



The Four Domain Qur'anic Character Ecosystem: A Framework for Holistic Islamic Education Management

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ABSTRACT

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This study aims to formulate The Four-Domain Qur'anic Character Ecosystem as a conceptual framework for managing Qur'an-based character education. The study employs a qualitative approach using library research and a descriptive-analytical method. Data were obtained from the Qur'an, Hadith, Qur'anic commentaries, books, and scholarly journal articles relevant to Qur'anic character education, Islamic education management, and ecological education. The data were analyzed using qualitative content analysis and thematic analysis through data reduction, categorization, interpretation, and conceptual synthesis. The findings indicate that the development of Qur'anic character is not limited to personal and spiritual dimensions but is also influenced by the educational environment, community, and nature. Based on the literature synthesis, this study identifies four interconnected domains: the student domain, educational environment domain, community domain, and nature domain. The student domain serves as the center of Qur'anic value internalization; the educational environment domain provides a space for habituation and exemplary practice; the community domain facilitates the actualization of social responsibility; and the nature domain supports the development of ecological responsibility. These four domains constitute an integrated character ecosystem that connects the processes of knowing, being, and doing. This framework provides a conceptual contribution to the development of holistic, contextual, socially responsible, and ecologically oriented character education management in Islamic education.

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INTRODUCTION

Character education is a broad social need because education must prepare learners to act ethically, responsibly, and constructively in society, not merely to acquire knowledge (Syafe'i et al., 2026; Yaqin et al., 2025). In Islamic education, character formation is grounded in moral values that shape thinking,

attitudes, and conduct. Qur'anic values therefore provide an important foundation for developing integrity, responsibility, discipline, empathy, and social concern. Recent studies show that Qur'anic values can strengthen character formation and be incorporated into Islamic education (Alhamuddin et al., 2026; Syamsuri & Musgamy, 2026). However, values become meaningful only when they are translated into educational practices and institutional routines. This requires educational management that connects value formulation with planning, organizing, implementation, supervision, and evaluation. Thus, Qur'anic character education is important not only for individual development but also for building educational environments capable of producing socially responsible and morally grounded citizens (Hishnuddin & Jazilurrahman, 2025; Munif, 2025).

The general problem is that character education is often treated as a separate instructional activity rather than as an integrated management process. Rapid technological development, changing social relations, individualism, and diverse value exposure create challenges for maintaining consistent character formation (Sari et al., 2024). When character programs are disconnected from institutional planning, organizational culture, leadership, and evaluation, their influence may remain temporary or limited to students' cognitive understanding (Candrawati & Septoyadi, 2025; Muid et al., 2024). Research on character education management indicates that systematic planning, implementation, evaluation, and stakeholder involvement are necessary to sustain character development (Dian et al., 2025; Kamilah et al., 2025). Similarly, educational management research emphasizes the importance of integrating character values into institutional practices rather than positioning them as isolated programs (Rosyidin et al., 2026). Therefore, the central problem concerns how Qur'anic character values can be systematically managed across the educational environments that shape learners' everyday experiences.

The phenomenon reflected in existing educational practice shows that Qur'anic character formation has been developed through several approaches, including curriculum integration, Living Qur'an, school culture, leadership, and environmental education. Aisyah and Nahar (2025) demonstrate the potential of Living Qur'an practices to connect Qur'anic values with daily routines, while Hasanah et al. (2024) highlight the role of school leadership in cultivating Qur'anic character through institutional practices. The school environment also influences students' understanding and formation of Qur'anic character. At the same time, ecological education increasingly connects Qur'anic and Hadith values with environmental awareness (Noor & Anwar, 2025; Hamdan, 2026). These developments indicate that character formation already extends beyond the individual learner. Nevertheless, the relationships among learners,

educational environments, communities, and nature have not yet been sufficiently organized into one coherent management framework (Hasanah, 2025; Sirait, 2023).

Previous studies provide important foundations for Qur'anic character education, particularly through curriculum, pedagogy, leadership, and institutional management (Aisyah & Nahar, 2025; Razaqtana et al., 2025). Alhamuddin et al. (2026) examine Qur'anic character values within Islamic education curricula, while Hamdan (2025) emphasizes reconstructing Islamic learning around Qur'anic values. From the management perspective, Dian et al. (2025) propose a holistic approach to character education management, and Taufikin (2026) emphasize the integration of managerial functions with Islamic values and school culture. These studies demonstrate that character requires structured educational management. However, their primary focus remains on curriculum, learning, institutional culture, or managerial functions. The learner's relationship with wider social and ecological environments is not sufficiently conceptualized as part of one interconnected system (Munawwarah & Darlis, 2025; Ramatni et al., 2025). This fragmentation creates a conceptual gap that needs to be addressed through an integrated framework.

Research on ecological dimensions further demonstrates the need to broaden the scope of Qur'anic character education. Rohman et al. (2024) discuss eco-theology within Islamic Religious and Character Education, while Taufikin (2025) highlights the educational relevance of Islamic ecological principles. Noor and Anwar (2025) likewise connect Qur'anic and Hadith teachings with ecological awareness. These studies establish that environmental responsibility can become part of Islamic educational practice. However, ecological education is generally discussed separately from character management, leadership, and community engagement. Likewise, studies of Qur'anic character often prioritize personal, curricular, or institutional dimensions. The unresolved issue is therefore not the absence of relevant values or educational practices, but the lack of a conceptual structure that connects these dimensions. This gap is important because character formation occurs through continuous interaction among individuals, institutions, communities, and their surrounding environments (Jusup et al., 2024).

The state of the art of this study lies in formulating The Four-Domain Qur'anic Character Ecosystem as an integrated conceptual framework for educational management. The framework connects four domains: student, educational environment, community, and nature. The student domain functions as the center of Qur'anic value internalization; the educational environment supports habituation, exemplary practice, and institutional culture; the community provides opportunities for social responsibility; and the nature

domain develops ecological responsibility. These domains are managed through interconnected processes of planning, organizing, implementation, supervision, evaluation, and continuous improvement. The novelty is therefore not simply the identification of character values, but the conceptual integration of personal, institutional, social, and ecological dimensions within one management ecosystem. Such integration is important to overcome fragmented character programs and provide a more holistic basis for Qur'anic character education in contemporary Islamic education.

This study addresses the research problem of how Qur'anic character education can be conceptualized and managed through interconnected domains of educational life. It argues that effective character formation requires more than transferring Qur'anic knowledge; it requires a managed ecosystem in which values are internalized by students, reinforced by educational environments, actualized through community participation, and extended into relationships with nature. The proposed Four-Domain Qur'anic Character Ecosystem therefore offers a preliminary conceptual answer to the fragmentation of existing approaches. Its contribution is twofold: theoretically, it connects Qur'anic character education with educational management and ecological perspectives; practically, it provides a framework that can guide institutions in aligning planning, organization, implementation, evaluation, and improvement around holistic character formation. The study consequently aims to formulate and explain the relationships among the four domains as a foundation for contextual, socially responsible, and ecologically oriented Islamic character education.

RESEARCH METHODS

This study employed a qualitative research design using library research with a descriptive-analytical approach. The qualitative design was selected because the study aimed to interpret Qur'anic values, examine meanings across Islamic and educational literature, and construct a conceptual framework rather than measure variables statistically. Library research was considered appropriate because the primary focus was the systematic examination and synthesis of textual and scholarly sources related to Qur'anic character education. The analysis focused on Qur'an verses, Hadith, Qur'anic commentaries, books, and scholarly journal articles concerning Qur'anic character, Islamic educational management, character development, and ecological education. The selection of sources was conducted purposively based on their relevance to the research objectives. The conceptual analysis also considered educational management dimensions, including planning, organizing, implementation, supervision, evaluation, and continuous improvement.

Because this study employed library research, it did not involve a physical research location or field population. The research setting was therefore defined as the body of selected Islamic and educational literature serving as the analytical context. Sources were purposively selected according to their relevance, conceptual contribution, and relationship to the four domains of the proposed framework: student, educational environment, community, and nature. Data were collected through documentation techniques involving identification, reading, note-taking, comparison, and classification of relevant information. The extracted information was organized according to Qur'anic character values, educational practices, environmental relationships, and educational management dimensions. Particular attention was given to how planning, organizing, implementation, supervision, evaluation, and continuous improvement could connect the four domains within an integrated character education ecosystem.

Data were analyzed using qualitative content analysis and thematic analysis through data condensation, data display, and conclusion verification. During data condensation, relevant information was selected, reduced, coded, and categorized according to the four domains and their associated Qur'anic character values and management dimensions. The data were then displayed conceptually by mapping relationships among students, educational environments, communities, and nature. Cross-source comparison was conducted to identify convergent themes, conceptual differences, and relationships among the domains. In the verification stage, interpretations were repeatedly compared with Qur'an, Hadith, commentaries, books, and scholarly studies to strengthen conceptual credibility. The final synthesis was used to formulate the Four-Domain Qur'anic Character Ecosystem as a management framework integrating planning, organizing, implementation, supervision, evaluation, and continuous improvement.

RESULTS AND DISCUSSION

Results

The Qur'anic Character Ecosystem as a Conceptual Finding

The analysis of the Qur'an, Hadith, Qur'anic exegesis, Islamic education literature, and scholarly articles indicates that Qur'an-based character education cannot be understood merely as a process of individual moral formation. Qur'anic values encompass a broader scope involving the development of faith, morality, personal responsibility, social relationships, and human responsibility toward the environment. From the perspective of Islamic education, character formation does not end with the acquisition of moral knowledge but requires a process of value internalization through which such values are reflected in

attitudes and behaviors. Qur'anic character is therefore understood as a process that connects the comprehension of values, the formation of attitudes, and the actualization of behavior.

Based on the synthesis of the findings, Qur'anic values can be mapped into four interconnected domains: the student domain, the educational environment domain, the community domain, and the nature domain. The mapping of these four domains constitutes the conceptual synthesis developed in this study and forms the framework of The Four-Domain Qur'anic Character Ecosystem. The four domains are not positioned as independent components but as an integrated ecosystem for character formation. This framework connects personal character development, reinforcement through the educational environment, actualization in social life, and ecological responsibility.

Table 1. Four Domains of the Qur'anic Character Ecosystem

Domain	Character Value Focus	Sphere of Actualization	Role within the Ecosystem
Student	Faith, integrity, discipline, responsibility, self-control	Students themselves	Value internalization
Educational Environment	Role modeling, adab, habituation, positive culture	Schools/educational institutions	Reinforcement and habituation
Community	Empathy, tolerance, cooperation, social concern	Community life	Social actualization
Nature	Trustworthiness, balance, care, ecological responsibility	Natural environment	Ecological actualization

Table 1 shows that Qur'anic character develops from the internalization of values within students toward reinforcement and habituation through the educational environment, followed by their actualization in social life and their extension into responsibility toward nature. The four domains perform distinct functions while remaining interconnected in fostering Qur'anic character comprehensively. Thus, within the framework of this study, Qur'anic character formation does not end at the cognitive level of knowing but develops toward internalization or being and subsequently toward actualization or doing in personal, institutional, social, and ecological contexts. This process forms the conceptual basis of The Four-Domain Qur'anic Character Ecosystem.

Student Domain: The Internalization of Qur'anic Values

The first finding indicates that students constitute the starting point for the internalization of Qur'anic character. Islamic education does not position students merely as recipients of knowledge but as individuals with the potential

to develop comprehensively. Character formation integrates the dimensions of intellect, qalb, and practical action; therefore, character development cannot be separated from the holistic development of personality. Based on the findings, the character values relevant to this domain include faith, piety, honesty, discipline, responsibility, patience, self-control, and integrity. These values are developed through a process that connects moral knowledge with spiritual awareness and concrete action.

The findings indicate that character cannot be adequately developed merely through the transmission of concepts concerning right and wrong. Character must become an integral part of an individual's personality through processes of habituation, internalization, and lived experience. Therefore, the student domain functions as the center of value internalization within this framework. Students are expected not only to understand Qur'anic values but also to develop the awareness necessary to apply them in their daily lives. Accordingly, indicators of successful character formation are not limited to the mastery of religious knowledge but are also reflected in changes in students' attitudes and behaviors.

Educational Environment Domain: Character through Culture and Role Modeling

The second finding indicates that students' character is strongly influenced by the educational environment. Qur'anic values that are taught verbally require the support of a consistent culture and exemplary practices in order to be effectively internalized into students' lives. Education takes place not only through the transmission of knowledge but also through the cultivation of values and the provision of value-based experiences within the educational environment.

Within this domain, teachers and leaders of educational institutions hold strategic positions as role models and managers of character culture. The habituation of greetings, politeness, discipline, responsibility, care, religious activities, and mutual respect represents concrete ways of translating Qur'anic values into the daily life of educational institutions. Thus, the educational environment domain functions as a space for the reinforcement and habituation of character. Values that have been understood by students become more deeply embedded when the educational environment provides experiences that are consistently aligned with those values.

Community Domain: From Personal Character to Social Responsibility

The third finding demonstrates that Qur'anic character does not end with personal piety. Character must be manifested in social relationships through

empathy, care, tolerance, cooperation, justice, mutual assistance, and responsibility toward society. Character education is directed not only toward individual development but also toward developing students' capacity to fulfill their responsibilities within society. Therefore, Qur'anic values require opportunities for actualization through meaningful social experiences.

Within educational contexts, such actualization can be facilitated through Qur'an-based social projects, including sharing activities, social services, community engagement, teaching in surrounding communities, environmental cleanliness initiatives, and other activities that foster concern for others. Thus, the community domain serves as a bridge between personal character and social responsibility. Students are not only expected to become good individuals but also individuals who are capable of contributing positively to the well-being of others.

Nature Domain: Qur'anic Character and Ecological Responsibility

The fourth finding indicates that nature should be positioned as a distinct domain within the Qur'anic character ecosystem. Character concerns not only human relationships with Allah and fellow human beings but also relationships with other living creatures and the environment.

Based on the findings, Qur'anic values relevant to the domain of nature include amanah (trustworthiness), responsibility, balance, care, simplicity, and the prohibition of causing environmental destruction. These values provide a foundation for developing behaviors that reflect responsibility toward the environment.

The nature domain extends the scope of Qur'anic character education from personal and social dimensions to the ecological dimension. Students who possess Qur'anic character are characterized not only by positive relationships with Allah and fellow human beings but also by behaviors that demonstrate care and responsibility toward the environment.

The Integration of the Four Domains as a Character Ecosystem

The synthesis of the four findings indicates that the student, educational environment, community, and nature domains have an interdependent relationship and mutually reinforce one another in the process of Qur'anic character formation. Students serve as the center of value internalization, where Qur'anic values are understood, internalized, and transformed into moral and spiritual awareness. The process of internalization is reinforced through the educational environment domain by means of educators' role modeling, habituation, positive culture, and educational practices that consistently reflect Qur'anic values. Subsequently, values that have been internalized are given

opportunities for actualization through the community domain in social life. At the same time, the nature domain serves as a space for the actualization of ecological responsibility through behaviors such as maintaining cleanliness, preserving the environment, using resources wisely, and avoiding actions that cause environmental damage.

The relationship among these four domains forms a dynamic and sustainable cycle of character formation rather than a linear process. Qur'anic values are internalized within students, reinforced through the educational environment, manifested in community life, and extended through responsibility toward nature. Experiences gained from these various domains subsequently provide feedback that further strengthens students' character formation. Thus, Qur'anic character develops from knowing toward being and ultimately toward doing. This pattern of interdependence constitutes the conceptual foundation of The Four-Domain Qur'anic Character Ecosystem as a framework for Qur'an-based character formation.

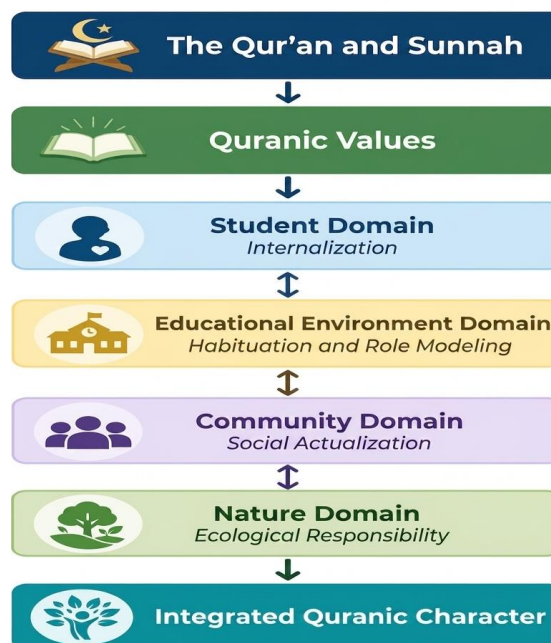


Figure 1. The Four-Domain Qur'anic Character Ecosystem

Figure 1 illustrates the circular and continuous relationship among the four domains of Qur'anic character formation. The process begins with the internalization of values within students, followed by reinforcement through the educational environment, actualization in community life, and the expansion of responsibility toward nature. Experiences generated across these domains subsequently provide feedback that strengthens students' character, making the

process of character formation dynamic and sustainable.

The findings indicate that the management of character education cannot be limited to the administration of classroom learning programs. Educational management needs to create an ecosystem that enables Qur'anic values to be consistently present across the various contexts of students' lives.

Implications for Character Education Management

The findings of this study indicate that The Four-Domain Qur'anic Character Ecosystem can be translated into educational management functions through four main stages: planning, implementation, monitoring, and evaluation. During the planning stage, Qur'an-based character values across the four domains—students, the educational environment, the community, and nature—are integrated into the vision, mission, curriculum, and programs of educational institutions. This stage emphasizes the formulation of educational objectives that are oriented not only toward cognitive development but also toward the formation of spiritual, social, and ecological attitudes.

During the implementation stage, these values are operationalized through classroom learning, habituation, role modeling, institutional culture, extracurricular activities, social activities, and environmental care programs. The monitoring stage is conducted to ensure the consistency of character values in everyday behavior. Meanwhile, evaluation functions to assess the achievement of character indicators in each domain and to provide a basis for continuous improvement.

Table 2. Management Implementation of the Four-Domain Qur'anic Character Ecosystem

Management Function	Student	Educational Environment	Community	Nature
Planning	Personal character targets	School culture programs	Social programs	Environmental care programs
Implementation	Learning and habituation	Role modeling and institutional culture	Social projects	Ecological activities
Monitoring	Students' behavior	Culture and role modeling	Social participation	Ecological behavior
Evaluation	Character development	Cultural effectiveness	Social impact	Environmental impact and concern

Table 2 shows that the management of Qur'anic character encompasses all four domains within each management function. Planning involves not only determining personal character targets but also designing educational culture, social activities, and environmental care programs. Implementation is carried out

through learning, role modeling, social projects, and ecological activities. Subsequently, monitoring and evaluation are conducted to assess behavioral consistency and character development across each domain.

Within this framework, Qur'anic character management moves from the administration of individual programs toward the management of an integrated ecosystem. Character education therefore focuses not only on changes in students' behavior but also on creating educational, social, and ecological environments that support sustainable character formation.

Discussion

The findings of this study concerning The Four-Domain Qur'anic Character Ecosystem indicate that Qur'an-based character education encompasses a broader scope than individual moral development. This finding is consistent with the study of Noor and Anwar (2025), which identifies honesty, responsibility, compassion, mutual assistance, and discipline as fundamental values in Qur'anic character education. Similarly, Rosyidin et al. (2026) emphasize the importance of connecting religious values with students' moral attitudes and everyday behavior. However, this study extends these previous perspectives by organizing Qur'anic values into four interconnected domains: the student, the educational environment, the community, and nature (Pendidikan et al., 2024). Thus, the similarity between the present findings and previous literature lies in their shared emphasis on the internalization and actualization of values, whereas the distinction lies in the development of an ecosystem framework that integrates personal, institutional, social, and ecological dimensions of Qur'anic character formation.

Within the student domain, the findings confirm that Qur'anic character formation begins with the internalization of values within students themselves. This finding is consistent with Taufikin (2025) perspective, which defines *akhlak* as a disposition embedded in the human soul and manifested through actions. It also supports the findings of Noor and Anwar (2026) and Syamsuri and Musgamy (2026), who demonstrate that the internalization of Qur'anic values requires learning, habituation, role modeling, and consistent educational experiences. However, this study differs by positioning students not merely as the target of character education but as the central point of the entire character ecosystem. Theoretically, this finding reinforces the argument that **knowing** cannot be separated from **being** and **doing**. Practically, educational institutions should develop character indicators that assess not only religious knowledge but also awareness, internalization, consistency, and behavioral transformation in students' everyday lives.

The findings concerning the *educational environment domain* demonstrate that the successful internalization of character values is strongly influenced by the consistency of the educational environment. This result is in line with Hasanah et al. (2024), who found that school leadership plays an important role in developing Qur'anic character through school culture, the integration of Qur'anic values, role modeling, and habituation. The finding is also consistent with Dian et al. (2025), who emphasize the importance of connecting planning, implementation, institutional culture, and the reinforcement of social-religious attitudes. Nevertheless, this study provides a different emphasis by conceptualizing the educational environment not merely as a setting for implementing character programs but as a domain that continuously strengthens the internalization process. Practically, school leaders, teachers, and educational staff should establish an institutional culture that consistently reflects Qur'anic values. Theoretically, this finding reinforces the understanding that character develops through continuous interaction between individuals and their educational environment.

In the community domain, this study demonstrates that Qur'anic character should not be limited to personal piety but must be manifested through social responsibility. This finding is consistent with perspectives that view Islamic education as a process of developing individuals who are capable of contributing positively to society (Khumaini & Himmah, 2026). The actualization of values through empathy, tolerance, cooperation, justice, mutual assistance, and social concern demonstrates that character requires practical spaces beyond formal classroom learning. The present study differs from some previous research by positioning the community as an explicit domain within the character formation ecosystem. Society is therefore understood not merely as an external environment but as a space in which values previously internalized by students are put into practice. Practically, educational institutions should expand their character education strategies through Qur'an-based social projects, community service, volunteer activities, and collaboration with local communities. Theoretically, this finding connects personal character development with broader dimensions of social responsibility.

The primary novelty of this study lies in positioning the *nature domain* as an explicit component of The Four-Domain Qur'anic Character Ecosystem*. This finding is consistent with Rohman et al. (2024), who emphasize the importance of integrating eco-theology into Islamic Religious Education and Character Education, as well as Noor and Anwar (2025), who demonstrate that ecological values derived from the Qur'an and Hadith can be integrated into learning to develop environmental awareness. Hamdan (2026) likewise identifies the concepts of khalifah, amana, mizan, and human responsibility toward

creation as fundamental principles of Islamic ecological ethics. However, this study advances the current state of the art by integrating the ecological dimension with personal character, the educational environment, and social life within a single character management framework. Its theoretical contribution lies in expanding Qur'anic character from an individual orientation toward an ecosystem perspective. Practically, this framework can be implemented through environmental conservation and sustainability programs.

Overall, the contribution of this study lies in developing a conceptual framework that integrates Qur'anic character formation through four interconnected domains. The relationship among these domains supports Hamdan (2026) perspective regarding the importance of dynamic and sustainable educational processes, while this study extends that perspective by explicitly integrating personal, educational, social, and ecological dimensions. The theoretical contribution of this study is the proposition that Qur'anic character develops through a cyclical process of knowing, being, and doing rather than through a linear process. Its managerial contribution is the provision of a framework for integrating the four domains into planning, implementation, monitoring, and evaluation. Its practical contribution is to provide Islamic educational institutions with an alternative approach for developing more systematic and sustainable character programs. Therefore, The Four-Domain Qur'anic Character Ecosystem offers a novel perspective that positions Qur'anic character as the outcome of continuous interaction among students, educational environments, communities, and nature.

CONCLUSION

This study concludes that Qur'an-based character education should be understood as an integrative and interconnected ecosystem rather than merely as a process of individual value internalization. The central insight derived from this study is that the formation of Qur'anic character becomes more meaningful and sustainable when Qur'anic values are internalized by students, reinforced through the educational environment, actualized in social life, and extended to ecological responsibility. Based on the synthesis of the Qur'an, Hadith, Islamic education literature, and previous studies, this research develops *The Four-Domain Qur'anic Character Ecosystem*, consisting of the *student*, *educational environment*, *community*, and *nature* domains, which interact dynamically through the processes of *knowing*, *being*, and *doing*. The primary scholarly contribution of this study lies in expanding the conceptual understanding of Qur'anic character education from personal and institutional dimensions toward an integrated framework that explicitly incorporates social and ecological responsibility and provides a foundation for character education management.

However, this study is limited by its conceptual and literature-based approach, which does not empirically examine the implementation or effectiveness of the proposed framework in educational institutions. Therefore, future research should investigate the application of *The Four-Domain Qur'anic Character Ecosystem* through empirical studies in diverse Islamic educational settings, develop measurable indicators for each domain, and evaluate its effectiveness in promoting sustainable personal, social, and ecological character development.

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