

The Concept of Morality in the Qur'an and Hadith: The Foundation for Building the Islamic Generation

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ABSTRACT

This research aims to examine the concept of morality in the perspective of the Qur'an and Hadith and its urgency as a foundation in forming an Islamic generation in the modern era. Morality in Islam is not only understood as manners or social behavior, but is an integral part of faith and the main pillar in building civilization. Using the library research method, this study analyzes the verses of the Qur'an and the hadiths of the Prophet Muhammad related to noble morals, as well as explores strategies for instilling these values in the lives of the younger generation. The results of the study show that the moral values of the Qur'ani and the Prophet such as honesty, trust, patience, and justice are a solid foundation in the formation of individual Muslim character. However, the challenges of globalization, moral crises, and foreign cultural influences require a strategic and collaborative approach, both through family, school, community education, and the creative use of digital media. This study recommends the need to revitalize moral education systematically and sustainably in order to produce a generation that is not only intelligent, but also noble.

INTRODUCTION

Moral decline and moral crisis are now worrying phenomena in various levels of society, especially among the younger generation. Deviant behavior such as lack of respect for parents and teachers, increasing cases of violence, social media abuse, and hedonistic lifestyles are clear indicators of weak instilling moral values (Nur Asyifa Ananda & Noorazmah Hidayati, 2024). This condition is exacerbated by the rapid flow of globalization and modernization that is not accompanied by a solid filter of Islamic values. The younger generation, who are supposed to be the successors of the struggle and the future builders of the ummah, are actually trapped in an identity crisis and lose the direction of life based on moral and spiritual values. Therefore, this moral crisis cannot be underestimated, but needs to be taken seriously through educational efforts and character building sourced from Islamic teachings, namely the Qur'an and Hadith as the main guidelines for Muslims (Apriyani et al., 2024).

The challenges of modernization, globalization, and the influence of mass and digital media have had a significant impact on the behavior of today's Muslim generation. Modernization brought about major changes in mindsets and lifestyles, which often encouraged the younger generation to adopt Western values without adequate filters. Globalization has also accelerated the spread of foreign cultures that are not in harmony with Islamic teachings, thereby eroding local values and Islam that were previously firmly embedded. Meanwhile, the media—both television, the internet, and social media—have become the main channels in shaping the opinions, attitudes, and even behaviors of the younger generation. Content that is consumptive, permissive, and far from moral values is now easily accessible without limits, making many generations of Muslims distracted from the true teachings of Islam. As a result, many of them have experienced spiritual degradation and lost the Islamic guidelines of life that should be the foundation in facing the dynamics of the times (Batubara, 2024).

In the face of increasingly complex moral and social challenges, the urgency to return to the basic values of Islam is becoming increasingly important and inevitable. Islam as a perfect religion has provided a strong moral and spiritual foundation through the Qur'an and Hadith, which are not only ritual, but also cover all aspects of human life (Suriadi, 2022). The basic Islamic values such as honesty, responsibility, compassion, justice, and trust are the main foundations in forming healthy personal and social character. The Qur'an as the kalam of Allah, and the Hadith as an explanation of the life practices of the Prophet صلى الله عليه وسلم, serve as a complete guide for life in leading the ummah to a life of noble and dignified character. In the context of building a resilient and integrity generation of Muslims, the return of Muslims to authentic teachings is not just an option, but a strategic imperative to create a civilization based on divine values. This is also a tangible form of efforts to save the younger generation from the identity crisis and moral decadence that is currently rampant (Jumadi, 2021).

Surah Al-Qalam (68:4)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

"And indeed you (Muhammad) are truly of great character."

Surah Al-Ahzab (33:21)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

"Indeed, the Messenger of Allah (peace and blessings of Allaah be upon him) has a good example for you, that is, for those who hope for Allah and the Day of Resurrection, and he mentions Allah many times".

Morality in Islam is not just a matter of manners or manners in social interaction, but is the core of faith and the main foundation in building a dignified civilization. In the Islamic

view, morality does not stand alone as a separate social ethics, but is closely integrated with the spiritual dimension and faith of a person. A true Muslim is judged not only by the number of ritual worship performed, but also by how his morals are reflected in daily life, both in relation to Allah, fellow human beings, and the environment (Wahyudi, 2024). The Prophet صلى الله عليه وسلم himself is described as a figure whose morals are a direct reflection of the Qur'an, and he affirms that the perfection of a person's faith is directly related to the glory of his morals. Therefore, moral development is not only important in a personal context, but also in a social and civilizational context. History records that the glory of Muslims in the past was not only due to the advancement of science and political power, but also because of the noble morals that characterized the ummah. Thus, the development of a superior and sustainable Islamic civilization must begin with the formation of the character and morality of the next generation based on Islamic moral values (Desembri & Arsal, 2024).

Based on the background that has been described, there are several basic questions that need to be answered in this study. First, how is the concept of morality explained in the Qur'an and Hadith as the two main sources of Islamic teachings? This question is important to explore the normative basis and values contained in Islamic sacred texts regarding morality, both in terms of definition, scope, and urgency in the life of a Muslim. Second, why does morality have a very vital position as a foundation in shaping the Islamic generation? This will lead to an understanding that morality is not only a complementary aspect, but is an inseparable part of the formation of the personality, character, and identity of the younger generation who are expected to become the successors of the ummah. Third, how is the implementation of the moral values of the Qur'ani and the Prophet in the lives of the young generation today? This question is important to examine the social realities faced by today's generation of Muslims, as well as to examine the extent to which Islamic moral teachings are able to be internalized and applied in their lives influenced by the currents of modernization and digitalization. These three formulations of the problem are the main focus of the research to answer the urgent need for moral development based on Islamic teachings in an authentic and relevant manner.

This research has several main objectives that it wants to achieve. First, the research aims to examine conceptually the moral teachings in the Qur'an and Hadith as the main source of moral values in Islam. This study is expected to clarify the understanding of the essence and scope of morality in Islamic teachings. Second, this study seeks to show how important morals are as the main foundation in the education and character formation of the Muslim generation, so that the generation born is not only intellectually intelligent, but also moral and noble. Third, this research aims to provide practical recommendations that can be used by educators, parents, and Islamic educational institutions in instilling Islamic moral values from an early age, so that character development can take place effectively and continuously.

Theoretically, this research is expected to add to the treasures of scientific studies on the concept of morality from an Islamic perspective, as well as become an academic reference for future research. Practically, the results of this research are expected to be a guide for educators, parents, and Islamic educational institutions in an effort to foster the character of the younger generation to be in accordance with authentic Islamic values. Socially, this research is expected to be able to encourage the formation of an Islamic society with noble morals and make morals the main pillar in building a civilized and sustainable civilization.

METHODOLOGY

This research uses the library research method as the main approach in examining the concept of morality in the Qur'an and Hadith and its role as the foundation for building an Islamic generation. Literature studies are carried out by collecting, studying, and analyzing various

relevant written sources, including the Qur'an, the Hadith of the Prophet Muhammad ﷺ, books of tafsir, Islamic books, scientific journals, academic articles, as well as previous research works that discuss morality and character formation (Aprilia & Robi'ah, 2024). Data collection is carried out through the search and selection of valid and credible library materials, then a critical and in-depth analysis is carried out to understand the moral values taught in Islam. The analysis was carried out in a qualitative descriptive manner with content analysis techniques to explore the meaning, principles, and application of morals in accordance with the context of the current young generation. This method of literature study allows the research to provide a deep and comprehensive conceptual understanding of morality as an integral part of Islamic faith and civilization. The results of the research are expected to be a strong scientific foundation for the development of effective Islamic character education programs.

RESULTS AND DISCUSSION

Based on the literature study of the Qur'an and Hadith, the concept of morality in Islam is the main foundation that plays a central role in the lives of individuals and society. Morality is not just manners or manners, but it is a tangible manifestation of one's faith which is reflected in daily behavior. In the Qur'an, morality is described as noble qualities that every Muslim must possess, such as honesty, patience, compassion, justice, and trust. For example, Surah Al-Qalam verse 4 states that the Prophet Muhammad ﷺ had great morals, which became an example for Muslims. This is reinforced by various hadiths that affirm that the main goal of prophethood is to perfect noble morals (Bahtiar et al., 2022).

Research also shows that morals are an important foundation in the formation of the character of the Islamic generation. The young generation with noble character will be able to carry out their social roles well, maintain community harmony, and be able to face the challenges of an increasingly complex era. Solid morals will form a person who is responsible, has integrity, and has high spiritual awareness. However, the implementation of the moral values of the Qur'an and the Prophet in the lives of the younger generation today faces various challenges, such as the flow of globalization, modernization, and the influence of digital media that often bring culture and lifestyle that are contrary to Islamic values. Therefore, moral development must be carried out continuously through education that emphasizes the internalization of Islamic values from an early age, both in the family, school, and community. Overall, the results of this study confirm that the understanding and practice of morality in the Qur'an and Hadith is the main foundation that not only forms a good Muslim individual, but also becomes a pillar in the development of a superior and sustainable Islamic civilization.

Title	Author Name	Year	Research Results
Konsep Akhlak dalam Perspektif Al-Qur'an	Ahmad Zuhdi	2019	Akhlak dalam Al-Qur'an merupakan pedoman hidup yang mencakup hubungan vertikal dan horizontal manusia.
Peran Pendidikan Akhlak dalam Membentuk Karakter Anak Usia Dini	Siti Nurhaliza	2020	Pendidikan akhlak sejak dini efektif dalam membentuk karakter religius dan sosial anak.
Nilai-Nilai Akhlak dalam Hadis dan Relevansinya terhadap Pendidikan Karakter	M. Saiful Anwar	2021	Hadis Nabi mengandung prinsip-prinsip akhlak dasar yang aplikatif untuk pendidikan

			karakter.
Internalization of Islamic Morals in Facing Globalization	Nurhayati & Rahman	2022	Globalisasi menjadi tantangan dalam pendidikan moral Islam, perlu integrasi nilai-nilai Qur'ani dalam kurikulum.
Pendidikan Akhlak Perspektif Al-Qur'an dan Hadis untuk Generasi Milenial	Dedi Haryanto	2023	Generasi milenial memerlukan pendekatan kontekstual untuk menginternalisasi akhlak dalam kehidupan sehari-hari.

Definition and Scope of Morality in Islam

Linguistically, the word "morality" comes from the Arabic "khuluq" (خُلُق), which means character, temperament, or disposition. This term has the same root as "khalq", which means creation or physical form, so that morality can be understood as the "inner form" of a person that is visible through his outward behavior. In Islamic terminology, scholars define morality as an inherent trait in a person's soul that encourages him to act without first thinking. Imam Al-Ghazali referred to morality as a state of the soul that settles from which deeds arise easily without the need for consideration or coercion. Thus, morality reflects a stable state of the soul that is the source of a person's spontaneous actions, both in the form of good and bad (Mukhlis & Hidayat, 2024).

In general, the terms morality, ethics, and morals are often used interchangeably, even though the three have important differences. Morality is the values of behavior that are derived from revelation (the Qur'an and Hadith) and are a constant guide in Islam. Morality is absolute and unchanging, because it is rooted in divine values. Ethics, on the other hand, comes from the Greek ethos, which means custom or custom; And in philosophy, ethics critically examines good and evil based on human logic and social agreement. Meanwhile, morality comes from the Latin mos which means habits or norms of society, and refers to the value system that lives in a certain society that can change according to the cultural context and time. Thus, the main difference lies in the source: morality is derived from revelation, while ethics and morals are derived from reason and culture (Suryani et al., 2021).

For a Muslim, morality is the main value system that regulates relationships with Allah, fellow humans, and the environment. Morality is not just a social norm, but an integral part of faith. In the Qur'an and Hadith, the virtue of morality is highly emphasized, even the Prophet Muhammad صلى الله عليه وسلم stated that the perfection of one's faith depends on the goodness of morals. Therefore, morality not only regulates vertical relationships (hablum minallah) but also horizontal relationships (hablum minannas). In practice, morality is the foundation in all aspects of Muslim life: from worship, muamalah, leadership, to education. Morals also form the character of a just, honest, patient, and responsible ummah, which will ultimately give birth to a noble civilization (Suryani et al., 2021).

Morality in the Qur'an

The Qur'an as the main source of Islamic teachings pays great attention to moral development. Many verses of the Qur'an emphasize the importance of noble behavior as a reflection of a Muslim's faith. Morality is not just an ornament of life, but an integral part of the Islamic value system that aims to form a pious and civilized human being (Ishak et al., 2023). Allah SWT in many of His verses commands mankind to be honest, patient, just,

forgiving, humble, and stay away from despicable traits such as arrogance, lies, and treachery. One of the important verses is **QS. Al-Qalam: 4** who mentions: *“Dan sesungguhnya engkau (Muhammad) benar-benar berbudi pekerti yang agung”*, which is a direct recognition from Allah of the greatness of the Prophet's morals ﷺ

The moral values of the Qur'an include universal moral principles that are the foundation of social relations and worship. Honesty (ṣidq) is strongly emphasized in Islam, as in **QS. At-Taubah: 119**

“O you who believe! Fear Allah and be with honest people.”

The same is true of patience (ṣabr), which is the main characteristic of believers in the face of life's trials (QS. Al-Baqarah: 153). **tice (‘adl) is an important principle in establishing the law and muamalah, as mentioned in QS. An-Nahl: 90:**

“Indeed, Allah commands (you) to be just and to do good...” While amanah (trust) is a trait that shows personal integrity, as in **QS. Al-Mu’minun: 8** which states that believers are those who "keep their mandate and promises. ”

Most importantly, the morals of the Prophet Muhammad صلى الله عليه وسلم are a perfect reflection of the values of the Qur'an itself. Aisyah RA, when asked about the Prophet's morality, replied: "His morality is the Qur'an" (HR. Muslim). This indicates that all the behavior of the Prophet, whether in personal, family, social, or state life, is an embodiment of the values of the Qur'an. The example of the Prophet is a practical guideline in implementing Qur'anic morals in the daily lives of Muslims. By following him, Muslims can walk the path of life that Allah SWT is pleased with.

The Role of Morality as the Foundation for Building the Islamic Generation

Morality has a very important position in Islam because it is the main basis for the formation of the character of a Muslim. Morality is not just an outward behavior, but a reflection of faith that is embedded in the heart and manifested through real actions in daily life. In the context of the development of the Islamic generation, morals serve as a moral foundation that forms a strong, emotionally stable, and socially responsible personality. Without morals, science, power, or wealth will have no true value of benefit. Therefore, the character development of the younger generation cannot be separated from solid moral education. In the context of education and family, morals must be taught from an early age as an integral part of fostering children's personalities (Al Anshari & Jaharuddin Jaharuddin, 2025). The family as the first and main madrasah has a strategic role in instilling Islamic values through example, habituation, and supervision. Meanwhile, educational institutions must also integrate character education based on Qur'ani and Prophetic values into the curriculum and daily practice of students. Moral education is not only conveyed through theory, but through direct experience and a conducive environment, which makes children accustomed to being honest, respectful of others, disciplined, and responsible (Nenda et al., 2024).

Furthermore, good morals not only affect individuals, but also determine the quality of society as a whole. Individuals with noble character will grow up to be members of society who are caring, fair, honest, and trustworthy, thereby creating a harmonious, peaceful, and productive social environment. A society inhabited by individuals who have noble morals will

find it easier to achieve progress in various fields because it is based on trust, cooperation, and a sense of collective responsibility. On the contrary, the destruction of individual morals will result in the destruction of the social order and the weakening of the foundations of civilization. Therefore, building a resilient and dignified Islamic generation must start from the cultivation of morals as the main foundation (Febriansyah & Amin, 2024).

Challenges of Moral Development in the Modern Era

In the modern era, which is characterized by the rapid flow of globalization and the development of information technology, moral development faces increasingly complex challenges. Globalization and social media, while having many benefits, also have a significant negative impact on the mindset and behavior of the younger generation. Information that is open without limits leads to the entry of various foreign values that are not in accordance with the teachings of Islam. Content on social media that prioritizes hedonism, individualism, and instant culture is often consumed without critical filters, thus influencing the lifestyle, way of communicating, and the outlook on life of Muslim teenagers. This phenomenon results in a decrease in interest in religious values and an increase in permissive behavior towards things that are contrary to Islamic norms (Purnama & Perawiranegara, 2024).

This condition further exacerbates the moral crisis among the younger generation, which is characterized by an increase in deviant behavior such as violence, bullying, abuse of technology, and pornography. The younger generation, who are supposed to be agents of change and successors of Islamic values, are actually trapped in an identity crisis and lose the direction of life. This is due to the weak internalization of moral values from an early age, the lack of role models from parents and the environment, and the non-optimal role of educational institutions in shaping character. When moral development is not carried out systematically and continuously, there will be a void of value that can easily be filled by destructive external influences.

Furthermore, the massive flow of foreign culture has also eroded the values of Islamic traditions that have long been the foundation of people's lives. Consumptive culture, secularism, moral relativism, and liberalism of thought are serious threats to the preservation of Islamic morals. Noble traditions such as mutual respect, good manners, and social responsibility are beginning to be considered archaic or irrelevant by some young people. As a result, there is a clash of values between Islamic heritage that is full of morality and a global culture that tends to be value-free. In this situation, moral development can no longer be done conventionally, but must be carried out with a contextual, innovative, and oriented approach to the needs of the times without losing the spirit of sharia.

Strategies for Instilling Qur'ani and Nabawi Morals

The cultivation of Qur'anic and Prophetic morals cannot be done instantly, but requires a comprehensive and sustainable strategic approach. Moral education from an early age is the most fundamental step in shaping the character of a Muslim. In this phase, the child is in a period of personality formation and very easily absorbs the values provided by the environment. Therefore, moral teachings such as honesty, responsibility, compassion, and respect for parents must begin to be instilled through consistent habituation and real examples in daily life. Moral education in childhood is not enough to be just theoretical, but must be conveyed through example and direct experience.

The role of family, school, and society is very decisive in the process of internalizing these moral values. The family as the first and main educational unit has a great responsibility in instilling Islamic values from an early age. Parents with noble character will be a strong

example for their children. Furthermore, schools as formal institutions must strengthen character education through the integration of Islamic values in all learning activities. Meanwhile, the community also needs to create a social environment that supports the growth of Islamic morals, such as a culture of mutual advice, tolerance, and help. These three elements must synergize in forming a generation that is not only intellectually intelligent, but also morally and spiritually mature.

In the midst of technological advancements, the use of digital media and creative da'wah is also an important strategy in instilling Islamic moral values. Digital media such as videos, podcasts, Islamic animations, and educational and inspirational social media content can be an effective means of da'wah, especially for the younger generation who are familiar with the digital world. Educators and da'i need to present moral messages that are packaged with light, attractive, and appropriate language in the current context. With an adaptive and creative approach, the moral values of the Qur'ani and the Prophet can reach the hearts of the younger generation and become part of their daily lives, even though they live in the midst of a very dynamic current of modernity.

CONCLUSION

Morality is the core of Islamic teachings that not only regulates individual relationships with others, but also reflects the depth of faith and becomes the main pillar in building a civilized and dignified civilization. In the Qur'an and Hadith, morality has a very noble place, even becoming the main mission of the Prophet Muhammad صلى الله عليه وسلم, as affirmed in his words: "Verily I was sent to perfect noble morals." The moral values of the Qur'an such as honesty, patience, justice, and trustworthiness, as well as the example of the Prophet's morals are the guidelines of life that must be instilled in the lives of the Muslim generation. In the midst of the challenges of the modern era such as globalization, the unstoppable flow of information, and the moral crisis of the younger generation, the cultivation of morals is becoming increasingly urgent and relevant. Moral education must begin from an early age and involve synergy between family, school, and community. In addition, a creative approach through digital media is also an important strategy in reaching the hearts of the younger generation who live in the midst of technological developments. Therefore, efforts to form an Islamic generation with character are not enough only with intellectual education, but must be supported by moral development sourced from the Qur'an and Sunnah. Through a collective commitment to fostering morals, Muslims can build a civilization rooted in divine values and oriented towards the benefit of humanity as a whole.

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