

# Qur'an-Based Character Education: Implementation of Character Values in Surah Yusuf at MIS Sabilul Muttaqin

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**Abstract**— This study aims to explore the implementation of Qur'an-based character education through the values contained in Surah Yusuf at MIS Sabilul Muttaqin. As part of the growing discourse on integrating religious texts into formal education, this research investigates how Islamic moral values are taught, internalized, and reflected in students' behavior. The materials of the study focus on the thematic values of patience, honesty, forgiveness, and trustworthiness derived from Surah Yusuf. Employing a qualitative approach with a case study method, data were collected through in-depth interviews, observation, and documentation. Informants included school leadership, subject teachers, and students directly involved in the character education process. The findings indicate that the implementation of character education based on Surah Yusuf is carried out through internalization strategies such as exemplary modeling, integration into daily lessons, and consistent moral reminders. Supporting factors include the school's Islamic vision and mission, the teacher-student relationship, and collective awareness among staff. Conversely, inhibiting factors involve students' lack of motivation, external environmental influences, digital distractions, and diverse student backgrounds. The school addresses these challenges through collaborative efforts among teachers and by prioritizing moral cultivation in classroom interactions. This study implies that the Qur'anic approach to character education can be effectively adapted in primary Islamic schools to foster holistic student development. Further research is suggested to compare its impact across various educational settings

**Keywords**— Qur'an-based education; Surah Yusuf; character values; Islamic moral development; primary Islamic school.

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## I. INTRODUCTION

In the perspective of Islamic education, *akhlaq* (character) is not merely a collection of moral values but rather a reflection of one's faith and worldview [1]. Character education rooted in the Qur'an serves as a fundamental basis for shaping individuals who are religious, ethically responsible, and socially contributive [2]. The Prophet Muhammad ﷺ was sent not only to purify monotheism (*tawhid*) but also to perfect human character, as he declared: "Indeed, I was sent to perfect noble character" (HR. Ahmad) [3, p. 513]. Therefore, integrating Qur'anic values into the educational process is a core principle in Islamic pedagogy.

Despite the noble efforts made by many educational institutions—particularly those with Islamic foundations—the reality remains alarming: moral crisis among youth continues to be a serious concern [4]. Numerous reports in the mass media highlight a rising incidence of juvenile delinquency, violence, and deviant behavior occurring within educational environments. One striking case occurred in December 2022, where 78 students from various schools in Surabaya, East Java, were arrested for organizing mass brawls, illegal street racing, and alcohol consumption [5], ironically during the holy month of Ramadan [6]. This incident reflects a deep-seated crisis in the character formation of today's youth.

This condition is influenced by a variety of internal and external factors. Internally, the lack of self-control and the inability to distinguish right from wrong are primary contributors [7]. Externally, family dysfunction, the absence of role models, exposure to negative peer influence, and unfiltered social media content further exacerbate the issue [8]. This phenomenon suggests a failure within moral education processes in schools, which should serve as the vanguard in shaping students' ethical and spiritual identities.

Although religious and moral education is formally taught in schools, in practice, it often remains theoretical and disconnected from students' real-life experiences [9]. Hence, there is a pressing need for a character education approach that is not only conceptual but also rooted directly in the Qur'an's inspirational narratives [10], such as those found in Surah Yusuf [11].

Surah Yusuf contains abundant moral lessons that are highly relevant to adolescent life, including personal integrity, emotional regulation, spiritual resilience, and patience in facing life's trials [12, pp. 263–276]. In particular, verses 22–23 of this chapter portray how Prophet Yusuf (Joseph), peace be upon him, maintained his chastity and stood firm in righteousness despite severe temptation. This narrative offers an ideal model for character education, especially when implemented effectively in school-based learning.

This study aims to describe and analyze the implementation of character values contained in Surah Yusuf (12:22–23) within the framework of Qur'an-based character education at MIS Sabilul Muttaqin. Specifically, the objectives of this study are: first, to identify and explain the character values relevant to adolescents as derived from QS. Yusuf [12]:22–23; second, to describe how these values are implemented in the learning process at MIS Sabilul Muttaqin; and third, to analyze the supporting and inhibiting factors that influence the implementation of Qur'anic character education in the school.

Given the increasing urgency of moral issues, especially among adolescents, it is essential to adopt a character education model that is not only theoretical and normative but also contextual and practical [9]. Character education grounded in the Qur'an holds both normative authority and transformative power, as it not only provides moral direction but also fosters deep spiritual awareness and self-regulation [12, pp. 263–276]. The story of Prophet Yusuf in QS. Yusuf [12]:22–23 exemplifies high moral standards such as unwavering faith, resistance to temptation, and sincerity in times of trial.

The implementation of these values in the context of primary Islamic education, particularly at MIS Sabilul Muttaqin, warrants further exploration. This is especially critical as primary education represents a foundational stage in a child's character development. By examining how Qur'an-based character values are integrated in this context, the study seeks to contribute both conceptually and practically to the discourse on narrative-based Islamic character education.

Thus, this research is both relevant and significant, as it addresses essential questions regarding how Qur'anic character values—especially from Surah Yusuf—are embedded in pedagogical practices, and what factors support or hinder this implementation. This argument highlights that strengthening students' character cannot be separated from the integration of Qur'anic values into formal education.

## II. METHOD

This study employed a qualitative descriptive approach using a case study method. This approach was chosen to gain an in-depth understanding of the process of implementing character values derived from Surah Yusuf verses 22–23 within the context of educational practice at MIS Sabilul Muttaqin, located in Dusun Nyawun, Tegalsari Village, Widang Subdistrict, Tuban Regency, East Java.

The subjects of this study included the school principal, the Akidah Akhlak subject teacher, and third-grade students of MIS Sabilul Muttaqin, all of whom are directly involved in the character education process. The research was conducted within the school environment of MIS Sabilul Muttaqin, providing a natural setting for examining the integration of Qur'anic values into daily teaching and learning activities.

Data were collected through three primary techniques: *first*, Observation, to identify classroom activities related to the internalization of Qur'anic character values; *second*, In-depth interviews, conducted with the principal, teacher,

and students to explore their perspectives and experiences regarding the implementation of character values from Surah Yusuf; *third*, Documentation analysis, which involved reviewing written materials such as syllabi, lesson plans (*RPP*), teaching modules, and character assessment records.

The collected data were analyzed using the interactive model of analysis developed by Miles and Huberman, consisting of three interconnected steps: data reduction, data display, and conclusion drawing/verification. To ensure the validity of the data, triangulation of sources and techniques was employed throughout the research process.

## III. RESULT AND DISCUSSION

### A. Identification of Character Values in QS. Yusuf [12]: 22–23

Verses 22–23 of Surah Yusuf encapsulate a set of character values that are highly relevant within the framework of adolescent character education [12, pp. 265–266]. These verses narrate a significant moment in the life of Prophet Yusuf (Joseph), peace be upon him, as he reaches maturity and is granted wisdom and knowledge by Allah. He is then tested with a severe moral challenge by the wife of Al-Aziz. His response to this test reflects profound integrity and exemplary moral strength.

#### 1. Religiousness

QS. Yusuf [12]:22 states: *“And when Joseph reached maturity, We gave him wisdom and knowledge. Thus We reward the doers of good.”* This verse affirms that religiosity was deeply embedded in the personality of Prophet Yusuf. Based on the conceptual framework in the *Professional Qur'an Hadith* module, religiosity refers to obedience and submission to divine commands, as well as the capacity to live according to religious values in all aspects of life [12, pp. 263–276]. From a young age, Yusuf exemplified obedience to his father's guidance and consistently adhered to righteousness, even under pressure. As Amanah emphasized in the same module: *“Religious character is essential to facing moral degradation and rapid societal change”* [13].

#### 2. Honesty and Trustworthiness (*Shidq and Amanah*)

When confronted by the temptation of Zulaikha in QS. Yusuf [12]:23, Yusuf responded: *“I seek refuge in Allah! Truly, he [my master] has treated me honorably. Indeed, the wrongdoers will never succeed.”* This response embodies the values of honesty and trustworthiness. Rather than succumbing, Yusuf chose to preserve both his dignity and the trust placed in him by his master. According to the *Professional Module*, honesty serves as a foundational principle in developing a trustworthy character. It aligns closely with the value of *iffah*, or self-restraint from immoral acts [12, pp. 266–268].

#### 3. Chastity and Self-Respect (*Iffah*)

Yusuf's rejection of Zulaikha's advances is a powerful example of *iffah*. He chose to seek refuge

in Allah rather than engage in actions that contradicted religious and ethical norms. This value highlights the necessity for adolescents to be equipped with the ability to resist destructive environmental influences and uphold their self-respect and honor [12, p. 266].

#### 4. Faithfulness and Inner Strength

The verses also reveal that Yusuf had immense self-control and did not yield to desire. His inner strength stemmed from deep faith and an acute awareness of God's presence. This kind of spiritual resilience is critical in modern character education for youth, as it empowers them to withstand ethical challenges [12, p. 275].

#### 5. Patience and Perseverance

Although not explicitly stated in verses 22–23, the broader narrative of Yusuf's life clearly demonstrates patience—both in enduring temptation and in facing slander and hardship. This virtue is essential for adolescents in navigating social pressures and moral dilemmas in the digital age [12, pp. 271–276].

### B. Correlation with the Character Education Context at MIS Sabilul Muttaqin

Observations and interviews conducted at MIS Sabilul Muttaqin reveal that these values have begun to be systematically integrated into the Akidah Akhlak curriculum using a Qur'anic storytelling approach. Teachers utilize the story of Prophet Yusuf as a reflective tool in classroom learning to internalize values such as: *first*, honesty and iffah through case-based discussions and role-playing; *second*, religiousness and responsibility through daily worship practices; *third*, self-control in responding to peer pressure and interpersonal conflict.

As noted in the professional module and supporting literature, the implementation of Qur'an-based character values—particularly those from Surah Yusuf—proves effective in shaping adolescents into individuals with strong moral integrity [12, pp. 263–276]. Previous studies have also emphasized the significance of using the Qur'anic storytelling method (*al-qashash*) in moral education [14], as such narratives possess emotional and spiritual resonance [15], and serve as a powerful bridge between abstract theory and practical application in value-based learning [16].

### C. Implementation of Character Values from QS. Yusuf [12]: 22–23 in Learning Activities at MIS Sabilul Muttaqin

Based on observations, interviews, and document analysis conducted at MIS Sabilul Muttaqin, the implementation of Qur'an-based character education is carried out by integrating the ethical values from QS. Yusuf [12]: 22–23 into both the Akidah Akhlak learning process and students' daily practices. The school consistently applies a Qur'anic storytelling approach (*al-qashash al-Qur'ani*) combined with teacher exemplification as a strategy for shaping students' character.

### 1. Methods for Implementing Character Values from QS. Yusuf [12]: 22–23

#### a. Qur'anic Storytelling Method

The Akidah Akhlak teacher uses the story of Prophet Yusuf—especially verses 22–23—as a primary medium to foster moral understanding. Through this story, students are introduced to values such as patience, steadfast faith, chastity (*iffah*), and honesty. Each narrative is discussed contextually and linked to real-life scenarios commonly encountered by students, such as resisting peer pressure, maintaining dignity in social media use, and refusing dishonest behavior.

#### b. Exemplary Teaching (*Uswah Hasanah*)

Teachers serve as role models through their attitudes, speech, and daily behavior. Teachers who arrive on time, dress appropriately, demonstrate politeness, and grade students fairly provide concrete examples of values such as trustworthiness (*amanah*), *iffah*, and responsibility—just as Prophet Yusuf exemplified in his own life.

#### c. Habituation Method

Habituation activities include reciting *tilawah* before class, performing congregational *duha* prayers, greeting teachers and peers respectfully, and maintaining environmental cleanliness. Through these routines, students internalize values such as patience, honesty, responsibility, and discipline—all of which reflect the character of Prophet Yusuf as depicted in QS. Yusuf [12]: 22–23.

#### d. Moral Advice and Reflection

Teachers often deliver moral messages following the retelling of Prophet Yusuf's story. Students are invited to reflect and discuss the lessons learned. This method is effective in developing students' moral self-awareness and critical thinking about their own behavior.

#### e. Character Assessment and Moral Reinforcement

In addition to cognitive evaluation, the school incorporates affective and psychomotor assessments to monitor students' character development. Teachers reward students who display behaviors such as patience, honesty, discipline, and courage to speak the truth under pressure.

### 2. Implemented Values and Their Forms

The following table presents the key character values derived from QS. Yusuf [12]: 22–23 and their corresponding forms of implementation at MIS Sabilul Muttaqin:

Character Value	Form of Implementation
Religiousness	Connecting every activity with the intention of seeking Allah's pleasure, such as beginning lessons with prayer.
Patience	Avoiding complaints when given difficult tasks and completing them with perseverance.
Honesty ( <i>Shidq</i> )	Not cheating during exams and answering questions truthfully.
Trustworthiness	Keeping promises and fulfilling responsibilities in group work or class duties.
Chastity ( <i>Iffah</i> )	Refusing to engage in inappropriate activities, such as using phones during lessons.
Responsibility	Completing assignments on time and taking care of school property.
Steadfastness	Remaining committed to doing good despite negative peer influence.

Table 1. Implementation of QS. Yusuf [12]: 22–23 Values at MIS Sabilul Muttaqin

### 3. Contextual Integration with the Curriculum

The school implements the Independence Curriculum (*Kurikulum Merdeka*), which is enriched with Islamic values derived from the Qur'an. Lesson plans (*RPP*) explicitly include the targeted character values for each subject. QS. Yusuf [12]: 22–23 is thematically utilized in *Akidah Akhlak* classes to present the figure of the ideal Islamic youth. The teachers do not treat Prophet Yusuf's story as mere historical literature, but rather as a medium for reinforcing relevant character traits for students in the digital era—where moral challenges are increasingly complex.

### 4. Outcomes and Impact of the Implementation.

According to interviews with teachers and the school principal, the implementation of Qur'an-based character values from Surah Yusuf has had a noticeable impact on student behavior. Among the observed outcomes are: *first*, Greater honesty in explaining reasons for tardiness or absence; *second*, Improved emotional regulation during minor conflicts with peers; *third*, Increased use of polite language and respect toward teachers and classmates. Teachers noted that the Qur'anic storytelling approach provides a deeper emotional and spiritual connection compared to conventional teaching methods. This aligns with previous literature, which emphasizes the effectiveness of Qur'anic narratives in moral education due to their emotionally resonant, reflective, and empathy-building nature [12, pp. 263–276].

## D. Supporting and Inhibiting Factors in the Implementation of Character Values from QS. Yusuf [12]: 22–23 at MIS Sabilul Muttaqin

In the effort to internalize Qur'anic character values drawn from QS. Yusuf [12]: 22–23, various factors were found to influence the effectiveness of character education at MIS Sabilul Muttaqin. These factors can be categorized into supporting and inhibiting elements, both of which significantly determine the success of implementing Qur'an-based character formation within the school environment.

### 1. Supporting Factors

#### a. A Religious School Vision and Mission

The school's vision and mission are rooted in Islamic values, forming a strong foundation for character education. All school activities are designed to cultivate students with *akhlaqul karimah* and encourage them to uphold the Qur'an as a life guide. This institutional culture strengthens the internalization of values such as patience, honesty, chastity (*iffah*), and responsibility, as exemplified in the story of Prophet Yusuf, peace be upon him.

#### b. Teacher Concern for Student Character Development

Teachers, particularly those teaching *Akidah Akhlak*, exhibit a high degree of commitment to student moral development. This is demonstrated through personal engagement with students, behavioral monitoring, and the provision of direct moral guidance, both in thematic lessons and informal interactions. Such efforts play a key role in instilling values like accountability and sincerity.

#### c. Emotional Closeness Between Teachers and Students

The establishment of a harmonious and communicative relationship between teachers and students creates a safe and supportive learning environment. This emotional bond encourages students to view teachers as moral exemplars (*uswah hasanah*), reinforcing the importance of role modeling in character education as emphasized in the literature on the *Qur'anic narrative approach*.

#### d. Internal School Collaboration.

The school involves all stakeholders—teachers, homeroom advisors, the principal, and even janitorial staff—in monitoring and fostering student morality. This collaborative atmosphere ensures that character building extends beyond the classroom and becomes part of the broader school culture.

### 2. Inhibiting Factors

#### a. Lack of Willingness Among Students to Regard Teachers as Role Models

Some students, especially those heavily influenced by external environments, show reluctance to accept teachers as figures worthy of emulation. This attitude impedes the internalization of character values such as

*iffah* and responsibility, which require trust in moral guidance.

b. Negative Social Environment

Unfavorable conditions in students' home environments—such as unsupervised peer groups, limited parental oversight, and exposure to deviant behaviors—pose significant challenges to character formation. Students often carry external behavioral patterns into the school setting, making it difficult to consistently internalize Qur'anic values.

c. Uncontrolled Technological Exposure and Media Influence

Rapid technological development, especially the pervasiveness of social media, can negatively affect students' behavior and attitudes. Without proper digital literacy and supervision, students are easily exposed to content that contradicts Islamic and moral values. This creates a challenge in cultivating values such as chastity, patience, and responsibility, as embodied by Prophet Yusuf.

d. Diverse Socioeconomic and Family Backgrounds

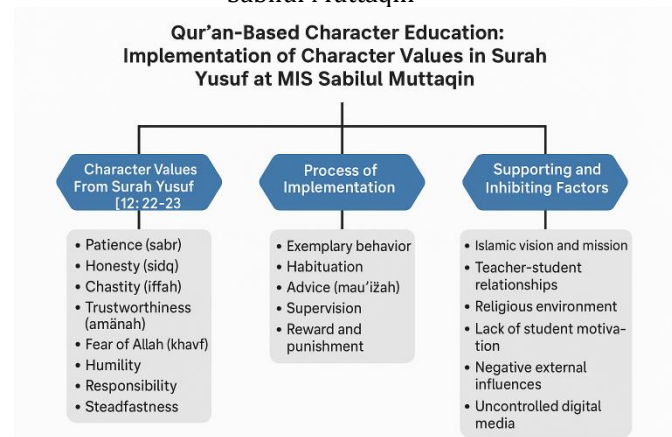
Students come from varied family contexts in terms of economic status, parental education, and household stability. These differences significantly affect students' psychological readiness and emotional receptiveness to character education offered at school.

3. Strategies to Overcome the Challenges

Interviews with school leaders and teachers reveal that MIS Sabilul Muttaqin has adopted several strategic measures to mitigate these challenges, including: *first*, Integrating character values across all subjects, not limited to Akidah Akhlak; *second*, Providing personalized and comprehensive moral counseling, both inside and outside formal class hours; *third*, Involving all teachers as character mentors, using a collaborative and cross-grade monitoring system; *fourth*, Establishing intensive communication with parents to align values and strengthen the shared vision in moral development.

The conceptual framework below illustrates the systemic approach to implementing Qur'anic character values derived from QS. Yusuf [12]: 22–23 in the pedagogical practices of MIS Sabilul Muttaqin:

Figure 1: Conceptual Framework of Character Value Implementation Based on QS. Yusuf [12]: 22–23 at MIS Sabilul Muttaqin



IV. CONCLUSION

Based on the findings of this study, the following conclusions can be drawn: *First*, the implementation of character values from QS. Yusuf [12]: 22–23 in the learning process at MIS Sabilul Muttaqin has been effectively internalized through religious thematic instruction, the narration of Prophet Yusuf's story, and exemplary teacher behavior. The character values derived from the verses—including patience (sabr), honesty (shidq), chastity (iffah), trustworthiness (amanah), God-consciousness (khauf), humility, responsibility, and steadfastness—are actively integrated into the learning context. Teachers relate these values to students' real-life situations to enhance relevance, understanding, and internalization. *Second*, the implementation process is carried out through five primary methods: modeling, habituation, moral advice (mau'izah), supervision, and the use of rewards and disciplinary actions. The values presented in the story of Prophet Yusuf are not limited to theoretical instruction; rather, they are brought to life through students' daily experiences in both social interactions and acts of worship, thereby fostering strong Islamic character development. *Third*, several supporting and inhibiting factors influence the success of Qur'an-based character education at MIS Sabilul Muttaqin. Supporting factors include the school's Islamic vision and mission, strong emotional bonds between teachers and students, and a school culture that promotes religious values. In contrast, inhibiting factors consist of limited role modeling from students' external environments, the negative influence of digital media, and the diverse family backgrounds of the students. Nevertheless, teachers continuously strive to address these challenges through collaborative efforts and sustained character-building initiatives.

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