



Concept Character Education from the Perspective of Islamic Religious Education: The Thoughts of Classical and Modern Scholars

Yan Fahmi Zuher¹, Suci Rahma Yuni¹, Zulfani Sesmiarni¹

¹Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

✉ 20125011@mhs.uinbukittinggi.ac.id*

Abstract

This study aims to examine the concept of character education from the perspective of Islamic Religious Education through the thoughts of classical and modern scholars. This study is motivated by the importance of strengthening national character as stated in the 2005–2025 National Medium-Term Development Plan and the phenomenon of moral degradation in the world of education. The method used is qualitative with a content analysis approach. Data were obtained from various literature sources such as books, journals, and relevant documents, then analyzed descriptively and analytically to find patterns of thought and conceptual relationships. The results show that character education is a process of personality formation that is carried out continuously through the integration of spiritual, moral, and social values. Classical scholars such as Al-Ghazali, Ibn Khaldun, and Ibn Sina emphasized the balance of spiritual, intellectual, and moral aspects in forming a perfect human being. Meanwhile, modern scholars such as Hamka, KH Ahmad Dahlan, KH Abdurrahman Wahid, and KH Hasyim Asy'ari emphasized the importance of religious values, humanity, and exemplary behavior in character development. This study concludes that character education from the perspective of Islamic Religious Education requires integration between family, school, and society as well as the integration of Islamic values in the entire educational process in order to form individuals with noble and responsible morals.

Article Information:

Received June 10, 2026

Revised July 18, 2026

Accepted August 3, 2026

Keywords: *Character education, Islamic education, classical scholars, modern scholars*

INTRODUCTION

Within the national development agenda outlined in the 2005–2025 National Long-Term Development Plan (RPJP) (Law No. 17 of 2007), one focus is on creating a society with good morals, ethics, and culture, and adhering to manners based on Pancasila. One strategy to achieve this vision is to strengthen national identity and character through education. This education must be delivered not only in schools but also at the family and community levels (Widodo, 2021).

Within the national education system, continuous improvement of skills and the formation of a dignified national character and civilization play a crucial role.

How to cite:

Zuher, Y. F., Yuni, S. R., Sesmiarni, Z. (2026). Concept Character Education from the Perspective of Islamic Religious Education: The Thoughts of Classical and Modern Scholars. *Ahlussunnah: Journal of Islamic Education*, 5(2), 908-916.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

This also aims to enrich the lives of the community. Character education, as part of national education, aims to hone students' potential. Thus, it is hoped that they will become individuals who believe in and obey God Almighty, possess good morals, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

There are several previous studies on character education, including the first, Bakhrudin All Habsy researches about Education. In conclusion, an individual's character is formed when actions are carried out regularly and repeatedly until they become habits, which will ultimately develop into deeper character. Therefore, character education must begin early so that children can internalize good values that they will carry into adulthood. Character education in the school environment should be applied across all disciplines. Every field of study related to ethical norms needs to be developed and connected to everyday life. In this digital age, the role of parents and educators is crucial in building the character of future leaders. Parents are the first place where students learn about life. The role of teachers in schools is not only to impart knowledge but also to guide. Teachers serve as role models for students, thus becoming benchmarks for student behavior. The teacher's task is not only limited to conveying the concept of good character, but also guiding students to be able to apply it in daily activities. The surrounding community also has a responsibility to monitor and encourage the development of student character (Habsy et al., 2024).

Second, a study by Ni Made Suarningsih on character education in Indonesia from various perspectives concluded that character education can be interpreted as an effort that is consciously designed and directed through the learning context to optimize all aspects of human potential that have good character and morals, and provide a positive impact that is constructive for the environment and society. The goal of character education is that students can independently improve and utilize knowledge, analyze and integrate and internalize character values and good morals, so that this is reflected in their daily actions. The pillars of character education in Indonesia include the ideological basis (Pancasila), the legal basis (legislation), and the sociological basis (society). The implementation of character education in the Indonesian context is carried out through interactions within the family, educational institutions, and the community (Suarningsih et al., 2024).

Third, the study conducted by Ahmad Fauzi and Hendri Irawan on the role of character education in building a young generation with integrity concludes that character education plays an essential role in shaping a young generation with integrity, especially when facing various complex moral and social challenges today. By instilling values such as honesty, responsibility, discipline, and empathy, character education not only creates good individuals, but also builds a more ethical society. Positive changes in the attitudes and behavior of the younger generation are clear evidence of the value of character education. However, the implementation of character education still faces various obstacles, such as a lack of parental understanding, the negative impact of technology, and a less supportive social environment. Therefore, cooperation is needed between the government, schools, parents, and the community to face these challenges and increase the effectiveness of character education (Fauzi & Irawan, 2025).

Based on the research analysis above, it can be concluded that character formation occurs through routine activities carried out repeatedly from the beginning until they become part of a person's identity. Therefore, character development must be implemented from the beginning and integrated into all courses and daily routines. The roles of parents, educators, and the community are crucial, as parents are the initial environment, educators are role models and guides, and the community monitors and supports character development.

From the several studies above, different from the research that the author is currently conducting, the research entitled *The Concept of Character Education in the Perspective of Islamic Religious Education: Literature Study of the Thoughts of Classical and Modern Scholars*, which the author conducted has novelty from previous research, this research will examine the concept of character education in Islamic religious education, according to previous scholars and modern scholars, so that the results of this research, can be known the explanation of the perspectives of previous scholars and modern scholars regarding the concept of character education in Islamic religious education. This study focuses on how the concept of character education in the perspective of Islamic religious education towards the thoughts of classical and modern scholars.

METHODS

The research method used in this article is qualitative with a content analysis approach. This method was chosen based on the research objective, which is oriented towards a deep understanding of the concept of character education from the perspective of Islamic Religious Education, both from the perspective of classical and modern scholars. Qualitative research allows researchers to interpretively and contextually examine the meaning contained in the literature, so that the results are not only descriptive but also analytical in uncovering patterns of thought and conceptual relationships between sources (Adel et al., 2025; Anidar et al., 2026; Armita, 2025; Aryasutha et al., 2025; Efendi et al., 2026; Engkizar et al., 2023; 2025; 2026; Oktavia et al., 2020).

The research design applied was a literature review or content analysis, in which the researcher examined various written sources relevant to the theme of character education and Islamic Religious Education. Data sources were obtained through a library study that included kitab, scientific journals, articles, and other academic documents. The selected literature included the works of classical scholars such as Al-Ghazali and Ibn Miskawaih, as well as modern scholars such as Nurcholish Madjid and Abdurrahman Wahid, which specifically discuss character education within an Islamic framework. Source selection was carried out purposively, namely based on relevance, academic quality, and contribution to the development of the concept of character education.

The research instruments used were written documents in the form of analyzed literature. In qualitative research, the researcher acts as the primary instrument interpreting the data. Data validity is maintained through source triangulation, which involves comparing and confirming information from different sources to ensure the consistency and accuracy of the analysis. This process requires the researcher's active involvement in understanding, interpreting, and connecting the data obtained.

The data analysis technique was conducted using a descriptive analytical approach. This analysis includes several stages, namely: first, identifying themes to find the main issues related to character education from an Islamic perspective; second, categorizing concepts by grouping the thoughts of classical and modern scholars based on similarities and differences in views; third, analyzing conceptual relationships to examine the relationship between the concept of character education and the principles of Islamic Religious Education; and fourth, interpreting the results to develop a comprehensive understanding of the relevance of the thoughts of classical and modern scholars to character education in the contemporary era.

The analytical tool used is literature-based content analysis. Researchers read, examine, and interpret text content to identify patterns of thought and conceptual relationships between sources. The analysis was conducted systematically by noting key quotations, compiling summaries, and comparing the views of various authors. This method is expected to provide a more in-depth understanding of how character

education is understood and developed from an Islamic Religious Education perspective, as well as how the thoughts of classical and modern scholars can complement each other in shaping a character education concept that is relevant to the needs of the times (Engkizar et al., 2025; 2026; Oktavia et al., 2025; Saidi et al., 2025).

RESULT AND DISCUSSION

The Concept of Character Education

In Law No. 20 of 2003 concerning the Education System, it is stated that education is "a consciously planned and carried out effort to create a learning environment and learning process, so that students can actively develop their potential to achieve spiritual religious strength, self-control, personality, intelligence, good character, and skills needed both for themselves and for society. According to the Big Indonesian Dictionary (KBBI), the term education comes from the word "educate" added with the affix 'pe' and the suffix 'an', which indicates the meaning as a method, way, or action in guiding. Teaching can be defined as a method to change the ethics and behavior of individuals or society, in order to achieve independent and mature or mature humans through education, learning, as well as guidance and coaching (Wulandari, 2022).

Education is a conscious and carefully designed effort to create a learning environment and process. This aims to enable students to actively develop their potential, developing spiritual and religious strength, self-control, good character, moral intelligence, and the skills needed by themselves and their surrounding communities (Abd Rahman et al., 2022).

Basic Concept of Character Education. The core idea of character education is regulated in Permendikbud No. 23 concerning the Development of Character Education, which was published in 2015. The Development of Character Education (PBP) has several objectives, namely: Making schools a fun place to learn for students, educators, and education staff. Encouraging the development of positive habits as an aspect of character education starting from the family environment, school, to society. Making education a collaborative movement involving the government, local government, society, and family. Developing a harmonious learning atmosphere and culture between family, school, and society (Widodo, 2021). Character strength not only plays a role in producing good health outcomes, but also serves as a protector from the negative effects caused by stressful life events, which can disrupt mental, physical, and social well-being (Asrar et al., 2026).

Character itself is a reflection of personality shown in a person's behavior (Sugiarti et al., 2022). The character education received by students must be solid and high-quality. The current situation in Indonesian society is filled with actions that reflect moral decline, such as putting each other down, envy, defamation, pitting people against each other, lying, deception, shamelessly robbing people of their rights, and other negative actions (Nurfadlilah et al., 2025).

Character education is one aspect of the national education goals as stated in Article 3 of Law Number 20 of 2003 concerning the National Education System. Improving student abilities at elementary, junior high, senior high, and higher education levels can develop and implement good character in the Civics learning process, which is rooted in the values of Pancasila (Oktanisa et al., 2023).

The Concept of Character Education from the Perspective of Classical Scholars

First, Al-Ghazali's concept of character education. In his seminal work, *Ihya' 'Ulumuddin*, Al-Ghazali designed a comprehensive (holistic) framework for Islamic education, emphasizing a balance between spiritual, intellectual, and moral aspects. According to him, the primary goal of education is not limited to developing thinking

skills but also aims to shape good character and cleanse the human soul of negative traits. Education, in Al-Ghazali's view, is a way to draw closer to Allah SWT and become a civilized person.

The concept of *ta'dib* (instilling good manners) is central to his philosophy, an approach that unites religious and moral elements into a unified and inseparable educational system. Al-Ghazali believed that knowledge without morals would have detrimental effects on both individuals and society. Therefore, in his view, true education is a process of *tazkiyatun nafs* (purification of the soul) that aims to create a balance between the mind, heart, and human behavior in accordance with Islamic values (Musa et al., 2025).

Al-Ghazali in *Ihya' 'Ulumuddin* views Islamic education as a holistic process that balances spiritual, intellectual, and moral aspects. The purpose of education is not only to develop the mind, but also to shape character and purify the soul so that humans become closer to Allah SWT and have noble character. The main concept emphasized is correction (cultivation of manners), namely the integration of knowledge and morals. According to him, knowledge without morals can have negative impacts, so true education is a process of *tazkiyatun nafs* to achieve a balance between reason, heart, and behavior in accordance with Islamic values.

Second, the concept of Character Education according to Ibn Khaldun states that character education needs to foster moral awareness and adherence to good values. Character education must teach integrity, honesty, responsibility, discipline, and mutual respect. He believed that good character education will shape individuals who are responsible, ethical, and concerned about the welfare of society.

Character education should encompass the development of positive morals. Good morals are associated with ethical behavior, such as justice, modesty, courage, and compassion. Character education should teach individuals to act in accordance with moral principles in every aspect of their lives (Nafsaka et al., 2023).

Third, the concept of character education according to Ibn Sina. Ibn Sina viewed education as a process aimed at holistically shaping individuals through the integration of intellectual (*aqlani*), spiritual (*ruhij*), moral (*akhlaij*), and physical (*jismanij*) elements. Education is not merely aimed at transferring knowledge, but also at achieving human perfection (*al-kamal al-insani*) (Oktanisa et al., 2023).

Ibn Sina, in his perspective, views that character education is the goal in the world of education. Education is not only transferring knowledge but also forming individuals with good behavior, so that a perfect human being is formed, a human being who has knowledge and also has a good personality.

The Concept of Character Education from the Perspective of Modern Scholars

First, the concept of Character Education according to Hamka. Character Education is understood by Hamka as a series of educational processes or efforts undertaken by teachers to build and develop students' character, morals, ethics, and personalities in accordance with religious and humanitarian values. Thus, it is hoped that children can optimize their full potential. Through character education, it is hoped that attitudes will emerge within individuals that can distinguish between good and bad. Overall, character education is an effort to shape the behavior and contributions of individuals from various backgrounds so that they can benefit society (Kumalasari & Wibowo, 2021).

From Hamka's perspective, an individual's character is reflected in their behavior and activities. Therefore, effective character development should begin at a young age and involve multiple stakeholders, such as family, educational institutions, and the community. Hamka also emphasized the importance of role models from teachers; educators who apply Sufism principles in their daily lives will be more successful in influencing students to adopt those values (Sihombing & Bahafi Alamsyah, 2024).

Second, the concept of character education according to KH Ahmad Dahlan. KH Ahmad Dahlan's view on character emphasizes that what is considered right and wrong, as well as good and bad, is determined by recognized legal norms and a pure conscience. These laws are valid and agreed upon by a clear conscience when viewed from an Islamic perspective, namely the Quran and As-Sunnah. Furthermore, KH Ahmad Dahlan explained that truth and goodness arise not only from deductive interpretation of the Quran, but also through an inductive approach (science and technology) based on the real experiences of various religious adherents. Achieving high social status in this world is a step towards obtaining the glory of the afterlife (Wulandari, 2022).

According to K. H. Ahmad Dahlan, character education aims to create individuals who are successful both in this world and in the afterlife. A person is not only required to achieve material success but also to be prepared for the afterlife. Therefore, character education must equip individuals with adequate knowledge and skills to face the various challenges of life in this world and achieve happiness in the afterlife (Setiyani & Tentiasih, 2025).

Third, the concept of character education according to KH Abdurrahman Wahid. KH Abdurrahman Wahid (Gus Dur) is one of the figures with a deep understanding of character education. He believed that character education is not limited to religious aspects but also encompasses universal human values, such as tolerance, pluralism, justice, and democracy. He believed that several important values need to be instilled in the education system (Indriyani & Nursikin, 2025).

K. H. Abdurrahman Wahid argued that character education must be aligned, aiming to develop good personalities and high morals based on the Quran and Hadith. Furthermore, it is important to instill values of tolerance in students from an early age and continuously foster a sense of understanding and concern for followers of other religions (Latif, 2022).

Fourth, the concept of character education according to K. H. Hasyim Asy'ari. K. H. Hasyim Asy'ari explained that the concept of character education focuses on the understanding and purpose of education, the figure of the educator, the student, and the mindset of character education. In K. H. Hasyim Asy'ari's view, character can be categorized into the Shafi'iyah school. For K. H. Hasyim Asy'ari, character education is an effort to make humans more complete, so that individuals can have piety towards Allah SWT, which is reflected in the implementation of all His commands, striving to bring justice in the world, and doing good for the benefit, so that they are worthy of the title as the most noble creatures and have a higher degree compared to all other types of God's creatures (Arifin et al., 2022).

CONCLUSION

Based on the results of the study, it can be concluded that character education from the perspective of Islamic Religious Education is a comprehensive and holistic concept, which emphasizes the balance between spiritual, intellectual, moral, and social aspects. The thoughts of classical scholars such as Al-Ghazali, Ibn Khaldun, and Ibn Sina emphasized that education is not only oriented towards mastering knowledge, but also towards the formation of noble morals, purification of the soul (*tazkiyatun nafs*), and the achievement of human perfection (*insan kamil*). Meanwhile, modern scholars such as Hamka, KH Ahmad Dahlan, KH Abdurrahman Wahid, and KH Hasyim Asy'ari expanded the scope of character education by emphasizing universal values such as tolerance, pluralism, justice, and democracy, without abandoning the main foundation of the Quran and As-Sunnah.

Thus, character education from an Islamic perspective serves not only as a means of developing knowledgeable individuals, but also as an effort to build a civilized, ethical, and just society. The findings of this study indicate that the

integration of classical and modern Islamic thought can serve as the basis for developing a character education system that is relevant to the challenges of the times, while remaining rooted in Islamic values. Its application can be implemented in the Islamic education curriculum in schools and Islamic boarding schools, emphasizing a balance between mastery of knowledge, moral formation, and the instillation of humanitarian values. Therefore, this study recommends that the concept of Islamic-based character education continue to be developed contextually, so as to produce a generation that is not only intellectually intelligent, but also spiritually, morally, and socially mature.

REFERENCES

- Abd Rahman, B. P., Munandar, S. A., Fitriani, A., Karlina, Y., & Yumriani, Y. (2022). Pengertian pendidikan, ilmu pendidikan dan unsur-unsur pendidikan. *Al-Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 1–8. <https://journal.unismuh.ac.id/index.php/alurwatul>
- Adel, S., Athari, Z., Febriani, A., Oktavia, G., & Burhanudin, B. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 18–33. <https://joqer.intischolar.id/index.php/joqer/article/view/10>
- Anidar, J., Nursyamsi, N., Diminurman, A., & Engkizar, E. (2026). Building religious character in students: a qualitative study of youth information and counseling centers. *Jurnal Konseling Dan Pendidikan*, 14(1), 194–204. <https://doi.org/https://doi.org/10.29210/1158400>
- Arifin, M. Z., Ghofur, A., & Latif, A. (2022). Pendidikan Karakter Dalam Pemikiran K.H Hasyim Asy'Ari. *Tarbawi : Jurnal Pemikiran Dan Pendidikan Islam*, 5(2), 111–129. <https://doi.org/10.51476/tarbawi.v5i2.400>
- Armita, P. (2025). Digital Da'wah and Quranic Interpretation: Opportunities, Distortions, and Ethics in the Spread of Interpretations on Social Media. *International Journal of Islamic Thought and Humanities*, 4(1), 154–164. <https://doi.org/10.54298/ijith.v4i1.421>
- Aryasutha, R., Azizah Ria Kusriani, N., Nurul Ulya, J., & Syamsiah Septiani, N. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib.Intischolar.Id*, 2(1), 43. <https://muaddib.intischolar.id/index.php/muaddib/article/view/6>
- Asrar, S., Chandradasa, M., Amarasekera, S., Paric, A., Sumanasiri, S., Ravindran, N., Williams, S., & Ravindran, A. (2026). Building character strengths and virtues in Sri Lanka: a cluster randomized pre-post evaluation of a school-based intervention. In *BMC Public Health* (Vol. 26, Issue 1). <https://doi.org/10.1186/s12889-025-25752-z>
- Efendi, E., Jaafar, A., & Engkizar, E. (2026). Muslim Women's Leadership in Conflict Management in Higher Education. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 11(2), 826–838. <https://doi.org/https://doi.org/10.24042/tadris.v11i2.30474>
- Engkizar, E., Jaafar, A., Alias, M., Guspita, B., & Albizar, R. (2025). Utilisation of Artificial Intelligence in Qur'anic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17. <https://joqer.intischolar.id/index.php/joqer/index>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Ediz, M. H., Efendi, E., & Oktavia, G. (2026). Tartil Method as an Effective Pedagogical Approach for Enhancing Students' Interest in Quranic Learning. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 9(1). <https://doi.org/10.24036/ijmurhica.v9i1.637>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial,

- A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38. <https://doi.org/10.67055/xt598c43>
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 6(4), 633–644. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Fauzi, A., & Irawan, H. (2025). Peran Pendidikan Karakter dalam Membangun Generasi Muda yang Berintegritas. *Journal of Islamic Education Studies*, 3(2), 111–119. <https://doi.org/10.58569/jies.v3i2.1108>
- Habsy, B. A., Najwa, W. A. S., Putra, A. A., & Sholickha, A. F. N. (2024). Pendidikan Karakter: Sebuah Kajian Literatur. *Katalis Pendidikan : Jurnal Ilmu Pendidikan Dan Matematika*, 1(4), 147–162. <https://doi.org/10.62383/katalis.v1i4.950>
- Indriyani, F. dan, & Nursikin, M. (2025). Konsep Pendidikan Nilai (Karakter) Menurut KH. Abdurrahman Wahid dan Ibnu Sina. *Journal of Innovative and Creativity*, 5(3), 28459–28463.
- Kumalasari, D., & Wibowo, Y. A. (2021). Kajian Sejarah Pendidikan: Pemikiran Pendidikan Karakter Hamka. In *SOCLA: Jurnal Ilmu-Ilmu Sosial* (Vol. 18, Issue 1). Jurnal Ilmu-Ilmu Sosial. <https://doi.org/10.21831/socia.v18i1.44126>
- Latif, A. (2022). Nilai-Nilai Pendidikan Karakter Di Pesantren Dalam Pemikiran K.H Abdurrahman Wahid. In *AL Fikrah : Jurnal Pemikiran dan Pendidikan Islam* (Vol. 2, Issue 2, pp. 94–111). <https://doi.org/10.51476/alfikrah.v2i2.395>
- Musa, F., Agus Supriyono, I., Yulia Rahma Nasution, R., & Hasani, N. (2025). Konsep Pendidikan Islam: Studi Atas Gagasan Ulama Klasik dan Modern. *Journal of Islamic Education El Madani*, 4(2), 125–132. <https://doi.org/10.55438/jiee.v4i2.150>
- Nafsaka, Z., Kambali, K., Sayudin, S., & Widya Astuti, A. (2023). Dinamika Pendidikan Karakter Dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern. *Jurnal Impresi Indonesia*, 2(9), 903–914. <https://doi.org/10.58344/jii.v2i9.3211>
- Nurfadlilah, I., Asikin, I., & Aziz, H. (2025). Implementasi Pendidikan Karakter Baik Dan Kuat Baku Di Smp Negeri 9 Bandung. *Idarotuna: Jurnal Manajemen Pendidikan Islam*, 1(2), 217–225. <https://doi.org/10.29313/idarotuna.v1i2.6145>
- Oktanisa, S., Marshinta, F. U., Maja, I., Rini, R., & Meirani, W. (2023). Penerapan Nilai-Nilai Pendidikan Karakter Dalam Pembelajaran Pendidikan Kewarganegaraan. *Jurnal Pengabdian Kepada Masyarakat*, 3(1), 1–10. <https://doi.org/10.56393/jpkm.v3i1.1399>
- Oktavia, G., Burhanuddin, B., Febriani, A., Asril, Z., & Syafril, S. (2025). Analysis of Quran Memorization Methods: Academically Talented Students. *Journal of Theory and Research Memorization Quran*, 1(1), 40–50. <https://doi.org/10.67055/x4w3yc56>
- Oktavia, G., Ramadhany, N. F., Sabrina, V., & Sameto, M. B. (2020). Six Motivations of Housewives Following the Tahsin Alquran. *International Journal of Multidisciplinary Research of Higher Education*, 3(2), 73–81. <https://doi.org/10.24036/ijmurhica.v3i2.190>
- Saidi, N. S. B., Mutathahirin, M., Zulkefli, N. A. B., & Dasrizal, D. (2025). Students' Pursuit of Knowledge in Islam: Framework for Character Education from Quran and Hadith. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 64–78.

<https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/25>

- Setiyani, T. W. M., & Tentiasih, S. (2025). Pemikiran K.H. Ahmad Dahlan Tentang Pendidikan Karakter Berbasis Al-Quran. *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 9(1), 55–69. <https://doi.org/10.52266/tadjid.v9i1.4061>
- Sihombing, S., & Bahafi Alamsyah, M. (2024). Integrasi Nilai-Nilai Tasawuf Dalam Mengembangkan Pendidikan Karakter. In *Jurnal Man-anaa* (Vol. 1, Issue 1, pp. 66–77). <https://doi.org/10.58326/man.v1i1.260>
- Suarningsih, N. M., Santika, I. G. N., Roni, A. R. B., & Kristiana, R. J. (2024). Pendidikan Karakter Di Indonesia Dalam Berbagai Perspektif (Definisi, Tujuan, Landasan dan Prakteknya). *JOCER: Journal of Civic Education Research*, 2(2), 61–73. <https://doi.org/10.60153/jocer.v2i2.100>
- Sugiarti, R., Erlangga, E., Suhariadi, F., Winta, M. V. I., & Pribadi, A. S. (2022). The influence of parenting on building character in adolescents. *Heliyon*, 8(5). <https://doi.org/10.1016/j.heliyon.2022.e09349>
- Widodo, A. (2021). Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan. In *Jurnal Ilmiah Multidisiplin Ilmu* (Vol. 2, Issue 2, pp. 26–30). <https://doi.org/10.69714/tgk98v43>
- Wulandari, A. D. (2022). Pendidikan Karakter Menurut K.H. Ahmad Dahlan dan Relevansinya di Indonesia. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 15(1), 1–15. <https://doi.org/10.30651/ah.v8i1.12705>

Copyright holder:

© Zuher, Y. F., Yuni, S. R., Sesmiarni, Z.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA