

## **Build Character Responsibilities of Junior High School Students Based on the Values of the Qur'an and Hadith: A Literature Review**

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### **Abstract:**

This study examines how the Qur'an and Hadith provide a conceptual and pedagogical foundation for character education in Islamic education. While character education has gained increasing attention in contemporary educational discourse, limited studies have systematically connected classical Islamic sources with modern pedagogical frameworks. Employing a qualitative library research design, this study uses textual analysis and thematic interpretation of selected Qur'anic verses (QS Al-Baqarah 267–268; QS Al-'Alaq 1–5) and authentic hadith narrated by Bukhari and

Muslim to identify key principles of character formation and instructional practice. The findings indicate that QS Al-Baqarah 267–268 promotes generosity, integrity, empathy, and psychological resilience, whereas QS Al-'Alaq 1–5 underscores the importance of knowledge acquisition, intellectual humility, and ethical learning. The analysis of prophetic traditions further reveals pedagogical principles, including gradual instruction (*tadarruj*), facilitation rather than complication (*taysir*), positive reinforcement, and systematic repetition to support learning mastery. These principles show strong conceptual alignment with contemporary educational perspectives, including differentiated instruction, mastery learning, growth mindset, and positive psychology. The study also highlights the collaborative roles of families, schools, and communities in fostering holistic character development. By integrating Islamic educational values with contemporary pedagogical theories, this study contributes to the literature on values-based education and demonstrates the continued relevance of Qur'anic and Prophetic teachings for developing learners who are intellectually capable, morally responsible, socially engaged, and spiritually grounded in addressing the challenges of the twenty-first century.

**Keywords:** character education, Islamic pedagogy, Qur'an and hadith, values-based education; character development

## A. Introduction

The integration of the values of the Qur'an and Hadith can help us understand the importance of commitment in all aspects of life. Scientific sources in the Qur'an and Hadith serve as guidelines for developing spiritual and behavioral elements.<sup>1</sup> The offer is not only text-only but also including instructions through a holistic, committed approach to self Alone.<sup>2</sup> As a result, Nur Abidah's findings show that Islamic teachings emphasize the principles of unity, balance, and responsibility.<sup>3</sup> Three things become crucial in building commitment. Through an approach to life improvement, mark spirituality, piety, push not quite enough, answer personal and social, become religious obligations.

A spiritually based approach can increase students' awareness, encouraging more active contributions in a community. Spiritual intelligence, as a mechanism, is

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<sup>1</sup> Amir and Abdul Rahman, "Urgensi Moral Dalam Diskursus Al-Qur'an Dan Hadith."

<sup>2</sup> Fikri et al., "Memahami Makna Dari Hadis Dan Ilmu Hadis Menurut Pandangan Muhadditsin Dan Ushuliyin."

<sup>3</sup> Mohidem and Hashim, "Integrating Environment with Health: An Islamic Perspective."

essential for fostering curiosity, knowledge, and independent development, cultivating adaptive and flexible individuals, building motivation, and fostering an objective outlook on life.<sup>4</sup> A spiritually grounded pedagogical approach can promote student growth through activity-based intuition and experience.<sup>5</sup> A spiritual approach can be seen to work positively through creativity, caring, and social responsibility.<sup>6</sup>

Utilise the teachings of the Qur'an to provide a moral framework so that students can face challenges and courageously accept consequences as a form of not quite enough answer<sup>7</sup>. In the concept of Al-Quran Education, the focus is on developing students' ability not only to teach religious teachings but also to provide a holistic approach to personal development through coverage, skill development, *soft skills*, preparation for Spiritual aspects, and understanding the challenges and tests of life.<sup>8</sup> The Quran serves as a guide that navigates complex situations, helping students understand that not having enough answers, develop discipline, and accept consequences that apply and foster moral and ethical behavior.<sup>9</sup> The hope in the Quran can transform a passive person into an active one.<sup>10</sup>

Implementing the mark character in daily life can create an environment of mutual learning, support, and positivity<sup>11</sup>. Character is not enough to take advantage of the opportunity to develop effective teaching that inspires a noble moral generation. Many junior high school students have not fully understood the values of the Quran and Hadith and have difficulty putting them into practice in their lives. Focus teaching often on the academic aspect; however, ignore moral values that hinder character development<sup>12</sup>.

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<sup>4</sup> Moch. Shaiful Muttaqin, "Peranan Kecerdasan Spiritual Dalam Proses Belajar: Sebuah Kajian Literatur."

<sup>5</sup> Masbur, "A Spiritual Pedagogic Approach to Learning (Analytical Study of Approach Model)."

<sup>6</sup> Syarnubi et al., "Implementing Character Education in Madrasah."

<sup>7</sup> Khairunnikmah et al., "The Relationship Between Social Engagement and Social Awareness Among Students in an Islamic Education Program."

<sup>8</sup> Erpida, Anwar, and Hitami, "Konsep Pendidikan Dalam Al Quran."

<sup>9</sup> Khasanah and Izza Mazida, "Internalisasi Pendidikan Karakter Melalui Kisah Al-Qur'an Sebagai Upaya Membudayakan Nilai-Nilai Keislaman."

<sup>10</sup> Mustofa and Fadilah, "Reciting Surah Al-Ikhlash, Al-Falaq, An-Nas: A Study of Living Qur'an at Madrasah Tsanawiyah Hasanuddin Sidoarjo."

<sup>11</sup> Paramma, Nurhuda, and Tajrin, "Exploring Students' Engagement in Blended Learning: Insights from ELT Classroom at an Islamic University."

<sup>12</sup> Imani, "Examining the Influence of Peer Relationships on Academic Achievement at Al-Ikhlash Female Islamic Boarding School."

Lack of support from the environment and the parents' surroundings that impact the development and behavior of teenagers, including mischief, illegal racing, and fighting. Support families who do not have adequate impact on deviant social, smoking, playing games excessively, and staying up late.<sup>13</sup> Consequence: This results in a lack of family support, risky experiences for teenagers, a lack of motivation, academic Study in a scholarly way, and reduced potential for social development. So, in a way, overall parental support is significant in encouraging motivation and Study along with its development.<sup>14</sup>

School has no effective method, so the mark is not quite enough to address students' development. Challenges mainly in planting character are finding not quite enough answers for low students when external factors are identified, consequences influencing gadgets, and internal factors in the form of laziness.<sup>15</sup>

The facts on the ground show Rejection of Religious Education Lessons by students due to internal motivation and inhibiting factors, including developmental character. A lazy student in the form of avoiding tasks because distracted by the presence of Gadgets that disrupt the learning process. Again and again, facts on the ground that matter. This originates from low parental support, negative interactions with peers outside school, and a lack of discipline in the student.<sup>16</sup> This involves psychological, technological, and social aspects that collectively weaken objective formation character through religious education.

The urgency of this research stems from the ongoing moral crisis, so the need is to focus on forming character more in the Good from early childhood through literacy and religious values. Solutions provided/offered: Research novelty contribution offers a parent involvement program to create synergy between school and home. Research Objectives identify methods and practices in education that integrate market responsibility effectively.

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<sup>13</sup> Rahman, Rohmah, and Rochayati, "Studi Penyimpangan Sosial Pada Remaja Di Dusun Tolot-Tolot Desa Gapura Kecamatan Pujut Kabupaten Lombok Tengah."

<sup>14</sup> Hizam and Hamdi, "Pengaruh Pola Asuh Orang Tua Terhadap Motivasi Belajar Dan Hasil Belajar Siswa Di MI Yusuf Abdussatar Kediri Dan MI Attarbiyah Addiniyah Gersik Lombok Barat."

<sup>15</sup> Syifa, Ardianti, and Masfuah, "Analisis Nilai Karakter Tanggung Jawab Anak Dalam Pembelajaran Daring."

<sup>16</sup> Sari, "Implementasi Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Disiplin Siswa Sekolah Menengah Atas."

## **B. Literature Review**

Previous studies have examined character education from various theoretical and practical perspectives. One study comparing the educational philosophies of Al-Ghazali, Lawrence Kohlberg, and Thomas Lickona demonstrates that each scholar offers a distinctive framework for character development. Al-Ghazali emphasizes the integration of cognitive, affective, and psychomotor dimensions grounded in Islamic ethics and spirituality. In contrast, Lickona conceptualizes character education as the cultivation of ethical values and responsible citizenship, whereas Kohlberg focuses on the progressive development of moral reasoning through structured learning experiences. Although these perspectives differ in their philosophical foundations and educational objectives, they collectively underscore the importance of fostering moral awareness and ethical behavior<sup>17</sup>.

Another study investigated the implementation of a sociocultural approach in developing lesson plans for Al-Qur'an and Hadith instruction at the senior secondary level. Using a qualitative case study design with thematic analysis, the findings indicate that sociocultural learning enhances instructional planning by contextualizing religious values within students' social environments. However, limited instructional supervision often results in lesson plans being prepared primarily to fulfill administrative requirements rather than to improve teaching quality. The study highlights the importance of strengthening teachers' pedagogical competence and instructional supervision to improve the effectiveness of religious education.<sup>18</sup>

A further study explored the roles of educators and students in Al-Qur'an and Hadith learning. The findings emphasize that teachers function not only as knowledge transmitters but also as moral role models who cultivate Islamic values, honesty, responsibility, and discipline. Likewise, students are expected to develop respectful attitudes, obedience, and ethical conduct through a balanced integration of knowledge acquisition and value internalization.<sup>19</sup>

While these studies contribute valuable insights into character education, they primarily focus on educational philosophy, instructional practice, or teacher and

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<sup>17</sup> Mainuddin, Tobroni, and Nurhakim, "Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kohlberg Dan Thomas Lickona."

<sup>18</sup> Munawar, "Peningkatan Kualitas Rancangan RPP Pada Materi Al-Qur'an Hadis Dengan Penerapan Pendekatan Sosiokultural Di Sekolah Menengah Atas."

<sup>19</sup> Yuniartin et al., "Mengurai Konsep Sikap Dan Kepribadian Pendidik Dan Peserta Didik Dalam Al-Quran Dan Hadits: Sebuah Tinjauan Teoritis."

student roles independently. Few studies have systematically integrated Qur'anic verses, authentic Hadith, and contemporary educational theories to develop a comprehensive framework for Islamic character education. This gap provides the rationale for the present study, which examines how the Qur'an and Sunnah collectively offer both normative principles and pedagogical strategies for holistic character development in contemporary education.

### C. Research Methods

This study employed a qualitative library research design using a textual and thematic analysis approach to examine the educational values embedded in the Qur'an and authentic Hadith and their implications for character education within Islamic pedagogy. Rather than collecting empirical data from participants, the study analyzed authoritative Islamic primary sources alongside relevant scholarly literature to construct a conceptual framework for character development<sup>20</sup>.

The primary data consisted of selected Qur'anic verses, namely QS Al-Baqarah (2):267–268 and QS Al-'Alaq (96):1–5, together with authentic Hadith narrated by Sahih al-Bukhari and Sahih Muslim. These texts were purposively selected because they explicitly address ethical values, knowledge acquisition, moral formation, and educational practices relevant to character education. Secondary data included peer-reviewed journal articles, books, and scholarly publications on Islamic education, character education, educational philosophy, and contemporary pedagogical theories published in reputable academic sources.

Data collection involved a systematic literature review process comprising identification, screening, eligibility assessment, and selection of relevant sources based on their scholarly credibility, relevance to the research objectives, and methodological rigor. Documents that lacked academic credibility or were not directly related to Islamic character education were excluded from the analysis.

The data were analyzed using thematic analysis, following four stages: (1) familiarization with the selected texts through repeated reading; (2) open coding of concepts related to character values, pedagogical principles, and educational objectives; (3) categorization of codes into broader themes; and (4) interpretation of these themes by comparing Islamic educational principles with contemporary theories of character education, including mastery learning, differentiated instruction, growth mindset, and positive psychology. The analysis focused on identifying conceptual relationships rather than measuring causal effects.

To enhance the trustworthiness of the findings, the study employed source triangulation by comparing interpretations across Qur'anic exegesis (tafsir),

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<sup>20</sup> Braun and Clarke, *Thematic Analysis: A Practical Guide*.

authentic Hadith commentaries, and contemporary educational literature. Interpretive validity was further strengthened through analytical consistency, cross-referencing multiple scholarly sources, and maintaining a transparent audit trail throughout the coding and interpretation process. These procedures ensured that the resulting conceptual framework was grounded in authoritative Islamic sources while remaining relevant to contemporary educational discourse.

#### D. Findings and Discussion

The principal participant educator can, in a sense, effectively foster character development among students in harmony with the Qur'an and Hadith. As in principle, through trust in Allah SWT and obedience to Islamic teachings. Instilling perseverance, empathy, and gratitude becomes part of moral and ethical values. Obedience to a role model as a sustainability effort becomes an effective strategy when approached methodically and interactively. Through community-driven policies, it can be more efficient to overcome modern challenges.

##### 1. Understanding and practicing the values of the Qur'an and Hadith, responsibility, and implementing them (Application)

Not quite enough answers become the core of character education. The aim of its development is not only to focus on skills and knowledge but also on students' norms, attitudes, and values. This can be achieved by structuring learning around not-quite-enough answers.<sup>21</sup>The Qur'an and Hadith contain values of Islamic leadership, emphasizing ethical and responsible action, justice, authority, trust, and deliberation. As in QS Al-Baqarah: 267-268

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۗ  
وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ  
غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً مِنْهُ  
وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

*'O you who believe, spend part from the results of your reasonable efforts and some from what we put out from earth for you. Don't you*

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<sup>21</sup> Sartika et al., "Strengthening Students' Responsible Character through Civic Education Learning: An Action Research in Indonesia."

*choose the bad? For you to donate, even though you don't want to take it, except with squinty eyes (reluctant) towards him. Just know that Allah is All-Rich and All-Praiseworthy. Satan promises (scares) you poverty and orders you to do vile (miserly) things, while Allah promises you His Forgiveness and grace. Allah is All-Encompassing and All-Knowing. '*

Short review of the second paragraph: namely, that the generous character of education signifies no selfish DNA care for fellow human beings. Integrity in every action, in every aspect of life, is the core of intelligence, emotion, and social life. So that merger, moral, spiritual, social, and logical aspects in form quality individuals can start from activity devotion, social formation, culture, each other, helping, and getting used to children; see a direct example from parents in social activity.

The strategy used can be through the Citizenship Education approach, which begins with the steps of conceptualization, identification, internalization, actualization, and evaluation, in a way that significantly increases the sense of responsibility and educates. In the professional environment, an Islamic teacher provides service and answers questions with full responsibility; answers become principles in the Qur'an and Hadith. Because balance rights and obligations are in the scope of the smallest family, it is imperative to maintain stability and harmony in the emotional leadership spiritual dimension.<sup>22</sup>

## **2. Moral Integration in Teaching (Balance Aspects of Academic and Moral, Creating an Environment to Study Holistically)**

Development learning integrated participant-centered education through mark-dominant affective to educational goals can be started from the aspect of curriculum design.<sup>23</sup> Form implementation can be achieved through collaboration among the government, schools, and Society to create an environment for learning beyond the traditional academic setting. <sup>24</sup>Other things through the approach, institutions also show that systemic intellectual

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<sup>22</sup> Qomaro, Supaat, and Nasrulloh, "Family Attitude and Responsibility: A Quranic-Based Theoretical Framework in the Globalization Challenges."

<sup>23</sup> Arifin, Huda, and Mufida, "Developing Akhlak Karimah Values through Integrative Learning Model in Madrasah."

<sup>24</sup> Zuriah et al., "Article RETRACTED Due to Manipulation by the Authors and Citationsthe Pancasila Student Profile for Indonesian Citizens through Physical Education at School."

moral integration in the dormitory system supports discipline in busy activities.<sup>25</sup> Integration is not only about moral lessons but also about design efforts that repeat an educational approach to create holistic learning experiences. As in QS Al-Alaq verses 1-5



*'Read it. By mentioning the name of your Lord, who created. He has created man from a lump of blood. Read it, and your Lord is the Most Gracious. Who teaches (humans) with an intermediary kalam (pen)? He teaches men what is known.'*

Of the five, the verse above is not only limited to the order read in literature, but also knowledge based on strong spiritual and moral principles. The orientation is an education-with-soul paragraph. This expectation can produce an intellectual, mature generation that is emotional, civilized, and advanced. Warning from the origin proposal man from the paragraph: this is so that humans always have no pride in knowledge and always appreciate other people's existence; its implementation can start with a facilitator (teacher), not the only source of science. The phrase 'Rabbuka Al-Akram' gives motivation in the form of optimism about sincerity that Allah SWT consistently gives through the process of learning, a form of support system, and is a mentor. Expected to be in harmony with 21st-century education, *Iqraa* became a marker of critical thinking.

### 3. Support from Parents and the Environment

Motivation and results of academic students, according to empirical data, show the vital support of parents and the environment as a significant influence on critical motivation in the Study.<sup>26</sup> Parents as guarantors are

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<sup>25</sup> Arroisi, Mustopa, and Djayusman, "Coping the Discrepancy between Moral and Intellectual Achievement: The Model Integration of Higher Education and Modern Islamic Boarding Schools in Indonesia."

<sup>26</sup> I Putu Nanda Narayana Subrata, "Dukungan Orangtua Dan Lingkungan Sosial Terhadap Motivasi Belajar Dan Hasil Belajar Pendidikan Jasmani, Olahraga, Dan Kesehatan."

responsible for primary children's education, provide essential guidance, monitor school tasks, and help develop learning.<sup>27</sup> Through encouragement, emotional, environmental, and supportive learning and monitoring activities, academic achievement can be realized in three areas, so comprehensive support is also needed. Good from the aspects of economy and family dynamics. As narrated by Bukhari and Muslim:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

*'Every child is born in a state of fitrah (purity), so it is his parents who make him a Jew, Christian, or Magian'* HR. Bukhari No.1385 and HR. Muslim No. 2658

The above hadith shows that the family is the first school, so the character that is formed is how children see their parents as role models. This can be initiated and implemented through *parenting, Education, homeschool, and A strong partnership* involving parents in all their duties. The following hadith reinforces this.

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا

*'Everyone is a leader, and each of you will be held accountable for those you lead. A priest (leader) is a leader and will hold his people accountable. A husband is a leader in his family and will ask for accountability from his family. A wife is a leader at home and will hold her husband accountable. The answer is'* HR Bukhari No. 839 and HR Muslim No. 1829.

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<sup>27</sup> Fajriati et al., "Kedudukan Lingkungan Keluarga Dan Lingkungan Masyarakat Sebagai Pengembangan Kinerja Menuntut Ilmu Peserta Didik."

The above hadith embodies the universal concept of leadership, emphasizing that every human being has responsibilities according to their respective roles. Character education begins at the smallest unit, the family, and individuals will be held accountable in this world and the hereafter.

#### **4. Effective Teaching Methods (Strategies and Interesting Religious Education and Implementation of a Model Based on Responsibility)**

Multidimensional strategic engagement in determining effective teaching methods, based on not quite enough answers to develop accountability and character. There are three findings offered, including mapping critical thinking knowledge and team quizzes to create not quite enough answers. Approach effectively in the form of assignments, form habits, time handover tasks on time, and support Work independently.<sup>28</sup> Focus on tasks that are being agreed upon can help with concentration; ask for Forgiveness if you make mistakes, and take wise action. So that required consistency in practice mechanism accountability.

#### **5. Overcome Resistance in Students**

Background culture influences students' attitudes in the learning process. Afraid of failure, participants are reluctant to follow through on the experience. The Study can be overcome through method-supportive learning through engaging teaching. The assignment method is a form of habit and collaboration; active parents and teachers can recommend it as a mapping strategy for learning, based on participants' lack of answers. Promote competence in religion through encouraging tolerance between students in religious studies. The same with learning inclusively, given an enjoyable learning outlook, and applying learning models based on responsibility. An intense and persistent belief in learning also plays an essential role in your efficacy.<sup>29</sup> Because internal factors are in the form of laziness, it must be against involved students who don't. Denying that external factors affect mobile devices requires A consistent adaptation to reduce resistance.

#### **E. Conclusion**

This study demonstrates that the Qur'an and authentic Hadith provide a comprehensive conceptual and pedagogical foundation for character education

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<sup>28</sup> Irwan, Agus, and Saputra, "Penanaman Sikap Tanggung Jawab Dan Kepedulian Melalui Pembelajaran PKn Di Sekolah Dasar."

<sup>29</sup> Ningsih and Hayati, "Dampak Efikasi Diri Terhadap Proses & Hasil Belajar Matematika (The Impact Of Self-Efficacy On Mathematics Learning Processes and Outcomes)."

within Islamic education. The thematic analysis reveals that QS Al-Baqarah (2):267–268 promotes essential character values, including generosity, integrity, empathy, responsibility, and resilience, while QS Al-'Alaq (96):1–5 emphasizes knowledge acquisition, intellectual humility, lifelong learning, and critical reflection as integral dimensions of character formation. These values extend beyond moral instruction by integrating spiritual, intellectual, emotional, and social development into a holistic educational framework.

The findings further indicate that effective character education requires pedagogical strategies consistent with the Prophetic tradition, including gradual instruction (*tadarruj*), facilitation (*taysir*), positive reinforcement, role modelling, and continuous habituation. Character formation is strengthened through collaboration among families, schools, and communities, reflecting the Islamic principle of shared educational responsibility. These pedagogical principles also demonstrate strong conceptual alignment with contemporary educational approaches, including mastery learning, differentiated instruction, growth mindset, and positive psychology.

A key contribution of this study is the formulation of five strategic recommendations for integrating Qur'anic and Hadith values into educational practice. These include: (1) embedding Qur'anic and Prophetic values across curriculum content rather than treating character education as a separate subject; (2) integrating moral and academic learning through holistic instructional design; (3) strengthening partnerships among schools, families, and communities to reinforce character formation; (4) implementing student-centred and value-based teaching methods that encourage responsibility, reflection, and active participation; and (5) developing supportive learning environments that address students' diverse backgrounds while fostering resilience, ethical awareness, and lifelong learning. Collectively, these strategies offer a practical framework for addressing current gaps in character education by translating Islamic values into meaningful educational experiences.

Theoretically, this study contributes to the literature by integrating Qur'anic teachings, authentic Hadith, and contemporary educational theories into a coherent framework for Islamic character education. Practically, the proposed strategies provide guidance for curriculum developers, school leaders, and teachers in designing character-based curricula and learning environments that cultivate students who are intellectually competent, morally responsible, socially engaged, and spiritually grounded. Future research should empirically evaluate the implementation of these strategies across different educational contexts and examine their impact on students' character development, academic achievement, and socio-emotional well-being.

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