

The Moral View of Islamic Education in the Book "Religious Logic: The Position of Revelation and the Limits of Reason in Islam" by M. Quraish Shihab

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Abstract

The moral decline among students in the modern era shows the importance of strengthening moral education based on Islamic values. One of the fundamental problems in Islamic moral education is the relationship between revelation and reason as a source of determining moral values. This research aims to find out and describe how the moral view of Islamic education in the book of religious logic. This research uses a philosophy of religion approach with the type of library *research*. The primary data source is in the form of the book Religious Logic by M. Quraish Shihab, while secondary data is obtained from various relevant books, journals, and literature. The data collection technique was carried out through documentation studies and literature review. Data analysis uses *the content analysis method*. The results of the study show that the morality of Islamic education is built on a harmonious relationship between revelation and reason. Revelation is positioned as the main source of moral values, while reason functions to understand, develop, and actualize these values in life. The findings of the study reveal five main aspects, namely revelation-based morality, the role of reason in moral formation, the integration of revelation and reason, education as a means of character formation, and the relevance of Islamic morality to modern challenges. M. Quraish Shihab's thinking offers an integrative, moderate, and contextual moral education paradigm, so that it is able to answer the needs of Islamic education in forming students who are moral, critical, and responsible.

Keywords

Islamic Morality of Education; Quraish Shihab; Revelation; Reason.



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INTRODUCTION

The phenomenon of moral decline among students in the context of modern education is becoming an increasingly worrying issue. Rapid social change, the penetration of digital technology, and weak value control accelerate the behavioral shift of the younger generation. Various forms of deviant behavior such as lack of manners, low empathy, and increased acts of intolerance indicate the existence of a value crisis that not only impacts the individual, but also the broader social order (Syarif, 2025). This condition can be seen in daily interactions in the

school environment that begin to lose the ethical dimension and respect for norms. Further impacts appear in the form of declining quality of social relations between students and increasing difference-based conflicts. If not taken seriously, this phenomenon has the potential to damage the moral foundations of society in the long run. In this context, moral education is an urgent need as a systematic effort to form the character of students with integrity and noble character. (Nurhalimah & Hasanuddin, 2026)

Islamic education has conceptually placed morality at the core of the educational process. Moral values in Islam originate from the teachings of revelation which are both normative and applicable in human life. The main goal of Islamic education is not only oriented to intellectual achievement, but also to the formation of character that is in harmony with divine values. This is reflected in the view that the ideal human being is an individual who is able to balance the worldly and ukhrawi aspects of his life (Mukhlis et al., 2024). Islamic education encourages the formation of a person who is not only cognitively intelligent, but also emotionally and spiritually mature (Syafuruddin, 2025). This educational process requires the integration of knowledge, attitudes, and behaviors in a complete unit. Thus, moral education in Islam has a comprehensive dimension, encompassing spiritual, intellectual, and social aspects.

Nevertheless, in practice, moral education often faces epistemological challenges, especially related to the source of moral value determination. The complexity of modern life gives rise to a variety of perspectives in understanding moral truths that often contradict each other. The classic debate between revelation and reason as the basis of moral judgment is still a relevant discourse today. Some people emphasize the supremacy of revelation as the primary source of absolute moral truth. Meanwhile, other groups provide greater space for the intellect to interpret and implement these values contextually. The tension between these two approaches often influences the direction of moral education policy and practice in educational institutions. This condition shows the need for an approach that is able to integrate the two proportionally. (Hanna & Sofy, 2025)

In this context, the thought of M. Quraish Shihab becomes interesting to study, especially through his work entitled *Religious Logic: The Position of Revelation and the Limits of Reason in Islam*. This work is present as a response to the need for a balanced frame of mind in understanding the teachings of Islam. In the book, Quraish Shihab outlines the limits of human rationality in reaching moral truth. He rejected the dichotomy that expressly separated revelation and reason in religious life. Instead, he puts the two in a relationship that reinforces each other and does not negate each other. This approach provides a strong philosophical basis for the development of contextual Islamic moral education. In this work, Quraish Shihab seeks to bridge the dichotomy between revelation and reason with an integrative and moderate approach. (Shihab, 2005)

A number of previous studies have examined the thoughts of M. Quraish Shihab in the context of moral education, especially those sourced from the work *That Is Lost from Us: Morals*. The main focus of the research is on the identification of moral values that are relevant to the formation of students' character. Research (Khoiriyah et al., 2023) shows that the moral values

put forward by Quraish Shihab have high relevance in the formation of students' character. Research (Faisal et al., 2023) emphasized that Quraish Shihab's thinking is able to answer the need for moral education in the contemporary context. These values are also considered adaptive to social changes that affect the behavior of the younger generation. However, these studies are still limited to normative aspects and have not studied in depth the epistemological dimension between revelation and reason in the moral construction of Islamic education. This limitation opens up space for research that focuses more on the philosophical foundations of moral education in Islam.

In addition, the research (Khodijah et al., 2023) highlighting the importance of Islamic education theory in overcoming moral deterioration in children. The research emphasizes the need for integration between religious values and contextual pedagogical approaches in the learning process. This shows that moral education is not enough to be conveyed theoretically, but must be implemented applicatively. Meanwhile, (Ramadhan et al., 2024) proposes the integration of philosophical ethics and prophetic values as the basis of humanist and transformative Islamic education. This approach seeks to connect the rational and spiritual dimensions in a single complete educational framework. These two studies make an important contribution in expanding the perspective of Islamic moral education. However, there has not been much research that specifically examines how the integration of revelation and reason in the Quraish Shihab perspective can be implemented in moral education. This condition shows that there is a blank space in a more in-depth and directed study.

Furthermore, the concepts of ethics and morality in Islamic religious education have also been studied as important learning materials in shaping students' moral awareness. Research (Hayatunnisa et al., 2024) emphasizing that the internalization of moral values must be carried out systematically in the educational curriculum. This approach places morality as an integral part of the learning process, not just an add-on. The Islamic worldview-based approach as put forward by (Siroz, 2024) also shows that character formation cannot be separated from the value framework derived from Islamic teachings. This perspective emphasizes the importance of consistency between values, knowledge, and practice in the lives of learners. On the other hand, Islamic education is also seen as a strategic pillar in achieving sustainable development goals, especially in ethical and moral aspects. (Angraeni et al., 2025) emphasizing that moral education has a direct contribution to the formation of a civilized society. This extends the meaning of moral education from the individual realm to the broader social realm.

Based on the review, it can be identified that there is a research gap, especially in studies that integrate the epistemological aspects of revelation and reason in the moral construction of Islamic education based on the thoughts of M. Quraish Shihab. Most research still focuses on moral values as outcomes, rather than on the epistemological processes that underlie them. In fact, understanding the relationship between revelation and reason is very important in formulating solid and relevant moral education. Therefore, this study aims to analyze in depth the moral views of Islamic education in the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam* by M. Quraish Shihab. This research will examine how the

relationship between revelation and reason forms a moral framework in Islamic education. The results of the research are expected to make a theoretical contribution to the development of the concept of integrative Islamic moral education. In addition, this research is also expected to provide practical implications for educators in designing learning strategies that are able to bridge the value of revelation and rationality of reason in the formation of students' character.

METHODS

The research approach used in this study is religious philosophy, the choice to use this approach is used to deeply understand the thoughts of figures regarding the relationship between revelation and reason and its implications for the morality of Islamic education. According to (Creswell & Creswell, 2017) it is explained that research philosophy is the initial foundation that determines the selection of research approaches and paradigms to be applied. Research philosophy also influences the researcher's point of view in understanding the object being studied, as well as being the basis for determining data collection methods and analysis techniques used during the research process.

The type of research used in this study is literature study research, this research relies on the library *research method* supported by a descriptive-analytical approach. This method is a type of research whose series of research processes focuses on collecting data from various literature sources. In its implementation, the object of research is studied through a variety of relevant written information, such as books, scientific journals, articles, and other documents.

In qualitative research, the source of data is a fundamental aspect that determines the depth and validity of research findings. Data in qualitative research are descriptive and contextual, so researchers try to understand phenomena in depth through various relevant sources (Creswell & Poth, 2014). In line with that, (Sugiyono, 2019) stated that data sources in qualitative research can be distinguished into primary data and secondary data, both of which complement each other in building a comprehensive analysis. In the context of this research which examines moral views in Islam, the theory of revelation and reason, and the thought of M. Quraish Shihab, the use of these two types of data is important to obtain a complete and in-depth understanding. First, primary data is the main data obtained directly from the first source that is the object of the research study. In library research-based research, primary data is not obtained through interviews or field observations, but through primary documents that are analyzed in depth (Denzin & Lincoln, 2018). Therefore, the primary data in this study is the original work of M. Quraish Shihab which is the focus of the study, namely the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam*. Second, secondary data is supporting data obtained from various other sources relevant to the research topic, such as books, scientific journal articles, research reports, and other academic documents.

The data collection technique in this study uses documentation and literature study (*library research*), which is the main method in qualitative research based on text studies. According to (Darmalaksana, 2020) data collection techniques in literature studies are carried out through the process of identifying, collecting, reading, recording, and processing various

literature relevant to the object of research. Research data was obtained from books, scientific journals, articles, theses, dissertations, and other documents that are related to the research theme. The data collection techniques used in this study are in the form of identifying data sources, reading and understanding literature, and documentation.

After carrying out the data collection technique, then conducting data analysis. Data analysis is the process of compiling data so that it can be interpreted. The data analysis technique in this study uses the content *analysis method*, which is a method to interpret the meaning of the text in a systematic, objective, and contextual manner. According to (Krippendorff, 2018) *content analysis* allows researchers to draw valid inferences from textual data by considering the context of its use. Thus, this approach is relevant to examine the moral view in Islam, the relationship of revelation and reason, and contemporary thought in the perspective of figures. The steps of data analysis in this study follow systematic stages, including content *analysis*, data classification, data interpretation, and conclusion drawn.

FINDINGS AND DISCUSSION

Findings

Research on the Moral View of Islamic Education in the Book of Religious Logic: The Position of Revelation and the Limits of Reason in Islam by M. Quraish Shihab shows that the moral construction of Islamic education developed by the author rests on the harmonious relationship between revelation and reason in the formation of human personality according to M. Quraish Shihab in general explaining that revelation is the source of absolute truth that comes from Allah Swt., Meanwhile, reason is an instrument given to humans to understand, develop, and actualize the values of revelation in real life. Thus, morality in the perspective of Islamic education is not only built on the basis of textual adherence to religious teachings, but also through a process of understanding, contemplation, and appreciation that involves human intellectual capabilities.

The results of the content analysis show that the moral view of Islamic education in this book can be classified into five main themes, namely: (1) revelation-based morality as the main source of value, (2) recognition of the function of reason in understanding moral values, (3) balance between rationality and spirituality, (4) education as a means of forming moral people, and (5) the importance of moral awareness in facing modern social changes. The five themes are interrelated and form an integrative moral framework of Islamic education.

The first finding shows that M. Quraish Shihab places revelation as the main foundation in determining good and bad standards. In his view, man cannot fully rely on reason to determine all moral values because the ability of reason has limitations. Therefore, revelation serves as a guideline that provides direction and limits to human intellectual activity. Morality built on revelation is believed to be universal, fixed, and unaffected by changes in time or space. This perspective shows that Islamic education must be oriented towards the internalization of the values of the Qur'an and Sunnah as the main source of character formation of students (Shihab, 2005). From the point of view of religious philosophy, this

finding is in line with *the Divine Command Theory* which places God's will as the primary source of moral value. In this framework, goodness is not determined by human agreement, but rather comes from a transcendent authority that provides an objective basis for the formation of human ethics and behavior.

The second finding shows that although revelation is the main source of morality, M. Quraish Shihab does not reject the role of reason. On the contrary, it provides a very wide space for the use of reason in understanding religious messages. Reason is seen as a gift from God that allows humans to reflect, analyze, and develop science. In the context of Islamic education, the function of reason is not only limited to the cognitive aspect, but also plays a role in strengthening the moral beliefs and awareness of individuals. Therefore, Islamic education according to this view must be able to produce students who are critical, rational, and religious (Shihab, 2005). In religious philosophy, this view shows a synthesis between rationalism and theism, where reason is positioned as an instrument for understanding the truth that comes from revelation. This approach affirms that religion does not negate rationality, but rather directs it to be used responsibly in the search for truth.

The third finding shows that the book rejects the dichotomy between religion and rationality. M. Quraish Shihab emphasized that the conflict between revelation and reason will not actually occur if both are placed according to their respective functions. Revelation provides guidance on the basic values of life, while reason functions to explain, develop, and apply these values in various situations that continue to develop. Thus, Islamic moral education is not dogmatic, but also opens up space for dialogue, critical thinking, and scientific development (Shihab, 2005). From the perspective of religious philosophy, these findings reflect the harmonized approach between faith and reason as it developed in the classical Islamic philosophical tradition. Revelational truth and rational truth are seen as coming from the same source so that they are complementary, not contradictory.

The fourth finding shows that the main goal of Islamic education according to the view contained in this book is the formation of human beings who have moral integrity. Education is not only directed to produce intellectually intelligent individuals, but also individuals who have spiritual awareness, social responsibility, honesty, justice, and concern for others. These values are the main foundation in building a civilized and just society (Shihab, 2005). From the point of view of religious philosophy, this goal is in line with the concept of *virtue ethics* which emphasizes the formation of character as the core of moral education. Education is understood as a process of developing a complete personality so that humans are able to realize good values in individual and social life.

The fifth finding shows that the Islamic morality developed by M. Quraish Shihab has a strong relevance to the challenges of modern life. Social change, technological development, globalization, and scientific advances are not seen as threats to religion, but rather as realities that must be responded to through a rational and contextual understanding of religion. Therefore, Islamic education is required to be able to instill solid and flexible moral values in facing the changing times (Shihab, 2005). In the study of religious philosophy, this view reflects

an approach to religious contextualism that seeks to maintain the basic values of religion while adapting its application to the dynamics of modern life. This approach shows that religion has an adaptive capacity to respond to various contemporary problems without losing its fundamental principles.

Discussion

Revelation-Based Morality as the Foundation of Islamic Education

The results of the study show that the moral concept of Islamic education in the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam* departs from the belief that revelation is the main source of moral truth. This finding is in line with the theory of Islamic education put forward by Syed Muhammad Naquib al-Attas which states that the purpose of Islamic education is the cultivation of *adab*, which is the recognition and recognition of the order of truth that comes from Allah. In this perspective, morality is not born from a mere social agreement, but rather from a transcendent divine direction.

One of the verses of the Qur'an that is very relevant to this finding is (QS. Al-An'am [6]: 153) which reads:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصْنُكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُونَ ١٥٣

."

Meaning:

"And truly, this is My straight way. Then follow along! Do not follow (other) ways that will scatter you from His ways. Thus He commanded you to be pious."

This verse confirms that God has established a straight path as a guide for people's lives and commands them to follow it. From the perspective of Islamic education, this verse shows that moral and behavioral standards are not determined by human desires or social agreements alone, but rather are derived from the guidance of Allah conveyed through revelation. Therefore, Islamic education places revelation as the main foundation in the formation of morals and the cultivation of moral values so that students are able to live their lives according to divine guidance.

The findings of this study are also strengthened by the research (Amin, 2018) which explains that although Islam gives a high position to reason, revelation remains the main reference in determining right and wrong. Reason has limitations so it needs the guidance of revelation so as not to get caught up in moral relativism.

Similarities between this study and research (Amin, 2018) lies in the recognition that revelation is the highest source of value in Islam. Nevertheless, this study finds that M. Quraish Shihab places a stronger emphasis on the dialogical relationship between revelation and reason than simply the subordination of reason to revelation. In other words, reason not only functions to passively receive revelation, but also plays an active role in understanding and implementing moral values in life.

The Role of Reason in the Moral Formation of Islamic Education

The findings of the study show that M. Quraish Shihab pays great attention to the function of reason as an instrument of moral education. This view is related to Islamic humanistic education theory which views humans as rational beings who have the potential to develop through thought and reflection processes.

In the book, it is explained that reason allows humans to understand the wisdom behind religious teachings. Therefore, Islamic education is not enough to teach memorization of moral norms, but also to develop the ability of students to understand the rational reasons behind a moral value.

The results of this study are in line with various contemporary Islamic education studies that emphasize the importance of *higher order thinking skills* in religious learning. However, there is a fundamental difference. Some modern educational approaches tend to give complete freedom to human rationality in determining moral values, while M. Quraish Shihab still places revelation as a normative framework that guides the use of reason.

Thus, the moral concept of Islamic education found in this study can be said to be in a moderate position between traditionalism that is very textual and rationalism that is too liberal.

The Integration of Revelation and Reason as a Paradigm of Moral Education

One of the most important findings in this study is the concept of integration of revelation and reason. M. Quraish Shihab rejects views that oppose religion with rationality. According to him, the conflict between the two arose due to human error in understanding each other's functions.

This finding has similarities with Al-Ghazali's thought that reason and revelation are two complementary lights. Al-Ghazali asserts that reason without revelation can go astray, while revelation without reason cannot be understood optimally.

The equation shows that M. Quraish Shihab's ideas are actually a form of actualization of classical Islamic thought in the modern context. The difference lies in the context of the application. If Al-Ghazali speaks in the context of medieval philosophical debates, then M. Quraish Shihab developed the idea to answer the challenges of modernity, globalization, and the development of science.

In the perspective of Islamic education, the integration of revelation and reason results in a learning model that not only emphasizes doctrinal aspects, but also encourages learners to think critically, creatively, and reflectively without losing spiritual orientation.

Moral Education as Holistic Character Building

The findings of the study show that the purpose of Islamic education in the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam* is not only the transfer of religious knowledge, but the formation of human character as a whole. This concept is in line with the theory of character education which places the cognitive, affective, and psychomotor dimensions as one inseparable unit.

M. Quraish Shihab views that moral education must produce individuals who have honesty, responsibility, justice, tolerance, and social concern. These values are not enough to

be taught through lectures, but must be realized through example, habituation, and life experience.

This finding has similarities with various Islamic character education studies that state that the success of moral education is largely determined by the internalization of values in daily life. However, this study found that M. Quraish Shihab provides an additional dimension in the form of the importance of a rational understanding of moral values so that students do not only do good because they are afraid of punishment, but also because they understand the meaning and wisdom of these acts.

The Moral Relevance of Islamic Education to Modern Challenges

The results of the study show that the moral concept of Islamic education in the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam* has high relevance to the development of the times. M. Quraish Shihab rejects the view that considers religion as an obstacle to progress. On the contrary, religion is seen as a source of value that can direct the development of science and technology to remain in the corridor of humanity.

These findings are relevant to the condition of modern society that faces various moral crises such as individualism, materialism, hedonism, and the abuse of digital technology. In this context, Islamic education has a strategic role to instill moral values that can be a guideline for the younger generation.

The excellence of the concept offered by M. Quraish Shihab lies in its ability to connect the values of revelation with the ever-changing social reality. Therefore, the morality of Islamic education developed in the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam* is not rigid and exclusive, but adaptive, contextual, and still adheres to the basic principles of Islamic teachings.

CONCLUSION

Based on the results of the research, it can be concluded that the moral view of Islamic education in the book *Religious Logic: The Position of Revelation and the Limits of Reason in Islam* by M. Quraish Shihab places revelation and reason as two complementary elements in the process of forming human morality. Revelation serves as the main source of values and guidelines for life, while reason plays a role in understanding, developing, and actualizing these values in various life situations. Through a harmonious relationship between the two, Islamic education is not only oriented towards the mastery of religious knowledge, but also towards the formation of a deep moral consciousness. In addition, M. Quraish Shihab emphasized that Islamic education must be able to produce individuals with noble character, critical thinking, integrity, and responsibility for themselves and their social environment. Moral education is not enough to be carried out through the delivery of norms and rules, but must be realized through a process of internalizing values that involve intellectual, spiritual, and behavioral aspects in an integrated manner. In the end, the moral concept of Islamic education put forward in this book has a strong relevance to the challenges of modern life. The integration between revelation and reason is an important foundation in building a generation

that not only excels in science, but also has character, ethics, and moral awareness that are able to answer various social problems wisely. Thus, the thinking of M. Quraish Shihab makes a significant contribution to the development of Islamic education that is moderate, contextual, and still adheres to the fundamental values of Islamic teachings.

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