

Implementation of the Quran and Hadith as Primary Educational Sources in Shaping the Character of Madrasah Ibtidaiyah Students

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1. Abstract

This article critically examines the implementation of the Quran and Hadith as the primary sources of Islamic education in the process of shaping students' character at the Madrasah Ibtidaiyah (MI) level. Character education in MI cannot be separated from the normative foundation of the Quran and Hadith, which serve as the soul and direction for all learning activities. This research employs a qualitative approach with a library research method, analyzing various primary and secondary sources, including tafsir (exegesis), hadith, and contemporary Islamic education literature. The results of the study indicate that the Quran and Hadith possess epistemological, normative, and transformative functions that directly contribute to the formation of Islamic character in MI students, encompassing the dimensions of religiosity, honesty, discipline, and social care. The implementation of these two sources requires a planned, contextual strategy that involves collaboration among teachers, parents, and the madrasah environment. This study provides practical implications for educators and policymakers in designing a curriculum based on Quranic and Hadith values that is responsive to the character needs of the madrasah generation.

Keywords: *Quran; Hadith; Islamic Education; Character Building; Madrasah Ibtidaiyah.*

2. Introduction

When discussing Islamic education at the elementary level, we cannot overlook a fundamental question: what is the true source of these values? Within the Islamic scholarly tradition, the answer to this question has long been clearly formulated—the Quran and Hadith stand as two irreplaceable, authoritative sources. They are not merely sacred texts to be recited during ritual worship, but rather a comprehensive guide governing all aspects of human life, including education

(Mujib & Mudzakkir, 2010).

In the contemporary era, the discourse on character building has increasingly garnered serious attention. The moral crisis plaguing the younger generation—ranging from bullying behavior and academic dishonesty to a loss of mutual respect—serves as a strong signal that education must not solely focus on cognitive aspects. A strong character built on integrity must be cultivated from an early age, and Madrasah Ibtidaiyah (MI) as a primary Islamic educational institution holds a strategic role in this process (Zubaedi, 2011).

However, a more crucial question remains: how should the Quran and Hadith be implemented functionally—rather than just symbolically—within madrasah life? Field practices reveal that many madrasahs still treat the Quran and Hadith merely as content for specific subjects, failing to integrate them holistically into the cultural and educational ecosystem (Muhaimin, 2012). This gap between the normative values taught and the actual behavior demonstrated by students poses a challenge that must be addressed both academically and practically.

This study aims to bridge that gap by exploring in-depth how the functions of the Quran and Hadith can be effectively implemented in shaping the character of MI students. The objective is not merely descriptive; it goes further to provide a critical analysis of the strategies, constraints, and impacts involved. Consequently, this article is expected to offer a meaningful academic contribution to the development of Islamic education in Indonesia.

3. Experimental Section

3.1. Method

This research utilizes a qualitative approach with a library research design. The choice of this method is based on the nature of the study, which focuses on the textual, conceptual, and interpretive analysis of sources containing educational values in the Quran and Hadith (Zed, 2008). In library research, the quality of analysis heavily depends on the depth of the reading and the sharpness of the researcher's interpretation of the available literature.

The primary data sources in this study include the text of the Quran along with its exegeses (tafsir)—specifically Tafsir Al-Misbah by Quraish Shihab and Tafsir Ibn Kathir—as well as major collections of hadith such as Sahih Bukhari, Sahih Muslim, and Sunan Abu Dawud. Meanwhile, secondary sources encompass Islamic education books, indexed scientific journal articles, national and international seminar proceedings, and relevant educational regulations, such as the

Regulation of the Minister of Religious Affairs concerning the MI curriculum.

The data collection technique was conducted through systematic documentation, namely by gathering, reading, noting, and classifying various literatures relevant to the research topic. Data analysis utilizes the content analysis method combined with a hermeneutic approach to understand the meaning of the texts within the context of contemporary education. Data validity was maintained through source triangulation, which involves comparing findings from various references to verify consistency and relevance (Moleong, 2017).

4. Results and Discussion

4.1. The Position of the Quran and Hadith in Islamic Education

Within the hierarchy of Islamic teachings, the Quran occupies the highest position as the word of Allah revealed to the Prophet Muhammad (PBUH). From an educational perspective, the Quran is understood not merely as a book of law or theology, but also as an educational text containing fundamental principles regarding how humans should learn, teach, and shape themselves (Ramayulis, 2010). This is evident in Surah Al-Alaq (96): 1-5, which explicitly commands humans to read and learn in the name of Allah.

The Hadith, as the second source after the Quran, serves a vital complementary function. It functions not only as an explanation (bayan) for Quranic verses that are general (mujmal), but also as an independent source of law for various matters not explicitly regulated in the Quran (Al-Qaradhawi, 2001). In the context of education, the Hadith provides concrete examples of how the Prophet Muhammad (PBUH) educated his companions—whether through his words (qawl), actions (fi'l), or tacit approvals (taqrir).

What is interesting to analyze critically is the notion that the Quran and Hadith are not merely normative sources establishing standards of behavior, but also epistemological sources that provide a worldview regarding humanity, education, and the purpose of life. This perspective distinguishes Islamic education from secular education, which relies solely on an empirical-positivistic rationale (Nata, 2010). In Islamic education, rationality and spirituality go hand in hand, and the Quran and Hadith serve as the anchor maintaining this balance.

4.2. The Functions of the Quran and Hadith in Islamic Education

Epistemologically, the Quran functions as a universal source of knowledge. It contains various scientific signs indicating that Islam encourages its adherents to think critically and observe the universe (Shihab, 2007). In an educational context, this means that learning in madrasahs should not be merely dogmatic; rather, it should encourage students to develop reflective thinking skills rooted in Quranic values.

From a normative perspective, the Quran and Hadith establish moral and ethical standards that serve as a reference for character building. Values such as honesty (*shidq*), trustworthiness (*amanah*), humility (*tawadhu'*), and social care are consistently emphasized across various verses and hadiths (Ulwan, 2012). This is what distinguishes character education based on the Quran and Hadith from conventional character education—it possesses a transcendental foundation providing intrinsic motivation for students to behave well, driven by spiritual awareness rather than social pressure.

The transformative function represents the third, equally vital dimension. Historically, the Quran has proven capable of transforming the Pre-Islamic Arabian civilization (*Jahiliyyah*) into a civilized and knowledgeable community within a relatively short period. This demonstrates that the Quran possesses the power to fundamentally transform human character (Langgulung, 2003). In MI, this transformative function needs to be actualized through learning experiences that touch upon students' affective and psychomotor aspects—not just the cognitive dimension.

4.3 The Concept of Character Building for Madrasah Ibtidaiyah Students

Character building is inherently a continuous, multidimensional process involving various components of the educational ecosystem. Thomas Lickona (1991), a prominent figure in character education, asserts that good character comprises three interconnected components: moral knowing, moral feeling, and moral action. In an Islamic perspective, these three components correspond to the dimensions of knowledge (*ilm*), faith (*iman*), and righteous deeds (*amal*), which form the core of the Quran and Hadith teachings.

Children of MI age (6-12 years) are in a strategic developmental phase for character formation. According to Piaget's theory of cognitive development, children at this age are in the concrete operational stage—they learn most effectively through direct experience and concrete examples (Santrock, 2011). The implication for learning based on the Quran and Hadith is that the

approaches used must be concrete, engaging, and contextual—rather than mere rote memorization of texts without comprehension.

The Indonesian government, through the Regulation of the Minister of Education and Culture Number 20 of 2018, identifies five core character values to be developed in education: religious, nationalist, independent, mutual cooperation (*gotong royong*), and integrity. Interestingly, these five values find their equivalents in the teachings of the Quran and Hadith. The religious value is reflected in the awareness of monotheism (*tawhid*), nationalist in the concept of national brotherhood (*ukhuwah wathoniyah*), independent in hadiths regarding hard work, mutual cooperation in the value of mutual assistance (*ta'awun*), and integrity in the principles of honesty (*shidq*) and trustworthiness (*amanah*) (Ministry of Religious Affairs RI, 2019). This indicates that character education based on the Quran and Hadith aligns with—and indeed enriches—the vision of national character education.

4.4 Implementing the Functions of the Quran in Shaping MI Students' Character

The implementation of the Quran in shaping the character of MI students can be achieved through several complementary approaches. First is the *tilawah* (recitation) approach, which involves habituating students to read the Quran with proper rhythm (*tartil*) daily. This *tilawah* habituation is not merely a ritual activity but has a significant psychological impact—it fosters discipline, peace of mind, and a love for the word of Allah (Al-Abrasy, 2003).

Second is the *tahfidz* (memorization) approach, which has become increasingly popular in MI over recent decades. The *tahfidz* program not only trains students' memory but also instills the spiritual values contained within the memorized verses. Research conducted by Hidayah (2018) shows that students active in *tahfidz* programs tend to exhibit higher discipline and responsibility compared to those who do not participate. This confirms that intensive interaction with the Quran exerts a formative effect on character.

Third is the *tadabbur* (reflection on meaning) approach, a dimension that is often overlooked in Quranic learning practices at the MI level. Yet, the Quran itself explicitly invites its readers to reflect: "Do they not then reflect upon the Quran?" (QS. Muhammad: 24). In the learning context, *tadabbur* can be facilitated through thematic discussions about the values embedded in specific verses and how those values relate to the students' daily lives (Shihab, 2007).

Fourth is the integration of Quranic values across all subjects, known as thematic-integrative

learning. This approach requires teachers not only to teach the Quran as a standalone subject but also to link Quranic values with materials in Science, Social Studies, Mathematics, and other subjects. Consequently, students understand that the Quran is relevant not only in the context of worship but also across all facets of life (Muhaimin, 2012).

4.5 Implementing the Functions of Hadith in Shaping MI Students' Character

The Hadith of the Prophet Muhammad (PBUH), as the second authoritative source in Islam, provides a highly concrete contribution to character building. The advantage of Hadith over other normative texts lies in its operational nature—it presents narratives of the Prophet's actual behavior, which can be directly emulated. Surah Al-Ahzab (33): 21 underscores the Prophet's position as an excellent role model (*uswatun hasanah*), and the Hadith records this exemplary legacy in rich detail.

In the MI context, implementing Hadith for character building can be pursued through several strategies. One is the habituation of deeds recommended by the Hadith into daily school life—for example, encouraging students to greet one another when they meet, pray before and after meals, and respect their elders. These small, consistent practices help shape an Islamic habitus that becomes part of the students' character identity (Al-Nahlawi, 2004).

Another strategy is using stories from the Hadith as a medium for character education. Children of MI age are highly responsive to narratives and storytelling, making the accounts of noble character exhibited by the companions—as recorded in the Hadith—an effective pedagogical tool. However, it is crucial that these stories are delivered engagingly and contextualized so that students can extract lessons relevant to their lives (Ulwan, 2012).

Special emphasis should also be placed on teaching hadiths regarding manners (*adab*). Hadiths concerning the etiquette of seeking knowledge, manners toward teachers, manners toward parents, and social etiquette are highly relevant materials for shaping MI students' character. In the classical perspective, scholars positioned *adab* even higher than knowledge—since knowledge without manners can turn into a boomerang. This principle needs to be revitalized within MI educational practices (Al-Zarnuji, n.d.; Nata, 2010).

4.6 Implementation Strategies in Madrasah Ibtidaiyah

The success of implementing the Quran and Hadith as sources of character building in MI will

not be optimal without planned and systematic strategies. Several key strategies can be identified based on literature reviews and best field practices.

First is the development of a curriculum based on Quranic and Hadith values. The MI curriculum needs to be designed such that these values do not merely appear in Islamic Education subjects but permeate the entire curriculum structure. This integration approach demands cooperation between religious and general subject teachers, alongside the leadership of a madrasah principal who possesses a comprehensive vision of Islamic education (Muhaimin, 2012).

Second is building an Islamic school culture. Character is shaped not only through formal classroom learning but also by the climate and culture permeating daily life at the madrasah. An Islamic school culture includes habits such as congregational prayers, collective Quranic recitation every morning, the use of polite language, and a school layout that mirrors Islamic values (Zubaedi, 2011).

Third is enhancing teacher competence in integrating the Quran and Hadith. Teachers are the key actors in implementing these values. They need not only a deep understanding of the Quran and Hadith content but also the pedagogical capability to connect these texts with the students' real lives. Teacher professional development programs focusing on integrating Quranic values into instruction must become a madrasah priority (Ministry of Religious Affairs RI, 2019).

Fourth is the active involvement of parents and the community. Research in character education consistently shows that alignment between the values taught at school and those practiced at home heavily determines the success of character building (Lickona, 1991). Madrasahs need to build strong partnerships with parents—for instance, through Islamic parenting programs—so that the Quranic and Hadith values instilled at the madrasah are reinforced within the family environment.

4.7 Supporting and Inhibiting Factors

The implementation of the Quran and Hadith in shaping character at MI is supported by several factors that should be optimized. Institutionally, the strong commitment from the Ministry of Religious Affairs through various regulations and Islamic value-based curriculum programs serves as a solid foundation. The existence of Islamic boarding schools (pesantren) as strategic partners for MI is also a significant asset—many MIs are affiliated with pesantren and naturally integrate Quranic learning traditions into their educational ecosystem (Daulay, 2009).

Socio-cultural factors further support this implementation. Indonesian society, particularly the

Muslim community, generally possesses a strong affection for the Quran and Hadith. This public support creates a conducive environment for strengthening Quranic values in madrasahs. Moreover, technological advancements open up new opportunities—various interactive and engaging Quranic learning applications can serve as effective learning aids for MI students (Hidayah, 2018).

On the other hand, several inhibiting factors cannot be ignored. First is the gap in teacher competence—not all MI teachers possess an adequate understanding of the Quran and Hadith to integrate them substantively into learning. Second is the pressure of a dense curriculum, which often makes it difficult for teachers to find the space to develop deep, value-based Quranic learning (Muhaimin, 2012). Third is the negative influence of social media and gadgets, which are increasingly hard to control and potentially erode the values being built at the madrasah. Fourth is that not all parents possess the awareness and ability to become active partners with the madrasah in reinforcing their children's character.

Addressing these challenges requires a systemic and collaborative response. The madrasah cannot work in isolation; it requires government support, parental involvement, and the active role of the community to build a comprehensive character education ecosystem.

4.8 The Impact of Implementing the Quran and Hadith on Students' Character

Various empirical studies and case studies indicate that a consistent and systematic implementation of the Quran and Hadith yields a significant positive impact on MI students' character. A study conducted by Hidayah (2018) in several MIs in Central Java found that students who received intensive Quran-based education showed a meaningful increase in honesty, responsibility, and social empathy compared to the control group.

The most noticeable impact is within the religious dimension—students become more consistent in performing worship, more sensitive to the values of halal and haram, and take pride in their Islamic identity. This serves as invaluable spiritual capital in navigating the pressures and temptations of the digital era (Ulwan, 2012). Furthermore, habituating Hadith values such as politeness, respecting teachers, and helping others has proven to foster a more positive and harmonious social climate within the madrasah environment.

At a deeper level, implementing the Quran and Hadith provides students with a solid framework of meaning to interpret reality and make moral decisions. When faced with ethical

dilemmas in daily life, they possess clear references from the Quran and Hadith to guide their choices. This is what classical scholars referred to as the formation of a sound mind ('aqlun saliim) and a sound heart (qalbun saliim)—two dimensions that are inseparable from the concept of Islamic character (Al-Abrasy, 2003).

5. Conclusion

From the entire results and discussion, a clear common thread can be drawn: the implementation of the Quran and Hadith in shaping the character of MI students is not an automatic process, but rather a comprehensive agenda proving that these sacred texts function not only as normative sources but also possess epistemological and transformative functions that provide a solid foundation for integral character education (encompassing cognitive, affective, and psychomotor dimensions). This functional implementation demands meticulous planning and contextual strategies through the development of an integrative curriculum, the establishment of an Islamic school culture, the enhancement of teacher competence, and active partnerships with parents to overcome systemic inhibiting factors such as gaps in educator competence and the negative influences of social media. When systemic commitment and innovative collaboration among all stakeholders unite consistently, the resulting positive impact is proven to be highly significant in strengthening students' dimensions of religiosity, honesty, discipline, and social empathy, thereby not only shaping concrete character within the madrasah environment but also radiating into their broader social lives.

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