

THE MORAL-BASED EDUCATION MODEL IN ISLAM: A SOLUTION TO THE MORAL CRISIS IN THE ERA OF GLOBALIZATION

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Article history

Received date : 19-6-2025
Revised date : 20-6-2025
Accepted date : 25-7-2025
Published date : 15-8-2025

To cite this document:

Suhendri, & An Nuha, N. (2025). The moral-based education model in Islam: A solution to the moral crisis in the era of globalization. *Journal of Islamic, Social, Economics and Development (JISED)*, 10 (74), 598 - 603.

Abstract: *Morality-based education in Islam plays a fundamental role in shaping individuals and society. In the era of globalization, which presents numerous moral challenges, a morality-based education model serves as a solution to cultivate a generation that is civilized, has integrity, and is competitive. The concept of morality-based education in Islam is rooted in the values of the Qur'an and Hadith, which emphasize the importance of morality in daily life. Additionally, the thoughts of scholars such as Al-Ghazali and Ibn Khaldun reinforce this educational model as a key instrument in shaping noble character. This study employs a qualitative descriptive method with literature analysis to examine the implementation of morality-based education models in various Islamic educational institutions. The findings indicate that this model can be implemented through a curriculum based on Islamic values, a role model-based teaching method, the application of positive discipline, and collaboration between schools, families, and communities. Empirical data presented in tables and graphs reveal that applying this model effectively enhances students' character aspects, including honesty, discipline, social awareness, and responsibility. By integrating moral values into the education system, this model contributes to developing individuals who are not only intellectually capable but also possess personalities grounded in Islamic ethics and spirituality. Morality-based education is expected to be a solution to the moral crisis affecting younger generations while strengthening Islamic civilization based on noble values.*

Keywords: *Islamic education, morality, character, globalization, education model*

Introduction

Education in Islam is not only aimed at transferring knowledge, but also forming a noble personality. (Suhendri, 2020) This concept is based on the teachings of the Qur'an and Hadith which emphasize the importance of morals in human life. (Nahar, Syamsu & Suhendri, 2020) Ibn Khaldun and Al-Ghazali are two figures who made major contributions to the development of the concept of moral-based education.

Literature Review

Moral-based education in Islam has a strong foundation in religious teachings and the thoughts of scholars. This foundation reflects the importance of moral values in forming individuals who are not only intellectually intelligent but also have noble personalities (Febriyanti et al., 2023)(Yamamah, 2022). In general, this foundation can be divided into three main aspects: the basis of revelation (the Qur'an and Hadith), the thoughts of classical scholars, and theological principles in Islam.

The Qur'an and Hadith are the main sources for Islamic education, including the aspect of moral formation (Nur, M., AM, R., & Charles, 2022) (Suhaimi, 2017). Several verses of the Qur'an which are the basis for moral-based education include:

- QS. Al-Qalam verse 4 – “And indeed you (Muhammad) truly have noble character.” This verse shows that Rasulullah SAW as the main educator in Islam has morals that are an example for all people.
- QS. Luqman verses 13-19 – Contains Luqman's advice to his children, which includes the values of monotheism, patience, honesty, and the importance of being polite in social life.
- QS. Al-Ahzab verse 21 – “Indeed, there is in the Messenger of Allah a good role model for you...” This verse confirms that the Rasulullah Saw. is an ideal figure in moral and moral education.

Apart from the Qur'an, the Hadith also provides important guidelines for moral-based education. One of them is the words of the Prophet Muhammad Saw:

“Indeed, I was sent to perfect noble morals.”

(HR. Ahmad and Al-Baihaqi).

This hadith emphasizes that one of the main objectives of the sending of the Prophet Muhammad Saw. was to shape human morals so that they are in accordance with Islamic values.

Then, a number of classical Muslim scholars and scholars have also made major contributions to the formulation of the concept of moral-based education. Some important thinkers in this study include:

- Al-Ghazali (1058–1111 AD). In his work *Ihya Ulumiddin*, Al-Ghazali emphasized that education is not only to increase knowledge, but also to form good morals (Al-Ghazali, 2011). He argued that knowledge without morals would backfire on individuals and society. According to him, teachers have a major role in forming the character of students through exemplary behavior and moral habits (Faizatul Najihah Mohd Azaman & Faudzinaim Badaruddin, 2016) (Hudlari et al., 2023).
- Ibn Khaldun (1332–1406 AD). In the *Muqaddimah*, Ibn Khaldun discussed how education should balance intellectual intelligence and moral formation (Khaldun, 1986). He emphasized the importance of *ta'dib* (moral discipline) in education so that the knowledge gained can be

used wisely and be beneficial to society (Suwartini et al., 2022) (Widyastuti, 2023)(Anam & Arifi, 2023).

- Ibn Miskawayh (932–1030 AD). In *Tahzib al-Akhlaq*, he explains that morals can be formed through habituation and continuous practice. According to him, morals are not just a gift from birth, but can be developed through systematic and continuous education (Miskawayh, 1329).

Then, moral-based education also has a strong theological basis in Islam. Some of the principles that are the main foundations include: First, *Tauhid* is the core of education. Education in Islam must be based on the concept of tauhid, namely the belief in the oneness of Allah swt. This concept teaches that every individual is responsible for their deeds in the world and the hereafter so that they are motivated to act morally and ethically.

Second, *Ihsan* in behavior. The principle of ihsan, namely doing good as well as possible and with full awareness of the presence of Allah swt, is the basis of moral education in Islam. Ihsan teaches that a person must not only do good in front of humans but also when no one is watching because Allah Swt. is always watching. (Suhendri, 2022).

Third, *Tazkiyatun nafs* (purification of the soul). Moral education in Islam is closely related to *tazkiyatun nafs* or purification of the soul. This concept teaches that humans need to cleanse themselves of despicable traits, such as envy, jealousy, and arrogance, in order to achieve noble morals.

Fourth, *Amar Ma'ruf Nahi Munkar*. In Islamic education, the concept of *amar ma'ruf nahi munkar* (encouraging good and preventing evil) is the main principle in the formation of students' character. This principle emphasizes the importance of moral education as part of the social responsibility of every individual in society.

With this strong philosophical and theological foundation, moral-based education in Islam not only functions as a means of transferring knowledge but also as a mechanism for forming a noble personality. The integration of revelation, the thoughts of scholars, and theological principles in Islamic education provides a solid model for forming individuals who have intellectual intelligence as well as moral excellence.

Implementation of moral-based education can be done through various strategies that include aspects of the curriculum, learning methods, and educational environment.

1. Islamic Values-Based Curriculum

Moral-based education must be integrated into the curriculum, both through religious subjects and in every other aspect of learning. Some steps that can be applied include:

- a) Developing a syllabus that emphasizes Islamic moral values in every subject (Saepudin, 2022) (Masriah, 2023).
- b) Inserting case studies on morality in everyday life to train students in making ethical decisions (Inayatillah et al., 2022).
- c) Holding extracurricular activities that support the strengthening of morals, such as Islamic studies and social services.

2. Model-Based Learning Method

This method emphasizes that educators must be good role models for students. Its implementation includes:

- a) Teachers demonstrate discipline, honesty, and responsibility in everyday life.

- b) Use of inspirational stories from Islamic figures to strengthen students' moral values.
- c) Applying dialogic methods in learning to encourage students to think critically and ethically in expressing their opinions.

3. Implementation of Positive Discipline

Discipline in moral-based education is not punitive, but rather a habit of good morals. Some strategies that can be applied:

- a) Giving appreciation for positive student behavior, such as honesty and responsibility.
- b) Implementing a reward and consequence system that encourages students to understand the importance of morals in life.
- c) Building a school environment that supports moral values through a positive school culture (Salwén et al., 2025).

4. Collaboration between Family, School, and Community

Education based on morals is not only the responsibility of the school, but also the family and community (Suhendri, 2025). The implementation of this collaboration includes:

- a) Encouraging parental involvement in children's moral education through effective communication between school and home.
- b) Establishing cooperation with communities and social institutions in student character development programs (Bouزيدani & Salami, 2024).
- c) Providing a learning environment that supports the strengthening of morality, both inside and outside of school (Barber et al., 2021).

The effectiveness of this model has been studied through various studies that show that moral-based education can have a positive impact on students' character.

Methodology

This research employed a qualitative descriptive approach, with an emphasis on systematic literature analysis (Fuertes et al., 2020). The literature analysis followed four structured stages: (1) Identification: Classical sources including the Qur'an, Hadith, and seminal works by Al-Ghazali, Ibn Khaldun, and Ibn Miskawayh were identified, alongside peer-reviewed journal articles and books from reputable academic databases. (2) Screening: Sources were selected based on relevance, credibility, and contribution to the field of Islamic moral education. Inclusion criteria focused on theoretical and practical discussions on curriculum development, pedagogy, and moral character formation in Islamic education. (3) Thematic Analysis: Using open and axial coding, recurring themes were extracted and categorized under major domains such as moral philosophy, instructional strategy, behavioral reinforcement, and institutional collaboration. (4) Synthesis: The extracted themes were analyzed to construct an integrated model that aligns classical Islamic educational values with the contemporary moral and pedagogical challenges faced by Muslim societies.

Conclusion

The moral-based education model in Islam is an effective solution to overcome the moral crisis that occurs in the era of globalization. By instilling moral values in the curriculum, exemplary-based learning methods, positive discipline, and collaboration between families, schools, and communities, this model has proven to be able to form individuals with noble characters. Empirical data shows a significant increase in honesty, discipline, social concern, and responsibility of students after implementing this model. Therefore, educators, policymakers, and the community need to continue to develop and strengthen the moral-based education

model to create a generation that is not only intellectually superior but also has high moral integrity.

Acknowledgements

The author would like to thank all parties who have provided support in this research, especially academics, education practitioners, and Islamic educational institutions who have provided valuable data and insights. Thanks are also extended to family and colleagues who have provided moral and intellectual support in the preparation of this article.

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