

Internalization of Qur'anic and Prophetic Values in Education: Building Students' Character in the Digital Era

Mawadda Warahmah^{1*}, Muh Syaifullah², Agil Bukhari Muslim³

¹ Pendidikan Bahasa Arab, UIN Maulana Malik Ibrahim Malang, Malang, Indonesia

² Tafsir Dan Ilmu Tafsir, Ma'had Aly As'adiyah Sengkang, Wajo, Indonesia

³ SMA Al Izhar Cendikia, Makassar, Indonesia

(mawaddahmw021@gmail.com)

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ABSTRAK

This study explores the internalization of Qur'anic and Prophetic (Nabawi) values in shaping students' character at MAN 1 Gowa within the digital era. Employing a descriptive qualitative approach, data were collected through interviews and documentation of teaching practices and student experiences. Drawing on Ibn Khaldun's *Ta'lîm wa Tarbiyah* theory, the study highlights that effective education should combine knowledge acquisition with moral development through habituation and social interaction. Findings show that Qur'anic values are incorporated via contextual learning and digital assignments fostering honesty, responsibility, and online etiquette, while Prophetic values are reflected through teachers' exemplary behavior and ethical use of social media. Key challenges include rapid information flow and low Islamic digital literacy, which the school addresses through digital Qur'anic literacy programs, character mentoring, and Islamic educational content creation. This study affirms Ibn Khaldun's enduring relevance in cultivating ethically, spiritually, and digitally competent students.

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1. INTRODUCTION

The advancement of information technology in the 21st century has drastically transformed the face of education. Students now live in a digitally connected environment where information and entertainment are easily accessible without boundaries(Warahmah et al., 2024). However, this convenience often comes with challenges such as moral decline, weak self-control, and diminished spiritual values. In this context, Islamic education bears a great responsibility to instill Qur'anic and Prophetic (Nabawi) values that can guide students toward becoming *insân kâmil* complete individuals who are knowledgeable, virtuous, and responsible.(Ramadhan & Muttaqin, Ichwanul, 2024)

The Qur'an and Hadith, as the primary sources of Islamic teachings, contain universal values that form the foundation of character development. The internalization of these values within the educational system is an urgent necessity so that students become not only intellectually intelligent but also morally and spiritually mature. Amid the rapid wave of digitalization, Qur'anic and Prophetic values need to be reintroduced contextually to remain relevant to contemporary needs especially within *madrasah* institutions that play a pivotal role in shaping the character of young Muslim generations.(Tinggi et al., 2025)

In this context, *Madrasah Aliyah Negeri* (MAN) 1 Gowa serves as an intriguing research site because it has successfully integrated technology-based learning with the strengthening of Islamic values. Students at MAN 1 Gowa actively utilize digital tools in the learning process, both to access educational resources and to engage in social interaction. This condition makes the *madrasah* a tangible

representation of the challenges faced by Islamic education in the digital era how Qur'anic and Prophetic values can be internalized in the daily lives of students immersed in a digital ecosystem.

One relevant theoretical foundation for explaining the internalization process is Ibn Khaldun's *Ta'līm wa Tarbiyah* theory (d. 1406 CE), as elaborated in his *Muqaddimah*. According to Ibn Khaldun, genuine education must emphasize the moral, social, and intellectual formation of learners. He asserts that Islamic values derived from the Qur'an and Sunnah should not be taught merely on a cognitive level but must be instilled through habituation, repetition, and social experience so that they become deeply embedded in one's character. In the digital age, Ibn Khaldun's perspective offers a crucial theoretical basis: the internalization of Qur'anic and Prophetic values must be realized through direct experience within digital environments for instance, through ethical media practices, online Qur'anic literacy, and the habitual enactment of Islamic behavior in virtual spaces.

Previous studies have discussed the relevance of Qur'anic and Prophetic values in Islamic education. Hidayat (2020) examined the internalization of Qur'anic values in *madrasahs* through habitual worship and conventional learning. (Religius et al., 2025) explored the application of Hadith values in shaping students' religious character in traditional Islamic boarding schools (*pesantren*). Meanwhile, (Hikam & Ghifari, 2025) highlighted the urgency of Qur'an-based moral education as the moral foundation of the nation amid social value degradation. However, all these studies remained focused on face-to-face learning contexts and did not address the internalization process in relation to the challenges of educational digitalization.

Unlike previous research, this study seeks to integrate Qur'anic and Prophetic values simultaneously within the context of digital education, employing Ibn Khaldun's theoretical approach.(Sufia et al., 2025)The study not only describes the values being taught but also explores strategies for their internalization through digital media and practices that foster Islamic technological ethics. Thus, it offers a new conceptual model for digital-based Islamic character education that combines spiritual intelligence, digital ethics, and online Qur'anic literacy as the foundation for students' character formation in the modern era.

The urgency of this study lies in its effort to revive the spiritual essence of Islamic education rooted in divine values while addressing the moral degradation resulting from digital technology misuse.(Maulida & Ratnasari, 2024)In an increasingly competitive global context marked by moral disruption, the internalization of Qur'anic and Prophetic values is expected to serve as an effective solution to nurture a generation of Muslims who are ethical, spiritually grounded, and globally competent without losing their divine orientation. Therefore, this study at MAN 1 Gowa aims to contribute concretely to the formulation of an adaptive model of Islamic character education that harmonizes spiritual revelation with digital advancement.

2. METHOD

This study employs a descriptive qualitative approach with a case study design conducted at Madrasah Aliyah Negeri (MAN) 1 Gowa. This approach was chosen because it allows the researcher to gain an in-depth understanding of how Qur'anic and Prophetic (Nabawi) values are internalized in the educational process in the digital era. The study focuses on the meanings, strategies, and experiences of teachers and students in instilling and practicing Islamic values within a learning context integrated with technology. MAN 1 Gowa was selected as the research site because it is one of the schools that has implemented digital learning based on Islamic values, making it an ideal representation of the integration of Islamic character education and educational technology innovation.

The research subjects include Islamic Religious Education (PAI) teachers and eleventh-grade students. Informants were selected using purposive sampling based on the relevance and depth of information they could provide regarding the research focus. Data were collected through three main techniques: in-depth interviews, participatory observation, and documentation. Interviews were conducted to explore informants' views and experiences regarding the internalization of Qur'anic and Prophetic values, while observations were used to directly examine the implementation of these values in learning activities, social interactions, and students' digital activities. Documentation provided supporting data, including school activity programs, learning syllabi, and Islamic digital content developed by teachers or students.(Lexy J. Moleong, 2006)

The collected data were analyzed interactively using Miles and Huberman's model, which includes data reduction, data display, and drawing conclusions. Data reduction involved selecting key information relevant to the research focus, which was then presented in narrative form and thematic tables to facilitate interpretation. Conclusions were drawn by interpreting the findings based on Ibn Khaldun's *Ta 'īm wa Tarbiyah* theory, which emphasizes the importance of character formation through habituation, repetition, and social experience. To ensure data validity, source and method triangulation were applied by comparing interview, observation, and documentation results. Through this approach, the study aims to comprehensively describe how Qur'anic and Prophetic values are internalized at MAN 1 Gowa as a model of Islamic education that is adaptive to the digital era while remaining grounded in spiritual and moral values.

3. RESULT AND DISCUSSION

RESULT

a. Internalization of Qur'anic Values in the Learning Process

Interviews with Islamic Education (PAI) teachers at MAN 1 Gowa indicate that Qur'anic values are integrated into learning through a contextual approach. Teachers do not merely teach content textually but also connect it to the social and digital situations students encounter daily. For example, when discussing QS. Al-Hujurat verses 11–12, teachers link the verses to communication ethics on social media, such as prohibitions against insulting others, spreading gossip, or making harsh comments. Qur'anic values such as *ṣidq* (honesty), *amānah* (responsibility), and *ḥayā'* (modesty) are emphasized for application in both digital and real-life contexts. Teachers also use digital assignments, such as creating Islamic educational content, to instill these values reflectively.

b. Exemplary Role Modeling (Uswah Hasanah) as a Medium for Internalizing Prophetic Values

Teachers emphasize the importance of role modeling in Islamic character education. They not only convey knowledge but also embody Prophetic values through daily behavior. Students report that teachers' polite and fair conduct encourages them to emulate these behaviors. In the digital context, teachers also demonstrate positive media ethics by sharing Qur'anic messages, writing religious reflections, and monitoring online speech.

c. Formation of Digital Ethics Based on Qur'anic and Prophetic Values

Teachers instill principles of Islamic digital ethics (*al-akhlāq al-raqamiyyah*), including *al-Amānah al-I'lamiyyah* (responsibility for information), *al-'Adl* (justice in expressing opinions), and *al-Iḥsān* (doing good in digital spaces). Students engage in discussions about applying these values when commenting on social media, verifying news, or protecting others' privacy.

d. Challenges in the Internalization Process

Teachers and students identify the main challenges as follows: The uncontrolled flow of information, which affects students' thinking and behavior. Limited time for character development outside formal class hours. Low levels of Islamic digital literacy among both teachers and students. Teachers note the need for creativity in presenting Qur'anic values to make them relevant to the digital generation.

e. Solution Efforts and Internalization Strategies at MAN 1 Gowa

The school implements innovative strategies, such as: Digital Qur'anic Literacy: students read and interpret verses using digital Qur'an applications. "Muslim Ethics in Cyberspace" Project: students create and present Islamic educational content on the school's social media platforms. Character Mentoring: small-group guidance sessions between teachers and students to discuss Islamic values in digital life. Overall, the

findings indicate that teachers act as both moral agents and digital facilitators, while students develop digital moral awareness grounded in Islamic teachings, forming an integrated moral, spiritual, and social character.

DISCUSSION

a. Internalization of Qur'anic Values in the Learning Process

The internalization of Qur'anic values at MAN 1 Gowa is carried out through contextual learning that links Qur'anic verses to the social and digital situations experienced by students. For example, QS. Al-Hujurat verses 11–12 are used to discuss communication ethics on social media, including prohibitions against mocking, spreading gossip, or making harsh comments.

This approach helps students understand the relevance of Qur'anic values in both real life and digital spaces. Teachers emphasize values such as *ṣidq* (honesty), *amānah* (responsibility), and *ḥayā'* (modesty), not only theoretically but also through direct practice in digital assignments, such as creating Islamic educational content.(Warahmah et al., 2025) This process encourages students to internalize Qur'anic values reflectively, fostering consistent moral habits.(Anas & Hanani, 2024)

From Ibn Khaldun's perspective, ideal education (*ta'lim wa tarbiyah*) should produce malakah stable moral habits developed through repeated practice and social experience. By integrating digital learning, the process of *tarbiyah* expands into new spaces that allow students to learn and practice Qur'anic values in modern social interactions, making character education more adaptive to the digital era.(Anas & Hanani, 2024)

b. Exemplary Role Modeling (Uswah Hasanah) as a Medium for Internalizing Prophetic Values

Teacher role modeling is a primary factor in internalizing Prophetic (Nabawi) values. Teachers not only convey knowledge but also demonstrate the Prophet's ethics in daily behavior, such as speaking politely, exercising patience, and maintaining trustworthiness. Students perceive teachers as real moral models and are motivated to emulate their positive behavior.(History, 2019)

In the digital context, teachers also exemplify media ethics by sharing Qur'anic messages, writing religious reflections, and monitoring online speech. This is important because the digital generation tends to learn more from online behavior they observe than from conventional lectures. (Arifah et al., 2024)

Ibn Khaldun's theory emphasizes that humans learn through interaction and observation. Teacher role modeling fosters *ta'awwud*, moral habits that form the basis of malakah *akhlāqiyyah*, ensuring that the internalization of Prophetic values is not merely cognitive but develops students' moral character comprehensively.

c. Formation of Digital Ethics Based on Qur'anic and Prophetic Values

Digitalization presents new moral challenges for students, ranging from cyberbullying and hoaxes to online consumerist behaviors. Teachers instill principles of Islamic digital ethics (*al-akhlāq al-raqamiyyah*) to guide students in acting wisely and responsibly in digital spaces.

These principles include *al-Amānah al-I'lamiyyah* (responsibility for information), *al-'Adl* (justice in expressing opinions), and *al-Iḥsān* (doing good in digital spaces). Discussions and reflections help students understand how to apply these values in daily life, including verifying news, protecting others' privacy, and commenting fairly.(Nafsaka et al., 2023)

From Ibn Khaldun's perspective, education is no longer confined to madrasahs or halaahs but extends to cyberspace as a new social arena. Thus, the formation of

malakah akhlāqiyah raqamiyyah enables students to possess stable moral character that is adaptive in the digital era, aligning with the goals of modern Islamic education.(Paudi et al., 2022)

d. Challenges in the Internalization Process

Teachers and students identify the main challenges as the free and rapid flow of information, which can influence students' thinking and behavior. Uncontrolled information often causes students to trust social media more quickly than teachers' advice.

Limited time for in-depth character development outside formal class hours also poses a constraint. Effective character education requires continuous guidance, yet school schedules restrict consistent interaction and practice of values.

Low levels of Islamic digital literacy, both among teachers and students, further highlight the need for adaptive strategies. Ibn Khaldun emphasizes that social and environmental changes (*al-‘umrān*) affect education, requiring teachers to be creative and innovative in conveying Qur'anic and Prophetic values to ensure they remain relevant.(Nurul & Parung, 2025)

e. Solution Efforts and Internalization Strategies at MAN 1 Gowa

MAN 1 Gowa implements innovative strategies to internalize values, such as Digital Qur'anic Literacy, where students read and interpret verses through digital Qur'an applications. This program connects Qur'anic learning with real technological experiences.

The “Muslim Ethics in Cyberspace” project engages students in creating Islamic educational content and presenting it on the school's social media platforms, while Character Mentoring involves small-group guidance where teachers and students discuss Islamic values in digital life.

These strategies reflect Ibn Khaldun's principle of *ta‘līm* wa *tarbiyah*, forming moral habits through practice and social engagement. The programs strengthen Qur'anic and Prophetic character integrally, producing students who are not only intelligent and competitive but also possess strong moral integrity and spiritual awareness in the digital era.(Hidayat, 2015)

Table 1. Summary of Interview Findings on the Internalization of Qur'anic and Prophetic (Nabawi) Values at MAN 1 Gowa Based on Ibn Khaldun's Theory

No	Focus of Findings	Form of Implementation at MAN 1 Gowa	Theoretical Basis (Ibn Khaldun)	Impact on Students
1	Internalization of Qur'anic Values	Integration of Qur'anic values in learning and digital assignments	<i>Ta‘līm</i> and <i>Tarbiyah</i> through social experience	Students understand Islamic digital ethics
2	Prophetic Role Modeling	Teachers serve as models of morality and media ethics	Habituation (<i>ta‘awwud</i>) forms moral disposition (<i>malakah akhlāqiyah</i>)	Students develop polite and just behavior
3	Islamic Digital Ethics	Discussions and reflections on Qur'anic values related to media use	Social education (<i>al-‘umrān</i>)	Students are able to act wisely in cyberspace

No	Focus of Findings	Form of Implementation at MAN 1 Gowa	Theoretical Basis (Ibn Khaldun)	Impact on Students
4	Challenges	Free flow of information, limited time, low literacy	Social change influences education	Awareness of value adaptation increases
5	Solution Strategies	Digital Qur'anic literacy, Islamic content, character mentoring	Habituation and social practice	Strengthening Qur'anic-based character through digital platforms

4. CONCLUSION

This study shows that the process of internalizing Qur'anic and Prophetic values at MAN 1 Gowa has successfully shaped students into individuals who are religious, ethical, and adaptive to developments in digital technology. Qur'anic values are contextually integrated into learning through digital assignments that instill honesty, responsibility, and politeness in online communication. Meanwhile, Prophetic values are exemplified through teachers' role modeling in daily behavior and in the positive use of social media. Through reflective learning practices, moral discussions, and digital Qur'anic literacy activities, students learn to internalize Islamic teachings not only cognitively but also through social experiences that form moral habits. This supports the relevance of Ibn Khaldun's *Ta'līm wa Tarbiyah* theory, which emphasizes that ideal education should instill Islamic values through habituation, repetition, and real social experiences.

Furthermore, this study found that the main challenges in internalizing values in the digital era lie in the overwhelming flow of information, low levels of Islamic digital literacy, and limited time for character development. However, MAN 1 Gowa has been able to address these challenges through innovative programs such as Digital Qur'anic Literacy, Character Mentoring, and the Muslim Ethics Project in Cyberspace. These strategies demonstrate that Islamic education can transform creatively without losing its spiritual essence. Therefore, this study confirms that integrating Qur'anic and Prophetic values through a digital approach represents a model of Islamic character education relevant to the modern era shaping students who are intelligent, morally upright, competitive, and steadfast in adhering to the values of divine revelation.

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