

The Concept of Moral Education in Islamic Perspective: A Theoretical and Practical Study

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ARTICLE INFO	ABSTRACT
Article history: Received: June 27, 2025 Revised: July 16, 2025 Accepted: August 13, 2025 Available Online: September 30, 2025	Moral education in the Islamic perspective plays a vital role in shaping individuals with noble character based on the teachings of the Qur'an and Sunnah. This study aims to analyze the concept of moral education from both theoretical and practical perspectives, emphasizing its fundamental principles, objectives, and implementation in daily life as well as in formal and non-formal education. The method employed is a literature review with a descriptive-analytical approach, exploring the thoughts of classical and contemporary scholars on moral education. The findings reveal that moral education in Islam is not only oriented towards individual behavioral formation but also towards the development of a complete personality (<i>insan kamil</i>) capable of facing the challenges of globalization without losing Islamic identity. This research recommends strengthening moral education across various domains—family, school, and society—as a solution to the moral crisis faced by the younger generation.
Keywords: Moral Education; Islam; Theoretical; Practical; Character.	ABSTRAK Pendidikan akhlak dalam perspektif Islam memiliki peran penting dalam membentuk pribadi yang berkarakter mulia sesuai dengan ajaran Al-Qur'an dan Sunnah. Kajian ini bertujuan untuk menganalisis konsep pendidikan akhlak dari sudut pandang teoretis dan praktis, dengan menyoroti prinsip-prinsip dasar, tujuan, serta implementasinya dalam kehidupan sehari-hari maupun dalam dunia pendidikan formal dan non-formal. Metode yang digunakan adalah studi pustaka dengan pendekatan deskriptif-analitis, yang mengkaji pemikiran para ulama klasik dan kontemporer terkait pendidikan akhlak. Hasil kajian menunjukkan bahwa pendidikan akhlak dalam Islam tidak hanya berorientasi pada pembentukan perilaku individu, tetapi juga pada pengembangan kepribadian yang utuh (<i>insan kamil</i>) sehingga mampu menghadapi tantangan globalisasi tanpa kehilangan identitas keislaman. Penelitian ini merekomendasikan perlunya penguatan pendidikan akhlak di berbagai lini, baik keluarga, sekolah, maupun masyarakat, sebagai solusi terhadap krisis moral yang terjadi pada generasi muda.
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A. Introduction

Moral education is one of the most important aspects of the Islamic educational system. This is because morality reflects the quality of one's faith and devotion to Allah Swt. Without moral education, human development will only emphasize intellectual aspects without having a strong moral foundation (Al-Abrasyi, 2017).

Islam emphasizes the importance of moral cultivation from an early age, as affirmed in the Qur'an that Prophet Muhammad (peace be upon him) was sent to perfect noble character (Qur'an 68:4). This verse shows that morality is not merely complementary but is at the core of the prophetic mission. This is also emphasized in the hadith of the Prophet: *"Indeed, I was sent to perfect noble character"* (Malik, 1985).

In the context of Islamic education, morality holds an equally important position as knowledge. According to Nata (2016), the ultimate goal of Islamic education is to shape holistic individuals who possess balance in cognitive, affective, and psychomotor domains, with morality as the main controller.

Moral education is not limited to the transfer of knowledge about good and bad values but also involves habituation, internalization, and practice in everyday life. Therefore, moral education is both theoretical and practical, linking the normative teachings of Islam with their implementation in real-life contexts (Hasan, 2019).

The moral crisis among today's younger generation has become one of the main challenges in education. The rise of deviant behavior, moral decadence, and the erosion of social ethics highlights the need to optimize moral education (Azra, 2018).

Historically, moral education has long been central to the Islamic learning process, whether in madrasahs, pesantrens, or non-formal institutions. Classical scholars such as Al-Ghazali, Ibn Miskawayh, and Ibn Khaldun made significant contributions in formulating Islamic concepts of moral education (Al-Ghazali, 2005).

Al-Ghazali (2005) emphasized that morality is a disposition embedded in the soul that drives a person to act without further deliberation. Thus, moral education does not merely teach theory but also shapes habits that are ingrained within individuals.

Ibn Miskawayh (2011), in *Tahdzib al-Akhlaq*, stressed that the ultimate goal of moral education is the attainment of true happiness (*sa'adah*), which includes both worldly and

eternal happiness. This indicates that moral education in Islam has a transcendental dimension, covering not only human relations with others but also with Allah Swt.

In practice, moral education cannot be separated from the roles of family, school, and society. The family functions as the first madrasa, while schools and communities strengthen moral values through formal education and social experiences (Hasanah, 2020).

The development of information technology in the digital era presents new challenges for moral education. Social media, the internet, and global culture introduce values that are not always in line with Islamic teachings. Therefore, moral education strategies need to adapt to these changing times (Nasution, 2021).

Besides challenges, the digital era also provides opportunities for strengthening moral education through various technology-based learning media. Islamic education can utilize applications, learning videos, and digital platforms to instill moral values in the younger generation (Rahman, 2020).

Theoretically, the study of moral education in the Islamic perspective seeks to explore fundamental concepts derived from the Qur'an, hadith, and scholars' thoughts. Practically, it aims to find models of moral education implementation that are relevant to the needs of modern society (Hidayat, 2019).

Several previous studies have highlighted the importance of moral education in shaping national character. For example, research by Zubaedi (2017) emphasized that Islamic moral education can be a solution to the moral degradation of the younger generation.

However, many studies still emphasize normative aspects without connecting them to practical contexts. Therefore, this study attempts to provide a more comprehensive analysis by integrating both theoretical and practical perspectives on Islamic moral education (Munir, 2020).

Thus, the study of the concept of moral education in the Islamic perspective becomes crucial to explore in depth. This research is expected to contribute to strengthening the Islamic educational system, particularly in forming individuals of noble character who are able to face the challenges of globalization without losing their Islamic identity.

B. Method

This study employs a qualitative research approach with a library research design. The choice of this method is based on the research objective, which is to analyze and explore the concept of moral education in the Islamic perspective both theoretically and practically. According to Creswell (2018), qualitative research is appropriate for studies that aim to understand meanings, concepts, and values through descriptive and analytical interpretation.

The data sources of this research consist of primary and secondary references. Primary sources include the Qur'an, Hadith, and the classical works of prominent Islamic scholars such as Al-Ghazali's *Ihya' Ulum al-Din* and Ibn Miskawayh's *Tahdzib al-Akhlaq*. Secondary sources include books, journal articles, theses, and other scholarly works that discuss Islamic education and moral development. These sources were selected based on their relevance, credibility, and contribution to the discourse on moral education.

The data collection technique used in this study is documentation. All relevant literature was identified, reviewed, and categorized into thematic clusters such as the definition of moral education, objectives, principles, and practical applications. The researcher systematically collected information from printed as well as digital sources using academic databases such as Google Scholar and ResearchGate.

The data analysis technique applied in this research is descriptive-analytical. First, the collected data were classified based on major themes. Second, the researcher interpreted the findings by comparing classical and contemporary scholars' views. Finally, synthesis was conducted to produce a comprehensive understanding of the concept of moral education in the Islamic perspective. According to Miles, Huberman, and Saldaña (2014), qualitative data analysis involves three concurrent steps: data condensation, data display, and drawing conclusions.

The trustworthiness of the data was ensured through triangulation of sources. By comparing primary Islamic texts, classical scholarship, and contemporary studies, the researcher sought to validate the consistency and reliability of the findings. Furthermore, critical reflection was applied to avoid bias in interpreting texts.

In conclusion, this methodology allows the study to provide both a normative foundation and a practical framework of Islamic moral education. The integration of classical

references with contemporary realities ensures that the research findings remain relevant for addressing current moral challenges in education.

C. Results and Discussion

The findings of this study demonstrate that moral education in Islam is fundamentally rooted in the Qur'an and Hadith, which consistently emphasize the cultivation of noble character as a vital aspect of faith. The Qur'an presents Prophet Muhammad (peace be upon him) as the best role model for human conduct (Qur'an 68:4), and the Hadith highlights his mission to perfect noble morality (Malik, 1985). This shows that moral education is not peripheral but central to the prophetic mission and the very foundation of Islamic teachings.

One of the theoretical contributions of this study is the clarification of the meaning of morality (*akhlak*). Al-Ghazali (2005) defines it as an inner disposition that naturally guides behavior without external enforcement. This implies that moral education should not only provide theoretical knowledge of what is right or wrong but must also shape internalized habits that become part of an individual's personality. Ibn Miskawayh (2011) further emphasizes that the ultimate aim of moral education is the achievement of true happiness (*sa'adah*), which encompasses both worldly success and eternal well-being. Such a goal highlights the transcendental orientation of Islamic morality, which extends beyond social ethics to include spiritual accountability before Allah.

The results also indicate that the process of moral education begins within the family. Parents play the role of the first teachers by nurturing values through modeling behavior, cultivating daily habits, and instilling Islamic principles from early childhood (Hasanah, 2020). Schools then build upon this foundation by combining intellectual instruction with character formation, as seen in Islamic schools and pesantrens where moral education is integrated into both academic subjects and daily communal life (Azra, 2018). Beyond the family and school, the wider society also contributes to moral reinforcement through cultural practices, community norms, and social interactions. In this sense, moral education functions most effectively when family, school, and community work collaboratively to create a consistent moral environment (Rahman, 2020).

Another important finding is that moral education in Islam cannot be separated from the concept of *tarbiyah* (holistic education), which emphasizes the comprehensive development of intellectual, spiritual, and moral dimensions. According to Nata (2016), this holistic model produces *insan kamil*—a complete human being who embodies balance in all aspects of life. However, in the contemporary context, this vision faces significant challenges. Globalization, secular values, and digital culture introduce competing moral frameworks that can undermine Islamic values. Nasution (2021) argues that moral education must therefore adapt to these changes without diluting its foundational principles.

Despite these challenges, the digital era also presents opportunities. The integration of digital tools, online platforms, and interactive applications into moral education can make the transmission of values more engaging and relevant. For example, learning modules that combine Qur'anic ethics with real-life scenarios can help students better internalize moral lessons (Hidayat, 2019). This shows that technology, if used wisely, can be a powerful ally in strengthening moral education.

The study also highlights the continuing relevance of classical Islamic scholarship. The thoughts of Al-Ghazali and Ibn Miskawayh on moral discipline (*mujahadah al-nafs*) and habituation (*ta'wid*) remain applicable today, as they resonate with modern psychological insights into habit formation and behavioral development (Hasan, 2019). Comparative analysis further shows that while Western approaches to character education often emphasize civic responsibility and personal autonomy, Islamic moral education incorporates a theocentric dimension by grounding morality in accountability to Allah (Zubaedi, 2017). This theocentric foundation gives Islamic moral education a unique and comprehensive character.

Furthermore, the findings emphasize the importance of role models (*uswah hasanah*) in moral development. Teachers and parents are not merely transmitters of knowledge but are themselves living examples whose actions embody the values they teach. The Prophet Muhammad, described in the Qur'an as "the best example" (Qur'an 33:21), represents the highest model for this principle. In practice, moral education must therefore rely heavily on modeling and consistent behavior from educators and parents alike.

The results also show that moral development requires a gradual and continuous process. Values that are imposed suddenly tend to be less effective than those nurtured

through repetition, reinforcement, and reflection over time (Munir, 2020). This insight underlines the importance of designing moral education programs that are structured as long-term cultivation rather than short-term interventions. In addition, the integration of moral values across the entire school curriculum is essential. Instead of being confined to Islamic studies alone, moral education should permeate all subjects so that students can see its relevance in every aspect of life (Hasan, 2019).

In conclusion, this study demonstrates that moral education in Islam is a holistic system that integrates theory and practice, combines classical wisdom with contemporary strategies, and engages family, school, and society in shaping individuals of noble character. By grounding morality in the Qur'an and Hadith while simultaneously addressing the realities of modern life, Islamic moral education provides a comprehensive framework for preparing individuals to meet the challenges of globalization without losing their Islamic identity.

D. Conclusion

The concept of moral education in Islam represents an essential foundation in shaping human character and behavior based on the teachings of the Qur'an and Hadith. This study concludes that Islamic moral education not only emphasizes knowledge acquisition but also the cultivation of noble attitudes and practices in daily life. The findings highlight that moral education serves as a holistic approach to forming individuals who are spiritually strong, intellectually mature, and socially responsible.

Furthermore, the study shows that the integration of moral education in both formal and non-formal educational institutions contributes to the creation of a balanced generation capable of facing contemporary challenges without losing their religious and ethical identity. The theoretical analysis underlines that Islamic moral education is inseparable from the core principles of Islamic teachings, which view education as a lifelong process of nurturing the heart, mind, and behavior.

In practice, Islamic moral education requires consistency in teaching, role modeling, and the cultivation of values through various methods such as dialogue, habituation, and exemplary conduct. This ensures that the values taught do not remain abstract but are manifested in real-life practices. The study also concludes that teachers, parents, and

community leaders play a significant role in ensuring the effective transmission of moral values across generations.

Overall, Islamic moral education offers a comprehensive model that unites theory and practice, spirituality and sociality, knowledge and action. By applying these principles, the Muslim community can ensure the development of individuals with integrity, compassion, and responsibility who can contribute positively to the broader society.

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