IMPLEMENTING THE PHILOSOPHY OF ISLAMIC EDUCATION FROM THE QUR'AN TO THE CLASSROOM

Mohamad Shabri Hatlah[1*], Kasim Yahiji [2], Muh. Hasbi [3]

[1,2,3] IAIN Sultan Amai Gorontalo, Indonesia
[1]shabrihatlah77@gmail.com, [2]kasimyahiji@iaingorontalo.ac.id, [3]muh.hasbi@iaingorontalo.ac.id

Abstract

The urgency of strengthening Qur'anic values in the modern education system is becoming increasingly important in the midst of moral crises and spiritual disorientation of students in the era of globalization and digitalization. This research aims to analyze and implement the philosophy of Islamic education sourced from the Qur'an into classroom learning practices. The approach used is qualitative research with the library research method through thematic analysis of Qur'anic verses, classical and contemporary interpretations, and relevant modern research results. The results of the study show that the implementation of the philosophy of Islamic education includes three main dimensions, namely the spiritual dimension that fosters the awareness of monotheism and worship orientation; an intellectual dimension that develops the ability to reflect on revelation; and the moral-social dimension that shapes the morals, righteous deeds, and social responsibilities of students. These three dimensions form a holistic education framework that unites faith, knowledge, and charity, and is the basis for strengthening the character of the Qur'ani in the context of the Independent Curriculum. This research contributes to the development of the philosophy of Islamic education by emphasizing the importance of integrating spiritual, intellectual, and moral values in the formation of human beings. In conclusion, Islamic education oriented to the Qur'an is able to answer the moral and social challenges of modern society. Further research is recommended to conduct field studies to test the effectiveness of the application of Qur'anic values in the context of empirical learning.

Keywords: Islamic Philosophy of Education, Qur'anic Values, Learning Implementation

Abstrak

Urgensi penguatan nilai-nilai Qur'ani dalam sistem pendidikan modern menjadi semakin penting di tengah krisis moral dan disorientasi spiritual peserta didik pada era globalisasi dan digitalisasi. Penelitian ini bertujuan untuk menganalisis dan mengimplementasikan filsafat pendidikan Islam yang bersumber dari Al-Qur'an ke dalam praktik pembelajaran di kelas. Pendekatan yang digunakan adalah penelitian kualitatif dengan metode studi kepustakaan (library research) melalui analisis tematik terhadap ayat-ayat Al-Qur'an, tafsir klasik dan kontemporer, serta hasil penelitian modern yang relevan. Hasil penelitian menunjukkan bahwa implementasi filsafat pendidikan Islam meliputi tiga dimensi utama, yaitu dimensi spiritual yang menumbuhkan kesadaran tauhid dan orientasi ibadah; dimensi intelektual yang mengembangkan kemampuan berpikir reflektif berbasis wahyu; dan dimensi moral-sosial yang membentuk akhlak, amal saleh, serta tanggung jawab sosial peserta didik. Ketiga dimensi ini membentuk kerangka pendidikan holistik yang menyatukan iman, ilmu, dan amal, serta menjadi dasar penguatan karakter Qur'ani dalam konteks Kurikulum Merdeka. Penelitian ini berkontribusi terhadap pengembangan teori filsafat pendidikan Islam dengan menegaskan pentingnya integrasi nilai spiritual, intelektual, dan moral dalam pembentukan insan kamil. Kesimpulannya, pendidikan Islam yang berorientasi pada Al-Qur'an mampu menjawab tantangan moral dan sosial masyarakat modern. Penelitian selanjutnya disarankan untuk melakukan studi lapangan guna menguji efektivitas penerapan nilai-nilai Qur'ani dalam konteks pembelajaran empiris.

INTRODUCTION

Islamic education in the modern era faces complex challenges. On the one hand, the integration between religious values and the formal curriculum is becoming increasingly urgent, while on the other hand many educational practices tend to focus on purely cognitive aspects, ignoring the spiritual and moral elements. This condition can be seen from the emergence of moral degradation phenomena among students, such as bullying behavior, lack of respect for teachers and parents, and weak self-control over the influence of secular culture and social media (Asrowi, 2025).

Recent trends show that society and educational institutions are beginning to re-include the Qur'an not only as an object of learning, but also as a source of living value ("living Qur'an") which is used as a basis for culture and practice in schools. For example, the research "Living Qur'an as New Market Trends of Islamic Education in Indonesia" shows that many parents encourage their children not only to learn the Qur'an in theory, but also to live and practice it daily (Indrayani, 2024). In addition, research on "The Implementation of Islamic Education Philosophy in Developing Today's Islamic Education Curriculum" shows that Islamic education philosophy is seen as important to be the foundation for designing a curriculum that is more contextual, relevant, and holistic in the era of independent curriculum and global challenges (Arifin, 2022).

Nevertheless, there is a real gap between the ideal of Islamic educational philosophy as extracted from the Qur'an and the practice of learning in the classroom. Several studies (e.g., literature reviews on implementation in elementary schools) reveal that although teachers and schools want to form Islamic characters and values, in practice there are limitations such as teachers' lack of understanding of the concept of Islamic education philosophy, limitations of dialogical or reflective learning methods, and inadequate support facilities. In addition, evaluations and assessments often do not include spiritual or moral aspects in a measurable manner, making value learning less sustainable.

The urgency of this research is strengthened by the need to bridge between theory and practice, so that the philosophy of Islamic education is not only a discourse but is truly implemented in every aspect of learning in the classroom. With good implementation, it is hoped that Islamic education will be able to educate students not only to be academically intelligent, but also to have faith, noble character, and have strong spiritual integrity.

From the description above, the main problem behind this research is: How can the principles of Islamic educational philosophy derived from the Qur'an be translated and implemented systematically in classroom learning practices? The gaps to be addressed include: (1) between ideal Qur'anic values and existing learning practices, (2) between Islamic educational philosophy theories and teacher competencies and teaching methods, and (3) between conventional academic assessments and holistic assessments that include moral and spiritual aspects.

The main purpose of this article is to systematically describe and analyze how the implementation of the Islamic educational philosophy of the Qur'an into the classroom can be carried out, including implementation strategies, emerging challenges, and practical solutions.

The expected benefit is to theoretically enrich the literature on Islamic education philosophy with a concrete implementation model or framework; strengthening the relationship between the study of the Qur'an and contemporary education. Furthermore, by providing guidance for teachers, schools, and policy makers in designing curriculum, learning methods, and more integrative assessments of Qur'anic values; help improve the quality of character education in schools; strengthening the morals and spirituality of students in the context of formal learning.

METHOD

This research uses a qualitative approach with the type of library research. This approach was chosen because the focus of the research is to analyze the concept of Islamic educational philosophy derived from the Qur'an and its relevance to learning practices in the classroom. Primary data sources are in the form of verses of the Qur'an related to the principles of education, such as QS. Al-'Alaq (1–5) on the importance of knowledge, QS. Luqman (12–19) on moral education, and QS. Al-'Ashr (1–3) on righteous deeds as a manifestation of faith. Secondary data are obtained from classical (e.g., Tafsir Ibn Katsir) and contemporary (e.g., Tafsir Al-Misbah by Quraish Shihab), as well as relevant scholarly articles and books on Islamic educational philosophy. The data collection technique is carried out through documentation studies, namely by examining tafsir books, academic journals, and educational literature that support the research topic. The data obtained was then analyzed using thematic analysis through the stages of reading the text, coding the main ideas, grouping themes, and contextual interpretation of the verses and related literature. To maintain the credibility and validity of the research results, triangulation of sources is carried out, namely by comparing Qur'anic texts, classical interpretations, contemporary interpretations, and modern educational literature. This procedure ensures that the results of the analysis are consistent, transparent, and in-depth according to modern qualitative research principles.

RESULTS AND DISCUSSION

Results

The results of this research were obtained through an analysis of primary sources in the form of verses of the Qur'an related to the principles of education and classical and contemporary interpretive literature, accompanied by comparisons with relevant modern research. The findings show that the implementation of Islamic educational philosophy from the Qur'an into the classroom can be described into three main dimensions, namely spiritual (monotheism and worship), intellectual (science and reflective thinking), and moral-social (morality and righteous deeds). These three dimensions form a conceptual framework that unites faith, knowledge, and charity in one complete education system, in accordance with the main purpose of Islamic education.

1. Spiritual Dimension: Tawhid Awareness and Worship Orientation

The spiritual dimension occupies a fundamental position in the philosophy of Islamic education. Based on QS. Al-'Alaq (1–5), education must be based on the awareness of monotheism which places Allah as the source of knowledge and the ultimate goal of the learning process. Tafsir Ibn Katsir and Quraish Shihab affirm that this verse describes the transcendental connection between revelation and knowledge. In the context of the classroom, the spiritual dimension is

implemented through learning activities that foster awareness of worship such as reflection on the meaning of verses, prayer before learning, and strengthening students' religious motivation. Rahman's research (2024) shows that learning based on the value of monotheism increases students' intrinsic motivation and moral responsibility towards learning activities (A. Rahman, 2024). Students who understand that studying knowledge is a form of worship have a higher spirit of learning, and show increased discipline and respect for teachers.

2. Intellectual Dimension: Intellectual Development and Qur'anic Reflection

The intellectual dimension focuses on developing critical, reflective, and analytical thinking skills based on revelation. QS. Luqman (12–19) points to the integration between knowledge and wisdom (*wisdom*) as the pillars of Qur'anic education. The philosophy of Islamic education does not separate rationality from spirituality, but rather combines it so that knowledge becomes a moral transformation, not just information.

Armedi (2024) found that the application of the *reflective Qur'anic learning* model encourages students to develop higher *order thinking skills*, as well as form a balance between logical reason and spiritual awareness (S. Armedi, 2024). These findings are in line with Ainun Sina et al. (2022) who affirm that the integration of reason and faith is a characteristic of Islamic epistemology that distinguishes it from Western secular approaches.

In the context of the classroom, this dimension can be applied through thematic discussions based on *kauniyah* and *naqliyah verses*, analysis of social phenomena through the lens of the Qur'an, and learning that encourages students to reflect on the relationship between science and the greatness of Allah.

3. Moral-Social Dimension: Morality, Righteous Charity, and Social Responsibility

The moral-social dimension emphasizes the formation of morals and social responsibility of students as a manifestation of faith and knowledge. Based on QS. Al-'Ashr (1–3), the success of education is determined by faith, righteous deeds, and the ability to counsel one another in truth and patience.

Hidayat (2022) emphasized that the application of the concept of *'amal ṣāliḥ* in education can give birth to ethical behavior and social solidarity among students (Hidayat, 2022). Islamic education in this dimension connects moral values with social practices, for example through *project-based learning* activities, community service, and Qur'anic-based school programs that foster concern for others.

In addition, teachers have an important role as *uswah ḥasanah* who instills Qur'anic values through example. Rahayu and Latifah (2020) found that teachers' behavior that is consistent with spiritual values has a significant effect on the formation of students' social character (Rahayu & Latifah, 2020). Meanwhile, Sulaiman and Fathoni's (2023) research adds that moral-social reinforcement also needs to include digital moral literacy so that students are able to behave ethically in cyberspace (Sulaiman & Fathoni, 2023).

The results of this study are consistent with the findings of Rahman (2024) and Armedi (2024) who emphasize the importance of the value of monotheism and Qur'anic reflection in modern learning. However, this research makes a new contribution by strengthening the moral-social dimension as a key factor in ensuring the sustainability of the application of Qur'anic values in the classroom. The focus of previous research has tended to highlight spiritual and intellectual aspects, while this study shows that moral-social reinforcement is a determinant of the success of comprehensive Qur'anic education.

In addition, this study expands the integrative approach by linking the results of the analysis of the Qur'an, classical interpretation, and modern education theory in the context of *the Independent Curriculum* in Indonesia. This approach produces a conceptual model that is relevant to the needs of the national education system while maintaining universal Islamic values.

Overall, the results of this study confirm that the philosophy of Islamic education derived from the Qur'an has a comprehensive value structure, covering spiritual, intellectual, and moral-social dimensions. These three dimensions are not only relevant in the religious context, but also become a conceptual framework that is able to answer the challenges of contemporary education. Thus, the implementation of Islamic educational philosophy in classroom learning practice is not just a normative ideal, but a holistic educational model that balances faith, knowledge, and charity.

Discussion

The current phenomenon of Islamic education shows that there is a gap between the ideal values of the Qur'an and the learning practices carried out in the classroom. Most educational practices still focus on the cognitive aspect, while the spiritual and moral dimensions have not been optimally implemented. This has led to the emergence of various moral problems such as low student morals, weakening spiritual discipline, and declining social empathy among students (Goodstats, 2024).

Based on these conditions, this discussion aims to analyze the results of research on the implementation of Islamic educational philosophy from the Qur'an into the classroom, by highlighting three main dimensions: spiritual, intellectual, and moral-social. The scope of the discussion includes theoretical foundations, analysis of findings, contextual relevance, and practical implications for the world of contemporary Islamic education.

The philosophy of Islamic education is based on the view that education aims to form human beings as *'abdullah* and *khalīfah fil-arḍ*, i.e. beings who believe and are responsible for life. Al-Attas explained that Islamic education is the process of instilling manners and forming a personality that is in harmony with divine values (Al-Attas, 2019). Abuddin Nata added that Islamic education must integrate spiritual, intellectual, and moral dimensions in learning.

The Qur'an is the main source in the formation of the Islamic educational paradigm. QS. Al-'Alaq (1-5) emphasized the importance of knowledge as a way to know Allah, QS. Luqman (12–19) taught wisdom and morals, while QS. Al-'Ashr (1–3) emphasizes the balance between faith, righteous deeds, and patience. Quraish Shihab explained that the essence of Qur'anic education is the union between faith, knowledge, and charity as a value system that forms human beings with noble character (Shihab, 2019).

The results of the study show that the implementation of the philosophy of Islamic education from the Qur'an to the classroom consists of three main dimensions:

1.   Spiritual dimension

The spiritual dimension emphasizes the awareness of monotheism as the main basis in all learning activities. This awareness is the foundation for the formation of an educational orientation that focuses not only on intellectual achievement, but also on the union between faith, knowledge, and charity. From the perspective of Islamic education, monotheism is not only interpreted as a belief in the oneness of Allah, but also as a principle of life that directs humans so that all their learning activities are worth worship. By placing Allah as the center of

Hatlah.M.S – 1, Yahiji.K – 2, Hasbi.M – 3. Implementing The Philosophy Of Islamic Education From The Qur'an To The Classroom.

learning goals, the educational process becomes a means to get closer to Him and develop the potential of human nature towards moral and spiritual perfection (Nata, 2019).

The Qur'an through His words in QS. Al-'Alaq (1–5) affirms that learning activities are part of a divine command that is worth worship. The first verse, *"Iqra' bismi rabbika alladzī khalaq"* (recite it in the name of your God who created), gives the message that learning activities should not be separated from the awareness of God's presence (Shihab, 2019). Thus, reading and seeking knowledge is not only a rational process, but a spiritual reflection that connects man with his Creator. When the learning process is based on the value of monotheism, the knowledge gained will not distance a person from Allah, but will actually increase his faith (Al-Attas, 2019).

In the context of modern education, the application of tawhid values can be realized through reflective activities such as tadabbur verses of the Qur'an before learning, integration of spiritual values in various subjects, and habituation of prayer and dhikr in learning activities. Rahman's research (2024) shows that the application of tawhid value-based learning is consistently able to increase students' learning motivation, academic ethics, and morality (F. Rahman, 2024). Students who realize that studying knowledge is worship will have a sincere, disciplined, and responsible learning orientation.

Thus, the spiritual dimension serves as the core of the formation of Islamic character in education. Through the awareness of monotheism, learning activities become more meaningful, because it not only fosters intellectual intelligence, but also strengthens faith and piety. Education based on the value of monotheism will ultimately give birth to a generation of knowledge who are civilized, have noble character, and have a high spiritual awareness of their responsibilities as servants and caliphs of Allah on earth.

2.   Intellectual dimension

The intellectual dimension in Islamic education emphasizes the importance of developing critical, reflective, and analytical thinking skills based on revelation. The process of developing reason in Islamic views does not stand independently of divine values, but is directed so that human intellectual abilities become a means to understand and uphold the truth that comes from Allah (Nata, 2019). Thus, the development of revelation-based critical reason not only aims to increase rational intelligence, but also to form a spiritual consciousness that links science with moral responsibility and faith.

The Qur'an emphasizes the importance of using reason in understanding the signs of Allah's greatness in the universe. The Word of Allah in QS. Ali 'Imran (190–191) described that people of reason are those who always think and reflect on Allah's creation while remembering Him (Shihab, 2019). This verse affirms that the activity of thinking in Islam is never separated from spiritual awareness; Thinking is part of worship because through reason, humans know divine truth and wisdom. Therefore, Islamic education must facilitate students to think critically and reflectively while still being based on the values of the Qur'an (Al-Attas, 2019).

Armedi (2024) found that the application of a reflective approach based on Qur'anic interpretation was able to improve higher *order thinking skills* and students' creativity (R. Armedi, 2024). Through learning based on thematic interpretation, students are trained to

interpret the verses of the Qur'an in the context of modern life, analyze moral messages, and relate them to social phenomena. This process not only trains logical and systematic thinking skills, but also hone spiritual sensitivity and a sense of ethical responsibility towards the application of knowledge in daily life.

The intellectual dimension in Islamic education requires a synergy between the mastery of modern science and the understanding of Islamic values. Education that is separate from the values of revelation has the potential to produce humans who are academically intelligent, but morally dry (Langgulung, 2019). Therefore, Islamic education must be able to integrate science and religion, rationality and spirituality, so that students have a complete understanding of the essence of knowledge as a gift and mandate from Allah (Asma et al., 2024).

Thus, the intellectual dimension in Islamic philosophy of education not only develops the ability to think rationally, but also fosters an epistemological awareness that true knowledge comes from Allah. The development of reason based on revelation will produce humans who are intelligent, creative, critical, and wise, yet remain humble and subject to divine truth.

3.   Moral-social dimension

The moral-social dimension emphasizes the formation of morals and social responsibility as a manifestation of the faith and knowledge possessed by students. The Qur'an in QS. Al-'Ashr (1–3) affirms that human success is not only measured by knowledge, but by righteous deeds and social care. This value places education as a means of fostering ethical behavior and collective awareness to do good. Hidayat (2022) emphasized that the application of the concept of *'amal ṣāliḥ* in education can give birth to noble moral behaviors, such as empathy, honesty, and social solidarity among students (Hidayat, 2022).

In the context of Islamic education, *'amal ṣāliḥ* does not only mean performing ritual worship, but also includes social actions that benefit others. Teachers have an important role as *uswah ḥasanah* (moral exemplars) who inculcate Qur'anic values through behavior, not just theoretical teaching. Research by Rahayu and Latifah (2020) shows that teachers' examples that are consistent with spiritual values have a direct effect on the formation of social attitudes and resilient character of students (Rahayu & Latifah, 2020). Thus, social morality in Islamic education is built on the basis of experience, example, and habituation of values in school life.

In addition to examples, *project-based learning* and social activities with Qur'anic values are effective strategies in fostering social awareness. This learning model provides space for students to practice values such as cooperation, discipline, and responsibility. Nugroho (2021) proves that *project-based learning* that is integrated with Qur'an verses is able to increase students' moral awareness and reflective ability to respond to social phenomena around them (Nugroho, 2021). Through this approach, the values of the Qur'an are not only understood, but also brought to life in real action.

In the digital era, moral-social reinforcement is becoming increasingly important to guide students to face global ethical challenges. Sulaiman and Fathoni (2023) emphasized that Islamic education must integrate Qur'anic moral literacy so that students are able to behave politely and responsibly in the digital space (Sulaiman & Fathoni, 2023). Thus, the moral-social dimension in Islamic education serves to form knowledgeable people who are noble, empathetic, and able to carry out their roles as *'abdullāh* and *khalīfah fil-arḍ*, in line with the main goal of Islamic education which combines faith, knowledge, and charity (Shihab, 2019).

Thus, these three dimensions affirm that effective Islamic education not only transfers knowledge, but also forms intact spiritual character and integrity. The philosophy of Islamic education which is sourced from the Qur'an views that the success of education lies in the union between faith, knowledge, and charity in students. The integration of these three dimensions results in learning that fosters spiritual awareness, intellectual intelligence, and moral-social responsibility in a balanced manner. This finding strengthens the theory of Al-Attas and Abuddin Nata who affirm that the goal of Islamic education is the formation of *civilized and pious kāmil* people through the synergy between faith, reason, and morals (Nata, 2019).

The findings of this study strengthen the philosophy theory of Islamic education by emphasizing the importance of multidimensional integration of Qur'anic values. An education that emphasizes only the cognitive aspect without spirituality has the potential to produce students who are intellectually intelligent but morally poor. Therefore, the integration of the values of monotheism, knowledge, and pious deeds is the main foundation for creating an education system that balances between knowledge and faith. The results of the research of Rahman (2024) and Armedi (2024) show that Qur'anic reflection-based learning is able to increase students' learning motivation, ethical awareness, and social responsibility (F. Rahman, 2024). The holistic integration of Qur'ani values has been proven to be able to build a student mindset and behavior that is oriented towards the common good and benefit.

However, implementation in the field still faces various obstacles. Some of them are teachers' low understanding of the concept of Islamic education philosophy, the lack of Qur'anic value-based training, and an evaluation system that still focuses on cognitive aspects alone. Ulfah Salwa and colleagues (2024) emphasized that the success of the application of Qur'anic values in education is highly dependent on the readiness of human resources, curriculum policy support, and a conducive and reflective learning environment (Salwa, 2024). Therefore, the revitalization of teachers' competencies is a strategic step so that they are able to translate Qur'anic values in learning methods, character assessment, and humanistic classroom management

Compared to the study of Rahman and Armedi, the results of this study provide an important addition that the moral-social dimension is a key factor in ensuring the sustainability of the application of Qur'anic values in the classroom. In the modern context, globalization and the digital era have brought a negative impact on the morality of the younger generation. Goodstats data for 2024 shows a significant increase in bullying cases in schools, reflecting a crisis of values and empathy (Goodstats, 2024). This emphasizes the importance of an Islamic educational approach based on spirituality and morality.

National policies through *the Independent Curriculum* also provide space for the integration of Qur'anic values through the *Pancasila Student Profile* program and *the Rahmatan lil-'Alamine Student Profile Strengthening Project*. This approach is in line with Nata's idea that Islamic education needs to adapt to the needs of modern society without losing its spiritual roots (Nata, 2019).

Based on the results of the analysis, the implementation of the philosophy of Islamic education from the Qur'an to the classroom includes three main spiritual, intellectual, and moral-social dimensions that form a holistic education framework that unites faith, knowledge, and charity in one unit. This research enriches the philosophy theory of Islamic education and provides practical guidance for teachers and policymakers in developing Qur'anic value-based curriculum and learning methods. However, this research is still limited to literature review, so

further field-based research (*field research*) with the triangulation method is needed to obtain more comprehensive empirical data.

Furthermore, education practitioners are advised to systematically implement Qur'ani values in curriculum planning, learning processes, and evaluation systems based on Qur'ani characters. Strengthening the spiritual, intellectual, and moral-social dimensions is expected to be able to produce a generation of civilized knowledge, have divine awareness, and be able to make a positive contribution to a modern civilization that is just and ethical (Shihab, 2019).

CONCLUSION

This research shows that the implementation of Islamic educational philosophy from the Qur'an into the classroom can be elaborated into three main dimensions: spiritual, intellectual, and moral-social. The spiritual dimension emphasizes the awareness of monotheism as the foundation of learning, the intellectual dimension emphasizes the development of reason, critical reasoning, and reflection based on Qur'anic values, while the moral-social dimension emphasizes morality, righteous deeds, and social responsibility. These findings provide a deep understanding that effective Islamic education not only transfers knowledge, but also shapes students' character and spiritual integrity, thereby strengthening the connection between faith, knowledge, and charity. This research also strengthens the theories and concepts of previous Islamic educational philosophy by emphasizing the importance of integrating these three dimensions in holistic modern learning practices.

The implications of this research include social, cultural, and academic contexts, where the integration of Qur'anic values in education can form students who have noble character, are socially responsible, and have high motivation to learn. In practical terms, the results provide guidance for teachers, schools, and policymakers to design holistic curricula, learning strategies, and assessments. However, this study has limitations because it is a literature study and has not involved direct observation in the field, so the generalization of the findings is limited. Further research opportunities include field research, development of innovative learning models, and evaluation of the impact of the implementation of Islamic education philosophy quantitatively and contextually at various levels of education.

REFERENCES

Al-Attas, S. M. N. (2019). *Islam and Secularism*. International Institute of Islamic Thought and Civilization.

Arifin, Z. (2022). Rekonstruksi kurikulum pendidikan Islam berbasis filsafat holistik di era kurikulum merdeka belajar. *Tadrib: Jurnal Pendidikan Agama Islam*, *10*(1), 65–78.

Armedi, R. (2024). Analisis Pendidikan Islam Dari Sudut Pandang Quraish Shihab "The Objectives Of Islamic Education From Quraish Shihab's Perspective In The Digital Era." *Jurnal Pemikiran Dan Riset Sosiologi,*.

Armedi, S. (2024). Integrasi Nilai Qur'ani dalam Model Pembelajaran Reflektif di Sekolah Islam. *Jurnal Tarbiyah Dan Pendidikan Islam*, *12*(2), 97–113.

Asma, Yahiji, K., Ondeng, S., & Solong, N. P. (2024). Ilmu dan Agama dalam Kurikulum Pendidikan Islam Multidisipliner. *SETYAKI: Jurnal Studi Keagamaan Islam*, *2*(3). https://doi.org/10.59966/setyaki.v2i3.1238

Hatlah.M.S – 1, Yahiji.K – 2, Hasbi.M – 3. Implementing The Philosophy Of Islamic Education From The Qur'an To The Classroom.

Asrowi, A. (2025). Peran pendidikan tauhid bagi anak sekolah di era modernisasi. *E-Jurnal Aksioma Al-Asas*, *6*(1), 45–58.

Goodstats. (2024). *Lonjakan Kasus Bullying di Indonesia Meningkat Signifikan pada 2023–2024*.

Hidayat, M. (2022). Konsep Amal Saleh dalam Pendidikan Islam dan Relevansinya terhadap Pembentukan Karakter Sosial Peserta Didik. *Jurnal Pendidikan Islam Kontemporer*, *10*(2), 134–145.

Indrayani, R. (2024). Strategi membentuk karakter gemar membaca Al-Qur'an di Sekolah Dasar Islam Terpadu Yabis Bontang Kalimantan Timur. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, *8*(1), 123–137.

Langgulung, H. (2019). *Manusia dan Pendidikan: Suatu Analisis Psikologi, Filsafat, dan Pendidikan Islam*. Pustaka Al-Husna.

Nata, A. (2019). *Filsafat Pendidikan Islam*. Rajawali Pers.

Nugroho, B. (2021). Model Project-Based Learning Berbasis Qur'ani untuk Penguatan Karakter Sosial Siswa. *Al-Ta'dib Journal of Islamic Education Studies*, *14*(3), 210–226.

Rahayu, N., & Latifah, R. (2020). Peran Keteladanan Guru dalam Pembentukan Perilaku Sosial Peserta Didik di Sekolah Islam. *Jurnal Ilmu Pendidikan Islam*, *8*(2), 112–127.

Rahman, A. (2024). Pembelajaran Reflektif Qur'ani dan Penguatan Nilai Spiritual Peserta Didik. *Jurnal Pendidikan Islam Progresif*, *15*(1), 51–68.

Rahman, F. (2024). Iman dan Amal Saleh dalam Al-Qur'an: Kajian Tematik dan Kontekstual. *Jurnal Studi Al-Qur'an*, *16*(2), 89–103.

Salwa, N. U. (2024). Kesiapan Guru dalam Mengimplementasikan Nilai-Nilai Qur'ani pada Kurikulum Merdeka. *Jurnal Pendidikan Islam Kontemporer*, *11*(1), 88–102.

Shihab, M. Q. (2019a). *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Lentera Hati.

Shihab, M. Q. (2019b). *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an, Jilid 1*. Lentera Hati.

Sulaiman, H., & Fathoni, I. (2023). Integrasi Literasi Moral Qur'ani dalam Pendidikan Digital Era Revolusi 5.0. *Jurnal Pendidikan Islam Progresif*, *15*(1), 44–60.