

THE CONCEPT OF MORALITY AND VALUES EDUCATION IN ISLAMIC EDUCATION

^{*1}Chece Djafar, ²Munawir Kamaluddin, ³Syarifuddin Ondeng

^{*1}Universitas Andi Djemma, ^{2,3} Universitas Islam Negeri Makassar

Email: ^{*1}checedjafar@gmail.com, ²munawir.k@uin-alauddin.ac.id, ³prof.ondeng@gmail.com

Abstract

This study aims to explore the relationship between the concept of morality in Islamic education and the implementation of value-based education within it. By understanding how these values are applied in the educational curriculum, it is expected to encourage the younger generation to develop good character and noble morals. Misunderstandings and poor implementation of moral education can lead to moral decline among youth, as reflected in various social issues, such as student brawls and other negative behaviors. Therefore, in Islamic education, an approach that integrates character education with religious teachings is considered essential. Inclusive teaching methods certainly require the development of strategies that can enhance students' moral and social awareness. Moreover, contributions from various parties, such as parents and the community, play a significant role in supporting this educational process. By integrating character education values into every subject, it is hoped that a learning atmosphere can be created that supports the holistic development of noble character. This study concludes with recommendations to enhance the practice of value-based education, including increasing parental and community involvement in supporting a positive educational environment for students.

Keywords: Moral Concept, Islamic Education, Character Formation

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi hubungan antara konsep moralitas dalam pendidikan Islam dan implementasi pendidikan nilai di dalamnya. Dengan memahami bagaimana nilai-nilai tersebut diterapkan dalam kurikulum pendidikan, diharapkan dapat mendorong generasi muda untuk memiliki karakter yang baik dan akhlak yang mulia. Kesalahan dalam memahami dan mengimplementasikan pendidikan moral dapat menyebabkan rendahnya akhlak di kalangan remaja, yang tercermin dari berbagai permasalahan sosial, seperti tawuran antar pelajar dan perilaku negatif lainnya. Jadi Dalam pendidikan Islam, pendekatan yang mengintegrasikan pendidikan karakter dengan ajaran agama dianggap esensial. Metode pengajaran yang inklusif tentunya membutuhkan pengembangan strategi yang dapat meningkatkan kesadaran moral dan sosial siswa. Selain itu, kontribusi dari berbagai pihak, seperti orang tua dan komunitas, memiliki peranan penting dalam mendukung proses pendidikan ini. Dengan menerapkan nilai-nilai pendidikan karakter dalam setiap mata pelajaran, diharapkan tercipta atmosfer belajar yang mendukung perkembangan akhlak mulia secara menyeluruh. Penelitian ini diakhiri dengan rekomendasi untuk meningkatkan praktik pendidikan nilai, termasuk peningkatan keterlibatan orang tua dan komunitas dalam mendukung lingkungan pendidikan yang

positif bagi siswa.

Kata kunci: *Konsep Moralitas, pendidikan Islam, pembentukan karakter*

INTRODUCTION

Islamic education plays a vital role in shaping the character and personality of students based on religious teachings. In this context, morality and values education are two inseparable core components. Morality in Islam is not only focused on interpersonal relationships but also encompasses the relationship between humans and their Creator. Values education in Islam aims to instill the principles of goodness, justice, honesty, responsibility, and compassion derived from the Qur'an and Hadith. In today's era of globalization, challenges to moral values have become increasingly complex. The rapid flow of information and the influence of foreign cultures that are incompatible with Islamic teachings represent one of the primary challenges in the world of education. Therefore, it is essential to re-examine the concept of morality and how values education is implemented in Islamic education. This serves as a solid foundation for shaping a generation that is not only intellectually intelligent but also of noble character.

Morality refers to the content (values of right and wrong), while values education is the process or method of instilling that morality into an individual, particularly students (Darwis et al., 2024). Morality in Islam is a fundamental aspect that governs the behavior of Muslims based on the teachings of the Qur'an and Hadith. Islamic morality is natural and in harmony with human nature, fostering both inner and outer happiness as well as success in this world and the hereafter. One of the most fundamental moral concepts is *taqwa*, which is the awareness and reverence toward Allah SWT that motivates a person to do good and avoid sin. *Taqwa* encompasses aspects of faith, ritual worship, and social relations that reflect justice, compassion, truth, and patience (Rubini, 2019).

Islamic moral values not only govern the relationship between humans and God but also strengthen relationships among fellow human beings. Islam teaches that every action must be grounded in the values of goodness and justice, and reflect faith and obedience to Allah's teachings. An example is the teaching to love others as one loves oneself, which emphasizes empathy and brotherhood. Islamic morality is also known as *akhlak*—a moral character deeply ingrained in the soul and integral to one's personality. This *akhlak* reflects a balance between spiritual and social values, and guides people to cultivate noble traits in accordance with the nature and potential bestowed by Allah (Masduri, 2014).

Values education in Islam aims to instill and shape these moral values within individuals from an early age. Through values education, students are guided to understand and internalize moral values such as justice, compassion, honesty, and responsibility as integral parts of faith and noble character. This values education serves as a vital means of building a strong and principled character, enabling individuals to face the challenges of the modern era without losing their Islamic identity (Darwis et al., 2024).

Values education in Islam is not merely theoretical but also practical, exemplified by the Prophet Muhammad's (peace be upon him) exemplary conduct and the application of the teachings of the Qur'an and Hadith in daily life. Thus, values education is a process of personal development that cultivates not only intellectual intelligence but also noble

character and ethical behavior in accordance with religious guidance (Nurman, 2016).

This answer summarizes the core concepts of morality and values education in Islam based on existing sources, emphasizing that Islamic morality is rooted in piety and character aligned with human nature, and that values education is a process of character formation grounded in religious teachings (Islam, 2025).

A proper understanding of morality and values education is crucial in the educational process and daily life. Therefore, this paper will provide an in-depth discussion of the definition, scope of morality and values education, as well as the relationship between morality and values education in Islamic education. Morality in the context of Islamic education refers to the teachings and ethical values that form the foundation for the development of human personality and behavior in accordance with Islamic guidance. In Islamic education, morality concerns not only human relationships with one another but also encompasses the relationship with Allah (*hablum minallah*), relationships among humans (*hablum minannas*), and the relationship with nature (*hablum minal 'alam*).

METHOD

This research employs a qualitative approach in the form of a literature review (*library research*). It is a descriptive-analytical study aimed at exploring in depth the concept of morality from the perspective of Islamic education, as well as the implementation of values education in the character development of students. Qualitative research was chosen because it allows the researcher to understand meanings, concepts, and values contextually and in depth from various authoritative literary sources. The qualitative approach is used to understand phenomena holistically and contextually, particularly in the field of philosophy and values in Islamic education. The research type is a literature review, which involves collecting data and information from various relevant scientific literature, including both primary and secondary sources. The data sources in this study are categorized into two groups: Primary sources, namely: the Qur'an, particularly verses related to ethics, morality, and education; and the Hadith of the Prophet Muhammad (peace be upon him) discussing moral values and character development. Secondary sources include: Books by classical and contemporary scholars, such as Al-Ghazali, Ibn Miskawayh, and Syed Muhammad Naquib Al-Attas. National and international scientific journal articles relevant to the themes of morality, Islamic education, and character education. Curriculum documents and educational policies related to character education in Islamic schools. Data was collected through systematic literature reviews in physical and digital libraries, scientific databases such as Google Scholar, ResearchGate, and DOAJ, as well as nationally accredited journals (SINTA) and reputable international journals (*Scopus-indexed*).

Data collection steps include: Identification of relevant topics and keywords (e.g., "moral education in Islam," "akhlak karimah," "character education," "Islamic values in the curriculum"). Selection of literature based on relevance, accuracy, and recency (within the last 5–10 years for contemporary sources). Classification and documentation of sources based on themes and research focus. Data analysis techniques employ a content analysis approach. Analysis is conducted by identifying, categorizing, and interpreting the information contained in the data sources based on the main research themes, namely: The concept of morality in Islamic education, Islamic educational values relevant to character

formation, strategies and implementation of values education in the context of Islamic education, and the roles of teachers, the curriculum, families, and society in moral education. After interpreting the data, the researcher developed a conceptual synthesis demonstrating the relationship between theory, Islamic teachings, and the practice of values education. The validity of the results was strengthened through source triangulation, which involves comparing and confirming findings from various different sources of literature.

RESULTS AND DISCUSSION

Morality derives from the Latin word “*mos*” (plural: *mores*), meaning custom, habit, or way of life. In Arabic, morality is often translated as “*akhlak*,” which comes from the word “*khuluq*” (خُلُقٌ), meaning character, disposition, or moral conduct. According to Al-Ghazali, *akhlak* is a trait ingrained in the soul from which actions arise effortlessly without much thought. Ibn Miskawayh describes morality as a state of the soul that drives humans to perform good deeds out of awareness, not coercion. Hasan Langgulung argues that Islamic education aims to shape individuals of noble character in all aspects of their lives. Morality in Islamic education is a value system that determines the goodness or badness of actions based on Islamic teachings, derived from the Qur’an and Hadith (Yuliana et al., 2024). Moral education is education that teaches about good daily attitudes and behaviors. In Islam, morality or *akhlak* is strongly emphasized, with the Prophet Muhammad (peace be upon him) serving as the perfect model of moral conduct (Rubini, 2019). Islamic morality encompasses principles governing human behavior, including values such as justice, kindness, compassion, honesty, and integrity. The concept of morality in Islam is a crucial aspect that establishes ethical behavioral standards for Muslims. Islamic education plays a vital role in fostering societal morality (Darwis et al., 2024). The scope of morality in Islamic education includes (Yuliana et al., 2024):

1. Relationship with Allah (*Hablum minallah*): Islamic education teaches the observance of religious commands and the avoidance of His prohibitions. Taqwa—the awareness and fear of Allah SWT motivates good behavior and the avoidance of sinful acts.
2. Relationship with fellow human beings (*Hablum minannas*): Islamic morality also emphasizes the importance of values such as justice, compassion, truth, and patience. Islamic education teaches students to maintain harmonious relationships among fellow human beings.
3. Ethics in Interaction: Islamic Religious Education (IRE) plays a role in shaping students’ ethics, with clear guidelines on how a Muslim should interact with others in a social context.
4. Character Development: The formation of students’ morals and character encompasses the development of moral values, the moral relationship with religion, stages of moral development, the process of moral formation, and the manifestation of students’ moral conduct.
5. Universal values: Morality in Islamic education also encompasses universal values such as honesty, trustworthiness, patience, compassion, and respect for others.

Morality in Islam is not based solely on social norms, but on revelation and the example of the Prophet Muhammad, peace be upon him. Some theoretical sources that refer to morality in Islam include:

1. QS. Al-Hujurat: 11-13. (prohibition against insulting and slandering others) Allah, Exalted and Glorified be He, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who believe, let not one group mock another; perhaps those being mocked are better than those doing the mocking. Nor should women mock other women; perhaps the women being mocked are better than those doing the mocking. Do not defame one another or call one another by offensive nicknames. The worst of names is “disbeliever” after having believed. Whoever does not repent those are the wrongdoers. Al-Hujurat [49]:1.

Allah, Exalted and Glorified be He, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe, avoid much suspicion! Indeed, some suspicion is a sin. Do not look for faults in others, and let none of you backbite one another. Would any of you like to eat the flesh of your dead brother? Surely you would feel disgusted. Fear Allah! Indeed, Allah is the Acceptor of Repentance and the Most Merciful. Al-Hujurat [49]:12

Allah, Exalted and Glorified be He, says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from a male and a female. Then We made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware. Al-Hujurat [49]:13

2. QS. Luqman: 12-19 (moral advice from Luqman to his son) Allah, Exalted and Glorified be He, says:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Indeed, We have truly bestowed wisdom upon Luqman, saying, “Be grateful to Allah! Whoever is grateful is, in truth, grateful for his own good. Whoever is ungrateful—indeed, Allah is Self-Sufficient and Praiseworthy.” Luqman [31]:12.

Allah, Exalted and Glorified be He, says:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

(Remember) when Luqman said to his son, as he advised him, “O my son, do not associate partners with Allah! Indeed, associating partners with Him is a great injustice.” Luqman [31]:13.

Allah, the Exalted and Glorious, says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي سَامَيْنِ ۖ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۚ إِلَيَّ الْمَصِيرُ

We have enjoined upon mankind to be kind to their parents. His mother carried him in a state of increasing weakness and weaned him over two years.⁵⁹⁸) (Our command is,) “Be grateful to Me and to your parents.” It is to Me alone that you will return. Luqman [31]:14.

Allah, Exalted and Glorified be He, says:

وَأَنِ جَاهِدْكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

If they both force you to associate partners with Me in something about which you have no knowledge, do not obey them, (but) treat them well in this world and follow the path of those who turn back to Me. Then, to Me alone you will return, and I will inform you of what you used to do. Luqman [31]:15.

Allah, Exalted and Glorified be He, says:

يُنَبِّئُ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

(Luqman said,) “O my son, indeed if there is (an act) as small as a mustard seed and hidden within a rock, in the heavens, or on earth, surely Allah will bring it forth (to be recompensed). Indeed, Allah is Most Gentle⁵⁹⁹) and Most Meticulous. Luqman [31]:16.

Allah, Exalted and Glorified be He, says:

يُنَبِّئُ أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient in the face of whatever befalls you. Indeed, these are among the matters that must be prioritized. Luqman [31]:17.

Allah, Exalted and Glorified be He, says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Do not turn your face away from people (out of arrogance), and do not walk arrogantly on the earth. Indeed, Allah does not love anyone who is arrogant and boastful. Luqman [31]:18.

Allah, exalted and glorified be He, says:

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

“Walk with dignity (600) and lower your voice. Indeed, the worst of sounds is the braying of a donkey.” Luqman [31:19].

The Concept of Values Education in Islam

Values education in Islam is a systematic process aimed at instilling Islamic values in students so that they may become insan kamil (perfect human beings) who are faithful and virtuous in accordance with Islamic teachings. In Arabic, the concept of “value” is known by two terms: *fadilah*, which relates to moral values, and *qimah*, which is more associated with economic or material values (Lola Afriani & Zainal Efendi Hasibuan, 2024). In essence, values education in Islam does not merely teach values theoretically but emphasizes the internalization of these values so they become a benchmark for tangible

behavior in daily life. These values serve as a guide for individuals to strive to live in accordance with the norms and teachings of Islam they believe in. The Scope and Orientations of Islamic Values Education, among others (Hafid, 2022):

1. Divine Orientation (Relationship with Allah). Instilling a sense of piety, obedience, and submission to Allah as the Creator. This is reflected in ritual piety and the attitude of a devout servant of Allah.
2. Humanitarian Orientation (Relationship with Fellow Human Beings and the Environment), encompassing the proper ways of interacting with fellow human beings, the environment, and other creatures, as part of humanity's role as vicegerents on Earth. Values such as justice, compassion, honesty, and social responsibility are integral components.

Characteristics and Functions of Values Education in Islam:

1. Values do not emerge spontaneously but through a continuous and systematic educational process.
2. Values education fosters students' awareness that these values are useful and relevant to the realities of their lives.
3. Values education in Islam integrates spiritual and social aspects, thereby shaping students into individuals who are faithful, possess noble character, and are socially responsible.
4. Islamic educational materials must incorporate Islamic values that guide students toward achieving the goals of Islamic education, namely becoming human beings who fulfill the duty of stewardship on Earth (Jasmine, 2014).

The concept of values education in Islam serves as the primary foundation for shaping the character and morality of students, ensuring they are not only intellectually intelligent but also possess noble character and are capable of fulfilling their social and spiritual roles in accordance with Islamic guidance. Implications of Values Education in Islamic Education, among others (Lola Afriani & Zainal Efendi Hasibuan, 2024):

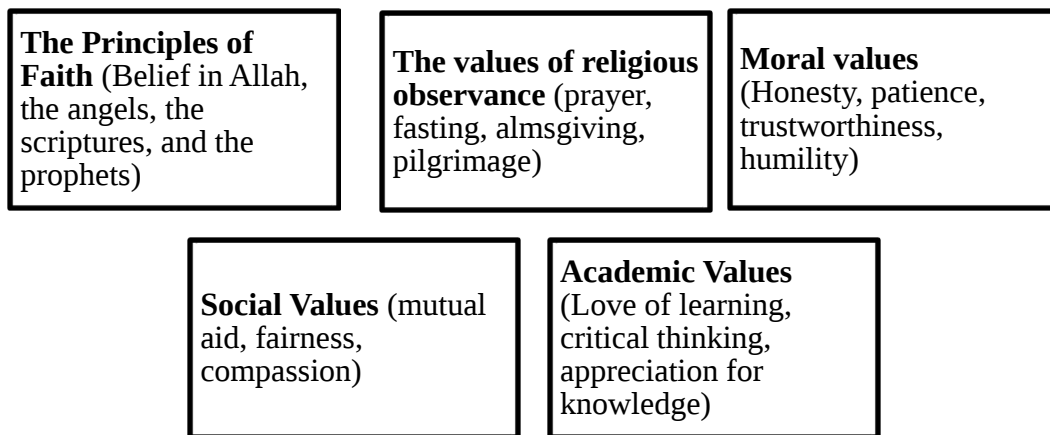
1. The Islamic education curriculum must explicitly incorporate Islamic values into instructional materials.
2. Teaching methods must align with the values of the Qur'an and Hadith and recognize students' potential for optimal development.
3. Value education evaluation must be conducted continuously, comprehensively, and objectively to ensure effective internalization of values.
4. Educators must serve as role models in applying Islamic values so that students can emulate such virtuous behavior.

The goal of values education in Islam is to shape a complete human being (*insan kāmil*)—an individual who is balanced in spiritual, moral, intellectual, and social aspects, in accordance with Islamic teachings. The Quran explains that: Allah, the Exalted and Glorified, says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

There is no doubt in this Book (the Qur'an); it is a guide for those who fear God, Al-Baqarah [2:2].

Types of Values in Islamic Education



The Relationship Between Morality and Values Education in Islamic Education

Morality and values education in Islamic education are closely intertwined and mutually reinforcing in shaping students' character to embody noble virtues. Islamic education serves as the primary vehicle for instilling moral values derived from the Qur'an and Hadith, enabling students to distinguish between right and wrong and to apply these values in their daily lives (Yuliana et al., 2024). Morality in Islam constitutes a set of values and norms that govern human behavior to align with religious teachings, encompassing the relationship between humans and Allah (*hablum minallah*) and the relationship among fellow humans (*hablum minannas*). This morality serves as the foundation for fostering a character marked by honesty, justice, patience, and responsibility (Rahman, 2015). Meanwhile, values education is a systematic learning process to instill and internalize these moral values in students. Values education emphasizes not only cognitive aspects but also the formation of attitudes and character through role modeling, habit formation, and a supportive environment.

Thus, values education serves as a concrete means to manifest morality in students' actual behavior. Through Islamic religious education, moral values such as honesty, trustworthiness, compassion, and respect are taught in an integrated manner within the curriculum and learning activities. This fosters students' ethics and character, ensuring they are not only intellectually intelligent but also possess a strong personality and noble moral character. Furthermore, Islamic education also serves as the moral foundation of society, preserving and nurturing noble values that guide the lives of Muslims in facing the challenges of globalization and modernization. Through relevant and adaptive learning approaches, values education in Islam can strengthen individual morality while building a civilized and harmonious society (Lola Afriani & Zainal Efendi Hasibuan, 2024).

This concept implies that morality is the fruit of values education, while values education

in Islam serves as the primary foundation for shaping moral behavior (noble character). Both work in synergy to create high-quality Muslim individuals, spiritually, socially, and intellectually. The Quran explains that: Allah Subhanahu wa Ta'ala says:

وَأَنْتَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Indeed, you possess noble character. Al-Qalam [68]:4

These verses and hadiths demonstrate that the cultivation of moral character (akhlak) is a core component of Islamic teachings, and achieving it requires a process of values education.

CONCLUSION

From the discussion in this paper, it can be concluded that morality in Islamic education is understood as akhlak, or individual behavior shaped by the values of Islamic teachings, which encompass human relationships with Allah, fellow human beings, oneself, and the environment. In this context, morality is not merely viewed as a set of norms, but as an internal manifestation of faith reflected in concrete daily actions. Values education in Islam is a process of internalizing Islamic values derived from the Qur'an and Sunnah, aimed at shaping a complete Muslim individual (insan kāmīl) who possesses noble character and bears responsibility for living a virtuous life both in this world and in the hereafter. This process requires the integration of knowledge, understanding, and the consistent practice of these values. The relationship between morality and values education is very close, with values education serving as the primary foundation for the formation of morality. Morality becomes the concrete manifestation of the success of the values education process as implemented in daily life. Thus, these two concepts form the core of Islamic education, which does not focus solely on cognitive aspects but also encompasses the affective dimension attitudes—and the psychomotor dimension—behavior—thereby producing a generation of Muslims who are not only intellectually intelligent but also excel in morality and character.

BIBLIOGRAPHY

Darwis, D., Muhajir, M., Saidah, W., Ningsih, W., Maryam, S., Amanda, S., Akbar, F. H., et al. (2024). Islam dan moral. 8(6), 25902–25908.

Hafid, A. (2022). Konsep nilai dalam perspektif pendidikan agama Islam. *Jurnal Arriyadhah*, 19(1), 1–16.

Islam, K. M. (2025). Karakteristik moral Islam. Diambil dari <https://jabar.nu.or.id/taushiyah/karakteristik-moral-islam-hnfke>

Jasmine, K. (2014). Nilai-nilai pendidikan Islam. Dalam *Penambahan natrium benzoat dan kalium sorbat (antiinversi) dan kecepatan pengadukan sebagai upaya penghambatan reaksi inversi pada nira tebu*.

Lola Afriani, & Hasibuan, Z. E. (2024). Implementasi pendidikan nilai dalam pendidikan agama Islam. *Jurnal Ilmiah dan Karya Mahasiswa*, 2(4), 1–18. <https://doi.org/10.54066/jikma.v2i4.2169>

Masduri, M. (2014). Ajaran Samin dalam perspektif moralitas Islam (hlm. 18–47). UINSA.

- Nurman, M. (2016). Dosen tetap pada jurusan PBA FITK IAIN Mataram. *El-Tsaqâfah*, 7(2). <https://core.ac.uk/download/pdf/266979412.pdf>
- Rahman, A. (2015). Peran pendidikan Islam dalam pembentukan moral bangsa. *Al-Riwayah: Jurnal Kependidikan*, 7(1), 45–59. <http://ejournal.stain.sorong.ac.id/indeks.php/al-riwayah>
- Rubini, R. (2019). Pendidikan moral dalam perspektif Islam. *Al-Manar*, 8(1), 225–271. <https://doi.org/10.36668/jal.v8i1.104>
- Yuliana, D., Athaya, C. S., & Faradis, S. I. (2024). Analisis literatur: Pendidikan Islam sebagai pondasi moralitas dalam masyarakat. 1, 1–?.