

The Centrality of Moral Character in Islamic Religious Education: A Philosophical Analysis of the Knowledge Structure of Islamic Religious Education

Mukhimah Irma Puspita^{1*}, Mahfud Junaedi², Ruswan³

^{1,2,3} Universitas Islam Negeri Walisongo, Semarang, Indonesia

¹25031280023@student.walisongo.ac.id, ²mahfudjunaedi@walisongo.ac.id,

³ruswan@walisongo.ac.id

Received: 9 May 2026

Revised: 15 June 2026

Accepted: 7 July 2026

Published: 9 July 2026

*) Corresponding Author

Copyright ©2026 Authors

Abstract

The implementation of character education in Islamic Religious Education in educational environments is often still positioned as a mere supplementary aspect, not as the main substance, so that the process of character formation of students often lags behind the achievement of academic aspects and mastery of the material. This study aims to prove the central position of character education in the scientific structure of Islamic Religious Education through a review of philosophical perspectives, as well as formulate its implications for the development of a comprehensive Islamic education. This study uses a qualitative approach with library methods, where data are analyzed in depth through three main dimensions of the philosophy of science, namely ontological, epistemological, and axiological. The results of the study indicate that ontologically, character education is the essence and core of all Islamic teachings. Epistemologically, character education functions as a unifying axis of the knowledge system that includes the bayani, irfani, and burhani approaches. Meanwhile, axiologically, character education occupies a position as the ultimate goal as well as the standard for measuring the absolute success of education. It is concluded that character education is not additional material, but the soul and core of Islamic Religious Education. These findings underscore the need for a paradigm shift in education delivery to prioritize the formation of holistic and high-quality character.

Keywords: Character Education, Islamic Religious Education, Philosophical Perspective.

Introduction

The implementation of character (*budi pekerti*) in Islamic Religious Education often faces various fundamental obstacles that affect the quality of students' character building.¹ Samho (2021) identifies that the national education system, in its journey, tends to lose its

¹ Rosnaini Br Rambe et al., "Problematisasi Implementasi Kurikulum Merdeka Pada Pembelajaran PAI Di SDN 118429 Halimbe," *JPIM: Jurnal Penelitian Ilmiah Multidisipliner* 02, no. 02 (2025): 1043–51, <https://doi.org/https://ojs.ruangpublikasi.com/index.php/jpim/article/view/810>.

How to Cite this Article

Puspita, Mukhimah Irma, Mahfud Junaedi, and Ruswan Ruswan. "The Centrality of Moral Character in Islamic Religious Education: A Philosophical Analysis of the Knowledge Structure of Islamic Religious Education." *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 164–78. <https://doi.org/10.38073/adabuna.v5i2.4907>.

true vision.² Educational institutions frequently carry a pragmatic vision to produce graduates who are work-ready and intellectually smart, while aspects of spirituality, morality, and holistic character formation are often neglected or placed as a second priority. On the other hand, although many educational institutions have integrated character education programs into the Islamic Religious Education (PAI) curriculum structure, there is still a fundamental difficulty in determining the true position of character—whether it is an embedded core value or merely a complementary link within the scientific structure of Islamic education itself.³

This condition is exacerbated by a view that is still developing in the field, where the implementation of Islamic Religious Education in schools remains fixated solely on the mastery of material or religious knowledge. Aisi (2026) in her research demonstrates that the learning process has not fully touched upon the aspects of students' real attitudes and behaviors. Consequently, the resulting graduates often possess sufficient religious knowledge but are weak in applying religious values in their daily lives.⁴ This phenomenon of a gap between knowledge and behavior indicates a fundamental problem in the architecture of educational thinking, namely the lack of clarity regarding the philosophical position of character within the structure of Islamic Religious Education. If its position is merely complementary, it is only natural that it receives minimal attention and appears poorly planned. However, if it is the core and soul, then it should logically become the foundation that supports all aspects of that education.

This problem arises and persists not by chance, but is rooted in several fundamental misconceptions. First, there is a mindset that measures educational success solely by academic scores or report card grades, so behavior is deemed a mere accompaniment that does not need to be seriously tested. Second, there was a past curriculum design error that separated religious subjects from character education, as if the two were distinct and separate things. Third, there is a lack of understanding among educators themselves regarding the true nature of Islamic education, where many still believe that teaching religion is limited to delivering material rather than shaping personality. This condition is becoming increasingly urgent to rectify, especially amidst current contemporary challenges where the influence of technology and social media often erodes noble values, misinformation spreads rampantly, and lifestyle shifts begin to disregard ethics and norms of politeness. In such a situation, reaffirming the central position of character in Islamic education becomes highly crucial to save the generation from an impending moral crisis.

So far, academic studies and research on character within the scope of Islamic Religious Education tend to move within three main streams, each with its own limitations.

² Bartolomeus Samho and Manuella Princessa, "Relevansi Filsafat Pendidikan Pragmatisme Dalam Kurikulum Merdeka Bagi Pengembangan Karakter Peserta Didik," *Jurnal Moral Kemasyarakatan* 10, no. 1 (2025): 350–67, <https://doi.org/https://doi.org/10.21067/jmk.v10i1.11835>.

³ Gina Fauzia Adnin et al., "Pemetaan Capaian Pembelajaran Dan Ateri Ajar PAI Dan Budi Pekerti Elemen Akhlak Dalam Kurikulum Merdeka," *Jurnal AL MURABBI* 1, no. 20 (2021): 18–33, <https://doi.org/https://doi.org/10.35891/amb.v10i1.5670>.

⁴ Rohadatul Aisi et al., "Rekonstruksi Pendidikan Karakter Dalam Pembelajaran PAI : Integrasi Nilai Religius Dan Sosial Pada Siswa Sekolah Dasar," *ANTHOR: Education and Learning Journal* 5, no. 2 (2026): 34–41, <https://doi.org/https://doi.org/10.31004/anthor.v5i2.411>.

First, research by Matara (2020)⁵ emphasizes technical and practical aspects, namely how to apply or integrate character values into subject matter. This type of research focuses on identifying values within textbooks or learning strategies, but rarely addresses its scientific position deeply. Second, studies by Jamil et al. (2022)⁶ and Muhammad et al. (2025)⁷ view character as part of national education policy or character education linked to Pancasila values. This research is highly relevant to the socio-national context but often fails to explore the philosophical roots and its specific position within the system of Islamic education science. Third, studies by Kurnia et al. (2023)⁸ and Irama et al. (2025)⁹ look at historical aspects and the thoughts of figures, which usually compare national education concepts with Islamic values. These studies provide a strong theoretical foundation but have not specifically dissected the position of character from the perspective of the philosophy of science and its structure.

Based on this mapping, it is evident that a significant research gap still exists. Most studies still place character as a practical element or material content, but very few have researched and philosophically proven the essential position of character: Does it stand alone alongside religious science, or is it the core that exists within and behind the entirety of religious science itself? Hidayati (2015) reveals that the current teaching pattern of PAI is still dominated by textual or *bayani* approaches, indicating that the understanding of religious science is still superficial and has not reached its ultimate goal.¹⁰ Ifmawati (2020) also emphasizes the need for a philosophical approach, yet no research has specifically examined the centrality of character within the complete scientific structure.¹¹

Therefore, this research is presented to address this fundamental need with the primary objective: To examine and prove the central position of character (*budi pekerti*) in Islamic Religious Education through a philosophical perspective within its scientific structure. In detail, this study aims to: (1) Analyze the ontological status of character as either an essence or a complement in PAI; (2) Examine the epistemological position of character as a unifying axis for the framework of thinking in Islamic education science; and (3)

⁵ Kusmawaty Matara, "Integrasi Nilai-Nilai Pendidikan Karakter Pada Mata Pelajaran PAI Dan Budi Pekerti (Studi Pustaka Pada Buku PAI Dan BP Untuk Smk Kelas X)," *Irfani* 16, no. 1 (2020): 82–95, <https://doi.org/https://doi.org/10.30603/ir.v16i1.1759>; Dewi Mike Oktavia and Junaisih Dewi Madya, "Upaya Penanaman Pendidikan Akhlak Melalui Metode Cerita Bergambar Pada Anak Usia Dini.," *Jurnal Syntax Admiration* 2, no. 2 (2021): 203–17, <https://doi.org/https://jurnalsyntaxadmiration.com/index.php/jurnal/article/view/186/276>.

⁶ Syeh Ahmad Jamil et al., "Implementasi Nilai-Nilai Pancasila Dalam Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti," *Muaddib: Islamic Education Journal* 5, no. 1 (2022): 17–25, <https://doi.org/https://doi.org/10.19109/muaddib.v5i1.12530>.

⁷ Ahmad Muhammad et al., "Peran Pancasila Sebagai Sumber Nilai Dalam Pendidikan Karakter Bangsa," *Amandemen: Jurnal Ilmu Pertahanan, Politik Dan Hukum Indonesia* 2, no. 4 (2025): 124–32, <https://doi.org/https://doi.org/10.62383/amandemen.v2i4.1336>.

⁸ Aaf Kurnia et al., "Konsep Nilai-Nilai Pendidikan Budi Pekerti Menurut Ki Hadjar Dewantara Dan Relevansinya Dalam Konteks Pendidikan Islam," *THORIQOTUNA: Jurnal Pendidikan Islam*, 6, no. 2 (2023): 70–81, <https://doi.org/https://doi.org/10.47971/tjpi.v6i2.818>.

⁹ Debi Irama et al., "Pemikiran Pendidikan Perspektif Tokoh Islam Nusantara," *Jurnal Literasiologi* 13, no. 2 (2025): 235–54, <https://doi.org/https://doi.org/10.47783/literasiologi.v9i4>.

¹⁰ Wiji Hidayati, "Muatan Keilmuan Integrasi Interkoneksi Pendidikan Agama Islam Dan Budi Pekerti (Telaah Kurikulum 2013 Jenjang SMA)," *Pendidikan Agama Islam*, 12, no. 1 (2015): 1–14, <https://doi.org/https://doi.org/10.18860/jpai.v12i1.869>.

¹¹ Ifmawati Ifmawati, "Nilai-Nilai Filosofis Dalam Pendidikan Agama Islam," *Journal of Islamic Education and Innovation* 1, no. 2 (2020): 9–17, <https://doi.org/https://doi.org/10.26555/jiei.v1i2.3384>.

Formulate the axiological implications of this central position on the development of holistic Islamic education. More operationally, this research also seeks to answer: what are the logical consequences if the position of character is shifted to become the primary core in the education system, and what kind of learning models should be developed?

This study argues that the main problem in current character education does not lie in a lack of programs or activities, but rather in the incorrect perspective regarding the position of character itself. As long as character is considered a mere complement to Islamic Religious Education, it will always occupy a marginal position in educational practice. Conversely, if it can be philosophically proven that character is the core, soul, and ultimate goal of Islamic Religious Education, then the orientation of the entire education system will shift toward more substantive character formation. Therefore, it is important to conduct this research to provide a solid philosophical foundation regarding the centrality of character within the scientific structure of Islamic Religious Education, while reinforcing the PAI paradigm as a process of shaping individuals with noble character, rather than just the mastery of religious knowledge.

Various previous studies on Islamic Religious Education (PAI) and character education generally place character as a learning outcome formed through pedagogical strategies such as role modeling, habituation, strengthening school culture, and integrating character values into the learning process. These studies offer important contributions to explaining the implementation of character education in educational environments; however, most still focus on practical and operational aspects, so character is understood merely as a component or an accompanying goal of PAI learning. In contrast to those studies, this research identifies a gap in the philosophical aspect that has not received much attention, namely regarding the ontological and epistemological position of character within the scientific structure of Islamic Religious Education. Thus, this study no longer questions *how* character is taught, but instead examines *why* character should be placed at the center of the entire structure of PAI. The novelty of this research lies in its effort to reconstruct the paradigm of Islamic Religious Education through a philosophical approach by positioning character not as a complement or a byproduct of learning, but as the core, soul, and fundamental goal that integrates all dimensions of Islamic education—including creed (*akidah*), worship (*ibadah*), and ethics (*akhlak*)—thereby offering a new perspective in understanding the scientific structure of PAI in a more holistic and fundamental manner.

Research Method

This research is a qualitative study utilizing the library research method and a philosophical approach, aimed at examining the centrality of character (*budi pekerti*) within the scientific structure of Islamic Religious Education through ontological, epistemological, and axiological perspectives. The research data sources consist of primary and secondary sources. Primary sources include the Qur'an, the hadiths of the Prophet Muhammad (peace be upon him), books on the philosophy of Islamic education, the works of Islamic education figures, as well as official documents related to the Islamic Religious Education curriculum. Secondary sources comprise scientific articles in reputable national and international journals, previous research findings, reference books, and various academic literature relevant to the research theme. Data collection was carried out through documentation

studies and literature reviews by identifying, selecting, inventorying, and reviewing various sources that align with the focus of the study. Subsequently, the data were analyzed using content analysis techniques conducted through the processes of data reduction, categorization, interpretation, and drawing conclusions. The analysis focused on examining the essence, foundation of knowledge, as well as the values and goals of character in Islamic Religious Education to obtain a comprehensive understanding of its position as the core, soul, and fundamental objective within the scientific structure of Islamic Religious Education.

The data collection technique was conducted through document tracking and systematic literature reviews, which included the stages of determining sources, collecting materials, recording critical data, and verifying source validity. The collected data were analyzed using content analysis techniques combined with critical-philosophical analysis. The analytical process was carried out through several stages, namely data reduction by selecting and classifying various pieces of information relevant to the theme of the centrality of character in Islamic Religious Education, followed by data categorization into ontological, epistemological, and axiological dimensions. Furthermore, the organized data were philosophically interpreted to reveal the essence, foundation of knowledge, and the values and goals of character within the scientific structure of Islamic Religious Education. The final stage was conducted through philosophical synthesis to integrate various conceptual findings into a holistic, systematic, and logical framework of understanding regarding the position of character as the core, soul, and fundamental objective of Islamic Religious Education. The validity of the research findings was tested through source triangulation techniques by comparing various opinions and views of experts, alongside peer discussions to obtain feedback and refine the analysis so that the results are scientifically accountable.

Results and Discussion

Ontological Status: Character (*Budi Pekerti*) as the Essence and Core of Islamic Religious Education

Fundamentally, the ontological dimension is a branch of philosophy that examines the nature of existence, the essence, and the identity of a science or an object. Within a scientific context, ontological inquiry attempts to answer the fundamental question of what something truly is, what the essence of its existence is, and why it exists. This understanding is highly critical as it serves as the primary foundation for determining the direction and objectives of the discipline being studied.¹² It can be firmly stated that while the ontological dimension answers the question regarding "who is or what is the true essence of Islamic education," it differs from the axiological dimension, which will subsequently discuss the purpose for which that education is administered. This distinction must be emphasized to prevent any overlapping of meaning within the analysis.

Specifically, character (*budi pekerti*) is identical in meaning to the terms ethics (*akhlak*), morals, and character, which refer to a system of values, norms, and behavioral patterns deemed noble and worthy of being upheld. It serves as a direct reflection of the

¹² Dewi Rokhmah, "Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi," *CENDEKIA: Jurnal Studi Keislaman* 7, no. 2 (2021): 172–86, <https://doi.org/https://ejurnal.inhafi.ac.id/index.php/cendekia/article/view/124>.

quality of an individual's soul and personality, manifesting tangibly in daily attitudes and actions. On the other hand, Islamic Religious Education is defined as a conscious, planned, and systematic effort to guide students to recognize, understand, internalize, and ultimately believe in the teachings of Islam, while making them the main foundation for thinking, behaving, and acting. When viewing the definitions of both, a common thread tightly connects them: a primary focus on the formation of positive behavior and the instillation of noble values.¹³

The concept that character is the essence and core of Islamic Religious Education is rooted in the understanding that Islam itself was essentially revealed to cultivate humans of noble character. This aligns with the famous saying of the Prophet Muhammad (peace be upon him), who stated: "I was sent only to perfect noble character" (Narrated by Ahmad). This hadith, reported by Imam Ahmad, serves as an exceptionally strong philosophical foundation, confirming that the main mission of Islam's presence and the existence of its teachings on this earth is none other than the realization of humans with noble character. This implies that all teachings within Islam—ranging from the pillars of faith (*rukun iman*), the pillars of Islam (*rukun Islam*), to the regulations of social interactions (*muamalah*)—are entirely designed and directed as tools and pathways to form individuals whose behavior is good, honest, just, and beneficial to others.¹⁴

This understanding also aligns with the views of great educational figures. Imam Al-Ghazali, for instance, emphasized that knowledge without character is like a tree without fruit, or even more dangerous than ignorance itself. He stated that knowledge unbacked by noble character will not bring humans closer to Allah, but will instead alienate them. Similarly, Ki Hadjar Dewantara, the Father of Indonesian National Education, positioned character as the ultimate goal of all educational activities, wherein intelligence and skills are merely instruments to realize civilized and moral human beings.

In the review of educational philosophy, the study of the essence of science starts from fundamental questions regarding what science is and why it is studied. Islam views that knowledge is never detached from the values of goodness and truth; knowledge separated from noble values is considered to have lost its true meaning. Islamic Religious Education is not merely theoretical knowledge about God or ritual procedures, but a system of knowledge whose primary purpose is to shape human personality holistically. Humans were created by Allah SWT as the most perfect creatures and entrusted to be *khalifah* (vicegerents) on earth—namely leaders and managers of the universe in accordance with divine guidance. To fulfill this mandate successfully, humans are obligated to possess noble behavior.¹⁵ Therefore, the process of Islamic education is specifically directed toward shaping individuals who are faithful, pious, of noble character, and possess intellectual intelligence as well as skills useful for themselves and the broader society.

¹³ Dhandy Bhima, "Landasan Filosofis-Teologis Dalam Pengembangan Kurikulum Pai Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti Tingkat Sekolah Dasar," *EPISTEMIC: Jurnal Ilmiah Pendidikan* 3, no. 2 (2024): 274–90, <https://doi.org/https://doi.org/10.70287/epistemic.v3i2.169>.

¹⁴ Maulidah, "Akhlak Sebagai Esensi Pendidikan Islam," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (2022): 1945–58, <https://doi.org/https://jurnal.stiq-amuntai.ac.id/index.php/al-qalam>.

¹⁵ Najwa Habiebah and Meyniar Albina, "Hakikat Dan Tujuan Pendidikan Islam," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 2, no. 4 (2024): 233–39, <https://doi.org/https://doi.org/10.5281/zenodo.14232996>.

When examined from the aspect of its instructional material, all branches of knowledge within Islamic Religious Education essentially converge on a single goal: the formation of character. The Science of Creed (Aqidah) or faith is studied not merely to know the attributes of Allah, but so that humans possess steadfastness of faith reflected in humility, honesty, and fear of violating His commands. Belief in Allah must not stop merely in the heart or speech, but must be clearly manifested in everyday behavior. Likewise, the Science of Worship (Ibadah) is studied not only to master the procedures of prayer (shalat), fasting (puasa), or almsgiving (zakat), but also to cultivate tranquility of the soul, spiritual discipline, courtesy, obedience, and empathy toward fellow creatures. Meanwhile, the Science of Jurisprudence (Fiqh) or law is studied with the objective of upholding justice and truth in human relations and maintaining social order. This reinforces the view that without the dimension of character, religious education loses its soul, meaning, and the essence of its existence. Character is the core of all Islamic teachings, making its position absolute and irreplaceable by any instructional content.¹⁶

Epistemological Status: Character (*Budi Pekerti*) as the Unifying Axis in the Scientific Structure

The epistemological dimension is a branch of philosophy that discusses the origins, sources, nature, limitations, and methods of acquiring knowledge. This study answers fundamental questions: where does knowledge come from, how can true knowledge be obtained, and how is the structure and configuration of that knowledge constructed. An understanding of this aspect is highly critical because it determines how solid the compiled scientific foundation is and how it is delivered to students.¹⁷

Within the structure of Islamic knowledge, there are three primary patterns or frameworks of thinking used to understand and develop knowledge: the *bayani* (textual-normative) approach, the *irfani* (spiritual-intuitive) approach, and the *burhani* (rational-logical) approach. These three patterns serve as the main pillars in constructing the building of Islamic knowledge, each possessing distinct yet mutually reinforcing characteristics and methods.¹⁸ The *bayani* approach originates from the revealed texts of the Qur'an and Hadith, the *irfani* approach stems from the purification of the heart and inner experience, while the *burhani* approach derives from human intellect and logic. In Islam, these three sources of knowledge are believed to be paths toward reaching scientific truth.

The concept of character as a unifying axis is defined as a strategic position where the values of goodness and noble behavior serve as the intersection that unites these three scientific patterns. This means that regardless of where the source of knowledge is drawn—whether from revealed texts, inner internalization, or intellectual reasoning—all of them point toward and culminate in the same conclusion regarding the vital importance of character. This confirms that the values of goodness and noble character constitute an

¹⁶ Aprianti Astuti et al., “Integrasi Pendidikan Karakter Ke Dalam Kurikulum Pendidikan Islam Strategi Dan Hasil,” *Jurnal Budi Pekerti Agama Islam* 2, no. 6 (2024): 01–07, <https://doi.org/https://doi.org/10.61132/jbpai.v1i6.579>.

¹⁷ Pebriani Yusnia Herman et al., “Kajian Deskriptif Tentang Ontologi, Epistemologi, Dan Aksiologi Dalam Filsafat Ilmu,” *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 02, no. 11 (2025): 192–96, <https://doi.org/https://doi.org/10.5281/zenodo.15554024>.

¹⁸ Muhammad Syarif, “Pendekatan Bayani, Burhani Dan Irfani Dalam Pengembangan Hukum Islam,” *Jurnal Al-Mizan* 9, no. 2 (2022): 169–87, <https://doi.org/https://doi.org/10.54621/jiam.v9i2.430>.

absolute truth approved by God, felt by the human conscience, and acknowledged by sound reasoning. Consequently, character becomes the common thread that binds and unifies various disciplines, preventing them from becoming fragmented and ensuring they remain within the correct corridors.¹⁹

When examined through the *bayani* or textual approach, the majority of the content within the Qur'an and Hadith provides explanations regarding behavioral norms and the regulations governing human relationships with God, as well as among humans. The verses of the Qur'an explicitly command humans to do good, and to be honest, patient, just, and protective of others' safety. Similarly, the teachings of the Prophet Muhammad (peace be upon him) are widely recognized as a message for perfecting noble character. This proves that, when viewed from its primary sources, the core material of Islamic teachings is none other than the matter of character and ethics. Therefore, it is impossible to separate religious learning from character building, as both originate from the same root and are holistically integrated (Fauzi, 2021).

Viewed from the *irfani* or inner experience approach, humans whose hearts are pure, righteous, and close to Allah SWT will consistently experience inner tranquility and true happiness when performing acts of goodness. Conversely, the human conscience will feel anxious, distressed, and uneasy when committing bad deeds or sins, even if no one else knows about it.²⁰ This phenomenon demonstrates that character values are truths directly internalized by the human soul. No individual feels peaceful and happy while deceiving, stealing, or destroying the environment, no matter how clever that person may be. This indicates that the value of goodness is an inherent nature (*fitrah*) embedded within every human being and serves as an undeniable standard of truth within religious science.

However, in the educational practices that have occurred so far, the most dominant approach utilized has been solely the textual approach. Consequently, students merely memorize arguments and rules, yet fail to internalize the meaning or understand the reasons behind those provisions. As a result, the religious knowledge acquired does not necessarily transform behavior. It is here that the central role of character is desperately needed as a binder, ensuring that these three approaches move forward together. For instance, in studying the prohibition of lying: the *bayani* approach explains its textual foundation, the *irfani* approach invites students to feel the inner peace that comes with honesty, and the *burhani* approach logically explains the adverse impacts of dishonesty on social life. In this manner, student understanding becomes holistic and comprehensive.

Finally, based on the *burhani* approach or intellectual reasoning, humans who think clearly and logically will undoubtedly realize that social life cannot function properly unless it is grounded in the values of honesty, responsibility, and mutual respect.²¹ Sound human

¹⁹ Dafa' Aliftha Akbar Susilo Daffa Maulana Adha Herdatama, "Ilmu Dalam Islam: Sintesis Pendekatan Bayani, Burhani Dan Irfani Sebagai Kerangka Epistemologi Integratif," *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam* 24, no. 1 (2026): 24–35, <https://doi.org/https://doi.org/10.52266/kreatif.v24i1.5605>.

²⁰ Winda Islamitha Nurhamidah et al., "Integrasi Epistemologi Bayani , Burhani Dan Irfani Dalam Pembentukan Ilmu Pendidikan Islam Kontemporer," *Jurnal Pendidikan, Sains Dan Humaniora* 4, no. 3 (2025): 669–78, <https://doi.org/https://doi.org/10.56113/takuana.v4i3.208>.

²¹ Nadlir and Hanik Yuni Alfiah, "Perbandingan Pendekatan Saintifik Antara Kurikulum Keterampilan Berpikir Tingkat Tinggi Pada Mata Pelajaran Fiqih," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (2018): 203–24, <https://doi.org/http://dx.doi.org/10.15642/jpai.2018.6.2.203-224>.

intellect will always judge that good behavior is useful, beneficial, and must be maintained, whereas bad behavior is harmful and must be avoided.²² Therefore, character is also a rational necessity for humans as social beings. These three scientific approaches further reinforce the position of character as the core of the scientific structure of Islamic Religious Education because, regardless of where the source of knowledge is drawn and from whichever angle it is viewed, character values always serve as the final destination and ultimate objective. To present this position more clearly and in greater detail, Table 1 provides an analysis of the position of character within the scholarly structure of Islamic Religious Education based on the three epistemological approaches.

Table 1. Epistemological Analysis of Character within the Scientific Structure of PAI

No	Epistemological Dimension	Characteristics in Character Education	Position of Character in Knowledge Structure	Implementation Example
1	<i>Bayani</i> (Textual)	Based on the Qur'an and Hadith regarding ethics (<i>akhlak</i>)	Normative foundation	Memorizing verses on ethics, studying hadiths
2	<i>Irfani</i> (Spiritual)	Spiritual experience and internalization of values	Internalization dimension	<i>Dhikr</i> (remembrance), <i>muhasabah</i> (self-reflection), contemplation
3	<i>Burhani</i> (Rational)	Logical and empirical argumentation regarding character	Scientific validation	Case studies, psychological analysis

Based on the table 1, it is clearly evident that character holds an exceptionally solid and fundamental position at every level of epistemology. It is not merely a peripheral or additional component, but stands at the very heart of the knowledge system itself. This condition further solidifies the centrality argument that character is the core of the scientific structure of Islamic Religious Education, as the values of character always become the convergence point and ultimate goal, no matter the source of knowledge or the perspective through which it is viewed.

Axiological Status: Character (*Budi Pekerti*) as the Core Objective and Standard of Education

The axiological dimension is a branch of philosophy that discusses the values, utility, functions, and purposes of a body of knowledge.²³ This study answers fundamental questions: for what purpose is knowledge studied, what are its benefits for life, and what measures determine whether the knowledge is of high or low quality.²⁴ Within the field of

²² Charles Rangkuti, "Implementasi Metode Bayani, Burhani, Tajribi Dan 'Irfani Dalam Studi Filsafat Pendidikan Islam," *WARAQAT: Jurnal Ilmu Ilmu Keislaman* 1, no. 2 (2016): 1–12, <https://doi.org/https://doi.org/10.51590/waraqat.v1i2.37>.

²³ Nur 'Azizah Kallabe et al., "Nilai Dan Etika Ilmu Pengetahuan Dalam Perspektif Aksiologi Filsafat Ilmu," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025), <https://doi.org/https://doi.org/10.23969/jp.v10i04.38808>; Muhammad Alqadri Burga and Muljono Damopolii, "Humans as Pedagogical Beings: An Alternative Paradigm for Developing Islamic Education in Indonesia," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (2025): 60–79, <https://doi.org/10.38073/adabuna.v5i1.3746>.

²⁴ Evarianisa Endang Trisnani, "Dimensi Aksiologi Pendidikan Islam," *Jurnal Studi Pendidikan Dasar* 1, no. 66 (2022): 1–19, <https://doi.org/https://doi.org/10.54180/jsped.v1i1.298>.

education, this aspect heavily dictates the policy directions, strategies, and instructional orientations to be implemented.²⁵

Specifically, the objective of education is defined as the ideals or targets intended to be achieved through various planned learning activities. On the other hand, standards or measures are clear benchmarks used to evaluate whether those objectives have been achieved or not. The relationship between the two is highly intimate and inseparable: objectives provide the direction for the educational journey, while standards serve as the yardstick for its success.²⁶ Within the context of Islamic education, the primary goal is the formation of the holistic human being, namely the *insan kamil* (perfect human), who is balanced across physical, spiritual, and intellectual aspects.²⁷ This human perfection is not evaluated solely by how much knowledge one possesses, but by how well one's behavior and ethics are manifested in daily life.²⁸

The concept of character as the primary objective of education is understood to mean that all educational endeavors undertaken—ranging from curriculum development, selection of instructional materials, determination of methods, to the daily learning process—are entirely directed and aimed toward one noble goal: the formation of humans with noble ethics and exemplary character.²⁹ There is not a single instructional material within Islamic Religious Education whose objective is detached from character building: creed (*keimanan*) is taught so that individuals become honest and responsible personalities; worship (*ibadah*) is taught so that individuals become disciplined personalities who care for their peers; and knowledge is taught so that individuals become wise, intelligent personalities who are capable of providing tangible benefits to their surrounding environment.³⁰ Consequently, if religious education fails to bring about a better transformation in behavior, that education is considered to have failed in achieving its ultimate purpose.

In the review of educational philosophy, the fundamental principle strictly upheld is that superior and abundant knowledge is worthless, and can even become a disaster, if it is not accompanied by noble character.³¹ Conversely, a small amount of knowledge that is capable of transforming someone's behavior for the better is valued significantly higher in

²⁵ Usmaulidar and Yanti Fitria, "Kajian Ontology , Epistimologi , Dan Aksiologi Serta Perannya Dalam Pendidikan Dasar," *INNOVATIVE: Journal Of Social Science Research Volume* 4, no. 1 (2024): 1485–94, <https://doi.org/https://doi.org/10.31004/innovative.v4i1.7628>.

²⁶ Arief Tirtana and Emay Rahmayani, "Tujuan Pendidikan Dalam Al- Qur ' an Toleransi , Insan Kamil Dan Cerdas," *JIIIP (Jurnal Ilmiah Ilmu Pendidikan)* 8, no. 10 (2025): 12095–108, <https://doi.org/https://doi.org/10.54371/jiip.v8i10.9454>.

²⁷ Mardinal Tarigan et al., "Pendidikan Islam Sebagai Sarana Pembentukan Insan Kamil: Kajian Filsafat," *JURNAL MUDABBIR (Journal Research and Education Studies)* 5, no. 2 (2025): 4422–29, <https://doi.org/https://doi.org/10.56832/mudabbir.v5i2.2270>.

²⁸ Ahmad Jafar, "Potensi Akhlak Dalam Pendidikan Islam," *Jurnal Ilmiah Tarbiyah Umat (JITU)* 14, no. 2 (2024): 72–78, <https://doi.org/https://ejournals.ddipolman.ac.id/index.php/jitu/article/view/362>.

²⁹ Enung Herawati and Iskandar Mirza, "Empirical Contributions of Islamic Religious Education to the Cultivation of Noble Morality and Student Character Formation in the Paradigm of Holistic Education," *Jurnal Iman Dan Spiritualitas* 6, no. 2 (2026): 585–96, <https://doi.org/https://doi.org/10.15575/jis.v6i2.51616>.

³⁰ Anggun Syahriani Putri and Rizka Harfiani, "Pengaruh Pendidikan Agama Islam Terhadap Pembentukan Karakter Siswa Di Era Digital," *Hikmah : Jurnal Studi Pendidikan Agama Islam* 2, no. 4 (2025): 12–24, <https://doi.org/https://doi.org/10.61132/hikmah.v2i4.1280>.

³¹ Azzura Arum Ningtias et al., "Peran Akhlak Dalam Pengajaran Menurut Al-Ghazali: Perspektif Filsafat Pengajaran," *SURAU Journal of Islamic Education* 2, no. 2 (2024): 121–32, <https://doi.org/https://doi.org/10.30983/surau.v2i2.8711>.

the sight of Allah and society. This demonstrates that character is the supreme value that governs and determines the quality of knowledge itself.³² Knowledge is considered beneficial and positively valued if it is capable of generating commendable behavior and utility for human life. Conversely, if that knowledge is used to cause destruction, deception, or crime, it loses its value and even becomes a curse that contradicts the foundational principles of Islamic education. Therefore, character functions as the standard of measurement that determines the goodness or badness, the height or depth, and the usefulness or uselessness of a given science.

As a standard of success measurement, the success of religious education can no longer be evaluated merely by exam scores or how many memorizations a student completes; rather, it must be measured through indicators of real behavior. These indicators include: the level of student honesty in action, discipline in obeying rules, respect toward parents and teachers, care toward peers and the environment, as well as steadfastness in avoiding prohibitions. A school can be said to have succeeded in educating if its graduates are recognized as polite, trustworthy (*amanah*), and beneficial individuals to others, even if their academic performance is average. On the contrary, if its graduates are intelligent yet malicious or irresponsible, that education is deemed a failure despite a perfect academic report card.

Meanwhile, under the axiological foundation relating to the objectives and value orientations upheld in Islamic education, this dimension demands that the educational process must always be grounded in values that are good (*al-khair*), true (*al-haqq*), just (*al-adl*), and compassionate (*ar-rahmah*).³³ This ensures the creation of a harmonious learning process that trains not only intellectual intelligence but also emotional intelligence and behavior. Based on this understanding, the position of character is not merely a complement or a detached instructional addition, but stands as the ultimate goal as well as the absolute standard of success within the Islamic education system. An Islamic Religious Education that positions character as its core and objective will be capable of producing individuals who are not only intellectually intelligent and firm in faith, but also morally and spiritually superior. This human figure is precisely the ideal of Indonesian national education and directly aligns with the objectives of Islamic law (*sharia*), namely the realization of well-being in this life and eternal happiness in the afterlife.³⁴

Conclusion

This research concludes that philosophically, character (*budi pekerti*) holds an exceptionally central and strategic position within the scientific structure of Islamic Religious Education. The analytical results prove that character is not a complementary

³² Millati Qanitatin et al., "Hubungan Antara Adab Dan Ilmu Dalam Dasar-Dasar Pendidikan Islam," *Advances In Education Journal*, 2, no. 3 (2025): 1466–79, <https://doi.org/https://journal.al-afif.org/index.php/aej/article/view/532>.

³³ Isval Maulana and Abdul Khobir, "Aksiologi Filsafat Pendidikan Islam Sebagai Dasar Pembentukan Manusia Paripurna (Insan Kamil)," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 4 (2025): 133–47, <https://doi.org/https://doi.org/10.61132/hikmah.v2i4.1492>.

³⁴ Dianto Tanzar, "Peran Pendidikan Agama Islam Dan Budi Pekerti Dalam Membentuk Karakter Siswa Yang Religius Di SMP Negeri 1 Mendo Barat," *Jurnal Al-Abshor: Jurnal Pendidikan Agama Islam* 3, no. 2 (2026): 146–59, <https://doi.org/https://doi.org/10.71242/2af0vd49>.

element or a secondary addition, but rather a primary element that is constitutive and absolute in its existence. Ontologically, character is proven to be the essence and core of the existence of Islamic Religious Education, wherein all Islamic teachings were fundamentally revealed with the primary objective of perfecting human morality. Epistemologically, character occupies a position as the unifying axis of various scientific approaches—whether textual, spiritual, or rational—all of which culminate in the understanding and practice of the values of goodness. Meanwhile, axiologically, character stands as the ultimate goal as well as the benchmark for measuring the success of all educational activities. The higher the quality of character produced, the higher the quality of success achieved by that education.

The findings of this study offer a conceptual contribution to the development of Islamic Religious Education by reaffirming that character is a fundamental element inherent in the essence, process, and purpose of Islamic education. Consequently, Islamic Religious Education and character constitute an inseparable unity in the effort to shape individuals who are faithful, knowledgeable, and of noble character. This understanding of the centrality of character is expected to encourage a reorientation of educational administration, shifting from a focus solely on cognitive achievement toward the reinforcement of the students' moral and spiritual dimensions. This study has limitations as it focuses on a conceptual-philosophical inquiry through a library research approach and has not yet empirically tested the implementation of the concept of character centrality in practical Islamic Religious Education learning. Therefore, future research is recommended to develop and test character-based PAI learning models through field studies, mixed-methods approaches, and studies on the implementation of curriculum policies to strengthen the integration of character values within the education system.

Acknowledgment

All praise and gratitude be to Allah SWT, who continuously bestows His blessings and grace, allowing the research and drafting of this scientific article to be completed successfully and smoothly. The author expresses the deepest and most sincere gratitude to all parties who have provided support, guidance, and assistance, both directly and indirectly, throughout the process of completing this paper. In particular, the author wishes to thank the faculty members within the Faculty of Tarbiyah and Teacher Training at UIN Walisongo Semarang for sharing their extensive knowledge and broad insights, as well as colleagues who have provided continuous encouragement and valuable feedback. May the results of this research provide real benefits and contributions to the advancement of knowledge and the world of education in Indonesia.

References

- Adnin, Gina Fauzia, Agus Fakhruddin, and Ganjar Eka Subakti. "Pemetaan Capaian Pembelajaran Dan Ateri Ajar PAI Dan Budi Pekerti Elemen Akhlak Dalam Kurikulum Merdeka." *Jurnal AL MURABBI* 1, no. 20 (2021): 18–33. <https://doi.org/https://doi.org/10.35891/amb.v10i1.5670>.
- Aisi, Rohadatul, Aliifatus Saabitah, and Zulfani Sesmiarni. "Rekonstruksi Pendidikan Karakter Dalam Pembelajaran PAI : Integrasi Nilai Religius Dan Sosial Pada Siswa

- Sekolah Dasar.” *ANTHOR: Education and Learning Journal* 5, no. 2 (2026): 34–41. <https://doi.org/https://doi.org/10.31004/anthor.v5i2.411>.
- Astuti, Aprianti, Baiq Uswatun Hasanah, Sulistia Wahyuningsih, Muhammad Alviqry Sultan, Rizky Handayani, and Dedi Arman. “Integrasi Pendidikan Karakter Ke Dalam Kurikulum Pendidikan Islam Strategi Dan Hasil.” *Jurnal Budi Pekerti Agama Islam* 2, no. 6 (2024): 01–07. <https://doi.org/https://doi.org/10.61132/jbpai.v1i6.579>.
- Bhima, Dhandy. “Landasan Filosofis-Teologis Dalam Pengembangan Kurikulum Pai Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti Tingkat Sekolah Dasar.” *EPISTEMIC: Jurnal Ilmiah Pendidikan* 3, no. 2 (2024): 274–90. <https://doi.org/https://doi.org/10.70287/epistemic.v3i2.169>.
- Burga, Muhammad Alqadri, and Muljono Damopolii. “Humans as Pedagogical Beings: An Alternative Paradigm for Developing Islamic Education in Indonesia.” *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (2025): 60–79. <https://doi.org/10.38073/adabuna.v5i1.3746>.
- Daffa Maulana Adha Herdatama, Dafa’ Alifita Akbar Susilo. “Ilmu Dalam Islam: Sintesis Pendekatan Bayani, Burhani Dan Irfani Sebagai Kerangka Epistemologi Integratif.” *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam* 24, no. 1 (2026): 24–35. <https://doi.org/https://doi.org/10.52266/kreatif.v24i1.5605>.
- Habiebah, Najwa, and Meyniar Albina. “Hakikat Dan Tujuan Pendidikan Islam.” *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 2, no. 4 (2024): 233–39. <https://doi.org/https://doi.org/10.5281/zenodo.14232996>.
- Herawati, Enung, and Iskandar Mirza. “Empirical Contributions of Islamic Religious Education to the Cultivation of Noble Morality and Student Character Formation in the Paradigm of Holistic Education.” *Jurnal Iman Dan Spiritualitas* 6, no. 2 (2026): 585–96. <https://doi.org/https://doi.org/10.15575/jis.v6i2.51616>.
- Herman, Pebriani Yusnia, Yeni Karneli, and Puji Gusri Handayani. “Kajian Deskriptif Tentang Ontologi , Epistemologi , Dan Aksiologi Dalam Filsafat Ilmu.” *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 02, no. 11 (2025): 192–96. <https://doi.org/https://doi.org/10.5281/zenodo.15554024>.
- Hidayati, Wiji. “Muatan Keilmuan Integrasi Interkoneksi Pendidikan Agama Islam Dan Budi Pekerti (Telaah Kurikulum 2013 Jenjang SMA).” *Pendidikan Agama Islam*, 12, no. 1 (2015): 1–14. <https://doi.org/https://doi.org/10.18860/jpai.v12i1.869>.
- Ifmawati, Ifmawati. “Nilai-Nilai Filosofis Dalam Pendidikan Agama Islam.” *Journal of Islamic Education and Innovation* 1, no. 2 (2020): 9–17. <https://doi.org/https://doi.org/10.26555/jiei.v1i2.3384>.
- Irama, Debi, Idi Warsah, and Amrullah. “Pemikiran Pendidikan Perspektif Tokoh Islam Nusantara.” *Jurnal Literasiologi* 13, no. 2 (2025): 235–54. <https://doi.org/https://doi.org/10.47783/literasiologi.v9i4>.
- Jafar, Ahmad. “Potensi Akhlak Dalam Pendidikan Islam.” *Jurnal Ilmiah Tarbiyah Umat (JITU)* 14, no. 2 (2024): 72–78. <https://doi.org/https://ejournals.ddipolman.ac.id/index.php/jitu/article/view/362>.
- Jamil, Syeh Ahmad, Waspodo, and Mardeli. “Implementasi Nilai-Nilai Pancasila Dalam Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti.” *Muaddib : Islamic*

- Education Journal* 5, no. 1 (2022): 17–25. <https://doi.org/https://doi.org/10.19109/muaddib.v5i1.12530>.
- Kallabe, Nur ‘Azizah, Munir Munir, and Ismail Ismail. “Nilai Dan Etika Ilmu Pengetahuan Dalam Perspektif Aksiologi Filsafat Ilmu.” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025). <https://doi.org/https://doi.org/10.23969/jp.v10i04.38808>.
- Kurnia, Aaf, Oyib Sulaeman, and Asep Nuhdi. “Konsep Nilai-Nilai Pendidikan Budi Pekerti Menurut Ki Hadjar Dewantara Dan Relevansinya Dalam Konteks Pendidikan Islam.” *THORIQTUNA: Jurnal Pendidikan Islam*, 6, no. 2 (2023): 70–81. <https://doi.org/https://doi.org/10.47971/tjpi.v6i2.818>.
- Matara, Kusmawaty. “Integrasi Nilai-Nilai Pendidikan Karakter Pada Mata Pelajaran PAI Dan Budi Pekerti (Studi Pustaka Pada Buku PAI Dan BP Untuk Smk Kelas X.” *Irfani* 16, no. 1 (2020): 82–95. <https://doi.org/https://doi.org/10.30603/ir.v16i1.1759>.
- Maulana, Isval, and Abdul Khobir. “Aksiologi Filsafat Pendidikan Islam Sebagai Dasar Pembentukan Manusia Paripurna (Insan Kamil).” *Hikmah : Jurnal Studi Pendidikan Agama Islam* 2, no. 4 (2025): 133–47. <https://doi.org/https://doi.org/10.61132/hikmah.v2i4.1492>.
- Maulidah. “Akhlak Sebagai Esensi Pendidikan Islam.” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (2022): 1945–58. <https://doi.org/https://jurnal.stiq-amuntai.ac.id/index.php/al-qalam>.
- Muhammad, Ahmad, Mustain Nasoha, Akbar Raafi, et al. “Peran Pancasila Sebagai Sumber Nilai Dalam Pendidikan Karakter Bangsa.” *Amandemen: Jurnal Ilmu Pertahanan, Politik Dan Hukum Indonesia* 2, no. 4 (2025): 124–32. <https://doi.org/https://doi.org/10.62383/amandemen.v2i4.1336>.
- Nadlir, and Hanik Yuni Alfiah. “Perbandingan Pendekatan Saintifik Antara Kurikulum Keterampilan Berpikir Tingkat Tinggi Pada Mata Pelajaran Fiqih.” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (2018): 203–24. <https://doi.org/http://dx.doi.org/10.15642/jpai.2018.6.2.203-224>.
- Ningtias, Azzura Arum, Sari Primayeni, and Herlini Puspika Sari. “Peran Akhlak Dalam Pengajaran Menurut Al-Ghazali: Perspektif Filsafat Pengajaran.” *SURAU Journal of Islamic Education* 2, no. 2 (2024): 121–32. <https://doi.org/https://doi.org/10.30983/surau.v2i2.8711>.
- Nurhamidah, Winda Islamitha, Lutfiah Holifa Balkis, Aufa Fatchia Rahma, Nur Azizatul Haqiah, and Usman. “Integrasi Epistemologi Bayani , Burhani Dan Irfani Dalam Pembentukan Ilmu Pendidikan Islam Kontemporer.” *Jurnal Pendidikan, Sains Dan Humaniora* 4, no. 3 (2025): 669–78. <https://doi.org/https://doi.org/10.56113/takuana.v4i3.208>.
- Oktavia, Dewi Mike, and Junaisih Dewi Madya. “Upaya Penanaman Pendidikan Akhlak Melalui Metode Cerita Bergambar Pada Anak Usia Dini.” *Jurnal Syntax Admiration* 2, no. 2 (2021): 203–17. <https://doi.org/https://journalsyntaxadmiration.com/index.php/jurnal/article/view/186/276>.
- Putri, Anggun Syahriani, and Rizka Harfiani. “Pengaruh Pendidikan Agama Islam Terhadap Pembentukan Karakter Siswa Di Era Digital.” *Hikmah : Jurnal Studi Pendidikan*

- Agama Islam* 2, no. 4 (2025): 12–24.
<https://doi.org/https://doi.org/10.61132/hikmah.v2i4.1280>.
- Qanitatin, Millati, Abdul Khobir, Naisya Maulana Aprilia Rimbani, and Muhammad Hilmi Mahfuzh. “Hubungan Antara Adab Dan Ilmu Dalam Dasar-Dasar Pendidikan Islam.” *Advances In Education Journal*, 2, no. 3 (2025): 1466–79.
<https://doi.org/https://journal.al-afif.org/index.php/aej/article/view/532>.
- Rambe, Rosnaini Br, Hasan Matsum, and Mohammad Al Farabi. “Problematika Implementasi Kurikulum Merdeka Pada Pembelajaran PAI Di SDN 118429 Halimbe.” *JPIM: Jurnal Penelitian Ilmiah Multidisipliner* 02, no. 02 (2025): 1043–51.
<https://doi.org/https://ojs.ruangpublikasi.com/index.php/jpim/article/view/810>.
- Rangkuti, Charles. “Implementasi Metode Bayani, Burhani, Tajribi Dan ‘Irfani Dalam Studi Filsafat Pendidikan Islam.” *WARAQAT: Jurnal Ilmu Ilmu Keislaman* I, no. 2 (2016): 1–12.
<https://doi.org/https://doi.org/10.51590/waraqat.v1i2.37>.
- Rokhmah, Dewi. “Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi.” *CENDEKIA: Jurnal Studi Keislaman* 7, no. 2 (2021): 172–86.
<https://doi.org/https://ejurnal.inhafi.ac.id/index.php/cendekia/article/view/124>.
- Samho, Bartolomeus, and Manuella Princessa. “Relevansi Filsafat Pendidikan Pragmatisme Dalam Kurikulum Merdeka Bagi Pengembangan Karakter Peserta Didik.” *Jurnal Moral Kemasyarakatan* 10, no. 1 (2025): 350–67.
<https://doi.org/https://doi.org/10.21067/jmk.v10i1.11835>.
- Syarif, Muhammad. “Pendekatan Bayani, Burhani Dan Irfani Dalam Pengembangan Hukum Islam.” *Jurnal Al-Mizan* 9, no. 2 (2022): 169–87.
<https://doi.org/https://doi.org/10.54621/jiam.v9i2.430>.
- Tanzar, Dianto. “Peran Pendidikan Agama Islam Dan Budi Pekerti Dalam Membentuk Karakter Siswa Yang Religius Di SMP Negeri 1 Mendo Barat.” *Jurnal Al-Abshor : Jurnal Pendidikan Agama Islam* 3, no. 2 (2026): 146–59.
<https://doi.org/https://doi.org/10.71242/2af0vd49>.
- Tarigan, Mardinal, Gita Safitri, Siti Ramadhani, et al. “Pendidikan Islam Sebagai Sarana Pembentukan Insan Kamil: Kajian Filsafat.” *JURNAL MUDABBIR (Journal Research and Education Studies)* 5, no. 2 (2025): 4422–29.
<https://doi.org/https://doi.org/10.56832/mudabbir.v5i2.2270>.
- Tirtana, Arief, and Emay Rahmayani. “Tujuan Pendidikan Dalam Al- Qur ’ an Toleransi , Insan Kamil Dan Cerdas.” *Jiip (Jurnal Ilmiah Ilmu Pendidikan)* 8, no. 10 (2025): 12095–108.
<https://doi.org/https://doi.org/10.54371/jiip.v8i10.9454>.
- Trisnani, Evarianisa Endang. “Dimensi Aksiologi Pendidikan Islam.” *Jurnal Studi Pendidikan Dasar* 1, no. 66 (2022): 1–19.
<https://doi.org/https://doi.org/10.54180/jsped.v1i1.298>.
- Usmaulidar, and Yanti Fitria. “Kajian Ontology , Epistimologi , Dan Aksiologi Serta Perannya Dalam Pendidikan Dasar.” *INNOVATIVE: Journal Of Social Science Research Volume* 4, no. 1 (2024): 1485–94.
<https://doi.org/https://doi.org/10.31004/innovative.v4i1.7628>.