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## INTERPRETATION OF SURAH LUQMAN VERSE 18 AND AL IMRAN VERSE 134 AS AN EMOTIONAL GUIDANCE APPROACH TO JUVENILE DELINQUENCY

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### **Abstract**

Juvenile delinquency is a complex and growing problem in the school environment. Behaviors such as aggressiveness, rule-breaking, low empathy, and difficulty managing emotions are often rooted in students' weak self-control and emotional immaturity. This article examines the interpretations of Surah Luqman, verse 18, and Surah Ali Imran, verse 134, as a basis for values in the emotional guidance approach in schools. Using a qualitative approach grounded in the literature, this article analyzes Quranic verses relevant to the development of humility, anger management, social empathy, and prosocial behavior. The results of the analysis indicate that messages about the prohibition of arrogance, encouragement to restrain anger, and encouragement to be patient and humble can be counseling strategies that support the development of adolescents' emotional intelligence and prevent delinquent behavior in schools. This study offers a conceptual framework for emotional guidance services based on verse interpretation. It examines the relationship between religious values and psychological constructs, integrating Quranic verse interpretation with the theory of emotional regulation and character education.

**Keywords:** Interpretation of the Qur'an; emotional guidance; Juvenile delinquency; QS. Luqman 18; QS. Ali Imran 134.

### **Abstrak**

Kenakalan remaja merupakan permasalahan yang kompleks dan terus berkembang di lingkungan sekolah. Perilaku seperti agresivitas, pelanggaran tata tertib, rendahnya empati, dan ketidakmampuan mengelola emosi sering kali berakar pada lemahnya pengendalian diri dan kematangan emosional peserta didik. Artikel ini bertujuan untuk mengkaji tafsir Surat Luqman ayat 18 dan Surat Ali Imran ayat 134 sebagai landasan nilai dalam pendekatan bimbingan emosional di sekolah. Melalui pendekatan kualitatif berbasis studi kepustakaan, artikel ini menganalisis kandungan ayat-ayat Al-Qur'an yang relevan

dengan pengembangan sikap rendah hati, pengendalian amarah, empati sosial, dan perilaku prososial. Hasil analisis menunjukkan bahwa pesan tentang larangan kesombongan, anjuran menahan amarah, serta dorongan untuk bersikap sabar dan rendah hati dapat menjadi strategi konseling yang mendukung pengembangan kecerdasan emosional remaja dan mencegah perilaku kenakalan di sekolah. Penelitian ini menawarkan kerangka konseptual untuk layanan bimbingan emosional melalui tafsir ayat, serta menunjukkan hubungan antara nilai religius dan konstruksi psikologis yang mengintegrasikan tafsir ayat-ayat Al-Qur'an dengan teori regulasi emosi dan pendidikan karakter.

**Kata Kunci:** Tafsir Al-Qur'an; Bimbingan emosional; Kenakalan remaja; QS. Luqman:18; QS. Ali Imran:134.

## Introduction

Adolescence is a developmental phase marked by significant biological, psychological, and social changes. During this phase, adolescents often experience unstable emotional turmoil, making them vulnerable to deviant behavior or juvenile delinquency, especially in the school environment (Santrock, 2019; Monks, Knoers, & Haditono, 2002). Juvenile delinquency can include aggressive behavior, arrogance, lack of social awareness, and an inability to control negative emotions such as anger and revenge, which are exacerbated by arrogance and lack of social awareness due to peer influence and biological developmental pressures (Kartika, 2023; Santrock, 2019; Monks, Knoers, & Haditono, 2002). Juvenile delinquency not only disrupts the teaching and learning process but also has the potential to cause ongoing conflict if not addressed with early counseling intervention from Guidance and Counseling (BK) teachers.

Juvenile delinquency arises from a combination of individual, social, and environmental factors. Individual factors such as the inability to manage emotions, low self-control, and weak empathy are often the main triggers of aggressive behavior, violations of discipline, and antisocial actions. Juvenile delinquency requires effective prevention with the help of guidance counselors through strengthening emotional skills in emotional guidance services that focus on prohibiting arrogance, encouraging anger control, and encouraging patience and humility, which are counseling strategies to support the development of emotional intelligence that can overcome the problem of juvenile delinquency (Monks, Knoers, & Haditono, 2002, p. 258).

Schools, as formal educational institutions, are responsible not only for academic matters but also for students' character and emotional development. Guidance and counseling services play a strategic role in helping students develop emotional intelligence, enabling them to manage their emotions, be empathetic, and behave in accordance with norms. Through social and emotional learning programs, schools can integrate the five main components of emotional

intelligence, self-awareness, self-management, motivation, empathy, and social skills into daily activities such as group discussions, role-playing, and reflection, so that students are trained to control impulses and resolve conflicts constructively. Guidance and counseling teachers function as the main facilitators, creating an inclusive and supportive school ecosystem to prevent juvenile delinquency, with collaboration between parents and the community strengthening the formation of responsible, holistic characters (Fauziah et al., 2025, p. 2).

From an Islamic perspective, the Qur'an contains rich educational values, including those related to moral development and emotional management. Surah Luqman, verse 18, and Surah Ali Imran, verse 134, explicitly discuss humility, self-control, and social awareness. Therefore, interpretive studies of these two verses are important for guiding emotional responses in addressing juvenile delinquency in schools. Quraish Shihab's *Tafsir Al-Misbah* offers a holistic approach to adolescent emotional guidance, using Luqman's advice as a model for character education through role models, habituation, and strengthening of faith to address delinquency, such as aggression and a lack of empathy, in schools. The integration of these values into an Islamic-based school counseling program can shape students who are spiritually resilient, able to manage negative emotions, and imbued with noble morals, according to the guidance of the Qur'an (Masripah et al., 2025, p. 55). With the explanation of interpretation, learning does not stop at "do not be angry" or "do not be arrogant", but rather leads to an understanding of motives, moral consequences, and control practices. self that drives more long-lasting attitude change.

The main problem raised in this article is how the interpretation of Surah Luqman verse 18 (prohibition of arrogance) and Surah Ali Imran verse 134 (advice to restrain anger and be patient) can be used as an emotional guidance approach to become a preventive strategy to overcome juvenile delinquency in schools (Quran NU Online, n.d.). This study formulates a conceptual framework for the development of emotional guidance grounded in Qur'anic interpretation, such as Surah Luqman and Surah Ali Imran, for application in schools.

## Method

The article employs a qualitative method using a literature review or library research. This study not only interprets Surah Luqman, verse 18, and Surah Ali Imran, verse 134, but also conducts a critical synthesis of relevant literature. The researcher emphasizes how the Qur'anic values of humility, anger management, and patience can be integrated into the framework of emotional guidance in schools by analyzing classical and contemporary sources of Qur'anic interpretation, guidance and counseling books, and literature on juvenile delinquency and

emotional intelligence. The data are analyzed descriptively and analytically to link the values of verse interpretation with the practice of emotional guidance in schools.

The research process involved data collection from various credible sources, including interpretations, journals, and character education books. The literature classification and selection process was based on relevance to the themes of humility, anger management, patience, and emotional regulation. -Analytical descriptive analysis, namely describing the content of verse interpretations and then linking them to emotional guidance theory and counseling practices in schools. The synthesis of findings emphasized integrating Qur'anic values into the emotional guidance framework and identified remaining research gaps (Moleong, 2019; Creswell, 2018).

With this method, the research aims to develop a conceptual framework as a basis for an emotional guidance program grounded in Qur'anic interpretation to prevent juvenile delinquency in schools.

## Results

### Interpretation of Surah Luqman Verse 18 and its Implications for Emotional Guidance

Education is not only oriented towards intellectual development but also emphasizes the formation of students' personalities and emotional maturity. In this context, emotional guidance is a crucial part of the educational process, particularly in helping individuals understand, manage, and express emotions healthily in social life. The inability to manage emotions often leads to negative behaviors such as arrogance, haughtiness, low empathy, and conflict in social relationships (Rifda El Fiah et al., 2014, p. 35).

The Quran, as the primary source of Islamic teachings, provides comprehensive guidance on moral development and emotional control. One verse that explicitly touches on the emotional and social aspects of human behavior is Surah Luqman, verse 18. This verse contains Luqman's advice to his son not to be arrogant, not to turn away from others, and not to walk on earth filled with pride. This prohibition demonstrates the importance of humility, self-awareness, and emotional control in interacting with others.

The meaning contained in Surah Luqman, verse 18, is relevant to the principles of emotional guidance, particularly in fostering empathy, self-control, and social awareness. Arrogance and haughtiness often stem from emotional instability, a sense of superiority, or an inability to understand oneself and others. Therefore, the values taught in this verse can serve as a normative and spiritual foundation for the implementation of guidance services, particularly in helping individuals develop healthy and balanced emotional intelligence.

Based on this description, a study of the interpretation of Surah Luqman, verse 18, is crucial for exploring educational messages that can be implemented in emotional guidance. A

deep understanding of this verse can provide theoretical and practical contributions to behavioral development, character formation, and harmonious social relationships within educational settings and society.

The following is Surah Al-Luqman, verse 18, and its meaning:

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

Which means " And do not turn your face away from people (out of arrogance) and do not walk on earth haughtily. Indeed, Allah does not like those who are arrogant and boastful." (QS. Luqman: 18)

#### 1. Emotional interpretation and meaning

Surah Luqman, verse 18, contains Luqman's advice to his son not to be arrogant or haughty in his interactions with others. According to interpreters, the prohibition on looking away implies condescension toward others, a sense of superiority, and a refusal to interact empathetically (Behaestex, 2024).

This verse emphasizes the importance of self-awareness and social empathy. Arrogance often stems from negative emotions such as egotism, false superiority, and an inability to understand others' feelings. In adolescents, this attitude can trigger conflict, bullying, and aggressive behavior at school. In this case, it symbolizes an arrogant attitude that ignores others, such as frowning or squinting because of a sense of superiority. According to classical interpretations, this includes rejecting empathetic interaction and belittling others, both of which are contrary to Islamic humility. Quraish Shihab adds that Luqman emphasized good manners regardless of social status (Juliandini, Mualim, & Ghifari, 2025, p. 238).

#### 2. Relevance to Juvenile Delinquency

Misbehavior such as bullying and aggression stems from an arrogant attitude akin to "turning away one's face" in the verse, which involves belittling others to bolster an unhealthy sense of self-esteem. Teenagers are vulnerable because of their "storm and stress" phase, when negative emotions dominate without self-awareness. Luqman's letter, verse 18, offers a solution by emphasizing humility as a preventive against destructive behavior (Rahman, 2022, p. 165).

In this case, counselors apply the verse through discussion sessions on empathy, where students learn to respect their peers' feelings and avoid false superiority. This approach builds positive social relationships, reduces isolation, and reduces school

conflicts such as extortion or violence. Integration with Quranic character education effectively mitigates the negative impacts of adolescent social interactions.

### Interpretation of Surah Ali Imran Verse 134 and its Implications in Emotional Guidance

Luqman letter verse 18 and Surah Ali Imran, Verse 134. Both address the management of inner attitudes and emotions, which are highly relevant to the issue of juvenile delinquency in schools. During adolescence, emotional turmoil, the need for recognition, and the search for identity often lead to aggressive, arrogant, and even bullying behavior, necessitating an approach that is not only cognitive but also spiritual and emotional.

Meanwhile, Surah Ali Imran, verse 134, explains the characteristics of a pious person, such as giving alms in times of ease and hardship, controlling anger, and forgiving others' mistakes. These dimensions, such as controlling anger and forgiveness, are crucial for adolescents who are often easily provoked and involved in fights, grudges, or revenge in the school environment. This verse provides a framework for emotional guidance, teaching self-control, healthy anger management, and the courage to forgive as a form of strength, not weakness. Furthermore, the command to give alms fosters social sensitivity and generosity, thereby reducing selfishness and strengthening solidarity among students (Khotimah et al., 2024, pp. 3-4).

By integrating the interpretations of these two verses, guidance and counseling teachers or school counselors can develop an emotional guidance program that emphasizes three main pillars: humility from Surah Luqman verse 18, emotional control and forgiveness from Surah Ali Imran verse 134, and social awareness through charity and empathy. This approach not only addresses the outward aspects of behavior but also fosters adolescents' hearts and self-awareness, enabling them to understand, manage, and express their emotions constructively. Thus, the interpretation of these two verses can serve as a solid conceptual foundation for developing an emotional guidance model to prevent and manage juvenile delinquency in the school environment. The following is the text of Surah Ali Imran, verse 134, and its meaning.

الَّذِينَ يُنْفِقُونَ فِي أَسْرَارٍ وَالصَّرَّاءِ وَالْكُفْرَيْنَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Which means " Those who give charity, both in times of ease and hardship, and those who restrain their anger and pardon (the mistakes of) others. Moreover, Allah loves those who do good."

1. Interpretation and Emotional Meaning

Surah Ali Imran, verse 134, describes the characteristics of a pious person who controls his anger and forgives others, demonstrating superior emotional control. According to classical interpretations such as Ibn Kathir, controlling anger does not involve repressing emotions that could build up into a destructive explosion, but rather managing them wisely through self-awareness and choosing a sharia-compliant response.

In this case, suppression of negative emotions can lead to chronic stress or passive-aggressive behavior, whereas wise management converts anger into remedial motivation or gentle advice. Tafsir of the Qur'an calls it *jihad nafs*, where a devout person chooses to remain silent, perform ablution, or turn away to calm the soul, not vent. This is in line with the Prophet's hadith: "A strong person controls his anger", making it a test of faith that brings Allah's approval closer (Riaffi, 2022).

2. Relevance to Juvenile Delinquency

This interpretation of Surah Ali Imran Verse 134 is very relevant to addressing juvenile delinquency in schools, where impulsive emotional outbursts such as uncontrolled anger often trigger brawls, bullying, or norm violations. The values of restraining anger and forgiveness in this verse serve as a foundation for emotional guidance, helping students shift destructive responses into prosocial behaviors such as empathy and cooperation. This approach instills the awareness that self-control is a strength, not a weakness, thereby reducing the risk of recurrent delinquency (Febriant, 2023, p. 143).

Juvenile delinquency is characterized by emotional impulsivity, where adolescents fail to recognize triggers for anger and immediately act out through physical or verbal aggression. Surah Ali Imran, verse 134, teaches wise management and forbearance as a pause for reflection, followed by forgiveness to break the cycle of resentment. This is relevant because research shows that low emotional intelligence is positively correlated with high levels of delinquency, making students more difficult to adjust socially (Rini et al., 2024, p. 2).

In this case, counselors can apply this verse through workshops, emotion identification, relaxation techniques such as ablution or dhikr, and forgiveness role-plays to build prosociality. As a result, students learn to manage anger positively, reducing isolation and school conflict. Such programs are effective because high levels of emotional regulation significantly reduce delinquency. (Wahyuni, Brilliana, & Laili, 2025, pp. 2497 -2506).

## Discussion

Based on the results presented above, the emotional guidance approach based on the interpretation of Surah Luqman Verse 18 and the interpretation of Surah Ali Imran Verse 134 can be implemented through several strategies, namely :

1. Individual guidance services, a direct face-to-face approach between a counselor or BK teacher and students experiencing delinquency, focus on personal reflection on arrogance, anger, and interpersonal conflict (Harahap et al., 2025, p. 644). This technique allows students to uncover the roots of emotional problems, such as arrogance, in QS. Luqman: 18 or angry outbursts from QS. Ali Imran: 134, through in-depth interviews, trigger identification, and self-control exercises. As a result, students learn to change destructive behavior into empathetic and prosocial responses, reducing the risk of bullying or brawls.
2. Group guidance is a counseling service that involves a group of students (6-10 people) discussing Quranic values such as empathy from Surah Luqman: 18, self-control from Surah Ali Imran: 134, and forgiveness, thus creating a dynamic of collaborative learning. This approach is effective for juvenile delinquency because it allows students to share experiences of conflict, reflect on arrogance or impulsive anger, and practice prosocial responses through role-playing or verse discussions.

The process and techniques used in this study were verse readings, followed by open discussions about "looking away" as a lack of empathy or "holding back anger" as a strength of the soul, using techniques such as sharing circles and school conflict simulations. The facilitator (a guidance counselor) guided participants to listen to each other, uncover the roots of negative emotions, commit to practicing forgiveness, and build group norms that support humility. The 90-minute session duration (8-10 meetings) increased cohesion and the transfer of values into real behavior (Johan et al., 2024, p. 1128).

3. The integration of Islamic values into character-building and moral education programs in schools involves incorporating verses such as Surah Luqman (QS. Luqman): 18, which addresses anti-arrogance, and Surah Ali Imran: 134, which addresses anger management and forgiveness, into the curriculum, extracurricular activities, and school culture. This approach transforms schools into holistic moral laboratories where students learn empathy, humility, and emotional control through integrated learning rather than simply memorization. As a result, juvenile delinquency decreases because character is formed from within, in line with the goal of Islamic education to create perfect human beings.

The strategy for integrating Islamic and Quranic values is integrated through a thematic curriculum, for example, in Islamic Religious Education with case studies of school conflicts,

daily activities such as group recitation of the Koran, and teacher role models who practice forgiveness. The character-building program includes a verse-based empathy workshop in which students reflect on arrogance as "turning away" and on anger as a test of faith. The school environment is supportive, with anti-bullying rules grounded in the principle of good deeds, creating a moral ecosystem that prevents delinquency.

This integration strengthens students' emotional intelligence, reduces impulsivity, and builds solidarity, thereby reducing brawls and ostracism. A holistic, cognitive-affective-psychomotor approach, which makes Islamic values contemporary and relevant, prepares adolescents to face digital challenges such as cyberbullying with an attitude of forgiveness (Eryandi, 2023, p. 14).

4. Modeling and habituation are Islamic educational strategies that emphasize the role model of teachers as the primary role models in instilling humility (*tawadhu*) from QS. Luqman: 18, patience in controlling anger from QS. Ali Imran: 134, and empathy. Teachers consciously model these behaviors in daily interactions, such as forgiving students' mistakes in front of the class, listening patiently, and avoiding arrogance. In contrast, students are accustomed to these through routines such as morning greetings, helping each other, and daily reflection. This approach is effective because adolescents tend to imitate authority figures, transforming abstract values into concrete habits that prevent delinquency, such as bullying or emotional impulsivity.

Teachers serve as role models by starting with self-modeling: demonstrating humility through friendly body language, not turning away, patience during conflict, and empathy by validating students' feelings. Habituation is achieved through repetitive activities such as gratitude journals, forgiveness simulations, or group almsgiving, which strengthen positive neural pathways. Over time, students internalize this as the norm, reducing arrogance and destructive anger because they see the positive consequences of the teacher's example (Mahtumah, 2023, p. 19).

So this approach is not only preventive against juvenile delinquency but also curative, helping students improve their behavior and emotional maturity.

## Conclusion

Adolescence is a developmental phase prone to emotional turmoil, potentially leading to juvenile delinquency, such as aggressiveness, arrogance, low empathy, and an inability to control anger. Schools, through guidance and counseling services, play a strategic role not only in academic development but also in fostering students' character and emotional intelligence—the

interpretation of QS. Luqman verse 18 emphasizes the values of humility, self-awareness, and social empathy, while QS. Ali Imran verse 134 emphasizes the importance of controlling anger, forgiveness, and caring social behavior. These two verses provide a strong normative and spiritual foundation for emotional guidance for adolescents, particularly in preventing and addressing deviant behavior in schools.

The integration of Quranic values into individual and group guidance, character building, and guidance counselors' modeling and habituation can holistically shape adolescents' emotional intelligence. This approach is not only preventive but also curative, as it can help students manage their emotions healthily, build harmonious social relationships, and cultivate noble morals. Thus, the interpretation of QS. Luqman: 18 and QS. Ali Imran: 134 can serve as a conceptual and practical foundation for developing an emotional guidance model grounded in Islamic values to address juvenile delinquency in the school environment.

## **Recommendation**

The research results recommend that schools integrate the Qur'anic values contained in QS. Luqman: 18 and QS. Ali Imran: 134 into guidance and counseling services systematically, either through individual guidance, group guidance, or character building by BK teachers. This approach can be used as a model of Islamic-based emotional guidance that is preventive to prevent juvenile delinquency and curative to help students manage negative emotions that have already arisen. By emphasizing humility, anger management, forgiveness, and social empathy, schools are expected to holistically shape adolescents' emotional intelligence, foster a more conducive learning environment, and support character education policies grounded in spiritual and moral values.

Furthermore, this study recommends institutional support and consistent school policies to integrate Quranic values into character education programs. Schools can develop additional curricula or extracurricular activities that emphasize cultivating humility, anger management, and social empathy, so that emotional guidance is not only present in the counseling room but becomes a comprehensive school culture. With clear policies, guidance, and counseling teacher training, and the involvement of all educators, an approach based on Quranic interpretation will be more effective in developing adolescents' emotional intelligence, suppressing deviant behavior, and fostering a harmonious learning environment.

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