Jurnal PEDAGOGY JP
https://jurnal.staimuhblora.ac.id/
ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Volume 18, Number 2, December 2025

Internalization Of The Values Of The Qur'an And Hadith In The Daily Life Of Students At School (A Study of the Islamic Character of Students of MI Muhammadiyah Tambaksari Blora)

Muhammad Munawar[1], M Imam Bashori[2], Sofia Melati[3]
[1]Muhammadiyah Islamic College Blora, Central Java, Indonesia
[1] ichsanmunawwar@gmail.com, [2] mimambashori@gmail.com, [3] sofiamelati@gmail.com

Received May 08, 2025; Revised May 21, 2025; Accepted June 03, 2025

Abstract: Education plays a vital role in shaping the character of the young generation as the successors of the nation. The main problem raised in this study is the less than optimal internalization of the values of the Qur'an and Hadith in the formal education process, which has an impact on the weak moral character of students. In fact, Islamic education should not only emphasize intellectual aspects, but also spiritual and moral. This study aims to explore the implementation of the values of the Qur'an and Hadith in the formation of student character at MI Muhammadiyah Tambaksari Blora. This study uses a qualitative approach with a field study method, involving observation, in-depth interviews, and documentation as data collection techniques. The results of the study show that schools consistently integrate the values of the Qur'an and Hadith through Qur'an learning activities, congregational prayers, and student moral formation programs. The role of teachers is very significant in guiding students to understand and practice Islamic values in everyday life. Activities such as congregational prayers have proven effective in instilling discipline, responsibility, and a spirit of togetherness. In addition, the application of good morals in social interactions at school encourages the creation of a harmonious environment, mutual respect, and strengthens Islamic brotherhood. Based on these findings, it can be concluded that the implementation of the values of the Qur'an and Hadith in a structured manner can shape the character of students who are religious, have noble character, and are responsible. This supports the views of Al-Ghazali and Ibn Sina that Islamic education must include moral, spiritual, and intellectual aspects. This study confirms that education based on Islamic values is still very relevant and urgent in the context of character education in the modern era.
Keywords: Islamic Education, Al-Quran and Hadith, character, noble character, congregational prayer

INTRODUCTION

The younger generation is the successor of the nation, therefore education is considered very important in shaping their character. Education is a process that aims to produce people with high morals and ethics in addition to mastering science. Islamic education is one of the main pillars in producing a generation that is not only superior in morals, but also intelligent in intellectuality. Especially in Indonesia where the majority of the population is Muslim. The main goal of education based on Islamic values

copyright ⓒ 2025 authors

is to form people who are obedient, knowledgeable, and have noble morals and practice the values of the Qur'an and Hadith in everyday life.

The Qur'an and the Hadith are the two main sources used in Islamic education as a guideline for developing human character. The Hadith, which is the Sunnah of the Prophet Muhammad SAW, and the Qur'an, which is the word of Allah SWT, provide comprehensive guidance on how humans should act, think, and behave.[1]**.** All aspects of life are covered by the values found in both, from the management of nature to the relationship with God and fellow human beings. In order to produce a generation that is able to live according to Islamic principles, the teachings of the Qur'an and the Hadith must be incorporated into the education system.[2], [3].

As the next generation of the nation, education plays an important role in shaping the character of the younger generation. Education is a process that seeks to produce humans who have strong morals and ethics in addition to mastery of science. As in the 1945 Constitution (UUD), education is a deliberate and organized effort to create a learning environment and learning process that allows students to actively develop their potential for spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state. In this context, as in [4], [5], education emphasizes the development of good morals and character in addition to mastery of knowledge. In addition to helping humans become good and responsible citizens, education must be able to foster the development of noble values such as honesty, perseverance, and responsibility.

However, the implementation of the values of the Qur'an and Hadith in formal education still faces various challenges. Among them are the lack of integration of the curriculum with Islamic values, limited competence of educators in implementing a religious approach in learning, and weak supervision of the internalization of values by students. Although several Islamic schools have made various concrete efforts in strengthening Islamic character, evaluation of strategies, approaches, and their effectiveness is still limited. Based on this, this study formulates two main questions: (1) how is the implementation of the values of the Qur'an and Hadith in the formation of student character at MI Muhammadiyah Tambaksari Blora? and (2) what strategies are used by the school in integrating these values into students' daily lives?

This study aims to analyze the implementation practices of the values of the Qur'an and Hadith in character education, identify strategies implemented by teachers and schools, and explain the role of the educational environment in shaping students' Islamic character. This study fills the gap in the literature that discusses character education more generally and normatively, without highlighting direct practices in Islamic elementary schools, especially in rural areas. Thus, this article places itself in a practical-applicative position and provides theoretical contributions in the form of enriching the study of Islamic character education, as well as practical contributions in the form of implementation models that can be replicated in other Islamic elementary schools.

LITERATURE REVIEW

There are several approaches to character education, including incorporating moral and ethical principles into the curriculum, using experiential learning and active student engagement, developing educational initiatives that emphasize moral and character development, and utilizing media and technology to enhance learning and char-

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors

acter development.[2], [3], [6]. Character education significantly influences the development of students' character, according to previous research. As research conducted by Lickona [7] Character education can increase students' capacity to cultivate moral and ethical values.

Likewise, research conducted by Berkowitz [8] that character education can improve students' ability to develop social and emotional skills. Therefore, to produce a generation of future leaders of the country who are good and responsible, education can be a powerful tool to shape the moral and ethical character of the younger generation. The formation of a moral and responsible young generation depends on Education [1]. People can become good citizens and cultivate positive values with good education. Therefore, society needs to prioritize education. To produce a generation of future leaders of the country who are good and responsible, as in [1] It is necessary to use education as a process to form the moral and ethical character of the nation's next generation.

Al Ghazali's Theory

Al-Ghazali was an Islamic philosopher and theologian who is famous for his work (The Revival of the Religious Sciences) [9]. In his work, Al-Ghazali explains that Islamic character education must focus on developing students' Islamic character through a learning process based on the values of the Qur'an and Hadith.[2]. According to Al-Ghazali, Islamic character education must include four aspects, namely:

1. Morals: Islamic character education should focus on developing students' morals, such as honesty, hard work, and responsibility.
2. Knowledge: Islamic character education should focus on developing students' knowledge, such as knowledge of the Qur'an and Hadith.
3. Charity (deeds): Islamic character education must focus on developing students' deeds, such as good deeds and bad deeds.
4. Ihsan (perfection): Islamic character education must focus on developing students' perfection, such as perfection in worship and perfection in interacting with others.

Ibn Sina's Theory

Ibn Sina was an Islamic philosopher and physician who is famous for his work "Al-Qanun fi al-Tibb"[10]. In his work, Ibn Sina explains that Islamic character education must focus on developing students' Islamic character through a learning process based on the values of the Qur'an and Hadith. According to Ibn Sina, Islamic character education must include three aspects, namely:

1. Fikr (thought): Islamic character education must focus on developing students' thinking, such as logical thinking and critical thinking.
2. Ikhlas (purity): Islamic character education must focus on developing students' purity, such as purity in worship and purity in interacting with others.
3. Ihsan (perfection): Islamic character education must focus on developing students' perfection, such as perfection in worship and perfection in interacting with others.

The theory of Islamic character education developed by Al-Ghazali and Ibn Sina emphasizes the importance of developing students' Islamic character through a learning process based on the values of the Qur'an and Hadith. This theory also emphasizes

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors

the importance of developing students' morals, knowledge, deeds, and perfection in Islamic character education.

METHODOLOGY

This research is included in the field research category as in Moleong, [11] that is, conducted directly at MI Muhammadiyah Tambaksari Blora. The main focus of this study is the collection and recording of data at the research location. The method used is qualitative with a field study approach. The aim is to find out how the implementation of the values of the Qur'an Hadith in MI Muhammadiyah Tambaksari Blora.

This study presents various findings in detail, because the data obtained directly from field observations and various documents collected for theoretical analysis. So that it produces information that has a strong level of validity and can be proven logically and scientifically.

The method of data collection in this study used interviews with or to students. In addition to interviews, researchers also conducted direct observations and documentation to obtain data on the implementation of the values of the Qur'an and Hadith at MI Muhammadiyah Tambaksari Blora. After the data was obtained, an analysis was carried out in the form of a narrative that could describe how the implementation of the values of the Qur'an and Hadith at MI Muhammadiyah Tambaksari Blora.

RESULTS AND DISCUSSION

The following is the result of an interview with one of the class teachers, Mrs. Hesti.[12] related to the application of the values of the Qur'an and Hadith in the daily lives of students at MI Muhammadiyah Tambaksari Blora school to improve the quality of education and foster students' morals: "Fostering students' Islamic morals, congregational prayer activities, and learning the Qur'an are some of the ways MI Muhammadiyah Tambaksari Blora instills the values of the Qur'an and Hadith in daily life. In order for students to grow into pious, noble, and high-achieving people, we strive to instill the principles of the Qur'an and Hadith in every aspect of their lives."

The results of the interviews above show various ways of implementing the values of the Qur'an and Hadith in everyday life at school. First, one way to instill the values of the Qur'an and Hadith in students' lives is through learning and reciting the Qur'an. Students are instructed to understand and assimilate the principles found in the Qur'an during this learning process. Second, incorporating the principles of the Qur'an and Hadith into students' lives can also be done through congregational prayer activities. Students learn how to practice the principles found in the Qur'an and Hadith in their daily lives through this exercise. Third, incorporating the principles of the Qur'an and Hadith into students' lives can also be done by helping them develop their Islamic character. In this case, students are taught to develop spiritual and emotional abilities, so that they can become individuals who are faithful, moral, and achievers.

The above is in line with what was conveyed by Mr. Wahyu Setiawan [13] as the Head of MI Tambaksari, according to him, character development must also have the role of teachers "We have several programs to integrate the values of the Qur'an and Hadith in everyday life at school. First, we have a program for learning the study of the Qur'an that is integrated into the school curriculum. Second, we have a program for congregational prayer activities that are held every day. Third, we have a program for developing students' Islamic character that is integrated into extracurricular activities. The role of teachers in implementing the values of the Qur'an and Hadith in everyday

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors

life at MI Muhammadiyah Tambaksari is very important. Teachers must be able to help students understand and internalize the values of the Qur'an and Hadith, as well as help them develop spiritual and emotional abilities. Teachers must also be able to be good examples for students, so that they can become individuals who are faithful, moral, and achievers ".

The interview results showed that the school has a strong commitment to integrating the values of the Qur'an and Hadith in everyday life at school. The Principal stated that the school has several programs to integrate the values of the Qur'an and Hadith, such as the Quran study program, congregational prayer activities, and the development of students' Islamic character.

The Principal also stated that the role of teachers is very important in implementing the values of the Qur'an and Hadith in daily life at school. Teachers must be able to help students understand and internalize the values of the Qur'an and Hadith, as well as help them develop spiritual and emotional abilities.

In the analysis of the interview results, it can be concluded that the school has an effective strategy to integrate the values of the Qur'an and Hadith in daily life at school. However, the school still has several challenges in implementing the values of the Qur'an and Hadith, such as improving the quality of teachers and increasing student participation.

Congregational Prayer Activities as an Effort to Train Student Discipline

There is an attempt to train student discipline that is wrong is the implementation of congregational prayer. Congregational prayer in this school is carried out regularly at certain times, especially Dzuhur prayer and Friday prayer for male students.[14]. This activity provides an opportunity for all school residents, including students, teachers, and staff, to gather in one worship activity that strengthens the spiritual relationship with God. Congregational prayer is not only a religious obligation, but also a symbol of unity and strengthening the values of faith in the school environment.[2]. The implementation of congregational prayer also has an important character education value. Through this activity, students are trained to be disciplined, both in respecting time and in carrying out their responsibilities as Muslim individuals. Students are taught to always be on time, line up orderly, and perform prayers according to the guidance of the sharia. The discipline that is built from this habit does not only apply in the context of worship, but also extends to everyday life, such as punctuality in studying and awareness of their duties at school and at home.

The results of the interview with another class teacher, Mrs. Ika, regarding congregational prayer as a means of forming a disciplined character are explained as follows: "I integrate congregational prayer into classroom learning activities by including congregational prayer as part of students' daily activities. I also ensure that students understand the importance of congregational prayer and how congregational prayer can help them in forming a disciplined character."

In addition, congregational prayer is a forum to train togetherness and solidarity among school residents. In this moment, all students and teachers stand side by side regardless of status or other differences, creating an atmosphere of deep equality. This togetherness strengthens the sense of brotherhood and increases social awareness among students. They learn to support each other, both in spiritual and social aspects.

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors

Thus, congregational prayer is not only a routine of worship, but also an effective medium in instilling the values of togetherness, discipline, and responsibility. Documentation of Congregational Prayer Activities and Reading Juz'amma

Figure 1. Documentation of Congregational Prayer Activities and Reading Juz'amma

Implementation of Good Morals

Moral values are actively encouraged to be instilled in school life by teachers and staff. Simple but meaningful actions such as smiling at others, greeting each other, and extending a hand when needed are examples of how these values are demonstrated. These behaviors reflect the Islamic character taught in the Qur'an and Hadith, in addition to being components of the social ethics taught in the school. Everyone in the school helps create a happy and peaceful atmosphere by shaping moral values.

Results of the interview with religious teacher Mr. Wahyu Setiawan [13] related to the Implementation of Akhlakul Karimah in Social Interaction as follows: “Akhlakul karimah is one of the very important values in social interaction in. With akhlakul karimah, students can learn about how to interact with others well, such as respecting, appreciating, and understanding differences. I see that akhlakul karimah can help in the formation of their character in the long term. With akhlakul karimah, students can learn about how to interact with others well, such as respecting, appreciating, and understanding differences. They can also learn about how to manage time and priorities well, which can help them in achieving their goals in the long term.”

The implementation of these moral values is one of the real forms of the application of the principle of Islamic brotherhood taught in the Qur'an, as Allah says in QS. Al-Hujurat: 10, "Indeed, the believers are brothers, so make peace between your two brothers and fear Allah that you may receive mercy." This value of brotherhood is manifested in daily interactions, where students and teachers support each other in goodness. When problems arise, they are taught to resolve them in a good way, prioritizing mutual respect and tolerance. Thus, Islamic brotherhood is not only a concept, but also a real practice in relationships between individuals at school.

The results of the interview showed that good character is one of the most important values in social interaction. With good character, students can learn about how to interact with others well, such as respecting, appreciating, and understanding differences. The implementation of these good character values is one of the real forms of the application of the principle of Islamic brotherhood taught in the Qur'an. This con-

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors

clusion shows that good character is one of the most important values in social interaction. With good character, students can learn about how to interact with others well, such as respecting, appreciating, and understanding differences. This shows that good character is one of the most important values in shaping students' character and helping them interact with others well.

CONCLUSION

The implementation of the messages of the Qur'an and hadith at MI Muhammadiyah Tambaksari Blora has a significant impact on the formation of students' character. Islamic values embedded in various routine school activities, such as congregational prayer, tadarus Al-Qur'an, become the basis for the formation of students' personalities who are faithful and have noble morals. Students are not only taught to understand Islamic teachings in theory, but are also invited to apply them in everyday life. This process encourages them to become individuals who are disciplined, honest, responsible, and care about others.

Through routines integrated with Islamic values, MI Muhammadiyah Tambaksari Blora has succeeded in creating an educational environment that is conducive to academic learning as well as moral development. Structured religious activities provide a balance between the intellectual and spiritual aspects of students. This makes the school a place where students not only learn knowledge, but also important life values. With a supportive environment, students can grow into individuals who are not only academically intelligent, but also have a strong Islamic character.

This achievement shows that education based on the values of the Qur'an and Hadith has a strategic role in forming a superior and moral young generation. The integration of Islamic values into school routines provides a strong foundation for students to face life's challenges, both at the personal, social, and professional levels. With the character formed through this education, students are expected to be able to become agents of positive change in society, bringing benefits not only to themselves but also to their surroundings.

RECOMMENDATION

Based on the findings of this study, the researcher recommends that the model of integrating Islamic values applied in MI Muhammadiyah Tambaksari Blora be documented thoroughly. This documentation is important because it provides precise and organized instructions on how to incorporate the values of the Qur'an and Hadith into school routines. With the help of documentation, other schools that want to create a comparable strategy can benefit greatly from the experience of MI Muhammadiyah Tambaksari Blora in integrating Islamic teachings into formal education.

A number of programs that have effectively incorporated Islamic values, including congregational prayer, the habituation of good morals, and tadarus Al-Qur'an, are part of the model used at MI Muhammadiyah Tambaksari Blora as best practices. In addition to fostering a religious environment in the classroom, these programs help students develop into well-behaved, responsible, and moral people. Adoption of this model by other schools in Indonesia will support the development of character education based on Islamic values more broadly. Given the increasingly complex challenges of the times, the integration of the values of the Qur'an and hadith in education can be a strategic solution to produce a generation that is not only academically superior but

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors

also has a noble personality. With the dissemination of this practice, the success at MI Muhammadiyah Tambaksari Blora can inspire other educational institutions to adopt a similar approach, strengthening the moral foundation of the younger generation in various regions in Indonesia.

ACKNOWLEDGMENTS

Thank you for the cooperation of all teams who are always compact so that this research is completed and published as planned.

AUTHOR'S CONTRIBUTION

All authors contributed equally to the publication of this paper, and all authors read and approved this paper, and all authors declare no conflict of interest.

CONFLICT OF INTEREST

All authors state that there is no conflict of interest.

REFERENCES

[1] Sofa, A. R., Mundir, H., & Ubaidillah, H. (2024). 2(1), "Learning Islamic Religious Education Based on Spiritual and Emotional Intelligence to Build the Morals of Zainul Hasan Genggong Islamic University Students. International Journal of Educational Narratives," 42–47. 2024. https://doi.org/10.70177/ijen.v2i1.609

[2] M. Z. Arifin, A. R. Sofa, U. Islam, and Z. Hasan, "Pengaruh Shalat Lima Waktu terhadap Disiplin dan Kualitas Hidup," vol. 3, no. 1, 2025. https://doi.org/10.55606/lencana.v3i1.4458

[3] S. Anwar, "Pendidikan Karakter Prespektif Islam (Pemikiran Al-Ghazali Dan Ibnu Maskawaih)," *J. Pedagog.*, vol. 21, 2022, [Online]. Available: http://www.jurnal.staimuhblora.ac.id/index.php/pedagogy/article/view/133%0Ahttps://www.jurnal.staimuhblora.ac.id/index.php/pedagogy/article/download/133/120. https://doi.org/10.63889/pedagogy.v15i2.133

[4] M. Munawar, "Implementasi Kurikulum 2013 pada Mata Pelajaran Al-Qur'an Hadist di SMK Muhammadiyah 2 Blora," *J. Ilm. Pedagog.*, vol. 20, no. 1, pp. 33–51, 2022. https://doi.org/10.63889/pedagogy.v15i1.114

[5] S. Anwar and S. Rosyidah, "DEVELOPMENT OF ISLAMIC PERSONALITY IN THE DIGITAL ERA WITH A MONOTHEISM-BASED CHARACTER EDUCATION MODEL," vol. 17, no. 2, 2024. https://doi.org/10.63889/pedagogy.v17i2.237

[6] Mohamad Munawar, "INTERNALISASI NILAI-NILAI MODERASI BERAGAMA BERBASIS AL-QUR'AN BAGI MAHASISWA STAI MUHAMMADIYAH BLORA," vol. 17, no. April, pp. 118–127, 2024. https://doi.org/10.63889/pedagogy.v17i1.214

[7] D. Arfa, A. M., & Lasaiba, "Penguatan Karakter dalam Manajemen Kelas: Strategi Efektif untuk Meningkatkan Kualitas Pendidikan dan Perkembangan Holistik Siswa.," *Lani J. Kaji. Ilmu Sej. Dan Budaya, 5(1), 71–80.*, vol. 5, no. 1, pp. 71–80, 2024.

[8] M. C. Berkowitz, M. W., & Bier, *PRIMED for Character Education. The*

Copyright (c) 2025 Authors

Routledge International Handbook of Multidisciplinary Perspectives on Character Development, 1st ed. 2024.

[9] Al Ghozali, *Ringkasan Ihya'ulumuddin*. Akbar Media., 2008.

[10] A. Sina, I., & AL-HUSAYN, "Classical Arabic Philosophy: An Anthology of Sources," 2007.

[11] L. J. Moleong, "Prosedur Penelitian Kualitatif," PT. Remaja Rosda Karya Bandung, Bandung, 2017.

[12] G. K. Hesti, "Wawancara terkait Internalisasi Nilai-nilai Qur'an Hadits pada Siswa MI Muhammadiyah Tambaksari Blora," 2025.

[13] W. Setiawan, "Wawancara terkait Internalisasi Nilai-nilai Qur'an Hadits pada Siswa MI Muhammadiyah Tambaksari Blora," 2025.

[14] A. R. Sofa *et al.*, "Konsep Etika Keutamaan dalam Tasawuf Abdul Qadir Al-Jailani dan Pengaruhnya terhadap Terbentuknya Akhlak Manusia melalui pembiasaan sifat-sifat baik , yang berbeda dengan etika deontologis yang lebih," vol. 3, 2025.

ISSN (Print): 1979-5351; ISSN (Online): 2723-1879
Copyright (c) 2025 Authors