

The Construction of Moral Values in Surah Al-Baqarah Verse 83 Tafsir As-Sa'di and Implementation at Islamic Boarding School

Muh. Sakir¹, Muhammad Yusuf², Agussalim³

^{1,2,3} Pascasarjana Sekolah Tinggi Agama Islam Al-Furqan Makassar

sakirmuh89@gmail.com¹, muhammad.yusuf@uin-alauddin.ac.id², agussalim@gmail.com³

ARTICLE INFO

Article history

Received December 29, 2025

Revised January 30, 2026

Accepted February 05, 2025

Keywords:

Qur'anic morals, al-Baqarah verse 83, Tafsir As-Sa'di, pesantren, character education.

ABSTRACT

This study aims to analyze the construction of moral values in Surah al-Baqarah verse 83 based on Tafsir As-Sa'di and examine its implementation in fostering students at the Annail Islamic Boarding School, Gowa Regency. The research uses a qualitative approach with a descriptive-analytical type through a combination of literature research and field research. Data collection techniques were carried out through documentation studies, in-depth interviews, and participatory observations, while data analysis used content analysis, thematic analysis, and descriptive-contextual. The results of the study show that Surah al-Baqarah verse 83 contains an integrative moral construction, including monotheism as a moral foundation, the obligation to serve parents and relatives, social concern for orphans and the poor, universal communication ethics, and the integration of ritual and social worship. The implementation of these values at the Annail Islamic Boarding School is carried out through the habituation of worship, adab education, strengthening ukhuwah, and the enforcement of discipline, which has been proven to form religious character, social concern, and personal responsibility of students. This study confirms that the contextual internalization of Qur'anic moral values can be an effective model for fostering the character of students in facing the moral challenges of contemporary society.

1. INTRODUCTION

Morality is a fundamental dimension in Islamic teachings that serves as the foundation for the formation of a Muslim's personality and behavior (Karadona, 2025; Karadona et al., 2022; Karadona & Sari, 2025; Rahma et al., 2024). Morality is not only related to the relationship of man to Allah SWT. (ḥabl min Allāh), but also regulates social relations between people (ḥabl min al-nās) in all aspects of life (Arqam et al., 2025; Hartina et al., 2025; Nurjaman & Alif, 2025; Puja et al., 2025; Rahmawati et al., 2025; Susono et al., 2025). In the context of social life, noble morals are the main parameters for the creation of social harmony, justice, and peace. Therefore, Islamic education is substantially directed not only to the transfer of religious knowledge, but also to the formation of a religious character oriented towards individual and social piety (Alda et al., 2025; Arqam et al., 2026a, 2026b; Hamifah & Maulidin, 2025; Ikhwan, 2024; Mukhlis, 2023; Munawarah et al., 2025; Natasya et al., 2025; Pahmi et al., 2025; Rizal & Makmur, 2025; Rohani et al., 2025). The phenomenon of moral degradation, social intolerance, and the weakening of the manners of the younger generation shows that the internalization of the moral values of the Qur'an in the education system still requires more systematic and contextual reinforcement.

The Qur'an as the main source of Islamic teachings contains comprehensive and integrative moral guidance. Among the verses that explicitly contain the construction of social moral values is Surah al-Baqarah verse 83. This verse contains a series of tawheed commandments and social ethical guidelines which include the obligation to worship Allah SWT., to serve the elderly, to do good to relatives, orphans, and the poor, to say good to fellow humans, to uphold prayer, and to pay zakat. The content of this verse shows that morality in Islam does not stand partially, but is a unity between the spiritual, social, and ritual dimensions. Historically, this verse was addressed to the Children of Israel as part of their covenant with Allah SWT., but it substantially contains universal values that are relevant throughout the ages, especially in building a just, humane, and civilized social order. In the current context, the moral values contained in Surah al-Baqarah verse 83 have a very high relevance. Globalization, advances in information technology, and modern social dynamics bring serious challenges to the formation of the character of the younger generation, such as increasing individualistic attitudes, the fading of social manners, and the strengthening of the tendency for identity-based conflicts. This condition requires an Islamic education approach that is able to actualize the moral values of the Qur'an contextually so that it does not stop at the normative-doctrinal level, but is truly internalized in the attitudes and behaviors of students.

Pesantren as a traditional Islamic educational institution has a strategic role in maintaining and transmitting Islamic moral values (Hosnan & Halim, 2024; Nashihin, 2017; Priyatno, 2020). The Annail Islamic Boarding School, which is located in Sokkolia Village, Bontomarannu District, Gowa Regency, is one of the Islamic boarding schools that focuses on education on the tahlidz of the Qur'an as well as fostering the understanding and practice of Qur'anic values in the lives of students. Since its establishment in 2014 under the supervision of the Ministry of Religion of Gowa Regency, the Annail Islamic Boarding School has made moral development a top priority in its education system. Various habituation, exemplary, and moral development programs are carried out periodically, so that this pesantren becomes a representative locus to examine how the moral values of the Qur'an are translated in Islamic educational practices. *Tafsir As-Sa'di* by Shaykh 'Abdurrahman bin Nashir As-Sa'di is known as a tafsir that emphasizes the aspects of tarbiyah and applicability. The interpretation is systematic, straightforward, and contextual so that it is easy to understand and relevant for the study of Islamic education. In interpreting Surah al-Baqarah verse 83, As-Sa'di emphasizes that the commandments in the verse are not just ritual obligations, but the foundation for the formation of social and moral morals that reflect a complete faith. This interpretation provides a strong conceptual framework in understanding the construction of Qur'anic moral values in a practical way, so it is relevant to be used as a reference in the study of the implementation of moral education in Islamic boarding schools.

Based on this background, this study focuses on the construction of moral values in Surah al-Baqarah verse 83 based on Tafsir As-Sa'di and its implementation in the development of the morals of students at the Annail Islamic Boarding School. This research is expected to make a theoretical contribution to the development of the study of tafsir tarbawi and Islamic moral education, as well as a practical contribution to strengthening the model of moral development in the pesantren environment as a response to the moral challenges of contemporary society.

2. METHODS

This study uses a qualitative approach with a descriptive-analytical type of research. This approach was chosen because the research focuses on revealing the meaning, value, and construction of the concept of morality in Surah al-Baqarah verse 83 based on Tafsir As-Sa'di, as well as analyzing its implementation in educational practices at the Annail Islamic Boarding School in depth and contextual. The type of research used is a combination of library research and field research. Literature research is used to examine the construction of moral values in Tafsir As-Sa'di, while field research is used to obtain empirical data regarding the application of these values in the development of students. This research was carried out at the Annail Islamic Boarding School located in Sokkollia Village, Bontomarannu District, Gowa Regency, with the consideration that this pesantren makes tahfidz Al-Qur'an and moral development as its core educational program (Achjar et al., 2023; Winarni, 2021).

The source of research data consists of primary data and secondary data. Primary data includes the Book of Tafsir As-Sa'di by Shaykh 'Abdurrahman bin Nashir As-Sa'di and the main informants consisting of pesantren leaders, ustaz/ustazah, and students of the Annail Islamic Boarding School. Secondary data was obtained from the Qur'an, supporting tafsir books, books, scientific journals, and official documents related to moral education and the student development curriculum. Data collection techniques are carried out through documentation studies, in-depth interviews, and participatory observations to comprehensively explore the understanding, attitudes, and practices of implementing moral values in the life of the pesantren (Kusumastuti & Khoiron, 2019; Qomaruddin & Sa'diyah, 2024).

Data analysis was carried out through content analysis to examine the content of moral values in Surah al-Baqarah verse 83 based on Tafsir As-Sa'di, followed by thematic analysis to group these values into main themes, as well as descriptive-contextual analysis to relate them to the practice of fostering students at the Annail Islamic Boarding School. The validity of the data is maintained through triangulation of sources and techniques as well as member checks to informants. The stages of research include preliminary studies, collection of literature and field data, data reduction and

classification, data analysis and interpretation, to the preparation of research reports systematically and scientifically.

3. RESULTS AND DISCUSSION

3.1. Asbabun Nuzul (Background of the Verse)

وَإِذْ أَحَدْنَا مِنْتَاقَ بَيْتِ إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالَّدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ
حُسْنَا وَأَقِيمُوا الصَّلَاةَ وَأَثُوا الرَّكْوَةَ ثُمَّ تَوَيَّثُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ ٨٣

Surah al-Baqarah verse 83 is one of the verses that reaffirms Allah's covenant with the Children of Israel. The scholars of interpretation explain that this verse does not specifically talk about an event during the time of the Prophet PBUH, but refers to the historical story of Allah's covenant with the Children of Israel. So this verse is Ibrah/lesson, not incidental cases. This verse contains the basic principles in religious teachings, namely serving Allah, performing basic worship and upholding social moral values.

According to at-Tabari, this verse confirms the covenant that has been sworn by the Children of Israel since the time of the Prophet Moses (peace and blessings of Allaah be upon him), where they were obliged to obey Allah and carry out their religious and social obligations, but most of them violated them. In line with that, Ibn Kathir explained that this verse came down as a reminder to the Muslims about how the Children of Israel had received a great covenant from Allah to serve Him, uphold worship and maintain social morals but most of them violated it. Meanwhile, al-Sa'di emphasized in his commentary emphasizing that the mention of this covenant in Surah al-Baqarah is not just to reveal past history, but as an ibrah and moral warning for the people of Muhammad PBUH. This verse contains a signal that every ummah, including Muslims, is required to consistently carry out the principles of monotheism, worship and social morals without deviating as the Bani Israil did.

3.2. Language Analysis

The word *mītsāq* comes from the root *w-th-q* which means to strengthen, strengthen, or bind. In Qur'anic studies, *mītsāq* means a strengthened covenant, not just an ordinary promise. Ar-Raghib al-Ashfahani explains that *mītsāq* is used for "promises that are reinforced by an oath or severe consequences" (al-Ashfahani, 1992). This means that the commandments that follow this word are very obligatory. The structure of *Lā Ta'būdūna Illallāh* is a form of negation (*nafy*) and exclusion (*istitsnā'*) that gives the meaning of exclusive limitation (*hasr*). Meaning: It is not permissible to

worship anyone except Allah. This linguistic structure affirms monotheism as the foundation of the morals of all mankind (Shihab, 2002). The word *ihsānā* is mashdar from *ahsana-yuhsinu* which means to do good with the best quality. This form of *mashdar* manshub serves as an affirmation (*ta'kīd*) that good deeds to parents must be done in the most beautiful way, full of seriousness, and without minimal limits. According to Al-Tabari, this form of language shows that kindness to parents should not be half-hearted (Jamil et al., 2017). The verses mention: *dzil-qurbā* (close relatives), *wal-yatāmā* (orphans) *wal-masākīn* (the poor). This arrangement shows the hierarchy of social responsibility in Islam. First: Close family is a top priority. Second: Orphans due to the loss of a protector. Third: Poor due to economic shortages. This linguistic hierarchy reflects the stratified form of social morality (Zulfikar & Abidin, 2019).

The word *husnā* is a form of *nakirah* (general) that means: any kind of kind kind words, in any situation, to all human beings (*lin-nās*, not just fellow Muslims). According to Ibn Kathir, this is one of the verses that forms the basis of the "ethics of universal communication" in Islam (Iskandar et al., 2024). The word *aqīmū* (uphold) indicates: performing prayers perfectly, maintaining conditions, harmony, and solemnity. The word *ātū* (give) indicates that *zakat* has a mandatory social function. This verse emphasizes that ritual and social worship are one unit (Ri, 2010). The word *tsumma* indicates *tartīb* with a time gap, that is: after accepting the great covenant, the Children of Israel kept turning away. The word *tawallaitum* means: turning away deliberately, rejecting the truth consciously, not out of forgetting. Al-Baghawi explained that this form of the word shows an attitude of disobedience (Nugrahadi, 2023). This linguistic affirmation shows: not all of them are denied, there are minorities who remain obedient. This phrase also contains the value of wisdom that there is always a small group that maintains morals (Al-Razi & ibnu Ali, 2000). The word *mu'ridūn* is *ism fā'il*, denoting a continuous, not momentary, nature. It means: you are indifferent, constantly rejecting. Al-Alusi explains that the form of *ism fā'il* indicates a state that is fixed in them. From a linguistic point of view, this verse shows: Tawheed as a moral basis, kindness to parents is the highest moral obligation, social responsibility in a tiered structure, universal communication ethics, Integration of worship and social, a warning against moral defiance. This verse shows how the Qur'an unites faith, morals, and worship in a very strong linguistic network.

3.3. Interpretation of Ulama (Tafsir As-Sa'di)

وَإِذْ أَخْدُنَا مِيَثَاقَ نَبِيِّنَا سُرَّأَبْلَنَ

According to Muhammad bin Natsir as-Sa'di, this condition reflects the hardness of their hearts, so every command given to them is almost always violated. They will only obey the command

if it is accompanied by firm oaths and strong promises as guarantees. In this context, the agreement referred to by as-Sa'di includes several forms of commitments or agreements that must be fulfilled in order for obedience to the commandments to be realized. The agreement serves as a mechanism to ensure their responsibility and compliance with the given provisions, even though their hearts tend to be hard and it is difficult to accept orders directly.

لَا تَعْبُدُونَ إِلَّا اللَّهُ

This commandment emphasizes that all worship is directed only to Allah جَلَ جَلَّ and affirms the strict prohibition of associating Him with anything. This principle is the basis of Islam, because every act of worship or obedience will only be accepted if it is based on pure submission to Allah جَلَ جَلَّ. In other words, full recognition and devotion to Allah is His right over all servants, so every human action must be based on the recognition of His oneness and sovereignty. This principle is the main foundation in forming morals and behavior in accordance with religious guidance, because without this foundation, all worship and good deeds lose their essence and do not gain the pleasure of Allah (As-Sa'di, 2005). Then Allah said:

وَبِالْوَالِدَيْنِ إِحْسَانًا

The verse that commands to be devoted to both parents is general and includes all forms of goodness, both through words and deeds that are classified as good deeds to them. This verse implicitly emphasizes the prohibition of doing bad or bad, as well as the prohibition of not doing good. In other words, the obligation to do good to one's parents is the main principle, and every commandment in the Qur'an is at the same time a reminder of the prohibition against doing things that are contrary to it. In this context, the opposite of doing good comes in two forms. First, doing evil, which falls under the category of major crimes. Second, abandoning doing good, even if it does not do evil directly, is still forbidden, but it is not equivalent to the first evil. The same principle also applies to other social relationships, such as maintaining friendship with relatives, paying attention to orphans, and helping the poor. The details of the forms of kindness are not limited by a certain number or number, but are understood according to the general definition of kindness that has been explained earlier, that is, all actions that bring benefits and goodness to others (As-Sa'di, 2005). Then Allah commands to do good in general to man:

وَقُولُوا لِلنَّاسِ حُسْنًا

Among the forms of good words are encouraging others to do good things and preventing them from doing bad deeds, teaching useful knowledge, spreading greetings, showing a radiant face, and other words that bring goodness and happiness to others. Since not everyone has the ability to express kindness through possessions or physical actions, each individual is commanded to do things according to their ability, especially through good words. Thus, every word spoken must be directed to bring benefits, encourage goodness, and avoid bad deeds. In addition, this principle also affirms the prohibition of using bad words or hurting others, so that speech becomes the main means of upholding moral and moral values that are recommended in religion. And among the manners of a human being that Allah has taught to His servants is that he should be noble in his words and actions, not to be vile and not filthy, not to reproach and not to quarrel, but to have good morals, to be hospitable, to be good with everyone, to be patient with everything that is received from the interference of His creatures as obedience to Allah's commands and the hope of His reward. Then Allah commanded to establish prayer and pay zakat with His words:

وَأَقِمُوا الصَّلَاةَ وَأُتُوا الزَّكُوْةَ

Prayer contains the meaning of the sincerity of a servant to Allah جَلَّ جَلَلَهُ, while zakat reflects a real act of doing good to fellow humans. By carrying out these commandments, a servant is promised various benefits, both spiritually and socially. These commandments also show Allah's love and glory for His servants, because through these commandments, Allah guides people to do good and stay away from evil. A person who is sensitive and understands the essence of this commandment will realize how much Allah cares about the welfare and blessings of the lives of His servants. However, even though this commandment is full of goodness and wisdom, many people turn away from the commitment to carry it out, so that the opportunity to gain blessings and draw closer to God is overlooked.

ثُمَّ تَوَلَّتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

This is an exception given by Allah to avoid the erroneous conclusion that all humans turn away from goodness. God explained that among them there are some who are protected and strengthened in obedience and commitment to His commandments. This exception shows that although most people tend to be negligent, there are always individuals who receive guidance and strength from Allah to remain steadfast in carrying out His commands, so that they are able to maintain their obedience and spiritual awareness. Thus, Allah affirms His justice and compassion, and gives hope that there is always an opportunity for people to stay on the right path even when many have

deviated. From the above interpretation, it can be understood that the content of Q.S. al-Baqarah verse 83 emphasizes that humans carry out Allah's commands with full awareness and obedience. First, humans are commanded to worship God alone and are forbidden to associate with Him. According to As-Sa'di, this is the basis of religion, because every act of worship will only be accepted if it is based on a pure recognition of the oneness of Allah, which is His right over all His servants. Second, this verse emphasizes the obligation to do good to both parents, as well as prohibiting the attitude of not doing good or neglecting them. In addition, humans are also commanded to do good to relatives, orphans, and the poor, so that the principle of kindness extends not only in the family sphere, but also in social interactions more generally. Third, this verse emphasizes the importance of behaving well through words. According to the mufassir, good words include encouraging people to do ma'ruf, preventing them from doing bad deeds, spreading greetings, showing a radiant face, and other words that bring benefits to others. Fourth, this verse emphasizes the implementation of ritual worship such as prayer and zakat. As stated by As-Sa'di, prayer reflects the sincerity of a servant to Allah, while zakat is a concrete form of doing good to humans. Thus, this verse as a whole teaches a balance between vertical relationships with God through worship and horizontal relationships with humans through kindness, while emphasizing the integration of morality, morality, and worship in daily life.

3.4. Implementation of the Moral Values of al-Baqarah 83 at the Annail Islamic Boarding School

QS. Al-Baqarah verse 83 contains a very comprehensive moral message, covering human relationships with Allah, with family, with others, and with himself. This verse emphasizes that morality is not only ritual, but also social and personal, so that it encompasses all aspects of human life. This moral message is the basis for moral development in various Islamic educational institutions, including at the Annail Islamic Boarding School. As an educational institution that emphasizes the aspect of moral development, the Annail Islamic Boarding School seeks to instill values in al-Baqarah verse 83 through the habit of worship, education of manners, strengthening ukhuwah, and the enforcement of discipline. The implementation of these values can be mapped into four main categories, namely: morality to Allah, morality to family, social morality, and personal morality. The following discussion will elaborate in more depth on how the four dimensions of morality are implemented in the Annail Islamic Boarding School.

1. Morality to Allah

Morality to Allah occupies the most important position in QS. Al-Baqarah verse 83, which begins with a command not to worship anyone other than Him. This placement shows that all human morals will be meaningful if they are based on monotheism. The Annail Islamic Boarding School internalizes the value of monotheism through the habit of compulsory worship and Sunnah, as well as

strengthening faith in the recitation of tafsir and aqidah.

According to Al-Ghazali, habituation (*al-ta'wīd*) is an effective method in instilling morality. Children or students who are accustomed from an early age to carry out worship, such as prayer, fasting, and dhikr, will grow up with a soul that submits to Allah (Munir, 2019). This is in line with the educational pattern at the Annail Islamic Boarding School which makes worship routines the core of student development. From the perspective of the social construction theory of Peter L. Berger and Thomas Luckmann, the practice of worship carried out by students every day is a process of externalizing religious values, then objectified in the form of pesantren rules, and finally internalized by students until it becomes a religious personality identity (Berger & Luckmann, 2016a). This process makes the value of worship not only seen as a ritual obligation, but also a moral habitus inherent in the daily lives of students. The following are the results of the implementation of moral values to Allah which are programmed at the Annail Islamic Boarding School.

Annail students showed a steadier belief in Allah after learning aqidah and taklim. For example, when discussing the problems of life, they often affirm that everything happens by God's will. This belief was born from the process of learning the book of aqidah that is routinely taught by ustaz, coupled with the emphasis of monotheism in each recitation. This is in accordance with the theory of social construction that religious values are formed through the process of externalization, objectification and internalization (Berger & Luckmann, 2016a). In Islamic boarding schools, students are used to praying five times in congregation on time, and complementing them with sunnah worship such as dhuha prayer after studying in the morning, tahajud at night, and reading the Qur'an before going to bed. This habit grows because of the discipline that continues to be habituated in the pesantren environment. In habit formation theory, repetitive habits will form a strong inherent character (Berger & Luckmann, 2016b). The awareness of muraqabah (feeling supervised by Allah) is a characteristic of the morals of Annail students. For example, they still maintain ablution and prayer even though they are outside the supervision of the ustaz. Even when returning home, many guardians of students report that their children remain disciplined in maintaining worship. This is in line with the theory of social construction, that social interactions, symbols, and religious rituals that students undergo in their daily lives form an inherent pattern of religious awareness.

2. Morals to the Family (Parents and Relatives)

After the command to worship only Allah, QS. Al-Baqarah verse 83 emphasizes the importance of doing good to parents and relatives. This verse shows that morality to the family occupies the second position after monotheism. This indicates that a person's religious identity cannot be separated from respect and devotion to parents and close relatives. At the Annail Islamic Boarding

School, this value is manifested in the form of respect for teachers and caregivers, who are positioned as substitute figures for parents. The concept of "al-mu'allim ka al-wālid" (teachers like parents) is the main principle in pesantren education (Fikri & Al Masithoh, 2025a; Shafwan & Abdullah, 2024; Sudarto et al., 2024). Relasi This is not only formal, but also emotional and spiritual, because teachers not only teach knowledge, but also guide morals and shape the personality of students.

From the perspective of moral psychology Lawrence Kohlberg, this reverence reflects the moral development of the conventional stage, in which individuals begin to understand the importance of maintaining social norms and interpersonal relationships(Hanafiah, 2024; Ibda, 2023). In the context of pesantren, students learn that obedience to teachers is not only an individual obligation, but also a collective norm that is part of the pesantren culture. The following are the results of the implementation of moral values to the family programmed at the Annail Islamic Boarding School: Students show respect and obedience to their parents. When they return home, the guardians of the students often convey that their children become softer, polite, and easier to help their parents. This is formed from moral learning in Islamic boarding schools that emphasize the importance of birrul walidain and practice it to coaches. According to the theory of moral development, this adherence to family norms is part of the process of internalizing higher values (Kohlberg, 1981; Umami, 2025).Adab education in Islamic boarding schools emphasizes the importance of using good language when speaking, not raising one's voice to parents, and prioritizing greetings. This is in accordance with the theory of internalization of values, that habits that are taught repeatedly in education will enter into the moral consciousness of children.Students are accustomed to maintaining ukhuwah with fellow families. When a family member is sick, they pray and help as much as they can. In pesantren activities, students are taught prayers for parents and relatives. This is in accordance with the concept of social construction that repetitive religious interactions and rituals can form inherent social mindsets and actions.

3. Social Morals (Society)

QS. Al-Baqarah verse 83 after alluding to the obligation to worship Allah and do good to the elderly, also emphasizes concern for orphans, the poor, and the obligation to say good to people. This verse shows the balance between the spiritual and social dimensions in Islamic teachings. The Annail Islamic Boarding School applies this value through the cultivation of social awareness, both to the surrounding community and between students. This principle is in line with the concept of Islam as a religion of rahmatan lil-'alamin, which emphasizes solidarity and social responsibility (Fauzan, 2021a; Fikri & Al Masithoh, 2025b).According to Ibn Miskawaih, social morality is born from the balance of the soul which gives birth to the nature of affection, justice, and brotherhood. In this framework, the concern of students for others is not only an obligation, but also a spiritual need that will form

social harmony. The following are the results of the implementation of moral values to families that are programmed at the Annail Islamic Boarding School (Abdullah, 2020; Farida & Makbul, 2023; Riami et al., 2021): Students are accustomed to sharing with others, both through pesantren activities such as infaq and social service in the community. They were taught that caring for orphans and the poor is part of the teachings of the Qur'an. This practice is in line with the theory of social construction, in which direct experience in social activity fosters a collective awareness of the importance of solidarity (Humam & Hanif, 2024). In the pesantren environment, students are accustomed to saying greetings, keeping their mouth from harsh words, and using polite greetings. This can be seen from their daily interactions, both to fellow students, ustadz, and the surrounding community. According to the theory of value internalization, habits that are constantly formed through coaching will give birth to a well-mannered personality. Students are used to helping friends who are in difficulty, such as lending each other equipment, helping when sick, or sharing food. This value is increasingly rooted because pesantren life demands togetherness. In Kohlberg's theory of moral development, this attitude of mutual aid indicates a development towards morality based on universal concern, not just obedience to rules.

4. Akhlak-Moral

QS. Al-Baqarah verse 83 also mentions the covenant ('ahd) that must be enforced. In tafsir, this promise does not only mean a relationship with Allah, but also a trust that humans carry in their daily lives. This value is the basis for the formation of personal morals in the form of commitment, discipline, and honesty. The Annail Islamic Boarding School implements this value through disciplinary rules, student compliance with discipline, and the habit of holding a mandate. Time discipline, maintaining cleanliness, and honesty in learning are concrete forms of personal moral education. In Thomas Lickona's perspective, discipline and responsibility are the main pillars of character education, as they train individuals to be consistent with the values they believe in (Fauzan, 2021b; Sahro, 2024). When viewed from the perspective of social construction theory, pesantren discipline is the result of the externalization of moral values that are manifested in the form of common rules, then objectified in collective life, and finally internalized into the personal identity of students. That way, commitment is not only forced from the outside, but grows into moral awareness from within the students (Junaidi et al., 2020; Rinaldi & Saputra, 2024; Sholeh, 2016).

The students showed a strong commitment in practicing the knowledge obtained. For example, they continue to observe sunnah prayers even though there is no supervision of the ustadz, or they continue to dhikr before going to bed even at home. This commitment is a form of moral consistency that is in line with the theory of moral development at the post-conventional level, where actions are based on value awareness rather than just external obligations. The life of the pesantren which is

regulated by a strict schedule forms the character of the discipline of the students, both in terms of learning and worship. They are used to waking up before dawn, participating in book studies, and setting independent study times. According to the habit formation theory in character education, discipline built through routine will become a positive habit that is inherent throughout life. Students are educated to take responsibility for themselves, such as maintaining room cleanliness, arranging study supplies, and carrying out picket duties. This fosters the awareness that responsibility is not only on others, but also on oneself. According to Nasution, personal responsibility is an important part of social morals that must be trained from an early age.

4. CONCLUSION

Surah al-Baqarah verse 83 based on Tafsir As-Sa'di contains a comprehensive and integrative construction of moral values, covering the dimensions of monotheism, worship, and society in one moral unity. This verse emphasizes that monotheism is the main foundation of morality, which is then followed by the obligation to serve one's parents and relatives, concern for orphans and the poor, the ethics of universal communication through the command to say good to all humans, and the enforcement of ritual worship in the form of prayer and zakat as a form of individual and social piety. Thus, the Qur'an does not separate the spiritual and social dimensions, but combines them as a complete moral building. The implementation of these values at the Annail Islamic Boarding School is realized through habituation of worship, adab education, strengthening ukhuwah, and fostering student discipline. This coaching pattern succeeds in forming the religious character of students which is reflected in the firmness of aqidah, discipline of worship, respect for parents and teachers, social concern, polite communication ethics, and personal responsibility in daily life. Thus, the Annail Islamic Boarding School can be seen as a contextual model in actualizing the moral values of the Qur'an. Theoretically, this study strengthens the study of tafsir tarbawi by showing the direct relevance between the content of Qur'anic verses and the practice of moral education in Islamic boarding schools. Practically, the results of this study imply that strengthening moral development based on the Qur'an, especially Surah al-Baqarah verse 83, is very effective in responding to the challenge of moral degradation of the younger generation. Therefore, the integration of Qur'ani values in the pesantren coaching system needs to continue to be developed as a model of sustainable Islamic character education.

5. REFERENCES

Abdullah, F. (2020). Konsepsi Ibnu Miskawaih Tentang Moral, Etika Dan Akhlak Serta Relevansinya Bagi Pendidikan Islam. *Journal of Research and Thought on Islamic Education (JRTIE)*, 3(1), 39–58.

Achjar, K. A. H., Rusliyadi, M., Zaenurrosyid, A., Rumata, N. A., Nirwana, I., & Abadi, A. (2023). *Metode Penelitian Kualitatif: Panduan Praktis untuk Analisis Data Kualitatif dan Studi Kasus*. PT. Sonpedia Publishing Indonesia.

al-Ashfahani, R. (1992). *Mufradat Alfazh Al-Qur'an* (Beirut: Dar Al-Qalam), h 127.

Alda, A., Ismail, I., Yuniar, F. D., & Karadona, R. I. (2025). The Role of Peers in Shaping Sanguine Personality in Islamic Guidance and Counseling Students at STAI Al Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 272–281.

Al-Razi, F., & ibnu Ali, H. bin H. (2000). Al-Tafsir al-kabir (Mafatih al-ghayb). *Beirut: Dar al-Kutub al-Ilmiah*.

Arqam, M. R., Karadona, R. I., & Sari, A. P. (2025). Peningkatan Mutu Pembelajaran Qur'an Melalui Sosialisasi Metode Tahfidz Dan Pelaksanaan Halaqah Di Taman Pendidikan Al-Qur'an. *Semar: Jurnal Sosial Dan Pengabdian Masyarakat*, 3(1), 53–60.

Arqam, M. R., Tang, M., Kamaruddin, K., & Karadona, R. I. (2026). The Effect of Emotional Intelligence on Qur'an Memorization Ability in Islamic Boarding Schools. *Edusoshum: Journal of Islamic Education and Social Humanities*, 6(1), 19–51.

As-Sa'di, A. bin N. (2005). *Taisir Al-Karim Ar-Rahman: fi Tafsir Kalam Al-Mannan*. *Beirut/Lebanon: Al Resalah Publisher*.

Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social theory re-wired* (pp. 110–122). Routledge.

Farida, N. A., & Makbul, M. (2023). Konsep Pendidikan Menurut Ibnu Miskawaih. *Hawari: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 4(1), 30–36.

Fauzan, F. A. (2021a). Implikasi Pendidikan Karakter Bagi Anak Perspektif QS Al-Baqarah ayat 83. *Attulab: Islamic Religion Teaching and Learning Journal*, 6(1), 88–102.

Fikri, M. A., & Al Masithoh, S. (2025). Pengaruh Pemikiran Ihsan, Syech Nawawi Al-Bantani Terhadap Karakter Muslim (Analisis Al-Quran Surat Al-Baqoroh Ayat 83). *al-kalimantan: jurnal kajian keislaman*, 2(2), 67–77.

Hanafiah, M. (2024). Perkembangan Moral Anak Dalam Perspektif Pendidikan:(Kajian Teori Lawrence Kohlberg). *Ameena Journal*, 2(1), 75–91.

Hanifah, U., & Maulidin, S. (2025). Peran Pendidikan Agama Islam Dalam Membentuk Karakter Religius Peserta Didik. *Khazanah: Jurnal Studi Ilmu Agama, Sosial Dan Kebudayaan*, 1(1), 64–74.

Hartina, S., Susono, J., Sudika, A., & Karadona, R. I. (2025). The Influence of Online Media on Islamic Education Values among Students of the Islamic Education Study Program in Sekolah Tinggi Agama Islam (STAI) Al-Furqan Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(1), 195–205.

Hosnan, M., & Halim, A. (2024). Implementasi Pendidikan Islam Berbasis Inklusif di Pesantren: Strategi Kiai dalam Mendidik Santri Berwawasan Inklusif. *Jurnal Pemikiran Dan Ilmu Keislaman*, 7(1), 1–37.

Humam, M. S., & Hanif, M. (2024). Islam, Solidaritas Sosial, Praktik Pengumpulan dan Pendistribusian Zakat Fitrah di Desa Pesantren. *Jurnal Ekonomi Syariah Pelita Bangsa*, 9(02), 388–405.

Ibda, F. (2023). Perkembangan moral dalam pandangan Lawrence Kohlberg. *Intelektualita: Journal of Education Sciences and Teacher Training*, 12(1), 42–78.

Ikhwan, A. (2024). Mengintegrasikan Wahyu Dan Akal Dalam Pendidikan Islam Kontemporer. *Chalim Journal of Teaching and Learning*, 4(2), 128–140.

Iskandar, K., Istiqomatinnisa, N., Wahyuni, M., & Candra, O. (2024). An-Najâ in the Al-Qur'an According to Ibn Kathir. *Al-Misbah: Journal of Quran, Hadith and Tafseer Studies*, 1(2), 12–18.

Jamil, M., Ishaq, I., Muhardinata, I., Faza, A. M., Caniago, A. S., Br Pinem, R. K., Nasution, A., Nasution, M., Asyura, A., & Akbar, A. (2017). *Fikih Kontemporer: sebuah dialektika*.

Junaidi, M. R., Ma'arif, A. S., & Maul, F. N. (2020). Teori Kontruksi Sosial Dan Penerapannya Pada Pendidikan Karakter Di Pondok Pesantren Hidayatul Mubtadiin Tasikmadu Malang. *Konferensi Nasional Pendidikan Islam*, 1(1).

Karadona, R. I. (2025). Peningkatan Hasil Belajar PAI Melalui Metode Diskusi pada Siswa Kelas VII SMP Negeri 12 Makassar. *Arunika Widya: Jurnal Pendidikan Dasar Dan Menengah*, 1(1), 54–60.

Karadona, R. I., Fakhruddin, F., & Hudallah, N. (2022). Elementary School Program Management Bosowa Nature School, Makassar. *Educational Management*, 11(1), 46–53.

Karadona, R. I., & Sari, A. P. (2025). Nature-based school for strengthening Islamic character education: A case study from Indonesia. *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 9(1), 21–34.

Kohlberg, L. (1981). *The philosophy of moral development: Moral stages and the idea of justice*.

Kusumastuti, A., & Khoiron, A. M. (2019). *Metode penelitian kualitatif*. Lembaga Pendidikan Sukarno Pressindo (LPSP).

Mukhlis, M. (2023). Komponen Utama Kurikulum Pendidikan Islam di Lingkungan Pesantren Sebagai Pembentuk Karakter dan Keagamaan Santri. *Al-Ma'had: Jurnal Ilmiah Kepesantrenan*, 1(02), 138–158.

Munawarah, F., Ismail, I., Fitriani, F., & Karadona, R. I. (2025). Peran Komunikasi Persuasif Guru dalam Pembentukan Karakter Peserta Didik Kelas XI di Madrasah Aliyah Radhiatul Adawiyah Makassar. *Jurnal Inovasi Pendidikan*, 3(4), 371–382.

Munir, M. (2019). Konsep Sabar Menurut Al-Ghazali dalam Kitab Ihya' 'Ulum Al-Din. *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 5(2), 113–133.

Nashihin, H. (2017). *Pendidikan karakter berbasis budaya pesantren*. Formaci.

Natasya, M., Tang, M., Kamaruddin, K., & Karadona, R. I. (2025). Analysis of Environmentally Conscious Characters in Class XI Science Students at MA Radhiatul Adawiyah Mangga Tiga, Makassar City. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 406–415.

Nugrahadi, F. W. B. (2023). Study Of The Book Of Tafsir Ma'alim At Tanzil By Al Baghawi. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 8(02).

Nurjaman, N., & Alif, M. (2025). Empati dalam Perspektif Hadis. *Reflection: Islamic Education Journal*, 2(3), 97–108.

Pahmi, S., Irawan, A., Faizah, N., Hernisah, N., Faharuddin, F., & Karadona, R. I. (2025). Program Mengajar Mengaji, Bakti Sosial dan Juga Festival Anak Sholeh di Desa Mamampang, Kecamatan Tombolopao Kabupaten Gowa. *Tasnim Journal for Community Service*, 6(1), 55–66.

Priyatno, A. (2020). *Transformasi Manajemen Pesantren Penghafal Al-Qur'an di Pesantren Yanbu 'ul Qur'an Kudus*. Penerbit A-Empat.

Puja, A., Sudika, A., & Karadona, R. I. (2025). Analisis Interaksi Guru Fiqih Dalam Meningkatkan Minat Belajar Peserta Didik Kelas Viii Di Mts Radhiyatul Adawiyah Mangga Tiga Makassar: Analysis Of Fiqih Teacher Interaction In Improving Learning Interest Of Grade Viii Students At Mts Radhiyatul Adawiyah Mangga Tiga Makassar. *Piwulang: Jurnal Pendidikan Agama Islam*, 8(1), 42–55.

Qomaruddin, Q., & Sa'diyah, H. (2024). Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman. *Journal of Management, Accounting, and Administration*, 1(2), 77–84.

Rahma, R., Karadona, R. I., & Arsyad, Y. (2024). Implementasi Pendidikan Berbasis Ekopedagogik Di Sekolah Alam Bosowa. *Journal Of Lifelong Learning*, 7(2), 117–128.

Rahmawati, R., Karadona, R. I., & Alamsyah, M. N. (2025). Barriers Faced by Adolescents in Pursuing Higher Education in Komba Village, Luwu Regency. *International Journal on Advanced Science, Education, and Religion*, 8(2), 329–335.

Ri, D. A. (2010). al-Qur'an dan Tafsirnya. *Jakarta: Lentera Abadi*, 220.

Riami, R., Muhammad, D. H., & Susandi, A. (2021). Penanaman Pendidikan Akhlak Pada Anak Usia Dini Menurut Ibnu Miskawaih Dalam Kitab Tahdzibul Akhlak. *FALASIFA: Jurnal Studi Keislaman*, 12(02), 10–22.

Rinaldi, A., & Saputra, D. R. (2024). Analisis Asrama Pesantren Al-Munawwir Krapyak Yogyakarta dalam Perspektif Pendisiplinan Tubuh Michael Foucault. *Jurnal Noken: Ilmu-Ilmu Sosial*, 10(1), 68–77.

Rizal, A., & Makmur, M. (2025). Pendidikan Karakter Berbasis Islam: Studi Literatur terhadap Konsep dan Implementasinya di Lembaga Pendidikan. *Indonesian Research Journal on Education*, 5(2), 1194–1200.

Rohani, E. S., Natsir, M., Yuniar, F. D., & Karadona, R. I. (2025). The Madrasah Head's Strategy in Developing Radhiyatul Adawiyah Mangga Tiga Makassar Madrasah Aliyah. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(1), 141–149.

Sahro, K. (2024). Kajian Tafsir Tematik: Jujur dalam Mu'amalah Perspektif Al-Qur'an dan Hadis. *Muta'allim: Jurnal Pendidikan Agama Islam*, 3(4), 211–226.

Shafwan, M. H., & Abdullah, M. M. (2024). Implementasi Pendidikan Tauhid Dalam Membentuk Karakter Santri Pondok Pesantren Tahfidzul Qur'an Imam an Nawawi Batam. *Jurnal Staika: Jurnal Penelitian Dan Pendidikan*, 7(1), 33–46.

Shihab, M. Q. (2002). *Tafsir al-Mishbah*,(Jakarta: Lentera Hati, 2000). Vol. II.

Sholeh, M. (2016). Pesantren dan Kontruksi Realitas Sosial. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 7, 105–111.

Sudarto, S., Noviani, D., & Muttaqien, M. A. (2024). Konsep Pendidikan Akhlak dalam Al-Qur'an: Kajian Tafsir Surat Al-Baqarah ayat 83. *J-CEKI: Jurnal Cendekia Ilmiah*, 3(6), 8055–8065.

Susono, J., Natsir, M., & Karadona, R. I. (2025). Peran Kompetensi Kepribadian Guru Al-Qur'an Hadis Dalam Meningkatkan Kedisiplinan Peserta Didik Ma Radhiatul Adawiyah Mangga Tiga Makassar: The Role Of Qur'an And Hadith Teachers' Personal Competencies In Improving Student Discipline Ma Radhiatul Adawiyah Mangga Tiga Makassar. *Piwulang: Jurnal Pendidikan Agama Islam*, 8(1), 68–81.

Umami, Z. (2025). Peran Keluarga dalam Membina Akhlak Pada Anak Di MI Raudlatul Kholafiyah. *Innovasi: Jurnal Inovasi Pendidikan*, 11(2), 266–276.

Winarni, E. W. (2021). *Teori dan praktik penelitian kuantitatif, kualitatif, PTK, R & D*. Bumi Aksara.

Zulfikar, E., & Abidin, A. Z. (2019). Penafsiran Tekstual Terhadap Ayat-Ayat Gender: Telaah Penafsiran Wahbah az-Zuhaili Dalam Kitab Tafsir al-Munir. *Al-Quds: Jurnal Studi Al-Quran Dan Hadis*, 3(2), 136.