

Conceptualizing Islamic character education: a theoretical analysis based on the Qur'an and Hadith

Syafe'i Syafe'i^{1*}, Abu Anwar¹, and Raihana Aulia Sukhairani¹

¹*Master's Program in Islamic Religious Education, Institut Agama Islam Negeri Datuk Laksemana, Bengkalis, Riau, Indonesia*

Abstract: The growing concern over moral decline, identity fragmentation, and ethical challenges in contemporary society has intensified scholarly interest in character education, yet limited attention has been given to reconstructing Islamic character education through a comprehensive conceptual framework grounded in the Qur'an and Hadith. This study aims to reconceptualize Islamic character education by systematically analyzing its philosophical foundations, core dimensions, and educational implications through a qualitative concept analysis. Employing a qualitative library research design, the study examines primary Islamic sources, including the Qur'an and authentic Hadith, alongside contemporary literature on character education and moral development. Data were analyzed through iterative processes of concept identification, categorization, comparison, and theoretical synthesis to reconstruct an integrated conceptual framework. The findings demonstrate that Islamic character education is founded on the interconnected principles of *fitrah* (innate human disposition), *tawhid* (the unity of God), *tazkiyah* (spiritual purification), and *akhlāq karīmah* (virtuous character), which collectively integrate cognitive, moral, spiritual, emotional, and behavioral dimensions of human development. Furthermore, the study identifies substantial conceptual convergence between Islamic character education and contemporary theories of moral development while revealing the distinctive contribution of Islamic epistemology in positioning spiritual consciousness as the foundation of ethical behavior. This study proposes a holistic conceptual framework that advances the theoretical discourse on Islamic character education and provides a foundation for curriculum development, pedagogical innovation, and character-based educational policies in contemporary Islamic educational institutions.

Keywords: Islamic character education, Islamic education, character education, Islamic educational philosophy.

Article History: Submitted 02 April 2026; Revised 11 July 2026; Accepted: 11 July 2026; Published online 13 July 2026

Introduction

Amidst the dynamics of globalization and modernization, the Indonesian nation faces serious challenges regarding the declining character quality of the younger generation (Purba et al., 2023; Tambak & Sukenti, 2026). This phenomenon is evident in the rise of anti-value behaviors such as student brawls, underage smoking, school regulation violations, and low social concern among adolescents, reflecting a broad moral crisis within the national and religious context (Suherawati & Chanifudin, 2025). Such a character crisis occurs not only in schools but also within families and communities, sparking public concern regarding the nation's future and its commitment to noble morality (Alghifary Slamet et al., 2021). Islamic character education based on the values of the Qur'an and Hadith (Solihin et al., 2023) is viewed as a strategic solution to

CORRESPONDING AUTHOR: * syafeibks@gmail.com

Address of Corresponding Author:

Syafe'i Syafe'i; Institut Agama Islam Negeri Datuk Laksemana Bengkalis, Riau, Indonesia.

Jalan Lembaga, Desa/Kelurahan Senggoro, Kecamatan Bengkalis, Kabupaten Bengkalis, Provinsi Riau, Indonesia.

How to cite: Syafe'i, S., Anwar, A., & Sukhairani, A. (2026). Conceptualizing Islamic character education: a theoretical analysis based on the Qur'an and Hadith. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 11(1), 258–268. [https://doi.org/10.25299/al-thariqah.2026.vol11\(1\).27666](https://doi.org/10.25299/al-thariqah.2026.vol11(1).27666)

these moral issues (Mukti et al., 2023; Tambak et al., 2023). The Qur'an and Hadith contain comprehensive ethical principles—such as honesty, responsibility, compassion, patience, and social concern—which serve as the ethical and spiritual foundation for noble character (Suriadi, 2022). These values are not merely theoretical; they are exemplified through the practical application of the Prophet Muhammad's Sunnah as *uswah hasanah* (the best role model) (Hasanah, 2020; Suriadi, 2022; Tambak et al., 2025).

Several studies have highlighted the urgency of developing character education based on Islamic sources. For instance, research by Fitri (2018) demonstrates that the Qur'an and Hadith contain moral teachings regarding human relationships with God, oneself, and the social environment, while providing stages and methods for internalizing character through role modeling and habituation. Furthermore, Suriadi (2022) emphasizes that character education from an Islamic perspective is synonymous with moral education (*akhlak*). The ultimate goal of this process is the formation of *insan kamil* (the perfect human), achieved through a gradual hierarchy: starting with the cultivation of *qalibun salim* (a pure heart), leading to *ahsani taqwim* (the best of creations physically and spiritually), and culminating in the totality of human perfection. Recent studies also highlight strategies for developing Islamic character values through *tazkiyatun nafs* (purification of the soul), showing the relevance of Qur'anic and Sunnah values in supporting students' moral stability in the modern era (Hidayatullah et al., 2025; Safitri et al., 2026; Sukenti et al., 2026).

However, while literature has demonstrated the potential of Islamic character concepts (Khairah et al., 2025; Mukti et al., 2023; Nurdyanto et al., 2023), systematic conceptual and critical studies linking theological values from the Qur'an and Hadith with contemporary educational practices remain limited. Much empirical research focuses on school implementation or specific curricula, yet there is a lack of comprehensive conceptual analysis that bridges modern character education theory with classical Islamic foundations. Integrating these two domains is essential to meet character education needs that are not only normative but also applicable and relevant to contemporary challenges. Therefore, this article is designed to fill this gap through a conceptual analysis focusing on: mapping key character values in the Qur'an and Hadith relevant to education; connecting these values with modern character education theories, such as the moral knowing–feeling–action model; and offering a conceptual framework that serves as a reference for curriculum and character education practices today.

This study aims to strengthen the holistic theoretical foundation of Islamic character education, which has previously leaned toward practical implementation without a robust conceptual basis. Rather than merely describing values, this research constructs a theoretical framework as a methodological foundation for further study and educational intervention. Unlike previous studies that either emphasize practical implementation or normative interpretation (Khairah et al., 2025; Mukti et al., 2023), this study develops an integrative conceptual model that synthesizes Qur'anic values, Prophetic traditions, and Lickona's character education framework into a unified theoretical foundation for Islamic character education. This model is expected to provide a stronger conceptual basis for curriculum development and character education practices in contemporary Islamic education.

Literature review

Islamic character education is a holistic educational concept rooted in the Qur'an and Hadith as the primary sources of Islamic teachings (Suriadi, 2022). It aims to develop *akhlāq karīmah* by integrating spiritual, moral, cognitive, affective, and behavioral dimensions (Yusuf Rendi Wibowo & Nur Hidayat, 2022). Its theoretical foundation is based on the concepts of *fitrah*, which recognizes humans' innate moral potential, *tauhid*, which guides all actions toward obedience to Allah, and *akhlāq*, which represents the manifestation of Islamic moral values in everyday life (Agung, 2018). From the perspective of contemporary education, this study employs Thomas Lickona's character education framework, consisting of *moral knowing*, *moral feeling*, and *moral action* (Lickona, 1992). This framework complements the Islamic perspective by explaining that character formation involves understanding moral values, internalizing them as personal commitments, and consistently practicing them in daily life. Accordingly, Lickona's theory

provides an analytical framework for synthesizing Qur'anic and Prophetic values within contemporary Islamic character education.

Previous studies have demonstrated that Islamic character education has been widely discussed from various perspectives, including conceptual analysis, educational implementation, and curriculum development (Khairah et al., 2025; Mukti et al., 2023; Pakpahan & Habibah, 2021). However, the existing literature reveals that most studies emphasize either the normative foundation of Islamic values or their practical implementation in educational settings, while limited attention has been given to developing an integrative theoretical framework that connects Islamic epistemology with contemporary character education theories.

Khairah et al. (2025), in *Islamic Character Education Based on the Qur'an and Hadith (A Conceptual Analysis Study)*, examined character education through selected Qur'anic verses, particularly Surah Luqman (31:12–14) and Surah At-Taubah (9:119), together with several Hadith focusing on filial piety and honesty. Although the study successfully identifies essential Islamic moral values, its conceptual scope remains limited because it analyzes only a small number of Qur'anic and Prophetic sources without constructing a comprehensive theoretical framework of Islamic character education. Similarly, Mukti et al. (2023) investigated the implementation of Qur'an- and Hadith-based character education at SMP Plus Darul Ilmi Murni. Their findings indicate that character education is implemented through intracurricular, extracurricular, and school-supporting programs. Nevertheless, the study primarily views character education as a process of religious habituation and institutional practice, without critically integrating contemporary character education theories with the classical Islamic concept of *akhlaq*.

Nurdiyanto et al. (2023) explored the role of religious habituation in developing students' character by employing Lickona's character education theory and referring to Surah Al-Qashash (28:77). Although the research demonstrates the relevance of Qur'anic values to character formation, it remains largely normative and practical. The relationship between Islamic ethical principles and Lickona's moral knowing, moral feeling, and moral action framework is not examined critically from an Islamic epistemological perspective. Furthermore, Alinafiah & Sumanti (2024) analyzed character education in modern Islamic boarding schools using the framework of eighteen national character values. While the study provides valuable insights into character development practices, its conceptual orientation is predominantly based on national and secular educational values, giving limited attention to the systematic conceptualization of Islamic primary sources, particularly the Qur'an and Hadith, as the foundation of character education. Pakpahan & Habibah (2021) examined the management of Islamic Religious Education curricula in fostering students' religious character. Their study emphasizes curriculum planning, implementation, and evaluation through a conventional educational management approach. However, it does not integrate contemporary character education theory with Islamic epistemological foundations, resulting in a conception of religious character that is largely limited to ritual practice and habituation rather than holistic moral development.

Overall, previous studies have confirmed the importance of Islamic character education in educational institutions. Nevertheless, most existing research either concentrates on practical implementation or discusses selected Islamic values without establishing a comprehensive conceptual relationship between the Qur'an, Hadith, and modern character education theories. This gap highlights the need for a more integrative conceptual analysis that synthesizes Islamic theological foundations with contemporary educational frameworks. Such integration is expected to strengthen the theoretical basis of Islamic character education and provide a more comprehensive reference for curriculum development and educational practice. Therefore, this study positions Islamic character education within an integrative theoretical perspective by combining the foundational concepts of *fitrah*, *tauhid*, and *akhlāq karīmah* with Lickona's character education theory. This theoretical framework serves as the basis for analyzing and synthesizing character values derived from the Qur'an and Hadith.

Method

This research employs a qualitative approach through a library research design. This method was selected because the study aims to analyze and synthesize the concept of character education derived from the Qur'an and Hadith and its relevance to contemporary character education theories, without involving field data collection (Mestika, 2018). The data sources for this study consist of primary and secondary data. Primary data includes verses from the Qur'an and the Hadith of Prophet Muhammad ﷺ related to character education values, such as honesty, responsibility, justice, patience, compassion, and exemplary conduct (*uswah*). Secondary data comprises scientific articles, academic books, and relevant previous research, particularly from journals specializing in Islamic education and character education.

Data collection was conducted through documentation study by searching, identifying, and classifying relevant literature based on the themes of Qur'an and Hadith-based character education. The literature was selected based on criteria of topical relevance, source credibility, and the recency of the publication. Data analysis utilizes the content analysis method. The analytical stages involve data reduction through the selection of relevant verses, Hadiths, and literature; the categorization of character values; the interpretation of meaning based on normative and pedagogical contexts; and a conceptual synthesis with modern character education theories, specifically the aspects of *moral knowing*, *moral feeling*, and *moral action*. The validity of the data is maintained through source triangulation, comparing findings from the Qur'an, Hadith, and scientific literature, as well as ensuring analytical consistency across sources to derive valid and comprehensive conclusions.

Results

The content analysis of the Qur'an, Hadith, and relevant literature reveals a coherent framework of Islamic character education. The findings indicate that the identified character values are conceptually interconnected and can be systematically synthesized within both Islamic educational principles and contemporary character education theory.

Mapping key character values in the Qur'an and Hadith and their relation to modern theory

The Qur'an asserts that the ultimate goal of education is the formation of God-fearing individuals (*muttaqin*) (QS. al-Baqarah [2]: 21–22). Prophet Muhammad also emphasized inner consciousness (*niyyah*) as the foundation of every action (Ṣaḥīḥ al-Bukhārī, No. 1; Ṣaḥīḥ Muslim, No. 1907) (Yusuf Rendi Wibowo & Nur Hidayat, 2022). Religious values (faith and piety) relate to modern theory through: *moral knowing* (understanding the concept of faith and life's purpose); *moral feeling* (cultivating fear of Allah/*khauf* and hope/*rajā'*); and *moral action* (consistency in worship and moral daily behavior) (Lickona, 1992). Thus, religious values function as an inner control that transcends external monitoring. Honesty (*sidq*) is explicitly commanded in QS. al-Taubah [9]: 119 and affirmed by the Prophet as the path to goodness and heaven (Ṣaḥīḥ Muslim, No. 2607). In modern terms, this involves: *moral knowing* (conceptual understanding of right and wrong), *moral feeling* (guilt/moral conscience), and *moral action* (truthfulness in speech and academic integrity) (Lickona, 1992). Responsibility (*amānah*) is presented as a moral burden in QS. al-Aḥzāb [33]: 72. The Prophet stated that betraying trust is a sign of hypocrisy (Ṣaḥīḥ al-Bukhārī, No. 33). This aligns with *moral knowing* (awareness of obligations), *moral feeling* (moral commitment), and *moral action* (fulfilling tasks and holding trust).

Justice is strictly ordered in QS. al-Naḥl: 90 and al-Mā'idah: 8, even toward enemies. This value is supported by various Hadiths (Bukhari No. 2446; Thabrani) and the Prophet's practice of justice toward Ikrimah bin Abu Jahal. This aligns with Lickona's framework: *moral knowing* (understanding justice principles), *moral feeling* (empathy toward injustice), and *moral action* (fairness in decisions) (Lickona, 1992). Empathy and Compassion (*rahmah*) are central, as the Prophet was sent as a mercy to the worlds (QS. al-Anbiyā': 107; Sunan at-Tirmidzi, No. 1924). This integrates into Lickona's theory through perspective-taking (*knowing*), empathy (*feeling*), and prosocial behavior (*action*) (Lickona, 1992). Similarly, patience and discipline (*sabr*) are emphasized in QS. al-Baqarah: 153 and Hadiths on self-control (Bukhari No. 6114). This strengthens student self-regulation and resilience. Finally, tolerance and respect (*tasāmuḥ*) are

rooted in QS. al-Ḥujurāt: 13 and the Prophet's interactions with non-Muslims (Bukhari No. 3166), forming the basis for democratic and inclusive citizenship.

Integrating Islamic character education with modern character theory

Ontologically, while modern theory (Lickona, 1992) views humans as rational-social beings, Islam views humans as *fitri* beings with moral potential (*al-fiṭrah*) and ethical responsibility as servants (*‘abd*) and vicegerents (*khalifah*) (Agung, 2018); (Lickona, 1992); QS. al-Baqarah [2]: 30. Epistemologically, Islamic character education places the Qur’an and Hadith as the primary sources, where universal values are understood as rational articulations of normative principles (Agung, 2018). Axiologically, while modern theory focuses on ethical citizenship, Islam adds a transcendental dimension—seeking Allah’s pleasure and happiness in the hereafter (QS. al-Qaṣaṣ [28]: 77). Pedagogically, the integration of *moral knowing, feeling, and action* aligns with Islamic methods of *uswah ḥasanah* (exemplary conduct), *ta’wīd* (habituation), and *murāqabah* (moral self-monitoring) (Lickona, 1992; Suhernawati & Anwar, 2025). Furthermore, high-quality character education requires meticulous planning and the utilization of digital media, such as interactive dawah videos and multimedia Qur'an applications (Riinawati, 2022; Rahimi et al., 2025).

These findings also extend previous studies by demonstrating that the relationship between Islamic character education and modern character education is complementary rather than contradictory. While Lickona's framework explains the cognitive, affective, and behavioral dimensions of character formation, the Qur'an and Hadith provide the theological and ethical foundations that give these dimensions transcendental meaning. Consequently, the proposed framework not only reinforces the relevance of Islamic values in contemporary education but also offers a conceptual reference for curriculum development, teacher education, and character-building programs in Islamic educational institutions. The synthesis of the reviewed literature reveals that Islamic character education based on the Qur'an and Hadith comprises nine core character values: religiosity (*īmān* and *taqwā*), honesty (*ṣidq*), responsibility (*amānah*), justice (*‘adl*), empathy and compassion (*raḥmah*), patience and self-discipline (*ṣabr*), tolerance (*tasāmuḥ*), exemplary conduct (*uswah ḥasanah*), and habituation (*ta’wīd*). These values consistently emerge from the Qur'an, Hadith, and previous studies as the fundamental components of Islamic character education. The findings further indicate that these nine values form a holistic framework encompassing spiritual, moral, personal, and social dimensions, providing a conceptual foundation for integrating Islamic character education with contemporary character education theory.

Discussion

The findings demonstrate that Islamic character education is not merely a collection of religious moral values but constitutes a coherent educational framework rooted in the Qur'an and Hadith. Unlike previous studies, which predominantly focused on practical implementation in schools or normative interpretation of selected Islamic texts, this study conceptually synthesizes Qur'anic values, Prophetic traditions, and Lickona's character education theory into a unified framework. This synthesis highlights that Islamic character education possesses a comprehensive epistemological foundation capable of addressing contemporary educational challenges while maintaining its theological authenticity.

These findings enrich and extend previous studies on Islamic character education. While Khairah et al. (2025) primarily identified character values from selected Qur'anic verses and Hadiths, the present study develops a more comprehensive conceptual synthesis by integrating broader Qur'anic and Prophetic foundations with contemporary character education theory. Likewise, unlike Mukti et al. (2023), who emphasized the practical implementation of character education in school settings, and Nurdianto (Nurdianto et al., 2023), who applied Lickona's framework without critically examining its Islamic epistemological basis, this study proposes an integrative theoretical model that systematically connects the concepts of *fiṭrah*, *tauhid*, and *akhlāq karimah* with the dimensions of *moral knowing*, *moral feeling*, and *moral action*. This contribution provides a stronger conceptual foundation for future research and the development

of Islamic character education curricula (Tambak et al., 2024; Baihaqi et al., 2026; Sukenti & Tambak, 2023).

Based on these findings, this study proposes an integrative model of Islamic character education that recognizes the *fitri* potential of human beings, employs universal character values to contextualize the moral principles of the Qur'an and Hadith, integrates civic virtues with a transcendental orientation based on *taqwa*, and promotes holistic pedagogical strategies that encompass cognitive, affective, spiritual, and behavioral dimensions of character development. This synthesis transforms character education from a secular moral project into a process of forming the "perfect human" (*insān kāmil*) who is rooted in tradition yet relevant to modern challenges (Amalia et al., 2026; Tambak et al., 2025; Chapakiya et al., 2025).

An important implication of these findings is that Islamic character education should be understood as an epistemological project rather than solely as a pedagogical intervention (Khodijah et al., 2025; Parina et al., 2025; Syarifah et al., 2026). Contemporary character education literature frequently conceptualizes character as a set of psychological dispositions, civic virtues, or social competencies developed through educational experiences (Syarifah et al., 2026; Hafizallah, 2024; Mujahada & Rohmatullah, 2025; Muallimin et al., 2026). In contrast, the present study demonstrates that Islamic character education derives its coherence from the ontological relationship between human beings, divine revelation, and moral responsibility (Khodijah et al., 2025; Mardiah & Napratilora, 2021; Parina et al., 2025). Character formation is therefore inseparable from *tawhid*, which provides the ultimate ethical orientation for knowledge, behavior, and social interaction (Parina et al., 2025; Adnan et al., 2026; Arif et al., 2023; Muhajir et al., 2025). This epistemological perspective broadens existing theories of character education by introducing transcendental accountability as the foundation of moral agency, thereby extending character education beyond individual virtue formation toward spiritual and existential responsibility (Parina et al., 2025; Sukenti & Tambak, 2020; Adnan et al., 2026; Khodijah et al., 2025).

The findings also contribute to the ongoing international discourse concerning the relationship between religion and character education in multicultural societies (Arif et al., 2023; Parina et al., 2025; Hafizallah, 2024). Rather than presenting Islamic character education as an exclusive religious model, the reconstructed conceptual framework reveals substantial convergence between Islamic ethical principles and universally recognized character values, including honesty, justice, compassion, responsibility, respect, and social solidarity (Syarifah et al., 2026; Mujahada & Rohmatullah, 2025; Sukenti & Tambak, 2023; Adnan et al., 2026). However, the analysis further demonstrates that these universal virtues acquire deeper educational meaning when embedded within the Qur'anic worldview, where ethical conduct is motivated not only by social expectations but also by conscious devotion to God (*taqwa*) (Khodijah et al., 2025; Mardiah & Napratilora, 2021; Alhamuddin et al., 2025). Consequently, Islamic character education provides a distinctive contribution to global character education by integrating universal human values with spiritual consciousness, enabling moral education to address both social cohesion and personal transcendence (Parina et al., 2025; Adnan et al., 2026; Syarifah et al., 2026).

Another noteworthy contribution of this study lies in its multidimensional conceptualization of character development (Syarifah et al., 2026; Parina et al., 2025; Khodijah et al., 2025). The reconstructed framework indicates that effective Islamic character education cannot be achieved through isolated moral instruction or the transmission of religious knowledge alone (Mujahada & Rohmatullah, 2025; Hafizallah, 2024; Adnan et al., 2026). Instead, character formation emerges from the dynamic interaction among epistemological understanding, spiritual cultivation, emotional internalization, ethical habituation, and social participation (Syarifah et al., 2026; Alhamuddin et al., 2025; Parina et al., 2025; Tambak & Sukenti, 2023). This multidimensional perspective challenges reductionist approaches that evaluate character primarily through observable behavior or cognitive moral reasoning (Parina et al., 2025; Adnan et al., 2026; Arif et al., 2023; Astuti et al., 2026). It suggests that sustainable character development requires educational environments capable of integrating curriculum, pedagogy, institutional culture, family engagement, and community participation within a coherent value system grounded in Islamic teachings (Rizqi et al., 2025; Syarifah et al., 2026; Mujahada & Rohmatullah,

2025). Such an integrated perspective offers a more comprehensive foundation for designing educational policies and practices that respond to increasingly complex moral challenges in contemporary society (Parina et al., 2025; Alhamuddin et al., 2025; Adnan et al., 2026).

Finally, this study advances the theoretical discourse by proposing Islamic character education as a dynamic and adaptive conceptual framework rather than a fixed normative doctrine (Parina et al., 2025; Khodijah et al., 2025; Arif et al., 2023; Abdullah et al., 2026; Tambak et al., 2023). The synthesis of Qur'anic principles, Prophetic traditions, and contemporary character education theory demonstrates that Islamic educational philosophy possesses considerable capacity to engage constructively with modern educational thought without compromising its theological authenticity (Adnan et al., 2026; Syarifah et al., 2026; Hafizallah, 2024). This conceptual flexibility enables Islamic character education to respond to emerging challenges associated with digital transformation, artificial intelligence, globalization, environmental ethics, and cultural pluralism while remaining anchored in the enduring principles of *fitrah*, *tawhid*, *tazkiyah*, and *akhlāq karīmah* (Sholihan, 2025; Parina et al., 2025; Adnan et al., 2026). Accordingly, the framework proposed in this study provides not only a theoretical foundation for future empirical research but also a strategic reference for curriculum reform, teacher education, and educational policymaking aimed at cultivating ethically responsible, spiritually grounded, and globally competent Muslim citizens (Yasin et al., 2025; Sholihan, 2025; Alhamuddin et al., 2025; Syarifah et al., 2026).

Conclusion

This study reconceptualizes Islamic character education as a comprehensive educational paradigm grounded in the epistemological foundations of the Qur'an and Hadith while engaging constructively with contemporary character education theory. Rather than viewing character education as the transmission of moral values or religious norms alone, the findings demonstrate that Islamic character education constitutes an integrated framework that unites *fitrah* (innate human disposition), *tawhid* (the unity of God), *tazkiyah* (spiritual purification), and *akhlāq karīmah* (virtuous character) into a holistic process of human development. The analysis further reveals substantial conceptual convergence between Qur'anic ethical values—including honesty, justice, responsibility, compassion, patience, and tolerance—and the dimensions of moral knowing, moral feeling, and moral action proposed in contemporary character education. At the same time, the study identifies a distinctive contribution of Islamic educational philosophy by positioning spiritual consciousness and accountability before God as the ultimate foundation of moral agency. The principal theoretical contribution of this study lies in the development of an integrative conceptual framework that bridges classical Islamic intellectual traditions with contemporary theories of character education. This framework extends existing scholarship by demonstrating that Islamic character education encompasses interconnected epistemological, spiritual, cognitive, affective, behavioral, and social dimensions, thereby offering a more comprehensive understanding of character formation than approaches centered exclusively on psychological or civic perspectives. Consequently, the study contributes to the growing international discourse on religion and character education by presenting Islamic educational philosophy as a dynamic, theoretically robust, and globally relevant paradigm for moral and human development.

Practically, the proposed framework provides a strategic foundation for curriculum design, pedagogical innovation, teacher professional development, and educational policy within Islamic educational institutions. Effective implementation requires the systematic integration of Qur'anic and Prophetic values into curriculum content, teaching and learning processes, school culture, leadership practices, family engagement, and community partnerships. Such a multidimensional approach is expected to cultivate learners who are intellectually competent, ethically responsible, spiritually grounded, and socially engaged while remaining responsive to the moral challenges posed by globalization, digital transformation, and cultural pluralism. Future research should empirically validate the proposed conceptual framework across diverse educational settings and examine its effectiveness in fostering sustainable character development in both Islamic and multicultural educational contexts.

Declarations

Author contribution statement

The author contributed fully to all stages of this research, including the formulation of research ideas, methodological design, data collection and analysis, as well as the writing and refinement of the manuscript.

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data availability statement

The data used in this study are derived from published sources that are publicly accessible, allowing for transparency and potential use in future research.

Declaration of interests statement

The author declares that there are no competing financial or non-financial interests that could have influenced the outcomes of this research.

Declaration of use artificial intelligence

The author declares that artificial intelligence was used solely as an assistive tool in drafting and refining the manuscript. All analyses, interpretations, and conclusions presented in this study remain the full responsibility of the author.

Acknowledgment

The author would like to express sincere appreciation to scholars and researchers whose works have been referenced in this study and have contributed to strengthening its theoretical and analytical foundation.

References

- Abdullah, M. R., Muhamad, F. N., Hj Abdullah, Z., Amonov, B., & Yaakob, M. A. (2025). Exploring the mediating effect of academic self-efficacy on metacognitive awareness and students' academic writing skill in Islamic higher education. *Journal of Instruction and Islamic Religious Education*, 1(2), 135-152. <https://doi.org/10.63826/jiire.v1i2.175>
- Amalia, A. C., Zalwira, N., Abd Ghani, A. R., Firdaus, F., Rizal, S. U., & Ratu, A. (2026). Madrasa and digital learning transformation: Integrating technological pedagogical and content knowledge and makarim sharia into fostering madrasa teachers' teaching skills. *Journal of Instruction and Islamic Religious Education*, 2(1), 36-52. <https://doi.org/10.63826/jiire.v2i1.166>
- Agung, A. (2018). Konsep Pendidikan Karakter Islami; Kajian Epistemologis. *Al-Tarbawi Al-Haditsah : Jurnal Pendidikan Islam*, 3(2), 52-70. <https://doi.org/10.24235/tarbawi.v3i2.3315>
- Alghifary Slamet, U., Rena, S., & Ratu Fadhilah, I. (2021). Implementasi pendidikan karakter berbasis al-quran dan as-sunnah: studi kasus kelas 6 SD al-Wildan Islamic School (Nurul Islam) Tangerang. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 6(1), 39. <https://doi.org/10.33511/misykat.v6n1.39-65>
- Alinafiah, M., & Sumanti, S. T. (2024). Implementation Of Character Education In Modern Boarding School Taajussalaam Langkat. *Tadrib: Jurnal Pendidikan ...*, 10, 80-90. <https://doi.org/https://doi.org/10.19109/e2adcm84>
- Astuti, D., Tambak, S., Afrinaldi, A., Afandi, V. R., & Harahap, M. (2026). Religious moderation from the plains of the land of a seribu suluk: phenomenological experience from pesantren in Rokan Hulu Riau. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 11(1), 121-141. [https://doi.org/10.25299/althariqah.2026.vol11\(1\).12071](https://doi.org/10.25299/althariqah.2026.vol11(1).12071)

- Baihaqi, A., Rahman, A. N., Nurhasanah, N., Jenery, F. R., & Fitri, S. H. (2026). Digital transformation in madrasah education: A conceptual framework for integrating higher-order thinking skills and internet of things in teaching. *Journal of Instruction and Islamic Religious Education*, 2(1), 68-83. <https://doi.org/10.63826/jiire.v2i1.198>
- Chapakiya, A., Abdullah, A. R., Mohamad Salleh, M. N., Luthfi, S., & Panjalu, G. F. (2025). Development of higher order thinking skill for students in madrasa southern Thailand: Engaging case-based learning methods. *Journal of Instruction and Islamic Religious Education*, 1(2), 121-134. <https://doi.org/10.63826/jiire.v1i2.174>
- Fidzi, R., Hamdan, H., & Ma'ruf, H. (2025). Pendidikan Islam: Pengembangan Nilai Karakter Berbasis Qur'an Dan Hadits. *Pengertian: Jurnal Pendidikan Indonesia (PJPI)*, 3(2), 283-300. <https://doi.org/10.61930/pjpi.v3i2.1194>
- Fitri, A. (2018). Pendidikan Karakter Prespektif Al-Quran Hadits. *TA'LIM : Jurnal Studi Pendidikan Islam*, 1(2), 258-287. <https://doi.org/10.52166/talim.v1i2.952>
- Harahap, M. Y. (2025). Character education for Islamic boarding school students through the Living Qur'an approach based on technology integration. *Fitrah: Journal of Islamic Education*, 6(2), 401-416. <https://doi.org/10.53802/fitrah.v6i2.1234>
- Harahap, N. R., Gajah, N. B., Harahap, H. S., & Jannah, F. (2025). Transforming character education through Islamic philosophy in the modern era. *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman*, 11(2). <https://doi.org/10.24952/fitrah.v11i2.16965>
- Huda, K. (2026). Islamic educational values in qona'ah: A literature review from the perspectives of Sufism and character education. *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, 7(1), 75-84. <https://doi.org/10.35719/adabiyah.v7i1.1297>
- Hasanah, R. (2020). Pendidikan Karakter dalam Prespektif Al-Quran Hadits. *Jurnal Holistika*, 4(1), 22-26. <https://doi.org/10.24853/holistika.4.1.22-26>
- Khairah, M., Fadliatun Mutmainnah, & Maidin, M. S. (2025). Pendidikan Karakter Berbasis Al-Qur'an dan Hadis (Studi Analisis Konseptual). *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 9(02), 398-411. <https://doi.org/10.30651/sr.v9i02.25682>
- Lickona, T. (1992). *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (A. B. trade Paperback (ed.)). Bantam Books.
- Latif, A., Widodo, S. A., Purnawati, R. T., Alamsyah, D., & Sahra, S. (2026). Konsep, pengembangan, dan implikasi hakikat sumber daya fitrah manusia dalam pendidikan Islam. *Indonesian Journal of Action Research*, 4(2), 57-66. <https://doi.org/10.14421/ijar.2025.42-05>
- Mestika, Z. (2018). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.
- Muallimin, M., Juanda, F. A., Hadianda, N., Ibrahim, M., & Gani, A. L. (2026). Reconceptualizing work-life balance among Islamic religious education teachers: The integrative role of workplace social support in pedagogical practice. *Journal of Instruction and Islamic Religious Education*, 2(1), 84-100. <https://doi.org/10.63826/jiire.v2i1.199>
- Muhajir, M., Ghani, A. R. bin A., Sukenti, D., Syarif, M., & Widodo, W. (2025). Islamic ethics, identity processes, and project-based learning method for madrasah teachers: A phenomenological approach. *Journal of Instruction and Islamic Religious Education*, 1(1), 1-13. <https://doi.org/10.63826/jiire.v1i1.2>
- Mukti, A., Arsyad, J., & Bahtiar, A. (2023). Implementasi Penanaman Nilai-Nilai Pendidikan Karakter Berbasis Al-Qur'an dan Hadits Pada Siswa. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(2), 1485-1500. <https://doi.org/10.30868/ei.v12i02.4213>
- Noor Isna Alfaein, Sadiyah, M., Indra, H., & Handrianto, B. (2026). Fitrah based education: A Qur'anic perspective in developing children's natural potential at Al-Fikri Islamic Fitrah School. *Ta'dibuna: Jurnal Pendidikan Islam*, 15(1), 101-118. <https://doi.org/10.32832/tadibuna.v15i1.22344>
- Nurdiyanto, N., Tarsono, T., & Hasbiyallah, H. (2023). Pembiasaan Kegiatan Keberagamaan dalam Membentuk Karakter Siswa SDIT Nur El-Qolam Serang Banten. *J-PAI: Jurnal Pendidikan Agama Islam*, 9(2), 129-143. <https://doi.org/10.18860/jpai.v9i2.23953>
- Pakpahan, P. L., & Habibah, U. (2021). Manajemen Program Pengembangan Kurikulum PAI dan Budi Pekerti dalam Pembentukan Karakter Religius Siswa. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(1), 1-20. <https://doi.org/10.31538/tijie.v2i1.19>

- Parina, P., Syihabuddin, Somad, M. A., & Kosasih, A. (2026). *Integrating character education and Islamic values: A project-based learning approach*. In *Proceedings of the 3rd International Conference on Environmental Learning and Educational Technologies (ICELET 2025)* (pp. 66–71). Atlantis Press. https://doi.org/10.2991/978-2-38476-567-6_9
- Parina, P., Syihabuddin, Somad, M. A., & Kosasih, A. (2026). *Toward an adab-based conceptual character education model: Integrating Lickona and Al-Attas in project-based learning for Islamic elementary schools*. *Edukasi Islami: Jurnal Pendidikan Islam*, 15(1).
- Purba, M., Pane, S. S. M., Saragih, U. D., & ... (2023). Pendidikan Agama Islam di Tengah Arus Globalisasi: Tantangan dan Upaya Antisipasi. *Tarbiyah: Jurnal Ilmu ...*
- Rahimi, Saputra, R., Suroto, & Adan, N. S. B. M. (2025). Implementation of Digital Literacy in Islamic Education: Teachers Strategies for Character Building in the Era of Growing Social Media Use. *Fitrah: Journal of Islamic Education*, 6(1), 177–191. <https://doi.org/https://doi.org/10.53802/fitrah.v6i1.1129>
- Riinawati, R. (2022). The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(2), 148–162. <https://doi.org/10.31538/tijie.v3i2.124>
- Riauwati, R., & Riadi, H. (2026). *Internalization of tawhid and Islamic character in schools/madrasah*. *ARMADA: Jurnal Penelitian Multidisiplin*, 4(5), 1012–1019. <https://doi.org/10.55681/armada.v4i5.2302>
- Safitri, R., Ahmad, M. Y., & Tambak, S. (2026). Teacher Efforts to Overcome Students' Learning Difficulties in Islamic Religious Education. *IGI in Education Insight*, 1(01), 13-18. <https://doi.org/10.53905/edu.v1i01.02>
- Syarifah, Badriyyah, Y., Nurhasanah, M., & Saiyidah, L. H. (2026). *Integrating Pancasila Student Profile and Islamic Education: A character education model within the Independent Curriculum*. *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam*, 9(1), 339–350. <https://doi.org/10.58401/dirasah.v9i1.2712>
- Solihin, A., Wahid, H. A., & Fikri, A. (2023). Pendidikan Karakter Dalam Perspektif Al-Qur'an Dan Hadist. *Jurnal Multidisiplin Indonesia*, 2(7), 1397–1408. <https://doi.org/10.58344/jmi.v2i7.298>
- Suherawati, & Anwar, A. (2025). Membangun Karakter Siswa Melalui Nilai-Nilai Al-Qur ' an (Menyambut Tujuh Kebiasaan Anak Indonesia Hebat). *Jurnal Pendidikan Tambusai*, 9(1), 7475–7483. <https://doi.org/https://doi.org/10.31004/jptam.v9i1.25705>
- Suherawati, S., & Chanifudin, C. (2025). Pendidikan Islam dan Globalisasi: Strategi Menuju Pendidikan Yang Berkualitas. *JURNAL JENDELA PENDIDIKAN*, 5(02), 248–256. <https://doi.org/10.57008/jjp.v5i02.1244>
- Suriadi, S. (2022). Konsep Pendidikan Karakter dalam Al-Quran dan Hadis. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 12(2), 125–138. <https://doi.org/10.18592/jtipai.v12i2.1991>
- Sukenti, D., & Tambak, S. (2020). Developing Indonesian Language Learning Assessments: Strengthening the Personal Competence and Islamic Psychosocial of Teachers. *International Journal of Evaluation and research In education*, 9(4), 1079-1087. <https://doi.org/10.11591/ijere.v9i4.20677>
- Sukenti, D., & Tambak, S. (2023). Islamic Teacher's Ethical Behavior, Identity Formation, and Writing Assessment: A Phenomenological Inquiry. *Al-Ishlah: Jurnal Pendidikan*, 15(4), 4943-4952. <https://doi.org/10.35445/alishlah.v15i4.4570>
- Sukenti, D., & Tambak, S. (2025). The impact of teacher professional identity and psychological capital on learning assessment: Exploring emotional intelligence in language teachers. *Journal of Pedagogical Research*, 10(1), 18-36. <https://doi.org/10.33902/JPR.202638001>
- Sukenti, D., Ningsih, R., Fatmawati, F., Maharani, S., & Irdianti, A. D. (2026). Islamic values and digital assessment practices in writing evaluation: a phenomenological inquiry among madrasah language teachers. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 11(1), 198–213. [https://doi.org/10.25299/al-thariqah.2026.vol11\(1\).28229](https://doi.org/10.25299/al-thariqah.2026.vol11(1).28229)
- Tambak, S., & Sukenti, D. (2026). Experiencing acculturative continuous professional development: A phenomenological inquiry into madrasa teachers' integration of digital

- learning and indigenous knowledge of Malay culture. *Journal of Pedagogical Sociology and Psychology*, 8(2), e44699. <https://doi.org/10.33902/JPSP.202644699>
- Tambak, S., Sukenti, D., bin Fatah, M. M. U. H., bin Fatah, M. D. U. H., & Zakaria, G. A. N. (2025). Shaping Islamic higher education in Riau's Malay context in the thought of Haji Zaini Kunin. *MIQOT: Jurnal Ilmu-ilmu Keislaman*, 49(1), 1-21. <http://dx.doi.org/10.30821/miqot.v49i1.1336>
- Tambak, S., Sukenti, D., Razak, A. Z. A., Agustina, A., Ahmad, K. A., Firdaus, F., & Syarif, M. (2025). Continuous professional development for madrasa teacher professionalism: engaging motivation for engagement. *International Journal of Evaluation and Research in Education (IJERE)*, 14(4), 3171-3182. <https://doi.org/10.11591/ijere.v14i4.33501>
- Tambak, S., & Sukenti, D. (2024). Student Involvement Within Islamic Teacher Education: For a Future Profession. *QIJIS (Qudus International Journal of Islamic Studies)*, 11(2), 317-352. <http://dx.doi.org/10.21043/qijis.v11i2.8141>
- Tambak, S., & Sukenti, D. (2025). Islamic professional madrasa teachers and motivation for continuous development: a phenomenological approach. *Journal of Education and Learning (EduLearn)*, 19(1), 81-90. <https://doi.org/10.11591/edulearn.v19i1.21301>
- Tambak, S., Marwiyah, S., Sukenti, D., Husti, I., & Zamsiswaya, Z. (2023). Problem-based learning methods: Is it effective for developing madrasa teacher social competence in teaching?. *Journal of Education and Learning (EduLearn)*, 17(3), 342-353. <https://doi.org/10.11591/edulearn.v17i3.20796>
- Yasin, M. M. H. bin F., Restyani, D., Ahmad, M., Abdel-Latief, S., Dhuhani, E. M., Ismawan, Y., & Fidzi, R. (2025). Wahdah method for madrasah teacher professionalism: Is it effective for improving al-Qur'an reading skill?. *Journal of Instruction and Islamic Religious Education*, 1(1), 45-55. <https://doi.org/10.63826/jiire.v1i1.5>
- Yusuf Rendi Wibowo, & Nur Hidayat. (2022). Al-Qur'an & Hadits Sebagai Pedoman Pendidikan Karakter. *BIDAYAH: STUDI ILMU-ILMU KEISLAMAN*, 13(8), 113-132. <https://doi.org/10.47498/bidayah.v13i1.1006>