

# Exploration of the Psychological Elements in the Qur'an and Their Contribution to the Formation of Religious Character in Schools: A Literature Study

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## ABSTRACT

This research aims to identify and analyze the psychological elements contained in the Qur'an and their relevance to Islamic Religious Education (PAI). The study was carried out through *the library research method* by examining primary literature in the form of verses of the Qur'an, tafsir, and scientific works related to the psychology of Islamic education. The results of the study show that the Qur'an contains a number of psychological concepts that play an important role in the educational process, namely cognitive aspects (tafaqquh, tafakkur, dhikr, critical reason), affective (faith, patience, gratitude, compassion, fear and hope), and psychomotor (pious deeds, positive habits, behavior control). These three elements work integratively in shaping the personality character of students and directing the learning process that touches on mental, spiritual, and moral aspects. This study emphasizes that the use of Qur'an-based psychological principles in PAI learning can comprehensively increase students' motivation, religious awareness, and morals. These findings open up opportunities for the development of a PAI learning model that is more humanistic, holistic, and oriented towards the formation of Islamic personality.

## 1. INTRODUCTION

The Qur'an as a guideline for the life of Muslims contains teachings that cover various aspects of life, including psychological dimensions related to the formation of human personality and character (Karadona & Sari, 2025). The psychological elements in the Qur'an are not only oriented towards man's relationship with Allah, but also towards the management of emotions, behaviors, and constructive social relationships (Susono et al., 2025). Concepts such as patience (ṣabr), sincerity (ikhlāṣ), peace of mind (sakinah), self-control (mujāhadah al-nafs), gratitude (syukr), and empathy (iḥsān) are the foundation for the development of a balanced, harmonious, and resilient religious character. These values not only guide individuals in their spiritual lives, but also play a role in forming positive and adaptive patterns of behavior in social interactions, both in the family, school, and wider community (Alif, 2025; cihat Nawawi, 2021; Erviana et al., 2025; Faruqi, 2017; Takdir, 2019; Tolchah, 2019).

In the context of the world of education, especially Islamic Religious Education (PAI), the formation of religious character is the main goal that is expected to be achieved through formal and non-formal learning processes (Ismail, Ar-Rahman, et al., 2025; Ismail, Putra, et al., 2025; Lestari et al., 2025; Munawarah et al., 2025; Pahmi et al., 2025). Character education based on the values of the Qur'an not only emphasizes cognitive aspects, but also affective and psychomotor aspects,

including moral strengthening, self-control, discipline, honesty, cooperation, and habituation of good behavior in daily life (Arqam et al., 2025, 2026a, 2026b; Hartina et al., 2025; Karadona, 2025; Karadona et al., 2022; Natasya et al., 2025; Puja et al., 2025; Rahma et al., 2024; Rohani et al., 2025). This is in line with the goals of national education which emphasizes the development of students who have faith, piety, noble character, and have good social and emotional competence. With this approach, PAI learning in schools can be a strategic vehicle to form a complete and applicable religious character in real life (Judrah et al., 2024; Susilowati, 2022).

However, the development of the times and the advancement of information technology bring new challenges to character education. Children and adolescents face various negative influences, ranging from consumptive behavior, peer pressure, declining morale, to increased academic and emotional stress due to high learning demands. This condition shows that an educational approach that only emphasizes mastery of material or cognitive aspects is not enough to form a solid religious character. Psychological approaches based on Qur'an values have become very relevant to help students manage emotions, foster empathy, develop perseverance, strengthen spiritual awareness, and strengthen ties with religious values (Damanik et al., 2024; Fadly, 2024; Nurhabibah et al., 2025).

Library research on the psychological elements in the Qur'an provides a deep understanding of how the verses of the Qur'an can be used as a guideline for the formation of religious character. This exploration allows the identification of psychological principles that can be applied in PAI learning strategies in schools, for example through the development of value-based learning modules, the application of value habituation methods in daily activities, and the use of guidance models that emphasize character strengthening. Thus, this research not only aims to understand psychological concepts in the Qur'an, but also makes a practical contribution to the implementation of holistic and contextual character education, according to the needs of students in the modern era.

Furthermore, understanding the psychological elements of the Qur'an can strengthen the spiritual literacy of teachers and students, improve the quality of social interaction in the school environment, and build awareness of the importance of psychological well-being that is in harmony with religious values. This is also in line with the principles of Islamic educational psychology which emphasizes character formation through the integration of spiritual, moral, and social values. Therefore, this study emphasizes the need for synergy between psychology, character education, and interpretation of the Qur'an to produce religious education that is effective, sustainable, and able to face contemporary social dynamics, while preparing students to become psychologically resilient individuals, with noble character, and a positive role in society.

## 2. METHODS

This research uses the library research method, which is a research approach that focuses on collecting, critically reviewing, and analyzing data through various relevant literature sources. Research data was obtained from scientific journals, books, interpretation of the Qur'an, academic articles, proceedings, and digital documents that examine the psychological elements in the Qur'an and the concept of religious character formation in Education (Bunkar et al., 2024; Hadi & Afandi, 2021; Pilarska, 2021).

The research procedure is carried out systematically through four stages. First, the researcher identified sources by selecting literature that specifically discussed Qur'anic psychology and character education. Second, data was classified based on main themes such as emotion regulation, patience

(ṣabr), peace of mind (sakinah), sincerity (ikhhlās), empathy (iḥsān), and self-control (mujāhadah al-nafs). Third, content analysis techniques are used to interpret the psychological elements contained in the verses of the Qur'an and examine their relevance to the formation of students' religious character. Fourth, the results of the analysis are formulated into conclusions about the contribution of the psychological values of the Qur'an in character education strategies in schools. The validity of the findings is strengthened through triangulation of sources by comparing and confirming information from various references so that the results of the study have a high level of accuracy and credibility (Creswell & Creswell, 2014, 2017; Patton, 2014).

### 3. RESULTS AND DISCUSSION

#### 3.1 Patience (Ṣabr)

The results of the study show that the Qur'an contains a number of psychological elements that have a significant effect on the formation of students' religious character. Some of those key elements include:

The results of the literature review show that patience (ṣabr) is one of the most fundamental psychological elements in the Qur'an for the formation of the religious character of students in school (Karadona et al., 2022). From an Islamic perspective, ṣabr is not just the ability to passively restrain oneself, but reflects mental strength, perseverance in kindness, endurance in the face of trials, and self-control from negative impulses. Psychologically, ṣabr is closely related to emotional regulation, resilience, self-discipline, and long-term motivation. The Qur'an not only commands patience in the face of calamity, but also emphasizes consistency in worship and righteous deeds despite obstacles (Choiroh & Kamal, 2024; Maharani et al., 2025; Sutoyo, 2017).

This shows that ṣabr has cognitive, emotional, and behavioral dimensions that directly contribute to the development of students' religious personalities. The psychological function of ṣabr is seen in the student's ability to manage academic stress, resist impulses to engage in impulsive behaviors such as anger or bullying, and maintain learning efforts despite failure or environmental pressure. Mechanistically, ṣabr works through a process of cognitive reappraisal so that students can interpret difficulties as part of the process of self-growth, accompanied by acceptance and commitment to good values. The habituation of ṣabr also activates a pattern of structured behavior through worship, muraja'ah, and other religious activities so as to build character consistency.

Literature analysis also showed a link between ṣabr values and improved academic achievement, mental health, and more harmonious social relationships in the school environment; Although specific empirical research on Ṣabr is still limited, the link between self-control, perseverance, and educational outcomes reinforces the relevance of this Qur'anic concept. In the context of the implementation of Islamic Religious Education, ṣabr can be instilled through the integration of Qur'anic values into the subject matter, habituation of daily worship, reflective activities, problem-based learning, and the example of teachers in dealing with class conflicts. Its success can be observed through improved students' self-control, the ability to manage criticism calmly, a reduction in deviant behavior, and increased perseverance in study and religious activities (Carmidin & Sukron, 2025; Dwiyanana et al., 2025; Sutoyo, 2017).



Figure 1. Results

However, challenges remain, such as the tendency to misunderstand ṣabr as passive resignation, differences in students' levels of religiosity, and the limited competence of teachers in teaching emotion regulation skills. Therefore, strengthening the concept of ṣabr needs to be carried out through a systematic, structured, and adaptive educational approach, for example through cognitive emotional skills training that is contextualized with the values of the Qur'an. Overall, the psychological element of patience in the Qur'an has a significant contribution in encouraging the formation of resilient, disciplined, and highly moral religious character of students, as well as being relevant to answer the challenges of modern education that demands the ability to self-control and mental resilience.

### 3.2 Peace of Mind (Live)

Peace of mind or *sakinah* in the Qur'anic tradition refers to a calm, tranquil, and stable state of mind that arises from closeness to Allah and the practice of religious values. Conceptually, *sakinah* is not just a loss of anxiety; it is a positive psychological state that includes a sense of existential security, emotional regularity, cognitive balance, and clarity of meaning in life. In the Islamic perspective, *sakinah* is often described as a gift that soothes the hearts of believers when they face trials, worries, or threats, so that this value combines the spiritual (transcendental connection), affective (emotional calm), and cognitive (meaning of events) dimensions (Iranti et al., 2025).

From the point of view of modern psychology, *sakinah* is closely related to constructs such as *inner peace*, mindfulness, secure attachment, and spiritual coping. The mechanism that links Qur'anic religious practice to inner peace can be explained through several paths: (1) the practice of dhikr, prayer, and religious rituals increases the focus of attention and decreases rumination, thus functioning similarly to *mindfulness* techniques; (2) theocentric beliefs give meaning to life events so as to reduce existential anxiety and strengthen *cognitive reappraisal*; (3) the activation of religious communities strengthens social support that reduces the effects of stressors; and (4) spiritual habituation promotes regular life rhythms (rituals, prayers, study times) that help circadian stabilization and emotional regulation (Iranti et al., 2025; Maftuhin & Yazid, 2025; Miftahuddin & Asrori, 2025; Ockta et al., 2025). Physiologically, consistent religious practices can decrease the activation of the sympathetic nervous system (reduce anxiety/fight-or-flight reactions) and increase parasympathetic activity related to calmness.

Literature studies show that *sakinah* has a very relevant psychological function for learners: first, *sakinah* lowers academic anxiety levels and fear of failure by fostering a framework of meaning that places the learning process in the context of worship and trust; second, *sakinah* increase the capacity of emotional regulation so that students are able to deal with social pressures (bullying, competition) more adaptively; Third, *Sakinah* supports concentration and memory through the reduction of internal distractions (anxiety), thereby improving learning performance; Fourth, *Sakinah*

forms a resilient character who is not easily discouraged when experiencing failure or interpersonal conflict. Although the quantitative literature that directly examines *sakinah* directly is relatively limited, research on similar constructs (spiritual coping, religiosity and well-being) provides supporting evidence of a positive relationship between spiritual practice and psychological well-being.

In educational practice in schools, the application of *sakinah* values needs to be systemic, structured, and adaptive. Recommended approaches include: integration of *sakinah content* in PAI material through the interpretation of exemplary verses and stories that emphasize the meaning of calmness; habituation of short rituals in the school environment (e.g., morning prayer/tausiyah, silent sessions or short dhikr before exams) to train focus and reduce anxiety; structured reflective exercises (muhasabah, gratitude journal) that teach students to reflect on daily experiences and find wisdom; and modules regulatory skills (breathing, grounding, reframing) that are contextualized with Qur'anic values so that psychological techniques become easily accepted. In addition, strengthening the physical and social environment of schools such as quiet spaces, anti-bullying policies, and religious mentoring programs are important to maintain conditions that allow *sakinah* to grow. Measuring the success of *the sakinah* program in students must combine quantitative and qualitative indicators. Quantitative instruments can adapt scales of psychological well-being, anxiety (e.g., academic anxiety scales), and mindfulness and then add items that reflect the spiritual dimension (calmness due to prayer, belief in meaning, dhikr experience). The qualitative method of in-depth interviews, student group focus, and analysis of muhasabah journals provide rich data on how students interpret inner peace and apply it in school life. A portfolio of processes (dhikr routine records, weekly reflections) is also useful for indicating medium-term behavioral changes.

The implementation of *the sakinah* program faces a variety of challenges: differences in the level of religiosity among students can affect acceptance; misinterpretations that *sakinah* means passive or silent without action can reduce initiative; limited competence of teachers in associating modern psychological techniques with Qur'anic values; and strict curricular pressures that make it difficult to allocate time for spiritual routines in schools. To overcome these challenges, an inclusive approach is needed that emphasizes universal skills (emotion regulation, reflection, gratitude journaling) that are gradually linked to Qur'anic principles so that all students feel the benefits without feeling forced; teacher training programs (based on Islamic Educational Psychology) to strengthen teachers' psycho-spiritual literacy; and curriculum design that provides space for brief rituals and reflection in daily activities without sacrificing the academic curriculum.

As a follow-up research recommendation, empirical studies are needed that test the effectiveness of *sakinah-based* interventions in school contexts such as classroom action experiments that incorporate muhasabah modules and short dhikr routines in specific classes and measure changes in academic anxiety, concentration, and social climate. Longitudinal research will help to see the long-term impact of internalizing *sakinah* on character development and achievement. In addition, the development of a valid instrument to measure *culturally sensitive sakinah* (Qur'anic Inner Peace Scale) is a methodological priority so that quantitative studies can be carried out robustly.

In summary, *sakinah* is a conceptual psychological element of the Qur'ani and is very relevant to character education in schools. When developed into a structured pedagogical practice, combining religious habituation, emotion regulation skill training, and environmental support, it can reduce anxiety, improve mental well-being, strengthen study concentration, and form a religious character that is calm, resilient, and highly adaptable to contemporary challenges.

### 3.3 Sincerity (Ikhhlās)

Sincerity (ikhhlās) in the perspective of the Qur'an refers to purity of mental orientation, i.e. doing an act solely to hope for the pleasure of Allah, not for the sake of praise or worldly gain. In the psychological dimension, ikhlās serves as a high-level intrinsic motivation that gives transcendental meaning to human activities, including the learning process in schools. When students learn with sincere intentions, the learning process is not solely driven by the achievement of values or social competition, but by the spiritual awareness that learning is worship and a form of devotion to God. This psychological state makes the motivation to learn much more stable and not easily shaken by obstacles, failures, and social pressures (Ahmad et al., 2024; Nuzula et al., 2024; Taufiqurrahman, 2019a, 2019b).

The process of ikhlās work in students occurs through the internalization of values and the alignment between learning goals and beliefs of moral identity. This internality decreases students' dependence on external rewards and at the same time increases self-awareness, honesty, responsibility, and a process-oriented work ethic. Thus, ikhlās makes an important contribution to the formation of religious character, as students have not only religious knowledge, but also the ability to manage motivations, emotions, and behaviors consistently with spiritual values. Some literature findings even suggest that ikhlās can reduce academic performance anxiety, prevent cheating tendencies, and strengthen psychological resilience in the face of learning difficulties.

The implementation of ikhlās in Islamic Religious Education in schools requires a systematic pedagogical strategy, not limited to the delivery of theories or doctrines. The value of sincerity needs to be taught through contextual understanding of verses and hadiths, habituation of reflection on intentions before learning, social service activities without publication, and the creation of a school environment that respects efforts and processes, not just academic results (Alda et al., 2025; Arifin & Nurhakim, 2025; Ismail, Ar-Rahman, et al., 2025; Ismail, Ramadhan, et al., 2025; Khadafie, n.d.; Lestari et al., 2025; Munawarah et al., 2025; Natasya et al., 2025; Rohani et al., 2025; Susono et al., 2025). Teacher role models are a central element, because the teacher's sincere behavior in guiding students will be a strong psychological model for students. Learning assessments can also be made more holistic by including indicators of process, intention, effort, and social contribution to help students understand that inner qualities are just as important as academic achievement.

Although it has great potential, the implementation of ikhlās is inseparable from challenges, especially in a school culture that is oriented towards competition and extrinsic rewards. Institutional culture changes are needed so that ikhlās is not only a theoretical concept, but also a living habitus in the school ecosystem. Going forward, further research also needs to be conducted to measure the empirical contribution of ikhlās to students' psychological well-being, ethical behavior, and academic achievement, including the development of spiritually and culturally sensitive assessment instruments. With the synergy of curriculum, habituation, assessment, and teacher example, ikhlās has the potential to become a strong foundation in the formation of authentic and sustainable religious character.

### 3.4 Empathy and Social Morals (Iḥsān & Iḥtirām)

Empathy and social morality in the perspective of the Qur'an are manifested through the concepts of iḥsān (doing good optimally) and iḥtirām (respecting others). This element becomes the ethical foundation that governs human relations and encourages good treatment of others, including concern for weak groups and self-control from harmful behavior. From a psychological point of view, empathy reflects the ability to understand the emotional state of others, while social morality includes behavioral norms such as justice, tolerance, mutual cooperation, and a willingness to help that form social cohesion. When iḥsān and iḥtirām values are integrated into the education system,

the school environment will be safer, more inclusive, and conducive to learning (Abdurahman et al., 2025; Afifah et al., 2024; Nurhaliza, 2024).

Empathy and social morals have a strategic function for the formation of religious character. With empathy, students are encouraged to engage in prosocial actions such as sharing, helping, and calming friends who are struggling (Afifah et al., 2024). The *ihtirām* attitude encourages respect for differences in backgrounds, thereby reducing conflict and increasing cooperation between students. The practice of *ihsān* provides a moral orientation that goes beyond self-interest, because social action is understood as worship and trust from Allah. Psychologically, empathetic social relationships strengthen a sense of attachment and belongingness, and the effect has been shown to reduce the risk of isolation, aggressiveness, and social anxiety among students. The internalization of empathy and social morals takes place through social learning mechanisms (observation and imitation of examples), strengthening norms (reinforcement), and framing religious meaning (meaning-making). Islamic religious education can facilitate this process through cooperative learning, role-playing to resolve moral conflicts, service-learning associated with spiritual values, and reflective discussions about the experience of helping others. Teacher role models are key factors; Teachers' behavior that shows *ihsān* and *ihtirām* in and out of the classroom is more effective in fostering social character than simply conveying moral theories (Ristiani et al., 2025).

The implementation of empathy and social morals programs in schools cannot be separated from challenges, such as lack of affective learning time, school culture that emphasizes too much academic competition, and inconsistency of exemplary from educators. There is also a risk of superficialization of values, which is theoretical moral teaching without real practice so that it does not result in behavior change. Therefore, there is a need for school policies that support experiential character learning, teacher training to consistently model *ihsān* values, a reward system for prosocial actions, and collaboration with families and communities so that value messages are aligned in three educational environments: school, home, and community.

Overall, empathy and social morals (*ihsān* & *ihtirām*) are psychological elements of the Qur'an that have great potential to shape the religious character of students. When implemented through a systematic pedagogical strategy that brings together habituation, example, real social experience, and spiritual reflection, these values shape students to become polite, tolerant, sensitive to the suffering of others, and socially responsible. Synergy between curriculum, school culture, and empirical research is needed so that character education does not stop at slogans, but is realized into a living moral habitus and strengthens the school ecosystem as a warm, fair, and socially empowered learning community.

### **3.5 Self-Control and Jihad Against Lust (Mujāhadah al-Nafs)**

The concept of *mujāhadah al-nafs* in the Qur'an occupies an important position in the formation of human character and morality. This term refers to a person's internal struggle to control negative urges from lust such as anger, pride, jealousy, and the desire to violate moral rules. From a psychological perspective, this concept is equivalent to self-regulation and self-control, which is the ability to manage emotional impulses and behaviors for long-term goals. That is why the Qur'an pays great attention to self-control as the foundation for the formation of noble morals and a stable and sustainable religious personality (Fatahillah & Hariyadi, 2024; Nurlina & Bashori, 2025).

In the school environment, self-control has a direct influence on students' behavior and interaction. Students who are able to perform *mujāhadah al-nafs* are usually more disciplined in following the rules, able to temporarily postpone pleasure for the sake of successful learning, and are not easily influenced by negative social impulses or pressures. In contrast, weak self-control often correlates with destructive behaviors such as bullying, intolerance, verbal violence, social media

abuse, and decreased academic motivation. Therefore, the internalization of self-control is not only a form of spirituality, but also a pedagogical necessity to create a safe, harmonious, and productive school culture. The application of the value of *mujāhadah al-nafs* in education can be done through three core steps: self-awareness, active self-control, and self-reflection. Self-awareness helps students recognize personal emotions and drives; active self-control encourages actions of holding anger, avoiding revenge, or holding back hurtful speech; While self-reflection or *muhasabah* helps students evaluate behavior and improve it gradually. These three processes are in line with the concept of *tazkiyatun nafs*, which is spiritual and moral self-purification through the process of habituation and continuous improvement (Aisyah et al., 2025; Faza & Fauziyah, 2025; Huda & Priyatna, 2024).

Curricularly, the value of *mujāhadah al-nafs* can be integrated into Islamic Religious Education through the example of teachers as a model of self-control, worship habits (*dhuha* prayers, *dhikr*, and *tadabbur Al-Qur'an*), conflict resolution exercises through role-playing, and the assignment of *muhasabah* journals as a form of structured self-reflection. Enforcement of discipline that is educational rather than physical or verbal punishment is also important to make students understand the moral consequences of actions, not just the fear of punishment. This approach is more effective if supported by a school atmosphere that prioritizes mutual advice, emotional security, and access to Islamic value-based counseling services.

In the end, self-control and *jihad* against lust play a significant role in shaping the religious character of students. When these values are firmly embedded, students show self-restraint, patience, consistency in worship, humility, peaceful conflict management, and psychological resilience in the face of academic and social pressure. In the digital era full of distractions and potential behavioral deviations, the value of *mujāhadah al-nafs* becomes a fortress of relevant and solutional character. Thus, education not only functions as a transfer of knowledge, but also as a process of purification of the soul and the development of religious character in a comprehensive and sustainable manner in the school environment.

The findings of this study indicate that the Qur'an provides a comprehensive psychological framework that contributes significantly to the formation of students' religious character. Unlike conventional character-education models that focus mainly on behavioral outcomes, Qur'anic values cultivate character through deep internal mechanisms involving cognition, emotion, and motivation. The elements identified patience (*ṣabr*), peace of mind (*sakinah*), sincerity (*ikhhlās*), empathy and social morals (*iḥsān* and *iḥtirām*), and self-control or *jihad* against lust (*mujāhadah al-nafs*)—are not only theological constructs but also psychological resources that support students' academic adjustment, moral maturity, and socio-emotional functioning. Each of these values provides a different psychological contribution, yet collectively they shape a holistic character marked by resilience, inner balance, prosocial attitudes, and consistent self-discipline.

These findings highlight that the formation of religious character does not occur merely through the transmission of religious knowledge, but through the internalization of Qur'anic psychological values that direct students' emotions and behaviors. For example, *ṣabr* enhances emotional regulation and perseverance in the learning process, enabling students to cope with failure without giving up. Meanwhile, *sakinah* supports mental well-being by strengthening inner peace and reducing academic anxiety, which in turn improves concentration and learning performance. *Ikhlās* acts as a source of intrinsic motivation that stabilizes the effort to learn and act righteously regardless of external rewards or pressures. The values of *iḥsān* and *iḥtirām* support prosocial attitudes and school harmony through improved empathy, cooperation, and respect for differences. Lastly, the value of *mujāhadah al-nafs* prevents impulsive and destructive behaviors by strengthening self-control and helping students consciously regulate their emotional responses.

Another important implication of this study is that Qur'anic psychological elements cannot develop optimally if character education is implemented only at the cognitive level. The successful cultivation of religious character requires learning strategies that combine cognitive understanding, emotional experience, practical application, and role modeling. The data suggest that teaching approaches such as reflective activities (*muhasabah* journals), worship habituation, cooperative



learning, problem-based learning, self-regulation training, and teacher modeling are essential to transforming abstract Qur'anic values into lived student behavior. These strategies enable students to not only *know* the value, but to *experience* it personally and apply it in academic and social situations.

However, the research also identifies several practical challenges in implementing Qur'anic psychological values in schools. These challenges include the dominance of academic-performance culture that prioritizes competition over character development, limited teacher competence in integrating psycho-spiritual learning strategies, and varied levels of religiosity and socio-emotional maturity among students. There is also a risk of superficial implementation in which values are preached but not practiced, resulting in minimal behavioral transformation. Therefore, improving school culture, strengthening teacher psycho-spiritual literacy, and developing an assessment system that values learning processes not only academic results are essential to ensure the successful internalization of religious character.

The findings affirm that the Qur'an contains implicit psychological constructs that are highly relevant to modern educational needs, especially in an era marked by academic stress, digital distraction, and increased behavioral deviance among students. When Qur'anic psychological values are institutionalized into school policies, classroom pedagogies, and everyday interactions, they have the potential to form students who are spiritually grounded, emotionally balanced, socially responsible, and mentally resilient. Thus, Islamic education is not only a medium for transmitting religious knowledge but also a powerful mechanism for building sustainable character through the integration of Qur'anic values with psychological principles.

#### 4. CONCLUSION

This research confirms that the Qur'an contains psychological elements that are very relevant for the formation of students' religious character in the modern era. Values such as patience (*ṣabr*), peace of mind (*sakinah*), sincerity (*ikhhlās*), and empathy and social morals (*iḥsān & iḥtirām*) serve as the foundation for strengthening emotional, spiritual, and social intelligence. These elements not only guide human relationships with God, but also form positive patterns of behavior in social interactions, emotion regulation, intrinsic motivation, and psychological resilience. The findings of the study show that the Islamic Religious Education learning approach that integrates the psychological values of the Qur'an has the potential to increase inner peace, reduce academic anxiety, strengthen self-control, and foster worship-oriented learning motivation. Thus, character education based on Qur'anic values must be applied systemically through curriculum integration, worship habituation, reflection, process-based assessment, and teacher example. These efforts are important to form students who have noble character, are mentally tough, and are able to adapt to contemporary social dynamics. Further research is suggested to empirically test the effectiveness of interventions based on Qur'anic psychological values so that implementation in schools is more measurable and sustainable.

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