The Concept of Moral Education in the Qur'an: A Comparative Study of Tafsir Ibn Katsir and Tafsir Fath Al-Qadir

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KEYWORDS	ABSTRACT
Ibn Kathir, Fath Al-Qadir, Morals, Education	This study analyzes and compares the concept of moral education in the *Qur'an* through a comparative study of *Tafsir Ibn Kathir* and *Tafsir Fath Al-Qadir* by Imam Ash-Shawkani. The research focuses on five key verses: Surah *An-Nisa'* (4:36), *Al-Hujurat* (49:11-12), *Al-Isra'* (17:53), *Al-Furqan* (25:63), and *Al-A'raf* (7:199), which contain fundamental moral values such as *tawhid* (monotheism), kindness to parents, relatives, neighbors, and peers, as well as prohibitions against negative behaviors like arrogance, prejudice, and bullying. A qualitative approach with library research methods was employed. The findings reveal that both interpretations fundamentally agree on the importance of moral education rooted in *tawhid* and universal ethical values. However, methodological differences exist: *Tafsir Ibn Kathir* relies primarily on *tafsir bi al-ma'thur* (narrative-based exegesis), citing *hadiths* and companion opinions extensively, while *Tafsir Fath Al-Qadir* combines traditional narration (*riwayah*) with rational-critical analysis (*dirayah*), emphasizing linguistic examination and contextualization of moral principles. These similarities and differences enrich the understanding of Qur'anic moral education comprehensively and applicably in the modern era. The study recommends integrating Qur'anic moral values into curricula and daily practices for educators, policymakers, and the broader community. By deepening the understanding of exegetical insights and their implications for moral education, this research aims to foster a generation with noble character, responsibility, and the ability to address contemporary ethical challenges.

INTRODUCTION

In recent years, the phenomenon of moral decadence in Indonesian society has become increasingly worrying. Various cases that reflect a decline in morals and social ethics are often in the spotlight of the media. These cases not only show individual problems but also reflect broader social conditions.

One of the striking cases is the increase in the rate of sexual crimes, especially among teenagers. Data from the Indonesian Child Protection Commission (KPAI) shows that in 2024, there will be more than 2,057 cases of violence against children, including 65 cases of sexual violence and 40 cases of pornography and cybercrime. Of these, 53 cases have been supervised, while the rest are referred to service institutions for assistance and further handling (KPAI, 2025). Sexual violence cases also occur in alternative educational and parenting institutions (KPAI, 2024). This highlights that inadequate moral education can contribute to deviant behavior among youth (UNICEF Indonesia, 2023). Research suggests that the lack of appropriate moral guidance in educational and home environments significantly increases the risk of juvenile delinquency (WHO Indonesia, 2022). Furthermore, the role of cultural and

community-based education in preventing sexual crimes has been emphasized as a crucial element in fostering healthier, more respectful behaviors (Komnas Perlindungan Anak, 2021). It is clear that preventing sexual violence among teenagers requires comprehensive intervention that includes strengthening moral education and support systems (Pusat Kajian Kebijakan Anak, 2020).

Cases of violence committed by children against their parents, such as those in Bangkalan and Medan, highlight the increasing disobedience among teenagers. This phenomenon is often triggered by the lack of moral education in the family environment. Research shows that disobedience in children can lead to aggression and potentially result in criminal behavior if not properly addressed (Kovács et al., 2021). Parental involvement in moral education is crucial, as parents serve as role models and sources of values for their children (Kim, 2021). Furthermore, authoritative parenting, which combines consistent discipline with warmth, has been shown to be more effective in shaping children's moral character compared to permissive or authoritarian parenting styles (Baumrind, 2013). Good moral education in the family can enhance a child's ability to manage emotions and make ethical decisions (Suttie, 2015). Therefore, the role of the family in providing strong moral education is essential in preventing disobedient behavior and shaping a child's character (Suttie, 2015).

Furthermore, the phenomenon *Bullying* At school is also a serious concern. According to the Indonesian Education Monitoring Network (JPPI), there will be 573 cases of violence in the educational environment throughout 2024 with bullying accounting for around 31 percent of these cases (Hoirunnisa, 2024). This indicates that *Bullying* is still a significant problem in Indonesian schools. This case shows that a lack of understanding of the values of mutual respect and empathy can lead to aggressive behavior among children.

The increase in drug use among teenagers is also a phenomenon that we have often heard about happening in our society. The National Narcotics Agency (BNN) reports that by 2024, the number of drug users in Indonesia will reach 3.3 million people, with the majority of users coming from the young age group, especially adolescents aged 15 to 24 years. Strong moral education in the family and society is expected to prevent children from falling into this destructive behavior.

Corruption cases involving public officials are also a hot topic. According to the KPK report, during the period 2020 to 2024, there were more than 2,730 corruption cases involving state and private officials (KPK, 2024) With 691 suspects, state losses reached trillions of rupiah. The latest in 2025 is a mega corruption case in several SOEs such as Subholding PT. Pertamina with state losses estimated at Rp. 193.7 trillion (Muhid et al., 2025). This case shows that despite formal education has been provided, moral and ethical values are still often neglected even in adults who are already established in their jobs and incomes.

The practice of case brokers (markus) involving Supreme Court (MA) officials, judges, prosecutors, and other law enforcement officials has become a serious phenomenon that tarnishes the image of the Indonesian judiciary. The Judicial Commission and the Prosecutor's Commission recorded that many law enforcement officers were involved in cases of bribery, gratuities, and manipulation of trials. For example, for example, what just happened in early 2025 is the case of ZR, a former Supreme Court (MA) official, who was charged as a case broker where he was charged with accepting bribes of up to Rp.915 billion and 51 kilograms of gold during his tenure (Fadilah, 2025). He acted as a case broker who arranged cassation and review (PK) decisions according to orders, including in the case of bribery of Gregorius Ronald Tannur's acquittal involving judges and lawyers in Surabaya. ZR's arrest and trial are in the spotlight because they show the practice of the judicial mafia in Indonesia's highest judicial institution. This shows a moral crisis in law enforcement institutions.

Lastly, the case of spreading hoax news and hate speech on social media also reflects moral decadence. According to a report from the Indonesian Anti-Defamation Society

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(MAFINDO), in the first six months of 2024 there were 2,119 hoax news, almost double the number of the first semester of 2023 and almost equal to the total findings throughout 2023 through Youtube, Facebook, Tiktok, X, Instagram and others (Nugroho, 2024). This shows that the lack of moral education and ethical awareness in communication can have a negative impact on society.

Moral education is one of the important pillars in Islamic teachings that are prioritized by the ulema. They agree that moral education is the main foundation in the formation of noble and faithful human beings. This education is not just a teaching of theory but a process of character formation through practice, purification of the soul (tazkiyatun nafs), and the application of Islamic values in daily life. Ibn Qayyim al-Jauziyah explained that moral education aims to return humans to the right path according to the Qur'an and Sunnah so that noble morals are formed that are inherent in the soul and become personal characters (Anwar, 2012).

In the Qur'an, Allah *Subhanahu wa Ta'ala* said:

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

"And indeed You (Muhammad) are in great character" (QS. Al-Qalam: 4).

In a hadith from the companion of Abdullah bin Amr *(may Allah be pleased with him)*, our Prophet Muhammad *(peace and blessings of Allaah be upon him)* also said:

لَمْ يَكُنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

"The Prophet (peace and blessings of Allaah be upon him) is not a vile person and he is not a person who likes to speak vilely. And he said: 'Indeed, among your best people are the best of morals'." (HR. Bukhari and Muslim).

This shows that good morals are the main indicator of the quality of a Muslim and are an integral part of his personality. Moral education not only shapes individual character, but also contributes to the formation of a harmonious and civilized society.

In general, moral education is very important because it is the main foundation in shaping a person's character, morals, and behavior. Without morals, intellectual and technological progress can run without moral direction, so it is prone to abuse of knowledge and power (Bakri et al., 2022). As for specifically, moral education increases faith, instills responsibility, sincerity, and the spirit of doing good in daily life. In addition, it can also prevent negative behavior and become a provision for life in this world and the hereafter (Suryadi, 2021).

Commentators have a tendency to interpret verses related to morality in their works, which is important to understand the development of tafsir thought in the context of moral education. They tend to emphasize several main points: first, the emphasis on the example of the Prophet Muhammad (peace and blessings of Allaah be upon him), where moral verses are often used as evidence of the Prophet's personal glory and uswah hasanah that must be followed, such as in Al-Qalam verse 4 which refers to the hadith of Aisha (may Allah be pleased with him) that the Prophet's morals are the Qur'an itself (Amalia, 2023). Second, they associate noble morals closely with faith, where good morals are seen as the fruit and proof of the perfection of faith, and conversely, bad morals as an indication of weak faith (Mirza & Assyah, 2025). Third, moral verses are interpreted as a source of law and practical guidance for daily behavior, both in relation to Allah (habluminallah) and with fellow human beings (habluminannas). Finally, classical mufassir often explain the context of asbabun nuzul (the reason for the descent of verses) to understand the meaning and application of morality in specific situations that are then drawn from general lessons.

For example, Al-Qurthubi - one of the scholars who is a classical commentator - on moral education emphasizes the importance of moral principles that are rooted in piety to Allah, guarding the oral, and ethical behavior in daily life. In his commentary, Al-Qurthubi offers a

solution to the moral crisis that arises, especially in the modern era such as the digital era, by emphasizing that moral education must be based on taqwa as the main foundation (Af, et al., 2024).

Meanwhile, Imam Ath-Thabari emphasized the values of moral education contained in the verses of the Qur'an such as monotheism, worship, and noble morals. In his commentary, for example on Surah Al-A'raf verse 199, he highlights three main morals: forgiveness (al-afuww), doing good (al-ma'ruf), and staying away from fools. These three values are an important basis in moral education to form a noble character and maintain harmonious social relations. Ath-Thabari also emphasized the importance of *ta'dīb*, which is the process of adab education which includes the cultivation of knowledge, teaching, and moral development that leads to moral perfection. He sees moral education as an integral part of Islamic education as a whole, which must be carried out with a comprehensive and sustainable approach (Khairuni, 2024).

In this study, the author will discuss the concept of moral education in the Qur'an through a comparative study between the tafsir of Ibn Kathir and the Tafsir *of Fath Al-Qadir* by Imam Syaukani to find relevant and applicable solutions in the context of today's society.

The concept of moral education according to Ibn Katsir is to view moral education as a process of forming human beings who are not only experts in worship but also shaleh for themselves and beneficial to others. According to him, the purpose of moral education is to produce people who care, are productive, solution-oriented, and have social concerns. In the educational process, Ibn Katsir emphasized the importance of proving the truth of the material through rational argumentation and the direct experience of students where teachers must educate with the intention *Untitled Scarlet Witch* and is not oriented towards economic gain. Moral education is also emphasized as the development of noble ethics (akhlakul karimah) which is integrated with the development of religious life in total (Nasuha, 2017).

Moral education is very closely related to the formation of faith and pious deeds according to Imam Syaukani. The education is directed at the development of human morals to correct beliefs, correct attitudes, as well as good behavior and good manners. The purpose of moral education is to form students to always do good and civilize according to religious guidance. The methods used include lectures, demonstrations, and examples. According to him, the source of morality is Allah, the Prophet, and the surrounding community (Scott, 2018).

Second *Mufassir* Both Imam Ibn Kathir and Imam Syaukani have their own uniqueness in interpreting verses related to moral education, but nevertheless both still have a common thread in their interpretation.

Selection of Ibn Katherine's Tafsir and Tafsir *Fath Al-Qadir* for the comparative study of the concept of moral education in the Qur'an in this thesis research because both interpretations provide different representations of methodologies and interpretations; The Tafsir of Ibn Kathir compiled in the 8th century AH/14 AD represents the approach of tafsir *Bi Al-Ma'tsur* The classic and strong history-based ones provide a historical foundation and narrative about morals, while the interpretation *Fath Al-Qadir* as a work from the 13th century H.E. / 19 AD incorporates the *Bi Al-Ma'tsur* with linguistic analysis (linguistics) and critical reason (bi al-ra'yi) so as to allow the derivation of moral principles in a more in-depth manner from linguistic and applicative aspects. These differences in methodology, chronology, and approach produce a rich and comprehensive understanding of how the concept of moral education in the Qur'an is understood through a different but complementary interpretive lens, where this insight is essential to enrich the formulation of recommendations and moral education strategies that are relevant and scientifically sound in the contemporary era.

Moral education is an important pillar in the formation of individual character, especially in Muslim societies, where good morals reflect strong faith. This study discusses two interpretations, namely Tafsir Ibn Kathir and Tafsir Fath al-Qadir by Imam Syaukani,

focusing on three main aspects: the tendency to interpret moral education, the similarities and differences between the two interpretations, and the contextualization of moral education in the world of modern education. The analysis of verses that talk about moral values is expected to reveal the interpretation patterns of each interpretation and how the historical context affects their views.

This study aims to analyze and compare the concept of moral education in the Qur'an through Tafsir Ibn Katsir and Tafsir Fath Al-Qadir. By understanding how these two interpretations interpret moral education, it is hoped that an applicative approach can be found in moral education in schools and communities. This research will also provide recommendations for educators and policymakers in formulating a curriculum that integrates moral values to create a generation with noble morals.

This research is expected to contribute to the development of moral education in Indonesia, in the midst of complex moral challenges. Theoretically, this research will add to the scientific treasure in the study of moral education based on the Qur'an. Practically, this research will provide insight to educators and parents about the application of moral values, as well as be a consideration for policy makers in formulating an Islamic education curriculum. The social benefits are to encourage the formation of better character of the younger generation and strengthen the role of the family in instilling noble moral values.

RESEARCH METHOD

This research used a qualitative approach, producing narrative data in the form of writing and applying interpretive understanding to the issues studied. It was categorized as library research, focusing on literature analysis by collecting data from books, articles, and documents relevant to moral education from the perspective of the *Qur'an*. Therefore, the study did not require field investigation, as the research questions were designed to be answered through textual analysis.

The data sources consisted of primary and secondary materials. Primary sources included the *Qur'an*, *Tafsir Ibn Kathir*, and *Tafsir Fath Al-Qadir*. Secondary sources comprised books and articles discussing interpretation methodology, moral education, and relevant academic studies. The quality and relevance of these sources were essential to support the analysis of the moral education concept at the center of the research.

The researcher served as the main instrument, with successful data collection depending on the ability to interpret information from primary sources. A conceptual framework and systematic recording techniques were used to organize findings. This approach helped map essential quotes and highlight similarities and differences between the two interpretations, resulting in an in-depth and focused analysis.

The documentation method formed the core of data collection, involving the search and review of relevant literature. This process included identifying primary and secondary sources, intensive reading, and recording important information. Data extraction from *Tafsir Ibn Kathir* and *Tafsir Fath Al-Qadir* focused on verses containing teachings of moral education. Secondary data enriched the analysis and provided a solid theoretical foundation, ensuring the study comprehensively addressed the research questions.

RESULTS AND DISCUSSION
1. The Commandment of Tawheed

The main commandment to worship Allah alone without shirk is the foundation of Islamic teachings. In Surah An-Nisa' verse 36 this emphasis is very clear, remembering Allah as the Creator and Giver of sustenance and all blessings. Ibn Kathir corroborates this by quoting

the hadith of Mu'adz bin Jabal regarding Allah's right over His servants (Katsir, 1998) narrated by Imam Bukhari No. 2856:

"I was once ridden by the Prophet (peace and blessings of Allaah be upon him) on a donkey. Then he (peace and blessings of Allaah be upon him) said to me: "O Muadz, do you know what Allah's right is over the servants?" Mu'adz replied, "Allah and His Messenger know best." He said, "That they should worship Him and not associate Him with anything." Then he said, "Do you know what the right of the servants of Allah is if they do that? God will not torture them." I asked, 'O Rasûlullâh! Shouldn't I share this good news with the people?' He replied, 'Do not tell them this glad tidings, so that they will lean on it and not do righteous deeds.'"

On the other hand, Tafsir *Fath Al-Qadir* detailing the meaning of worship and "syai'an" (something) that cannot be associated with Allah in the slightest with the act of shirk without distinguishing between the big and small shirk, the obvious and the hidden (Shawn, 1993). Although both agree on the essence of the commandment of monotheism, Ibn Kathir tends to present more hadith as a temporary explanation *Fath Al-Qadir* Deepen the linguistic explanation word by word in the sentence.

The concept of monotheism is closely related to moral education because the cultivation of moral values must be based on the concept of monotheism and solid faith because sincerity, intentions and strong beliefs are the main foundation in forming good moral character as stated by scholars including Ibn Taymiyah (Khaidir & Qorib, 2023).

2. Be kind to the elderly

Respect and devotion to parents occupy a central place after the glory to Allah *Subhanahu wa Ta'ala*. Ibn Kathir in Surah An-Nisa' verse 36 emphasizes that there is a will to do good to the elderly because they are the cause of human existence and this command is often coupled with the command to worship Allah (Katsir, 1998).

On the interpretation *Fath Al-Qadir* also affirms that doing good to one's parents after the command to serve Allah shows the greatness of their rights and the commandment to give thanks to Allah and both parents (Shawn, 1993). Both interpretations agree on the importance of this commandment after monotheism. Ibn Kathir highlighted the role of parents as the "cause of existence" while *Fath Al-Qadir* emphasizing the high position of parental rights.

Thomas Lickona -an education expert- emphasized the importance of instilling key values such as respect, responsibility, and caring. Doing good to parents is the embodiment of these values, where students are taught to instill respect and gratitude for parents as basic moral values (Lickona, 1991).

3. Do Good to Relatives, Orphans, and the Poor

After the commandment to be devoted to parents, Surah An-Nisa' verse 36 also includes an exhortation to do good to relatives, orphans, and the poor. Ibn Kathir explained that orphans are those who have lost their caregivers or who provide for them and also defines the poor as those who are in need and do not have what meets their needs (Katsir, 1998). As for Imam Syaukani in *Fath Al-Qadir* also affirms the commandment to do good to close relatives, orphans, and the poor (Shawn, 1993).

These two interpretations have similarities in mentioning the commandment to do good to these groups. However, Ibn Kathir gave further explanation about the condition of orphans and the poor.

Moral education emphasizes doing good to relatives, orphans, and the poor because it is a manifestation of social concern and empathy which are an important part of the formation of one's morals and morals. Islam teaches not only to give material things but also to treat them with love and respect as contained in Surah An-Nisa verse 36 (Muhammad et al., 2023).

4. Be kind to your neighbor

Surah An-Nisa' verse 36 emphasizes the importance of doing good to one's neighbors near and far. Ibn Katsir explained that close neighbors include relatives, while distant neighbors can include non-relatives, such as Jews and Christians (Katsir, 1998). Fath Al-Qadir also affirms the same thing, mentioning that close neighbors are those who live close to each other and explaining the difference between relatives and foreigners (Syaukani, 1993). The two agree on the importance of doing good to one's neighbor, with Ibn Kathir presenting more hadith on the virtue of one's neighbor, while Fath Al-Qadir focuses on linguistic analysis and criticism of weak narration.

5. Doing Good to Companions (Ash-Shahibi bil Janbi), Travelers, and Servants of Sahaya

The meaning of "companion" in Surah An-Nisa' verse 36 has various interpretations. Ibn Kathir mentions wives and friends on the journey, while Fath Al-Qadir interprets it inclusively, encompassing all who deserve to be called companions. Both cite scholarly opinions on this meaning, but Fath Al-Qadir offers a broader view. Regarding "Ibn Sabil" or the traveler, both agree that this includes guests or passers-by, with Fath Al-Qadir providing a more comprehensive interpretation.

The command to do good to the slaves of sahaya is also listed in this Surah. Ibn Kathir emphasized the good treatment of slaves, citing an important hadith about their rights (Katsir, 1998). Fath Al-Qadir also commands to do good, such as giving proper clothing and food (Syaukani, 1993). Both agreed on the importance of good treatment of the servants of the sahaya, although Ibn Kathir included more detailed hadiths about their rights.

6. Prohibition of Arrogance and Self-Pride

Arrogance and arrogance are strictly forbidden in Islam. In Surah An-Nisa' verse 36, Ibn Kathir explained that an arrogant person is one who feels great in himself, admires himself, and is disgusted, even though he is despised by Allah and hated by man (Katsir, 1998), while Fath Al-Qadir interprets that the arrogant (mukhtal) is the owner of arrogance and arrogance, while boasting (fakhr) is praising oneself and mentioning advantages, these two traits according to Imam Shaukani encourage the reluctance to do the recommendations of the verse (Shawn, 1993).

Both interpretations agree on prohibiting arrogance and boasting. There is more emphasis by Imam Syaukani in *Fath Al-Qadir* when explaining the connection between arrogance and refusal to do good deeds commanded in the verse.

Arrogance and arrogance have significant negative consequences for both the individual and the social environment and can cause conflict, division, and even deprive a person of God's grace. The prohibition of arrogance in the Qur'an is the main foundation in moral education which aims to form a noble person, harmonious in society, and gain the pleasure of Allah *Subhanahu wa Ta'ala* (Istianah Masruroh Kobandaha et al., 2021).

7. Prohibition of Mocking, Denouncing Others, and Calling Out Bad Nicknames

Surah Al-Hujurat verses 11-12 prohibits the act of making fun of others. Ibn Kathir explains that to mock means to demean others, and this applies to all, while Fath Al-Qadir emphasizes that "As-Sukhriyyah" is an act of mockery that can degrade one's dignity (Katsir, 1998; Syaukani, 1993). Both interpretations agree on this prohibition and highlight the importance of tolerance.

The prohibition of self-reproach is interpreted as the prohibition of denouncing others. Ibn Kathir emphasizes that reproach reflects reprehensible morals, while Fath Al-Qadir explains that "Al-lamzu" means disgrace, and this prohibition applies to reproaching each other (Katsir, 1998; Syaukani, 1993). Both agreed that the prohibition of denouncing each other is important to maintain harmony. Ibn Kathir cited the reason for the descent of the verse related to the bad nickname, stating that the worst of the call is wickedness after faith. Fath Al-Qadir explains "At-tanaabuzu" as the use of bad nicknames that should be avoided, unless the nickname does not hurt (Katsir, 1998; Syaukani, 1993). The two agreed to prohibit derogatory

bad nicknames. These three prohibitions emphasize respect and politeness, avoiding degrading behavior to create social harmony and inner peace (Wati, 2022).

8. Prohibition of Prejudice, Fault-Finding (Tajassus), and Prohibition of Gossiping and Immediately Repentance

The prohibition of prejudice or "zhan" is found in Surah Al-Hujurat verses 11-12. Ibn Kathir forbids prejudice without reason, while Fath Al-Qadir emphasizes that forbidden prejudice is an allegation without evidence, especially against good people (Kathir, 1998; Syaukani, 1993). Both agreed on this prohibition, but Fath Al-Qadir distinguishes between forbidden and valid prejudices in the Shari'a. This verse also forbids looking for fault ("tajassus"). Ibn Kathir described "tajassus" as evil, while Fath Al-Qadir defined it as seeking the disgrace of Muslims (Katsir, 1998; Syaukani, 1993). Both forbid this action, with Ibn Kathir being more detailed in distinguishing the terms, while Fath Al-Qadir discusses the variety of readings.

The prohibition of ghibah is also regulated in this verse. Ibn Kathir defines ghibah as saying something that others do not like, and forbidding it because it can damage honor (Katsir, 1998). Fath Al-Qadir gives a similar definition and explains the parable of eating carcass meat as a description of ghibah (Syaukani, 1993). Both agreed on this ban and highlighted the importance of maintaining honor. Ibn Kathir detailed the method of repentance from ghibah, while Fath Al-Qadir did not explain in detail, but ended the tafsir with the command to be pious (Katsir, 1998). Self-control and introspective are important parts of moral education to build a harmonious society (Makmudi et al., 2019).

9. The Command to Say Good

Surah Al-Isra' verse 53 commands His servant (Prophet Muhammad *Shallallahu alaihi wa Sallam* and believers) to always say the most kind and courteous thing. Ibn Kathir explained that if this were not the case, Satan would have sparked strife because Satan was a real enemy (Katsir, 1998). Interpretation *Fath Al-Qadir* presents some interpretation of "better words" such as "Laa ilaaha illallaah" or forgiving bad deeds, or praying for mercy and forgiveness for those who hurt. "Nazgh Ash-saithan" is explained as an attempt by Satan to pit sheep against (Shawn, 1993).

Both interpretations agree that this verse contains the value of moral education to speak well and be aware of the role of Satan in triggering conflicts through bad words. Ibn Kathir emphasizes the practical aspect of conflict prevention and quotes the hadith prohibiting the temporary prohibition of directing weapons *Fath Al-Qadir* presents some specific interpretations of the "better words" of the scholars *salaf*. Good and polite communication is part of noble morals that are highly emphasized in Islamic moral education. The scholars emphasized the importance of saying well to maintain harmony and avoid conflict (Suryadarma & Haq, 2015).

10. Be Humble and Respond to the Ignorant with Patience

Surah Al-Furqan verse 63 describes the servant of Allah who walks humbly. Ibn Kathir explained that they walked calmly and authoritatively (Katsir, 1998). Fath Al-Qadir defines "Al-Haun" as calmness and authority, emphasizing the harmony between one's way of walking and morals (Syaukani, 1993). Both agree that walking humbly is a characteristic of a noble servant of God.

Responding to ignorant people wisely is also emphasized. Ibn Kathir explained that if they greet badly, the servant of Allah does not repay with badness, while Fath Al-Qadir emphasizes not to repay ignorance with stupidity (Katsir, 1998; Syaukani, 1993). Both agree that forgiveness and kindness are part of noble morals. Patience and humility are the main characteristics of noble morals, which are directed to form a person who is able to resist anger and repay evil with kindness (Makmudi et al., 2019).

11. The Commandment to Forgive, Invite to Good, and Turn Away from the Ignorant

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The commandment to forgive and invite kindness in Surah Al-A'raf verse 199 has various interpretations. Ibn Kathir interprets "Khudzil 'afwa" as taking an easy from human morality or property, while Imam Shawn interprets "Al-'afwa" as taking an easy from their treatment (Katsir, 1998; Syaukani, 1993). Both agreed that this meaning includes tolerance and forgiveness, without looking for shortcomings in society. The command to invite to goodness, or "Al-'Urf", is explained by Ibn Kathir and Fath Al-Qadir as intellectually acceptable goodness. Both emphasized the importance of being kind and not returning stupidity with stupidity.

Ibn Kathir advised to turn away from fools as a form of moral education, by remaining patient with them, while Fath Al-Qadir emphasized not to argue with those who remain disobedient after being well invited. Both also discuss the status of this verse, whether mansukh or muhkam. A forgiving and proactive attitude in inviting kindness is the core of moral education, with an emphasis on tolerance and wisdom in the face of provocation (Suryadarma & Haq, 2015).

Synthesis of the Concept of Moral Education

The concept of moral education presented by the two mufassir, Ibn Katsir and Imam Syaukani, was influenced by the method of tafsir used, namely bil ma'tsur and riwayah wa dirayah. The results of the study identified eleven major themes of moral values that are in line with the views of scholars regarding moral education, including monotheism, good relations with Allah and others, and character formation through tazkiyatun nafs and habituation (Hijriyah, 2010). The preparation of the concept of moral education emphasizes the foundation of monotheism and obedience, as well as morality towards fellow human beings through good social relations, polite communication, and the prohibition of bad behavior such as arrogance and reproach.

This synthesis of the concept of moral education emphasizes that noble morals are built on a solid foundation of monotheism, manifested through obedience to Allah, and reflected in social interactions full of patience and wisdom. This concept is in line with the theory of moral education from Ibn Al-Qayyim, which divides morality into three categories: morality to Khalik, fellow humans, and the universe (Khoironi, 2015). The moral values contained in the five verses that are the object of research can be classified according to Ibn Al-Qayyim's theory, including the command to monotheism, to do good to parents and relatives, and the prohibition of negative behavior such as gossiping and arrogance.

Critical Analysis (Dirasah Naqdiyyah) On the Tafseer of Ibn Kathir and *Fath Al-Qadir*

Tafsir bi al-Ma'thur, which is the main feature of Ibn Kathir's tafsir, interprets the verses of the Qur'an with other verses and the hadith of the Prophet Muhammad صلى الله عليه وسلم, carefully mentioning the sanad of the hadith, although sometimes including weak narrations without in-depth criticism (Katsir, 1998). On the other hand, Imam Ash-Shawkani combines narration with rational, linguistic, and scholarly analysis in Tafsir Fath Al-Qadir, but this approach can feel overwhelming for readers who do not have a strong background in Arabic. Ibn Kathir's methodology is more traditional and focuses on conveying the meaning of verses, while Fath Al-Qadir is more critical and analytical, with excellence in linguistic analysis and scientific criticism. Both emphasize moral values, but Ibn Kathir is more systematic in connecting moral values with socio-religious aspects, while Fath Al-Qadir focuses more on psychological and personal aspects, such as forgiveness and patience in social interactions (Ngatiqoh, 2021). The analysis table shows the differences in methodology, advantages, and criticisms of these two interpretations, highlighting the richness of Ibn Kathir's narration and the depth of Fath Al-Qadir's analysis.

Reactualization of Moral Education Values in the Contemporary Context in Indonesia

Education scholar Ibn Qayyim emphasizes several methods in moral education, including the exemplary method (uswah), where students learn from real examples of educators (Khoironi, 2015); the method of tadrib wa at-ta'wīd, which involves practice and habituation of good behavior; the method of targhib wa tarhib, which provides encouragement and warning to avoid reprehensible morals; methods of emptying and self-decorating, which aim to cleanse the liver of bad qualities; as well as lecture or story methods to provide knowledge about morals verbally. The reactualization of moral education values in modern times is very important to form individuals who are intelligent, moral, and able to face life's challenges. The reactualization strategy includes the holistic integration of the moral education curriculum, the example of teachers and parents, the strengthening of social and religious activities, the positive use of technology, and psychological and emotional approaches (Subahri, 2015; Ngatiqoh, 2021; Fadhilah et al., 2023; Uzma & Masyitoh, 2024). Concrete examples of the implementation of moral education include the Child-Friendly School program, teacher and parent training, the use of moral education applications, mosque-based social activities, social media campaigns, and the use of AI to invite young people to mosques.

CONCLUSION

This study conducted a comparative analysis of moral education in the *Qur'an* through *Tafsir Ibn Kathir* and *Tafsir Fath Al-Qadir* by Imam Ash-Syaukani, focusing on five key verses. Both mufassir emphasized the importance of moral education grounded in *tawhid* as the foundation for individual and societal character, highlighting kindness to parents and relatives while prohibiting negative traits. While Ibn Kathir's tafsir primarily employed a narration-based approach, *Tafsir Fath Al-Qadir* combined narration with *ijtihad*, offering a more contextually responsive interpretation. The two share universal moral values but differ in analytical depth and sources referenced. To reactualize moral education today, the study recommends integrating holistic curricula, educator role models, social participation, and technology use, alongside strategic collaboration among families, schools, and communities. Future research should explore Qur'anic moral values in broader contexts to further develop a generation of ethical individuals equipped to face contemporary moral challenges.

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