

## IMPLEMENTATION OF ISLAMIC EDUCATIONAL VALUES ACCORDING TO Q.S ASH-SHAFFAT VERSE 102 IN FORMING STUDENTS' CHARACTER AND MORALS

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**Abstract.** Islam as a religion *rahmatan lil 'alamin* makes the Qur'an the most rule in considering, carrying on, and carrying on, counting in perspectives of instruction and character building. Islamic instruction does not as it were center on the exchange of knowledge, but moreover points to make character and respectable ethics in understanding with the lessons of the Qur'an. One of the verses that contains the values of character instruction is Surah Ash-Shaffat verse 102, which appears the model behavior of the Prophet Ibrahim and the Prophet Ismail in carrying out Allah's commands with truthfulness, acquiescence, and tolerance. This ponder points to investigate the execution of Islamic instructive values in Surah Ash-Shaffat verse 102 within the arrangement of character and morals of understudies at SMPIT INSAN KAMIL, Bekasi Rule. The strategy utilized could be a subjective approach with perception, meet, and documentation strategies. The comes about of the ponder demonstrate that the usage of Islamic instructive values in Q.S. Ash-Shaffat verse 102 at SMPIT Insan Kamil, Bekasi Rule has succeeded in shaping the character and ethics of understudies essentially. Values such as freedom, obligation, pondering, acquiescence, and tolerance are coordinates in a arranged way through learning, devout exercises, and school culture. As a result, understudies appear positive improvement both profoundly and socially, reflecting people with character and noble morals concurring to the illustration of Prophet Ibrahim (AS) and Prophet Ismail (AS).

### Keywords:

Islamic education, character building, moral values, Q.S Ash-Shaffat verse 102

### Introduction

Islam, which is known as the religion of *rahmatan lil alamin*, where the Qur'an is a guideline and foundation for thinking, behaving and acting in all aspects of life (Fathurrohman: 2017), is not only a guideline in religious aspects, but also provides comprehensive guidance in various aspects of life, including in terms of education and the formation of character and morals of students.

Education is the cornerstone of shaping an individual's character and integrity. It cultivates a balanced development of intellectual, emotional, social, and spiritual intelligence. In Islamic tradition, education transcends mere knowledge transfer—it is a transformative process designed to nurture virtuous morals and a personality aligned with the teachings of the Qur'an and Sunnah.

The arrangement of great character and respectable ethics is one of the most objectives of instruction in Islam. As a rule reflected in several lessons of the Qur'an which emphasize the importance of values such as validity, resilience, honesty, and settlement to Allah. his child, Ismail, in going up against Allah's especially troublesome command. This is reflected in different lessons of the Qur'an which

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emphasize the significance of values such as trustworthiness, tolerance, truthfulness, and accommodation to Allah. One profound lesson in moral development comes from Surah As-Saffat, verse 102, which narrates the exemplary conduct of Prophet Ibrahim and his son, Ismail, when faced with Allah's immensely challenging command. Their story stands as a timeless model of faith, submission, and unwavering devotion.

One of the affecting components is the require of understanding of teaches and understudies with regard to the substance of the values of the Qur'an, especially Surah Ash-shaffat verse 102. In Indonesia, efforts to shape students' character and morals are one of the main focuses. However, there are still many challenges faced in implementing Islamic educational values in schools. One of the affecting variables is the need of understanding of instructors and understudies with respect to the substance of the values of the Qur'an, particularly Surah Ash-shaffat verse 102. In expansion, a less conducive school environment such as a need of part models from instructors, negligible consideration to ethical and otherworldly values, an unsupportive social environment, insufficient offices and foundation, and need of requirement of rules and teach can too prevent the arrangement of students' character and ethics.

This study aims to identify and analyze the Islamic educational values embedded in Surah As-Saffat (37:102), explore their integration into the curriculum, and evaluate their impact on shaping students' character and moral development.

## **Method**

This study employed a qualitative case study approach to examine the implementation of Islamic educational values at SMPIT Insan Kamil in Bekasi, Indonesia, from January to April 2025. The research utilized purposive sampling to select participants comprising 15 teachers, 5 administrators, and 30 students, ensuring diverse representation across roles and experiences. Data collection involved methodological triangulation through three primary techniques: classroom observations focusing on daily interactions and religious practices, semi-structured interviews exploring participants' perspectives on value integration, and document analysis of school materials including handbooks and activity reports.

For data analysis, the study applied thematic analysis to identify and categorize emerging patterns. The analytical process involved inductive coding of interview transcripts and field notes, which were subsequently organized into three key themes: (1) curriculum integration of Islamic values, (2) effectiveness of religious programs, and (3) impact of disciplinary policies. To ensure ethical compliance, the study obtained approval from the university review board and protected participant confidentiality through the use of pseudonyms. This comprehensive methodological approach enabled an in-depth examination of how Quranic values were practically applied within the Islamic educational framework, while also revealing both successful implementations and existing challenges in fostering students' moral and character development.

## **Results and Discussion**

### **The Values of Islamic Education**

#### **1. Understanding Values**

According to the big dictionary of the Indonesian language, etymologically value is 1 price (in the sense of estimated price); 2 price of money (compared to the price of other money); 3 intelligence figures; seeds; potential; 4 the amount of

content; content; quality; 5 characteristics (things) that are important or useful for humanity (KBI Depdiknas, 2008:1004). Value is a normative device to be used as a benchmark to what extent a conclusion has meaning or significance. By using values as a basis, an evaluation of a criticism can be developed in concluding a fact more objectively (Rajab, 2018:16). Value is everything related to human behavior regarding good or bad which is measured by religion, tradition, ethics, morals, and culture that apply in society (Zakiah and Rusdiana, 2014:15).

Saifullah Idris provides a conclusion and understanding that values are a normative pattern, which determines the desired behavior for a system that is related to the surrounding environment without distinguishing the functions of its parts (2017:30). This value plays a role in directing and regulating the actions of individuals or groups in the system, so that they can interact harmoniously and in accordance with the expectations of society. Values reflect what an individual or group considers important. They serve as a compass that guides behavior, attitudes, and decisions. In everyday life, moral values guide us in distinguishing between right and wrong, such as the importance of honesty or fairness. Social values, on the other hand, create the foundations of harmony in society, teaching us to appreciate differences and respect each other. Values can also be material. In an economic context, they are measured through the profits and benefits that can be obtained from a good or service. Meanwhile, on a more personal level, values describe what is most valuable in our lives whether it is happiness, health, or freedom.

However, the discussion of values is very difficult because of its abstract, subjective nature, and cannot be defined absolutely. This difficulty lies in the fact that the study of values often enters the realm of philosophy, especially metaphysics, which studies things that go beyond the physical world. Values such as goodness, justice, or beauty are concepts that cannot be interpreted with certainty because they depend on the cultural context, individuals, or society, so that the understanding of values often varies. In addition, the subjectivity of values makes them different for each individual or group. For example, what is considered fair by one person may not be considered fair by another, depending on their perspective, beliefs, or life experiences. and overlaps with ethics, which discusses good and bad, for example. Values such as humanity encourage positive actions, while ethics provide reflective guidance for considering the responsibilities and impacts of decisions. In the world of education, values are often expressed in the form of numbers or scores, as indicators of success and mastery of knowledge. Regardless of their form, values play an important role in determining the direction and goals we pursue in life.

## 2. Islamic Education Values

The values of Islamic education are values that are in line with the teachings and guidelines of Islam, which are sourced from the Qur'an, Hadith, and Qiyas and Ijma'. Because it is the main source of the Islamic religion. The values of Islamic education focus on aspects of learning and the formation of human character through the educational process, both formal, informal, and non-formal, in other words the values of Islamic education are education based on Islamic values that aim to educate humans to have an Islamic personality.

The values contained in the Quran are absolute divine values which are the main source of values in Islam. As explained in Q.S Al an'am, 6/115:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (الانعام : ١١٥)

It means:

"The words of your Lord (the Qur'an) have been perfected with (containing) truth and justice. No one can change His words. He is All-Hearing, All-Knowing." (Q.S Al an'am [6]: 115), ([Al Quran and translation by the Indonesian Ministry of Religion, 2019:194](#)). In the Qur'an itself, there are many educational values that we can take for character building, especially to be implemented in the world of education, according to [Badrut Tamam, et al. \(2017:72-73\)](#) explaining that there are several values contained in Islamic education, among the values of Islamic education are: (1) values of faith (2) values of worship (3) values of morals. Of the three values, all are interrelated with each other. ([Mawardi in Pulungan, 2019:15](#)), said that there are 3 aspects of Islamic educational values, including:

- a) Value of Worship: Worship is a manifestation of proof of our faith in Allah SWT. Islam is not only believed in the heart and is not enough to be said in the mouth but the practice of the experience of that belief is through worship and good deeds. Worship is also a form of surrender and devotion of ourselves to Allah SWT. Every worship that we do is completely absolute because of Allah SWT, there is no other intention, purpose and purpose. Regarding the value of worship, Allah explains in the Qur'an Q.S Al Baqorah 2/21:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة : ٢١)

It means :

"O man, worship your Lord who has created you and those before you so that you may fear". (Q.S Al-Baqarah [2]: 21). ([Quran and translation of the Ministry of the Republic of Indonesia, 2019:4](#)).

- b) Muamalah Values: Islam regulates all aspects of life from the small to the large, Islam does not only take care of our worship directly vertically to Allah but as a social creature Islam also always pays attention to our horizontal relationships with others or interactions with the surrounding natural environment, especially this social relationship in Islam gets more attention because it encourages the creation of a good, harmonious life and strengthens the bonds of brotherhood. Examples of verses in the Qur'an about muamalah include Q.S Al Maidah, 5/8:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْلَمُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (المائدة : ٨)

It means:

"who believe, be upholders (of the truth) for the sake of Allah (and) witnesses (who act) justly. Do not let your hatred of a people drive you to act unjustly. Act justly because (justice) is closer to piety. Be piety to Allah. Indeed, Allah is most careful about what you do." (Q.S Al maidah [5]: 8). ([Quran and translation of the Ministry of the Republic of Indonesia, 2019:146](#)).

- c) Moral Values: Strong faith and driven by obedience to the rules of life set by Allah SWT will give birth to righteous deeds and good morals. The quality of a person's charity is a real proof of how good the quality of character is in him which is based on a strong belief in faith and a deep understanding of Sharia. Being honest, forgiving each other, helping each other, keeping trust and many more examples are all mentioned in the Qur'an. For example, Allah explains honesty in Q.S Al ahzab, 33/70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (الاحزاب : ٧٠)

It means :

"you who believe, fear Allah and speak the truth". (Q.S Al Ahzab [33]: 70).  
(Quran and translation of the Ministry of the Republic of Indonesia, 2019:146).

### Islamic Educational Values According to Q.S Ash-Shaffat verse 102

The Quran as a guide to the path of mankind, of course, every letter and even every verse in it contains many Islamic educational values that are relevant to forming a person's personality to be better and have noble morals, this is no exception including the letter as-Saffat verse 102. These educational values can be useful lessons and we can take them to be implemented, especially in the formation of children's character at school.

The author tries to summarize the educational values in the letter Ash Shaffat, namely:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

It means :

When the child reaches (age) he is willing to work with him.

In this sentence it is explained that the prophet Ismail until the age that is able to work with his father the prophet Ibrahim. So the educational value of the verse above is the independence of a child especially when he has entered the age of puberty. When a child reaches puberty, according to Islamic law, he is required to carry out all his obligations to Allah SWT. Children of puberty bring great wisdom because at that age children begin to develop physically, mentally, spiritually, and socially. This development is the starting point for children's independence so that they can help and build a strong identity that understands the values of life. Independence is the basis for the formation of individuals who are responsible, mature in thinking, and ready to face life with full faith and wisdom. When children begin to be independent, they will learn to make decisions and face the consequences of their actions. This strengthens self-confidence and problem-solving abilities.

قَالَ يَبْنَئِي إِنِّي آرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

It means :

(Abraham) said, "O my son, indeed I dreamed that I was slaughtering you.

According to the author, in this verse there is also great wisdom in the educational values in it, namely the dream of the prophet Ibrahim AS, in the context of education it can be used as an analogy, namely that students must have high ideals and this must be realized by slaughtering all worldly pleasures. The proverb says "hang your ideals as high as the sky", this proverb has the meaning that someone is encouraged to have a big, high, and hopeful dream or goal in life. This phrase teaches that there is no limit to dreaming or aspiring, as long as it is accompanied by serious effort and an optimistic attitude. Hanging ideals as high as the sky is not just a dream, but also a motivation to study diligently, try your best, and never give up in achieving dreams. With this spirit, studying is no longer an obligation, but a path to success.

فَأَنْظِرْ مَاذَا تَرَىٰ

It means :  
Think about what you think?"

The verse above teaches how a father does not impose his own will, the democratic attitude of the prophet Ibrahim by conducting democratic dialogues that always prioritize discussion and deliberation to solve problems. It is not a sin for a father to only listen and ask for his opinion from a child, instead this instills in the child a sense of self-confidence and shows that their contribution has value in the family. Discussion teaches children to see the situation from all sides, and to learn to find the best solution, this trains them to think critically and logically. In addition, discussion strengthens the relationship between father and child. This creates a harmonious atmosphere in the family because children feel appreciated and supported.

The educational interaction contained in the verse above contains several elements of educational values, including:

- a) The democratic attitude shown by Prophet Ibrahim (AS) in educating his son, Prophet Ismail (AS) by not forcing what Allah SWT ordered him to do, but by giving him freedom over the decisions he would make.
- b) The democratic dialogical method is demonstrated in the educational interaction that occurred between the Prophet Abraham and his son by prioritizing attitudes of affection, politeness and mutual respect between educators and students.
- c) Obedience and obedience to educators, where the child's reaction when his father asked his opinion about the order he received to slaughter him, politely and gently he agreed to the order, with full obedience, submission, and surrender to Allah SWT. (Fauziyah and Abdussalam, 2022)

In the context of classroom learning, inviting students to discuss and deliberate has a very important role in creating an active, collaborative, and effective learning process. Deliberation teaches students to listen to each other, respect other people's opinions, and contribute to finding solutions together, which is in line with the principle student-centered learning. Teachers can implement it through group discussions, debates, or joint decision-making, so that students are more involved in the learning process and understand the values of democracy and responsibility. Classroom discussions also train students' critical and creative thinking skills, because they are invited to analyze problems, evaluate information, and formulate solutions logically. This supports project-based or collaborative learning, where students learn to work in teams to achieve common goals. In this way, discussions not only help students understand the subject matter, but also form positive characters, such as attitudes of tolerance, leadership, and cooperation, which are important provisions in real life.

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

It means :  
He (Ismail) replied, "my father, do what (Allah) commanded you!"

The next sentence in the wording of the verse above has an educational value that is no less important, Prophet Ismail a.s. with his piety became a son of obedience and obedience to Allah SWT and became a son who was devoted to his parents. According to al-Suyuthi, surrender and obedience are a reflection of a high level of

patience (Mizani, 2017). This becomes the value of education for our children now, especially in the formation of the character of students in school. In addition, Prophet Ismail's obedience to God's commands reflects the value of seriousness and commitment in carrying out responsibility, which can be applied in learning in the classroom. Educators can instill this value by encouraging students to be diligent, disciplined, and responsible for learning tasks. On the other hand, students are taught to respect the educator as a guide and accept instructions with an open attitude, just as Prophet Ismail showed respect to his father.

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

It means ;

God willing, you will find me among the patient people."

The value of education that can be taken from the passage above is the value of patience. Patience is not only when suffering a calamity, but patience must also be done in obedience to God. In the context of education, the story of Prophet Ibrahim and Prophet Ismail teaches the importance of patience, sincerity, and determination in facing trials. As an example, they show that a student or individual must be able to be patient in the learning process, not easily give up when facing difficulties, and remain sincere in trying. Education is not only about knowledge, but also about forming a strong character in facing challenges. It is probably right what Ali Bin Abi Tholib stated, that the condition for a student's success in learning is patience. In Nadzom Alala it is also explained that the main conditions in seeking knowledge are six, one of which is patience.

أَلَا لَأَتَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ سَأْنُوبُكَ عَنْ مَجْمُوعِهَا بَيَانٍ  
دُكَاءٍ وَحِرْصٍ وَاصْطِبَارٍ وَبُلْغَةٍ وَإِشَادٍ أَسْتَاذٍ وَطُولِ زَمَانٍ

It means :

"Remember... you will not gain beneficial knowledge except with 6 conditions, namely intelligence, enthusiasm, patience, costs, guidance from a religious teacher and a long time" (Syaripudin, Tamlikho, 2022).

### **Implementation Implementation of Islamic educational values according to Q.S ash-shaffat verse 102 in the formation of character and morals of students at SMPIT INSAN KAMIL, Bekasi Regency**

SMPIT INSAN KAMIL Kab. Bekasi has committed to forming the character of students who are not only academically intelligent, but must be faithful, pious and have good character and noble morals. One of the efforts made is to implement the values of Islamic education contained in Q.S Ash-Shaffat verse 102. This was seen directly by researchers in field observations and interviews conducted. Researchers see through observations that the values of Islamic education according to Q.S Ash-Shaffat verse 102 are well implemented by schools and teachers in the learning process. In its implementation, schools make rules and regulations that must be obeyed and design agendas of religious activities and programs so that students have good character and noble morals.

To strengthen the data and information, the researcher conducted an interview with the Principal. From the interview, the researcher obtained information that the implementation of Islamic education values according to Q.S Ash-Shaffat verse 102 to shape the character and morals of students is very important and has been carried out with various programs and activities. Even before the implementation of the implementation of Islamic education values according to Q.S

Ash-Shaffat verse 102, the Principal and teachers of SMPIT INSAN KAMIL Kab. Bekasi made plans in advance by:

- a) Hold a meeting with the teachers council: The Principal and teachers of SMPIT INSAN KAMIL Kab. Bekasi always hold internal meetings to discuss every problem, design agendas, programs and school activities, meetings are held routinely every quarter, semester and annual meeting, sometimes meetings are held suddenly whenever there is an important activity or agenda to be discussed, this is done so that every program and activity that is planned can be implemented well, perfectly and optimally. In the meeting, the program objectives, task division, implementation strategy, and activity schedule were discussed in detail so that all parties have the same understanding and can work in a coordinated manner. Through this deliberation, it is hoped that a shared understanding and commitment will be created to run the program effectively and in accordance with student needs.
- b) Prepare a PAI Activity Program: In order to form good character and morals of students based on Islamic educational values, the Principal and teachers at SMPIT INSAN KAMIL Kab. Bekasi have prepared a series of religious activity programs that must be followed by all students, including students. This program is designed systematically and integrated, covering daily, weekly, monthly, and yearly activities, such as Duha prayer, Dhuhur and Asr prayers in congregation, tadarus Al-Qur'an, Sunnah fasting on Mondays and Thursdays, Tahlil Yasin reading, commemoration of Islamic holidays, short boarding schools, and others. Through this activity, it is hoped that students and all learners can internalize the values of Islamic education as a whole, so that individuals who have good character and noble morals are formed in accordance with the values of Islamic education contained in Q.S Ash-Shaffat verse 102. Regarding the religious activity program implemented at SMPIT INSAN KAMIL, Bekasi Regency, the researcher presents it in the form of a table below:

**Table 1**  
**Religious activity program at SMPIT INSAN KAMIL, Bekasi Regency**

No	Program activities	Time	Implementation
1	Duha prayer in congregation	Every day	Yours – Jum'at
2	Dhuhr and Asr prayers in congregation	Every day	Yours – Jum'at
3	Tadarus/reading the Quran	Every day	Yours – Jum'at
4	Reading yasin and tahlil	Once a week	Jum'at
5	Cult two	Once a week	Monday
6	Sunnah fasting	1 week 2 times	Monday and Thursday
7	Mandatory donation	1 month once	20-30th of every month
7	Prophet's birthday	Once a year	The month of Rabi'ul Awwal
8	Isra mi'raj	Once a year	The month of Rajab
9	Muharram, orphanage charity	Once a year	The month of Muharram
10	Short-term Islamic boarding school	Once a year	The month of Ramadan
11	Takjil on the road	Once a year	The month of Ramadan
12	Ifthar jama'i	Once a year	The month of Ramadan
13	Tasmi' tahfidzul quran	Once a year	The month of Ramadan
14	Gathering to ask for forgiveness	Once a year	The month of Shawwal
15	Slaughtering of sacrificial animals	Once a year	The month of Dhul Hijjah

Source: interview with respondent Principal of SMPIT INSAN KAMIL, Bekasi Regency

## c) Prepare school rules and regulations

Schools create rules and regulations aimed at creating a disciplined, safe, and conducive learning environment. Because clear and consistent rules help students understand behavioral boundaries, develop responsibility, and become accustomed to the values of discipline that are useful in everyday life; in addition, rules also ensure safety, comfort, and equality for all school residents, so that the learning process can run smoothly without interruption, while forming good and noble character and morals of students.

School rules and regulations must be carried out and obeyed by all students including students. Every student who carries out the school rules and regulations properly, the teacher gives reward (rewards) such as praise, but if students violate school rules intentionally without any reason then the teacher gives punishment (sanctions or punishments) that are normative and educational such as reprimands, standing to read the Koran, being recorded and paying Rp. 2000 in donations.

The rules and regulations set out in SMPIT INSAN KAMIL Kab. Bekasi school are written in detail in the student HANDBOOK, which the researcher will attach in the form of a picture. In this article, the researcher only summarizes it in outline in the table below:

**Table 2**  
**School rules and regulations of INSAN KAMIL Islamic**  
**Middle School, Bekasi Regency**

No	Code of Conduct
1	Arrive and go home on time
2	Wearing school uniforms according to the rules
3	Cultivate a smile and greeting
4	Maintain the good name of the school
5	Maintaining school facilities and infrastructure
6	Mandatory ceremony every Monday and national holidays
7	Be neat and well-behaved, polite and courteous
8	Maintain order, security, safety, cleanliness and beauty
9	Must participate in school programs and activities
10	It is forbidden to fight, smoke, use drugs and bully.
11	It is forbidden to bring mobile phones and gadgets except for learning with the teacher's permission.

Source: Document of SMPIT INSAN KAMIL, Bekasi Regency

The activities and rules of procedure mentioned above are one of the efforts made by SMPIT INSAN KAMIL Kab. Bekasi to shape the character and morals of students, each activity is an obligation that must be carried out by all students of SMPIT INSAN KAMIL Kab. Bekasi.

From the results of observations and interviews conducted by researchers on the implementation of Islamic educational values according to Q.S Ash-Shaffat verse 102 in the formation of student character at SMPIT INSAN KAMIL, Bekasi Regency, the researchers obtained valid data information that the values of Islamic education according to Q.S Ash-Shaffat verse 102 to form student character have been implemented and applied well by SMPIT SMPIT INSAN KAMIL, Bekasi Regency.

To shape the character of students, schools design universal programs or activities that are not always based on the Qur'an and Hadith, but still pay attention to Islamic values. The efforts made by SMPIT INSAN KAMIL Kab. Bekasi to shape the character of students are:

- a) Create school rules and regulations: Obeying school rules and regulations is a form of student discipline and responsibility in living life in an educational environment. By obeying the rules, students learn to value time, maintain order, and develop a sense of responsibility. Compliance with the rules also creates a conducive, safe, and comfortable learning atmosphere, so that each student can develop their potential optimally. In addition, an attitude of obeying the rules reflects students who have good character.
- b) Create class rules and regulations Students must obey the class rules and agreements as a form of joint commitment in creating an orderly, comfortable, and enjoyable learning environment. The rules and agreements that are drawn up together are not just formal regulations, but also become guidelines for attitudes and behaviors that reflect a sense of responsibility, mutual respect, and concern for each other. By obeying these agreements, students learn to be disciplined, honest, and cooperative in daily learning activities. This obedience is also an important part of forming positive character and a harmonious class culture. For example, class duty, learning discussions, not making noise in class, saying hello and knocking on the door before entering class, listening when the teacher explains, not eating in class, asking permission when going to the bathroom, and so on.
- c) Teachers become role models: Education is not only about transferring knowledge, but also about forming quality student characters. In this process, teachers play a crucial role as role models for students. Students, especially at school age, tend to imitate the attitudes, behaviors, and values shown by authority figures around them, including teachers. Therefore, efforts to shape students' character will be more effective if teachers are able to provide real examples through daily attitudes and actions.
- d) Holding LDKO training (basic OSIS leadership training): LDKO (Basic Leadership Training of OSIS) at SMPIT INSAN KAMIL, Bekasi Regency was attended by students who became OSIS administrators, and most of them were , because grade VII is still a transition period from elementary school to junior high school while grade IX focuses on the final exam. LDKO activities aim to form leadership character and teamwork for prospective OSIS administrators. This activity is filled with various training, such as group dynamics, public speaking, problem solving, and organizational management training, which not only hone individual abilities but also foster a sense of responsibility and solidarity. Through LDKO, participants are invited to be more confident, disciplined, and creative in carrying out their roles as OSIS administrators.
- e) Holding the election of the OSIS chairman: The election of the OSIS Chairperson at SMPIT INSAN KAMIL, Bekasi Regency was carried out with democracy that prioritizes noble moral values, where each student learns to choose a leader wisely based on integrity, competence, and exemplary behavior. Through an honest campaign process, constructive debates, and transparent voting. This activity not only trains students in healthy democracy, but also instills awareness that good leadership must be in line with noble morals, such as being trustworthy, fair, and caring for others, in accordance with the school's vision based on faith and piety.
- f) Holding extracurricular activities: At SMPIT Insan Kamil Kab. Bekasi, all students are required to participate in extracurricular activities. These activities not only function as a means of developing students' interests and talents, but are also specifically designed to form good character and personality in accordance with Islamic values. Through various extracurricular options available, students are

invited to hone their potential while instilling an attitude of discipline, cooperation, responsibility, and good character. But it is interesting at SMPIT INSAN KAMIL Kab. Bekasi, students can choose extracurricular activities that they like if they are already fluent in reading and writing the Qur'an, if they are not fluent then students are required to first participate in the BTQ extracurricular.

**Table 3**  
**Extracurricular activities of INSAN KAMIL**  
**Islamic Middle School, Bekasi Regency**

No	Extracurricular	
1	Scouting	Scouts (mandatory extracurricular activity)
2	Defend the country	Flag Raising Team
3	Religion	BTQ
4	MALE	Science club
5		Recite the Quran
	Sport	Taekwondo
		Basket
		Football
6	Art	Marawis
		Hadroh
7	IT (Information Technology)	Cinematography
		Canva design
		Design animation

Source: Interview with respondents, vice principal for curriculum/PAI teacher, SMPIT INSAN KAMIL, Bekasi Regency

Regarding the implementation of Islamic educational values according to Q.S Ash-Shaffat verse 102 in the formation of student morals at SMPIT INSAN KAMIL, Bekasi Regency, it has also been implemented and applied well. In its application, it is also the same, the implementation of Islamic educational values according to Q.S Ash-Shaffat verse 102 in the formation of student morals at SMPIT INSAN KAMIL, Bekasi Regency, is carried out with prior planning and then real action is carried out in the field. It's just that there is a difference in implementing Islamic educational values according to Q.S Ash-Shaffat verse 102 in character formation with the formation of student morals. Because morals must be based on Islamic teachings, SMPIT INSAN KAMIL, Bekasi Regency always carries out activities based on Islamic teachings as the main foundation. Activities are designed to form students who are faithful and pious and have noble morals.

The efforts made by SMPIT INSAN KAMIL Kab. Bekasi in forming morals are:

- a) Congregational prayer: Duha prayer, Dhuhur prayer, Asr prayer are performed in congregation. Congregational prayer is a mandatory and routine activity carried out every day by all students at SMPIT INSAN KAMIL Kab. Bekasi. This is none other than for the purpose of forming students' morals to be better by becoming people who are obedient, faithful and pious to Allah SWT.
- b) Tadarus and memorization of the Quran: Tadarus al-Quran becomes the next mandatory and routine activity to shape the morals of students including students at SMPIT INSAN KAMIL Kab. Bekasi. This is to form a generation, Qur'an who always adhere to the Qur'an in living their daily lives. Tadarus Al Quran is carried out after congregational prayers every day, while for tahfidz Al Quran it becomes the school curriculum and a compulsory subject for students including students at SMPIT INSAN KAMIL School, Bekasi Regency.
- c) Commemoration of Islamic holidays (PHBI): SMPIT INSAN KAMIL Kab. Bekasi always carries out PHBI activities such as the Prophet's birthday, Isra Mi'raj, Muharram orphanage assistance. This activity is also a routine activity carried

out in months related to certain events. PHBI activities shape morals for students of SMPIT INSAN KAMIL, Bekasi Regency, especially students to love Allah and His Messenger more, and follow the noble morals of the Messenger of Allah SAW.

- d) Alms and charity: Infaq and shadaqoh at SMPIT INSAN KAMIL Kab. Bekasi are divided into 2, there are obligatory infaq and sunnah infaq. Obligatory infaq is withdrawn on the 20th to 30th of every month Rp 2000 per student, the results are announced every Friday, obligatory infaq is used for operational activities. While sunnah infaq is conditional at any time, for example if there is a student's death, infaq is withdrawn.
- e) Short-term Islamic boarding school: The short boarding school is held every month of Ramadan, this short boarding school is attended by all students at SMPIT INSAN KAMIL, Bekasi Regency as a form of complying with the rules of the Joint Decree of 3 Ministers, so that Muslim students in the month of Ramadan increase activities that can increase their faith, piety and noble morals. SMPIT INSAN KAMIL, Bekasi Regency, which is an Islamic school, automatically the short boarding school activity is a must for all students, even this activity is a curriculum at SMPIT INSAN KAMIL, Bekasi Regency.
- f) Takjil on the road: Similar to the short boarding school, this activity is carried out in the month of Ramadan before breaking the fast with the aim of forming students' morals, especially to become people who have a sense of social concern by donating and filling the afternoon with useful activities. Students directly collect food, wrap it, organize it and distribute it to every driver and passerby on the road near the SMPIT INSAN KAMIL Kab. Bekasi environment.
- g) Ifthar jama'i: Ifthar jama'i or breaking the fast together is a package of activities in the month of Ramadan, breaking the fast together instills morals and Islamic educational values, namely strengthening the bonds of Islamic brotherhood so that students of SMPIT INSAN KAMIL, Bekasi Regency in particular become people who have a sense of togetherness, compassion, and friendship.
- h) Tasmi' tahfidzul quran: Tasmi' tahfidzul quran or listening to memorized quran, this activity is carried out according to the time. For 2025, the tasmi' tahfidzul quran activity coincides with the ifthar jama'i activity in the month of Ramadan. The students listen to memorized quran in front of teachers and other students. As the interview conducted by the researcher with the Principal, for the memorization of the Quran, SMPIT INSAN KAMIL Kab. Bekasi targets students to memorize selected letters that have been determined according to class level. For further explanation, the researcher describes the table below:

Table 4

**The target of memorizing the Al-Quran at INSAN KAMIL  
Islamic Middle School, Bekasi Regency**

No	Class	Memorization Target
1	Class VII	Surat Al-Mulk
2		Surat ar-Rahman
3	Class IX	Surat al-Waqia

Source: interview with respondent Principal of SMPIT INSAN KAMIL, Bekasi Regency

- i) Halal bi halal: Halal bihalal is an activity held once a year in the month of Syawal after Eid al-Fitr. This activity is filled with greetings from the principal and teachers, a lecture on the meaning of halal bihalal then continued with musofahah greetings with teachers and fellow students to apologize for any mistakes made. Halal bihalal activities can form noble morals for students of SMPIT INSAN KAMIL Kab. Bekasi to become caring individuals who are not vengeful.
- j) Receiving zakat fitrah: Every year in the month of Ramadan, SMPIT INSAN KAMIL, Bekasi Regency receives and distributes zakat fithrah from students. What is unique about SMPIT INSAN KAMIL, Bekasi Regency, when distributing zakat fithrah, students come directly to the houses of mustahik zakat in the school environment, this is done to anticipate queues and commotion if distributed at school, in addition to instilling noble morals in students to have a sense of social concern directly.
- k) Slaughtering sacrificial animals: The slaughtering of sacrificial animals is carried out every month of Dzul Hijjah, usually held 1 day after Eid al-Adha. The activity teaches the value of Islamic education and the spirit of sharing, and social awareness. This activity is not only a means of learning for students about the meaning of sacrifice and sincerity, but also strengthens the ties of friendship between the school and its surroundings.

### **Results Implementation of Islamic educational values according to Q.S ash-shaffat verse 102 in the formation of character and morals of students at SMPIT INSAN KAMIL, Bekasi Regency**

Based on the results of observations, interviews, and documentation, the following are the researcher's main findings:

- a) Integration in Curriculum and Learning: The values of Islamic education contained in Q.S ash-shaffat verse 102, in the form of independence, responsibility, obedience and patience are internalized in learning through a contextual approach that connects the subject matter with everyday life. Teachers apply learning methods such as deliberation and discussion to instill the values of responsibility, togetherness and discipline.
- b) Scheduled and Consistent Religious Programs: The school carries out various daily, weekly, and annual religious activities. For example: Duha and Zuhur prayers, congregational Asr, tadarus Al-Qur'an, Duha sermons, Monday and Thursday fasting, short Islamic boarding school, and sharing activities such as takjil on the road and zakat fitrah and slaughtering sacrificial animals. In its implementation, students are actively involved so as to form a character of obedience, empathy and concern.
- c) Implementation of School Rules and Culture: The school rules written in the HANDBOOK are the main guide to disciplining students, with an educational reward and punishment system. The culture of greeting, smiling, and saying hello, maintaining cleanliness, and obeying school rules are positive habits that support character building.
- d) Intensive Planning and Collaboration: The implementation of these values begins with careful planning through regular meetings between the principal and the teachers' council. Then teachers and parents collaborate to monitor the development of student character.
- e) Students' Awareness and Understanding of Islamic Values: Although not all students memorize or remember the contents of Q.S Ash-Shaffat verse 102 textually, their understanding of the meaning and values is quite strong,

especially regarding obedience and patience, which they apply in their daily activities.

- f) Positive Student Development: The results of the implementation show that the majority of students have demonstrated positive character, especially in the aspects of independence, responsibility and deliberation, obedience and patience.

The success of the implementation of Islamic education values according to Q.S ash-shaffat verse 102 in forming the character and students at SMPIT INSAN KAMIL Kab. Bekasi is reflected in the various attitudes and behaviors of students who increasingly show good character, This Islamic educational value of independence is applied to students in SMPIT INSAN KAMIL, Bekasi Regency, an example of students' independent attitudes Of INSAN KAMIL JUNIOR HIGH SCHOOL, Bekasi Regency:

- a) Do assignments without cheating, students are taught to find a way out when facing difficulties before asking for help from teachers or friends.
- b) Students are taught to seek information themselves when they do not understand the learning, such as asking questions, or seeking additional references by reading books in the library or searching on the internet.
- c) Students must always tidy up their desks, chairs and study equipment after completing the lesson without being asked.

This Islamic educational value of independence then forms the character of students. Of SMPIT INSAN KAMIL Bekasi Regency becomes an independent, confident, strong and resilient person. Islamic education values: deliberation. These values are applied by religious teachers when teaching in class by using discussion learning methods so as to form strong and good characters for students of SMPIT INSAN KAMIL Kab. Bekasi. These characters are:

- a) Cooperation: Students are trained in discussions and deliberations to always work together without prioritizing personal interests.
- b) Communicative: In discussions and deliberations, students are also trained to be confident in expressing opinions and listening to the opinions of others, so that this forms the character of students who have self-confidence and are communicative with others.
- c) Tolerance: Discussions and deliberations also shape students' character to become accustomed to accepting and respecting other people's opinions.

From the Islamic educational values of discussion and deliberation, students' character is formed. Of SMPIT INSAN KAMIL Kab. Bekasi becomes a person who always respects people, always cooperates in goodness, is brave and confident. The Islamic educational values of obedience and responsibility in the story of Prophet Ibrahim a.s with his son Prophet Ismail a.s, are applied at SMPIT INSAN KAMIL Kab. Bekasi, this can be seen from the character of students who are accustomed to obeying the rules and regulations that apply at school. Strong characters that are inherent in students such as:

- a) Arrive and go home on time: Students come to school 15 minutes before the bell rings at 7:30 a.m., then go home at 4:00 p.m. after performing the afternoon prayer in congregation and participating in extracurricular activities.
- b) Students are required to attend the Monday morning ceremony and the HBN ceremony: Students are required to attend Monday morning ceremonies and national holiday ceremonies. These activities are not just routines, but are a means to form a character of discipline, responsibility, and love for the country.
- c) Students are obedient and responsible for complying with all school rules and regulations and adhering to class agreements.: Students at SMPIT INSAN KAMIL, Bekasi Regency, with full awareness and responsibility comply with all school

regulations and class agreements such as praying at the beginning and end of learning, cleaning the class, not eating in the classroom, throwing trash in its place, getting used to greeting each other with a smile, wearing uniforms politely and neatly.

- d) Students are responsible for completing individual and group assignments.: Students carry out every task given by the teacher obediently and responsibly, such as doing homework, practice questions, working on the Pancasila Student Profile Strengthening Project (P5) and other tasks, both individual and group tasks.
- e) Wear a complete uniform according to the rules: Students at SMPIT INSAN KAMIL Kab. Bekasi consciously and responsibly wear uniforms neatly, politely, and completely according to the rules.
- f) Participate in extracurricular activities: Students at SMPIT INSAN KAMIL Kab. Bekasi not only follow learning in the classroom but also follow extracurricular activities as learning outside the classroom, extracurricular activities become learning to hone skills, interests and talents as well as being able to shape the character of students at SMPIT INSAN KAMIL Kab. Bekasi.

From the Islamic educational values of obedience and responsibility exemplified by the attitudes and actions above, it becomes a means for students at SMPIT INSAN KAMIL Kab. Bekasi, to have good character to become responsible and disciplined individuals. The Islamic educational value of patience is also applied and implemented by students at SMPIT INSAN KAMIL, Bekasi Regency, such as:

- a) Students get used to a culture of order: Students at SMPIT INSAN KAMIL, Bekasi Regency are accustomed to living in an orderly manner, such as always queuing patiently for their turn for ablution, queuing when entering or leaving the classroom, and also queuing when going up and down the stairs.
- b) Students are taught not to complain in any situation: In addition to the culture of order, to implement the value of Islamic education, patience of students at SMPIT INSAN KAMIL, Bekasi Regency is also taught not to complain in every situation, such as coming home from school in the afternoon, lots of schoolwork, all of which are experienced by students at SMPIT INSAN KAMIL, Bekasi Regency with great patience.

The Islamic educational value of patience is applied by students at SMPIT INSAN KAMIL, Bekasi Regency, so that it forms the mental character of students to be patient, resilient, strong and tough, this is proven by the examples of attitudes and actions above. In the formation of moral achievement, it is seen how the attitudes and characteristics of students must be in line with Islamic teachings, therefore SMPIT INSAN KAMIL Kab. Bekasi designs every activity to be in accordance with the guidance of the Qur'an and Hadith. The results of the above Islamic educational values in the formation of morals, researchers describe as follows:

- a) The value of Islamic education is independence: Students at SMPIT INSAN KAMIL, Bekasi Regency are taught to be imams for congregational prayers, students are trained to be committee members in PHBI events such as the committee for the Prophet's birthday, the committee for Isra Mi'raj, then students are trained to provide direct assistance to orphans, zakat recipients, and recipients of qurban meat. With the examples of actions above, it forms morals for students to become individuals who are good at being grateful, maintaining trust, and helping each other.
- b) The value of Islamic education is deliberation: Deliberation is a recommendation from Allah SWT which is explained in the Qur'an, therefore, students at SMPIT INSAN KAMIL, Bekasi Regency are educated to always solve

problems through deliberation. For example, students are involved in the election of the OSIS chairman, students also always hold deliberations to decide on themes or every class activity. Deliberations shape students' morals to be noble, because through deliberations, students can strengthen the bonds of brotherhood and become people who are humble, tolerant, just and wise.

- c) Islamic educational values of obedience and responsibility: The Islamic educational values of obedience and responsibility are highly emphasized because they are in accordance with the vision of SMPIT INSAN KAMIL Kab. Bekasi school, which is to prepare students to excel in achievement, discipline, responsibility and gain knowledge and technology as well as faith and piety, with this vision focusing on responsibility, faith and piety, SMPIT INSAN KAMIL Kab. Bekasi school creates activities in accordance with Islamic teachings. All students including students are taught Duha prayer in congregation, Dhuhr and Asr prayers in congregation, Tadarus/reading the Quran, Reading Yasin and Tahlil, Duha sermon, Sunnah fasting on Monday and Thursday, infaq shadaqah, Prophet's Birthday, Isra Mi'raj, Muharram and orphanage donations, Short-term Islamic boarding school, Takjil on the road, Ifthar congregation, Tasmi' tahfidzul Quran, halal bihalal, Slaughtering of sacrificial animals. The above activities shape students' morals SMPIT INSAN KAMIL Bekasi Regency becomes more obedient, compliant, caring and generous.
- d) The Islamic educational value of patience: Students are taught not to repay others for their evil. At SMPIT Insan Kamil, students are taught not to repay evil for evil, but to respond with patience, wisdom, and kindness. This value is in line with Islamic teachings about forgiveness and prioritizing peace, forming noble morals that are able to control emotions and become forgiving individuals.

Based on the results of the implementation of Islamic educational values according to Q.S. Ash-Shaffat verse 102 at SMPIT INSAN KAMIL Kab. Bekasi, it can be concluded that the instillation of Islamic educational values of independence, deliberation, obedience, responsibility, and patience, has had a positive impact on the formation of students' morals. Through a learning approach that prioritizes exemplary behavior, habituation of worship, and internalization of the story of the Prophet Ibrahim a.s, students show better attitude development. Thus, the application of the values of the Qur'an in education not only forms individuals who are knowledgeable, but also have noble morals.

## Conclusion

Based on the results of research on the implementation of Islamic educational values according to Q.S. Ash-Shaffat verse 102 in the formation of character and morals of students at SMPIT Insan Kamil Kab. Bekasi, it can be concluded that values such as independence, deliberation, obedience to Allah, responsibility, and patience have been implemented in a planned and systematic manner through various religious and social activities, as well as learning in the school environment. These values are not only theoretical, but are applied practically in the daily lives of students through programs such as congregational prayer, tadarus and tahfidz Al-Qur'an, infaq and shadaqah, and other social activities. This implementation produces positive results in the formation of student character who are independent, disciplined, patient, responsible, socially concerned, and have noble morals such as obedience, generosity, ta'awun helping each other, tawadu' (humble), tasamuh (tolerant), fair, and wise. The school's efforts to integrate Islamic values with a universal approach also show that character formation can be carried out

comprehensively through synergy between religious teachings, culture, and social values that apply in society.

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