

THE INTEGRATION OF MORAL VALUES IN ISLAMIC EDUCATION AS THE FOUNDATION FOR SUSTAINABLE COMMUNITY DEVELOPMENT

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Abstract

This article analyzes the role of noble character as a foundational pillar in sustainable community development using a literature review approach. Values such as honesty, responsibility, empathy, and tolerance are identified as essential in shaping a just, harmonious, and resilient society. The study compiles recent literature from scientific journals, books, and articles to evaluate the contribution of moral values to social, economic, and environmental dimensions of development. Findings reveal that Islamic education plays a strategic role in internalizing moral values from an early age through synergy between schools, families, and communities. However, the study is limited by the lack of direct empirical data, suggesting the need for future research to explore the practical implementation of moral values across different sectors. The article emphasizes that sustainable development must be rooted in a value-based framework, not solely focused on economic growth.

Keyword: Noble Character, Islamic Education, Sustainable Society, Moral Values, Literature Study

Abstrak

Artikel ini menganalisis peran akhlak mulia sebagai fondasi utama dalam pengembangan masyarakat berkelanjutan dengan pendekatan studi pustaka. Nilai-nilai seperti kejujuran, tanggung jawab, empati, dan toleransi dipandang sebagai elemen esensial dalam membentuk masyarakat yang adil, harmonis, dan berdaya saing. Studi ini menghimpun literatur dari jurnal ilmiah, buku, dan artikel terkini untuk mengevaluasi kontribusi akhlak terhadap dimensi sosial, ekonomi, dan

lingkungan dalam pembangunan. Hasil penelitian menunjukkan bahwa pendidikan Islam memiliki peran strategis dalam menginternalisasi nilai-nilai moral sejak dini melalui sinergi antara sekolah, keluarga, dan masyarakat. Namun, keterbatasan kajian ini terletak pada belum tersedianya data empiris secara langsung, sehingga penelitian lanjutan disarankan untuk mengeksplorasi penerapan nilai-nilai akhlak secara praktis di berbagai sektor kehidupan. Artikel ini menegaskan bahwa pembangunan yang berkelanjutan harus berakar pada sistem nilai, bukan hanya berorientasi pada pertumbuhan ekonomi.

Kata Kunci: Akhlak Mulia, Pendidikan Islam, Masyarakat Berkelanjutan, Nilai Moral, Studi Pustaka

Introduction

In the era of globalization and value disruption caused by technological advancement, global society faces significant challenges in maintaining a balance between material development and character formation. Phenomena such as moral crises, social degradation, and the disintegration of communal values serve as indicators of a weakened ethical foundation in societal development. Therefore, sustainable development cannot merely be understood as a technocratic concept reliant on economic growth and environmental preservation; it must also be grounded in strong moral values as the core of social and spiritual sustainability (Dusuki & Abdullah, 2021; Al-Zyoud et al., 2023).

Islamic education, as a value system and a means of social transformation, plays a strategic role in shaping a morally upright generation through the reinforcement of *akhlaq* (noble character). Values such as honesty, responsibility, empathy, trustworthiness (*amanah*), and justice (*'adl*), which are embedded in Islamic teachings, have great potential to cultivate a civilized and inclusive society. Various studies have demonstrated the importance of moral internalization in education (Yusof et al., 2020; Mahat et al., 2022). However, most of these studies remain within the normative scope—namely how *akhlaq* is taught in education—without directly linking these values to a comprehensive and applicable framework of social sustainability.

A review of scholarly literature from reputable journals indicates that Islamic ethics significantly contribute to building collective awareness, social stability, and community cohesion. For instance, in the article "The Role of Islamic Ethical Principles in Enhancing Social Justice and Sustainability" (Al-Hassani et al., 2021), it is explained that values such as justice (*'adl*), trustworthiness, and *ihsan* in Islam form an ethical foundation for empowering a just and equitable society. Likewise,

"Islamic Moral Economy and the Sustainable Development Goals: A Conceptual Exploration" (Dusuki & Abozaid, 2022) emphasizes that Islamic moral principles in economics not only regulate individual behavior but also hold transformational power for achieving a more just and sustainable social structure.

Another article, "Ethical Education in the Islamic Tradition: A Source for Global Citizenship?" (Sahin, 2020), explores how moral education in Islam shapes socially engaged and globally aware individuals. The findings reveal that Islamic education, rooted in prophetic ethics, fosters student character concerned with environmental care and social responsibility. However, the article takes a largely conceptual-philosophical approach and does not propose integrative strategies for embedding *akhlaq* systematically within formal educational curricula—particularly within Islamic educational institutions.

Furthermore, the article "Faith-Based Environmentalism: Islamic Perspectives on Ecology and Responsibility" (Ahmed & Saeed, 2022) expands the discourse on how Islamic spirituality encourages ecological responsibility. While relevant to aligning Islamic ethics with sustainability principles, its primary focus remains on environmental dimensions and does not address systemic educational designs that incorporate *akhlaq* into teaching and learning processes.

Thus, the research gap identified lies in the fact that although many scholarly works have addressed the contribution of Islamic ethical values to social development and sustainability—ranging from social justice and ecological responsibility to community cohesion—there remains a lack of studies that explicitly examine the systematic integration of Islamic moral values into formal education curricula as a strategic effort to build sustainable societies. In other words, few studies offer curricular models or pedagogical frameworks within Islamic education that place *akhlaq* as the central pillar of sustainable societal development in both conceptual and practical terms.

Addressing this gap, the present study seeks to fill the void through a critical literature synthesis approach—not only by elaborating on the significance of *akhlaq* in Islamic education, but also by mapping its direct relevance to the dimensions of social, spiritual, and ecological sustainability, which have often been overlooked in development discourse dominated by secular and technocratic paradigms.

This article aims to analyze how the integration of moral values into Islamic education can serve as a foundational strategy for the development of a sustainable society. Employing a library research methodology, this study explores contemporary

literature from indexed academic journals and classical Islamic sources to formulate a conceptual relationship between moral education and sustainable development.

The core research questions addressed in this paper are: (1) How can Islamic moral values be systematically integrated into Islamic education? (2) To what extent does such integration contribute to the development of a just, harmonious, and sustainable society?

By addressing these questions, the article contributes to the theoretical development of value-based development, offering an ethical framework relevant to the religiously plural and culturally diverse context of Indonesia. The article highlights a holistic approach that involves the synergy of educational institutions, families, and communities in cultivating a generation that embodies moral awareness, social empathy, and ecological responsibility. Thus, this work aims to enrich the body of literature on sustainable development through a humanistic and contextual Islamic educational perspective.

Method

This study employed a qualitative approach using the library research method, aiming to explore and critically analyze academic literature relevant to the integration of moral values in Islamic education as a foundation for sustainable community development. This approach was chosen as it is suitable for examining concepts, theories, and findings from previous studies, particularly within the framework of value-based paradigms rooted in Islamic ethics.

Data collection was conducted over the course of one month, in March 2025, focusing on scientific documents as the primary units of analysis. The sources included peer-reviewed international journals (indexed in Scopus and Web of Science), nationally accredited journals, academic conference proceedings, and reference books published within the last five years (2020–2025). The literature was selected purposively based on its relevance to core themes: *akhlaq*, character education, social sustainability, and Islamic education.

The literature search was carried out through reputable databases such as Scopus, DOAJ, Garuda, Google Scholar, and ScienceDirect, using structured keywords including: *Islamic moral values*, *character education*, *Islamic education*, *sustainability*, *akhlaq*, and *value-based development*. The inclusion criteria for selecting the literature were: (1) peer-reviewed academic publications; (2) discussions

containing theoretical or empirical analyses on moral values in education; and (3) relevance to Islamic perspectives or sustainable community development.

Data were analyzed using content analysis, conducted manually by the researcher. Key themes were identified through coding of relevant paragraphs and quotations from each source, which were then categorized into key indicators such as honesty, responsibility, empathy, and their contributions to social and educational structures. The stages of analysis included data reduction, thematic categorization, conceptual interpretation, and argumentative synthesis.

To ensure the validity and reliability of the analysis, source triangulation was applied by cross-checking arguments across multiple sources to confirm the consistency and depth of the findings. Additionally, intertextual analysis was conducted to examine the interconnections and relevance among the concepts presented in the analyzed literature.

As this study did not involve human participants or the use of survey instruments, there was no need for empirical field data collection or ethical approval. The researcher, acting as the sole analyst, played an active role in constructing a reflective and critical academic narrative based on the selected literature. The final outcome of the study is a conceptual mapping and integrative recommendation concerning the role of moral values in Islamic education as a foundational pillar for building a sustainable society.

Findings and Discussion

Morality and Social Ethics as Pillars of Social Stability

Moral values such as justice, empathy, and social responsibility contribute to the formation of an inclusive and civilized society. Communities grounded in a strong ethical framework tend to exhibit higher levels of social cohesion, reduced social conflict, and enhanced solidarity (Djaelani, 2024). Overall, moral education based on the *Kitab Bidayatul Hidayah* contributes to the development of a morally upright and ethically conscious society. A society predominantly composed of individuals with noble character and adherence to high moral standards will be more stable, peaceful, and sustainable (Ayu Wandira & Muhammad Saleh, 2023).

The Qur'an, as the divine revelation and law of life, aims to bring benefit to humanity both in this world and the hereafter. It serves as a comprehensive guide for achieving safety and happiness. Studying the Qur'an is thus obligatory for every

Muslim. The recurring nature of social problems highlights the need for values such as fraternity, mutual respect, and inclusive living, which form the foundation for a peaceful, harmonious, and secure society. Unfortunately, few Muslims pay serious attention to understanding the social dimensions of their Islamic way of life (Nisa' et al., 2022).

In the midst of technological advancement and rapid social change, moral values are often overlooked. Many people become trapped in materialistic lifestyles and neglect the importance of developing good character. The teachings of Abdul Qadir al-Jailani offer clear guidance on how individuals can cultivate themselves into better human beings, both in their relationships with others and with God (Safaat, 2024; Sofa et al., 2025).

Morality (*akhlaq*) is a deeply embedded quality in individuals that can be either good or bad. It is not always limited to knowledge, speech, or actions but rather reflects habitual behaviors. If aligned with religious principles, these behaviors are considered good morality, and if not, they are considered bad (Samsu & Hanafi, 2022; Uzma & Masyithoh, 2024).

The Role of Moral Education in Sustainable Character Building

Education serves as the primary medium for the transmission of values. The integration of moral values in primary and secondary education has a positive impact on students' ways of thinking and behavior when facing global issues such as climate change and social inequality (Nurhayani & Wanto, 2022). Research shows that character education based on Islamic values increases environmental awareness and sensitivity to social issues within local contexts. Other studies highlight the importance of collaboration between parents, schools, and communities in instilling noble character as a foundation for sustainable community development.

Surah Luqman verses 13–19 offers a strong moral framework for character development. These verses depict an educational dialogue between Luqman and his son, teaching not only moral principles but also conveying messages on social responsibility, spirituality, and ecological awareness. The teaching of *tauhid* (verse 13) as the foundation of faith and God-consciousness becomes the starting point for effective moral education. This principle instills in students a deep awareness that every action has consequences, in both worldly and spiritual terms. In the context of sustainability, this fosters individuals who act responsibly toward the environment and society, guided by a strong moral compass.

Verses 14–15 stress the importance of honoring one’s parents and upholding truthfulness, which cultivates intergenerational responsibility. In sustainable development, this promotes the realization that the current generation bears the responsibility to preserve values and resources for future generations. Verse 16 emphasizes moral consciousness (*muraqabah*), the belief that no deed—however small—escapes God’s attention. Character education that promotes this belief helps build integrity and honesty, essential for addressing social inequality and fostering ethical public life.

Verse 17 highlights the importance of promoting virtue and preventing wrongdoing, while encouraging resilience and patience in facing challenges. This encourages students to become active agents of social change who are mindful of global issues such as poverty, injustice, and environmental degradation. Finally, verses 18–19 promote social etiquette and humility, discouraging arrogance and encouraging civility in speech. These values shape learners who live harmoniously in diverse communities, build strong social networks, and uphold the dignity of others.

The comprehensive values embedded in Surah Luqman 13–19 demonstrate that moral education is not merely about shaping individual ethics, but a structured system that contributes to social transformation. In line with the findings of Nurhayani & Wanto (2022), Islamic character education effectively enhances environmental consciousness and social sensitivity. Collaboration among family, school, and community is essential in making morality the cornerstone of a just, prosperous, and sustainable society. The synergy of these three elements ensures that moral values are consistently taught across settings, producing individuals with strong character who positively contribute to society (Ramadhani & Musyaparrah, 2024).

Character can thus be defined as a subjective assessment of a person’s personality, tied to traits accepted or rejected by society. It reflects distinct ways of thinking and acting inherent in an individual. Good character involves three processes: knowing what is good, desiring to do good, and acting upon that knowledge (Astuti et al., 2024).

One essential aspect of character formation is the moral example found in the *hadith*. The Prophet Muhammad (SAW) is recognized as the epitome of noble character, and his actions—such as patience, understanding, and leadership—serve as moral inspiration. By emulating the Prophet, individuals can cultivate positive character traits in various areas of life (Ramdani et al., 2023).

The identification of moral values emphasized in the *Kitab Bidayatul Hidayah* is a vital first step. Values such as *taqwa* (God-consciousness), *ikhlas* (sincerity), *sabr* (patience), and *husn al-khuluq* (good conduct) are central to the concept of moral education within this classical Islamic text. A deeper analysis of *Bidayatul Hidayah* highlights the meanings and relevance of these values in everyday life (Liska et al., 2021).

Through moral education, individuals develop the ability to communicate effectively, understand others' perspectives, and resolve conflict peacefully. This leads to better interpersonal relationships and stronger social bonds within communities (Mutholingah, 2021).

Effective collaboration between parents, educational environments, and home life is key to shaping individuals with strong character. When properly implemented, such collaboration creates an environment conducive to the positive development of children's character. A positive religious attitude serves as the foundation, helping children grow into individuals with strong social and personal identities. Parents act not only as guides in shaping their children's character but also as role models to be emulated. Thus, the awareness of parents toward moral and religious values becomes essential in providing a positive example. Consequently, the character formed reflects the internalization of noble values through sound education and wise parenting (Juariah, 2023).

The urgency of applying Islamic values in character education is crucial for developing morally upright generations. Character education grounded in Islamic principles does not only shape positive behavior but also instills strong moral values within students. This aligns with the idea that character formation must begin in early childhood, where habitual modeling and repetition are essential (Fajriati & Prastiani, 2022; Cahyaningrum et al., 2017). Effective early childhood character education forms a strong moral and ethical foundation for future development (Islam et al., 2024).

Character education goes beyond moral instruction; it involves habituating learners to do what is right, fostering understanding (cognitive domain), appreciation (affective domain), and consistent action (behavioral domain) (Zuchdi, 2011). Character education, therefore, must be instilled through rational, logical, and democratic methods. It represents a deliberate effort to achieve human virtue, not only for the benefit of the individual but also for the good of society at large (Harun, 2023).

Religious Institutions as Agents of Social Transformation

Mosques, pesantren (Islamic boarding schools), and *majelis taklim* (Islamic study circles) serve not only as places of worship but also as centers for moral development within society. Amanda et al. (2024) emphasize that religious institutions' da'wah activities and non-formal education play a vital role in cultivating collective awareness to uphold social justice and environmental preservation. These institutions act as social platforms that reinforce ethical consciousness and promote transformative values in public life.

As one of the core types of Islamic educational institutions, pesantren serve as channels for social mobility through education. The significance of education in Islam is underscored in the Qur'an, particularly in Surah Al-Mujadilah (58:11), which states that Allah elevates those who believe and those who are granted knowledge in degrees. Furthermore, Surah At-Tawbah (9:122) affirms that not all believers are required to go to battle; some must remain to acquire religious knowledge and teach it to those who return from the field. A well-known hadith also stresses the lifelong pursuit of knowledge: "Seek knowledge from the cradle to the grave" (Minarti, 2022).

The digitalization of civilization has undeniably made it easier for preachers (*da'i*) to use social media platforms such as Facebook, Twitter, Instagram, and YouTube to reach younger audiences. The intense engagement of society—especially youth—with social media provides an effective and accessible opportunity to convey religious messages beyond the constraints of time and space (Ari Wibowo, 2021). In this context, digital platforms become vital extensions of traditional religious institutions, allowing moral education to adapt to contemporary modes of communication and influence.

Economic Morality and Social Justice

In the economic domain, Islam teaches moral values such as honesty, fairness in transactions, and the prohibition of exploitation. These principles foster a just and inclusive economic system that ultimately supports sustainable social development (Hidayat, 2021; Alwi, 2020). Equitable wealth distribution, the encouragement of charitable acts through *zakat* and *infaq*, and the prohibition of *riba* (usury) are manifestations of moral values within the Islamic economic system—offering relevant solutions to modern economic inequality.

Social justice is a fundamental principle in Islam, which calls upon individuals to actively contribute to social welfare and equality. In the context of Aceh, the

implementation of Islamic law (*qanun*) provides a strong foundation for realizing these goals. Here, *fiqh*—Islamic jurisprudence—plays a vital role in shaping norms that uphold social justice, which are subsequently internalized through religious education (Nasution, 2020).

Economic social justice is one of the critical components of building a fair and sustainable society (Sumarta et al., 2024). It encompasses the equitable distribution of economic resources, equal opportunities for all members of society to achieve economic prosperity, and the protection of basic economic rights. However, in many countries, economic and social inequality remains a significant issue, resulting in uneven development and injustice for large segments of the population.

Within the Islamic framework, the concept of economic social justice is firmly grounded in religious teachings (Sumarta et al., 2022). Islamic teachings emphasize the importance of fairness, honesty, and equitable wealth distribution—values deeply rooted in the Qur'an and the Sunnah of the Prophet Muhammad. These principles are also institutionalized in Islamic law (*shari'ah*). Therefore, the implementation of moral values (*akhlaq*) within Islamic legal frameworks can serve as a strong foundation for promoting social and economic justice not only among Muslims but also in multicultural societies.

Development efforts oriented toward equity and social justice must be grounded in several principles, including fair land and resource distribution, equal participation and opportunities for women, and balanced economic systems that ensure just welfare distribution. Nevertheless, equity is a conceptual ideal that cannot be achieved instantly. It is relative and not directly measurable. The ethical dimension of sustainable development is holistic. Income gaps between rich and poor nations continue to widen, even though equity has improved in some countries (Mangunsong & Aryunnita, 2021; Arfah & Arif, 2022).

Social justice in Islam is not only a matter of interpersonal relationships, but also involves a balanced relationship between humans and God (*habluminallah*) and among fellow human beings (*habluminannas*). This concept is closely tied to the regulation of resource distribution, the fulfillment of basic rights, and the provision of equal opportunities for individual growth, free from discrimination (Malasyi et al., 2024).

According to Islam, human beings are stewards (*khalifah*) of God on Earth, entrusted with limited ownership over the means of production. Islam permits state intervention in economic activity to ensure the well-being of its citizens. The

prohibition of interest, institutionalization of charity and almsgiving, emphasis on halal consumption, wealth circulation, and concern for the poor are defining features of the Islamic economic system (Rafsanjani, 2021).

Conclusion

Noble character has demonstrated its strategic significance as a foundational pillar in fostering sustainable community development. Through its capacity to strengthen individual integrity and reinforce collective ethical awareness, values such as honesty, responsibility, and empathy have shown a measurable influence on various societal dimensions. These include promoting social cohesion, encouraging economic justice, and advancing environmental sustainability. A society grounded in moral principles tends to exhibit higher levels of trust, cooperation, and resilience in the face of social and ecological challenges. Thus, character education, especially when rooted in Islamic teachings, plays a vital role in shaping future generations who are not only intellectually capable but also morally grounded.

Nevertheless, the current study acknowledges its methodological limitation, particularly its reliance on secondary literature without empirical validation. This calls for further research that empirically investigates the practical application of moral values within key sectors such as education, governance, and economic development. Future studies should adopt interdisciplinary approaches and field-based methodologies to examine how ethical values are internalized and practiced in real-world contexts. On a personal note, the findings of this study reaffirm the author's belief that truly sustainable development must go beyond economic indicators—it must be built upon a value-based framework that nurtures ethical responsibility, social justice, and ecological mindfulness.

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