

The Concept of Tarbiyah Qur'aniyyah in the Perspective of Islamic Education: A Literature Study on Moral Formation Values

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ABSTRACT

This article presents an integrative literature review of the concept of *tarbiyah* Qur'aniyyah and its contribution to the formation of *akhlaq* in Islamic education. Through a systematic search of relevant scholarly publications, the review maps key themes that include the foundations of *tawhid*, *tazkiyatun nafs*, Prophetic exemplarity, the habituation of virtue, and the family-school-community educational ecosystem. An integrative review method is employed to identify, select, synthesize, and interpret findings using a descriptive qualitative analysis. The results indicate that *tarbiyah* Qur'aniyyah functions as a normative framework and pedagogical praxis that unifies cognitive, affective, and psychomotor dimensions through the stages of *tilawah*, *tazkiyah*, and *ta'lim al-kitab wa al-hikmah*. The theoretical synthesis links Qur'anic values with the concepts of *adab*, character, and moral development, producing conceptual propositions on value-based indicators of *akhlaq*, processes of internalization, and environmental prerequisites. The academic implications point to strengthening value-oriented learning models and developing instruments for assessing *akhlaq*. The practical implications relate to curriculum design, teacher development, and character-driven school policies. This article offers a conceptual map and a future research agenda to enrich the contemporary Islamic education literature.



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INTRODUCTION

With the continuous development of educational approaches and the need to prepare future generations to face technological and social challenges, it is crucial to develop operational guidelines for the effective implementation of character education. This requires collaboration between educators, educational institution administrators, and government policymakers to encourage the integration of Islamic values into the existing education system (Tabroni & Rahmania, 2022). The gaps that occur in implementation in turn trigger the need for further research on character education models that can be applied practically and sustainably in diverse educational contexts (Kistoro et al., 2023).

Academically, a transparent monitoring methodology is needed for moral development interventions in schools and Islamic schools. Research by Rachim et al. found that a personal social guidance approach can strengthen character education in Quran memorization students, which also serves as evidence that the integration of measurable moral values in education can produce significant results (Rachim et al., 2021). In addition, the research results from Nurchayani et al. emphasize the importance of continuous learning and guidance from religious teachers in shaping students' character (Nurchayani et al., 2023).

In the context of forming student character, the role of recitation, tadabbur, and tazkiyah is very relevant to the study of Islamic education. Recitation of the Quran can help individuals understand moral and spiritual values that are important in characterizing themselves. (Saifi et al., 2024). Sedangkan tadabbur, sebagai refleksi atas ayat-ayat suci, mendorong siswa untuk menginternalisasi ajaran-ajaran tersebut dalam tindakan sehari-hari (Zain & Nasrulloh, 2024). Through tazkiyah, which means purification of the soul, individuals are invited to improve their morals and behavior, so that the integration of knowledge, attitudes and skills in character education can be realized (Arumsari et al., 2025).

Studies on the example of the Prophet and the role of teachers as murabbi show the importance of moral leadership in education. Educators must be good examples for students, not only in teaching science, but also in shaping character and morals (Ramadhani & Musyarapah, 2024). Synergy between

families and learning communities is also very necessary in creating a habitus of virtue, where the surrounding environment supports a positive learning process (Khowin & Masyithoh, 2025). This shows that character formation is not only the responsibility of the school, but also a shared responsibility of the family and society.

In linking Qur'anic values with the framework of moral development psychology and modern character education, it is important to note that there are similarities in several dimensions, such as empathy, justice, responsibility, and self-control. These values align with Qur'anic teachings, which emphasize the importance of good character in everyday life. Rahmawati et al. explain how a character education approach can be enriched through folktales containing local wisdom values, which in turn can support children's character education (I. Rahmawati et al., 2023). This approach is in line with the findings of Adawiah et al., which show that character education that includes the values of cooperation and responsibility can help children develop positive social behavior (Adawiah et al., 2023).

The mechanism of internalizing values through worship is also an area that needs further exploration. Performing worship within the context of character education can be seen as an exercise in developing self-control and responsibility. In line with this view, Rachim et al. showed that a socio-personal counseling model applied to Qur'an memorization students contributed significantly to strengthening their character education (Rachim et al., 2021). In the same context, Kholifah and Rusmawati emphasized that family functioning is closely related to adolescent self-control, indicating that the family environment is also a key factor in moral development (Kholifah & Rusmawati, 2020).

The importance of habituation, reflection, and a community of role models are essential for strengthening character. In this regard, Jumiarti et al.'s observation that character education requires a process of instilling good habits within the community, such as in schools, is highly relevant to discuss (Jumiarti et al., 2023). This is supported by research by Wuryaningsih and Prasetyo who found that parental role models are strongly related to the development of children's moral values (Wuryaningsih & Prasetyo, 2022). Thus, the role of the community and social environment is crucial in supporting the learning of moral values, which in turn can be linked to operational indicators of morality in the school context.

The literature indicates shortcomings in the development and implementation of character education in several key areas. Several perspectives support this assertion. First, there is a lack of integrative synthesis between normative sources and empirical findings, which is necessary to build a solid framework for character education. A study by Assante et al. suggests that combining critical consciousness with moral education can enhance students' understanding of social norms and shape them as moral agents in society (Assante et al., 2022). This shows the importance of integrating empirical findings with normative values in education to strengthen students' character.

Second, the lack of validated moral assessment instruments that are sensitive to cultural contexts is a significant challenge. Mu'Ammar and Badri emphasize that character education must be adapted to include the religious values and environmental ethics students encounter in their communities (Mu'Ammar & Badri, 2022). Therefore, evaluations that measure the impact of character education programs must take into account the fact that cultural context plays an important role in the outcomes.

Third, the limited longitudinal studies on the implementation of Quran-based character education indicate a lack of understanding of the program's long-term impact. Kosim's research highlights the need for systematic and sustainable implementation of character education within the context of the family, school, and broader community to foster holistic character (Kosim, 2012). Furthermore, there is a need for consensus on moral indicators that can be applied at various levels, from the individual to the community. This is connected to the idea that character education should not only focus on the individual but also encompass a broader approach to the community (Sirait, 2023).

This study theoretically offers an integration of the concepts of *adab*, *tazkiyatun nafs*, and stages of Qur'anic learning with theories of moral development and character education. The concept of *tazkiyah al-nafs* shows significant relevance in the development of Islamic psychology and character education, particularly in providing a spiritual and ethical foundation for individuals (Abdilah, 2025; Ibrahim et al., 2025). The application of *tazkiyah* principles emphasized in Islamic education aims to shape good character, instill moral values, and increase religious awareness among students (Erwahyudin et al., 2024).

This study is expected to contribute a conceptual model that can explain the relationship between the foundations of monotheism, the internalization process, and moral indicators, which can be used as a reference in educational curriculum design. The study notes that the integration of Qur'anic and Hadith values in education can improve motivation, critical thinking skills, and the balance between faith and scientific knowledge among students (Mehmood & Siddique, 2025; Sugiarto, 2025). By combining pedagogical approaches based on Islamic historical values, this integration also aims to produce a relevant and sustainable Islamic education system (Safiah et al., 2025).

In the context of developing a character education curriculum integrated with Qur'anic learning, this synthesis provides a multifaceted guide for various stakeholders. For schools and Islamic schools, the importance of integrating Qur'anic values into the education system has been proven to have a positive impact on the development of students' language skills and character, as demonstrated in a study examining the influence of Qur'anic themes on Indonesian language learning in Islamic elementary schools (Danial et al., 2025). Similar research shows how the implementation of planned moral education can improve students' religious character through various activities, including prayer and moral teaching in everyday contexts (Tarjudi, 2025).

Overall, the integration of Quranic values into character education is expected to produce a generation that is not only academically intelligent but also possesses high moral integrity. The strengthening of morals facilitated by the concept of tazkiyatun nafs provides a strong foundation for facing the challenges of the times (Bayhaqi & Masnawati, 2024).

Character education can also be understood within the framework of moral development theory, which emphasizes the process by which students form moral values throughout their development. This perspective suggests that the process of internalizing character values must involve clear evaluation methods and valid indicators for measuring student progress, ensuring that Qur'anic education can be mainstreamed into character education in Islamic schools (Permana et al., 2025). Holistic curriculum development and evaluation can address current challenges and close the gap between character education theory and practice, leading to greater innovation in pedagogical approaches (Najili et al., 2022).

The contribution of Qur'anic education to education should not be seen as a single discipline, but as a holistic experience that supports community cohesion. By strengthening morals through Qur'an-based education, it is hoped that decisions made in schools, madrasas, and even within the family can have a positive impact on children's character development (Ali, 2023; Permana et al., 2025). This shows that the integration of Qur'anic values in the educational process can build a more ethical and socially more cohesive society (Ali, 2023; Permana et al., 2025).

Taking all these aspects into consideration, this article aims to formulate a comprehensive conceptual map and encourage further research agenda to explore more deeply the role of Qur'anic education in moral formation and character education in Indonesia (Ifitiyani & Baidi, 2025).

Measurable moral indicators are also crucial in this context. The relationship between tarbiyah (Islamic education) and student character outcomes can be seen through the development of social and emotional skills, as well as the level of participation in religious and social activities. Research shows that schools that integrate Quranic values into their curriculum produce graduates with better character and a greater sense of community (Baderiah et al., 2022; Zuraidah et al., 2024). Therefore, having clear and measurable indicators to monitor students' moral development is fundamental in ensuring that the educational process runs well and sustainably.

The educational ecosystem also plays a crucial role in the tarbiyah process. A supportive environment, both inside and outside the classroom, is crucial for creating a positive learning atmosphere. Research has found that collaboration between formal education and the values instilled in families and the surrounding community can strengthen the educational process (Sabani et al., 2016). To achieve maximum results, supportive conditions such as support from parents, cooperation between educational institutions, and relevant educational policies need to be considered and developed sustainably (Mubin et al., 2024).

Developing a conceptual model of Qur'anic education for moral formation is a crucial task in the context of Islamic education. Education in the Qur'an prioritizes holistic human development, encompassing spiritual, moral, and intellectual aspects (Prasutia & Nursari, 2024; Qodir & Asrori, 2025). This conceptual model emphasizes the importance of monotheism as the main foundation, as well as morals and manners in developing children's character. (Prasutia & Nursari, 2024). In the key

theme mapping process, we can identify the components of values, processes, and indicators that are interrelated to each other to build character based on Islamic teachings.

This study explores several important theoretical foundations related to religious education and the internalization of Qur'anic values, the concept of adab, and the theory of moral development. This research contributes to strengthening the literature on Islamic education through an integrative approach that connects three main components: Qur'anic values, adab, and moral development, which serve as pillars in the formation of students' character.

By using this approach, the message conveyed is not only to increase understanding and practice in character education, but also to ensure that all stakeholders are involved in the development and implementation of a curriculum that focuses on morals and ethics.

RESEARCH METHODS

This research uses a literature review approach with an integrative review design combined with descriptive qualitative analysis. This approach was chosen because it allows researchers to systematically integrate various theoretical and empirical findings, resulting in a deeper understanding of the concept of Qur'anic education and its relevance to moral formation. The literature collection and review process was conducted in a structured manner to ensure that the sources reviewed have credibility, relevance, and strong scientific contributions to the issues under study.

The research stages encompass the identification, selection, synthesis, and interpretation of literature, prioritizing objectivity and academic rigor. Through an integrative review approach, the researcher not only summarizes the results of previous research but also critically interprets various scientific perspectives to construct a comprehensive picture of the relationship between Qur'anic education and moral formation. The results of this literature synthesis are expected to build a robust, in-depth, and relevant conceptual model for application in the context of contemporary Islamic education.

The data sources in this study include national and international indexed journal articles, scientific proceedings, academic books, and dissertations relevant to the themes of Qur'anic education, morals, character education, and values learning. A literature search was conducted using equivalent Indonesian and English keywords to expand the scope of references and increase data validity. To ensure accurate source selection, inclusion criteria were established based on thematic relevance, methodological clarity, and publication recency, while exclusion criteria were applied to works that did not meet scientific standards or did not present sufficient data for analysis. Thus, only literature with significant academic contributions was retained as the basis for the analysis.

The analysis procedure was carried out through the stages of data reduction, open coding, theme categorization, and theoretical synthesis to build a solid conceptual framework. Each synthesis finding was not only recorded but also critically interpreted to reveal the relationship between core concepts in the discipline of Islamic education, particularly those related to Qur'anic education and moral formation. To ensure the validity of the research results, source triangulation and audit trail techniques were applied to the entire literature selection and synthesis process. This step aims to maintain transparency, reliability, and scientific accountability so that the research findings can be accounted for and make a meaningful contribution to the development of Islamic education science.

RESULTS AND DISCUSSION

Studies on Qur'anic education emphasize that monotheism occupies a fundamental position in the process of moral formation. Divine awareness is not only understood as a theological concept but also serves as a source of internal motivation that guides one's thought patterns, attitudes, and actions. In the literature, monotheism is viewed as a value system that comprehensively integrates cognitive, affective, and behavioral dimensions. (Afifi & Wijaya, 2025). Meanwhile, the research findings of Shafwan and Abdullah confirm that monotheism education which is used as a moral standard in Islamic education is able to form good character, thereby influencing the quality of moral decision-making in everyday life. (Shafwan & Abdullah, 2024).

Thus, moral education is not merely directed at mastering ethical knowledge, but rather at a process of spiritual transformation that gives birth to personal integrity and complete submission to Allah. This strengthens the view that the morals that are formed are actually a real manifestation of a person's deep understanding of monotheism. When the values of monotheism are firmly embedded, students are not only able to differentiate between good and bad, but are also encouraged to choose

goodness consistently as a form of servanthood and moral responsibility. In other words, monotheism-based moral education produces moral behavior not because of external pressure, but because of the awareness of faith which leads individuals to make God the center of life orientation and source of motivation in every action.

The concept of monotheism-based moral education is also relevant in the family context, where parents play a central role in the process of developing children's character. From this perspective, the family is not only the primary social environment but also the primary educational institution that instills the values of monotheism as the foundation for moral formation. Lizam emphasized that transformative parenting has great potential to empower children so they can grow into a pious, obedient generation with a strong moral conscience. This parenting approach not only emphasizes behavioral discipline but also builds spiritual awareness and a sense of religious responsibility that encourages children to internalize the values of monotheism in every aspect of their lives. Thus, the family plays a strategic role in ensuring that monotheism-based moral education is not merely cognitive knowledge but is manifested in the character and concrete actions of children (lizam, 2023).

This aligns with the research findings of Aluf et al., who emphasized that monotheism education ideally begins within the family environment before being reinforced by formal educational institutions. The family is seen as the most effective initial space for the formation of divine awareness, as interactions between parents and children are intense, personal, and continuous. The values of monotheism instilled early in the family become the primary foundation for children's moral development. Therefore, when children enter formal educational institutions, the process of internalizing religious values does not begin from scratch, but is instead strengthened, developed, and deepened. Thus, family education plays a strategic role in ensuring that moral formation is not temporary or superficial, but is firmly embedded and influences behavior throughout life. (Aluf et al., 2024). It is hoped that awareness of the principles of monotheism can guide children in facing various moral challenges in the modern era.(Khoerunnisa et al., 2025) . Thus, the application of the values of monotheism in moral education in the family contributes significantly to the formation of a strong and civilized character, and is able to provide a solid foundation for further moral development.

In the context of formal education, the urgency of integrating monotheistic values into the curriculum cannot be ignored. Monotheistic values serve as a philosophical foundation that guides learning, not only in the cognitive aspect but also in the overall character development of students. Research by Marlina et al. shows that the Independent Curriculum opens up ample space for strengthening the spiritual dimension through the integration of monotheistic values into the educational process, both in lesson planning and intracurricular and extracurricular activities. These findings indicate that the flexibility of the Independent Curriculum allows educators to develop learning experiences that foster students' Islamic character, so that education does not stop at academic achievement alone but also produces students who are faithful, have noble morals, and make divine values the orientation in their daily decision-making and actions (Marlina et al., 2025). In addition, Surah Luqman, which is a reference in moral education, offers a deep learning methodology, which includes moral and spiritual guidance for the younger generation (Gunadi et al., 2025; Hambal, 2021). In this case, the values of monotheism applied in the education curriculum are expected to motivate students to develop good morals and be able to face changes and challenges in their daily lives.

The importance of monotheism as a moral foundation is also emphasized by research showing that monotheism serves as an ethical basis in Islamic education. Monotheism not only determines standards of right and wrong but also guides students to behave in accordance with the values of their faith, so that the morals formed reflect spiritual conviction, not merely adherence to rules (Bilfaqih, 2019). This demonstrates that the values of monotheism should be the primary reference in the educational process so that the next generation will not only excel intellectually but also possess a strong and stable moral character. Integrating monotheism as a foundation for education plays a crucial role in shaping individuals who are pious, responsible, and able to face global challenges without losing their spiritual identity. Therefore, the results of this study confirm that ideal moral education must center on the principles of monotheism as a strategy for developing superior character and preventing the emergence of negative behaviors that could potentially harm individuals and society at large (Khoerunnisa et al., 2025; Zakaria, 2024).

Literature review shows that tazkiyatun nafs (self-control) is an essential process in internalizing spiritual and ethical values, which plays a significant role in shaping an individual's

spiritual maturity. This process not only focuses on cleansing the soul of reprehensible traits, but also requires intense reflective efforts through consistent worship, self-reflection, and self-control. Al-Ghazali emphasized that the practice of worship and deep reflection are the primary means of achieving tazkiyatun nafs, a view that aligns with contemporary research findings that show that character education can comprehensively improve an individual's personality (Asruly et al., 2024; Wanto, 2024). Tazkiyatun nafs (respect for the self) has the potential to become a fundamental element in modern education, particularly in institutions that emphasize the formation of religious, social, and moral values. This approach can strengthen the educational process by not only developing intellectual intelligence but also maturing the spiritual aspects and character of students.

in the educational context, integrating tazkiyatun nafs (self-control) with innovative learning practices is crucial to supporting character formation. Activities such as spiritual mentoring and fostering good behavior can be effective strategies for internalizing positive values, thereby helping students develop noble morals sustainably (Achmad et al., 2024; Hamdani et al., 2022). For example, implementing educational methods that emphasize honesty, discipline, and hard work in sports activities can be an effective strategy for reinforcing Islamic values in character development. By habituating these values in real-life practice, students are not only trained physically but also guided to internalize moral attitudes aligned with Islamic teachings (Hasnah et al., 2023). An educational environment oriented toward noble moral values is crucial for developing positive attitudes and morality in students, while also cultivating quality individuals. Through a school culture that emphasizes ethical values and courtesy, the learning process not only fosters academic achievement but also fosters character and integrity (Khairunnisa, 2024; Rochana et al., 2024). The dynamic learning process requires educators to adopt a more creative and inclusive approach, one that integrates universal values into student character development. Thus, learning focuses not only on knowledge transfer but also on developing adaptive, ethical, and integrated individuals.

Furthermore, cleansing the soul through reflective activities such as self-reflection demonstrates the significance of tazkiyatun nafs (self-reflection) in educating the younger generation. This process takes place not only within the context of classroom learning but also requires the active involvement of parents in instilling moral values from an early age. Thus, moral education based on tazkiyatun nafs (self-reflection) is a collaborative effort between schools and families to comprehensively shape students' character (Achmad et al., 2024; Somad, 2021). Researchers also found that a family-based educational approach plays a crucial role in instilling positive discipline in children, thus creating an environment conducive to the development of strong character and responsiveness to social challenges. These findings suggest that effective moral development relies not only on educational institutions but is also greatly influenced by parenting styles and the role models set by parents in their daily lives (Hartati, 2022; Hidayah et al., 2019). Furthermore, tazkiyatun nafs encourages individuals to face various life situations with integrity, which is a fundamental aspect of character formation. Through the process of purifying the soul, individuals are guided to maintain moral consistency in every action, thus forming a strong, stable character that aligns with religious values (Muhammad et al., 2024). Thus, character education that is integrated with spirituality and tazkiyah values will produce individuals who are not only intellectually intelligent, but also rich in morals and ethics. This integration ensures that academic achievement goes hand in hand with the formation of a personality with noble and responsible character.

Ultimately, the challenges of implementing tazkiyatun nafs (self-care) in modern education require a systematic and cooperative approach from all educational stakeholders. This effort requires the involvement of educational institutions, parents, and the community to collectively create a conducive atmosphere for character education. With integrated collaboration, the process of developing morals based on tazkiyatun nafs (self-care) can be more effective and sustainable (Sholeh, 2023). This approach positions education not only as an academic endeavor, but as a holistic and comprehensive process of transformation, leading to the integral development of personality. Thus, education produces not only knowledgeable individuals but also individuals who are morally, spiritually, and socially mature (Harahap et al., 2023). The application of holistic learning methods can support the spiritual and moral development of students, and in the long term, has the potential to produce a future generation that is not only intelligent but also deeply concerned with humanitarian and social values. Through this approach, the educational process becomes a means of developing holistic individuals, capable of integrating intellectual abilities with moral sensitivity in social life (I. Faizah & Handayani, 2022). Thus,

tazkiyatun nafs (the basic principle of self-care) needs to be used as a reference in every step of learning and character development to achieve higher educational goals. Through this orientation, the educational process can produce individuals who excel not only intellectually but also spiritually and morally.

The success of moral education in schools is greatly influenced by three main approaches: role modeling, habituation, and reflection. Role modeling plays a crucial role as a source of inspiration for students; when teachers demonstrate good behavior and provide examples through their daily actions, students are encouraged to imitate them positively. By modeling these values, teachers not only convey moral values theoretically but also bring them to life in real life, thus making it easier for students to internalize them in their lives (Iswandi, 2019). This demonstrates that role modeling cannot be understood merely as a theoretical concept, but must be consistently implemented in the educational environment. This exemplary approach has proven effective in shaping the expected moral behavior patterns in students, as values that are exemplified in real life are more easily internalized and followed (Iswandi, 2019).

Meanwhile, habituation is an equally important method in moral education. Through continuous practice, moral values are instilled in students more deeply and firmly. By repeatedly engaging in positive activities, students can internalize moral teachings, forming a sustainable habitus that is reflected in their daily behavior (Fitriani et al., 2022; Mustafa et al., 2021). Research shows that good habits formed in the school environment can form a strong foundation for developing fair and ethical behavior in everyday life. Furthermore, the habituation process helps students understand moral values within the context of their social reality, so that morality is not only understood theoretically but also applied in real-life interactions and experiences (Harun, 2015; Maulana & Wati, 2017).

Reflection also plays a crucial role in moral education because it enables students to understand and internalize the moral meaning of their various experiences. Through reflective activities such as journal writing or guided discussions, students can explore and reflect on their actions and their consequences, so that moral learning does not stop at conceptual understanding but develops into self-awareness and behavioral change (Wibowo & Wahyuningrum, 2019). The process of reflection helps students not only know what is right and wrong but also understand the reasons behind each behavior, thereby enhancing their moral awareness. With this understanding, students are encouraged to act based on ethical considerations, rather than simply following rules (Rukiyati et al., 2023). In a broader context, reflection contributes to the development of a deeper and more integral character, which is essential in facing life's various challenges. Through the ability to reflect on experiences, individuals can develop moral fortitude and maturity in decision-making (Mulyani, 2023).

In the context of implementing educational strategies, teachers have various ways to implement these three elements in daily learning activities. For example, teachers can serve as role models who consistently demonstrate positive behavior; involve students in social service projects to foster empathy and caring; and design collaborative activities that encourage the strengthening of social skills and moral values. In this way, role modeling, habituation, and reflection are not only taught theoretically but are brought to life through real and meaningful learning experiences¹. These activities not only facilitate students' understanding of moral values through direct experience, but also stimulate their commitment to be actively involved in making positive contributions to the surrounding social community. (Harun, 2015). Thus, the integration of role models, habituation, and reflection serves as a strategic foundation in building a strong habitus of virtue, while simultaneously preparing students to grow as individuals who are moral, have character, and are able to make positive contributions in community life (Fitriani et al., 2022; Mustafa et al., 2021).

In moral education, the social environment plays a central role as the primary determinant in the process of character formation in students. The educational ecosystem, which involves family, school, and community, functions as a mutually reinforcing network in fostering consistent moral values in children. The family is the initial phase of value internalization, where children first gain an understanding of moral and ethical concepts through daily interactions. This fundamental role provides the foundation for character development, as moral experiences within the family form the basis for the formation of attitudes, habits, and behavioral orientations in children in subsequent stages of education. (Marsen et al., 2021). The results of the study show that children who grow up in families with

¹ (W. Hidayat & Putro, 2024; Sapdi, 2023)

consistent moral behavior patterns have a stronger tendency to internalize and replicate these values in their daily behavioral practices (Sjamsir et al., 2024). This statement is in line with the findings of various studies which confirm that there is a significant relationship between moral values instilled in the family environment and their implementation in a broader social context, including in the school and community environment. (Marsen et al., 2021; Ratna & Ikmal, 2025).

Schools serve as a secondary institution with a strategic role in moral education. In the school environment, students not only receive the transfer of knowledge but also receive guidance in moral values, which are expected to be internalized and manifested in real-life behavior. Therefore, character development in formal education must be comprehensively integrated into the entire learning process, including the curriculum, social interactions, and school culture, so that moral values can grow consistently and sustainably within students (Suciati et al., 2023). In this context, the teacher's role as a role model plays a crucial role. Their presence serves not only as a transmitter of learning materials but also as a representation of moral values that can be observed and imitated by students. Teachers' attitudes, words, and actions in daily activities directly influence the formation of students' character, making role models an effective instrument for internalizing moral values in the educational environment (Nababan, 2025). In practice, a moral education strategy that includes explicit teaching of virtues, implementing various character-strengthening activities, and creating a conducive learning environment has proven effective in shaping students' moral behavior. This approach creates alignment between theoretical understanding and real-world classroom practice, thus encouraging students to not only cognitively understand moral concepts but also consistently apply them in their daily lives (Tu et al., 2014).

Society also plays a very strategic role in supporting the success of moral education. After moral values are instilled through family and school, the social sphere becomes a forum for actualizing these values in real-life contexts. Various social activities, including community service and involvement in local communities, can serve as effective character-building tools, as they provide opportunities for students to directly practice and internalize the virtues they have learned (Marsen et al., 2021). This is an important aspect in fostering a sense of social responsibility and ethics in individuals, because through direct involvement in community life they learn to make positive contributions while developing commendable character (Ramadhan et al., 2025). The active role of the community in supporting the moral development of students is a very crucial aspect, so that harmonious collaboration between families, schools, and the social environment becomes a determining factor in the implementation of comprehensive and sustainable character education.

The concept of Qur'anic education provides a conceptual framework for systematically integrating various elements of moral education. In this model, the balance between individual development and the formation of a moral society is a top priority. (Ratna & Ikmal, 2025). Every component of the educational ecosystem, from families to teachers to the community, must work collaboratively to create an environment conducive to holistic character development. With integrated support from all parties, the moral education process becomes more effective because students receive consistent reinforcement of values from various sources, thus ensuring a comprehensive and sustainable internalization of morals (M. Hidayat & Rozak, 2021). In the modern era, collaboration between various parties is crucial to addressing the complexity of moral challenges. Character education can shape individuals who excel not only academically but also possess high integrity and good morals. This integrated approach ensures that the development of intellectual competence goes hand in hand with the formation of strong ethical and moral values, so that students are prepared to play a responsible role in society.

The results of the theoretical synthesis indicate that the Qur'anic education model based on moral education has significant implications for educational policy. In this context, curriculum design should focus on strengthening moral values and integrating students' spiritual experiences as part of the learning process. Research also indicates that a curriculum that systematically incorporates character elements can help shape ethical mindsets in students, so that the values instilled during learning are not only cognitively understood but also influence their attitudes and behavior in everyday life (Mahanani et al., 2022; Wardani et al., 2023). The integration of moral values into the curriculum not only supports the achievement of academic goals but also plays a crucial role in developing students' moral maturity. This moral maturity serves as the primary foundation for developing individuals with integrity, prepared to face complex challenges, and capable of making ethical decisions in the modern era (A. N.

Rahmawati & Asmawan, 2023), ("From Ethical Principles to Practice: the Growing Importance of Moral Leadership in Education", 2023). Therefore, implementing a curriculum that emphasizes students' spiritual and moral development is crucial. This approach ensures that education not only emphasizes cognitive mastery but also simultaneously fosters character, so that students grow into knowledgeable individuals who are also moral and possess integrity (Sakiman & Yasin, 2023).

Furthermore, teacher professional development needs to be directed so that they are able to act as *murabbi*, namely educational figures who are more than just conveyors of material. Within this framework, school leaders hold a strategic responsibility to build and maintain a positive moral climate in educational institutions, so that the entire learning process can support the strengthening of character and moral values of students as a whole ("From Ethical Principles to Practice: the Growing Importance of Moral Leadership in Education", 2023). The quality of educational leaders will influence the professional development of teachers, where they are expected to be role models and sources of inspiration for students (Paletta et al., 2019). Thus, training and development of moral competence should be a primary focus in teacher professional development programs. This approach aims to equip teachers to become educators who not only deliver material but also consistently instill and reinforce moral values in every teaching process (Erdoğan & Sezgin, 2020). Policies that encourage the strengthening of teachers' roles as educators will have a direct impact on the effectiveness of implementing Qur'anic education-based moral education in schools. With appropriate policy support, teachers can optimally fulfill their roles, not only as instructors of academic material but also as moral mentors who shape the overall character of students.

The next aspect that requires attention is the development of a character-based school culture. Educational institutions are obliged to create an environment that encourages the internalization of positive values, including through the implementation of reward systems, regular reflection, and the development of an active learning community. This approach ensures that moral values are not only taught theoretically but also lived and developed in daily school practice (Abdalla, 2025). Research shows that implementing a positive culture in schools significantly contributes to the formation of a strong professional identity among educational facilitators. This, in turn, contributes to creating a scholastic atmosphere that emphasizes integrity, professionalism, and consistency in strengthening moral values throughout the learning process (Sahrul et al., 2024). Strong, positive character not only impacts individual student development but also contributes to the formation of a strong learning community, where each member feels valued, supported, and motivated to continue growing. This kind of environment encourages active participation, collaboration, and the more effective internalization of moral values throughout the school community (A. N. Rahmawati & Asmawan, 2023). A commitment to developing a character-based school culture also has the potential to increase parental participation and involvement, which plays a crucial role in the character education process. This involvement strengthens the continuity between learning at school and moral development at home, allowing students to internalize moral values more consistently and comprehensively (Solekha et al., 2019).

With the implementation of comprehensive policies, moral education based on Qur'anic teachings has the potential to become a transformative paradigm. This approach is essential for developing individuals with integrity in the modern era, where they are frequently faced with complex moral and ethical challenges. Through consistent implementation, this type of education emphasizes not only the mastery of knowledge but also the development of character and a comprehensive ethical awareness (Sheng-quan, 2023). Character education must be supported by policies that enable the active involvement of all stakeholders, including students, teachers, and parents, in the educational process. This collaborative approach ensures that character learning occurs not only in the classroom but is also reinforced through social interactions and real-life experiences, so that moral values can be fully internalized (Wardani et al., 2023). Thus, education policymakers need to consider integrating spiritual and moral values into all aspects of education, including curriculum design, teacher training programs, and strengthening school culture. This comprehensive approach ensures that students' character and moral development is consistent, sustainable, and aligned with holistic educational goals (Z. N. Faizah et al., 2024). The results of this approach are expected to not only produce students who excel academically but also individuals capable of making positive contributions to society, in line with the principles of Qur'anic education. Thus, education emphasizes not only cognitive achievement but also character development and sustainable social responsibility.

CONCLUSION

Based on the results of an integrative literature review, this study confirms that Qur'anic education is a holistic and systemic approach to moral education. Moral formation cannot be understood in isolation, but rather as the result of an integration between the foundation of monotheistic values, the internalization process through tazkiyatun nafs (self-control), and pedagogical strategies manifested through role models, habituation, and reflection. These three elements form a mutually reinforcing unity, where values serve as a basic orientation, the internalization process fosters moral awareness, and the educational environment becomes a space for the actualization of morality in real life.

This study also demonstrates that moral education, from the perspective of Qur'anic education, does not stop at the cognitive aspect but is a continuous process of spiritual and social transformation. The resulting conceptual model emphasizes the importance of integrating Qur'anic values, etiquette, and moral development in shaping the character of students who are faithful, have integrity, and are responsible. Thus, Qur'anic education can be positioned as a relevant and contextual paradigm for moral education in addressing the challenges of Islamic education in the modern era.

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