

The Role of Islamic Religious Education Learning Strategies in the Formation of Students' Noble Morals from the Perspective of the Qur'an

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Abstract

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This study aims to examine the role of Islamic Religious Education learning strategies in shaping students' noble character from the perspective of the Qur'an. The research was conducted using a literature study method by reviewing various theories, previous research findings, and relevant Qur'anic evidence. The results show that PAI learning strategies are not only intended to transfer religious knowledge but also serve as an important medium for instilling faith, worship, and moral values within students. The Qur'an provides the foundation for teaching methods such as the expository strategy (direct instruction), hiwar (respectful dialogue), and a contextual approach based on tadabbur, which connects Islamic teachings to real-life contexts. With the proper implementation of these strategies, PAI plays a strategic role in shaping individuals who are knowledgeable, faithful, pious, and of noble character, in accordance with the Prophet Muhammad's mission to perfect human morals. This study affirms that PAI learning strategies from the perspective of the Qur'an are highly relevant for addressing the challenges of modern education while fostering a Qur'anic generation with strong Islamic character.

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A. Introduction

Noble morals are the goal in learning Islamic Religious Education. Since birth, humans carry a holy nature, meaning that humans are accompanied and equipped with a gentle and pure spiritual nature and are free from all traits of wrath. Good basic character and holy nature will guide humans to produce noble morals, thus reflecting polite manners or behavior in undergoing the process of life. (Iskandar et al., 2022, p. 295), Morals are manners, character, and nature. (M.A, 2022, p. 1), Morals are attitudes rooted in the soul that are seen in the form of actions and behavior with a natural and unengineered nature. Natural traits that are carried out by reflex do not require a thought to do it. Consistent traits and indicate a person's high character can be called akhlaqul karimah. A person's morals will make him carry out his obligations and work well and perfectly, so that a person can achieve a happy life. (Iskandar et al., 2022, pp. 298-299), The position of morals in human life occupies an important place, as an individual, as well as in society and as a nation. Because the number of people falling depends on their morals. If your morals are good, then you will be physically and

mentally prosperous. If his morals are damaged, his inner and outer body will be damaged (Wahyuningsih, 2021, p. 192).

Noble morals reflect a person's personality. Furthermore, noble morals will lead a person to high dignity (Wahyuningsih, 2021, p. 192). Islam places great importance on proper and quality education. Civilized individuals will be formed, thus giving rise to a social life full of morals. Morals are something very important and valuable for the life of the nation and state. Moral education is the main goal of education. Morals are part of the spirit of progress in Islamic education. In Islam, morals are an inseparable part of education. Moral education is important, so much so that the Quran explains information related to moral education (Nasution, 2019, p. 51).

The formation of noble morals in students certainly requires various strategies. One of them in Islamic Religious Education or PAI certainly has a strategy that is in accordance with Islamic concepts. Islamic Religious Education (PAI) has a very important role in the formation of character and morals of students. Islamic Religious Education has a primary goal, namely to increase faith and piety to Allah SWT. Based on strong faith and piety, it is hoped that students are able to apply religious values in their daily lives, so they can achieve happiness and peace of life both in this world and in the hereafter. One manifestation of this happiness is the formation of akhlakul karimah in students, namely noble behavior that reflects the true character of Islam. (Salim et al., 2024, pp. 148–149), This is in line with the hadith of the Prophet Muhammad SAW narrated by Al Baihaqi which states:

I was sent only to perfect good morals.

It means: *"Indeed, I have been sent to perfect noble character."*

This demonstrates the importance of moral education in a Muslim's life, as morality not only governs an individual's relationship with God but also relationships with other humans, society, and the environment (Salim et al., 2024, p. 149).

In the formation of morals in students, learning strategies are needed. Learning strategies can be interpreted as patterns of learning activities chosen and used by teachers contextually, according to student characteristics, school conditions, the surrounding environment and the specific learning objectives formulated. The context of teaching with strategies can be interpreted as a general pattern of teacher actions in learning activities. The teacher's actions in question are in the form of actions that are seen and demonstrated by teachers so that learning takes place well and pleasantly. (Anwar, 2024), Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, appreciate, believe, be pious and have noble morals, practice Islamic teachings from their main sources, the holy book of the Koran and Hadith, through guidance activities, teaching exercises, and the use of

experience (officialstitmi, 2021), Islamic Religious Education (PAI) learning strategies are patterns of learning activities chosen and used by teachers contextually according to student characteristics, school conditions, the surrounding environment, and specific learning objectives. This strategy is realized in the teacher's real actions to create a good and pleasant learning atmosphere. In the context of Islamic Religious Education, learning strategies are conscious and planned efforts to guide students to know, understand, internalize, believe in, and practice Islamic teachings based on the Qur'an and Hadith, so that pious and noble individuals are formed.

Education in Islam aims not only to cultivate intelligence, but also to cultivate the heart and behavior, so that students become individuals of faith, knowledge, and good morals. To achieve this, learning strategies play a crucial role. The right strategy will help internalize Islamic values, thus developing individuals with character. Therefore, this study aims to determine how Islamic Religious Education (PAI) learning strategies, from a Quranic perspective, can influence the formation of noble morals in students.

B. Literature Review

In today's era of sophisticated globalization, the morals of students are decreasing. Students no longer implement noble morals in their daily lives. This problem receives primary attention in Islamic teachings, because of the importance of morals, one of the tasks of the Prophet Muhammad SAW was to improve human morals, so that humans have good behavior in living their lives in the world. Indeed, morals in Islam have a very important message or mission, namely, to liberate humans, make humans happy, respect and glorify humans and the purpose of Islamic morals is to realize the pleasure of Allah Ta'ala and achieve good rewards from Him. (Naldi et al., 2024, p. 245), Islamic religious education has a significant contribution in the formation of students' character, such as teaching the values of honesty, discipline, responsibility, and respect for others. As in the Qur'an and Hadith, morals are the main indicators of the quality of a Muslim. Rasulullah SAW himself was sent to the world with the main mission to perfect human morals (HR. Ahmad). (Hapsari et al., 2025, pp. 2-3).

Islam is a religion that places greater importance on morals than on other matters. This is because the Prophet Muhammad was sent to perfect morals. Humans, with their consciences, can also determine the standards of good and evil, as Allah has given us the fundamental potential of monotheism. Allah SWT says:

So We saved him and those with him by a mercy from Us,
and We cut off the root of those who denied Our signs, and they
were not believers. ﴿72﴾

It means: "*And (remember) when your Lord brought forth from their loins the offspring of the children of Adam and He took their souls to bear witness (saying): "Am I not your Lord?" They said: "Yes (You are our Lord), we bear witness." (We did so) lest you should say on the Day of Resurrection: "Indeed, we (the children of Adam) were heedless of this (the Oneness of God)."*" (Surah Al-A'raf Verse 72)

The principle of morality in Islam lies in moral force. The moral force of Islamic morality lies in faith as an internal power possessed by every believer which functions as a driving force and motivation for the formation of the will to reflect in a concrete system of feeling, intention, and work. (Sahnan, 2018, p. 105) In this connection, the Prophet Muhammad (peace be upon him) said:

"The most perfect believer in faith is the one with the best character. And the best among you is the one who is best to his wife."

In order to implement morals towards students, a strategy is certainly needed. A learning strategy is a careful plan used by teachers to achieve learning objectives. Sudirdja and Siregar put forward the definition of a learning strategy, namely an effort to deliberately create conditions so that learning objectives can be achieved more easily. (Amin, 2023, p. 15), According to Muhaimin, a learning strategy is a method for organizing interactions between students and other components of learning methods, such as organizing and delivering learning content. The PAI learning management strategy seeks to organize student interactions by paying attention to four things, namely: (1). Scheduling learning activities that show the stages of activities that students must go through in learning. (2). Making notes on student learning progress through comprehensive and periodic assessments during and after the learning process. (3). Managing student motivation by creating ways that can increase student learning motivation. (4). Learning supervision that refers to providing freedom to choose learning actions that are appropriate to student characteristics. (*Islamic Religious Education Learning Strategy*, t.t., hlm. 3).

Education is a significant agent of change in the formation of children's character, and Islamic religious education plays a crucial role in this process. Strengthening character education in students, Islamic religious education plays a strategic role in actualizing this. Through learning, Islamic religious education can serve as a medium for conveying knowledge in the cognitive (religious) aspect, as a medium for conveying moral values and norms to form the affective (attitude) aspect, which plays a role in controlling the psychomotor (behavioral) aspect, thus creating a complete individual personality. Islamic religious

education is a compulsory subject in schools, because the goal of learning is to enhance the spiritual values and noble morals of students. Therefore, Islamic religious education has a crucial role in implementing the strengthening of character education in students in schools. (Putro, 2022a, p. 17607)

Islamic Religious Education (PAI) is a learning process that aims to form a Muslim personality that is faithful, pious, and has noble character through teaching Islamic teachings that include aspects of faith, worship, and morals. PAI not only teaches religious knowledge cognitively, but also forms religious attitudes and behavior in everyday life. (Umkabu, 2022, p. 3), The learning strategy in the Islamic perspective is based on the initial framework in determining the expected changes oriented towards achieving educational goals, namely the formation of morals in students. Determining the approach in learning is part of the learning strategy so that this approach uses the benchmark of a scientific discipline, the goals to be achieved, the steps to be used, or the intended targets, this is related to the teaching and learning approach that is considered the most appropriate and effective to achieve the target. (Junaidah, 2017, p. 131), Islamic education as a process of directing human development (ri'ayah) on the physical, intellectual, linguistic, behavioral, social and religious aspects which are expected to be good towards perfection. Contemporary Islamic Education is an activity that is carried out in a planned and systematic manner to develop the potential of students based on the principles of Islam today.

The objectives of Contemporary Islamic Education must be in accordance with the objectives of National education in accordance with the 2003 National Education System Law Article 1 paragraph (2), namely education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, national culture and responsive to the demands of changing times. There are several models of Contemporary Islamic Education, namely: (1) Islamic Boarding Schools. (2) Integrated Islamic Schools. (3) Madrasahs. (Yati & Ramadhan, 2020, pp. 133–135). Based on Law No. 20 of 2003 concerning the National Education System, Article 3 states the function of education, namely: "National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become human beings who: 1) believe in and are devout to God Almighty; 2) have noble morals; 3) are healthy; 4) are knowledgeable; 5) are capable; 6) are creative; 7) are independent; and 8) become democratic and responsible citizens."

In the above law, piety and noble morals are two main components that are included in the important goals of national education in Indonesia. Therefore, to support these two goals, there are PAI lessons

or Islamic religious education in the Indonesian education system, both in public schools, private schools, and Islamic boarding schools. Noble morals are traits that encompass all kinds of goodness, obedience, and actions such as polite and courteous attitudes and speech, can be a good example and obedience in worship. The Big Indonesian Dictionary or KBBI, defines piety as maintaining the nature of obedience to carry out God's commands and avoid all His prohibitions or awareness followed by obedience to carry out commands from God and avoid all kinds of God's prohibitions. To be able to improve morals and piety, in addition to the role of the family in instilling faith so that morals are formed, the role of schools is important, namely through education about Islam in every school, whether it is a high school, Madrasah Aliyah (MA), or Islamic boarding school. "Adhering to goodness and virtue and avoiding evil and wrongdoing" is closely related to the effort to realize the great goal of Islamic religious education, namely piety, submission, and worship to Allah as the main values of moral education or ethics in Islam. This relationship is the relationship of all the contents of Islamic Religious Education itself. Meanwhile, the main goal of Islamic religious education itself is to actualize Islamic values in students, which Muslim educators strive for through a process that culminates in the results of an Islamic personality, namely faith, piety, and knowledge so that they are able to develop themselves as obedient servants of Allah SWT. (Abidin et al., 2022, p. 3971).

There are many strategies that can be used in Islamic Education learning to form noble morals in students using several methods, namely:

1. Lecture Method: Conveying Religious Values and Noble Morals
2. Discussion Method: Cultivating Critical Thinking and Collaboration Skills
3. Problem Solving: Improving Students' Ability to Face Moral Challenges
4. Practical Assignment Method: Instilling Moral Values through Homework
5. Cooperative Method: Building Cooperation and Empathy Among Students (Salim et al., 2024, pp. 153–154)

Learning strategy is defined as a teacher's effort to motivate students to engage in learning activities. However, learning strategy is not a simple activity; each step in learning involves mobilizing all abilities to achieve learning objectives. According to Abudin Nata, the essential basis of (Islamic) educational strategy is at least three basic elements: educators, students, and educational objectives. These three elements form a triangle. If one of these components is missing, the essence of Islamic education is lost. Because providing education from teacher to student or from educator to student requires material to achieve the objectives, the author believes that material is also a core component

of Islamic education. Therefore, when other educational components such as space/building, equipment, chairs/tables are missing, Islamic education can still be implemented as long as the core components (teachers, students, objectives, and materials) are met. (Junaidah, 2017, p. 127).

Learning strategies formulated from the perspective of the Qur'an can provide a holistic approach to educating students, encompassing cognitive, affective, and psychomotor aspects. In an effort to improve the quality of religious education, it is important to understand that the learning methods used must be relevant to the needs of the times. Today's students live in a digital era that offers various challenges and opportunities. Therefore, learning strategies taken from the Qur'an not only serve as religious guidance but must also be contextualized to modern realities. The Qur'an provides various approaches, such as hikmah (wisdom), mau'izhah (good advice), and mujadalah (polite dialogue), which can be used to create an effective learning process. The study of Islamic Religious Education learning strategies from the perspective of the Qur'an is very important because this approach focuses not only on knowledge transfer but also on character formation. Education rooted in the values of the Qur'an aims to create individuals who have moral integrity, strong spirituality, and critical thinking skills. (Ritonga et al., 2025a, pp. 143–144)

Several previous studies have addressed the issue of developing students' noble character through Islamic Religious Education (PAI) learning strategies. Research by Afif & Ningrum (2024), for example, demonstrates that Islamic Religious Education (PAI) plays a strategic and vital role in shaping a young generation that not only possesses noble character but also possesses a solid Islamic perspective. Another study by Ramadhani & Musyarapah (2024) confirms that Islamic education plays a crucial role in shaping a generation with noble character. These efforts are carried out by instilling a strong belief in Allah SWT as the foundation of faith, teaching Islamic law, rich in moral and ethical guidance for life, and fostering character through the practice of Islamic behavior in daily life. Furthermore, a conducive learning environment is also a determining factor in fostering noble character, so that the younger generation can develop into individuals who are faithful, knowledgeable, and beneficial to their religion, nation, and state. In a study (Ritonga et al., 2025a), they also examined Islamic Religious Education (PAI) learning strategies from a Qur'anic perspective using a literature study method. The results showed that Qur'an-based learning strategies can shape students' personalities with noble character. The three main approaches used were hikmah (wisdom), mau'izhah (good advice), and mujadalah (polite dialogue). This approach has been proven to not only

improve religious understanding but also internalize Islamic moral values relevant to the modern context.

From the research description above, it is clear that Islamic Religious Education (PAI) learning strategies have a significant contribution to the formation of students' noble character. Most studies emphasize the importance of role models, habituation, and the integration of digital technology in instilling Islamic values in the modern era. Thus, it can be concluded that each strategy has its own relevance, depending on the student's context and learning environment. Therefore, this study attempts to further examine the role of Islamic Religious Education (PAI) learning strategies in forming students' noble character from a Qur'anic perspective. Through strategies of role models, habituation, advice, dialogue, and Islamic rewards and punishments, Islamic Religious Education (PAI) is expected to produce a generation of faithful, pious, and noble characters in accordance with the goals of Islamic education and the needs of modern education.

C. Research methods

This research uses library research or (*Library Research*) Study *library research* is a research method that uses literature, books, scientific journals, documents, and various other written reference sources as primary data. This research is conducted to analyze, explore, or understand certain concepts or issues based on existing information, with the development of increasingly sophisticated information technology currently providing significant changes in the world of technology, so that various kinds of digital technology have emerged which are then referred to as the digital era. (Pringgar & Sujatmiko, 2020, p. 50), then this is what makes research easier to do. According to Sukma Elfia (*library Research*) A literature review is a study that utilizes various literature reviews to strengthen the analysis, supported by various sources with theoretical depth. A literature review is a research technique conducted by examining books, articles, journals, websites, and other sources related to the research problem to gain insight and a theoretical basis that can be used as information for analysis and support the discussion in the study. (Marisyah & Sukma, 2020, p. 2163)

In this study, the author uses descriptive research with more emphasis on the strength of the analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings that lead to the discussion. (Sari, 2021) Based on the search above from several articles, journals, and other scientific works related to the keywords that have been compiled, the researcher then collects and selects them to draw conclusions as a reference for writing research.

D. Results and Discussion

Education is the main foundation in shaping individual character and advancing society. In an ever-evolving world, a holistic approach in education is becoming increasingly important to ensure the creation of a generation that is not only intellectually intelligent, but also has strong morals and values. (Efendi et al., 2024, p. 2), Islamic Religious Education (PAI) has a very strategic role in shaping the personality and character of students. The goal of education is not only limited to mastering cognitive aspects, but also touches on the affective and psychomotor domains that are directly related to attitudes, behavior, and daily morals. In this context, learning strategies become very important, because through the right strategy, religious values can be effectively internalized in students. The Qur'an as the main source of Islamic teachings provides many guidelines on education and morals. For example, through stories, advice, and examples shown by the Prophet Muhammad.

Thus, this literature review seeks to explore and explain the role of Islamic learning strategies in shaping students' noble character based on the perspective of the Quran. This discussion is expected to demonstrate that learning strategies are not merely technical methods in the learning process, but also spiritual and moral tools that can deeply instill Islamic values in the younger generation.

A. Understanding Islamic Religious Education Learning Strategies

According to McLeod, the word strategy can literally be interpreted as art, namely a strategy or plan. There are many equivalents for the word "strategy" in English, and those considered relevant to this discussion are the words "approach" and "procedure" (stages of activity). Meanwhile, according to Reber, the word strategy comes from Greek, meaning an action plan consisting of a set of steps to solve a problem or achieve a goal. In general, strategy is understood as an outline of a course of action in an effort to achieve predetermined goals. When connected to learning, strategy can be interpreted as general patterns of teacher-student activities in the implementation of learning activities to achieve competencies as predetermined learning objectives (Nurlaili et al., 2024).

Strategy in general is an effort to achieve success and achievement in achieving goals. In the world of education, strategy can be interpreted *asa plan, method, or series of activities designed to achieves a particular educational goal*. Initially, the term strategy was widely used in the military, meaning the use of all military power to win a war. Over time, the term strategy was also used in education or teaching, giving rise to the terms teaching strategy or teaching and learning strategy. Strategy, in the same sense, describes the entire systematic procedure for achieving a goal. Furthermore, the definition of teaching and learning strategy is used

to indicate the strategy or overall activity carried out by teachers to create a teaching and learning atmosphere that is highly conducive to achieving educational goals. (Muntafi & Majid, 2019, p. 82).

Learning can be simply defined as an effort to influence a person's emotions, intellect, and spirituality so that they are willing to learn of their own free will. Through learning, the process of developing religious morals, activities, and creativity of students occurs through various interactions and learning experiences. Learning activities are said to be an activity carried out systematically because it begins with the activities of preparing plans, implementing them, and conducting evaluations. Meanwhile, gaps can be shown by the existence of plans and implementation of activities that are purposeful and reflection on the results of the evaluation. Learning activities are said to be an activity carried out systematically because it begins with the activities of preparing plans, implementing them, and conducting evaluations. Meanwhile, gaps can be shown by the existence of plans and implementation of activities that are purposeful and reflection on the results of the evaluation. (Sulaiman, 2016). Through learning, the process of developing religious morals, activities, and creativity of students occurs through various interactions and learning experiences. (Sulaiman, 2016, p. 144).

The teaching and learning process is an integral (completely integrated) activity between students as learners who are learning and teachers as instructors who are teaching. The teaching and learning process is a process that contains a series of actions by teachers and students based on a reciprocal relationship that takes place in an educational situation to achieve certain goals. The teaching and learning process is not merely memorization and recall, not merely an emphasis on mastering knowledge about what is taught. Rather, it emphasizes internalization so that it is embedded and functions as a content of conscience and is experienced and practiced by students. To fulfill the above, teachers are required to be able to manage the teaching and learning process that provides stimulation to students so that they want to learn, which is the main subject in the teaching and learning process. (Nurdin & Zubairi, 2023, pp. 4–7).

So, a learning strategy can be defined as a plan containing a series of activities designed to achieve specific educational goals. A learning strategy is an action plan (a series of activities) including the use of

methods and the utilization of various resources or strengths in learning that are designed to achieve certain goals. In this case, the intended goals are the learning objectives for students that have been planned and targeted. (Muntafi & Majid, 2019, p. 83). The Islamic Religious Education learning strategy is an approach or pattern of teacher action in delivering Islamic Religious Education material so that Islamic values are not only understood, but also internalized and practiced by students. This strategy has the main goal of internalizing Islamic teachings in the aspects of faith, worship, and morals.,so that individuals are formed who are knowledgeable and have an Islamic character.

B. Islamic Education Learning Strategy from the Perspective of the Qur'an

The Quran begins the concept of education with concrete concepts, such as rain, wind, and plants. This then leads to abstract concepts, such as the greatness and power of Allah SWT, which are quite difficult to comprehend. In presenting these issues, the Quran often presents material through questioning, encouraging, or mentioning beauty to explore and cultivate the spirit of divinity.⁴⁸ Holistically, the Quran presents a diverse approach to teaching. This is because its historical development is inseparable from the underlying causes and revelations. This means that in the educational process, the methods used are tailored to the students and the goals to be achieved. Emphasizing the use of Quranic-influenced learning strategies within a pluralistic society is also considered quite important. This is because the Quran is quite holistic within the framework of Islamic education. In Azyumardi Azra's view, Islamic education has three main goals: individual goals, social goals, and professional goals. These goals are integrated and directed within the Quran. The implementation of Islamic education in harmony with Quranic values will be able to guide and guide humans to be dynamic and creative, and able to achieve the values of worship. It cannot be denied that two-thirds of the verses of the Quran contain values that civilize humans and motivate humans to develop them through the educational process. (Muntafi & Majid, 2019a, pp. 96–97).

Islamic Religious Education (PAI) plays a strategic role in shaping a generation of faithful, pious, and noble characters. Learning strategies formulated based on the perspective of the Qur'an can provide a holistic approach to educating students, encompassing cognitive, affective, and psychomotor aspects. In efforts to improve the quality of religious education, it is important to understand that the learning methods used must be relevant to the needs of the times. Today's students live in a digital era that offers various challenges and opportunities. Therefore, learning strategies derived from the Qur'an not only serve as

religious guidance but must also be contextualized to modern realities. The Qur'an offers various approaches, such as *aswisdom* (wisdom), *mau'izhah* (good advice), and *debate* (polite dialogue), which can be used to create an effective learning process. (Ritonga et al., 2025a, p. 143).

Within a theological framework, Islam provides a constructive and distinctive perspective on learning methods. This is certainly related to the exploration of the teachings contained in the Quran. This exploration is intended to be able to implement the teachings contained therein in their totality. Historically, since the time of the Prophet Muhammad, teaching and learning activities have been known, so that in retrospect, learning itself already existed and was implemented by the Prophet Muhammad in his time. (Muntafi & Majid, 2019b, p. 90). The learning strategy patterns contained in the Quran are Islamic characteristics that need to be developed in Islamic education. This needs to be developed in today's urban era, where the flow of modernization is increasing sharply. In fact, it often has a negative impact on the next generation. Afir Al-Quran as the first and main foundation in Islamic education is reflected in Surah al-Nahl verse 64:

Wamā We sent down upon you The Book Except To show to
them that They differed In it and guidance and mercy For a

people They believe ﴿٦٤﴾

It means: *“And We have not sent down to you the Book (the Quran) except that you may explain to them that in which they differ, and as a guidance and a mercy for a people who believe.”* (Surat An-Nahl: 64)

C. Understanding Morals

Etymologically, the word *akhlaq* comes from Arabic, which is the plural of the word *khuluq*, which means customs, temperament, nature, and *mur'ah*. Thus, etymologically, *akhlak* can be interpreted as character, disposition, and nature. In English, this term is often translated as character. (M.A, 2022, p. 1).

In the Koran, the word *khulq*, which refers to the meaning of temperament, is mentioned twice, namely:

This is nothing but the custom of the ancients. ﴿١٣٧﴾

It means: *This (our religion) is none other than the religion of the ancients.* (Surah Ash-Shu'ara':137)

And indeed, you are of a great moral character. ﴿٤﴾

It means: *Indeed, you are truly of great virtue.* (Surat Al-Qalam: 4)

Ahmad Amin explains that morality is a will that has become accustomed. This means that if the will is accustomed to something, then the habit is categorized as morality. Morality is a human

desire that surpasses other desires directly in succession. From the previous statement, it can be understood that people with good morals are people who can win good will directly in succession. On the contrary, people with bad morals win bad will directly in succession. However, actions that occur only once or twice cannot be called morality. Aristotle emphasizes the formation of good habits, namely in building permanent morals from which there are various kinds of continuous good actions (Amin, 1988). Several scholars provide definitions of morality. Al-Jurjani defines morality in the form of a parable of something that is found in the soul with a *rasikh* (deep and solid) nature and from which easy actions arise without going through the process of thought (*fikr*) and consideration (*rawiyyah*). If something is a good or noble action, then it can be categorized as good morals. On the contrary, if the action is a bad action, then it is sourced from bad morals. Morality according to Al-Ghazali is something hidden in the soul that gives rise to actions that are easy and light to do, and do not require long thought and consideration. Some others define morals as a collection of values and attitudes hidden in the soul, which contains instructions regarding the standards of good and bad values, which he then decides to do or not. (Iskandar et al., 2022, p. 298).

The concept of character education has existed since the time of the Prophet Muhammad, this is proven by Allah's command that the first and foremost duty of the Prophet Muhammad was to perfect the morals for his people. The substance of the meaning of character is the same as the concept of morals in Islam, both discuss human behavior. Al-Ghazali explained that morals are an attitude rooted in the soul from which various actions are born easily and easily without the need for thought and consideration, stating that morals are often also called the science of behavior or character, because with this knowledge will be obtained knowledge of the virtues of the soul; how to obtain them and how to cleanse the soul that has been dirty. Character is the distinctive values-good (knowing the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) that are ingrained in oneself and manifested in behavior. Character coherently radiates from the results of the thought process, the heart process, sports, as well as the feeling and will of a person or group of people. (Putro, 2022b, p. 17610).

Morality has always been the primary goal of the educational process in Islam, as it is considered the foundation for a balanced human life, which determines the success of other pedagogical potentials. The principles of morality consist of four elements:

1. Wisdom is a psychological state where a person can distinguish between what is right and what is wrong.

2. Syajaah (truth) is a psychological state where a person vents or restrains the potential of emotional aspects under the control of reason.
3. Iffah (purity) is controlling the potential of appetite or desire under the control of reason and sharia.
4. 'adl (justice) is a psychological state that regulates the level of emotions and desires according to the need for wisdom when releasing or venting them. (Ramdani, 2022, p. 611)

According to Syarifah Habibah, the division of morals concerns:

1. Morality towards Allah swt.
2. Morality towards the Prophet Muhammad.
3. Morality towards oneself.
4. Morality towards family.
5. Morality towards society.
6. Morality towards neighbors.

In Ihya' al-Ghazali divides it into four parts, namely worship, manners, destructive morality (muhlikat) and saving morality (munjiyal). The types of morality are:

1. Mahmudah's Morals
Praiseworthy behavior is a sign of a person's faith. This noble character or praiseworthy character is born from praiseworthy qualities.
2. Morality of Madzmumah
Reprehensible behavior or evil deeds that damage a person's faith and lower human dignity

So from what is described above, it can be concluded that the division of morals is: first, the morals of mahmudah, namely morals that are born from commendable traits, namely noble morals towards Allah, good morals towards the Prophet, good morals towards oneself and good morals towards society. Second, the morals of madzmumah, namely morals that are born from reprehensible traits, all things that are contrary to the morals of mahmudah. To form noble morals, methods are needed so that noble morals are implemented in everyday life. (Naldi et al., 2024, p. 246).

D. Islamic Religious Education Strategy in Forming Noble Morals from the Perspective of the Qur'an

1. Expository Strategy Direct Delivery with a Systematic Approach

The expository strategy is a learning method in which the teacher delivers material directly and in a structured manner, enabling students to systematically understand certain concepts or values. In the Quran, this method can be linked to the gradual process of conveying revelation (tanzil) to the Prophet Muhammad (peace be

upon him), which aimed to provide clear guidance to humanity. Verses that mandate the transmission of knowledge, such as QS. Al-Alaq: 1-5 (*Read! Read!*), reflects the importance of direct instruction in providing a basic understanding to the community. In Islamic Religious Education (PAI) learning, this strategy is suitable for conveying basic concepts of Islamic faith, jurisprudence, or history by providing coherent explanations supplemented by Qur'anic and hadith arguments. This strategy emphasizes mastery of basic concepts, principles, or theories through verbal explanations, which are then supported by examples and applications. In the context of Islamic Religious Education (PAI), this strategy is very effective for conveying normative Islamic teachings, such as faith, jurisprudence, and morals.

This strategy involves several main steps:

1. Presentation of learning objectives
2. Presentation of material in a coherent manner
3. Explanation with examples
4. Reinforcement of concepts through repetition
5. Evaluate student understanding.

In Islamic Religious Education (PAI) learning, this step can be used to explain the rules of Islamic jurisprudence, such as the procedures for prayer in accordance with QS. Al-Baqarah: 238 (Guard your prayers and the prayer of Wustha, and stand for Allah in a state of humility). A systematic explanation helps students understand this obligation well. In QS. Ibrahim: 4, Allah SWT says that every messenger is sent in the language of his people so that the message can be understood. This shows that the delivery of the message must be adapted to the ability and context of the audience's understanding. In Islamic Religious Education (PAI) learning, teachers can use this strategy to explain the command to worship with an emphasis on the meaning, purpose, and wisdom behind it. The expository strategy in Islamic Religious Education learning relies heavily on the use of Qur'anic arguments to support the material being presented. For example, when explaining the importance of seeking knowledge, teachers can quote QS. Al-Mujadalah: 11 (*Allah will exalt those who believe among you and those who are given knowledge, by degrees*). This verse serves as the basis for the high status of knowledge in Islam, thus encouraging students to respect the learning process. Expository strategies based on Qur'anic values not only provide theoretical understanding but also guide students to internalize and practice religious teachings practically. (Ritonga et al., 2025a, pp. 145–146)

2. Discussion and Dialogue Strategy (Hiwar)

Al-hiwar or in simple language is called dialogue. An-Nahlawi defines Hiwar as follows:

Based on this linguistic meaning, and on what has been mentioned in the history of education, such as accounts of Socratic dialogue and others, teaching through dialogue became an established educational method. It means teaching the learner through interaction, after preparing questions in a way that allows each question to build upon the learner's answer, thus making the learner feel that the conclusions reached are not new to them.

Meaning: "What is apparent from the meaning of -Hiwar- in language as recorded in the history of education, from the concept of Hiwar Saqrati and others, is implementing education through dialogue with the use of words, methods and delivery that are good and appropriate, meaning educating through a question and answer path together, after putting forward questions/problems, the questions are built from the answers given by an educator (al-muta'allim), as if an educator feels within himself that the results delivered to him are not something new for him. (Alwan & Izzati, 2023, pp. 218–219).

One example of the hiwar method in the Qur'an can be found in QS. An-Nahl: 125: "*Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.*"

This verse demonstrates the importance of polite and wise dialogue in conveying Islamic teachings, especially in building understanding and resolving differences. For a hiwar to be effective, certain techniques must be implemented, such as establishing discussion rules, providing sufficient time for each participant to speak, and ensuring that all parties understand the discussion's objectives. The hiwar facilitator also plays a crucial role in maintaining a conducive atmosphere and directing the discussion to stay focused on the topic at hand. In the context of da'wah, hiwar is a highly recommended method because it allows for interactive and persuasive communication. Preachers can use hiwar to explain religious teachings logically and relevantly to everyday life. Hiwar da'wah also helps overcome misunderstandings or prejudices against certain religions. In hiwar, each participant is expected to be open to new ideas, avoid arrogance, and prioritize logic and empathy. These principles make hiwar an effective method for resolving conflicts or exploring a topic in depth. (Ritonga et al., 2025a, p. 147).

3. Contextual Strategy Based on Tadabbur and Application of Al-Quranic Values

Contextual Islamic Religious Education (PAI) learning focuses on connecting Islamic teachings with real situations and experiences

faced by students every day. This approach aims to make the subject matter more relevant and applicable, so that students can understand and apply religious teachings in the context of their lives. In contextual PAI learning, teachers strive to connect religious concepts with students' real experiences and situations. For example, when teaching about the concepts of zakat, infaq, and sedekah, teachers can link this material to fundraising activities for social activities at school or in the surrounding environment. (Nurjannah, 2024, p. 210), a contextual strategy based on tadabbur and the application of Qur'anic values is a learning approach that integrates a deep understanding of the verses of the Qur'an with the application of these values in everyday life. This strategy aims to make the Qur'an a guide to life that is relevant to the social, cultural context, and the challenges of the times. Tadabbur, which means contemplating or understanding deeply, is at the core of this approach. In the process, students are invited to explore the meaning of the verses of the Qur'an through reflection, analysis, and discussion, so that their understanding is not only textual but also applicable. In this way, students can see how these principles are applied in practice and not just as mere theory.

Contextual strategies based on contemplation and application of Qur'anic values are also relevant for shaping students' noble character. Through internalizing Qur'anic values, students are taught to be honest, patient, and caring toward others. In the context of Aqidah Akhlak learning, this approach is highly effective in enhancing students' understanding and application of the Islamic values taught. Students not only understand abstract concepts but are also able to use them as guidelines for their behavior. However, implementing this strategy requires an active role for teachers in creating a conducive learning environment. Teachers must be able to design activities relevant to students' lives, such as case studies, role-playing, or social projects based on Qur'anic values. Furthermore, supporting an Islamic learning environment is also a crucial factor in the success of this strategy. Teachers need to collaborate with parents and the community to ensure that the Qur'anic values taught in schools can be consistently applied outside the formal educational environment. (Ritonga et al., 2025b, p. 148)

By using this strategy, it is hoped that it can provide lessons to students on how to apply noble morals in their daily lives.

E. The Role of Islamic Religious Education in the Formation of Noble Morals

The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and

moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so that a complete human personality is created. (Ramdani, 2022, p. 606) Islamic Religious Education (PAI) has a very important role in the formation of student character. In general, character refers to the traits or personal qualities possessed by a person that reflect the moral values, ethics, and habits that have been formed within him. In the context of education, the formation of student character is one of the main goals that must be achieved by educational institutions, including religious education.

Character from an Islamic Perspective Character in Islam is referred to as akhlaq. In the Qur'an and Hadith, akhlaq is the main indicator of a Muslim's quality. The Prophet Muhammad (peace be upon him) was sent to the world with the primary mission of perfecting human morality (Narrated by Ahmad). According to Al-Ghazali, akhlaq is a trait embedded in the soul that drives a person to perform actions easily without further thought. In other words, character is a reflection of the values inherent in a person. Character in Islam is known as akhlaq karimah, which reflects commendable behavior based on Islamic values. Character education in Islam emphasizes the development of values such as honesty, responsibility, tolerance, hard work, and social awareness.

Islamic Religious Education has a strategic role in shaping students' character, especially in internalizing values:

1. Faith and Piety
PAI teaches the importance of believing in God and carrying out His commands as the basis of morality and ethics in life.
2. Honesty and Responsibility
These values are instilled through the stories of the prophets, teachings about trust, and worship practices that teach discipline.
3. Tolerance and Social Concern
Through teachings about Islamic brotherhood and the concept of rahmatan lil 'alamin, students are taught to live in peace and respect each other.
4. Teacher's Exemplary Behavior
Islamic Education teachers are role models in forming students' character through their attitudes, speech, and daily behavior. (Hapsari et al., 2025, pp. 2–4).

Based on the discussion above, Islamic Religious Education (PAI) has a strategic role in shaping the noble character of students through the application of various learning strategies. The expository strategy, for example, provides a systematic understanding of faith, jurisprudence, and morals supported by the Qur'anic evidence, such as QS. Al-'Alaq: 1-5 which emphasizes the importance of basic teaching and QS. Al-Mujadalah: 11 on the position of knowledge. The discussion strategy (hiwar) is also in accordance with QS. An-Nahl: 125 which emphasizes

the delivery of teachings through polite and wise dialogue, so that students are more actively understanding religious values. Meanwhile, the contextual strategy based on tadabbur helps students connect the values of the Qur'an with everyday life, so that they not only understand them textually, but are also able to practice them in real behavior. Thus, the PAI learning strategy from the perspective of the Qur'an functions as an important means to instill faith, knowledge, and good deeds that form the basis of noble character.

The study also shows that the role of Islamic Religious Education (PAI) learning strategies is not limited to transferring knowledge, but also guiding students to internalize Islamic teachings as a guide to life. The Qur'an emphasizes the importance of character-building education, as the mission of the Prophet Muhammad (peace be upon him) was sent to perfect human morals (Narrated by Ahmad) and the word of God in QS. Al-Qalam: 4 about the noble morals of the Prophet. Through a planned learning strategy, Islamic Religious Education (PAI) teachers act as facilitators who teach faith, worship, and moral values with an approach that is relevant to the times. This makes Islamic Religious Education not merely a cognitive lesson, but a spiritual instrument to shape a generation with Qur'anic morals. Thus, Islamic Religious Education (PAI) learning strategies from the perspective of the Qur'an have a fundamental role in developing Muslim individuals who are knowledgeable, pious, and have noble morals. Islamic Religious Education (PAI) learning strategies are expected to make students have noble morals that are in accordance with Islamic teachings from the Qur'an, Hadith, and the examples of the Prophet and Apostles.

E. Conclusion

Based on the research results and discussion above, it can be concluded that Islamic Religious Education (PAI) plays a crucial role in shaping students' noble character. The learning strategies used by teachers are not only to convey religious knowledge but also to instill Islamic values so they can be understood, internalized, and practiced in daily life. The Quran contains numerous guidelines on how to educate, for example through direct delivery (expository), engaging in positive dialogue (hiwar), and linking religious teachings to real-life experiences through tadabbur (reflection).

With this strategy, Islamic Religious Education (PAI) learning not only equips students with knowledge but also guides them to behave well, be honest, responsible, caring, and patient, in accordance with Islamic teachings. Islamic Religious Education (PAI) teachers play a crucial role as role models and guides to ensure that the values of the Quran truly become a guide for life. Therefore, a PAI learning strategy from a Quranic perspective is crucial for developing a generation of faithful, pious, and noble character.

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