohibitions in Surah Luqman, verse 13, also serve as a mechanism for the ongoing internalization of values. Through a combination of affective, rational, and normative approaches, prohibitions not only generate external obedience but also shape a reflective internal awareness. This process allows the values of monotheism to be understood not only cognitively but also internalized as a profound life orientation. In the context of modern education, this kind of internalization of values is considered an indicator of the success of character education, as it is able to produce individuals with a stable and autonomous moral orientation (Lickona, 2012; Siregar et al., 2023). Thus, Surah Luqman, verse 13, presents a model of Qur'anic pedagogy that positions prohibitions as strategic instruments in the formation of awareness, not merely as a means of control, making it relevant for reconstruction in addressing the challenges of contemporary education.

4.2 Child-Centered Education and the Problem of Unbounded Freedom

Jean-Jacques Rousseau's thought marked a significant turning point in the history of education by introducing the concept of *negative education* in his work *Émile*. This concept is not interpreted as negative education, but rather as an effort to prevent excessive external intervention in the natural development of children. Rousseau argued that children inherently possess the potential for goodness that will develop optimally if not suppressed by artificial rules, orders, or prohibitions (Rousseau, 2003). Within this framework, prohibitions are considered potentially detrimental to children's natural freedom because they only produce external obedience without internal understanding. Therefore, education, according to Rousseau, must provide a space of freedom for children to learn through direct experience and interaction with nature (Cahn, 2012; Gutek, 2014).

Furthermore, the concept of natural freedom in Rousseau's thought emphasizes that the learning process must follow the natural stages of child development. Education should not impose values or norms before children are psychologically ready to understand them. In this context, prohibition is seen as a premature form of social control and has the potential to hinder the development of individual autonomy. However, several contemporary studies show that freedom without an adequate value structure can lead to moral ambiguity, especially in complex social environments (Biesta, 2020; Lickona, 2012). Thus, while Rousseau's approach makes a significant contribution in



emphasizing the importance of freedom, it still requires a normative framework to avoid falling into moral relativism.

In line with Rousseau, Carl Rogers developed a *humanistic learning paradigm* that focuses on the individual's internal potential through the concept of *self-discovery*. Rogers emphasized that meaningful learning can only occur when individuals actively discover and construct their own knowledge (Rogers, 1969). Within this framework, the role of educators is not that of a controlling authority, but rather as facilitators who create a conducive and supportive learning environment. This approach is known as *non-directive education*, namely education that minimizes direct intervention, including in the form of prohibitions, because it is considered to hinder students' psychological freedom (Cornelius-White, 2007).

The concept of *non-directive education* in Rogers' thinking emphasizes the importance of psychological freedom as a prerequisite for the development of authentic personality. Prohibition in this context is seen as a form of external pressure that can hinder the process of *self-actualization*. Research in educational psychology shows that learning environments that support autonomy can increase intrinsic motivation and student learning engagement (Ryan & Deci, 2020). However, an approach that overemphasizes freedom can also potentially weaken self-control structures if not balanced with clear values and boundaries. Therefore, critics of Rogers' approach emphasize the need for a balance between freedom and regulation in character education (Nucci, 2017).

Meanwhile, Maria Montessori offered a more moderate approach through the concept of *the prepared environment*, where the learning environment is designed to act as a "second teacher" for the child. Montessori did not completely reject the existence of boundaries, but she avoided the use of direct verbal prohibitions. Instead, she created an environment that allowed children to learn independently and develop self-discipline through interaction with structured materials and activities (Montessori, 1964). In this approach, discipline is not formed through prohibitions, but rather through directed and meaningful learning experiences (Lillard, 2021).

The Montessori approach demonstrates that the environment plays a strategic role in shaping behavior without relying on explicit prohibitions. This concept is relevant to modern learning theory, which emphasizes the importance of *the learning environment* in shaping students' behavior and character (Darling-Hammond et al., 2020). However, in the context of values education, the absence of explicit prohibitions can create limitations in establishing clear moral boundaries, particularly in addressing deviant behavior. Therefore, although the Montessori approach makes important contributions to developing independence and internal discipline, integration with normative values is still necessary to ensure education does not lose its moral direction. Thus, these three figures—Rousseau, Rogers, and Montessori—demonstrate an educational paradigm that emphasizes freedom, while simultaneously opening up discussion about the importance of reconstructing normative boundaries in contemporary childhood education.



4.3 Comparative Analysis between Qur'anic Pedagogy and Child-Centered Education

A comparison of the value aspects of the Qur'anic and modern educational paradigms reveals fundamental epistemological differences. From the Qur'anic perspective, values are derived from absolute, transcendent, and normative revelation, thus serving as the primary reference in determining right and wrong. For example, verse 13 of the Qur'an, Luqman, emphasizes the prohibition of polytheism as the non-negotiable foundation of the value of monotheism. Within this framework, education functions as a process of internalizing divine values that are fixed and universal (Rahman, 1982; Ibn Kathir, 2003). In contrast, modern education, rooted in the thought of Jean-Jacques Rousseau, places individual freedom as the basis of values, where truth is not entirely determined by external norms but develops through experience and personal construction (Rousseau, 2003; Biesta, 2020). This difference indicates that Qur'anic education is *value-centered*, while modern education tends to be *learner-centered*.

In this context, the modern approach provides ample room for individual autonomy, but also presents challenges related to value relativism. Freedom without a clear normative framework has the potential to create moral ambiguity, especially in complex and pluralistic societies. Several studies have shown that a weak foundation of values in modern education can lead to decreased self-control and increased permissive behavior in students (Lickona, 2012; Nucci, 2017). Meanwhile, Qur'anic education, based on revelation, offers strong value certainty, but is often criticized when implemented rigidly without a contextual approach. Therefore, this comparison demonstrates the importance of a synthesis between normative values and individual freedom so that education can produce a balance between moral certainty and personal flexibility.

From a pedagogical perspective, the differences between the two paradigms are also significant. Quranic education, as reflected in Surah Luqman verse 13, employs a *dialogical prohibition approach*, conveying prohibitions through compassionate, argumentative, and reflective communication. This approach integrates affective and rational dimensions, so that prohibitions are not perceived as pressure but as guidance (M. Quraish Shihab, 2002; Aziz & Madjid, 2023). In contrast, modern education emphasizes *exploratory freedom*, where students are encouraged to learn through direct experience without excessive intervention (Carl Rogers, 1969; Ryan & Deci, 2020). In this approach, prohibitions are often minimized because they are considered to hinder creativity and learning autonomy.

However, the exploratory freedom approach is not entirely free from criticism. Research in educational psychology shows that freedom without structure can lead to confusion in decision-making and weaken children's self-regulation skills (Baumrind, 2013; Darling-Hammond et al., 2020). Conversely, prohibitions conveyed in a repressive manner can also generate resistance and false compliance. Therefore, the ideal



pedagogical approach is not a dichotomy between them, but rather one that integrates prohibitions as normative boundaries with freedom as a space for exploration. In this context, the concept of *guided freedom* becomes relevant, namely freedom that remains within a clear value framework.

Comparing the educational goals of the two paradigms further clarifies the fundamental differences in orientation. Quranic education is oriented toward developing moral-spiritual character rooted in monotheism, thus its primary goal is to produce individuals with faith, morals, and transcendental awareness (Al-Ghazali, 2005; Suyadi, 2020). From this perspective, educational success is measured by the extent to which individuals are able to internalize values and practice them in their lives. In contrast, modern education emphasizes the development of personal independence, creativity, and self-actualization as its primary goal (Maslow, 1970; Rogers, 1969). This orientation reflects a shift from collective-transcendental values to individual-humanistic values.

The implications of these differing objectives are evident in the resulting character. Quranic education tends to produce individuals with a strong moral orientation, discipline, and a strong sense of social responsibility. Meanwhile, modern education produces individuals who are independent, creative, and adaptive, but in some cases face challenges in maintaining consistent moral values. Recent research suggests that ideal character is formed from a combination of moral-spiritual strength and personal independence (Siregar et al., 2023; Ryan & Deci, 2020). Therefore, this comparative analysis confirms that both paradigms have their respective advantages and limitations, necessitating an integrative approach capable of synergizing the values of revelation with individual freedom within a holistic and contextual educational framework.

4.4 Reconstruction of the Integrative Education Model

The reconstruction of the integrative education model in this study stems from a critique of the dichotomy between the prohibition-based educational approach in the Qur'anic tradition and the non-restrictive approach in modern education. Within this framework, prohibition is no longer understood as a repressive instrument that restricts freedom, but rather as a humanistic boundary with an educational nature. This perspective aligns with the critical pedagogical approach, which positions boundaries as part of the process of consciousness-building, not merely external control (Freire, 2000). In verse 13 of the Quran, prohibition is conveyed through a dialogical approach rich in affective and rational values, thus demonstrating that prohibition can be a learning medium that builds awareness, not merely normative compliance (Rahman, 2021). Thus, this reconstruction positions prohibition as *an educative boundary* that is both protective and transformative in shaping children's character.

Furthermore, the concept of educative prohibitions as humanistic boundaries emphasizes that the existence of prohibitions does not conflict with the principles of humanism in education. Rather, prohibitions are a crucial tool in maintaining a child's development within the correct value framework. Recent research shows that children



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raised with clear boundaries tend to have higher levels of self-regulation than children raised in permissive environments (Lillard, 2021; Siregar et al., 2023). This suggests that prohibitions delivered in a balanced and argumentative manner can foster internal self-control, a key foundation for character education. Therefore, prohibitions cannot be eliminated from education; they need to be reconstructed in a more dialogical and reflective manner.

On the other hand, modern educational approaches that emphasize freedom to learn still contribute significantly to the development of children's potential, particularly in the areas of creativity, independence, and intrinsic motivation. The *self-determination theory* developed by Deci and Ryan emphasizes that autonomy is a key factor in fostering meaningful learning engagement (Ryan & Deci, 2020). However, freedom that is not accompanied by a clear value framework has the potential to lead to moral ambiguity and weak self-control (Abdullah, 2022). Therefore, the reconstruction of integrative education positions freedom as guided freedom, that is, freedom that remains within the corridor of internalized values.

In this context, values serve as an internal control mechanism that replaces coercive external controls. The integration of values and freedom enables the formation of individuals who are not only autonomous but also morally responsible. This approach aligns with the finding that effective character education must simultaneously integrate cognitive, affective, and moral dimensions (Aziz & Madjid, 2023). Thus, freedom in education is not interpreted as the absence of boundaries, but rather as a space for self-actualization guided by deeply internalized values.

The synthesis of Qur'anic education and child-centered education in this study produces an integrative educational model that is holistic and contextual. This model combines the power of normative values from revelation with the humanistic methodological approach of modern education. In this model, prohibitions are maintained as pedagogical instruments, but are reformulated into dialogical prohibitions based on compassion and rational argumentation, as exemplified in Surah Luqman verse 13. Meanwhile, the principle of freedom of learning is still accommodated through an experiential learning approach and a conducive learning environment (Rogers, 1969; Montessori, 1964). Thus, this model is not only comparative, but also constructive in presenting a new educational paradigm.

As a key novelty, this study offers a conceptual reconstruction that positions prohibition as an essential element that synergizes with freedom in education. Unlike non-restrictive approaches that tend to eliminate prohibition, this model demonstrates that the absence of prohibition has the potential to result in permissive behavior and a weak moral structure in children. Therefore, the integration of educative prohibition and directed freedom is a relevant pedagogical solution in addressing the values crisis in the contemporary era. This model is expected to provide a theoretical contribution to the development of Islamic education while offering a practical framework for implementing a more balanced, humanistic, and sustainable character-building-oriented education.



4.5 Implications for Islamic Education and Character Formation

The pedagogical implications of prohibition-based education demonstrate a significant contribution to developing discipline and self-control in children. From an educational psychology perspective, the existence of clear normative boundaries allows children to understand the consequences of each action, thus encouraging the development of self-regulation as the primary foundation of adaptive behavior (Ryan & Deci, 2020). Prohibitions conveyed in an educational manner, as reflected in Surah Luqman verse 13, serve not only as external controls but also as a mechanism for internalizing values that gradually build moral awareness (Rahman, 2021). Thus, the discipline formed is not the result of pressure, but rather a reflection of a deeply internalized understanding of values.

Furthermore, prohibition-based education also has implications for strengthening children's social responsibility. When children are accustomed to clear boundaries, they learn that every action has moral and social consequences for which they must be held accountable. Research shows that the involvement of parents and educators in establishing consistent rules contributes significantly to the development of responsible and integrity-based character in children (Fitriani et al., 2021; Hasanah, 2020). In this context, prohibitions serve as a pedagogical instrument that guides children not only to understand the rules but also to internalize the values behind them. Therefore, proportional prohibition-based education actually strengthens children's capacity to make responsible decisions.

On the other hand, the absence of prohibitions in education has the potential to pose various risks to children's character development, particularly permissive behavior. Children who are not accustomed to normative boundaries tend to develop behavioral patterns that prioritize instant gratification without considering long-term consequences. This phenomenon aligns with findings that freedom without value control can weaken moral structures and blur the lines between acceptable and deviant behavior (Abdullah, 2022). In the context of modern education, this situation poses a serious challenge because it has the potential to produce a generation lacking a clear value orientation.

Furthermore, an education without restrictions is also correlated with the emergence of impulsive behavior in children. Without boundaries that serve as ethical guidelines, children tend to act on momentary emotional impulses without adequate rational deliberation. Studies in developmental psychology show that self-control does not develop naturally without consistent structure and conditioning (Lillard, 2021). As a result, children experience difficulty managing emotions, making decisions, and delaying gratification. This condition not only impacts individual development but also social interactions, potentially leading to conflict and deviant behavior.

Furthermore, weak morals are a serious implication of education that eliminates prohibitions. When values are not internalized through clear boundaries, children lose a



framework for distinguishing right from wrong. Research shows that character education that is not supported by a normative structure tends to produce individuals with weak moral orientations and who are vulnerable to negative environmental influences (Siregar et al., 2023; Aziz & Madjid, 2023). In this context, prohibitions have a protective function that cannot be replaced by a purely liberal approach. Prohibitions act as a valuable fence that protects children from behavior that is detrimental to themselves or others.

Therefore, the most relevant pedagogical implication in modern education is the importance of balancing boundaries and freedom. Education cannot rely entirely on repressive prohibitions, but it also cannot ignore their role as an instrument of character formation. This balance demands a proportional approach, where prohibitions are reconstructed into dialogical, value-based educational restrictions, while freedom is guided within a clear moral framework. This integrative approach enables the formation of individuals who are not only creative and independent, but also possess strong self-control and a high degree of social responsibility. Thus, an ideal education is one that synergizes boundaries and freedom as two complementary elements in shaping a child's holistic and sustainable character.

4.6 The Urgency of Prohibition in Contemporary Child Education

The development of the digital era has brought significant transformations to children's lives, while simultaneously giving rise to an increasingly complex moral crisis. Unlimited access to social media, pornographic content, and the phenomenon of cyberbullying pose serious challenges to the character development of the younger generation. Several studies have shown that uncontrolled exposure to digital content is correlated with increased impulsive behavior, decreased empathy, and weakened self-control in children (Livingstone & Smith, 2014; Twenge, 2017). In this context, digital freedom without normative boundaries actually increases the risk of deviant behavior. Therefore, educating children in the digital era cannot simply rely on a freedom-based approach; it requires a clear framework of boundaries as a tool for self-control.

Furthermore, the increasing consumption of negative content, such as pornography and verbal abuse in digital spaces, demonstrates the urgent need for protective pedagogical interventions. Recent research reveals that children exposed to inappropriate content without supervision tend to experience distorted moral perceptions and difficulty distinguishing between acceptable and deviant behavior (Odgers & Jensen, 2020). In this regard, the absence of prohibitions in education has the potential to exacerbate this situation, as children lack ethical guidelines to limit their digital exploration. Therefore, prohibitions are an important instrument in maintaining children's moral integrity amidst the uncontrolled flow of information.

From a pedagogical perspective, prohibitions serve a crucial role as psychological and social protection. Prohibitions are not simply behavioral restrictions, but rather preventative mechanisms aimed at protecting children from potential harm that could damage their personality development. In developmental psychology, clear boundaries



have been shown to help children develop a sense of security, emotional stability, and self-control (Steinberg, 2014). Therefore, prohibitions delivered in an educational and proportionate manner contribute to the development of a child's psychological health, not the opposite.

Furthermore, prohibitions also serve as a preventive measure against deviant behavior that can harm oneself or others. In a social context, children who lack boundaries tend to be more susceptible to engaging in risky behaviors, such as aggression, technology abuse, and violations of social norms. Research shows that education that integrates normative control with a dialogical approach can reduce levels of deviant behavior in children (Siregar et al., 2023; Abdullah, 2022). Thus, prohibitions serve not only an individual function but also a role in maintaining broader social order.

Furthermore, in the context of contemporary education, prohibitions can no longer be viewed as an outdated or irrelevant approach. Instead, the complexity of modern challenges demands that prohibitions be an integral part of pedagogical strategies. Prohibitions need to be reshaped into educative prohibitions that are dialogical, argumentative, and compassionate, thus building children's internal awareness (Rahman, 2021). This approach allows prohibitions to be perceived not as pressure, but as a form of care aimed at safeguarding and guiding children's optimal development.

Thus, the urgency of prohibitions in contemporary children's education lies in their ability to address the increasingly complex moral challenges of the digital age. Modern education cannot rely entirely on unlimited freedom, as this could potentially lead to permissive behavior and weak self-control. Instead, a balanced integration of freedom and prohibition is key to shaping a child's balanced character. Prohibition is not the antithesis of freedom, but rather a prerequisite for responsible freedom. Therefore, reconstructing prohibition as a contemporary pedagogy is a strategic step in creating an education that is not only adaptive to current developments but also capable of maintaining the moral integrity of future generations.

5. Conclusion

This study concludes that the prohibition in QS. Luqman 13 is not a repressive command, but an educative boundary that integrates affection, dialogue, and rational moral reasoning. The phrase *yā bunayya* reflects a compassionate pedagogical relationship, while *lā tushrik billāh* and its explanation as a great injustice demonstrate that prohibition in Qur'anic education functions as moral protection and value internalization. Compared with child-centered education, the Qur'anic model does not reject freedom, but places freedom within a clear framework of *tawhīd*, responsibility, and moral awareness.

The main contribution of this study lies in the formulation of an integrative model of educative prohibition and guided freedom. This model positions prohibition as a humanistic boundary and freedom as guided autonomy, enabling children to develop



independence without losing moral direction. The study implies that contemporary Islamic education should not eliminate commands and prohibitions, but should reconstruct them dialogically, proportionally, and contextually. Future research may develop this conceptual model through empirical studies involving parents, teachers, and learners in Islamic educational settings.

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