

Educational Values in the Qur'an and Hadith as the Foundation of Character Education

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Abstract: This study explores the educational values contained in the Qur'an and Hadith as the fundamental foundation for character education in Islamic learning contexts. Amid the challenges of moral decline and the weakening of ethical awareness in contemporary society, this research aims to identify and analyze key Qur'anic and Prophetic values that contribute to the formation of holistic character development. Using a qualitative library research method with a thematic analysis approach, relevant verses of the Qur'an and selected Hadith were examined to uncover core educational principles, including integrity, responsibility, discipline, compassion, justice, and spiritual consciousness. The findings indicate that the Qur'an and Hadith present an integrative educational framework combining moral, spiritual, intellectual, and social dimensions, which supports the development of balanced and ethical individuals. These values are not only normative teachings but also provide practical guidance for educational processes rooted in exemplary conduct, habituation, dialogue, and reflective learning. The study concludes that integrating Qur'anic and Prophetic educational values into modern character education curricula is essential to strengthen moral identity and foster socially responsible learners in the contemporary era.

Keywords: Educational values; Qur'an; Hadith; character education; Islamic pedagogy

INTRODUCTION

Character education has become a central issue in contemporary educational discourse as modern societies experience moral degradation, declining empathy, ethical relativism, and the weakening of social responsibility. Educational institutions frequently emphasize cognitive achievement and technical skills while neglecting moral and spiritual formation, resulting in students who excel academically yet demonstrate deficiencies in character integrity and social ethics (Asha et al., 2024; Fitri, 2018; Saputra, 2025). This condition calls for a more holistic educational approach that integrates intellectual development with spiritual cultivation and moral discipline (Muhammad Alif Aulia Rahman et al., 2025; Yusuf et al., 2022).

Within Islamic education, the Qur'an and Hadith constitute core sources of educational guidance that encompass ethical refinement (*akhlak*), spiritual purification (*tazkiyat al-nafs*), and intellectual empowerment. Several recent studies have examined character education from

Qur'anic and Prophetic perspectives. Surudin and Mahmudi (2024) analyzed character education values based on the Qur'an and Hadith, emphasizing their normative relevance to Islamic pedagogy. Ansori, Hudallah, and Sholekah (2025) further explored foundational moral virtues such as honesty, discipline, and responsibility in Qur'anic-Hadith studies. Inayah et al. (2025) focused on the educational environment derived from Qur'anic and Prophetic teachings, highlighting the importance of creating morally conducive learning spaces. Meanwhile, Ilmi et al. (2023) investigated Islamic educational values as the core of character formation, stressing their contribution to nurturing ethical personal development.

Despite these important contributions, existing studies tend to address educational values either descriptively or partially, without presenting an integrative framework that systematically connects Qur'anic and Hadith values with contemporary models of character education and pedagogical implementation. Most prior research remains limited to value

identification, with minimal emphasis on the synthesis of moral, spiritual, social, and intellectual dimensions into a unified educational model relevant to modern educational challenges.

This study offers innovation by reconstructing Qur'anic and Prophetic educational values into a comprehensive thematic framework for character education. By bridging classical scriptural insights with pedagogical applications, this research proposes a holistic foundation for Islamic character education that emphasizes ethical internalization, social responsibility, and spiritual consciousness, thereby reinforcing the enduring relevance of the Qur'an and Hadith in responding to current educational and moral needs.

METHODS

This study employed a qualitative library research design aimed at exploring and synthesizing educational values derived from the Qur'an and Hadith as the foundation of character education (Adlini et al., 2022; Muhamad Fajri, 2023; Yasmin et al., 2024). Library research was chosen to enable an in-depth examination of classical Islamic texts and contemporary scholarly works relevant to Islamic pedagogy and character development (Kalisdha, 2023). The primary data sources consisted of selected Qur'anic verses addressing educational, ethical, and moral themes, as well as authentic Hadith collections, including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and other recognized hadith compilations. Secondary sources included academic journal articles, books, and conference proceedings focusing on Qur'anic studies, Hadith education, and character education, particularly recent publications to ensure contextual relevance.

Data collection was conducted through systematic identification of Qur'anic verses and Hadith texts containing key educational concepts such as honesty, responsibility, discipline, compassion, justice, respect, and spiritual awareness. Relevant texts were gathered using keyword searches and thematic indexing techniques (Chand, 2025; De Sordi, 2024). The collected data were then organized and classified into thematic categories based on educational dimensions (Kholifah & Sofwan, 2024; Morse & Field, 1996; Peter et al., 2024).

Data analysis employed a thematic content analysis approach (A. Mackey, 2013; Baxter, 2009; Komor & Grzyb, 2023). The analysis

involved five stages: (1) data familiarization through close reading of primary texts and supporting literature; (2) coding of educational values found in Qur'anic verses and Hadith narrations; (3) categorization of codes into main themes representing moral, spiritual, intellectual, and social educational values; (4) interpretation of data by connecting scriptural themes with contemporary character education frameworks; and (5) synthesis to construct a coherent model of Qur'anic–Prophetic character education (Neuendorf & Kumar, 2016; Price, 2010; Tunison, 2023; White & Marsh, 2006).

To ensure credibility and trustworthiness, data triangulation was applied by comparing interpretations across various tafsir references and hadith commentaries as well as findings from recent scholarly studies. Peer-reviewed sources were prioritized to strengthen the validity of interpretations. Reflexive analysis was also implemented to minimize researcher bias and maintain interpretive consistency (Arslan, 2022; Brink, 1993; Porter, 2007). The findings were presented in narrative analytical form, integrating textual evidence with pedagogical interpretation to illustrate how Qur'anic and Prophetic educational values can inform the development of character education models applicable to contemporary educational settings.

FINDINGS AND DISCUSSION

Findings

The following section presents the research findings derived from a qualitative thematic analysis of primary sources, including the Qur'an, classical tafsir literature, and authentic Hadith collections. The findings are organized into interrelated thematic categories that reflect the core educational values underpinning Islamic character education, as well as the pedagogical methods supporting their internalization. This presentation aims to provide a systematic and holistic depiction of Qur'anic–Prophetic guidance as the foundational framework for character formation.

Moral Educational Values (Akhlak Dimension)

Analysis reveals that moral cultivation (*akhlak karimah*) is the central aim of Islamic education (Nasri, 2024a, 2024b; Nasri & Tabibuddin, 2023). The Qur'an describes the Prophet Muhammad as the embodiment of noble character: “Indeed, you are of a great moral

character” (Qur’an 68:4). According to classical tafsir, particularly Ibn Kathīr, this verse affirms the ethical perfection of the Prophet as a living educational model (*uswah ḥasanah*). This teaching is further reinforced in the prophetic tradition: “*I was sent only to perfect noble character*” (HR. Ahmad; al-Bukhārī, *al-Adab al-Mufrad*).

Core moral virtues identified include honesty (*ṣidq*) (Qur’an 9:119), trustworthiness (*amānah*) (Qur’an 23:8), justice (*‘adl*) (Qur’an 16:90), patience (*ṣabr*) (Qur’an 103:3), humility (*tawāḍu’*) (Qur’an 25:63), and responsibility. These virtues function as ethical standards that guide both personal integrity and social interaction. Islamic character education therefore prioritizes continuous moral practice supported by exemplary conduct (Nasirin et al., 2025; Nasri et al., 2025; Thohri et al., 2025).

Spiritual Educational Values (Taqwa and Purification of the Soul)

Spiritual development constitutes the inner foundation of character education. The Qur’an underscores the necessity of self-purification: “*Successful indeed is the one who purifies the soul, and failed is the one who corrupts it*” (Qur’an 91:9–10). Al-Ghazālī, in *Ihyā’ ‘Ulūm al-Dīn*, interprets education as a conscious effort of *tazkiyat al-naḥs*, cleansing the heart from harmful traits and nurturing divine awareness (*taqwa*). This perspective is supported by the Prophet’s statement: “*Allah does not look at your appearances or wealth but looks at your hearts and deeds*” (HR. Muslim). These findings demonstrate that Islamic character education prioritizes inner morality, sincerity (*ikhhlās*), correct intention (*niyyah*), humility, and continuous remembrance of God (*dhikr*) as the basis for ethical behavior.

Intellectual Educational Values (Knowledge and Ethical Reasoning)

The Qur’an places **knowledge and intellectual reflection** as pivotal foundations of human dignity and moral responsibility: “*Allah raises those who believe and those who are given knowledge to high ranks*” (Qur’an 58:11). Al-Qurṭubī’s tafsir explains this verse as linking intellectual excellence directly to ethical maturity. The prophetic tradition further emphasizes: “*Seeking knowledge is obligatory upon every Muslim*” (HR. Ibn Mājah).

Additionally, Qur’anic commands to observe, ponder, and reflect (*tafakkur* and *tadabbur*) (Qur’an 3:191) indicate that the pursuit of knowledge must be accompanied by wisdom (*ḥikmah*) and moral discernment. The findings confirm that Islamic education integrates intellectual growth with ethical accountability, aiming to cultivate learners who use knowledge for personal excellence and social benefit (Ithnin et al., 2023).

Social Educational Values (Compassion and Communal Responsibility)

Social ethics emerge prominently within Qur’anic–Prophetic teachings on character formation. The Qur’an affirms: “*Cooperate in righteousness and piety*” (Qur’an 5:2), encouraging solidarity and collective responsibility. Ibn Kathīr interprets this instruction as the ethical basis of social harmony and civic engagement.

The Prophet Muhammad further teaches: “*None of you truly believes until he loves for his brother what he loves for himself*” (HR. al-Bukhārī and Muslim).

Values identified within this theme include compassion (*raḥmah*), empathy, cooperation (*ta’āwun*), justice, and respect for diversity. These social virtues frame character education as a communal endeavor that forms individuals committed to justice, peace, and societal welfare (Mardiah & Napratilora, 2021).

Educational Methods for Value Internalization

The findings also reveal pedagogical strategies explicitly endorsed within Qur’anic and Prophetic traditions. The Qur’an advocates educational modeling: “*Indeed, in the Messenger of Allah you have an excellent example*” (Qur’an 33:21).

Hadith sources emphasize habituation and consistency: “*The most beloved deeds to Allah are those that are done consistently, even if small*” (HR. al-Bukhārī and Muslim).

Dialogue (*ḥiwār*), moral counsel (*maw’izah*), storytelling (*qiṣaṣ*), and reflective learning (*tafakkur*) further emerge as central instructional methods. These approaches facilitate experiential character formation rather than mere cognitive instruction (Haidar Rifqi Ghassany & Hendri Happy Firdaus, 2024; Nasri & Mulyohadi, 2023).

Table 1. Thematic Findings on Educational Values in the Qur'an and Hadith

Theme	Core Values	Primary Scriptural Sources	Educational Implications
Moral (Akhlak)	Honesty, trustworthiness, justice, patience, humility, responsibility	Qur'an 68:4; 9:119; 23:8; 16:90; 25:63; HR. Ahmad; al-Bukhārī	Ethical consistency through moral modeling
Spiritual	Taqwa, sincerity, intention, self-purification, remembrance	Qur'an 91:9–10; HR. Muslim; al-Ghazālī	Cultivation of internal moral awareness
Intellectual	Knowledge seeking, reflection, wisdom, ethical reasoning	Qur'an 58:11; 3:191; HR. Ibn Mājah	Integration of intellectual growth with moral accountability
Social	Compassion, solidarity, cooperation, justice, empathy	Qur'an 5:2; HR. al-Bukhārī and Muslim	Formation of civic responsibility and social harmony
Pedagogical Methods	Modeling, habituation, dialogue, advice, reflection	Qur'an 33:21; HR. al-Bukhārī & Muslim	Experiential character internalization

Table 1 summarizes the thematic findings of this study by mapping core educational values derived from the Qur'an and Hadith into five interconnected dimensions: moral, spiritual, intellectual, and social values, as well as pedagogical methods for internalization. The table demonstrates how each thematic domain is grounded in specific scriptural sources and translated into concrete educational implications, highlighting the integrative nature of Islamic character education. Moral values reinforce ethical consistency through exemplary modeling, spiritual values cultivate internal moral awareness rooted in *taqwa* and sincerity, intellectual values link knowledge acquisition with ethical responsibility, and social values promote compassion and communal harmony. Meanwhile, pedagogical methods emphasize experiential learning strategies that enable effective internalization of values. Collectively, the table illustrates that Qur'anic–Prophetic character education forms a holistic pedagogical framework that unites ethical, spiritual, intellectual, and social development within contemporary educational practice.

Discussion

The findings of this study corroborate the normative conception of Islamic education as a holistic process aimed at shaping balanced individuals who integrate moral virtue, spiritual consciousness, intellectual growth, and social responsibility. These results align with the broader theoretical framework of Islamic educational philosophy, which emphasizes the unity of knowledge and ethics (*'ilm wa al-akhlak*). Al-Attas (1999) conceptualizes education as the process of *ta'dīb*, the instillation of adab that integrates intellectual cultivation

with moral and spiritual refinement. This theoretical foundation is strongly reflected in the study's identification of moral and spiritual values as the central pillars of Qur'anic–Prophetic character education, ensuring that ethical formation remains inseparable from religious consciousness (Alhamuddin et al., 2022).

The prominence of **spiritual values** identified in the findings further reinforces classical Islamic educational perspectives that position *tazkiyat al-nafs* (self-purification) as the essence of moral education. Ibn Qayyim al-Jawziyyah (2000) describes character excellence as emerging from the purification of the heart, where sincerity (*ikhlas*), humility, and God-consciousness (*taqwa*) shape outward conduct. This understanding parallels contemporary character education discourse, particularly Lickona's (2012) framework, which emphasizes that moral behavior must be rooted in internal moral commitment rather than external discipline alone. The Qur'anic focus on conscience formation mirrors Lickona's moral knowing–feeling–action triad, illustrating harmony between Islamic pedagogical principles and modern educational psychology.

The findings related to **intellectual values** confirm the Islamic view that knowledge acquisition must be ethically oriented. Fazlur Rahman (1982) argues that the Qur'anic concept of knowledge prioritizes transformative understanding rather than mere information accumulation. In education, this perspective implies that learning should cultivate reflective reasoning (*tafakkur*) and responsible application of knowledge, as echoed in modern holistic education theories that promote values-based learning over purely technical competence

(Nucci & Narvaez, 2008). This model reinforces the study's conclusion that intellectual excellence, when detached from ethical guidance, fails to achieve the broader objectives of human formation (Fitriah & Fauji, 2024; Maulana & Rodiya, 2022).

In terms of **social values**, the findings resonate with Freire's (1998) critical pedagogy, which underscores education as a tool for social transformation grounded in empathy and justice. Qur'anic principles of compassion (*rahmah*) and cooperation (*ta'āwun*) correspond with Freire's emphasis on dialogue, solidarity, and collective ethical responsibility. Islamic character education thus aligns with participatory educational paradigms that seek to foster learners who contribute constructively to social harmony and justice.

Finally, the pedagogical methods identified in this study—exemplary modeling (*uswah*), habituation (*ta'wīd*), dialogue (*hiwār*), moral counsel (*maw'izah*), and reflective practice (*tafakkur*)—correspond with Bandura's (1986) social learning theory, which posits that individuals acquire moral behavior through observation, modeling, and reinforcement. This convergence underscores that Qur'anic–Prophetic pedagogy offers timeless methodologies compatible with established educational theories, further validating the applicability of Islamic character education models in contemporary learning environments.

Overall, this discussion confirms that Islamic character education derived from the Qur'an and Hadith transcends doctrinal instruction by offering an integrative pedagogical framework consistent with both classical Islamic thought and modern educational theory. This synthesis strengthens the argument that Qur'anic–Prophetic values remain pedagogically relevant and effective in addressing present-day character education challenges.

CONCLUSION

This study synthesizes Qur'anic and Prophetic educational values as a comprehensive foundation for Islamic character education encompassing moral discipline, spiritual consciousness, intellectual responsibility, and social engagement. The findings demonstrate that character formation in Islamic education is not limited to normative instruction but functions as an integrative pedagogical framework grounded in *ta'dīb*, *tazkiyat al-nafs*, and value

internalization through exemplary conduct (*uswah*), habituation (*ta'wīd*), and reflective consciousness (*tafakkur*). The compatibility between classical Islamic educational philosophy and contemporary character education theories emphasizes the enduring relevance of Qur'anic–Prophetic guidance in addressing current moral disengagement and identity challenges in educational contexts. Moreover, this research highlights the potential for further development of Qur'anic–Hadith-based character education models through curriculum integration, teacher training modules, and experiential learning programs tailored to diverse educational environments. Future studies could employ empirical classroom-based methodologies to evaluate the effectiveness of implementing these values in pedagogical practice, particularly in multicultural and digital learning settings. Broader comparative research across educational traditions may also enrich the understanding of universal ethical education anchored in spiritual traditions. Ultimately, this study affirms that Islamic character education offers a holistic paradigm capable of nurturing ethically responsible individuals who embody intellectual excellence, spiritual depth, and social compassion.

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