



INTEGRATION OF QUR'ANIC VALUES IN ISLAMIC RELIGIOUS EDUCATION IN THE MODERN ERA

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ABSTRACT

This article discusses the importance of integrating Qur'anic values into Islamic Religious Education (PAI) in the modern era. Religious education is not only about knowledge transmission but also value transformation. In the context of globalization and the challenges of the digital age, Qur'anic values such as monotheism, morality, justice, and knowledge become the foundation for shaping students' holistic character. This study uses a qualitative library research method with a thematic approach to Qur'anic verses and relates them to PAI learning practices. The results show that Qur'anic values can be integrated into the curriculum, methods, and evaluation of PAI to form faithful, knowledgeable, and noble-minded individuals. The article concludes that Qur'anic-based PAI can be a solution to the moral and spiritual crises among students today.

Keywords: Qur'an, Islamic Religious Education, Qur'anic Values, Modern Era

1. INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in shaping the overall personality of students, covering spiritual, moral, and intellectual aspects. Amidst globalization and rapid technological developments, the challenges of education are no longer only related to the mastery of knowledge, but also concern the moral and spiritual crises faced by the younger generation. (Mulyasa, 2005). Therefore, Islamic education is required to return to the main source of its teachings, namely the Qur'an, as the foundation of life values.

The Qur'an, as the holy book of Muslims, not only contains guidelines for ritual worship, but also principles of education, ethics, justice, and comprehensive human potential development (Shihab, 2000). In the context of education, values such as tauhid (monotheism), noble character, justice ('adl), and knowledge ('ilm) are the main foundations in shaping the ideal Muslim personality. These values are not only theological

in nature, but also applicable and contextual, relevant to the social, cultural, and even economic life of humanity.

However, the current reality of education still shows a dominant tendency toward cognitive aspects, while affective and spiritual dimensions receive less attention. This has led to a crisis of integrity, role models, and character in the educational environment, even though students show high academic achievement (Zarkasyi, 2011). This imbalance poses a major challenge in the world of education, where the learning process tends to be stuck in the paradigm of mere transfer of knowledge, rather than transformation of values.

In addition, the digital age also has major implications for Islamic education. Such broad and rapid access to information is not always accompanied by adequate moral and religious literacy skills. The younger generation is now facing a flood of information, but is poor in values. This has led to identity disorientation, weak moral resilience, and a spiritual crisis that distances students from the Qur'anic values that should be the main foundation in building personality (Al-Sya'rawi, 1990).

In this context, integrating the values of the Qur'an into Islamic Religious Education is very important. Integration is not merely adding quotations from verses to the syllabus, but systematically instilling these values into the curriculum structure, learning approaches, and education evaluation systems. The Islamic Religious Education curriculum must be able to respond to the dynamics of the times without losing the essence of the divine and human values contained in the Qur'an. Education that is integrated with divine values is believed to be capable of producing a generation that is intellectually intelligent, spiritually strong, and morally sound (Nasution, 2001).

On the other hand, strengthening Qur'anic values in education is also in line with the objectives of national education as stated in Law Number 20 of 2003 concerning the National Education System, which states that education aims to develop the potential of students to become people who are faithful, pious, and have noble character. This indicates that education should not be separated from religious values, especially the Qur'an as the main source of Islamic teachings.

Despite various educational reform efforts, including the development of character-based curricula and the strengthening of religious education, the implementation of Qur'anic values in Islamic education in schools and madrasas still faces a number of obstacles. One of these is teachers' limited understanding of the thematic approach to understanding Qur'anic verses relevant to the learning context. In addition, teaching methods that are still conventional and textual make students less interested and feel that religious lessons are only doctrinal, not life experiences (Quraish Shihab, 2000).

To overcome this problem, a model of integrating Qur'anic values is needed that is not only conceptual but also practical and applicable. Teachers, as the spearhead of education, must be empowered to become facilitators of Qur'anic values in every learning process. Not only through lectures, but also through exemplary behavior, habituation, and contextualization of the teachings of the Qur'an in everyday life.

In the academic realm, this integration also opens up opportunities to expand thematic interpretation studies (*tafsīr mawḍū'ī*) that are methodologically capable of exploring the messages of the Qur'an in the field of education. This approach allows educators and researchers to find relevance between the contents of the holy verses and contemporary

educational issues, such as character crisis, value disorientation, and the challenges of globalization.

Therefore, this study aims to examine in more depth how Qur'anic values can be integrated into Islamic Religious Education, especially in the context of modern education. The focus of the study covers aspects of the curriculum, learning strategies, and evaluation systems that can represent Qur'anic values in a holistic and contextual manner. Using a qualitative approach based on literature studies and thematic analysis of the verses of the Qur'an, this article seeks to provide conceptual and practical contributions to the development of Islamic education oriented towards the formation of a complete human being.

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2. RESEARCH METHOD

This study uses a qualitative approach with a library research method. This approach was chosen because it is suitable for examining literary sources related to the values of the Qur'an and their application in Islamic Religious Education. This method allows the author to conduct an in-depth exploration of the concepts, values, and principles in the Qur'an that are relevant to the context of modern education. The main data sources in this study consist of Qur'anic verses related to educational values, such as tauhid, morals, knowledge, and justice. The interpretation of these verses was carried out using the tafsir mawḍū'ī approach. Secondary data was obtained from classical and contemporary tafsir books such as *Tafsir al-Misbah* by Quraish Shihab (2000), *Ihya' Ulum al-Din* by al-Ghazali (no year), and other scientific literature discussing the integration of education and Qur'anic values. In addition, national and international scientific journals relevant to the theme of Islamic education and Qur'anic studies were also used as references. Data collection techniques were carried out through a documentation study of tafsir books, Islamic education books, scientific journal articles, national education policy documents, and other academic sources that support the analysis. The data were collected, classified, and analyzed systematically to find patterns of educational values contained in the verses of the Qur'an and their relevance to current Islamic Religious Education practices. Data analysis was performed using content analysis, which involved examining the meaning of the texts in the Qur'an and relating them to Islamic educational concepts. This study uses a thematic interpretation approach, which is a method of examining verses of the Qur'an based on specific themes—in this case, the themes of education and moral values.

Through this approach, the researcher thoroughly examines relevant verses, then groups and interprets the meanings contained therein based on interpretation literature and educational theory.

3. RESULT AND ANALYSIS

The Relevance of Al-Qur'an Values in the Context of Education

The Qur'an is the main source of Islamic teachings, which not only discusses theological and worship aspects, but also provides a strong foundation in education. One of the main functions of the Qur'an is as *hudan li al-nās* (guidance for mankind), as stated in QS. Al-Baqarah [2]: 2. Therefore, education in the perspective of the Qur'an is not merely the transmission of knowledge, but also a process of character and value formation (Shihab, 2000). In the modern context, where educational challenges are increasingly complex due to the influence of globalization, secularization, and digital disruption, the values of the Qur'an are very relevant in protecting students from identity and moral crises. Values such as monotheism, morality, justice, scholarship, and social responsibility need to be systematically instilled in the Islamic Religious Education curriculum (Nasution, 2001; Purba et al., 2025; Kurniawati et al., 2025).

Tawhid is a core value in Islamic teachings which emphasizes that all aspects of life, including education, must be linked to an awareness of the existence and oneness of Allah SWT. The integration of tawhid values in PAI will produce students who have a transcendental orientation, namely an awareness that knowledge, deeds, and manners are inseparable from responsibility to God (Zarkasyi, 2011). The application of tauhid values in education can begin with the formulation of learning objectives that are not only oriented towards academic achievement but also towards the formation of spiritual awareness. For example, in learning about the environment, teachers can relate it to verses from the Qur'an about the creation of the universe (QS. Al-Ghasyiyah [88]: 17-20), so that students realize that protecting the environment is part of worship.

The values of the Qur'an have a universal and transformative dimension that makes them relevant to be applied in any education system at any time and in any place. The Qur'an not only emphasizes the importance of learning (*ta'allum*) but also guides the direction of education into a divine corridor that is inseparable from ethical, social, and spiritual values (Nasution, 2001). In QS. Al-Baqarah [2]: 269, Allah affirms that only those who are given wisdom can truly understand and practice knowledge. This shows that knowledge in Islam must be framed in wisdom, ethics, and divine consciousness. Tawhid is a core value in Islamic teachings that emphasizes that all aspects of life, including education, must be linked to an awareness of the existence and oneness of Allah SWT. The integration of tawhid values in Islamic Religious Education (PAI) will produce students who have a transcendental orientation, namely the awareness that knowledge, deeds, and morals are inseparable from responsibility to Allah (Zarkasyi, 2011). The application of tawhid values in education can begin with the formulation of learning objectives that are not only oriented towards academic achievement but also towards the formation of spiritual awareness. For example, in teaching about the environment, teachers can relate it to verses from the Qur'an about the creation of the universe (QS. Al-Ghasyiyah [88]: 17-20), so that students realize that protecting the environment is part of worship.

The values of the Qur'an have a universal and transformative dimension that makes them relevant to be applied in any education system, anywhere and anytime. The Qur'an not only emphasizes the importance of learning (ta'allum) but also directs the direction of education into a divine corridor that is inseparable from ethical, social, and spiritual values (Nasution, 2001). In QS. Al-Baqarah [2]: 269, Allah affirms that only those who are given wisdom can truly understand and practice knowledge. This shows that knowledge in Islam must be limited by wisdom, ethics, and awareness divine.

Moral Values as Pillars of Character Building

The Qur'an contains many moral teachings (akhlaqiyyah) that form the basis of human character. Values such as honesty (ṣidq), patience (ṣabr), trustworthiness, tolerance, and compassion are strongly emphasized in various verses, including QS. Al-Hujurat [49]: 11–13 and QS. Luqman [31]: 12–19. In the context of education, instilling morals derived from the Qur'an is very important to overcome the character crisis that is prevalent among the younger generation. However, the challenge is that moral education is often only conveyed theoretically and normatively. For this reason, an approach based on experience and role modeling is very much needed. PAI teachers not only play the role of teachers, but also as moral role models (uswah ḥasanah) for students (Mulyasa, 2005). The moral values in the Qur'an can be internalized through story-based learning methods (qashash Qur'ani), value discussions, moral simulations, and behavioral habits. One of the main characteristics of the Qur'an is its emphasis on the importance of knowledge and the process of seeking knowledge. The first verse that was revealed, QS. Al-'Alaq [96]: 1–5, emphasizes the command to read and learn as a form of servitude to Allah SWT. This value affirms that education is part of worship and that the knowledge sought must benefit humanity and civilization (Shihab, 2000). However, education in the modern era is often trapped in a pragmatic and materialistic orientation. Knowledge is pursued not for its own sake, but merely as a means to obtain a degree or career. In this context, Islamic Religious Education needs to instill Qur'anic scientific ethics, which emphasizes sincerity in seeking knowledge, intellectual responsibility, and the dedication of knowledge for the benefit of the people (Al-Sya'rawi, 1990).

The Values of Justice ('Adl) and Inclusivity in Education

The value of justice is a fundamental principle in the Qur'an. QS. An-Nahl [16]: 90 emphasizes that Allah commands justice and goodness. In the context of education, the value of justice means providing fair learning opportunities for all students without discrimination based on gender, social status, or cultural background. This is very important for realizing inclusive and humanistic Islamic education (Maksum, 2020). The integration of the value of justice in Islamic Religious Education can be applied through adaptive learning approaches, the use of methods that are appropriate to the characteristics of students, and the development of unbiased evaluations. In addition, the application of the principle of justice also concerns the relationship between teachers and students, namely creating participatory, mutually respectful, and open interactions (Ritonga et al., 2024; Dalimunthe et al., 2025).

In order for the values of the Qur'an to be internalized effectively, integrative strategies are needed in terms of curriculum, pedagogy, and evaluation. In terms of curriculum, the development of spiritual, social, and personality competencies must be part of learning

outcomes. Learning materials should not only discuss fiqh laws, but also thematic understanding of Qur'anic verses that are relevant to everyday life. In terms of methods, contextual approaches, problem-based learning (PBL), and value reflection are very effective in instilling Qur'anic values. For example, learning about social solidarity can be linked to verses about zakat and almsgiving, and then students are asked to design social assistance programs in their communities. This approach not only builds cognitive understanding but also trains empathy and social awareness (Haidar, 2016).

Meanwhile, in terms of evaluation, teachers need to develop assessment instruments that measure not only knowledge but also attitudes and behavior. Formative assessments such as reflective journals, attitude observations, and value-based projects can help teachers monitor the extent to which students understand and apply the values of the Qur'an in their lives. Although the integration of Qur'anic values is ideal, its implementation faces a number of challenges. First, many teachers still have limitations in understanding thematic interpretations and are unfamiliar with linking lesson material to Qur'anic values in a contextual manner. Second, a learning culture that is still oriented towards memorization makes students less reflective of moral values. Third, a highly structured and dense national education system often makes it difficult for teachers to innovate in teaching values.

To overcome these challenges, continuous teacher training in the integration of values and contextual teaching methodologies is required. The government and Islamic educational institutions also need to encourage the development of thematic teaching modules oriented towards Qur'anic values, accompanied by interactive and easily accessible digital media support (Humaizi et al., 2024; Dalimunthe et al., 2025). In addition, strengthening a Qur'anic school culture is also important so that these values are not only taught but also cultivated (Ritonga et al., 2024).

4. CONCLUSION

Islamic education in the modern era faces complex challenges, ranging from moral crises and value disorientation to the dominance of secular approaches in the education system. In this context, the Qur'an, as the primary source of Islamic teachings, plays a central role in guiding the direction of education back to holistic and transformative divine principles. The integration of Qur'anic values in Islamic Religious Education is not only idealistic but also an urgent necessity. Values such as tawhid, morals, science, justice, and social responsibility can be the foundation in shaping students who are not only academically excellent but also have strong character and spiritual awareness. The systematic application of these values through the curriculum, learning methods, and evaluation systems will strengthen the function of education as a means of shaping well-rounded individuals (*insān kāmil*). Integrative strategies such as a thematic approach to verses from the Qur'an, contextual learning methods, and value-based assessment can be concrete steps in addressing current educational issues. However, to realize this, policy support, teacher training, and the strengthening of a Qur'anic school culture are needed..

Thus, integrating the values of the Qur'an into education is not only a solution to various modern educational problems, but also a way to build a civilization based on revelation, knowledge, and noble character. Islamic Religious Education will become more

relevant, vibrant, and grounded if it continues to be based on the universal, contextual, and applicable values of the Qur'an.

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