

Student Character Building via Al-Quran-Based Pedagogical Models

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Abstract

Developing strong Islamic character among students has become a major challenge for Islamic educational institutions in the contemporary era. This study employed a library research approach by collecting data from journal articles, books, theses, and empirical implementations of Islamic education, which were then analyzed descriptively and systematically to construct a conceptual model of Qur'an-based character education. The findings reveal that Qur'an-based education offers a holistic paradigm for instilling moral values through the integration of advisory guidance (*mau'izhah*), exemplary conduct (*uswatun hasanah*), habituation (*ta'wid*), and reward-punishment strategies (*targhib* and *tarhib*). The analysis further indicates that synergy among teachers, parents, students, and the school environment constitutes the key factor in the successful internalization of moral values, while simultaneously minimizing problems related to fragmented methods, limited facilities, and inconsistencies in educators' roles. The implementation of this model not only strengthens the formation of Islamic behavior but also provides a conceptual framework for educational institutions in designing effective curricula and learning strategies. The study implies that Qur'an-based character education can serve as a strategic foundation for cultivating a generation that is morally upright, disciplined, honest, and responsible, in accordance with the principles of character education from an Islamic perspective.

Keywords: *Character Building; Education; Al-Qur'an; Student Character*

Abstrak: Membentuk karakter Islami yang kokoh pada peserta didik menjadi tantangan utama bagi lembaga pendidikan Islam di era kontemporer. Penelitian ini menggunakan pendekatan studi kepustakaan dengan mengumpulkan data dari artikel jurnal, buku, tesis, dan hasil implementasi empiris pendidikan Islam, yang kemudian dianalisis secara deskriptif sistematis untuk membangun model konseptual pendidikan karakter berbasis Al-Qur'an. Temuan kajian ini menunjukkan bahwa pendidikan berbasis Al-Qur'an menawarkan paradigma yang holistik untuk menanamkan nilai akhlak melalui integrasi metode nasihat (*mau'izhah*), keteladanan (*uswatun hasanah*), pembiasaan (*ta'wid*), dan penghargaan-sanksi (*tarġīb* dan *tarhīb*). Hasil analisis menunjukkan bahwa sinergi antara guru, orang tua, peserta didik, dan lingkungan sekolah menjadi kunci keberhasilan internalisasi nilai moral, sekaligus meminimalisir problem fragmentasi metode, keterbatasan sarana, dan inkonsistensi peran pendidik. Implementasi model ini tidak hanya memperkuat pembentukan perilaku Islami, tetapi juga menyediakan panduan konseptual bagi lembaga pendidikan untuk merancang kurikulum dan strategi pembelajaran yang efektif. Implikasi kajian menegaskan bahwa pendidikan karakter berbasis Al-Qur'an dapat menjadi fondasi strategis dalam mencetak generasi yang berakhlak

mulia, disiplin, jujur, dan bertanggung jawab, selaras dengan prinsip pendidikan karakter perspektif Islam.

Kata Kunci: Pembentukan; Pendidikan; Al-Qur'an; Karakter Siswa

Introduction

Various paradigms of Islamic education have been developed by scholars and education practitioners to form a generation that is religious, noble, and critically minded (Stimpson and Calvert 2021). This paradigm includes traditional, modern, and integrative approaches that combine the cognitive, affective, and psychomotor aspects of students. Some theories emphasize education as a process of internalizing values, while others emphasize practical experience and character development through example (Nurjannah, Rizkiyah, and Sumedi 2024). In this context, the paradigm of Islamic education is not just an operational model, but also reflects epistemological and ethical values derived from the Qur'an and Hadith. Conceptual studies show that a comprehensive paradigm is able to bridge theory and practice in education. Therefore, this study emphasizes the importance of understanding various paradigms as the basis for the formation of an educational model based on the Qur'an.

The application of the Qur'an-based educational model faces challenges because the material and values contained in the scriptures must be interpreted contextually and relevant to the needs of students. Qur'anic values can be adapted continuously, allowing teachers and educational institutions to adapt pedagogical approaches (Rosyid 2023). Previous research results have shown that flexible and adaptive models increase student engagement and reinforce the internalization of values. Most of the implementation of education in madrassas is still normative, rigid, and does not consider the characteristics of students (Sugiarto 2025). This raises the need to formulate a learning framework that is able to connect the meaning of the Qur'an with daily educational practices (Arif 2019). Thus, sustainable adaptation is a key element in the implementation of the Qur'anic educational model.

Qur'an-based education offers a clear conceptual framework in the formation of students' character (Riantina 2025). This model emphasizes the integration of Qur'anic values, such as *uswatun hasanah*, *ta'wîd*, *targhîb*, and *tarhîb*, into every aspect of learning. This approach not only teaches memorization or the ability to read the Qur'an, but also develops students' moral behavior, social ethics, and spiritual awareness (Amaluddin and Ismail 2023). From a pedagogical perspective, this model serves as a guide for teachers to design relevant, practical, and systematic learning activities. Conceptual analysis shows that Qur'an-based education can form a character based on religious values and can be applied in daily life. Therefore, Qur'anic education can be considered as the primary model for the formation of students' character.

Previous studies have shown various educational models developed in the Islamic context, ranging from traditional approaches, memorization-based teaching methods, to the integration of moral values into the curriculum (Alsharbi, Mubin, and Novoa 2021; Inten et al. 2023). These studies emphasize the importance of internalizing values, the role of teachers, and the practice of moral habituation in the school environment (Eissa and Khalid 2018). However, most of the research is still partial, addressing one or more aspects without presenting a holistic framework based on the Qur'an. The position of this paper is to emphasize Qur'an-based education as the main way for the formation of students' character, because this approach is able to unite values, practices, and educational goals in an integrated manner. This background confirms the relevance of research in filling the theoretical and practical gaps of Qur'anic education.

Based on this context, this study aims to provide a conceptual view of the Qur'an-based education model in the formation of students' character. The research raises a key question: what is the Qur'an-based educational model contained in the Qur'an, and how these values can be systematically applied in madrasas. This study is expected to not only make a theoretical contribution, but also become a reference for education practitioners to develop effective learning strategies. Thus, this research builds a strong conceptual foundation for the development of Qur'anic-based character education.

Method

The method used in this study is a literature study with relevant literature collection stages, including journal articles, theses, books, and the implementation of Qur'an-based education models that have been studied empirically and theoretically. The data collected is presented descriptively with systematic reasoning, without the intention of comparing one source with another, but emphasizing the elaboration of concepts, principles, and practices of the Qur'anic educational model that can be applied in the formation of students' character. This approach allows research to highlight core values, pedagogical strategies, and relevant implementation mechanisms, so as to build a robust conceptual framework. The results of the study were then analyzed to formulate conclusions that reflect a complete understanding of the Qur'an-based education model as an instrument of character development, as well as provide direction for more applicative and contextual educational practices in madrasas.

Results and Discussion

Cultivation of Morals Through *Mau'izhah* (Advice)

The practice of Islamic education not only emphasizes the cognitive aspect, but also the development of morals through the cultivation of moral and ethical values. One of the approaches that has proven to be effective is *mau'izhah* or giving sincere advice, as commanded in the

Qur'an. Al-An'am verse 151. The challenge faced in moral education is how to convey advice so that it is not just heard, but able to penetrate the heart and shape student behavior permanently. Without proper methods, advice can lose meaning or even generate resistance from the recipient. Therefore, *mau'izhah*-based education is a strategic instrument to form religious character internally. This study emphasizes the importance of understanding the principles of effective advice as part of the Qur'anic education model (Munawarsyah 2023).

Getting used to the application of *mau'izhah*, advice can be given in two approaches: first, mentioning things that are forbidden or forbidden to foster awareness of the negative consequences if violated; second, emphasizing positive behaviors that are encouraged so that students understand alternative goodness. Problems arise when students or students are not able to grasp the deep meaning of the advice delivered normatively. The combination of prohibition and emphasis on good behavior increases moral awareness and facilitates the internalization of values. This concept shows that Qur'an-based education not only provides rules, but also guides students to understand the wisdom and purpose of these values (Yakup and Waharjani 2024). Therefore, *the mau'izhah strategy* must be designed to be in harmony with the principles of Qur'anic education.

The effectiveness of advice in moral education depends on the way it is delivered. Sincere advice, delivered in beautiful, gentle, and affectionate language, can affect the soul of students more deeply. The real problem is that teachers or educators often ignore emotional and psychological factors in delivering advice. The use of words that are polite, easy to understand, and adapt to the conditions of students increases positive responses. This concept emphasizes that character education is not only teaching-based, but also empathic and persuasive interactions. This approach is the foundation for building *a systematic and effective mau'izhah method* (Eissa and Khalid 2018).

Several operational principles in the giving of *mau'izhah* need to be considered so that the advice truly touches the heart and shapes behavior. Important points include the use of good language, avoiding offending, adjusting the age and abilities of learners, choosing the right time, and paying attention to the context of the environment when giving advice. Problems arise when these factors are ignored, so that moral messages lose their influence. Islamic pedagogy shows that including Qur'anic postulates, hadiths, or exemplary stories increases students' understanding and motivation. This concept emphasizes that moral education through *mau'izhah* must be contextual, personal, and planned, in order to be able to build sustainable character (Nurjannah et al. 2024).

Mau'izhah-based education is a strategic means to effectively shape students' character. The problem that often occurs in the field is that the advice approach is still rigid or formalistic, so that it is not able to penetrate the psychology of students. Literature review shows that a combination of verbal methods, illustrations, and real examples from

teachers or role models can increase the internalization of values. This approach shows that Qur'anic education emphasizes a balance between teaching, example, and empathetic communication. Therefore, *mau'izhah* is not only a moralistic activity, but also a character building strategy that is integrated in Islamic education.

The cultivation of morals through *mau'izhah* is one of the pillars of Qur'an-based character education. The need for a systematic, empathetic, and contextual strategy in delivering advice. The importance of language, time, context, and the inclusion of Qur'anic or hadith examples. The concept of Qur'anic character education through *mau'izhah* emphasizes that the learning of moral values must be able to penetrate the heart, guide behavior, and shape the character of students in a sustainable manner. The implementation of Qur'anic values can also be done through other approaches such as example, habituation, and moral habituation in students' daily activities.

Cultivation of Morals Through the *Uswatun Method Hasanah* (Example)

Exemplary or *uswatun ḥasanah* is one of the main methods in Qur'an-based character education, which emphasizes the formation of morals through real examples from educators (Aprily et al. 2021). The problem that often arises in Islamic education is the inconsistency between what is taught and what the teacher shows, so that moral values are difficult to internalize by students. The use of imitation is based on the principle that humans learn naturally through observation and imitation, especially children who tend to imitate the behavior of the figures they consider role models. From QS. Al-An'am verses 151-153 show that exemplary practice is effective in instilling *karīmah morality*, because students internalize moral behavior that is seen directly (Fikriyah Ulya 2020). This concept emphasizes that educators do not teach values verbally, but must practice them in daily life (Ramadhita, Hasibuan, and Suryani 2025). The exemplary method is an important foundation for sustainable character formation (Masmuddin, Masri, and Husain 2020).

The effectiveness of *the uswatun ḥasanah method* is highly dependent on the personal qualities of the educator. The problem that arises is that if educators show behavior that is contrary to Islamic values, this will negatively affect the character of students. Studies of Islamic pedagogy show that students who see teachers as honest, virtuous, courageous in upholding religious principles, and consistent in moral behavior will spontaneously imitate these attitudes (Munawwarah and Darlis 2025). In reinforcing the argument that exemplary is not just a formal strategy, but the essence of the transfer of moral and spiritual values. This method emphasizes the integration of values, practices, and role models in the educational process (Jundi 2020). Therefore, exemplarity must be carried out consistently so that it becomes a model of behavior that can be internalized by students.

The basic principle of exemplary also requires educators to directly practice the behavior expected of students. The real problem in the field

is that some teachers still rely on verbal lectures without showing real behavior, so that noble morals are difficult to embed. A study of Islamic education literature emphasizes that educators who are appreciated by students as role models have a strong influence on character formation (Mubarok, Sukarno, and El-Widdah 2021). That students imitate the attitudes, words, and habits of educators, both in moral, social, and spiritual contexts. This concept emphasizes that the implementation of exemplary must be active, continuous, and can be observed in real life by students. Exemplary serves as a means of practical education that complements verbal and normative approaches.

Example can also prevent the emergence of negative behavior in students, because moral problems often stem from a lack of consistent role models. When educators display negative behaviors, such as dishonesty or actions contrary to Islamic values, students tend to imitate those behaviors. The importance of teachers' consistency in internalizing the value of the Qur'an through concrete actions, not just theory or instruction (Lukman et al. 2024). The rationale of this approach is that the teacher's real behavior forms the basis for students' self-identification with moral, spiritual, and social values. Therefore, exemplary-based education is an inseparable component in effectively shaping Islamic character (Munawarsyah 2023).

The paradigm of the value of the Qur'an from *the value of uswatun hasanah* has become a strategic pillar in Qur'an-based character education. The problems identified show the need for consistency, personal qualities of educators, and the application of real behavior in accordance with Islamic values. From the study and QS. Al-An'am verses 151-153 affirm that example is effective in forming *the moral character of kařimah* as a whole. This method emphasizes the integration between value teaching, real practice, and role models in education.

Cultivation of morals through *the method of ta'wřd* (habituation)

The *ta'wřd* method or habituation is a moral education approach that emphasizes the repetition of positive behavior until it becomes an automatic habit in the lives of students. The problem that often arises is the difficulty of students in internalizing moral values if they are only given verbal advice or momentary instructions. This method is the psychological principle that behavior that is carried out consistently and repeatedly will form a stable moral character and tendencies. Tafsir al-Misbah on QS. Al-An'am verse 151 shows that the repetition of prohibitions and commands in the Qur'an is intended to habituate right behavior and prevent bad habits (Yakup and Waharjani 2024). The habituation method connects the Qur'anic values with the daily practice of the students, so that morality is not only understood theoretically but becomes a real behavior. *ta'wřd* is an important strategy in building a consistent Islamic character (Muammar et al. 2026).

Mandatory practice in habituation requires patience and perseverance from educators, both teachers and parents. The problem

that arises in the field is the lack of consistency of educators in emphasizing expected behaviors, so that students fail to form stable moral habits. That teachers and parents who are steadfast in guiding students, even though children repeat mistakes, succeed in instilling positive behavior in a sustainable manner. Habituation functions as a progressive process of internalizing moral values, where repetition becomes a key mechanism to form noble morals. Therefore, the persistence of educators in repeating advice and examples of behavior is a critical factor in the success of *the ta'wîd* method.

The *ta'wîd method* also emphasizes the importance of direct experience in habituating Islamic behavior. The real problem is when students only accept theory without repeated practice, so that the values taught do not become part of daily behavior. From the study of Islamic education, it emphasizes that the repetition of behaviors, such as doing good, honesty, and keeping promises, forms an automatic response in students. This emphasizes that habituation is not just a mechanical repetition, but an integrative process of character education between religious principles, teacher practice, and student experience. Habituation becomes a bridge between moral theory and real practice in the school and home environment.

The strength of *the ta'wîd* method lies in the continuity and consistency of education. The problem faced is the tendency of educators or parents to quickly give up when students make repeated mistakes. That students who are constantly guided through the repetition of moral values by role models will internalize good behavior naturally. Habituation forms morals that do not depend on external supervision, because positive behavior is part of the character of students. Therefore, *ta'wîd* affirms the principle of Islamic education that character is formed through practice, repetition, and patience in guiding students.

The method of instilling *ta'wîd* values or habituation is an effective strategy to instill Islamic morals through correct and consistent repetition of behavior. The problems identified show the need for persistence and consistency of educators in educating students, even though mistakes are repeated. From Tafsir al-Misbah and the study of Islamic education, it is emphasized that the repetition of positive behavior forms habits and stable character. This method connects the principles of the Qur'an with the real daily practice of the learners, making it the foundation for the formation of noble morals.

Cultivation of Morals Through *Targîb* and *Tarhîb*

The methods of *targîb* (praise/appreciation) and *tarhîb* (punishment/sanction) are effective moral education strategies to shape Islamic behavior in students. The main problem in the practice of character education is when children do not get clear feedback regarding their good and bad behavior, so that the morals taught are not internalized. The rationale of this method is the psychological principle that behaviors that are given positive consequences will be reinforced, while

negative behaviors will be reduced. From QS. Al-An'am verses 151-153 show that Allah SWT affirms the reward for right behavior and consequences for the deviant, giving a natural *model of tarġīb* and *tarhīb*. This method emphasizes a balance between rewards and sanctions, so that children learn to understand moral values through real experience. This approach emphasizes the importance of consistency between teachers and parents in providing appropriate responses to children's actions.

The implementation of *tarġīb* provides an opportunity for educators to reinforce positive behaviors through non-material rewards. The problem found in the field is the tendency of teachers or parents to give material gifts, which has the potential to foster materialistic traits in children. That rewards in the form of warm attention, verbal praise, or affectionate treatment are more effective in instilling moral values. This award forms the calm and inner satisfaction of students, so that good behavior becomes a fun habit to repeat. Therefore, *tarġīb* must be applied consistently as part of the process of habituating Islamic values.

On the other hand, *tarhīb* serves as a corrective mechanism when other methods are not able to change the negative behavior of students. Problems arise when sanctions are applied emotionally, harshly, or embarrassing to students, which actually causes negative psychological effects. Islamic education practices emphasize that punishment should aim to improve behavior, not to degrade the dignity of children, and should be given calmly, fairly, and proportionately. *Tarhīb* educates children to understand the moral limits and consequences of transgressions, so that bad behavior is avoided in the future. The use of sanctions must always be in line with the principles of compassion and justice in Islamic education.

The *tarġīb* and *tarhīb* methods also emphasize the importance of continuity and patience from educators. The problem that often occurs is inconsistency in giving awards and punishments, so that children become confused and their behavior is not directed. The findings show that learners are more likely to imitate and internalize behaviors when rewards and sanctions are given consistently and fairly. This method builds a learning system that is responsive to children's behavior, connecting religious principles, teacher practices, and students' daily experiences. Therefore, *tarġīb* and *tarhīb* became integral methods in Qur'an-based character education.

The cultivation of character through *tarġīb* and *tarhīb* demonstrates the effectiveness of reward-based strategies and consequences in shaping Islamic behavior. The problems identified emphasized the need for consistency, patience, and understanding of Islamic principles by teachers and parents in their implementation. From QS. Al-An'am verses 151-153 and the study of Islamic education affirm that appropriate rewards and punishments can shape the character, morals, and discipline of students. This method connects the theory of the Qur'an with the real practice of education, making it a strong foundation in the formation of

noble morals and the development of Islamic character as a whole (Haibah et al. 2020).

Implementation of Qur'an-Based Moral Cultivation: Key Elements and Roles of Education

The implementation of Qur'an-based moral inculcation requires a clear framework, in which concepts such as *mau'izhah*, *uswatun ḥasanah*, *ta'wîd*, as well as *targîb* and *tarhîb* are translated into real practice in schools and homes. The problem that often arises is the lack of clarity as to who is the main actor in the application of these values so that the effect of education is not optimal. From this implementation is to ensure that the value of the Qur'an is not only understood theoretically, but also becomes part of the daily moral experience of students. The findings show that teachers, parents, and the learning environment collectively play the role of role models, guidance providers, and behavioral supervisors. The harmonious interaction between these three elements is the foundation for the formation of a consistent Islamic character. A more in-depth analysis can be done by mapping the key elements and their roles in the form of a table.

Tabel 1. The Role and Implementation of Qur'an-Based Moral Cultivation

Educational Elements	Main Role	Implementation Mechanism	Outcome
Teacher	Role models, facilitators	Giving <i>mau'izhah</i> , example, habituation	Students imitate good behavior, internalize moral values
Parents	Reinforcement at home, educational consistency	Strengthening <i>ta'wîd</i> , giving <i>targîb</i> and <i>tarhîb</i>	Students consistently behave well at home and school
Students	Educational objects and subjects	Practice moral values through daily practice	The achievement of the formation of a stable Islamic character
School Environment	Positive behavior advocates	Providing moral means/infrastructure, collective appreciation	The formation of an Islamic and conducive school culture

The analysis of the table shows that teachers are the central element in instilling moral values through *mau'izhah* and example. The problem that arises is that if teachers are not consistent or do not

understand the methods well, then the internalization of values will be hampered. From the field findings, it emphasizes the importance of educators having moral qualities, professionalism, and patience in guiding students. The teacher acts as a direct link between the text of the Qur'an and the daily practice of morals, so this role is crucial in building Islamic character (Akbar and Alkhadafi 2025).

Parents serve as reinforcements in the home, reinforcing methods of habituation (*ta'wīd*) and the application of rewards and sanctions (*targīb* and *tarhīb*). The problem that often occurs is the inconsistency of giving directions at home, so that children do not understand moral values in their entirety. That students who receive harmonious support between school and home tend to internalize morals more easily. Parental involvement is a key factor that ensures the continuity of character education outside the school environment (Wahyuni and Putra 2020).

Students are not only objects, but also subjects who are active in the implementation of moral values. The problem identified is the lack of awareness and motivation of children to behave according to Qur'anic values if supervision and guidance are not optimal. Empirical findings show that the repetition of good behavior, plus examples from teachers and parents, increases the chances of moral internalization. Students need to be given space for practice and reflection, so that moral values are not just memorization, but part of their identity (Anshori 2017).

The school environment plays a role as a supporter of positive behavior by providing Islamic facilities, atmosphere, and culture. The classic problem is the limited facilities or school culture that does not support moral values, so that the efforts of teachers and parents are not fully effective. That schools that consistently build Islamic culture through habituation programs, collective rewards, and moral strengthening of students succeed in creating a stable character. This environment becomes an educational ecosystem that strengthens all individual efforts in building morals. The implementation of Qur'an-based moral cultivation requires synergy between teachers, parents, students, and the school environment. Problems that arise can be minimized through coordination, consistency, and quality of supervisors. Thus, it emphasizes that these elements complement each other in forming a sustainable Islamic character (Oktaviana et al. 2022).

Conceptual Model of Qur'an-Based Character Education

The conceptual model of Qur'an-based character education integrates all the methods of moral cultivation that have been described earlier, namely *mau'izhah* (advice), *uswatun ḥasanah* (example), *ta'wīd* (habituation), as well as *targīb* and *tarhīb* (awards and sanctions). The main problem in the practice of character education is the fragmentation of approaches, where moral values are taught separately and out of sync, so that the internalization of students becomes weak. This model is to create a holistic framework, in which each method complements each other, forming a consistent and continuous set of educational processes.

Moral values are not only conveyed through words, but also through practice, habituation, and the consequences of behavior. This model places teachers, parents, students, and the school environment as synergistic elements that reinforce each other, building the Islamic character as a whole (Ghozi and Amrullah 2025).

Descriptive analysis shows that this model forms an integrative character education cycle. The problem that often arises is that if one of the weak elements, such as teachers is inconsistent or the school environment is not supportive, then the effectiveness of the model decreases. Empirically and conceptually affirms that the synergy of these elements results in a deeper internalization of moral values and consistent Islamic behavior. This model is not just a theory, but a practical guide for Islamic educational institutions to design learning programs that emphasize noble morals (Nurizah and Amrullah 2024).

This model also emphasizes the continuity between formal education in school and informal education at home. The classic problem of character education is the disconnection between the school environment and the home, so that students tend to imitate behaviors that are not in accordance with the values of the Qur'an. Teachers and parents who coordinate harmoniously in applying the moral method have a long-term effect on character formation. The harmonious relationship between school and home is the main foundation so that the values of the Qur'an can be fully internalized and inherent in students (Ma'arif et al. 2024).

In addition, this model emphasizes the practical dimension for learners. The problem encountered in the field is the limited opportunity for children to directly apply moral values. Reinforcement through real practice, self-reflection, and supervision by teachers and parents allows students to internalize morals more effectively. This model emphasizes that Qur'an-based character education must balance theory and practice, so that children not only understand moral values, but are able to implement them in daily life.

The conceptual model of Qur'an-based character education offers an integrative framework that brings together *the methods of mau'izhah*, example, habituation, and award-sanction. The main problems that were overcome were the fragmentation of moral education and the inconsistency of educational elements. Synergy between teachers, parents, students, and the school environment is the key to success. This model provides practical and theoretical guidance for Islamic educational institutions to form a holistic, sustainable, and relevant Islamic character to today's educational context.

Conclusions

The conclusion shows that the Qur'an-based character education model is a holistic and integrative approach in shaping students' morals. The Qur'an-based educational value paradigm emphasizes that the cultivation of values from the methods of *mau'izhah* (advice), *uswatun*

ḥasanah (example), *ta'wīd* (habituation), and *tarǧīb* and *tarhīb* (rewards and sanctions) are complementary in building Islamic behavior. Other problems are certainly an important basis for its application, such as fragmentation of methods, limited facilities, and inconsistency in the roles of teachers and parents, which can be minimized through coordination and synergistic implementation between educational elements. Students who receive continuous character education from teachers, parents, and the school environment are expected to be able to internalize the moral values of the Qur'an deeply and consistently. This model emphasizes that character education is built on the values of Islamic education contained in the Qur'an and in it can form behavior and morals as the identity of students.

The implementation of Qur'an-based character education requires teacher readiness, parental involvement, student activities, and conducive school environment support. The value of Islamic education contained shows that consistent and continuous character education has the potential to grow students who have noble morals, discipline, honesty, and responsibility. This model can be used as a conceptual reference to develop a curriculum based on Qur'anic values and systematic moral learning methods. It can be emphasized that this model encourages schools and parents to become the main agents in instilling Islamic character, so that Islamic education is not only a discourse, but a real implementation that forms a generation with strong character and based on Islamic moral values.

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