

## **QURAN-BASED EDUCATION: INTEGRATION OF KNOWLEDGE AND MORALS THROUGH THE CONCEPT OF TA'DIB AND MAQASID**

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### **ABSTRACT**

The current education system is often confronted with an ethical crisis resulting from the separation of knowledge from spiritual and moral values. This paper aims to explore how Qur'an-based education can integrate science and ethics through two fundamental concepts: the concept of *Ta'dib* as articulated by Syed Muhammad Naquib al-Attas and the concept of *Maqasid al-Qur'an* as formulated by Prof. Dr. H. Mahyuddin Barni, M.Ag. Using a qualitative literature study, this research analyzes the relationship between these two concepts within the framework of contemporary Islamic education. The findings reveal that *Ta'dib* provides a practical approach by emphasizing the cultivation of manners, ethics, and character, while *Maqasid al-Qur'an* offers a philosophical foundation in determining the ultimate goals of education. The integration of these approaches is expected to produce learners who are not only intellectually competent but also morally grounded, socially responsible, and committed to contributing to the development of a civilized society.

**Keywords:** Islamic Education, Ta'dib, Maqasid Al-Qur'an, Integration of Knowledge, Morals

### **INTRODUCTION**

Education is the main pillar in building human civilization. However, in the dynamics of modernity and technological advancement, education often loses its moral and spiritual values. The ethical crisis that has hit the younger generation shows that intellectual intelligence does not always go hand in hand with moral maturity. This phenomenon illustrates the separation between knowledge and value, between knowledge and wisdom. It is in this context that the role of the Qur'an as a source of divine values becomes very important. Allah SWT said:

*“Recite the name of your Lord who created.”* (Q.S. al-'Alaq [96]: 1)

This verse emphasizes that every process of seeking knowledge must be based on divine consciousness. Thus, knowledge in Islam is not only a rational instrument, but also a means of recognition of the Creator.

The moral crisis among today's students has been a serious concern of various studies. One study shows that the moral degradation of the young generation is influenced by weak self-control, the influence of social media, and shifting values in the family and school environment, resulting in deviant behavior and weakening of social responsibility (Hudi et al., 2024). Other research confirms that modern adolescents are

often more oriented towards entertainment and hedonistic lifestyles than to the moral and spiritual values that should be the basis of life (Aisyah & Fitriatin, 2025). These findings show that contemporary education systems tend to fail to instill ethical and moral values in the learning process.

This condition is in line with the Qur'an's criticism of man who neglects the purpose of his creation:

“*And I did not create the jinn and mankind except to worship Me.*”  
(Q.S. adz-Dzāriyāt [51]: 56)

This verse is a reminder that the main goal of education is not just to produce people who are academically smart, but people who are civilized and know their God.

In the Islamic view, education is the process of uniting the dimensions of knowledge (*ilm*), charity (*amal*), and adab (*adab*) in a complete unity. Syed Muhammad Naquib al-Attas through the concept of *Ta'dib* emphasized that true education is the process of forming adab, namely the awareness of the correct place of everything in the order of existence. On the other hand, Prof. Dr. Mahyuddin Barni through the idea of *Maqasid al-Qur'an* emphasized the importance of educational orientation to divine goals (*maqasid*) which includes the maintenance of faith, reason, morals, and benefits.

The integration between these two concepts becomes relevant in facing the moral crisis of modern education. *Ta'dib* provides a methodological direction for character formation, while *Maqasid al-Qur'an* provides a philosophical foundation for educational purposes. Therefore, this article aims to analyze the relationship between the concept of *Ta'dib* Syed Muhammad Naquib al-Attas and *Maqasid al-Qur'an* Mahyuddin Barni in building an Islamic education model based on the Qur'an that is able to integrate science and morals in harmony.

## LITERATURE REVIEW / TOPIC 1

### 1. The Concept of Islamic Education According to the Quran

The concept of education in Islam is firmly rooted in the teachings of the Qur'an which views education as a process of human perfection as a whole—including intellect, spirit, and morals. The Qur'an not only serves as a book of law and worship, but also as an educational guide that leads humans to the perfection of their existence as *caliphs* on earth. In this context, the Qur'an presents a number of educational terms such as *tadabbur*, *tazkiyah*, *tafaqquh*, and *hidayah*, each of which describes an integral aspect in the formation of the whole human being (Nasution et al., 2022). *Tadabbur* leads people to reflect and understand the meaning behind Allah's verses, not just read the text. Verses such as *Q.S. Shad: 29* are the basis that reading the Qur'an without contemplation will only make people trapped in meaningless rituals. This confirms that Qur'anic education does not stop at the transfer of knowledge, but activates intellectual and spiritual awareness at the same time.

The dimension of *tazkiyah* shows that true education is oriented towards the purification of the soul and the formation of character. *Tazkiyah* in this context not only cleanses the heart from reprehensible traits, but also fills it with divine values such as sincerity and moral responsibility (Murjani, 2022). This is in line with the words of Allah in *Q.S. Ash-Shams: 9*, “Blessed is the one who purifies his soul,” which affirms that

the success of education is determined by the extent to which man is able to maintain inner purity in the midst of worldly temptations. Meanwhile, *tafaqquh* marks the process of developing thinking power and a deep understanding of reality and revelation, as stated in *Q.S. An-Nisa: 78* and *Al-An'am: 98*. Thus, Qur'anic education not only fosters logical intelligence, but also the ability to understand the meaning of life reflexively and spiritually. Islamic education should be a synergy space between *tadabbur* (thinking) and *tazkiyah* (heart cultivation), so as to produce human beings who are not only intelligent, but also civilized and aware of their position before Allah.

The Qur'an also provides a complete framework for Islamic education through the terms *al-tarbiyah*, *al-ta'lim*, and *al-tazkiyah* (Widiani, 2018). *Tarbiyah* describes the gradual process of building to grow human potential to achieve perfection, *ta'lim* is related to the process of teaching knowledge, while *tazkiyah* functions as moral purification. The three form an integrative education system—between intellect, soul, and charity. The term *rabbaniyyun* in *Q.S. Ali Imran: 79* describes the figure of a true educator who not only teaches knowledge, but also instills submission and closeness to Allah. Thus, the ideal Qur'anic education is one that balances three main elements: intellectual, moral, and spiritual.

After understanding how the Qur'an places education as a process of human perfection as a whole, the next discussion focuses on how the concept of *Ta'dib* formulated by Syed Muhammad Naquib al-Attas translates the principles of the Qur'an into educational practices oriented towards manners and character formation.

## 2. The Concept of Ta'dib According to Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib al-Attas views that education in Islam is not just the teaching of knowledge, but is the process of forming civilized human beings (*insān ādabī*). The term he uses to describe this fact is *ta'dib*, which refers to the cultivation of recognition and recognition of the position of everything in the order of existence according to the will of the Creator (Al-Attas, 1992). A person is considered knowledgeable not because of the amount of knowledge he has, but because of his ability to place that knowledge within the framework of ethics and spiritual responsibility. In this view, the loss of manners is the root of the chaos and corruption of knowledge because it breaks the connection between knowledge and divine values (Al-Attas, 1992). Islamic education, therefore, is directed to lead humans to recognize the essence of existence and place all their activities as a form of servitude to Allah SWT.

The concept of *ta'dib* encompasses three main dimensions of education, namely 'ilm (knowledge), *ta'lim* (teaching), and *tarbiyah* (coaching). These three aspects form a unity of values that connect intellectual, moral, and spiritual aspects in one complete orientation (Hendratno et al., 2023). The separation of knowledge from divine values has the potential to cause deviations in its use and distance humans from the true purpose of education (Syafa'ati & Muamanah, 2020). This principle is in line with the view that Islamic education must foster a balance between thinking power and spiritual awareness, so that science functions as a means of getting closer to Allah while improving social life (Rijal et al., 2025).

In its philosophical framework, *ta'dib* became the basis for the preparation of an Islamic curriculum that placed divine science in the highest position in the hierarchy of knowledge. This principle reflects the view that Islamic education must instill manners in knowledge, oneself, society, and God (Al-Attas, 1992). This structure allows the educational process to play a role not only in the mastery of theory, but also in the internalization of values that give birth to moral and responsible individuals. The *ta'dib*-based approach is the foundation for an education system that balances the intellectual and spiritual dimensions, and integrates knowledge, faith, and charity in a single divine purpose.

If *Ta'dib* acts as a methodology for the formation of *adab*, then *Maqasid al-Qur'an* provides direction and purpose for the entire educational process. Mahyuddin Barni's view expands Al-Attas' perspective by

emphasizing the orientation of education on the benefits of human life that is balanced between this world and the hereafter.

### 3. The Concept of Maqasid Al-Qur'an According to Mahyuddin Barni

Mahyuddin Barni emphasized that the essence of Islamic education cannot be separated from the basic purpose of human creation, which is to worship and uphold the benefits of life according to the instructions of revelation. In his view, Qur'anic education should be based on the maqasid of the Qur'an which is the divine purpose that is the spirit of all Islamic teachings. He writes that "education in Islam is the process of instilling values that lead humans to understand, live, and practice Allah's guidance as a whole" (Barni, 2011). Education based on maqasid, according to him, is not just the teaching of knowledge, but the formation of human beings who are able to integrate knowledge, faith, and charity in a unity of orientation towards the pleasure of Allah SWT.

Furthermore, Barni explained that the maqasid al-Qur'an includes five main aspects that are the philosophical foundation for the preparation of the curriculum and learning process, namely the maintenance of religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-'aql), heredity (hifz al-nasl), and property (hifz al-mal). These five aspects, according to him, "are the noble goals of Islamic education because they contain a balance between worldly and ukhrawi needs" (Barni, 2011). Maqasid-oriented education will lead students to have strong faith, noble morals, critical thinking skills, and high social responsibility. Thus, the maqasid al-Qur'an functions not only as a normative principle, but also as a concrete framework in designing a comprehensive Islamic education system.

Barni also emphasized that Qur'anic education must be able to form human beings with rabbaniyyah personalities, namely human beings whose all knowledge and actions are centered on divine values. He wrote, "the ultimate goal of Islamic education is the realization of human beings who know their God and make all their activities worship" (Barni, 2011). Therefore, the success of education is not measured by the cognitive aspect alone, but by the extent to which it produces civilized and noble human beings. Education oriented to the maqasid of the Qur'an will harmoniously combine spiritual, intellectual, and social dimensions, so that human beings are not uprooted from the nature and responsibilities of their caliphate on earth.

### 4. Integration of Scientific and Moral Values in Islamic Education

Based on the description of the previous two concepts, it can be seen that both *Ta'dib* and *Maqasid al-Qur'an* have a common point in an effort to unite knowledge and morals. This section will review how these two concepts can be integrated in the Islamic education system in order to not only form knowledgeable human beings, but also civilized people. The integration between science and morality is not just a theoretical discourse in Islamic education, but a spirit that should be the basis of every learning process. In the Islamic view, knowledge cannot stand alone without value. If knowledge is released from morality, the result can be lame, clever, yes, but lose direction. This is where the importance of the concept of *Ta'dib* from Syed Muhammad Naquib al-Attas, which emphasizes that true education is the process of instilling adab, that is, the ability to put things in their place according to the will of Allah. With manners, knowledge is not only a tool for thinking, but also a way to know the truth.

Meanwhile, Maqasid al-Qur'an initiated by Mahyuddin Barni gave directions on where education should be taken. Through its five main objectives, namely hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, and hifz al-mal, education is directed so that humans can maintain a balance between the needs of the world and the responsibilities of the hereafter. Thus, on the one hand *Ta'dib* teaches how to form manners and character, while Maqasid provides the foundation of "what all educational processes are carried out for". The two

complement each other, one is a method, the other is a direction.

Research by Komariah Suwito et al. (2024) as well as its positive impact on the formation of individual character. The research approach used is qualitative with a case study design. Data was collected through in-depth interviews, participant observation, and documentation analysis from various sources including teachers, students, parents, and religious figures. The research results show that Islamic Religious Education has an important role in integrating religious values with scientific knowledge, which results in the formation of better individual character, including morality, ethics and high spiritual awareness. However, the implementation of this integration faces various challenges such as differences in interpretation, resistance to change, and lack of resources. To overcome these challenges, several strategies are recommended, including strengthening the curriculum, training teachers, developing learning materials, collaborating with religious communities, and promoting inclusivity and tolerance. With the right strategy and adequate support, it is hoped that the integration of science and religion can be realized effectively, creating a holistic and inclusive educational environment, as well as preparing quality individuals to face the complexities of the modern world. This research provides important insights for the development of educational policies and practices that integrate science and religion, and offers practical recommendations to increase the effectiveness of their implementation in educational institutions”, also shows the same thing. His research found that Islamic Religious Education plays a major role in uniting science and religious values through a more lively curriculum centered on character building. As a result, students not only understand the theory, but also understand the meaning and responsibility of the knowledge they have. This is proof that if Islamic education is carried out with a holistic approach, integration between science and morals is not only possible, but can be realized.

But on the other hand, the research of Khoirunnisaiyah Lubis et al. (2025) reminds us of a slightly harsh reality: modern challenges such as materialism, consumptive lifestyles, and the influence of digital media that sometimes break ethical boundaries. They said in their research that the integration of science and morals requires joint efforts, not only from schools, but also from society and government policies. Precisely in this digital era, there is a great opportunity to revive moral values in the world of science, if there is a commitment not to abandon the principles of humanity and spirituality.

Therefore, if the outline is drawn, the integration of science and morals in the perspective of Ta'dib and Maqasid al-Qur'an is a real form of education that wants to give birth to a generation of civilized human beings. Knowledge is directed not only to seek knowledge, but to understand the meaning of life and responsibility as a servant of God. Islamic education should be on two legs: the feet of reason and the feet of manners. If the two are balanced, then education will not only produce intelligent people, but also wise and have a clear direction in life.

## **METHODOLOGY / TOPIC 2**

This study uses a qualitative method in descriptive form through a literature study approach (*library research*). This method was chosen because the research is focused on analyzing the concepts and thoughts of figures in depth, not through the collection of field data. According to Zed (2014), literature study is a series of activities related to the collection of literature data, critical reading, and management of scientific materials to build the theoretical foundation and conceptual framework of research. In this study, researchers explored and critically assessed various scientific sources related to the integration of science and morals in Islamic education. The main sources are the works of Syed Muhammad Naquib al-Attas (*The Concept of Education in Islam*, 1992) and Mahyuddin Barni (*Education in the Perspective of the Qur'an*, 2019). Not only that, secondary sources such as journal articles, proceedings, and academic books were also used to strengthen the

analysis, including studies by Komariah Suwito et al. (2024) and Khoirunnisaiyah Lubis et al. (2025). The data obtained were analyzed using a descriptive-analytical method by identifying, interpreting, and synthesizing the main ideas of the two figures to formulate a conceptual model of the integration of science and morals in Islamic education based on the Qur'an.

### FINDING & DISCUSSION / TOPIC 3

Islamic education in the view of Syed Muhammad Naquib al-Attas and Mahyuddin Barni is both rooted in the principle that science and morality are inseparable. In *The Concept of Education in Islam: A Frame-work for the Development of Islamic Educational Philosophy* (1992), Al-Attas emphasized that the core of Islamic education is *ta'dib*, the process of cultivating adab, which is the awareness to put things in their proper place. Education is not just teaching (*ta'lim*) or construction (*tarbiyah*), but the process of purifying the soul and forming a civilized human being (*insan adabi*). According to Al-Attas, knowledge that is not accompanied by manners will cause epistemological chaos and moral crisis, because humans lose orientation to the essence of truth. Therefore, Islamic education must lead people to know God as the source of all knowledge, and to internalize divine values in every action. Meanwhile, Mahyuddin Barni in *Education in the Perspective of the Qur'an* (2011) views that education is based on *maqasid al-Qur'an* have the goal of achieving the overall benefit (*Al-Maslahah Al-'Ammah*). He interprets *maqasid* as a normative direction that guides all educational activities towards the maintenance of the five main points of human life: religion (*Hifz al-Din*), soul (*Hufz al-Nafs*), Sense (*Hifz al-'aql*), descendants (*Hufz al-Nasl*), and treasures (*Hifz al-Mal*). Education in Barni's view should not stop at cognitive achievement, but should foster spiritual, moral, and social awareness rooted in Qur'anic values. Thus, knowledge is not only a tool to dominate the world, but a means to maintain a balance between world-ly and spiritual interests.

*Table 1. Comparison of the Concepts of Ta'dib and Maqasid al-Qur'an in Islamic Education*

| Aspects of the Discussion        | Concept of Ta'dib (Syed Muhammad Naquib al-Attas)  | Concept of Maqasid al-Qur'an (Mahyuddin Barni)   | Meeting Point & Relevance   |
|----------------------------------|--|--|---|
| <b>Philosophical Foundations</b> | Based on Islamic cosmological views and the nature of human beings as intelligent and civilized beings. Knowledge must lead to the recognition of God as the source of truth (Al-Attas, 1992). | Based on the principles of <i>maqasid sharia</i> which is taken from the divine purposes of the Qur'an in maintaining faith, reason, morals, and benefits (Barni, 2019). | Both depart from revelation and view education as the path to moral and spiritual perfection. |

|                                 |   |  |   |
|---------------------------------|---|--|---|
| <b>The purpose of Education</b> | to produce adabi (civilized humans) who are able to put everything in its place fairly and proportionately.                                       | Realizing a kamil (perfect human being) who is balanced between intellectual, spiritual, and social aspects.                         | Both direct students to the formation of a complete (holistic) personality.                             |
| <b>Value Orientation</b>        | Cultivation of manners as the main value; rejecting the secularization of science and the separation between religious science and world science. | The achievement of benefits and balance in life through the purposes of the Qur'an (hifz al-din, al-'aql, al-nafs, al-mal, al-nasl). | Both place morality and spirituality as the axis of education.  |
| <b>Approach Method</b>          | Emphasizes the internalization of adab through example, habituation, and integration of knowledge with pious deeds.                               | Directing the educational process to the achievement of maqasid values, through wisdom-based teaching and tazkiyah al-nafs.          | Ethical and spiritual approaches are used as the basis for the entire learning process.                 |
| <b>Expected Results</b>         | The formation of knowledgeable, civilized, and able individuals to uphold social justice.   | The realization of a society that is moral, civilized, and in harmony with Qur'anic values.  | Both direct education to create knowledgeable and civilized human beings who are beneficial to society. |

If the idea of *ta'dib* and *maqasid* is placed in one framework of the Islamic education system, the two become two complementary sides. *Ta'dib* provides a method of character formation and moral awareness, while *maqasid* provides the direction and purpose of education so that the entire process is oriented towards the benefit of humans. In this context, Islamic education is not only a system of knowledge transmission, but a process of forming the whole human being like physical, intellectual, and spiritual. Teachers not only play the role of transmitters of knowledge, but also as exemplars of manners and spiritual guides. This is in line with the view of Daryanto and Ernawati (2024) the importance of moral and ethical integration in Islamic education and finally the implementation of moral and ethical integration in Islamic education. This writing method uses Library Research by collecting various sources of books, articles or other related sources. after that it will be analyzed descriptively and associated with the existing discussion topics. The concept of morals and ethics in Islam is an important aspect in the life of a Muslim. Integrating morals and ethics in Islamic education is very important because it will direct a learner in the intelligence of life and behavior. In addition, there are many positive impacts that a learner gets in running his life. Having a sense of responsibility, good character, and living a good life with fellow humans and God. Religion has a close relationship with morals and ethics. This relationship involves the influence of religion on the formation and understanding of moral values and ethical norms in human life. The implementation of moral and ethical integration in Islamic education can be done through curriculum development in institutions, interactive learning, Islamic character building. In its implementation requires cooperation from all parties related to students, teachers, parents and also the environment around students”(Daryanto & Ernawati, 2024 that education that integrates moral values in the learning process is able to produce students who have spir-

itual and social intelligence at the same time. Moral values are not enough to be taught theoretically, but must be brought to life through habituation, example, and direct experience in the educational environment. In addition, Dahirin and Rusmin (2024) emphasized the importance of strengthening Islamic values through the Islamic Religious Education curriculum which emphasizes the balance between knowledge and charity. When PAI learning does not only focus on memorization, but also on the formation of morals and social responsibility, then the concept of *ta'dib* Al-Attas and *maqasid* Barni is realized. Nadhirah (2025) also highlights the relationship between teachers and students as a reflection of Islamic education rooted in Qur'anic values, where respect for teachers and earnestness in seeking knowledge are considered as worship that gives birth to the blessings of knowledge.

This Qur'an-based education is becoming increasingly relevant in facing the modern moral crisis. The current of globalization and the development of digital technology has shifted the orientation of education towards materialism and utilitarianism, so that moral and spiritual values are increasingly marginalized. Under these conditions, the idea of *ta'dib* and *maqasid* of the Qur'an offers a comprehensive solution: to build an education system that not only produces intelligent individuals, but also human beings with character, civility, and Qur'anic spirit.

Purnamasari (2017) in his research on Qur'an-Based Character Education explained that Qur'anic values can be an antidote to moral degradation by fostering *akhlaq al-karimah* as the core of Muslim personality. This is strengthened by Nasor and Sari (2025) in the Integration of Qur'an Values in Strengthening Character Education in Elementary Schools, which emphasizes that Islamic education has great potential in overcoming ethical crises through the internalization of spiritual values in the school and community environment. Both highlighted that Islamic education that places morality as the core of learning will produce a generation that is not only knowledgeable, but also moral and has high social sensitivity.

Thus, the integration between *ta'dib* and *maqasid al-Qur'an* is a relevant and applicable synthesis in the context of contemporary education. Al-Attas instills the epistemological foundation that science must be accompanied by manners, while Barni gives an axiological direction that science must lead to universal benefits and virtues. When these two ideas are implemented in an integrated manner, Islamic education will produce a generation that is highly knowledgeable, noble in character, and has a strong moral conscience — in accordance with the ideals of the Qur'an in forming the *ummatah wasathan*, which is a society that is balanced between intellect, faith, and charity.

## CONCLUSION

From the overall discussion, it can be seen that the integration between *Ta'dib* and *Maqasid al-Qur'an* is not only theoretically ideal, but also practically relevant in the context of contemporary education. This idea provides a conceptual basis as well as an implementive direction for Islamic education to present a generation that is balanced between intellectual intelligence and moral depth.

Qur'an-based education offers a concrete solution to the moral crisis that has plagued the modern world of education. Through the integration of the concept of *Ta'dib* from Syed Muhammad Naquib al-Attas and *Maqasid al-Qur'an* from Mahyuddin Barni, Islamic education can present a balance between the mastery of knowledge and the formation of morals. *Ta'dib* functions as a method of character formation and manners, while *Maqasid al-Qur'an* is a philosophical foundation that directs the goals of education towards the benefit and devotion to Allah SWT.

Both form a complete educational framework in which science does not stand without value, and morals do not develop without the basis of knowledge. When the principles of *Ta'dib* and *Maqasid* are applied in

an integrated manner, Islamic education is able to produce a generation of *adabi people*: human beings who are knowledgeable, moral, and have high spiritual and social awareness.

In a global context full of materialism and individualism, this concept has become relevant as the foundation for a more humanist and transcendental education system reform. By making the Qur'an the center of orientation, education is not only an intellectual process, but also a spiritual journey towards a civilized person who is responsible for himself, society, and his God.

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