

## **Character Education from the Perspective of the Qur'an and Hadith as a Foundation for Shaping a Complete Muslim Personality**

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### **Abstract**

This study aims to conceptually examine how the Qur'an and Hadith serve as the fundamental foundations for shaping human character, emphasizing the importance of integrating knowledge, faith, and righteous deeds in education. This research employs a library research method, based on the review of several articles, journals, and other scientific works related to the entered keywords through Google Scholar, as well as utilizing the POP (Publish or Perish) application to find studies relevant to this topic. The findings reveal that Islamic character education does not merely focus on shaping outward behavior but rather emphasizes the purification of the soul (*tazkiyatun nafs*) and the strengthening of internal moral values. Therefore, character education grounded in the Qur'an and Hadith holds high relevance in developing a generation of Muslims with noble character, competitiveness, and positive contributions to society and global civilization.

Keywords: Character, Qur'an, Hadith

### **Abstrak**

Penelitian ini bertujuan untuk mengkaji secara konseptual bagaimana Al-Qur'an dan Hadits menjadi fondasi utama pembentukan karakter manusia, dengan menekankan pentingnya integrasi antara ilmu pengetahuan, iman, dan amal saleh dalam Pendidikan, penelitian ini menggunakan jenis penelitian kepustakaan (*library research*) berdasarkan pencarian dari beberapa artikel, jurnal, karya ilmiah lainnya yang terkait dengan kata kunci yang dimasukkan kata kuncinya di *google scholar* serta menggunakan bantuan aplikasi POP (*publish and perish*)

dalam mencari penelitian sejenis dengan penelitian ini, hasil penelitian ini menemukan bahwa pendidikan karakter Islami tidak berhenti pada pembentukan perilaku lahiriah, tetapi berorientasi pada penyucian jiwa (tazkiyatun nafs) dan penguatan moral internal. Oleh karena itu, pendidikan karakter berbasis Al-Qur'an dan Hadits memiliki relevansi tinggi dalam membentuk generasi muslim yang berakhlak mulia, berdaya saing, dan berkontribusi positif terhadap masyarakat serta peradaban global.

Kata Kunci : Karakter, Al-Qur'an, Hadits

## A. INTRODUCTION

The Corruption Eradication Commission of the Republic of Indonesia released a score of 69.50 percent in its Education Integrity Assessment Survey (SPI). One of the indicators assessed in the survey was academic honesty, which was then addressed by the Chairperson of Commission X of the Indonesian House of Representatives (DPR RI), Hetifah Sjaifudian, on Monday.Saturday, April 26, 2025. "He assessed that the high practice of cheating in schools and universities is a serious warning for the world of Indonesian education, "The phenomenon that cheating practices still occur in 78% of schools and 98% of universities is clearly a serious warning for our world of education. This must be a material for evaluation, not only for stakeholders in the education sector, but for all of us regarding the national education system, especially in the aspects of character formation, integrity, and ethics of students."<sup>1</sup> so this is an important note in our world of education today

Education is essentially a process of developing the whole person, not just intellectual development but also moral, spiritual, and social development. However, the reality of modern education today shows a worrying trend where learning orientation emphasizes academic achievement and technological competence, while moral and character aspects are starting to be marginalized. Phenomena such as the increase in dishonest behavior among students, the decline in politeness, and the emergence of an instant and individualistic culture are clear depictions of moral degradation in the world of education. According to a 2023 survey by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), approximately 67% of students in Indonesia admitted to having engaged in dishonest acts in academic contexts, such as cheating or plagiarism. Furthermore, research by the Ministry of Education and Culture's Policy Research Center shows that instilling character values in schools is still not optimal, as it is considered solely the responsibility of Islamic Religious Education teachers, not an integral part of all subjects. This fact demonstrates a fundamental problem in our education system, which has failed to instill character values comprehensively and sustainably.

Education truly encompasses the development of morals and ethics derived from revelation, namely the Qur'an and Hadith. The Qur'an explicitly places character or morals as the core of the educational process, as stated in the word of Allah SWT in QS. Al-Qalam verse 4, "And indeed you (Muhammad) are of a great moral character." This verse is the basis that Islamic education must be oriented towards the formation of noble morals as a reflection of a person who is faithful and knowledgeable. The Hadith of the Prophet Muhammad also

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<sup>1</sup> DPR RI, Tingginya Fenomena Menyontek, Hetifah: Pendidikan Juga Diukur dari Pembentukan Karakter - E-Media DPR RI, April 29, 2025, <https://emedia.dpr.go.id/2025/04/29/tingginya-fenomena-menyontek-hetifah-pendidikan-juga-diukur-dari-pembentukan-karakter/>

reinforces this through his statement, "Indeed, I was sent to perfect noble morals." (Narrated by Ahmad). Normatively, the character values contained in the Qur'an and Hadith include honesty, responsibility, discipline, empathy, justice, and compassion—values that are universal and relevant to the needs of modern education.

The theoretical basis of character education, in addition to being derived from religious teachings, is regulated in various national policies. Article 3 of Law Number 20 of 2003 concerning the National Education System emphasizes that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. The goal of national education is to develop the potential of students to become people who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Furthermore, Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) emphasizes the importance of integrating character values into every aspect of learning activities in schools, both intracurricular, cocurricular, and extracurricular. This *Das Sollen* shows that theoretically and normatively, the Indonesian education system places character values as the main foundation of human development.

A gap is evident between reality and the expected situation, when compared to the reality on the ground. Ideally, education is expected to shape individuals with strong character and noble morals, but in practice, many educational institutions still place character education merely as a curriculum formality. Teachers often focus on achieving academic targets, while moral and spiritual values are not integrated into learning. Islamic Religious Education (IS) teaching also tends to be theoretical and cognitive, failing to address the internalization of values and behavioral habits. This situation is exacerbated by the rapid flow of globalization and the influence of digital culture, which have caused a shift in values among the younger generation. As a result, the goals of national education and the ideals of Islamic teachings are often not reflected in students' daily behavior.

The gap between educational ideals and realities on the ground underscores the need for serious efforts to integrate character education values based on the Quran and Hadith into the modern education system. This integration involves not only adding religious content to the curriculum but also instilling Quranic and Prophetic values in all aspects of school life, from the curriculum and teaching methods to the culture of the institution. This integrative approach is expected to create a balance between intellectual, emotional, and spiritual intelligence, enabling education to produce individuals who are both knowledgeable and moral.

The urgency of this research is further strengthened given that modern education faces multidimensional challenges, both in terms of morality, spirituality, and humanity. In the digital and globalized era, students are confronted with limitless information that is not always positive. The phenomena of moral degradation, consumer behavior, individualism, and low social empathy are common symptoms that require addressing through a values-based educational approach. In this context, the teachings of the Qur'an and Hadith offer a strong and universal conceptual solution for building an education system that is not only intelligent but also civilized.

## **B. LITERATURE REVIEW**

Character education in Islam is the process of developing a holistic human personality, encompassing spiritual, moral, social, and intellectual aspects. Character education goes beyond instilling general moral values, but also fostering a spirituality grounded in divine values as outlined in the Quran and Hadith. Research shows that moral degradation among students in the modern era is a serious problem that requires addressing through a strong religious values-based approach.<sup>2</sup>The phenomenon of increasing dishonest behavior, weak discipline, and low social empathy is evidence of the need for integration of Islamic character education in formal educational institutions.

The Qur'an and Hadith are conceptually the primary sources for the formation of human morality. Fikri explains that the concept of character education in the Qur'an encompasses the values of honesty (şidq), responsibility (amanah), justice ('adl), and patience (şabr). These values have universal dimensions and form the basis for civilized human behavior.<sup>3</sup>The hadith of the Prophet Muhammad also emphasizes the importance of morals as the main purpose of the Messenger's mission, as he said: "Indeed, I was sent to perfect noble morals. Thus, character education in Islam is not a new agenda, but rather a prophetic legacy that must be revived in the context of modern education.

Faiq Nurul Izzah emphasized that character education, from an Islamic perspective, serves to balance human potential intellect, heart, and action. In this context, character education focuses not only on cognitive aspects but also on affective and psychomotor dimensions.<sup>4</sup>Thus, education oriented toward the formation of a perfect human being must place divine values as its primary foundation. This approach emphasizes that the ultimate goal of education is not merely intellectual intelligence, but the formation of individuals with noble morals.

In her research, Royani found that integrating Quranic values into curriculum management can strengthen students' competencies and morals. The study highlights the importance of developing a curriculum that incorporates Quranic values in every subject, not just Islamic Religious Education. Integrating honesty in assessments, responsibility in group work, and etiquette in academic communication are concrete examples of implementation.<sup>5</sup>This kind of approach allows character education to become an integral part of the learning process.

Integrating the values of the Quran and Hadith in the context of the digital era is becoming increasingly important. Syafri Samsudin noted that the global flow of information poses new moral challenges, such as the spread of hoaxes, hate speech, and a digital ethics

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<sup>2</sup>Rizka Riza Arlini and Muh Hanif, "Formation of Students' Religious Character through the Islamic Personal Development Program (BPI) at Integrated Islamic Junior High Schools (SMP IT): Theoretical Perspectives of Thomas Lickona and Ki Hadjar Dewantara," *Journal of Innovative Research* 5, no. 2 (June 2025): h. 1511, <https://doi.org/10.54082/jupin.1504>.

<sup>3</sup>Fikri Fathul Aziz and Irfan Maulana Adnan, "Imam Al-Ghazali's Educational Method and Its Implications in Improving Student Character," *ISLAMIC REFERENCE: Journal of Islamic Studies* 3, no. 1 (June 2025): h. 78, <https://doi.org/10.61220/ri.v3i1.007>.

<sup>4</sup>Faiq Nurul Izzah and Nur Hidayat, "Character Education Values in the Book of Al-Akhlaq Lil Banln Volume I Karya al-Ustaz 'Umar Binahmad Baraja' and Their Relevance for MI Students," *Al-Bidayah: Journal of Islamic Basic Education* 5, no. 1 (2013), <https://doi.org/10.14421/al-bidayah.v5i1.9030>.

<sup>5</sup>Royani Royani, Amroh Lubis, and Taufik Helmi, "Imam Al-Ghazali's Concept of Education and Its Relevance to the Character Education System in Indonesia," *Baitul Hikmah: Islamic Scientific Journal* 1, no. 1 (2023): h. 39, [https://www.ojs.diniyah.ac.id/index.php/Baitul\\_Hikmah/article/view/750](https://www.ojs.diniyah.ac.id/index.php/Baitul_Hikmah/article/view/750).

crisis.<sup>6</sup>Therefore, values such as amanah (trustworthiness) and iffah (self-respect) need to be internalized as media ethics. Islamic-based character education in the digital age demands the use of technology to instill morality, not simply as a cognitive tool.

Abrori emphasized the importance of Islamic values-based learning management. Teachers serve as moral role models (uswah hasanah), making exemplary behavior the most effective strategy in character education. Schools that successfully implement Islamic character education demonstrate a seamless integration of spiritual values with learning practices.<sup>7</sup>This shows that character integration cannot take place without institutional and personal commitment from educators.

In addition to curriculum and learning, the educational environment also plays a crucial role. Inayah emphasized that the educational environment, from a Quranic perspective, must reflect the values of justice, compassion, and social responsibility. An environment that supports the cultivation of good behavior and spiritual dialogue can strengthen the internalization of character values. Thus, the integration of character education encompasses both structural (curriculum) and cultural (school climate) dimensions.

Alamsyah's research highlights the contribution of the Hadith to character formation. Through a hermeneutic analysis of moral hadith, it was discovered that the Prophet Muhammad exemplified character traits such as honesty, empathy, simplicity, and social responsibility.<sup>8</sup>These values form the basis of contextual character education. The Hadith are not only normative texts but also ethical guidelines that can be implemented in students' lives.

Fajar examined Islamic Religious Education textbooks and found that character values such as religiosity, nationalism, and integrity have begun to be integrated into teaching materials. However, implementation remains limited because teachers often emphasize cognitive aspects over affective ones.<sup>9</sup>This shows that there is a gap between the ideal curriculum and learning practices.

Yusuf Rendi W.'s research shows that good character positively influences student motivation and academic achievement. In other words, character education is not just a moral instrument but also has a direct impact on academic success.<sup>10</sup>Disciplined and responsible students tend to have higher academic achievement. This demonstrates that character building should be a priority in modern education systems.

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<sup>6</sup>Syafri Samsudin, M. Nasor, and Ruban Masykur, *An Analysis of Religious Moderation from the Perspectives of Yusuf Al-Qardhawi and M. Quraish Shihab and Its Relevance to Islamic Education | JIIP - Scientific Journal of Educational Sciences*, n.d., accessed October 18, 2025, <https://jiip.stkipyapisdmpu.ac.id/jiip/index.php/JIIP/article/view/2005>.

<sup>7</sup>M Choerul Abrori, *The Conception of Islamic and Western Character Education (A Comparative Study of the Thoughts of Imam Al-Ghazali and Thomas Lickona)*, Sultan Agung Islamic University (Indonesia), 2023.

<sup>8</sup>Muh Nur Alamsyah and Nur Wahyu Ningsih, "Integrative Strategy of Psychological Approach and Islamic Education in Forming the Character of Generation Alpha," *Qosim: Journal of Social Education & Humanities* 3, no. 2 (2025): h. 626

<sup>9</sup>Fajar Septian Cahya, Saiful Bahri, and Hayaturrohman Hayaturrohman, "Character Values in the Book Al-Akhlaq Lil Banin by Sheikh Umar Baradja," *Journal of Quranic Studies* 12, no. 1 (January 2016): h. 78, <https://doi.org/10.21009/JSQ.012.1.05>.

<sup>10</sup>Yusuf Rendi Wibowo et al., "Theoretical Study: The Qur'an as a Foundation for Character Education in Early Childhood," *Al-I'tibar: Journal of Islamic Education* 12, no. 1 (2025): h. 63

Samsirin found that the main obstacles to implementing Islamic-based character education were teachers' lack of understanding and a weak school culture. Many schools still view character education as a ceremonial activity, not an integral part of the learning system.<sup>11</sup>Therefore, increasing the capacity of teachers to understand and internalize Qur'anic values is urgent.

An interdisciplinary approach is also necessary for integrating character values. Nurhayati explained that general knowledge and religious knowledge should not be separated in the educational process. Integrating knowledge will produce students with a balance between rationality and spirituality.<sup>12</sup>This model is in accordance with the concept of the perfect human being which is the ultimate goal of Islamic education.

Abdi G demonstrated that Quranic values can be harmonized with modern science. He explained that Islamic-based character education can foster scientific ethics, such as honesty in research and responsibility in the use of knowledge.<sup>13</sup>This integration encourages technological progress based on morality.

Other research has noted a gap between theory and practice. Although the national curriculum emphasizes character education, its implementation in practice is often symbolic. A more practical approach is needed to ensure that the values of the Quran and Hadith truly become part of the educational culture.

### C. METHOD

The type of research used is library research.library research (literature study) namely deepening, reviewing and identifying knowledge that exists in the literature (reading sources of reference books or other research results) that are related to the discussion being researched. The method used in the research is library research (library research), This research uses the research typelibrarybased on searches of several articles, journals, and other scientific works related to the keywords entered in Google Scholar and using the help of applicationsPOP (publish and perish) in searching for research similar to this research, the researcher then collects, analyzes and selects all of these sources to draw conclusions.

Researchers try to access the latest references to ensure that the sources used as references are sources that have high credibility so that they can improve the quality of the research results found. Researchers also note every reference obtained to make it easier to conduct a literature review so that every reference that has been collected can be easily evaluated, which can later be used as a source of citations in this library research.

The literature research in this study is classified as a qualitative research approach, according to Lexy and Moleong "Qualitative research is an approach in conducting research that is oriented towards natural phenomena or symptoms." The data examined in this study is related to "Integration of Character Education Values in the Qur'an and Hadith as a Conceptual Study and Its Relevance to Modern Education"

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<sup>11</sup>Samsirin Samsirin, "Character Education Values According to Yusuf Qardhawi's Concept," *Educan: Journal of Islamic Education* 1, no. 1 (2017), <https://doi.org/10.21111/educan.v1i1.1301>.

<sup>12</sup>Nurhayati Nurhayati and Hayatun Sabariah, "The Concept of Character-Based Child Education According to the Thoughts of Imam Al-Ghazali," *Sadewa Journal: Publication of Educational Sciences, Learning and Social Sciences* 2, no. 3 (2024): h. 143

<sup>13</sup>Abdi Guntoro and Muamar Al Qadri, "The Concept of Character-Based Child Education According to the Thoughts of Imam Al-Ghazali," *JMI: Islamic Millia Journal* 3, no. 1 (2024).

## D. RESULTS AND DISCUSSION

### I. Character Education in the Qur'an and Hadith

Character education in Islam is an effort to form noble morals based on the revelation of Allah SWT. The character in question is not only about attitudes and behavior towards fellow humans, but also towards Allah, nature, and oneself. In Islam, character is not just an external image, but something that is inherent in the soul and becomes the basis for action. The Qur'an as the holy book of Muslims contains hundreds of verses related to morals and character development, ranging from honesty, patience, to responsibility.

One of the main character traits emphasized in the Quran is honesty (shidq). According to Suci Ramadani and Ainur Rofiq Sofa, honesty is a fundamental value taught in Islam and a key pillar in shaping individual character. Regarding this matter of honesty, Allah SWT says in QS. At-Taubah: 119

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ

"O you who believe, fear Allah and be with the truthful."

In Tafsir Al-Qur'anul Azhim it is explained that the meaning of the above verse is as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ { أَي: اصدفوا والزمو الصدق تكونوا مع أهله وتنجوا من المهالك ويجعل لكم فرجا من أموركم، ومخرجا.

"{O you who believe! Fear Allah and be with the truthful}." meaning be honest and hold fast to honesty, you will surely be with the truthful, safe from various destructions, and Allah will provide a way out and ease in your affairs.

Honesty is the foundation of all good character, because without it, social relations will collapse and public trust will be lost. In modern life, honesty is a value that is essential in all aspects, including education, business, and government.

A person with character is a person's natural trait in responding to situations morally, manifested in concrete actions through good behavior, honesty, responsibility, respect for others, and other noble character traits.<sup>14</sup> This understanding is similar to what was expressed by Aristotle, that character is closely related to "habit" or habits that are continuously carried out. Furthermore, Lickona emphasizes three things in educating character. These three things are beautifully formulated: knowing, loving, and acting the good. According to him, the success of character education begins with understanding good character, loving it, and implementing or exemplifying that good character.

Another important character in the Qur'an is trustworthiness (trustworthiness). Trustworthiness is not only in the context of safeguarding property or trust, but also in carrying out duties and responsibilities. QS. Al-Anfal: 27

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا ءَمَنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ.

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<sup>14</sup> Soyeong Kwon et al., "The Identity Changes in Online Learning and Teaching: Instructors, Learners, and Learning Management Systems," *International Journal of Educational Technology in Higher Education* 18, no. 1 (2021): h. 10.

O you who believe, do not betray Allah and the Messenger (Muhammad), and do not betray the trusts entrusted to you while you know.

The above verse warns believers not to betray the trust of Allah and His Messenger. In the professional world and bureaucracy, trustworthiness is a character value that determines a person's integrity. Islamic education must instill this value from an early age so that students grow into responsible individuals.

Patience (sabr) also receives great attention in the Quran. In QS. Al-Baqarah: 153, Allah says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

O you who believe, seek help through patience and prayer. Indeed, Allah is with those who are patient.

Patience is a character that is needed in facing trials, difficulties, and pressures of life. In the midst of the reality of modern life which is instant and fast, character education through the value of patience is very important to form a generation that is tough and does not give up easily.

Apart from that, tawadhu' (humility) is a character taught in QS. Al-Furqan: 63 which mentions the nature of God's servants as "those who walk on the earth humbly.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of the Most Merciful are those who walk on the earth humbly, and when the ignorant address them, they speak words of peace.

The next characteristic is modesty. Modesty teaches people to be humble and to recognize the strengths of others. This trait is essential for establishing healthy social relationships and fostering a cooperative attitude and a lack of superiority.

Furthermore, the Quran also emphasizes the importance of gratitude as a positive character trait. Surah Ibrahim: 7 states that Allah will increase His blessings for those who are grateful.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And (remember) when your Lord declared: "If you are grateful, We will surely increase you, but if you are ungrateful, then indeed, My punishment is severe."

Character education through the value of gratitude teaches students to appreciate what they have, not be easily envious, and remain positive in all circumstances. An attitude of gratitude also keeps someone away from excessive stress and complaints.<sup>15</sup>

In a social context, the Quran encourages doing good to others (ihsan). Surah An-Nahl: 90 states that Allah commands justice and kindness. The characteristics of ihsan include caring, empathy, and mutual assistance.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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<sup>15</sup> Pramod Kumar, "Review Study on E-Learning in Higher Education Administration and Management Review Study on E-Learning in Higher Education Administration and Management View Project Review Study on E-Learning in Higher Education Administration and Management," *Ijitr International Journal of Innovative Technology and Research* 8, no. 8 (2020): h. 9508, <http://www.ijitr.com> allrightsreserved.

Indeed, Allah commands justice and doing good and giving to relatives, and Allah forbids indecency, wrongdoing and enmity. He teaches you so that you may take heed.

In a modern, individualistic society, the value of ihsan can strengthen social ties and reduce conflict. Islamic Education must be an effective vehicle for cultivating this character in the souls of students.

In addition to the Quran, the Prophet Muhammad's hadith also place great emphasis on character education. In his sayings, the Prophet Muhammad stated that

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

The believer whose faith is most perfect is the one with the best character (HR. Tirmidhi).

This hadith demonstrates that true faith is demonstrated not only through worship but also through daily behavior. Character is the fruit of a healthy faith. The Prophet Muhammad (peace be upon him) also set a direct example in character development. He was known as the most honest, patient, forgiving, and generous person. The hadiths that narrate his attitude towards children, women, non-Muslims, and even his enemies demonstrate the Prophet's perfect character. Therefore, Islamic Religious Education (PAI) must emphasize the Prophet's exemplary behavior as the primary method in character development.

The character of mercy (rahmah) is also very strong in the Hadiths of the Prophet. He said,

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

"The one who does not love will not be loved." (Narrated by Bukhari-Muslim).

Compassion is the foundation of healthy interpersonal relationships. In education, this character can be applied in relationships between teachers and students, among fellow students, and within families. Compassion should be taught as an expression of faith.

Character education in Islam also includes istiqamah (consistency). The Prophet said,

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

"Say: I believe in Allah, then be steadfast!" (HR. Muslim).

Istiqamah is a character trait that demonstrates steadfastness and commitment to one's values. In modern life, full of temptations and challenges, the character of istiqamah is crucial for maintaining one's principles and resisting influence.

## 2. The Qur'an's View of Character Education

The Qur'an views character education as the core of forming a complete human personality, which is not only intellectually intelligent, but also morally and spiritually noble. In the perspective of the Qur'an, education does not stop at the aspect of knowledge (ta'lim), but must reach the stage of forming morals (tarbiyah akhlaqiyyah) and tazkiyah (purification of the soul).<sup>16</sup> Good character (akhlak karimah) is a real manifestation of faith and obedience to Allah SWT. As for some ways in which the Qur'an views and emphasizes the importance of character education, among others, are as follows:

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<sup>16</sup> Bongani T. Gamede, Oluwatoyin Ayodele Ajani, and Olufemi Sunday Afolabi, "Exploring the Adoption and Usage of Learning Management System as Alternative for Curriculum Delivery in South African Higher Education Institutions during Covid-19 Lockdown," *International Journal of Higher Education* 11, no. 1 (2021): h. 71, <https://doi.org/10.5430/ijhe.v11n1p71>.

## I. Character as an Important Goal of Human Creation

In many verses, the Qur'an shows that humans were created to be caliphs on earth, which means they must have a strong, responsible, and trustworthy character in carrying out their role. To be a good leader, humans must be equipped with moral values such as honesty, justice, patience, and humility. The Quran provides a strong normative foundation for human character development. One of the most fundamental verses is Surah Al-Baqarah: 30, which states that humans were created as caliphs on earth. This role of caliph is not merely a symbolic position, but carries with it significant moral and social responsibilities. Allah SWT says, "Indeed, I intend to make a caliph on earth." (Surah Al-Baqarah: 30). The term "caliph" in this verse indicates humans' position as God's representatives in managing the earth, which means they are required to have a strong personality and character.

According to commentators such as Al-Maraghi and Sayyid Qutb, the meaning of the caliphate encompasses not only administrative power but also reflects a spiritual and moral mandate. This means that humans must possess strong character, be able to make just decisions, and carry out their roles responsibly and with integrity. This duty requires humans to be equipped with strong core values from an early age through education, particularly moral and ethical values such as honesty, justice, patience, and humility.

These characters are basic elements in Islamic leadership and are the main pillars in character education according to Islamic teachings, honesty (*ṣidq*), for example, is the main foundation in building trust between people, which in a social context is an absolute requirement for stability and harmony.<sup>17</sup> The Prophet Muhammad (peace be upon him) said, "Honesty leads to goodness, and goodness leads to heaven." (Narrated by Bukhari). Likewise, justice (*'adl*) is a key principle that cannot be separated from the role of leadership whether on a family, community, or national scale. An unjust leader will cause far greater damage than ordinary people. Therefore, patience and humility (*tawadhu'*) are also very important so that a person does not fall into arrogance or authoritarianism when he is given power or authority.

Based on this, character education in Islam has a grand vision: preparing humans to become caliphs who responsibly carry out God's mandate. This means that the educational process is not only about intellectual development, but also about strengthening morals and shaping children's moral character. Characters such as responsibility, honesty, and patience must be instilled not only through lectures or memorizing values, but also through role models, habituation, and spiritual strengthening.

Yusuf Al-Qardhawi emphasized that humanity's role as caliph requires a synergy between knowledge and morality. Education, he argued, must combine the intellectual dimension with the moral and spiritual. Without morality, knowledge can backfire; conversely, morality without knowledge will lead to backwardness. Therefore, Islamic character education must educate humans to become intelligent, pious, and responsible individuals in this world, as well as oriented towards the hereafter.

In a global era full of challenges such as moral relativism, identity crisis, and the influence of digital media, character education based on the concept of the caliphate is

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<sup>17</sup> Saman Ebadi, Corresponding Author, and Saba Bashiri, "Technology Acceptance of NAVID Learning Management System in the Iranian Medical English Courses under the COVID-19 Pandemic \* 1 . Introduction The Growing Spread of the COVID-19 Pandemic in Many Parts of the World Resulted in a Temporary Suspension of Ed," *Two Quarterly Journal of English Language Teaching and Learning University of Tabriz* 12, no. 26 (2021): h. 411.

becoming increasingly relevant. This concept is able to become a foundation in building a strong moral identity for children, not only as citizens, but as servants of Allah who have a special mission in life. Therefore, Islamic character education based on the values of the caliphate is truly a big project that not only educates people to be good individuals, but also leaders who are just, trustworthy, and bring benefits to humanity.

## 2. The Qur'an as a Source of Noble Character Values

The Qur'an as the holy book of Muslims is not only a guideline for worship and faith, but also a primary source in the formation of character and noble morals. In many of its verses, the Qur'an explicitly teaches various positive character values that serve as the foundation in shaping the personality of a Muslim. These values are not only relevant in the context of individual worship, but also in social relations and moral leadership. Among the main characters taught in the Qur'an are shidq (honesty), amanah (trustworthiness), shabr (patience), tawadhu' (humility), terima kasih (gratitude), and adil (fairness). These values form a strong foundation in Islamic character education, especially in forming a strong generation in the global era.

### a. Shidq (Honesty)

Honesty is a fundamental characteristic that lies at the heart of healthy and trustworthy social relationships. The Quran calls on believers to always be with honest people:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ"

"O you who believe, fear Allah, and be with the truthful."(QS. At-Taubah: 119)

Honesty is the foundation of moral integrity. In the context of character education, instilling honesty from an early age trains children to have moral courage, consistency between words and actions, and fosters a sense of responsibility in all behavior.

### b. Trustworthy (Reliable)

Trustworthiness is a form of responsibility for the trust given, whether in the form of a task, knowledge, or secret. Allah warns believers not to betray trust:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ"

"O you who believe! Do not betray Allah and the Messenger (Muhammad), and do not betray the trusts entrusted to you while you know."(QS. Al-Anfal: 27)

Trust is the foundation of credibility. In education and leadership, trust creates a culture of responsibility, trust, and an honest and professional work ethic.

### c. Shabr (Patience)

Patience is the strength of the soul that enables a person to endure trials and temptations. Allah commands believers to seek help through patience and prayer:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ"

"O you who believe! Seek help (from Allah) through patience and prayer. Indeed, Allah is with those who are patient."(QS. Al-Baqarah: 153)

Patience is one of the main characters in Islamic character education, because it teaches perseverance, steadfastness, and self-control in the face of difficulties or success.

### d. Tawadhu' (Humbleness)

Humility is the opposite of arrogance. Humility fosters a person who is not arrogant, respectful of others, and open to input. The Quran describes a true servant of God as humble:

"وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا"

"And the servants of the Most Merciful are those who walk on the earth humbly, and when the ignorant address them (with insulting words), they say 'peace'." (QS. Al-Furqan: 63)

Humility is crucial in developing humanistic and ethical leadership. In education, this character trait encourages children to be polite, respectful, and not feel superior to others.

#### e. Gratitude (Being grateful)

Gratitude is an awareness of God's blessings and the ability to see the positive side of life.<sup>18</sup> The Quran emphasizes that gratitude brings additional blessings:

"لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ"

"If you are grateful, I will surely increase you in favor; but if you are ungrateful, then indeed, My punishment is severe." (Surah Ibrahim: 7)

Gratitude is a form of psychological and spiritual balance, and in education, it instills a sense of sufficiency (qana'ah), appreciation for effort, and not being easily jealous of others.

#### f. 'Adl (Justice)

Justice is the highest principle in Islamic teachings, and applies universally, including towards oneself, family, and even enemies. The Qur'an commands justice explicitly:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ"

"Indeed, Allah commands (you) to be just and to do good." (QS. An-Nahl: 90)

In character education, justice fosters objectivity, honest judgment, and equal treatment of all. A child raised with principles of justice will grow into an individual who rejects inequality and blind favoritism.

These values are the basis for the formation of Qur'anic character, namely character that is not only good according to humans, but also noble according to Allah.

### 3. Character Education Integrated with Worship

From the perspective of the Qur'an, character education cannot be separated from the dimension of worship. Worship in Islam is not only a formal ritual, but also has a very strong moral, social, and spiritual function in shaping the personality of a Muslim.<sup>19</sup> Good character is not only the result of theoretical teaching of values, but also formed through consistent and meaningful habits of worship. The Qur'an shows that basic worship in Islam such as prayer, fasting, and zakat have an educational dimension in shaping the character and personality of a noble person.

#### a. Prayer: Protecting Yourself from Evil and Evil Acts

Prayer is not just a ritual obligation, but a very effective medium of spiritual education. Allah SWT says:

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<sup>18</sup> Hossein Dargahi, Mahdi Kooshkebaghi, and Masoumeh Miresheghollah, "Learner Satisfaction with Synchronous and Asynchronous Virtual Learning Systems during the COVID-19 Pandemic in Tehran University of Medical Sciences: A Comparative Analysis," *BMC Medical Education*, 2023, <https://doi.org/10.21203/rs.3.rs-3102604/v1>.

<sup>19</sup> Muhammad Furqon et al., "The Impact of Learning Management System (LMS) Usage on Students," *TEM Journal* 12, no. 2 (2023): 1090, <https://doi.org/10.18421/TEM122-54>.

﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

"Recite what has been revealed to you of the Book (the Qur'an), and establish prayer. Indeed, prayer prevents from indecency and wrongdoing. And indeed, the remembrance of Allah (in prayer) is greater (its priority). And Allah is aware of what you do." (QS. Al-Ankabut: 45)

Properly performed prayer fosters self-awareness (self-control) and strengthens moral integrity. Prayer also teaches discipline, concentration, and submission to God, all of which are crucial for character development. Thus, traits such as honesty, shame for wrongdoing, and a sense of responsibility can naturally develop in someone who maintains their prayer.

#### b. Fasting: Forming a Pious Person

Fasting in Islam is not only abstaining from eating and drinking, but also from all forms of bad behavior. The main purpose of fasting as explained in the Quran is the formation of piety:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may become righteous." (QS. Al-Baqarah: 183)

Piety is the core of all moral teachings in Islam. Fasting trains self-control, patience, and sincerity, because only God knows whether someone is truly fasting. (Fitri, 2018, p. 214) Character education through fasting is very effective in forming spiritual discipline that has a direct impact on daily social behavior, such as controlling anger, speaking honestly, and avoiding backbiting.

#### c. Zakat: Cultivating Social Awareness and Solidarity

Zakat is a social act of worship. It not only purifies wealth, but also purifies the soul from stinginess and excessive love of the world. The Qur'an states:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Take zakat from some of their wealth, with which you purify and purify them, and pray for them. Indeed, your prayer will be a source of peace for them. And Allah is All-Hearing, All-Knowing." (QS. At-Taubah: 103)

Zakat teaches Muslims to care for others, builds social empathy, and fosters a sense of responsibility for economic justice and the common good. In the context of character education, zakat is highly effective in fostering a social spirit, humility, and rejecting the increasingly strong egoism and individualism of the modern era.<sup>20</sup> This means that worship in Islam is not merely a ritual, but a means of fostering good morals and social behavior.

#### d. Character Education Based on Tazkiyah (Purification of the Soul)

The Quran states that the fortunate are those who purify their souls, and the unfortunate are those who pollute them (QS. Ash-Shams: 9-10). Character education in Islam begins with self-control, introspection, and nurturing the soul to be free from bad traits such as envy, jealousy, arrogance, and greed.

<sup>20</sup> Mostafa Ali Benzaghta et al., "SWOT Analysis Applications: An Integrative Literature Review," *Journal of Global Business Insights* 6, no. 1 (2021): h. 57.

#### e. The Prophet's Example as a Character-Building Figure

God says:

“And indeed, you (Muhammad) are indeed of great character.” (QS. Al-Qalam: 4)

This verse demonstrates that the Prophet's character is a moral standard to be emulated. The Quran not only provides abstract values but also provides concrete examples through the personality of the Prophet Muhammad (peace be upon him).

#### f. Character Education for the Safety of the World and the Hereafter

The primary goal of education, according to the Qur'an, is al-falah (QS. Al-Mu'minin: 1-11), namely success and happiness in this world and the hereafter. This can only be achieved by developing a character that balances spiritual, moral, and social aspects.

### 3. Character forms taught in the Hadith

The Hadith of the Prophet Muhammad SAW is one of the main sources of Islamic teachings that are very rich in character education values. Through his words, behavior, and approval (Hadith), Muslims are directed to form a noble and sublime personality. These characters are not only relevant in a religious context, but are also very important in social life, education, and even leadership. The following are the main forms of character taught in the Hadith along with their explanations:

#### 1. Honesty (Shidq)

Text of the Hadith:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ.

"Indeed, honesty leads to goodness, and goodness leads to Paradise." (Narrated by Bukhari and Muslim)

Honesty is the foundation of social relationships. The Prophet Muhammad (peace be upon him) strongly emphasized the importance of telling the truth, keeping promises, and not lying. These traits build trust, integrity, and responsibility.<sup>21</sup>

#### 2. Amanah (Trustworthy)

Prophetic Hadith:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

"A person's faith is not complete if he is not trustworthy." (HR. Ahmad)

The nature of trust reflects responsibility in holding trust and carrying out duties. The Prophet Muhammad (PBUH) is known *asal-Amin*(trustworthy) even before he became a prophet.

#### 3. Tawadhu' (Humility)

Prophetic Hadith:

مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

"Whoever humbles himself for the sake of Allah, Allah will elevate his status." (Narrated by Muslim)

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<sup>21</sup> Sizwe Frances Dlalisa and Desmond Wesley Govender, “Challenges of Acceptance and Usage of a Learning Management System amongst Academics,” *International Journal of eBusiness and eGovernment Studies* 12, no. 1 (2020): h. 10, <https://doi.org/10.34111/ijepeg.202012105>.

Humility is a characteristic of a true believer. Tawadhu' prevents arrogance, creates an inclusive attitude, and facilitates the formation of ukhuwah or brotherhood.

#### 4. Sabar (Shabr)

Prophetic Hadith:

وَالصَّبْرُ ضِيَاءٌ

“Patience is light.” (Narrated by Muslim)

Patience is highly emphasized in facing life's trials, in preaching, and in holding back anger. This trait makes a person calmer, wiser, and less likely to give up easily.

#### 5. Forgiveness (Afw)

Prophetic Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْعُضْبِ

"The strong person is not the one who is good at wrestling, but the strong person is the one who is able to control his anger." (Narrated by Bukhari and Muslim)

Forgiveness is a very noble character trait. The Prophet Muhammad (peace be upon him) himself is a perfect example, always forgiving his enemies, even during the conquest of Mecca.

#### 6. Mercy (Rahmah)

Prophetic Hadith:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

"Those who are merciful will be loved by the Most Merciful. Have mercy on those on earth, and those in the heavens will have mercy on you." (Narrated by Tirmidhi)

The character of mercy or compassion is crucial in social relations. Islam emphasizes the importance of compassion for fellow humans, animals, and the environment.

#### 7. Generous

Prophetic Hadith:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِيَ عَلَيْهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ الْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدِ الْعُلْيَا الْمُنْفِقَةُ وَالسُّفْلَى السَّائِلَةُ (صحيح مسلم ١٧١٥)

It was narrated to us [Qutaibah bin Sa'id] from [Malik bin Anas] - as it was narrated to him - from [Nafi'] from [Abdullah bin Umar] that the Messenger of Allah (peace and blessings of Allah be upon him) spoke on the pulpit, he mentioned charity and refraining from begging. He said: "The upper hand is better than the lower hand. The upper hand is the hand of the giver, while the lower hand is the hand of the beggar." (Sahih Muslim 1715)

Based on the hadith above, it can be seen that the upper hand is better than the lower hand, so generosity reflects empathy and social responsibility.<sup>22</sup> The Prophet Muhammad (peace be upon him) was a prime example of this trait, even being called "more generous than the blowing wind."

#### 8. Istiqamah (Consistency in Goodness)

Prophetic Hadith:

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

"Say: I believe in Allah, then be steadfast!" (HR. Muslim)

Consistency demonstrates a commitment to the principles of goodness, remaining steadfast even in the face of trials. This characteristic is essential for developing a strong and reliable personality.

#### 9. Fair

Prophetic Hadith:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ مُنِيرٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ يَعْنَى ابْنَ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ ابْنُ مُنِيرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا (صحيح

مسلم ٣٤٠٦)

It was narrated to us [Abu Bakr bin Abi Shaybah] and [Zuhair bin Harb] and [Ibn Numair] who said: it was narrated to us [Sufyan bin 'Uyainah] from ['Amr] - that is, Ibn Dinar - from ['Amr bin Aus] from ['Abdullah bin 'Amr], - and Ibn Numair and Abu Bakr said something that reached the Prophet (peace and blessings of Allaah be upon him), and in his hadeeth Zuhair said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The people who act justly will be with Allaah on a pulpit (stage) made of light, on the right hand of Ar-Rahman 'azza wajalla - while the two hands of Allaah are the right hands of all -, namely those who act justly in law, justly in their families and justly in carrying out the duties that are assigned to them

So people who act justly will one day be on pulpits of light with God so that justice is the main pillar in leadership and social relations. The Prophet taught justice in giving punishment, in providing sustenance, and in treating children.

#### 10. The Shame of the Believer (Haya')

Prophetic Hadith:

الْحَيَاءُ مِنَ الْإِيمَانِ

"Shame is part of faith." (Narrated by Bukhari and Muslim)

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<sup>22</sup> Sultan Hammad Alshammari, "The Influence of Technical Support, Perceived Self-Efficacy, and Instructional Design on Students' Use of Learning Management Systems," *Turkish Online Journal of Distance Education* 21, no. 3 (2020): h. 115, <https://doi.org/10.17718/tojde.762034>.

Shame doesn't mean inferiority, but rather self-control against bad behavior. This characteristic serves as a crucial moral barrier in maintaining one's own and one's social honor.

#### **4. The Relevance of the Teachings of the Qur'an and Hadith to Character Education**

The relevance of the teachings of the Qur'an and Hadith to character education today is enormous and undeniable, especially in facing the challenges of the complex modern era. In the midst of a moral crisis, instant culture, and the erosion of ethical values in society, Islamic teachings through the Qur'an and Hadith provide comprehensive, contextual, and universal guidance.<sup>23</sup> The character values taught are not only spiritually relevant, but also socially, psychologically, and culturally, the following is an explanation of the relevance of the teachings of the Qur'an and Hadith in character education today:

##### **1. Solutions to the Moral and Ethical Crisis**

In various parts of the world, including Indonesia, there are many moral deviations such as corruption, violence, drug abuse, and bullying in schools. The Qur'an and Hadith offer character education such as honesty, trustworthiness, patience, justice, and responsibility, which are direct solutions to this crisis. This revelation-based character education provides a strong moral foundation and is independent of trends or human opinion.

##### **2. Developing a Balanced Personality: Worldly and Hereafter**

Current character education often emphasizes only the social and emotional aspects, while underemphasizing the spiritual dimension. The teachings of the Quran and Hadith emphasize that good character stems from strong faith. For example, prayer can prevent indecency and wrongdoing (Quran, Al-Ankabut: 45). This demonstrates that true character formation must involve a relationship with God (hablum minallah) and relationships with others (hablum minannas).

##### **3. Cultivating Social Concern in the Era of Individualism**

In a modern era that places a strong emphasis on freedom and individualism, the teachings of the Quran and Hadith emphasize the values of compassion (rahmah), empathy, mutual assistance (ta'awun), and ihsan. Hadiths such as "A person's faith is not complete until he loves for his brother what he loves for himself" (Narrated by Bukhari and Muslim) provide a strong foundation for fostering a generation that cares for others and is selfless.

##### **4. Relevant in Formal and Non-formal Education**

The character values in the Qur'an and Hadith can be integrated into all forms of education, both formal in schools, non-formal such as Islamic boarding schools, and informal in the family. Concepts such as ta'dib (moral development) and tarbiyah (comprehensive education) are very suitable for the concept of modern education which is holistic and oriented towards the development of the whole person.

##### **5. Facing Digital and Globalization Challenges**

Today's children and adolescents live in a digital age saturated with open information, foreign cultures, and the powerful influence of social media. Without a value filter, they easily fall into hedonism, consumerism, and digital violence. Islamic teachings emphasize the importance of self-control (muraqabah), shame (haya'), and responsibility, which are highly relevant for developing intelligent and ethical digital characters.

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<sup>23</sup> Eamon Costello, Keith Johnston, and Vincent Wade, "Crowded House: An Analysis of How the Virtual Learning Environment Moodle Is Built via Bug Tracker Participants," *Interactive Learning Environments* 31, no. 5 (2023): h. 2590.

#### 6. Encourage Exemplary Leadership

Leadership crises in various fields are often caused by a lack of integrity, honesty, and moral courage. The Prophet Muhammad, as the "uswah hasanah" (best role model), provided a model of just, wise, patient leadership, and service to the community. These values are crucial to instill in education from an early age to produce future leaders with noble character.

#### 7. In accordance with National Education Goals

The goal of Indonesian national education is to "develop the potential of students to become people of faith, piety, and noble character." This aligns closely with the principles of character education in the Quran and Hadith. This means that Islam is not only compatible with the national education system but also strengthens it spiritually and morally.

#### 8. Forming a Resilient Generation Amidst the Challenges of the Times

Character traits such as patience, steadfastness, optimism (raja'), and trust in God are essential in navigating an era full of psychological pressures, such as academic stress, economic competition, and mental health issues. Islamic teachings are highly relevant for developing a mentally strong personality that perseveres, perseveres, and remains positive in all circumstances.

#### 9. Encouraging Meaningful Learning

The Quran and Hadith teach that knowledge must lead to good deeds and personal transformation. Islamic-based character education encourages learning that is not only cognitive, but also affective and psychomotor. This aligns with modern educational trends that promote holistic competencies, not just academic grades.

#### 10. Universal and Relevant throughout time

Islamic character values are universal and relevant throughout time. Characters such as honesty, justice, forgiveness, humility, and generosity are values accepted across cultures and religions. This makes the teachings of the Quran and Hadith a suitable foundation for developing character education across cultures and generations.

### **E. CONCLUSION**

Based on conceptual studies and analysis of various literature, it can be concluded that character education from the perspective of the Qur'an and Hadith is a fundamental foundation for the formation of a complete human being (insan kamil). The Qur'an emphasizes the importance of morals as a manifestation of faith, while the Hadith provides concrete examples through the Prophet's exemplary behavior in instilling moral, spiritual, and social values. Values such as honesty (ṣīdīq), responsibility (amanah), justice ('adl), patience (ṣabr), and compassion (rahmah) are the core of Islamic character education, which is universal and relevant across time. The conceptual integration of character education values derived from the Qur'an and Hadith emphasizes a balance between the three domains of education: cognitive, affective, and psychomotor. The goal of education is not only to shape individuals who are intellectually intelligent but also morally and spiritually mature. This integration assumes that every learning process must include elements of instilling values and cultivating good behavior, not simply the transfer of knowledge. Thus, education becomes a means of developing a personality with noble character who is able to adapt to the times without losing its identity. The integration of Islamic character values in the context of modern education is highly relevant to addressing the moral and spiritual crisis arising from the rapid flow of globalization and technological advances. Phenomena such as consumer behavior,

individualism, misuse of technology, and low social empathy demonstrate the need to strengthen moral values within the education system. Qur'anic and Prophetic values provide direction so that advances in science and technology do not distance humans from their natural state, but rather serve as a means to uphold welfare and justice.

The relevance of the teachings of the Quran and Hadith to modern education is also evident in the development of digital ethics, character-based leadership, and an academic culture of integrity. When Islamic values are integrated into the curriculum, school management, and educator behavior, the educational process not only produces knowledgeable individuals but also individuals who are responsible to themselves, society, and God. The principles of exemplary behavior (*uswah hasanah*), habituation, and a religious educational environment are effective strategies for internalizing character values in schools.

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