

## Al-Qur'an-Based Character Education In Facing The Moral Crisis Of The Younger Generation

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### Abstract

*The growing moral crisis among today's young generation demands an educational system capable of instilling moral and spiritual values as the foundation of character formation. Qur'an-based character education serves as a strategic solution in shaping students with noble character and integrity. This study aims to describe the implementation of Qur'an-based character education in shaping students' morality and to analyze its impact on their behavior and academic culture in higher education. The research employed a descriptive, qualitative method with a field study approach, collecting data through in-depth interviews with 15 students actively involved in Qur'anic mentoring activities. Thematic analysis was conducted to identify the process of internalizing Qur'anic values and their manifestation in campus life. The findings reveal that the most dominant internalized Qur'anic values include honesty (ṣidq), responsibility (amānah), discipline (iltizām), social care (ta'āwun), patience (ṣabr), and humility (tawāḍu'). These values play a significant role in shaping students' integrity, discipline, empathy, and social awareness. Furthermore, the implementation of Qur'anic values contributes to creating a more ethical, harmonious, and spiritually grounded academic culture. Therefore, Qur'an-based character education has proven effective in addressing the moral crisis among youth by fostering a balance between intellectual, emotional, and spiritual intelligence. This model is expected to produce a Qur'anic generation with noble character, strong social responsibility, and the ability to contribute positively to modern society.*

**Keywords :** Qur'an-Based Character Education, Qur'anic Values, Students, Morality, Moral Crisis.

## INTRODUCTION

The rapid development of technology and globalization has greatly influenced the mindset and behavior of the younger generation. The vast access to information through the internet and social media is often misused, leading to symptoms such as declining manners, weakened responsibility, and an increase in deviant behavior(Dwi Noviani dkk., 2024). This condition indicates that young people are facing a moral crisis that must be addressed through value-oriented education(Luthfiyyah dkk., 2025).

Character education plays an essential role in shaping individuals with integrity, honesty, and noble character. Education should not only aim to develop intellectual intelligence but also to instill moral and spiritual values so that learners achieve a balance between knowledge and personality. Through character education, it is expected that a generation with ethical awareness in both thought and action will emerge(Nabila dkk., 2024).

In the context of Indonesian society, which is predominantly Muslim, the Qur'an serves as the main guide for building morality and personal character(Emier Azka dkk., 2025). To ensure effective implementation, it is essential to clarify how Qur'an-based character education aligns with national and institutional curricula, addressing potential integration challenges(Wijayanti & Kurniawan, 2025). Values such as honesty, responsibility, compassion, and justice found in the Qur'an are highly relevant to be used as the foundation of character education. By using the Qur'an as the basis, education does not only focus on worldly aspects but also cultivates deep spiritual awareness(Aisyah & Nahar, 2025).

By emphasizing the noble character of Prophet Muhammad (peace be upon him) as a model, educators and institutions are encouraged to feel empowered to shape attitudes and actions that reflect Qur'anic values in daily

life, fostering a sense of responsibility(Khotimah & Nugroho Reformis Santono, 2025).

However, the implementation of Qur'an-based character education still faces several challenges, such as the lack of educators who understand integrative approaches between religious values and contemporary needs, as well as the limited availability of engaging and contextual learning materials(Bararah, 2024). Additionally, scaling this model across diverse educational contexts or regions may encounter limitations related to resource availability, cultural differences, or institutional support(Muid & Nasrulloh, 2024). Therefore, innovation in educational models is needed to connect Qur'anic teachings with the social realities of today's youth and to ensure broader applicability and sustainability(Romdoniyah & Nugraha, 2024).

Based on these conditions, research on Qur'an-based character education is crucial. This study is expected to provide solutions to strengthen the moral foundation of the younger generation through spiritually rooted and practical learning approaches. By consistently applying Qur'anic values, it is hoped that Indonesia's young generation will grow into faithful, virtuous individuals who are ready to face modern moral and social challenges(Rustandi dkk., 2025).

## **RESEARCH METHOD**

This study employed a qualitative descriptive approach to examine the implementation of Qur'an-based character education in addressing the moral crisis among youth. This approach was chosen because it allows for an in-depth understanding of the values, meanings, and educational practices related to Islamic moral development. Data were collected through observation, semi-structured interviews, and document analysis focusing on

learning activities that integrate Qur'anic values into the academic and personal lives of students (Hilalludin, 2025).

The subjects of this research consisted of The collected data were analyzed using thematic analysis to identify key patterns and themes related to Qur'anic values that shape students' character. The analysis process involved coding, categorizing, and interpreting the data systematically to produce valid and meaningful findings. Data validity was ensured through source and method triangulation, as well as member checking with participants to confirm that the researcher's interpretations accurately reflected their real experiences (Hilalludin & Nisa, 2025).

From an Islamic higher education institution who had participated in a Qur'an-based character education program. Participants were selected using a purposive sampling technique to ensure they had direct experience with the integration of Qur'anic values in their learning process. Data were obtained through in-depth interviews on moral understanding, observation of students' daily behavior, and analysis of course documents related to Islamic character development (Hilalludin dkk., 2025).

## **RESULTS AND DISCUSSION**

### **Internalization of Qur'anic Values in the Formation of Student Character**

Qur'an-based character education plays a vital role in shaping students' morals and personalities. Through learning activities that emphasize understanding and practicing Qur'anic values, students develop awareness of the importance of noble character (Rahayu dkk., 2023; Yunita & Mujib, 2023). To strengthen the argument, it is important to specify measurable outcomes or indicators, such as increased honesty, responsibility, or social empathy, used to assess the impact of these educational practices (Sholihah & Maulida, 2020). The internalization of these values is not only achieved through classroom learning but also through religious activities such as *thematic*

*recitation (tadarus tematik), value circles (halaqah nilai), and Qur'anic mentoring*, which encourage reflection and real-life application of these values(Asyari, 2022).

The internalization process occurs through three stages: understanding (knowing), internalizing (feeling), and practicing (doing). In the understanding stage, students study Qur'anic values such as honesty (*ṣidq*), responsibility (*amānah*), and patience (*ṣabr*) as moral foundations(Machfud & Maemonah, 2021). The internalizing stage arises when these values foster spiritual and social awareness, while the practicing stage is reflected in concrete actions such as being honest during exams, maintaining punctuality, and showing care toward others(Alfarezel, 2025; Nurul Afiqah & Gusmaneli, 2025).

Interviews with 15 students revealed that the most commonly applied Qur'anic values include honesty, responsibility, discipline, social care, patience, and humility(Putra dkk., 2025). These values shape individuals who are morally upright, disciplined, and socially empathetic within the academic environment.

**Table 1. Summary of Student Interview Results on Internalized Qur'anic Values**

No	Qur'anic Value Applied	Form of Implementation by Students	Impact on Character
1	<b>Honesty (Ṣidq)</b>	Avoiding cheating in exams, being truthful in reports	Builds integrity and self-confidence
2	<b>Responsibility (Amānah)</b>	Completing assignments on time, fulfilling organizational duties	Develops discipline and professionalism

3	<b>Discipline (Itizām)</b>	Being punctual, consistent in worship	Strengthens learning ethics and responsibility
4	<b>Social Care (Ta'āwun)</b>	Helping peers, joining social activities	Fosters empathy and solidarity
5	<b>Patience (Ṣabr)</b>	Managing emotions, accepting criticism	Trains calmness and emotional resilience
6	<b>Humility (Tawāḍu')</b>	Respecting lecturers and peers, avoiding arrogance	Builds a humble and open-minded personality

The table above illustrates that honesty and responsibility are the most dominant aspects in character formation, followed by discipline, social care, patience, and humility. Each value has a tangible form of implementation and a direct impact on students' behavior, both academically and socially. These findings demonstrate that the application of Qur'anic values effectively cultivates integrity, discipline, and social awareness among students (Imroatis Syarifah dkk., 2024).

### **Implementation and Impact of Qur'anic Character Education on Students**

The implementation of Qur'an-based character education in higher education is carried out systematically through learning activities, spiritual development programs, and student organizations. Qur'anic values such as honesty, responsibility, and discipline are integrated into academic subjects, organizational activities, and campus character-building programs. The approach used is not only cognitive but also affective and psychomotor, enabling students not just to understand values but also to internalize and apply them in real-life behavior (Sodik dkk., 2025).

The application of Qur'anic character education also emphasizes habituation and exemplary methods. Lecturers and spiritual mentors act as

role models by demonstrating Qur'anic attitudes such as honesty, humility, and social care. Activities such as *halaqah al-nilai* (value circles), *Qur'anic mentoring*, and thematic studies provide opportunities for students to discuss, reflect, and practice moral values in academic and social contexts. Consequently, the character formation process occurs naturally and continuously through direct experience (Moh. Akib, 2025).

The findings reveal positive behavioral changes among students. Based on interviews, most students reported becoming more disciplined in time management, more honest in academic activities, and more resilient in facing study pressures (Ika Ika & Ria Noviani, 2024). Their sense of responsibility improved, as reflected in their commitment to keeping promises, submitting assignments on time, and fulfilling organizational duties. The values of patience and humility also helped students control emotions and maintain harmonious relationships with peers and lecturers (Sugari & Hilalludin, 2025).

Beyond individual transformation, Qur'an-based character education has fostered a more ethical and harmonious academic environment. A culture of mutual respect, tolerance, and honesty has grown among students (Kurniawan & Annisah, 2025). They tend to behave politely, accept constructive feedback, and uphold academic integrity. This indicates that the internalization of Qur'anic values not only shapes personal character but also strengthens collective moral order within the campus community.

Overall, the implementation of Qur'an-based character education has significantly influenced students' moral and spiritual development. Qur'anic values have proven effective in balancing intellectual, emotional, and spiritual intelligence (Mahfud & Sofiatu Zahriyah, 2025). Through continuous application, students are shaped into knowledgeable, ethical, and socially responsible individuals who are morally prepared to contribute positively to society (Basri, 2024; Fahrurrozi dkk., 2025).

## CONCLUSION

Qur'an-based character education plays a crucial role in shaping students' morals and personalities amid the moral crisis faced by today's youth. Through the internalization of Qur'anic values such as honesty, responsibility, discipline, and social care, students develop strong moral awareness and are able to apply these principles in both academic and social life.

The implementation process is carried out through learning activities, spiritual guidance, and the exemplary behavior of lecturers, which collectively foster positive behavioral change. As a result, students demonstrate greater discipline, academic integrity, and empathy toward others. Moreover, the integration of Qur'anic values contributes to the creation of an ethical, harmonious, and spiritually grounded campus culture.

Overall, Qur'an-based character education has proven effective in developing students who are knowledgeable, virtuous, and socially responsible. Its continuous application is expected to produce a Qur'anic generation that is resilient, possesses integrity, and is well-prepared to face moral challenges in the modern era.

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