



Implementation of Quran-Based Character Education in the Development of Students' Moral Character

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Abstract

This study aims to analyze the implementation of Quran-based character education values in the learning process and student development. The study employed a qualitative research method with a case study approach. Data were collected through observations, interviews, and documentation and analyzed using the Miles and Huberman model, which involves data reduction, data display, and conclusion drawing or verification. The findings indicate that Quran-based character values are integrated into the learning process through activities involving reading, memorizing, understanding, and practicing the Quran. The character values developed include honesty, responsibility, discipline, compassion, tolerance, cooperation, patience, and respect for parents and teachers. The implementation of these values is reinforced through teacher modeling, *man'izhab* (advice), *ta'wid* (habituation), and *targhib* and *tarhib* in the form of educational rewards and consequences. Teacher commitment, parental support, and a supportive educational environment serve as important factors in sustaining character development, while limited instructional time and differences in students' backgrounds present challenges to implementation. The study demonstrates that Quran-based character education needs to be implemented through an integrated approach involving learning activities, teacher modeling, habituation, and collaboration between educational institutions and families to support the development of students' *akhlakul karimah*.

INTRODUCTION

Education plays an important role in developing students' intellectual, moral, and social capacities. In Islamic education, this responsibility extends beyond the transmission of knowledge to the formation of character (*akhlak*) grounded in the Quran and Sunnah. Character values such as honesty, responsibility, discipline, compassion, respect for parents and teachers, and social responsibility constitute important dimensions of Islamic educational objectives. Recent studies have likewise emphasized that Quranic teachings provide a substantial foundation for character formation because they connect moral behavior with religious commitments and everyday practices (Engkizar et al., 2024; Hendawi et al., 2024; Rambe et al., 2025).

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The importance of character education has become increasingly evident amid various moral and social challenges affecting children and adolescents, including bullying, intolerance, irresponsible behavior, and declining respect for others. These challenges indicate that character education cannot be addressed solely through the delivery of moral concepts but requires continuous processes of habituation, exemplary behavior, and supportive educational environments. Recent research on Islamic education demonstrates that Quranic learning and religious habituation can contribute to the development of students' discipline, responsibility, tolerance, and religious character, particularly when supported by teachers, school culture, and parental involvement (Engkizar et al., 2025; Ibrahim et al., 2013; Rofi'i et al., 2024).

Although Quranic values have been widely recognized as a foundation for character education, their implementation in educational practice remains an important area of inquiry. Recent research has identified a gap between the presence of character values in Islamic education curricula and their depth and consistency in classroom implementation. Quranic values such as honesty, responsibility, respect, patience, and social responsibility may be formally represented in educational materials, yet their integration into teaching practices and students' everyday behavior requires greater attention (Engkizar et al., 2026). Other studies have examined Quranic character education through curriculum analysis, memorization programs, habituation, or specific teaching methods, but further empirical investigation is needed to understand how Quranic values are implemented as an integrated character-formation process within Islamic educational settings (Putri et al., 2024).

This study addresses this gap by examining the implementation of Quranic character values within an Islamic educational setting through a qualitative case study approach. The study focuses on how educators integrate Quranic character values into learning activities, teacher-student interactions, habituation practices, and the broader educational environment. Particular attention is given to the values of honesty, responsibility, discipline, compassion, tolerance, cooperation, patience, and respect for parents and teachers, as well as the educational strategies used to cultivate these values among students (Amalia et al., 2023).

The study aims to provide an in-depth understanding of how Quranic character education is translated from religious teachings into educational practices and observable student behavior. By examining the roles of teachers, habituation, learning activities, and parental support, this study contributes empirical insight into the practical implementation of Quran-based character education in Islamic educational institutions. The findings are expected to contribute to the development of more integrated approaches to Islamic character education that connect Quranic knowledge, moral internalization, and everyday practice.

METHODS

This study employed a qualitative research method with a case study approach to examine the implementation of Quranic character education values in an Islamic educational institution. A qualitative approach was selected because the study aimed to explore and understand the implementation process, character values, educational practices, and interactions among teachers and students within their natural educational context. The case study approach enabled an in-depth examination of how Quranic character values were integrated into learning activities and students' daily educational experiences (Liang, 2019; Renjith et al., 2021).

Data were collected through observation, interviews, and documentation. Observations were conducted to examine the implementation of character values in learning activities and students' daily practices. Interviews were conducted with relevant participants, including the head of the institution and teachers, to obtain information concerning the character values taught, instructional strategies, teacher modeling, habituation activities, supporting factors, and challenges encountered in the implementation process (Gerring, 2017; Robert, 2018). Documentation was used to complement the observational and interview data, particularly documents related to learning activities and character education practices (Bartlett & Vavrus, 2016; Collins & Stockton, 2018; Lungu, 2022).

The data were analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing or verification. During data reduction, relevant information from observations, interviews, and documents was selected, organized, and coded according to the focus of the study. The reduced data were then presented in a systematic form to identify patterns and relationships among the emerging findings. Conclusions were subsequently drawn and continuously verified by comparing information obtained from different data sources (Akinyode & Khan, 2018; Babchuk, 2019).

Data validity was strengthened through triangulation of data sources and collection techniques. Information obtained from interviews was compared with observations and relevant documentation to ensure consistency and provide a more comprehensive understanding of the implementation of Quranic character education. This process supported the credibility of the findings and enabled the study to present an in-depth account of the implementation of character education within its natural educational context (Engkizar, Jaafar, Hamzah, et al., 2023; Engkizar et al., 2026; Putri et al., 2024).

RESULT AND DISCUSSION

Integration of Quranic Values in Character Education

The findings indicate that character education based on the Quran constitutes an integral component of the learning process. The learning process is not limited to developing students' ability to read and memorize the Quran but also emphasizes understanding, internalizing, and practicing the values contained in it. Thus, Quranic learning functions not only as a means of developing religious knowledge but also as a medium for character formation. This finding is reinforced by an interview with the head of the institution:

The character education materials derived from the Quran are an essential and inseparable part of the learning process. Students are not only taught to read and memorize the Quran but are also guided to understand and practice the values contained in it. (Informant)

The statement demonstrates that character formation is intentionally integrated into Quranic learning. The emphasis on understanding and practicing Quranic values indicates that the educational process extends beyond the transmission of religious knowledge toward the internalization of moral values. This approach is consistent with the view that Islamic education should develop not only students' intellectual capacities but also their attitudes and behavior (Engkizar et al., 2025).

The character values taught include honesty, responsibility, discipline, patience, hard work, tolerance, brotherhood, and respect for parents (*birr al-walidayn*). These values are connected with relevant Quranic teachings so that students recognize the religious foundations underlying desirable behavior. Accordingly, character education is not presented as a separate learning subject but is integrated into activities involving reading, memorizing, understanding, and practicing the Quran (Baihaki & Solechan, 2025; Islamoglu et al., 2022).

The integration of these activities suggests that character formation occurs through a combination of knowledge, habituation, and direct experience. Students are repeatedly exposed to character values through their daily learning activities, allowing moral concepts to become associated with concrete behavior. This finding supports Bundo et al (2025); Taja et al (2022) argument that character education in Islamic educational settings is strengthened through habituation and teacher modeling. In this context, teachers do not merely explain what constitutes good behavior but demonstrate these values through their interactions with students.

Teacher modeling is particularly significant because students encounter character values through observable behavior. When teachers consistently demonstrate discipline, honesty, respect, patience, and responsibility, students receive

practical examples of how Quranic values should be manifested in everyday life. Therefore, the effectiveness of Quranic character education depends not only on the content of instruction but also on the consistency between the values taught and the behavior demonstrated by educators.

Character Values Derived from the Quran

The research findings identify several character values implemented through Quranic learning, including religiosity, honesty, responsibility, discipline, compassion, tolerance, cooperation, patience, and respect for parents and teachers. These values are derived from various Quranic teachings, including Q.S. At-Taubah [9]: 119 concerning honesty, Q.S. Al-Isra' [17]: 23–24 concerning respect and devotion to parents, and Q.S. Luqman [31]: 12–19 concerning moral and character education (Hendawi et al., 2024).

The selection of these values demonstrates that character education is closely connected with fundamental moral teachings in the Quran. Honesty, for example, is not introduced merely as a social expectation but as a religious obligation. Similarly, respect for parents is framed within the broader Islamic understanding of moral responsibility. This integration gives character education a normative foundation and enables students to understand that moral behavior is connected to their religious commitments.

In practice, these values are implemented through various learning activities. Teachers encourage students to be honest in their interactions, maintain discipline in learning and worship, take responsibility for assigned tasks, respect teachers and parents, and maintain harmonious relationships with peers. Students are also encouraged to develop patience when experiencing difficulties in Quranic reading and memorization and to assist one another during learning activities (Hanafi & Pohan, 2024).

The implementation of these values indicates that Quranic character education operates across cognitive, affective, and behavioral dimensions. At the cognitive level, students learn and understand the meaning of Quranic values. At the affective level, these values are internalized through repeated guidance and habituation. At the behavioral level, students are encouraged to demonstrate them through concrete actions. Such integration is important because character education cannot be considered successful merely when students are able to identify moral values; those values need to be reflected in their attitudes and behavior (Alsokari et al., 2026; Engkizar, Jaafar, Taufan, et al., 2023; Hendawi et al., 2024).

This finding further suggests that *akhlakul karimah* is developed through a gradual process rather than through one-time instruction. Repeated exposure to Quranic teachings, combined with opportunities to practice those teachings, allows students to move from knowing moral principles toward applying them. Therefore, Quranic character education can be understood as a process of moral internalization in which religious knowledge becomes connected to everyday conduct.

Implementation Strategies of Quranic Character Education

The findings show that Quranic character education is implemented through several Islamic educational methods, including *mau'izhab* (advice), *uswatun hasanah* (exemplary conduct), *ta'wid* (habituation), and *targhib* and *tarhib*, which involve educational rewards and corrective consequences. These methods are implemented in an integrated manner throughout the learning process, allowing character values to be introduced, reinforced, and practiced continuously (Putri et al., 2024).

The use of *mau'izhab* enables teachers to provide direct guidance concerning appropriate attitudes and behavior. Meanwhile, *uswatun hasanah* provides students with concrete examples through teachers' conduct. *Ta'wid* reinforces positive behavior through repetition, while *targhib* and *tarhib* function as forms of reinforcement through rewards and educational consequences. The combination of

these approaches indicates that character education is implemented through verbal instruction, modeling, repetition, and behavioral reinforcement rather than through a single instructional strategy.

Teacher involvement is particularly important in this process. Teachers serve as role models through their speech, attitudes, and behavior, providing students with direct examples of how Islamic character values should be practiced. This finding strengthens the earlier observation that character education is most meaningful when the values taught are consistently reflected in the educational environment. In other words, the teacher becomes part of the learning material because students acquire moral lessons not only from what teachers say but also from what they observe.

The learning environment also contributes to the sustainability of character formation. A supportive environment provides opportunities for students to practice honesty, discipline, responsibility, cooperation, and respect in their daily interactions. Thus, character education is not confined to formal instructional sessions but becomes embedded in the routines and social relationships of the educational setting.

An interview with the head of the institution further emphasized the importance of teacher modeling and parental involvement:

Teachers have to provide examples through their speech and behavior. Character education will be more effective when what students learn in class is also supported by their parents at home. (Informant)

The statement highlights the importance of continuity between the educational institution and the family. Character formation may become less consistent when the values introduced in the learning environment are not reinforced outside it. Cooperation between teachers and parents therefore extends the process of moral education beyond the classroom. This finding is in line with Rumondor & Gobel (2019), who emphasizes the importance of integrating character development across educational environments.

Supporting Factors and Implementation Challenges

Although the implementation of Quranic character education has been integrated into the learning process, the findings also reveal several challenges. Limited instructional time is one of the factors that may restrict the extent to which teachers can provide guidance, habituation, and individual attention. Character formation requires continuity and repetition, whereas limited learning time may reduce opportunities for teachers to reinforce particular values.

Another challenge concerns differences in students' backgrounds. Students enter the educational environment with different levels of prior knowledge, habits, family support, and understanding of religious values. These differences require teachers to adapt their approaches and provide varied forms of guidance. Consequently, the implementation of Quranic character education cannot rely entirely on uniform instructional treatment but requires attention to students' individual characteristics.

Despite these challenges, teacher commitment constitutes an important supporting factor. Teachers who consistently provide guidance, model appropriate behavior, and reinforce positive habits contribute to the sustainability of character formation. Their role becomes particularly important when students require repeated reminders or additional assistance in translating moral principles into everyday behavior.

Parental support is another significant factor. Cooperation between teachers and parents allows character education to continue beyond the educational institution and into the family environment. When parents reinforce the same values at home, students receive consistent messages concerning expected attitudes and behavior. This continuity strengthens the process of character internalization (Putri et al., 2024; Tanzar, 2026).

The findings therefore indicate that the implementation of Quranic character education is shaped by the interaction of instructional practices, teacher modeling, habituation, environmental support, and family involvement. Although limited instructional time and differences in students' backgrounds present challenges, these factors can be addressed through consistent teacher commitment and collaboration with parents. This finding is consistent with Purnamasari (2017), who highlights the importance of sustained support in implementing character education.

Overall, the findings demonstrate that Quranic character education is implemented through an integrated process involving the transmission of Quranic values, teacher exemplification, habituation, moral guidance, behavioral reinforcement, and cooperation between the educational institution and the family. The process moves beyond the teaching of moral concepts toward their internalization and application in students' everyday behavior. Consequently, character education based on the Quran can function as an integral component of Islamic education in developing students' *akhlakul karimah* (Muhsin, 2020).

CONCLUSION

The findings demonstrate that the implementation of Quran-based character education has been integrated into both the learning process and the daily development of students. Character values are conveyed directly through Quranic learning and indirectly through teacher modeling and the educational environment. The values emphasized include honesty, responsibility, discipline, compassion, respect for parents and teachers, and cooperation, which are grounded in various Quranic teachings, including Q.S. Luqman [31]: 12–19, Q.S. Al-Hujurat [49]: 11–13, and Q.S. Al-Isra' [17]: 23–24.

The implementation is carried out through formal classroom learning, particularly by integrating character values into Quranic and Islamic jurisprudence instruction, as well as through teacher exemplification and habituation activities. Daily practices such as congregational prayer, collective Quranic recitation, and communal activities provide opportunities for students to translate the values they learn into observable behavior. This indicates that character education is implemented not merely as the transmission of moral knowledge but as a process of habituation and behavioral development.

The implementation nevertheless faces challenges, particularly limited instructional time, differences in students' backgrounds, and family support that is not always consistent with the character values promoted in the educational environment. Despite these challenges, teachers and educational administrators continue to provide guidance and reinforcement to sustain character development. The findings therefore highlight the importance of strengthening collaboration among educational institutions, parents, and the wider community to ensure continuity in character formation and support the development of students' *akhlakul karimah* based on Quranic values.

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