



Character Education in the Qur'an: An Analysis of the Story of Prophet Ibrahim and his Family

Hilmi¹, Emilza Tri Murni¹, Rifdah Sabrina², Rosi Guspita³

¹STIT YPI Al-Yaqin Muaro Sijunjung, Indonesia

²Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

³Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ annahilmi92@gmail.com *

Abstract

The importance of examining character education based on the Qur'an. Until now, many people have neglected character education, but in fact, the Qur'an has long explained how character education should be, as can be seen from the story of Prophet Ibrahim and his family. This study aims to evaluate how the values from this story can be applied in family, school, or community education to shape a generation of noble character. The results of this study reveal that character education is not a new concept but has been explained in the Qur'an and exemplified by Prophet Ibrahim and his family, i). The character of Prophet Ibrahim as described by Allah in the Qur'an should be taken as an example, as done by his family and some of his followers, ii) The gentle character of Prophet Ibrahim in preaching and conveying the truth to his father should be taken as an example in conveying the truth, iii). The character of Siti Sarah in facing all trials from Allah is a noble character, and she is a virtuous wife who should be followed by women. iv). Prophet Ismail was obedient and respectful child. His obedient and respectful character should be taught to every child so that they may become people who are obedient and respectful like Prophet Ismail. The implication is that every individual should adopt the attitude exemplified by Prophet Ibrahim, who always upheld truth in the face of extremely challenging trials. It can be concluded that we are entitled to justice and truth, and thus this research should serve as a benchmark for the moral development of the community.

Article Information:

Received October, 10 2024

Revised November 15, 2024

Accepted December 20, 2024

Keywords:

Pendidikan karakter, al-qur'an, kisah nabi ibrahim

INTRODUCTION

Character education is important and must be incorporated into all forms of education; otherwise, education will only cause damage (Ismail et al., 2023; Pratama et al., 2023). Character education is a system for instilling character values in school communities, encompassing knowledge, awareness, and actions to implement these values (Hartono, 2017; Saepullah et al., 2022; Suyanto, 2017). Character is defined as the unique way of thinking and behaving of each individual in living and working together, whether in the family, community, nation, or state (Engkizar et al., 2023; Pebri Isnawati et al., 2022). An individual with good character is one who can make decisions and is willing to take responsibility for the consequences of those decisions (Engkizar et al., 2024; Htay et al., 2025; Jaafar et al., 2025; Okenova et al., 2025; Rahman et al., 2025).

How to cite:

Hilmi, H. Murni, E. T. Sabrina, R. Guspita, R. (2024). Character Education in the Qur'an: An Analysis of the Story of Prophet Ibrahim and his Family. *Al-Kayyis: Journal of Islamic Education*, 2(2), 77-86.

E-ISSN:

3031-3872

Published by:

STAI Balaiselasa YPPTI Pesisir Selatan

Character is an integral part that must be developed so that the younger generation has attitudes and ways of thinking based on strong and correct morals (Aziz & Sesmiarni, 2022; Engkizar, Muslim, et al., 2025; Oktavia et al., 2024; Sari et al., 2024; Ummah et al., 2025). Education is not merely a process of memorizing exam materials and techniques for answering them; character education requires cultivation (Engkizar, Guspita, et al., 2025; Putri et al., 2025; Solehat & Ramadan, 2021). Through character education, we aim to produce individuals who are honest, enthusiastic, hardworking, diligent, brave, creative, cleanliness-conscious, tolerant, and so on (Engkizar, Jaafar, et al., 2025; Iskandar et al., 2025; Pangastuti, 2024; Rambe et al., 2025). One of the stories of the prophets in character education enshrined in the Qur'an is the story of Prophet Ibrahim and his family, where the process of instilling values and character formation is found in the story of Prophet Ibrahim and his family (Engkizar et al., 2022; Hamim & Ridlwan, 2023). A perfect example of a person who is always mindful and grateful is Prophet Ibrahim.

In moral education, the character of Prophet Ibrahim is represented by the practice of prayer. The command to pray in the Qur'an usually uses the word “establish” rather than “perform.” It is clear that the distinctive character of Prophet Ibrahim is calm yet dynamic; calmness is necessary in the process of thinking and feeling. Calmness is also necessary to understand something. There are many more aspects of Prophet Ibrahim's character that we should emulate, starting from his exemplary character, the noble character of Siti Hajar, and the obedient and respectful character of Isma'il. Prophet Isma'il and Ishaq are both pure, good, and obedient to Allah. Character education is not a new concept; the Quran already explains how the values of character instilled by Prophet Ibrahim in his family can serve as a guide for our lives.

In noble moral education, prayer is a concrete manifestation of the calm yet dynamic character of Prophet Ibrahim. In the Qur'an, the command to pray is often conveyed with the phrase “establish” rather than simply “perform,” indicating an orientation toward continuity and consistency, not a momentary activity. This reflects Prophet Ibrahim's deep calmness and dynamic awareness in worship. Calmness is a prerequisite for thinking and feeling correctly, while dynamism implies an active spiritual awareness to establish prayer as the foundation of his family life.

Not only he, but Prophet Ibrahim's family also became a place where noble character grew, rooted in the example of unwavering faith: Siti Hajar is depicted as a steadfast, resilient figure who continued to uphold worship even in difficult circumstances; while Isma'il and Ishaq grew into holy, obedient, and respectful individuals, demonstrating unwavering obedience to Allah and their parents. Their obedience was not due to coercion, but rather the result of internalizing values instilled from childhood through the concrete examples of prayer, supplication, and Islamic behavior demonstrated by Prophet Ibrahim and Siti Hajar.

Thus, character education is not a new concept, but rather values that are already embedded in the narrative of the Qur'an. The story of Prophet Ibrahim and his family offers concrete guidelines: spiritual and moral character built through concrete actions such as prayer, supplication, exemplary behavior, and persuasive dialogue between father and child. This example provides direction for the current generation to instill the values of monotheism, obedience, patience, and love for Allah through consistent and mindful worship practices—not merely as routine, but as a living manifestation of values within the souls and families of Muslims today.

METHODS

This study uses a qualitative method with content analysis (Engkizar et al., 2018; Guspita, 2025; Ikhlas et al., 2025; Khairunisa et al., 2025; Faddhia, 2025; Wulandari et al., 2024). Data sources are taken from books, journals, and previous studies related to the issue being written about. In addition, data is also obtained

from interviews and observations. The data is obtained and presented in detail in the research results (Engkizar, Kaputra, et al., 2022; Istiqamah et al., 2024; Mahira et al., 2024; Mustafa et al., 2025; Wati et al., 2025). Content analysis is followed by the identification of dominant themes and patterns of relationships between categories. The researcher then interprets the meanings that emerge in the context of character education in the story of Prophet Ibrahim and his family. Furthermore, inter-coder peer review is applied to check the consistency of coding by more than one researcher, thereby strengthening inter-coder reliability through agreement tests such as inter-coder reliability. The unit of analysis was determined based on the form of data, such as segments of the Qur'anic narrative and interview quotes, and the coding process was carried out by creating relevant categories, such as steadfastness of faith. The analysis results were presented in the form of a detailed descriptive narrative explaining how character values can reflect character and function for contemporary character education.

RESULT AND DISCUSSION

Among the main characteristics of Prophet Ibrahim's exemplary character are: first, as *uswatun hasanah* (a good role model). The main characteristic of Prophet Ibrahim's exemplary character is that he was a good leader or role model. Good exemplary leadership is only attributed to two Prophets, namely Prophet Ibrahim and Prophet Muhammad (Engkizar et al., 2021; Sutinah, 2019). As stated in the Word of Allah in Surat Al-Mumtahanah 60:4.

فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرءُؤَا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ۗ ۚ
إِنَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

Meaning: Indeed, there is a good example for you in Abraham and those with him when they said to their people, "We disassociate ourselves from you and from whatever you worship besides Allah. We reject your disbelief, and there is enmity and hatred between us and you forever until you believe in Allah alone." However, do not follow the example of Ibrahim's words to his father, 713) "Indeed, I will seek forgiveness for you, but I cannot at all prevent Allah's punishment from befalling you." (Ibrahim said,) "O our Lord, to You we entrust ourselves, to You we repent, and to You we return."

The verse above states that there is indeed a good example for you, O believers, in the attitude, behavior, and personality of Prophet Ibrahim and the believers who were with him, or the prophets before Prophet Ibrahim, peace be upon him. Among these examples is when they firmly declared to their disbelieving people, "Indeed, we have no doubt whatsoever in disassociating ourselves from you, even though you are our family. And certainly, we also disassociate ourselves from what you worship besides Allah, for that is the reason for our separation from you." This explanation shows that Prophet Ibrahim was indeed a good example to follow, as it is guaranteed by Allah. Furthermore, it can be seen how Ibrahim continued to strive to save his father, even though ultimately Prophet Ibrahim disassociated himself from his father because his father continued to oppose Allah.

Secondly, Prophet Ibrahim was never touched by polytheism (Amrie, 2012) Prophet Ibrahim was not a polytheist, as stated by Allah in Surah An-Nahl 16:120.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Meaning: Indeed, Ibrahim was an imam (role model) who was obedient to Allah, hanif (upright), and not one of the polytheists.

This verse provides another clear example concerning the experience of Prophet Ibrahim in proving the error of the polytheists' beliefs (Che Mat & Apriyanti, 1970; Nadia, 2020; Rosadi et al., 2023). This is the innate nature speaking through Ibrahim's tongue, as at that time he had not yet reached full awareness and understanding of his Lord. However, his inherently pure nature inherently rejected the idea that the idols worshiped by his people were gods. Third, Prophet Ibrahim always expressed gratitude for the blessings given by Allah (Qomaruddin, 2018). Another primary trait of Prophet Ibrahim's exemplary character is his constant gratitude for Allah's blessings. Many of Allah's blessings have been mentioned above, but these are only a fraction of the abundant blessings He has bestowed. To list them all would require a series of expressions, while counting them is impossible. From the explanation above, it is understood that Prophet Ibrahim's gratitude for all the blessings given by Allah, and those blessings are numerous, is evident from his prayers, showing that he is a person with a high sense of gratitude toward Allah. Prophet Ibrahim advised his son to always hold firmly to the religion of Allah. As He has said. Another main characteristic of Prophet Ibrahim's example is that he always advised his son to hold firmly to the religion of Allah.

This is the purpose of character education in the concept of Prophet Ibrahim and his children, who also became prophets. They were motivated by a constant concern that drove them to educate their children with Islamic education and ensure that they did not stray from this beloved religion. From the explanation above, it can be understood that the exemplary character of Prophet Ibrahim must be emulated, starting from being a good leader, his obedience to Allah, his gentleness, and the monotheism he instilled in his father and family. Ibrahim, peace be upon him, is a role model whom Allah has established as a good example, and his exemplary character serves as a lesson.

The Gentle Character of Prophet Ibrahim .

He was one of Allah's messengers who had a gentle character in preaching to his father. Among the gentle characteristics of Prophet Ibrahim are depicted in several verses of communication between Prophet Ibrahim and his father regarding faith, as stated by Allah in Surah Maryam: 42

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

Meaning: When he (Ibrahim) said to his father, "O my father, why do you worship something that cannot hear, see, or benefit you in any way?"

This verse specifically mentions one event related to him, namely when he gently said to his parents while addressing them affectionately: "O my father, why do you worship something, namely idols or stars that cannot hear, see, help you, or bring you any benefit, and cannot ward off harm from you? Is not what is worshipped far superior in status and far more capable than those who worship it (Pattimahu, 2022).

After Prophet Ibrahim reminded his father of the idols' inability and their weakness compared to humans because they cannot see or hear, he now tried to convince his father that what he was saying and would say was the absolute truth by repeating his affectionate call, "O my father," Prophet Ibrahim continued, reinforcing his words by stating that indeed, some knowledge has come to me that has not come to you, namely, I have obtained knowledge of the true path without any effort on my part to acquire it, but it came to me through revelation, and that, O my father, you have not obtained. Therefore, follow me sincerely and believe in what I am calling you to, and I will show you the straight path that leads you to truth and happiness (Ali Mustofa, 2019).

Despite the stern threat from the parents of the great Prophet Ibrahim, he responded gently by saying goodbye. He did not argue or rebuke them; he did not retaliate against the threats. Instead, he said, "Salamun alaika" farewell, may peace be upon you. I will seek forgiveness or guidance for you from my Lord, for He is truly kind to you. And I will distance myself from you, O my parents and all you idol-worshippers, even leaving your settlement for another place and abandoning everything you worship besides Allah. I will pray to my Lord, hoping that by praying to Him, I will not be disappointed, just as you will be disappointed and suffer because of your worship and reliance on idols.

Prophet Ibrahim sought forgiveness from his father before Allah's prohibition, but after the prohibition, he no longer sought forgiveness. In Surat al-An'am, this is the statement of Prophet Ibrahim after repeatedly informing his parents of the error of associating partners with Allah. It is unlikely that he would immediately condemn and scold them; initially, his warnings were very gentle. That his words were firm is natural and justified, as the issue being discussed was a matter of faith—a matter of principle which requires firmness in attitude and action. This was the innate nature speaking through Ibrahim's tongue, as at that time he had not yet reached the level of awareness and understanding of his Lord. However, his pure nature fundamentally rejected the idea that the idols worshiped by his people were gods.

We see what an extraordinary example is illustrated in Prophet Ibrahim's preaching to his father. Allah explains the communication between Prophet Ibrahim and his father with the gentlest of words and the best of gestures. He explains the falsehood of his father's idols by stating that "the idols his father worships cannot speak, cannot hear, cannot benefit themselves or others. They cannot help themselves nor provide sustenance." The gentle nature of Prophet Ibrahim can be seen when he delivered his message to his father with gentleness, using the phrase "O my father" repeatedly, and with affectionate terms. Similarly, when he received guidance from Allah to sacrifice his son, he conveyed the command to his son Ismail with full gentleness and terms of love and affection.

The Noble Character of Siti Hajar

The noble character of Siti Hajar can be seen when Prophet Ibrahim left her and her young child in a remote area and entrusted them to Allah, while Prophet Ibrahim prayed for the safety of the city of Mecca, where his child and wife lived, as well as the welfare of its inhabitants and their avoidance of idol worship. Prophet Ibrahim's plea to protect his descendants from idol worship was not meant to force them to acknowledge the oneness of Allah, but rather to pray that the innate purity granted by Allah in the soul of every human being whose essence is monotheism would remain preserved. This verse can serve as a basis for the necessity of migrating to a safe place for the continuity of religious education for children and the preservation of their faith. Therefore, while scholars prohibit Muslim families from settling among non-Muslim communities if their presence there could lead to confusion in religious teachings or disobedience to Allah, as well as harm to themselves and their relatives.

After praying for the general public, he now prays for his wife and children, and after asking for protection from evil, he asks Allah to bestow blessings of prosperity. He prayed without saying "O," as is the custom in the Qur'an when describing two people close to Allah. His prayer was: "Our Lord and the Lord of all creation, indeed I have settled some of my descendants in a valley Mecca which is now uninhabited and cannot sustain crops due to its barren soil, yet I have placed them there because of its proximity to Your House (the Ka'bah), the noble and revered sanctuary. Our Lord, their placement there is so that they may perform prayer continuously, properly, and perfectly, for that place is as I have described and You know, and my purpose is not unknown to You. Therefore, I beseech You:

“Make the hearts of people inclined toward them, and bestow upon them sustenance and fruits both those You grow there and those brought by people to that place so that, by Your various blessings, they may continue to give thanks.” Our Lord, who sustains and guides us, You truly know what we conceal and what we reveal, and there is nothing, however small and insignificant, that is hidden from Allah, whether on earth or in heaven. Thus, You know not only the sincerity of our supplications and worship but also our needs and desires, even without our asking, and You know what is best for us.

This verse can serve as a basis for the necessity of migrating to a safe place for the continuity of religious education for children and the preservation of their faith. Therefore, while scholars prohibit Muslim families from settling among non-Muslim communities if their presence there could lead to confusion in religious teachings or disobedience to Allah, as well as harm to themselves and their families. Then Ibrahim continued his prayer. He said, “Those who follow my path and are not tempted by idols, they are part of my group, identified with me, and will meet me in the great family bond, namely the bond of faith. The character traits that can be drawn from this event, when Ibrahim left Hajar and Ismail, show that Hajar was an example of a wife with noble character, who had true faith in her Lord, namely, she had good thoughts about her Lord. Hajar also reflected the image of a strong and courageous wife. Hajar's noble character is evident when she was left by Ibrahim in a desolate area, yet she did not complain and remained patient with what Allah had commanded. She was a character who was fully obedient to her husband, patient, and always submissive and obedient to Allah. The noble character of Siti Hajar can serve as a lesson for creating a happy family.

The Obedient and Respectful Character of Prophet Ismail

The character traits of Ismail are those of a loving and obedient son to his father and mother. As we see in his story, the obedient and respectful character of Prophet Ismail is evident when he was willing to sacrifice his beloved son, Ismail. This verse explains that Prophet Ibrahim prayed without using the terms “Ya” or “O” to indicate his closeness to Allah: “My Lord, grant me a righteous child.” We then informed him that he would be granted a most compassionate child. The good news conveyed here implies that the child is a boy. This is understood from the word “ghulam.” The verse above also implies that he will reach adulthood, as understood from his nature as a gentle or kind child, because someone who is not yet an adult cannot possess such a trait. The nobility of his character is reflected, among other things, in the attitude and words of the child when Prophet Ibrahim conveyed to him Allah's command to sacrifice him based on a dream.

Thus, when the time came for the child to be born and grow up, and when he had reached the age at which he could work alongside him—that is, alongside Prophet Ibrahim—Prophet Ibrahim spoke to his son with tender affection, saying, “O my son, I have seen in a dream that I must sacrifice you, and you know that the dreams of the prophets are divine revelations. If that is the case, then consider your opinion about this dream, which is a command from Allah.” The child replied respectfully, “O my father, carry out whatever is commanded of you, including the command to sacrifice me. You will find me, insha’Allah, among the patient ones.” Prophet Ibrahim shared the dream with his son. This was likely because he understood that the command was not meant to be forced upon the son. What was needed was his willingness to carry it out. If the son were to disobey, that would be between him and Allah. As for informing his son about the command, it was to make it easier for him and to test his patience, steadfastness, and resolve in obedience to Allah.

Thus, Ibrahim and Isma’il had fulfilled their duty; both had surrendered themselves, both had carried out the command and the task. Thus, what remained

was to sacrifice Isma'il, shed his blood, and take his soul—a matter of no consequence in Allah's scales, except that Ibrahim and Isma'il placed their souls, spirits, and feelings into these scales, in accordance with what Allah had willed for them to do. Indeed, it was a true test. If someone greatly desires to have a righteous offspring, and after reaching the age of 86, that desire is finally granted by God, yet the only child at that time is also commanded to be sacrificed in a dream. However, the command was carried out without the slightest doubt, neither by the father nor by the son. Because Ibrahim and his son both submitted, fearing death not, for death in fulfilling a divine command is the most honorable death, it is only fitting that God explains that the two of them, father and son, are “minal muhsiniin,” among those whose lives are devoted to doing good deeds, and thus deserve reward in the sight of Allah (Maulidia et al., 2021).

This trial has been carried out. The test has taken place, and the results are evident. The objective has been achieved, leaving only physical pain. Blood has been shed, and bodies have been sacrificed. Allah does not wish to punish His servants with trials. Nor does He desire blood and bodies at all. Therefore, when they have surrendered themselves to Him and are ready to fulfill their duty completely, it means they have fulfilled it, realized the task, and passed the test successfully (Akmal et al., 2024). Allah already knew the sincerity of Ibrahim and Ismail, so He considered both of them to have fulfilled, realized the task, and demonstrated the evidence of their sincerity. From the above explanation, the author understands that Ismail's obedience and respect toward his father exemplify the figure of a obedient and respectful child, a righteous child. This character of Prophet Ismail is what we should learn from, beginning with a righteous father and a righteous mother, which will produce a righteous child like Prophet Ismail, who was always content and willing to obey Allah's commands and obedient and respectful toward his parents.

CONCLUSION

The exemplary character of Prophet Ibrahim, which includes being a good role model who always obeyed Allah and was never touched by polytheism due to the pure nature given by Allah, can be seen when he preached to his father and gave advice to his children and grandchildren to always hold fast to the religion of Allah. The gentle nature of Prophet Ibrahim can be seen when he conveyed Allah's command to Isma'il with tender and gentle words, as well as in his preaching to his father. Therefore, the gentle character of Prophet Ibrahim can serve as a guide by always using gentle words such as “ya bunayya” (O my son) and “ya abati” (O my father), and by establishing balanced and loving communication within the family, as seen in the unity of Ibrahim, Hajar, and Ismail in facing life's difficulties with patience. The noble character of Siti Hajar can be seen in her patience in accepting what Allah commanded Prophet Ibrahim, including leaving him in a desolate place in the middle of a barren desert, faithfully accompanying her husband and never showing any harshness in raising her child, Siti Hajar cared for Ismail with such sincerity, nurturing him with love and affection when Ibrahim left him between the hills of Shafa and Marwah. The obedient and respectful character of Prophet Ismail (peace be upon him) toward his parents is evident when he was about to be sacrificed. He obeyed and submitted to what his father, Ibrahim (peace be upon him), had said, using gentle words, “O my father,” without ever rebelling or disobeying, as Ismail's character had been nurtured from childhood by Prophet Ibrahim and Siti Hajar, and he was also obedient to the Creator, Allah, in his life.

REFERENCES

- Akmal, F., Guspita, R., & Hafis, A. (2024). Principal Management in Improving Infrastructure in Junior High Schools. *Khalaqa: Journal of Education and Learning*, 2(1), 87–94.

- Ali Mustofa. (2019). Pemikiran Harun Yahya Dalam Nilai Nilai Moral Al-Qur'an (Studi Analisis Nilai Nilai Pendidikan Akhlaq). *Jurnal Pendidikan Islam*, 4(1), 3–32. <https://doi.org/10.37286/ojs.v4i1.29>
- Amrie, M. A. (2012). Meneladani Kesabaran dan Ketabahan Rasul Ulul 'Azmi dalam Berdakwah: Studi Kisah-Kisah dalam Al-Qur'an. *Alhadharah Jurnal Ilmu Dakwah*, 11(22), 107. <https://doi.org/10.18592/alhadharah.v11i22.1775>
- Aziz, A., & Sesmiarni, Z. (2022). Reformasi Pendidikan Agama Islam dalam Rangka Menyiapkan Generasi Emas. *Journal on Teacher Education*, 3(3), 446–457. <https://doi.org/10.31004/jote.v3i3.5090>
- Che Mat, U. S. B., & APRYANTI, A. (1970). Seruan Nabi Ibrahim Terhadap Kaumnya Dalam Menanamkan Aqidah Tauhid Dalam Surat Al-an'Am Ayat 74–79. *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir*, 2(2), 66–81. <https://doi.org/10.19109/almisykah.v2i2.10863>
- Engkizar, E., Guspita, R., Azzahra, F., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 73–89.
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 299. <https://doi.org/10.31958/jt.v24i2.4847>
- Engkizar, E., Kaputra, S., Mutathahirin, M., Syafril, S., Arifin, Z., & Kamaluddin, M. (2022). Model Pencegahan Konflik Antarumat Beragama Berbasis Kegiatan Masyarakat. *Harmoni*, 21(1), 110–129. <https://doi.org/10.32488/harmoni.v21i1.603>
- Engkizar, E., Muliati, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process. *Khalifa: Journal of Islamic Education*, 1(2), 148. <https://doi.org/10.24036/kjie.v1i2.11>
- Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqer.intischolar.id/index.php/joqer>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Guspita, R. (2025). Problematics of Arabic Language Learning: Case studies in Islamic Educational Institutions. *Journal of Arabic Literature, Teaching and Learning*, 1(1), 14–27.
- HAMIM, N. M., & RIDLWAN, B. (2023). Konsep Nabi Ibrahim As Dalam Mendidik Keluarga. *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan*, 14(2), 175–190. <https://doi.org/10.62815/darululum.v14i2.133>
- Hartono, Y. (2017). Model Pembelajaran Nilai-Nilai Karakter Bangsa Di Indonesia

- Dari Masa Ke Masa. *Agasty: Jurnal Sejarah Dan Pembelajarannya*, 7(01). <https://doi.org/10.25273/ajsp.v7i01.1059>
- Htay, S. S., Po, E. T. H., & Kaewkanlaya, P. (2025). Building Student Character through Worship in Elementary Schools. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 55–63.
- Ikhlas, R. Z., Ulwi, K., & Patri, P. (2025). Arabic Language Program Management for Muhadatsah Class. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 27–37.
- Iskandar, M., Efendi, Y., Putra, E. A., & Halimahturrafiah, A. (2025). Digital Technology in Quranic Learning: Opportunities and Challenges. *Journal of Quranic Teaching and Learning*, 1(2), 139–154. <https://joqer.intischolar.id/index.php/joqer/index>
- Ismail, A., Nurrohim, A., Saib, A., & Elbanna, M. (2023). Tahsin Learning Strategy And Method To Improve The Al-Qur'an Reading Quality For The Majelis Tafsir Al-Qur'an Community In Surakarta. *Profetika: Jurnal Studi Islam*, 24(02), 393–420. <https://doi.org/10.23917/profetika.v24i02.2844>
- Istiqamah, R. N., Putra, A. Y., Nasra, A., & Guspita, R. (2024). Learning the Book of Ta'lim Al-Muta'allim at the Islamic Boarding School. *Suluah Pasaman*, 2(2), 40–50.
- Jaafar, A., Kamaruzaman, N. R., & Idris, M. (2025). The Concept and Practice of Islamic Education in Realizing Peace in Society. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 24–35.
- Khairunisa, F., Kaema, M. T., & Ibrahim, B. (2025). The Effect of Instagram Reels on Arabic Vocabulary Learning Outcomes. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 47–54.
- Mahira, M., Hazifa, N., Guspita, R., Zuhri, M., Kamal, M., & Satrial, A. (2024). Implementations of Character Education in Improving the Religious of High School Students. *International Journal of Islamic Thought, Research and Practice*, 1(1), 10–19. <https://doi.org/10.63061/ijitaripa.v1i1.13>
- Maulidia, M., Mahfuzh, T. W., & Hartati, Z. (2021). Mencetak Generasi yang Berakhlak Mulia: Perspektif Pendidikan dalam Tafsir al-Mishbah dan Tafsir al-Azhar pada Q.S. As-Saffat Ayat 100-111. *Syams: Jurnal Kajian Keislaman*, 2(2), 138–153. <https://doi.org/10.23971/js.v2i2.4028>
- Mustafa, N. N. B., Elita, R., Guspita, R., & Vanessa, A. D. (2025). Tahfidz Teachers' Strategies in Improving the Memorization Skills of Slow Learners. *Al-Hashbif: Jurnal Pendidikan Dan Pendidikan Islam*, 3(1), 12–24.
- Nadia, Z. (2020). Telaah Struktural Hermeneutik Kisah Nabi Ibrahim dalam Alquran. *Mutawatir*, 10(1), 117–143. <https://doi.org/10.15642/mutawatir.2020.10.1.117-143>
- Okenova, B., Xu, W., & Adel, S. (2025). The Practice of Moderate Education to Prevent Interreligious Conflict. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 36–54.
- Oktavia, G., Febriani, A., Asril, Z., & Syafril, S. (2024). Analysis of Quran Memorization Methods : Academically Talented Students. *Journal of Theory and Research Memorization Quran*, 1(1), 40–50.
- Pangastuti, R. (2024). Penanaman Nilai-Nilai Pendidikan Karakter Pada Anak Usia Dini Melalui Buku Cerita “Halo Balita.” *SPECTRUM: Journal of Gender and Children Studies*, 4(1), 46–71. <https://doi.org/10.30984/spectrum.v4i1.1008>
- Pattimahu, M. A. (2022). Spirit Tauhid Dalam Membangun Gerakan Kemanusiaan. *Jurnal Studi Islam*, 9(2), 147–160. <https://doi.org/10.33477/jsi.v9i2.2100>
- Pebri Isnawati, Amalia Nurul Azizah, & Vian Nova Erika. (2022). Sosialisasi Pentingnya Parenting Dalam Pembentukan Karakter Anak Di Desa Bulusari. *SEWAGATI: Jurnal Pengabdian Masyarakat Indonesia*, 1(2), 07–11. <https://doi.org/10.56910/sewagati.v1i2.457>

- Pratama, D. A., Ginanjar, D., & Solehah, L. S. (2023). Penerapan Nilai - Nilai Pancasila Dalam Kehidupan Sehari - Hari Sebagai Pendidikan Karakter Di Mts. Darul Ahkam Sukabumi. *Sanskara Pendidikan Dan Pengajaran*, 1(02), 78–86. <https://doi.org/10.58812/spp.v1i02.114>
- Putri, N., Noprianti, A., & Oktavia, G. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 90–105. <https://joqer.intischolar.id/index.php/joqer>
- Qomaruddin, S. (2018). Aspek-Aspek Kecerdasan Spiritual Dalam Konsep Pendidikan Islam. *Nucleic Acids Research*, 6(1), 1–7. <https://doi.org/10.32492/sumbula.v1i2.541>
- Rahman, I., Wati, W., Putri, N., Wulandari, R., & Habibi, U. A. (2025). Commercialization of Quranic Tahfidz Houses in Indonesia: Da'wah or Business? *Journal of Quranic Teaching and Learning*, 1(2), 34–48.
- Rambe, K. F., Hadi, P. A., & Dewi, C. (2025). Distortion of Quranic Interpretation on Social Media : An Analysis of the Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, 1(2), 121–138.
- Rosadi, A., Hambali, A., & Suhartini, A. (2023). Konsep Tauhidullah sebagai Substansi Pendidikan Islam. *Ta'allum: Jurnal Pendidikan Islam*, 11(2), 371–399. <https://doi.org/10.21274/taalum.2023.11.2.371-399>
- Saepullah, A., Anshorullah, A. H., Maulana, A., Ardiansyah, M. N., Santika, N. D. A., Sudrajat, S., Shajaratuddar, S., & Kania, I. (2022). Manajemen Pendidikan Keluarga dalam Penanaman Karakter Jujur untuk Anak Usia Sekolah Dasar. *Diversity: Jurnal Ilmiah Pascasarjana*, 2(2). <https://doi.org/10.32832/djip-uika.v2i2.7535>
- Salih, O. A. (2020). The effect of hot seat strategy on the 1st intermediate students' Reading comprehension. *Cypriot Journal of Educational Sciences*, 15(5), 1089–1098. <https://doi.org/10.18844/CJES.V15I5.5153>
- Sari, D. A., Masyhudi, F., & Desvia, L. (2024). Effectiveness of the Talaqqi Method in Memorizing the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 15–25.
- Solehat, T. L., & Ramadan, Z. H. (2021). Analisis Program Penguatan Pendidikan Karakter pada Mata Pelajaran Pendidikan Agama Islam (PAI) di Sekolah Dasar. *Jurnal Basicedu*, 5(4), 2270–2277. <https://doi.org/10.31004/basicedu.v5i4.1202>
- Sutinah, S. (2019). Metode Pendidikan Keluarga Dalam Perspektif Islam. *Al-Manar*, 8(1), 161–224. <https://doi.org/10.36668/jal.v8i1.103>
- Suyanto. (2017). Pendidikan Karakter di Lembaga Pendidikan islam. *Pendidikan Islam*, 06(2), 132–147. <https://doi.org/10.19109/elidare.v3i1.1289>
- Ummah, A. K., Mahmudi, M. B., Wardani, A. Z., & Ummah, A. K. (2025). Efforts of Dormitory Supervisors in Overcoming Problems in the Quran Memorization Dormitory. *Journal of Theory and Research Memorization Quran*, 1(1), 1–14.
- Wati, A., Asril, Z., & Guspita, R. (2025). The Role of Akhlak Mahmudah in Counteracting the Moral Crisis of the Digital Age: A Review of Contemporary Islamic Literature. *Journal of Islamic Thought, Research and Practice*, 1(1), 27–34. <https://doi.org/10.70588/jitera.v1i1.325>
- Wulandari, W., Millah, S. E., Lubis, T., & Arifin, Z. (2024). Seven Challenges for Arabic Department Students in Memorizing Hadith. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 1–13.

Copyright holder:

© Himli, H. Murni, E. T. Sabrina, R. Guspita, R.

First publication right:

Al-Kayyis: Journal of Islamic Education

This article is licensed under:**CC-BY-SA**