

Reconstruction of Qur’anic Character Education Values through Thematic Tafsir and Its Implications for Contemporary Islamic Education

Rahmani. N

Sekolah Tinggi Ilmu Al-Qur’an Amuntai

E-Mail: rahmaninorid@gmail.com

DOI: <https://doi.org/10.33084/jhm.v13i1.12015>

Received: 06-01-2026

Revised: 19-02-2026

Accepted: 21-02-2026



© 2026 Rahmani. N . Published by Institute for Research and Community Services Universitas Muhammadiyah Palangkaraya. This is Open Access article under the CC-BY-SA License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Abstract.

This study aims to reconstruct Qur’anic character education values through a thematic (maudhu’i) tafsir approach and to formulate their implications for the development of contemporary Islamic education. This research employs a qualitative method with thematic analysis of Qur’anic verses on noble character (akhlak al-karimah), examined through relevant classical and contemporary tafsir literature as well as modern character education studies. The findings indicate that character values such as ṣīdq (honesty), ṣabr (patience), amanah (trustworthiness), tawadhu’ (humility), rahmah (compassion), responsibility, discipline, and social concern are not merely positioned as individual moral norms, but as an integral ethical system shaping the paradigm of Qur’anic education. This reconstruction affirms that character education in the Qur’an is transformative—integrating spiritual, personal, and social dimensions—and remains relevant in addressing the challenges of moral crisis and value degradation in the contemporary era. The implications suggest that these values can be formulated as a conceptual framework for developing a holistic and contextual Islamic education curriculum, emphasizing value internalization, role modeling, and habituation as primary pedagogical strategies. Unlike previous studies that tend to be descriptive-normative, this research offers a systematic thematic synthesis and an integrative conceptual model that positions Qur’anic values as the epistemological foundation for the development of contemporary Islamic character education.

Keyword: *Qur’anic Character Education; Thematic Tafsir; Value Reconstruction; Noble Character; Contemporary Islamic Education.*

INTRODUCTION

The global moral crisis affecting modern society has made character education an urgent necessity within contemporary educational systems. Phenomena such as corruption, intolerance, violence, and the degradation of public ethics indicate a weak internalization of values from an early

age. Education can no longer function merely as a means of knowledge transfer; it must also play a central role in shaping individuals with strong character and integrity. In this context, ethical values in Islam derived from the Qur'an hold significant potential for forming a holistic human character—both spiritually and socially (Hamim et al., 2021). Character education grounded in Qur'anic values is therefore considered strategic in cultivating morally resilient individuals who are oriented toward the common good (Mawardi & Tohirin, 2022). The Qur'an contains comprehensive noble moral values, such as honesty, patience, trustworthiness, social responsibility, and humility. These values are not merely normative; they are presented in practical forms through the stories of the prophets and through systematically structured ethical verses. The story of Prophet Yusuf, Luqman, and the exemplary character of the Prophet Muhammad (peace be upon him) represent character education through role modeling (*uswah*). Mazida (2021) demonstrates that the internalization of character values through Qur'anic narratives is effective in fostering students' moral awareness. Meanwhile, Sari (2017) emphasizes the importance of habituation methods and value internalization through the understanding of ethical verses.

Several studies have also examined specific verses that contain structured frameworks of character education. Arif (2015) analyzed QS. Luqman [31]: 12–19 and identified a systematic model of education encompassing *tawhid* (monotheism), gratitude, patience, and social ethics within the parent–child relationship. A study of QS. Yusuf [12]: 36–42 highlights the importance of integrity and moral steadfastness in facing social pressure (Said & Gunawan, 2025). Other research further emphasizes the relevance of these values in addressing the challenges of the digital era and the Industrial Revolution 4.0, where character education functions as a moral filter for the younger generation (Rahman, 2022; Muallimin, 2023).

Theologically, the Qur'an is not merely a spiritual scripture but also a guide to social ethics. Hakim and Ubaidillah (2024) demonstrate that characteristics such as humility (*khushu'*), honesty, and trustworthiness in QS. Al-Mu'minun [23]: 1–9 serve as indicators of a faithful personality. Zannah (2020) further adds that integrating Qur'anic values into the elementary education curriculum is effective in cultivating a love for noble character from an early age. Other studies also highlight the importance of a *tafsir* approach in understanding character values, such as comparative exegesis of QS. Al-Hujurat [49]: 11–13, which emphasizes the principles of brotherhood and anti-discrimination (Wati, 2022; Lubis, 2023). In addition, social values such as generosity and empathy in QS. Al-Baqarah [2]: 261–267 have been examined as foundations of social character (Azizah et al., 2023; Rohaeni, 2024).

Although these studies enrich the discourse on Qur'an-based character education, most of them remain partial in nature—either focusing on particular verses, institutional case studies, or practical implementation within specific contexts. There is still limited research that comprehensively reconstructs Qur'anic character education values through a thematic (maudhu'i) tafsir approach that systematically integrates verses on noble character into a unified conceptual framework. Moreover, the relationship between these Qur'anic values and the needs of contemporary Islamic education still requires a more explicit and integrative formulation.

Based on this gap, the present study aims to reconstruct Qur'anic character education values through a thematic (maudhu'i) tafsir approach to verses on noble character, and to formulate their implications for the development of contemporary Islamic education. Accordingly, this article does not merely inventory moral values in the Qur'an, but offers a systematic and contextual conceptual formulation as a transformative paradigm of character education.

METHOD

This study is a library research employing a qualitative-analytical approach with a conceptual-reconstructive orientation. This design was chosen because the research not only aims to identify character education values in the Qur'an, but also to systematically reconstruct their conceptual framework and formulate their implications for contemporary Islamic education. The primary approach used is thematic tafsir (tafsir maudhu'i), a method that collects Qur'anic verses based on a particular theme to be analyzed comprehensively and integratively (Hayat, 2021). This method enables a holistic and contextual exploration of Qur'anic character values. The research theme is focused on Qur'anic character education values found in verses concerning noble character (al-akhlāq al-maḥmūdah). The study is limited to positive character values such as honesty, trustworthiness, patience, gratitude, justice, compassion, humility, and social responsibility. This research does not specifically examine reprehensible character traits, nor does it involve field research on implementation in educational institutions. Instead, it concentrates on a text-based conceptual construction.

The selection of verses was conducted purposively based on several criteria: verses that explicitly contain commands, prohibitions, or descriptions of behavior classified as noble character; verses that include key character-related terms such as ṣidq, amānah, ṣabr, 'adl, and iḥsān; verses directly relevant to the formation of both individual and social character; and verses that have been sufficiently elaborated upon in classical and contemporary tafsir literature. The identification of

verses was carried out through thematic indexes of the Qur'an and by tracing relevant discussions within tafsir works.

The research data consist of primary and secondary sources. The primary data include the text of the Qur'an along with authoritative tafsir works that serve as the main references for analysis. The secondary data comprise scholarly journal articles and literature on character education, including modern character education theories. The analytical process was conducted in a gradual and integrative manner. The initial stage involved textual exploration through thematic tafsir by collecting and classifying relevant verses, followed by analyzing the linguistic and semantic meanings of key terms within the verses. The analysis was then extended to examining the context of revelation (*asbāb al-nuzūl*), the interrelationship between verses (*munāsabah*), and their socio-historical background in order to obtain a comprehensive and non-partial understanding (Suyuti, 2021). Interpretations of various *mufassirūn* were compared comparatively to identify points of convergence as well as variations in approaches to understanding these character values (Taufiqurrahman, 2022).

The mapped values were subsequently reconstructed into a conceptual framework of Qur'anic character education. This reconstruction was carried out by synthesizing values dispersed across various verses into a systematic structure encompassing: (1) an ontological dimension concerning the Qur'anic view of human nature and morality; (2) an axiological dimension addressing the objectives of character formation; and (3) a pedagogical dimension outlining the principles of character education from a Qur'anic perspective. This framework was then brought into dialogue with modern character education theories in order to develop a synthesis that is relevant to contemporary educational contexts.

The final stage of the study involved analyzing its implications for contemporary Islamic education. The reconstructed values were examined in terms of their contribution to formulating integrative goals of Islamic education, curriculum development, learning methods based on role modeling and habituation, and character assessment approaches encompassing cognitive, affective, and behavioral dimensions. Thus, this research does not stop at a normative description, but produces a conceptual construction that holds both practical and theoretical relevance for the development of contemporary Islamic education.

FINDINGS

The thematic analysis indicates that character values in the Qur'an do not stand in isolation; rather, they are structured within an integrative pattern that connects spiritual, personal, and social dimensions. Within the personal-ethical dimension, honesty (ṣidq) in QS. At-Tawbah [9]:119 is understood as integrity between intention, speech, and action (Shihab, 2002), while trustworthiness (amānah) in QS. Al-Anfāl [8]:27 is interpreted as comprehensive responsibility encompassing all aspects of life (Ibn Kathir, 2000). Patience (ṣabr) in QS. Al-Baqarah [2]:153 functions as an internal mechanism that safeguards moral consistency in times of trial (Yazid, 2016). Together, these three values form the foundation of individual character stability.

In the social dimension, QS. Al-Hujurat [49]:13 affirms the principle of equality and recognition of diversity (Shihab, 2002), while QS. Al-Mā'ūn [107]:1–3 links the quality of faith with concern for vulnerable groups (Zain, 2023). This social orientation is further reinforced by the concept of rahmah in QS. Al-Anbiyā' [21]:107 as the foundation of prophetic ethics oriented toward universal welfare (Hamka, 2015).

The synthesis of findings demonstrates that Qur'anic character is constructed through a hierarchical relationship: spiritual-fundamental values serve as the normative foundation, personal-ethical values shape individual integrity, and social values actualize character within the public sphere. Accordingly, the construction of Qur'anic character education in this study is systemic, integrative, and transformative.

DISCUSSION

The findings indicate that Qur'anic character values do not stand as a fragmented list of moral prescriptions; rather, they form a systematic ethical structure. Honesty (ṣidq), for instance, in QS. At-Tawbah [9]:119 is understood not merely as verbal truthfulness, but as harmony between intention, speech, and action (Shihab, 2002). This interpretation demonstrates that integrity in the Qur'anic perspective is holistic and serves as the foundation of trust-based social relations.

The value of trustworthiness (amānah), as emphasized in QS. Al-Anfāl [8]:27, reinforces the dimension of individual moral responsibility. In the educational context, amānah resonates with the concept of *moral action* formulated by Lickona (1991), namely the realization of values in concrete behavior. Meanwhile, patience (ṣabr) in QS. Al-Baqarah [2]:153 signifies not only endurance in the face of hardship but also consistency in practicing goodness (Yazid, 2016). This dimension shows that Qur'anic character emphasizes moral stability across diverse situations.

In the social dimension, the value of tolerance in QS. Al-Hujurat [49]:13 affirms the principle of equality and respect for diversity (Shihab, 2002). The value of social concern in QS. Al-Mā'ūn [107]:1–3 indicates that spiritual piety must be actualized in concrete social action (Zain, 2023). Likewise, the concept of *rahmah* as a prophetic character in QS. Al-Anbiyā' [21]:107 demonstrates that character education in Islam is oriented toward empathy and social welfare (Hamka, 2015).

Based on this analysis, Qur'anic character education values can be reconstructed into three primary dimensions: the spiritual-fundamental dimension, the personal-ethical dimension, and the social-transformative dimension. This reconstruction affirms that character in the Qur'anic perspective is integrative and holistic.

The conceptual reconstruction of Qur'anic character education reveals structural alignment with modern character education theory. Lickona (1991) divides character into three main components: *moral knowing*, *moral feeling*, and *moral action*. Qur'anic values such as awareness of accountability (QS. Al-Isrā' [17]:36), social empathy (QS. Al-Mā'ūn [107]:1–3), and integrity in action (QS. As-Saff [61]:2–3) demonstrate the interconnectedness of cognitive, affective, and behavioral dimensions.

Nevertheless, Qur'anic character education possesses a stronger ontological foundation, as it is rooted in *tawhidic* consciousness and transcendental orientation. This foundation expands Lickona's framework by incorporating the spiritual dimension as an intrinsic motivational source for character formation.

The reconstruction of Qur'anic character education values carries significant implications for contemporary Islamic education. First, educational goals need to be reoriented from the dominance of cognitive aspects toward a balanced integration of spiritual, moral, and social dimensions. The integration of values within the curriculum should not be merely formal, but must become the spirit underlying the entire learning process (Anshari & Nurdin, 2023).

Second, teaching methods should emphasize role modeling and habituation, as exemplified in prophetic education (Hamka, 2015). Third, character assessment should not be limited to academic achievement, but should also measure students' affective and behavioral development, as emphasized in modern character education frameworks (Lickona, 1991).

Thus, Qur'anic character education not only provides normative legitimacy but also offers an integrative paradigm that is relevant in responding to the moral crisis of modern society.

CONCLUSION

This study affirms that Qur'anic character education values are not merely a collection of noble moral traits, but rather constitute a systematic and integrative ethical construction. Through a thematic tafsir approach, values such as honesty, trustworthiness, patience, humility, compassion, tolerance, and social concern are reconstructed into a framework encompassing spiritual, personal, and social dimensions. This structure demonstrates that character education in the Qur'anic perspective is rooted in tawhidic consciousness, embodied in individual integrity, and oriented toward social transformation.

The primary scholarly contribution of this research lies in its conceptual reconstruction of Qur'anic character education values in a thematic and systematic manner, thereby moving beyond descriptive-normative approaches that merely inventory moral values. This study proposes an integrative conceptual model that connects tafsir studies with the development of character education theory, thus enriching the discourse of contemporary Islamic education.

Theoretically, this research underscores that the transcendental dimension serves as the ontological foundation of Qur'anic character education, distinguishing it from secular character education paradigms. Practically, the integration of Qur'anic values into curricula and learning processes should be directed toward the simultaneous formation of spiritual consciousness, moral consistency, and social responsibility.

For future research, it is necessary to develop curriculum-based implementation models, conduct empirical studies on the effectiveness of internalizing Qur'anic values within educational institutions, and explore interdisciplinary approaches linking thematic tafsir with pedagogy and educational psychology.

REFERENCES

- Abdullah, M. Y. (2007). *Pendidikan Akhlak dalam Al-Qur'an dan Hadis*. Yogyakarta: Pustaka Pelajar.
- Al-Ghazali. (n.d.). *Ihya' Ulumuddin*. Beirut: Dar al-Fikr.
- Anshari, M., & Nurdin, I. (2023). Tafsir Tematik dan Penguatan Nilai Karakter dalam Pendidikan Islam. *Jurnal Pendidikan Islam Nusantara*, 4(1), 1–20. <https://jurnal.unuja.ac.id/index.php/jpin/article/view/5054>
- Anwar, R. (2010). *Akhlak Tasawuf*. Bandung: Pustaka Setia.
- Arifin, B. S., Rindiani, A., Hamim, A. H., & Hasanah, A. (2021). Core Ethical Values: Pendidikan Karakter Berbasis Nilai-Nilai Islam. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 77–111. <https://pdfs.semanticscholar.org/dd83/1e7178080412cdeb0fe7c0743266fd936f60.pdf>
- As-Samarqandi, A. L. (2013). *Tanbih al-Ghafilin*. Jakarta: Pustaka Azzam.
- Baraja, U. A. (n.d.). *Al-Akhlak Lil Banin*. Surabaya: Maktabah Ahmad Nabhan.

- Borba, M. (2008). *Building Moral Intelligence: The Seven Essential Virtues that Teach Kids to do the Right Thing*. Jakarta: Gramedia Pustaka Utama.
- Hamka. (1981). *Tasawuf Modern*. Jakarta: Pustaka Panjimas.
- Hamka. (2015). *Tafsir Al-Azhar*. Jakarta: Gema Insani.
- Hayat, A. (2021). Metodologi Tafsir Tematik dalam Studi Pendidikan Karakter. *Jurnal Al-Mazahib*, 9(2), 89–104. <https://journal.iaincurup.ac.id/index.php/almazahib/article/view/4154>
- Kementerian Agama Republik Indonesia. (2010). *Al-Qur'an dan Terjemahannya*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an.
- Kementerian Agama Republik Indonesia. (2016). *Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Islam dalam Kurikulum Madrasah*. Jakarta: Direktorat Jenderal Pendidikan Islam.
- Lickona, T. (2014). *Character Matters: How to help our children develop good judgment, integrity, and other essential virtues*. Jakarta: Bumi Aksara.
- Prabowo, D. T. (2025). *Pendidikan Karakter di Al-Izzah IIBS Batu Malang dan Relevansinya dengan nilai Panca Jiva* (Skripsi, UIN Maulana Malik Ibrahim Malang). <http://etheses.uin-malang.ac.id/80393/>
- Quraish Shihab, M. (1996). *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan.
- Quraish Shihab, M. (1998). *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan.
- Quraish Shihab, M. (2002). *Tafsir Al-Misbab*. Jakarta: Lentera Hati.
- Rasyid, M., & Baharun, H. (2023). Studi Maudhu'i sebagai Pendekatan Integratif Pendidikan Islam. *Jurnal Ilmu Pendidikan Islam*, 11(1), 55–70. <https://ejournal.stitpn.ac.id/index.php/JIPI/article/view/871>
- Sidiq, M. A. H. (2017). Telaah pemikiran Sayyid Abdullah Al-Hadad. *Jurnal Tarbiyatuna*, 10(1), 21–35.
- Sudrajat, A. (2012). Pendidikan Karakter melalui Budaya Sekolah. *Jurnal Pendidikan dan Kebudayaan*, 18(4), 1–12.
- Suparlan, P. (2010). Pendidikan karakter: Konsep dan implementasi. *Jurnal Pendidikan Karakter*, 1(1), 1–15.
- Suyuti, S. (2021). Analisis metode tafsir tematik dalam memahami pesan moral Al-Qur'an. *Jurnal Tarbiyatuna*, 13(1), 43–58. <https://journal.uin-alauddin.ac.id/index.php/tarbiyatuna/article/view/26534>
- Taufiqurrahman. (2022). Pendekatan integratif linguistik dalam tafsir tematik pendidikan karakter. *Jurnal Lisanuna*, 7(2), 150–167. <https://ejournal.staiattanwir.ac.id/index.php/lisanuna/article/view/607>
- Wahyuni, L., Fadilah, S. N., & Rahmah, L. N. (2025). Meneladani akhlak terpuji dalam kehidupan sehari-hari. *Jurnal Teologi Islam*, 4(2), 77–90. <http://indojournal.com/index.php/jti/article/view/51>
- Wangid, M. N. (2010). Pendidikan karakter dalam konteks psikologi pendidikan. *Jurnal Psikopedagogia*, 9(2), 123–130.
- Yazid, A. Q. (2016). *Adab & akhlak penuntut ilmu*. Bogor: Pustaka At-Taqwa.
- Zahrudin, A., & Sinaga, H. (2004). *Ilmu akhlak*. Jakarta: Kencana Prenada Media Group.
- Zain, M. F. D. (2023). *Memahami akhlak terpuji dalam kehidupan sehari-hari*. Banten: UIN SMH Press.
- Zubaedi. (2013). *Desain pendidikan karakter: Konsepsi dan aplikasinya dalam lembaga pendidikan*. Jakarta: Kencana Prenada Media Group.