

INTEGRATION OF QUR'ANIC VALUES THROUGH THE MPKQI MODEL FOR CHARACTER STRENGTHENING AMID THE MORAL CRISIS

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ABSTRACT

This study aims to develop the Integrative Qur'anic Islamic Education Management Model (MPMQI) as a strategy for strengthening students' character amid the global moral crisis. The moral crisis, characterized by increasing individualism, ethical degradation, misuse of digital technology, and the weakening of spiritual values, indicates that education has not fully succeeded in shaping students' character holistically. This research employed a qualitative approach using the library research method by analyzing various relevant literature on Qur'anic values, Islamic educational management, and character education. The findings reveal that Qur'anic values such as tawhid (monotheism), trustworthiness (amanah), honesty, justice, responsibility, and ihsan (excellence) can be integrated into all functions of Islamic educational management, including planning, organizing, implementing, and evaluating. This integration results in the development of the Integrative Qur'anic Islamic Education Management Model (MPMQI), which focuses on character formation through value internalization, the establishment of an Islamic organizational culture, educators' role modeling, positive behavioral habituation, and the wise utilization of technology. The model positions Qur'anic values as the primary foundation of educational management, thereby creating a conducive learning environment for character development. Furthermore, MPMQI contributes not only to improving the quality of Islamic educational management but also serves as a strategic solution for developing a generation that possesses noble character, integrity, and the ability to respond to global challenges while maintaining its Islamic identity. Therefore, the implementation of MPMQI is expected to strengthen the role of Islamic education in addressing contemporary moral challenges and fostering sustainable character development.

Keywords: Qur'anic Values, MPMQI, and Character Strengthening.

ABSTRAK

Penelitian ini bertujuan untuk mengembangkan Model Manajemen Pendidikan Islam Al-Qur'an Integratif (MPMQI) sebagai strategi penguatan karakter siswa di tengah krisis moral global. Krisis moral, yang ditandai dengan meningkatnya individualisme, degradasi etika, penyalahgunaan teknologi digital, dan melemahnya nilai-nilai spiritual, menunjukkan bahwa pendidikan belum sepenuhnya berhasil membentuk karakter siswa secara holistik. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan melalui analisis berbagai literatur terkait tentang nilai-nilai Al-Qur'an, manajemen pendidikan Islam, dan pendidikan karakter. Hasil penelitian menunjukkan bahwa nilai-nilai Al-Qur'an seperti tauhid (monoteisme), amanah (kepercayaan), kejujuran, keadilan, tanggung jawab, dan ihsan (keunggulan) dapat diintegrasikan ke dalam semua fungsi manajemen pendidikan Islam, termasuk perencanaan, pengorganisasian, pelaksanaan, dan evaluasi. Integrasi ini menghasilkan pengembangan Model Manajemen Pendidikan Islam Al-Qur'an Integratif (MPMQI), yang berfokus pada pembentukan karakter melalui internalisasi nilai, pembentukan budaya organisasi Islami, peran pendidik sebagai panutan, pembiasaan perilaku positif, dan pemanfaatan teknologi secara bijak. Model ini menempatkan nilai-nilai Al-Qur'an sebagai landasan utama manajemen pendidikan, sehingga menciptakan lingkungan belajar yang kondusif untuk pengembangan karakter. Lebih jauh lagi, MPMQI tidak hanya berkontribusi pada peningkatan kualitas manajemen pendidikan Islam tetapi juga berfungsi sebagai solusi strategis untuk mengembangkan generasi yang memiliki karakter mulia, integritas, dan kemampuan untuk menanggapi tantangan global sambil tetap mempertahankan identitas Islamnya. Oleh karena itu, implementasi MPMQI diharapkan dapat memperkuat peran pendidikan Islam dalam mengatasi tantangan moral kontemporer dan mendorong pengembangan karakter yang berkelanjutan.

Kata Kunci: Nilai-nilai Al-Qur'an, MPMQI, dan Penguatan Karakter.

A. Introduction

Education essentially functions not only as a means of knowledge transfer but also as a strategic instrument for shaping human character and civilization. However, contemporary educational practices indicate a significant shift in orientation, where educational success is predominantly measured by academic achievement, while moral and spiritual dimensions tend to be neglected. This phenomenon has

contributed to an increasingly alarming moral crisis, characterized by deviant behavior, declining social ethics, and weakening integrity among younger generations (Akhmad Shohibul Ilman dan Nur Khasanah, 2025). Therefore, the major challenge facing education today lies not only in academic quality but also in its inability to holistically develop students' character.

The rapid advancement of digital technology and globalization has

accelerated complex social transformations within society. While technological progress provides broader access to information and knowledge, it also influences the ways young people think, interact, and behave. Without adequate reinforcement of moral and spiritual values, these developments may lead to value disorientation and moral degradation. The increasing prevalence of individualism, weakened empathy, and the misuse of social media demonstrates the urgent need for character education in responding to contemporary global challenges (Shohib Hasan, 2024).

From an Islamic perspective, education is designed as a process of developing the complete human being (*insan kamil*), encompassing intellectual, spiritual, and moral dimensions. Al-Ghazali emphasized that the primary objective of education is the cultivation of moral character rather than the mere acquisition of knowledge. Consequently, education that loses its moral orientation experiences a reduction in its true purpose (Windi Rahayu, 2023). This condition necessitates the reconstruction of educational

practices based on divine values as a response to the current moral crisis.

As the primary source of Islamic teachings, the Qur'an provides a comprehensive framework of values for character development. Qur'anic values such as honesty, responsibility, trustworthiness (*amanah*), justice, and patience possess universal relevance in addressing various contemporary challenges. Nevertheless, the implementation of these values in Islamic educational institutions often remains theoretical and has not been effectively internalized into students' daily lives. This situation indicates a gap between the normative ideals and practical realities of Islamic education (Aimatul Khoiriyah, 2025).

In this regard, Islamic educational management plays a strategic role in integrating Qur'anic values into educational systems. Management is not merely an administrative function but also a mechanism that determines educational direction, policies, and institutional culture. Value-based management can create an educational environment that supports the continuous internalization of moral and spiritual values. Conversely, management practices that neglect

ethical foundations may cause education to focus solely on formal achievements while losing its moral purpose (Moh. Sholeh, 2018).

Based on the foregoing discussion, the current moral crisis cannot be addressed solely through curriculum reform or instructional improvement. Instead, it requires a comprehensive reconstruction of the educational system, including its managerial dimensions. Therefore, an integrative model is needed to systematically connect Qur'anic values with the practices of Islamic educational management. This study proposes the MPKQI (Integrative Qur'anic Character Education Model) as a strategic approach to strengthening students' character, enabling them to become morally grounded, responsible, and globally competitive individuals (Moh. Sholeh, 2018).

B. Method

This study employed a qualitative approach using a library research design. The qualitative approach was chosen because the study aims to examine and analyze in depth the integration of Qur'anic values in strengthening students' character through the Integrative

Qur'anic Character Education Model (MPKQI). Library research was conducted by reviewing various relevant sources, including the Qur'an, scholarly books, scientific journal articles, and previous studies related to character education, Qur'anic values, and Islamic educational management. According to (Sugiyono, 2018) qualitative research is a method used to understand phenomena comprehensively by emphasizing meaning and interpretation of data.

This research is descriptive-analytical in nature. The descriptive approach was employed to explain the concepts of Qur'anic values, character education, and Islamic educational management, while the analytical approach was used to examine the relationships among these concepts in developing the Integrative Qur'anic Character Education Model (MPKQI). States that descriptive qualitative research aims to understand phenomena holistically through an in-depth analysis of available data (Moleong, 2018).

The data sources consisted of primary and secondary data. Primary data were obtained from Qur'anic verses related to character formation, moral values, and educational

management, as well as scientific journal articles discussing character education from an Islamic perspective. Secondary data were derived from academic books, previous studies, and other scholarly references relevant to the research topic. (Creswell, 2014) explains that qualitative research may utilize various written documents and sources to generate comprehensive and valid findings.

Data were collected through documentation techniques by gathering, reviewing, and analyzing books, journal articles, and other scholarly works related to Qur'anic values, character education, Islamic educational management, and educational models. According to (Suharsimi Arikunto, 2013), documentation is a data collection technique that involves examining relevant written sources and documents.

The data were analyzed using content analysis. This method was applied to identify Qur'anic values relevant to character development, classify major themes, and integrate them into the conceptual framework of the Integrative Qur'anic Character Education Model (MPKQI). (Klaus

Krippendorff, 2004) defines content analysis as a systematic and objective research method used to interpret the meaning of textual data.

To ensure data validity and reliability, source triangulation was employed by comparing information obtained from the Qur'an, academic books, scientific journals, and previous studies. According to (Denzin, 1979), triangulation enhances research credibility through the use of multiple data sources. Therefore, source triangulation was utilized to ensure the accuracy, consistency, and trustworthiness of the findings in formulating the Integrative Qur'anic Character Education Model (MPKQI) as a strategy for strengthening students' character amid the contemporary moral crisis.

C.Result and Discussion

Through an extensive review of the literature, this study found that strengthening character education requires a comprehensive approach that integrates moral, spiritual, and intellectual dimensions. In the Islamic educational tradition, such integration can be achieved through the internalization of Qur'anic values in all educational processes. Therefore, the

proposed Integrative Qur'anic Character Education Model (MPKQI) is designed as a conceptual framework that integrates Qur'anic values into Islamic educational management to address contemporary moral challenges.

1. The Relevance of Qur'anic Values in Addressing the Moral Crisis

The findings show that the moral crisis experienced by contemporary society is closely related to the weakening of value-based education. Globalization and technological advancement have significantly transformed social interactions and patterns of behavior. While these developments provide various benefits, they also contribute to moral disorientation when not accompanied by adequate ethical guidance. The increasing prevalence of selfish behavior, consumerism, and social intolerance indicates that moral development has not kept pace with technological progress (Akhmad Shohibul Ilman dan Nur Khasanah, 2025)

The literature analysis reveals that the Qur'an offers a comprehensive value system capable of addressing these challenges.

Values such as honesty (*sidq*), trustworthiness (*amanah*), justice (*'adl*), patience (*sabr*), responsibility, and moral excellence (*ihsan*) provide ethical guidelines that remain relevant across different social contexts and historical periods. These values not only regulate individual behavior but also encourage social harmony and collective responsibility (Aimatul Khoiriyah, 2025).

Furthermore, Qur'anic values possess both spiritual and practical dimensions. They guide human relationships with God (*hablum minallah*) as well as relationships with fellow human beings (*hablum minannas*). This dual orientation makes Qur'anic values highly suitable as the foundation of character education because they encourage the development of balanced individuals who are intellectually capable, morally responsible, and spiritually conscious (Windi Rahayu, 2023).

2. Islamic Educational Management as a Medium for Value Internalization

The study found that the effectiveness of character education is largely influenced by educational management practices. Educational

management should not be viewed merely as an administrative mechanism but as a strategic process that shapes institutional culture, educational policies, and learning environments. Through effective management, educational institutions can systematically integrate moral values into all aspects of educational practice (Shohib Hasan, 2024).

In Islamic educational thought, management is closely associated with the principles of trust (*amanah*), justice, accountability, and responsibility. Educational leaders are expected to act not only as administrators but also as moral leaders who guide institutions toward achieving both academic excellence and character development. Consequently, educational management becomes a key instrument for translating Islamic values into educational realities (Moh. Sholeh, 2018).

The findings further indicate that institutions that adopt value-based management tend to create learning environments that are more supportive of character formation. Educational policies, organizational culture, disciplinary systems, and learning activities become

interconnected elements that reinforce students' moral and spiritual growth. Therefore, management functions as a bridge between educational ideals and educational practices.

3. The Integrative Qur'anic Character Education Model (MPKQI)

The findings of this study indicate that character development requires an educational model that integrates intellectual, moral, social, and spiritual dimensions. Therefore, this study proposes the Integrative Qur'anic Character Education Model (MPKQI) as a framework for strengthening students' character through the integration of Qur'anic values into educational management. The model was developed in response to the growing moral challenges caused by globalization and technological advancement (Aimatul Khoiriyah, 2025).

The MPKQI model consists of three main stages: divine internalization, social transmission, and personal transformation. Divine internalization emphasizes spiritual development through teachers' role modeling, religious practices, and continuous reflection. Social transmission strengthens values

through curriculum implementation, school culture, and positive social interactions. Meanwhile, personal transformation enables students to practice Qur'anic values independently without external pressure, making those values part of their character (Aimatul Khoiriyah, 2025).

Furthermore, the MPKQI model integrates Thomas Lickona's character education theory and Albert Bandura's social learning theory with revelation-based spiritual values. As a result, the model provides a holistic approach to character formation by balancing spiritual awareness, social interaction, and personal responsibility (Aimatul Khoiriyah, 2025).

4. Visualization and Implementation of the MPKQI Model

The implementation of MPKQI follows four stages adapted from experiential learning and integrated with Islamic educational concepts: concrete experience, reflective observation, abstract conceptualization, and active experimentation (Ibrahim Halim dan Lalu Sugiar, 2026).

The first stage, concrete experience, is represented by

munaqashah, where students engage directly in real-life experiences. The second stage, reflective observation, is implemented through *muhasabah*, allowing students to evaluate their actions based on Islamic values. These stages encourage the development of self-awareness, honesty, and spiritual consciousness (Ibrahim Halim dan Lalu Sugiar, 2026).

The third stage, abstract conceptualization, is carried out through *tadabbur*, where students connect their experiences with Qur'anic teachings and derive meaningful lessons. The final stage, active experimentation, is realized through *amal salih* (righteous deeds), enabling students to apply Qur'anic values consistently in daily life. Through this process, moral values are transformed into sustainable character traits such as honesty, empathy, responsibility, and *istiqamah* (Ibrahim Halim dan Lalu Sugiar, 2026).

5. MPKQI as a Solution to the Global Moral Crisis

The findings reveal that Society 5.0 presents new educational challenges, particularly regarding the ethical use of technology. Without

moral guidance, technological advancement may contribute to cyberbullying, misinformation, digital addiction, and other forms of unethical behavior (Abdul Jabar Idharudin, dkk., 2025)

In response to these challenges, the MPKQI model integrates digital literacy with moral and spiritual literacy. Students are encouraged to utilize technology responsibly while maintaining ethical principles derived from Qur'anic teachings. This approach enables them to benefit from technological advancement without compromising their moral values.

Overall, MPKQI offers a holistic framework for character education by integrating Qur'anic values into educational management, school culture, and learning practices. Consequently, the model contributes to the development of students who possess intellectual competence, moral integrity, spiritual awareness, and social responsibility, making it a relevant strategy for addressing the contemporary moral crisis (Hadi Mulyo Wibowo, 2025).

E. Conclusion

The findings of this study demonstrate that the contemporary moral crisis is closely associated with the weakening of value-based education. The rapid development of globalization and digital technology has brought significant changes to human behavior and social interaction. However, these developments have also contributed to moral challenges, including individualism, ethical decline, and the misuse of technology. Therefore, educational institutions are required to strengthen character education by integrating moral, spiritual, and intellectual dimensions in a balanced manner.

This study found that Qur'anic values provide a comprehensive foundation for character development. Values such as honesty (*sidq*), trustworthiness (*amanah*), justice (*'adl*), responsibility, patience (*sabr*), and moral excellence (*ihsan*) remain relevant in addressing contemporary social challenges. The integration of these values into educational processes enables the formation of individuals who are not only intellectually capable but also morally responsible and spiritually aware.

The study further reveals that Islamic educational management plays a strategic role in facilitating the internalization of Qur'anic values. Educational management should not be limited to administrative functions but should also serve as a value-based system that shapes institutional culture, educational policies, and learning environments. Through effective management, character education can be implemented systematically and sustainably.

As a conceptual contribution, this study proposes the Integrative Qur'anic Character Education Model (MPKQI), which consists of three main stages: divine internalization, social transmission, and personal transformation. The model is implemented through experiential learning processes involving *munaqashah*, *muhasabah*, *tadabbur*, and *amal salih*. These stages enable students to internalize Qur'anic values and transform them into consistent moral behavior in their daily lives.

In conclusion, the MPKQI model offers a holistic and transformative approach to character education by integrating Qur'anic values into educational management and learning practices. The model contributes to

the development of students who possess intellectual competence, moral integrity, spiritual awareness, and social responsibility. Therefore, MPKQI can serve as a strategic educational framework for addressing the global moral crisis and preparing future generations to face the challenges of the Society 5.0 era while maintaining their ethical and Islamic identity.

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