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### Research Article

# QUR'ANIC CHARACTER EDUCATION IN MUTAROBBI AT MTsS MAGHFIRAH ISLAMIC LEADERSHIP BOARDING SCHOOL (MILBoS)

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### Abstract.

The background of writing this was the formation of Qur'anic character in mutarabbi at MTsS Maghfirah Islamic Leadership Boarding School (MILBoS), the main reason why the researcher chose this title, because the morals or character of Rasulullah Shallallahu 'Alaihi Wasallam is the Qur'an, as which was explained by Sayyidah 'Aisyah Radhiallahu 'Anha when she was asked by a friend about the morals of Rasulullah Shallallahu 'Alaihi Wasallam and at MTsS MILBoS all activities or activities must be based on strong and clear arguments from the Al-Qur'an and As-Sunnah which will make or shape the character of the mutarabbi or MILBoS students into Qur'ani characters, the vision and mission of MTsS MILBoS is also based on the Qur'an and also includes the Qur'ani character found in Rasulullah Shallallahu 'Alaihi Wasallam, namely being qurrata 'ayun (a comforter for everyone, especially their parents in this world and the hereafter) and lilmuttaqiiin imama (imam or leader for those who are pious). This type of research is field research, because this research raises data that actually exists in MILBoS in the formation of Qur'anic character. With research subjects, the MTsS MILBoS principal

and teachers or murabbi, This research is also included in qualitative research with descriptive methods. Data collection techniques in this research used interviews, observation and documentation. The results of this research show that Qur'anic character education for mutarabbi or students at MTsS MILBoS runs and is managed neatly and regularly. It is hoped that the results of this research can be used as relevant reference material for future researchers, especially in the world of educational management.

**Keywords:** Management, Education, Qur'anic Character

## Introduction

Educators (Murabbi) are the key to students' success in both worldly and spiritual life. Therefore, educators play a significant role in this regard. Without them, this nation will lag further behind other nations, decline in quality in all aspects, and could even end in colonialism. Therefore, the presence of educators who understand religion and can select appropriate evidence based on real-life events is crucial so that students understand religion and can readily accept it.<sup>1</sup>

Character development is crucial for every child. It not only impacts the child but also the nation. The character of each member of society significantly determines the quality of a nation. Education in a nation is a benchmark for a nation's intelligence and progress.<sup>2</sup>

Quranic character education or formation is the effort or guidance carried out by parents, teachers, or adults to foster good qualities derived from the Quran and the Sunnah of the Prophet Muhammad (peace be upon him). This balance between knowledge, faith, morals, and good deeds in children's personalities is intended for the benefit of human life. The nature and character of the Prophet Muhammad (peace be upon him) are the Quran.<sup>3</sup> One of the things that explains about character education is Q.S Luqman verses 12-14, although there are many verses of the Qur'an that are related to character education, Q.S: Luqman verses 12-14 have the closest meaning to the concept of character education. Allah says:

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ. وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ. وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُ فِيهِ عَامِنٌ أَنْ أَشْكُرَ لِي

And indeed We gave Luqman wisdom, saying: "Be grateful to Allah. And whoever is grateful, he is grateful for his own sake; and whoever is grateful is grateful for his own sake." and whoever is ungrateful, then verily Allah is Rich, Most Praiseworthy." And (remember) when Lukman said to his son, when he was giving him a lesson: "O my son, do not associate partners with (Allah) indeed to associate partners with (Allah) is truly great injustice." And We commanded man (to do good)

<sup>1</sup> Ara Hidayat, Imam Machali. 2010. *Pengelolaan Pendidikan*, Bandung: Permata Biru

<sup>2</sup> Sulhan, Najib. 2010. *Pendidikan Berbasis Karakter*. Surabaya: PT Jepe Press Media Utama

<sup>3</sup> Agus, Wibowo. 2013. *Managemen Pendidikan Karakter di Sekolah*. Yogyakarta: Pustaka Pelajar

to his two mothers; his mother conceived him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your two parents, to Me alone is your return."

'Aisyah radhiallahu 'anha was once asked about the morals of the Prophet sallallaahu 'alaihi wa sallam, so she answered, "His morals were (carrying out everything in) the Koran"

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed, the Messenger of Allah already has a good role model For you (namely) are those who hope in Allah and the Last Day and remember Allah much.

It is clear in the hadith that the Prophet's character is the Quran, and the Quran also clearly explains and informs us that the Messenger of Allah, peace and blessings be upon him, is the best example for mankind.<sup>4</sup>

Journal in the name of Badrut Taman, 2022, entitled "Quranic Leadership Perspective in Integrated Islamic Boarding School Variants." Based on the analysis, it was found that the Quranic leadership perspective in integrated Islamic boarding school variants implements the values of the Quran and Hadith. These values are categorized into the principles of Amanah, Khidmah, and Blessing. The difference with the research that will be conducted by the researcher lies in the research variables and the research location. The similarity lies in the research variable, namely the sub-theme of Qur'anic words, which will form the basis of the research.<sup>5</sup>

## Method

This research approach is qualitative, meaning that researchers do not use numbers to collect data or interpret the results.<sup>6</sup> According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.<sup>7</sup> The data analysis technique used interviews with the principal, five teachers, and 14 students of the Islamic Junior High School (MTs) to determine Quranic character education at Maghfirah Islamic Leadership Boarding School (MILBoS). The researchers used this to observe the implementation of guidance, teaching, and learning among students of the Islamic Junior High School (MTs) at Maghfirah Islamic Leadership Boarding School (MILBoS) in Quranic character education. in qualitative research, data collected from interviews, observations, and documentation will be analyzed using

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<sup>4</sup> Agus, Wibowo. 2013. *Managemen Pendidikan Karakter di Sekolah*. Yogyakarta: Pustaka Pelajar

<sup>5</sup> Buchory dan Tulus Budi Swadayani. 2014. "Implementasi Program Pendidikan Karakter di SMP". *Jurnal Pendidikan Karakter*, Nomor 3

<sup>6</sup> Bogdan dan Taylor. 2012. *Prosedur Penelitian. Dalam Moleong, Pendekatan Kualitatif*. Jakarta: Rineka Cipta

<sup>7</sup> Ibid.

an interactive model approach consisting of three stages: data reduction, data presentation, and conclusion drawing or verification.<sup>8</sup>

## Results and Discussion

Based on the research conducted at MTsS MILBoS, through data collection through interviews, observations, and documentation, the researcher will then analyze the research. In this case, the analysis will answer the aforementioned problem formulation, namely, "How is Qur'anic Character Education Managed at MTsS MILBoS?"

### 1. Educator (Murabbi) Strategy in Shaping Qur'anic Character

The following are some components of the Qur'anic character education strategy at MTsS MILBoS:

- a. **Quranic Understanding:** Students are taught a deep understanding of the Quran. They study the contents of the Quran, its interpretation (tafsir) both in class and outside of class, such as in halaqah (religious gatherings) or other activities, and the historical context behind its verses. This helps students understand the moral and ethical messages contained in the Quran.
- b. **Moral and Ethical Lessons:** Students are taught moral and ethical values recommended by Islam, such as honesty, kindness, patience, justice, and compassion. They understand how to apply these values in their daily lives.
- c. **Islamic Role Models:** Teachers and school staff serve as exemplary Islamic role models for students. They practice Islamic values in their actions and behavior so that students can see them in action.
- d. **Practical Experience:** Students are given the opportunity to experience Islamic values in action. This can involve social activities, community service, or humanitarian projects that allow them to actively participate in building their character and morals.
- e. **Story-Based Learning and Examples:** Stories from the Quran and the life of the Prophet Muhammad (peace be upon him) are used as sources of inspiration and lessons. Students learn from these stories and try to apply them in their own lives.
- f. **Fostering Religious Awareness:** Students are taught to have a strong religious awareness and a sense of responsibility to Allah SWT. They understand that Quranic character values are an integral part of their faith and religious practice.

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<sup>8</sup> Miles, M.B, Huberman, A.M, dan Saldana, J. 2014. *Qualitative Data Analysis, A Methods Sourcebook*, Edition 3. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press

- g. **Strengthening Religious Activities:** In addition to character education, students are also encouraged to practice worship and be active in religious activities such as prayer, fasting, worship, religious studies, and others.
- h. **Parent and School Involvement:** Parents and schools play a crucial role in supporting and strengthening Quranic character education. They can provide moral support and accompany students in their character development.

Quranic character education aims to create responsible, empathetic, and ethical individuals who are able to contribute positively to society in accordance with Islamic teachings. It is an integral part of Islamic education, which focuses on the holistic development of the individual.

## **2. The Role of Teachers or Murabbis in Shaping Quranic Character**

The MTsS MILBoS flagship system or program is 1:6, meaning one teacher or murabbi focuses on six students through monitoring and identifying their strengths and weaknesses. This allows students' abilities and strengths to be identified and channeled through the education model of the Prophet Muhammad (peace be upon him). The following are some of the main roles of murabbis in shaping Quranic character:

- a. **Educating Islamic Values:** Murabbis are responsible for teaching Islamic values to students or students. They facilitate a deep understanding of the teachings of the Quran, such as honesty, kindness, compassion, justice, and perseverance, and help students understand how to apply these values in their daily lives.
- b. **Islamic Role Model:** Murabbis should be exemplary in their behavior and actions. They practice Islamic values in their daily lives so that students can see how these values are implemented in real life. The Islamic role model of the murabbi is crucial for inspiring and motivating students.
- c. **Personal Guidance:** Murabbis provide personal guidance to students in addressing the moral and ethical challenges they may face. They listen and advise students in situations where they need help deciding what is right and good according to Islamic values.
- d. **Encouraging Self-Reflection:** Murabbis encourage students to engage in self-reflection and introspection regarding their actions and behavior. They help students better understand themselves, recognize their strengths and weaknesses, and develop the ability to self-improve.
- e. **Faith and Religious Awareness Development:** In addition to character building, the murabbi is also responsible for strengthening students' faith and religious awareness. They help students deepen their religious teachings, strengthen their faith in Allah SWT, and improve the quality of their worship.

- f. **Monitoring and Feedback:** The murabbi monitors students' character development and provides feedback. Constructive. They help students identify areas for improvement and provide guidance for improvement.
- g. **Supporting Religious Activities:** Murabbis assist students in performing religious worship and activities such as prayer, fasting, and Quran recitation. They can also organize religious activities and ensure student participation.

The role of Murabbis in shaping Quranic character is crucial because they have a significant influence on the formation of students' values and ethics within the context of Islamic education. By providing guidance, role models, and good education, Murabbis can help students become individuals with noble character and uphold Quranic values.

One way schools support teachers or Murabbis in understanding and implementing the principles of Quranic character education is by developing Lesson Implementation Plans (RPPs), as explained by the principal: This includes developing lesson plans by linking Quranic verses and hadith to the day's lessons.

### **3. Obstacles and Factors in the Process of Forming Qur'anic Character**

The formation of Qur'anic character can be faced with several obstacles that can affect the process. Some of the obstacles encountered at MTsS MILBoS in forming Qur'anic character include:

- a. **Inconsistency in Education:** Qur'anic character education requires consistency in the teaching and application of Islamic values in daily life. Inconsistency in this educational approach can hinder the development of Qur'anic character.
- b. **Challenges of Modern Life:** In an increasingly modern and complex world, mutarabbi may face challenges that did not exist in the past. These include the influence of social media, promiscuity, and consumer pressures, which can disrupt character formation.
- c. **Lack of Understanding of Qur'anic Teachings:** To form Qur'anic character, it is essential for mutarabbi to understand the teachings of the Quran. A lack of in-depth understanding of the Quran can hinder this process.
- d. **Difficulties in Internalizing Values:** Internalizing Quranic values in daily life requires effort and deep awareness. Some young Muslim students may experience difficulties in applying these values in their daily actions.
- e. **Social Pressure:** Pressure from society, peers, or even family to follow norms that may conflict with Quranic values can be a serious obstacle to the formation of Quranic character.
- f. **Challenges in Decision-Making:** In daily life, young Muslim students may be faced with situations where they must make decisions that take Quranic

values into account. These challenges can impact their ability to maintain Quranic character.

- g. Lack of Support and Guidance: The presence of role models, family support, and guidance from communities or educational institutions that support Quranic character are crucial. A lack of such support can be an obstacle to character formation.

To overcome these obstacles, Qur'anic character educators and murabbi need to strive to create a supportive environment, enhance understanding of Quranic teachings, and provide support in dealing with social pressures. A strong awareness and commitment to Quranic values are also crucial in overcoming these obstacles.

The role of a murabbi (educator in the context of Quranic character education) is crucial in shaping Quranic character in individuals. There are factors that support and hinder the murabbi's role in Quranic character education:

**1) Factors Supporting the Murabbi's Role:**

- a) Deep Understanding: Murabbis who possess a deep understanding of the Quran and Islamic values have a greater ability to guide individuals in understanding and practicing Quranic character.
- b) Commitment to Islamic Teachings: Murabbis who demonstrate a strong commitment to Islamic teachings and Quranic values will provide strong role models for the individuals they mentor.
- c) Communication Skills: The murabbi's ability to communicate well and explain Islamic values effectively can help individuals understand and internalize these teachings.
- d) Holistic Educational Approach: A holistic approach to educating Qur'anic character, which encompasses education in various aspects of daily life, helps individuals apply these values in diverse situations.
- e) Community and Family Support: Support from the community and family can also support the murabbi's role. Communities and families that prioritize Qur'anic character education will provide a supportive environment.

**2) Factors that Hinder the Murabbi's Role:**

- a) Lack of Understanding: If the murabbi has If they lack a deep understanding of the Quran and Islamic values, they may not be able to provide effective guidance.
- b) Lack of Time and Resources: Insufficient time, resources, or support from educational institutions or the community can hinder the murabbi's role in providing Quranic character education.
- c) External Pressure: The murabbi and the individual being mentored may face external pressure from society, culture, or peers who do not support Quranic character values.

- d) **Difficulty Internalizing Values:** The murabbi may face difficulties in helping individuals internalize Quranic values in their daily lives.
- e) **Value Conflict:** Sometimes, individuals mentored by a murabbi may experience value conflicts between Islamic values and the dominant values in the surrounding community, which hinders the process of Quranic character formation.
- f) **Lack of Family Support:** If the family of the individual being mentored does not support Quranic character education, this can hinder the murabbi's efforts. To enhance the role of the murabbi (leader) in Quranic character education, it is important to strengthen their understanding, provide support from the community and family, and create an environment conducive to the formation of Quranic character. In this regard, collaboration between the murabbi (leader), family, and society is crucial.

#### **4. Impact of Quranic character education on students**

The impact of Quranic character education at MTsS MILBoS focuses on developing moral and ethical values in accordance with the teachings of the Quran and Islamic values so that students become Qurrata 'ayun (heart-soothing). The following are some important values contained in Quranic character education:

- a. **Faith and Taqwa (Obedience to Allah):** The primary values in Quranic character education are faith in Allah and taqwa, namely awareness and obedience to Him. Faith in Allah is the foundation of Quranic character.
- b. **Justice:** The Quran promotes justice in all aspects of life. This includes fair treatment of all people regardless of background, race, or religion.
- c. **Kindness (Ihsan):** Quranic character education encourages individuals to perform good deeds, be kind to others, and behave well in all aspects of life.
- d. **Patience and Perseverance (Sabar):** Patience in facing trials, difficulties, and life's tests is a value emphasized in Islam.
- e. **Compassion and Empathy:** The values of compassion for others and the ability to feel empathy for the suffering of others are essential parts of Quranic character education.
- f. **Honesty (Sidq):** Honesty in words and actions is a value strongly emphasized in Islam. Honesty is considered the foundation of integrity and good character.
- g. **Accountability (Muraqabah):** Individuals are taught to be responsible for their actions and decisions, and to be aware that they will be held accountable in the afterlife.
- h. **Social Concern:** Encouraging concern for the community and helping those in need is a value emphasized in Quranic character education.

- i. Obedience to God's Commands (Taat): Quranic character education emphasizes obedience to God's commands in worship and daily behavior.
- j. Obedience to the Prophet and Sunnah: Respect for the Prophet Muhammad (peace be upon him) and following the teachings and actions exemplified by him.
- k. Education and Knowledge (Ilm): Islam encourages individuals to seek knowledge, study the Quran, and continuously improve their education.
- l. Sense of Responsibility: Individuals are taught to have a sense of responsibility towards themselves, their families, their communities, and their environment.
- m. Obedience to Moral Norms: Quranic character education emphasizes living according to high moral norms, including in social interactions, business, and daily life.
- n. Obedience to Human Rights: Understanding and respecting human rights and upholding the principles of justice and equality in society.
- o. Obedience to Islamic Values: Adhering to Islamic principles and avoiding actions that contradict Islamic teachings.

These values are just a few of the values emphasized in Quranic character education. The goal is to form individuals who are pious, have noble morals, and contribute positively to society in accordance with Islamic teachings.

## Conclusion

Based on the research conducted at MTsS MILBoS, through data collection through interviews, observation, and documentation, as well as analysis of the research conducted, several conclusions can be drawn:

### 1. Educator Strategies (Murabbi) in Shaping Quranic Character:

- a. Quranic Understanding: One of the main strategies in Quranic character education is to provide students with a deep understanding of the Quran. This involves studying interpretations, historical context, and the practical application of Quranic teachings.
- b. Moral and Ethical Learning: Students are taught moral and ethical values recommended by Islam, such as honesty, kindness, and justice.
- c. The Role of Islamic Models: Teachers and school staff serve as Islamic role models for students.
- d. Practical Experience: Students are given the opportunity to experience Islamic values in action through various social and humanitarian activities.
- e. Stories and Role Models: Stories from the Quran and the life of the Prophet Muhammad (peace be upon him) are used as sources of inspiration and lessons.
- f. Religious Awareness: Students are taught to have a strong religious

awareness.

- g. **Strengthening Religious Activities:** Students are encouraged to actively participate in worship and religious activities.
- h. **Parental and School Involvement:** The role of parents and schools is crucial in supporting Quranic character education.

## **2. The Role of Murabbi in Shaping Quranic Character:**

- a. Murabbi have a key role in guiding students to understand, internalize, and apply the values of the Quran in their lives.
- b. Murabbi must be exemplary Islamic role models in their behavior and actions.
- c. They provide personal guidance and self-reflection to students to help them face moral and ethical challenges.
- d. Murabbi monitor and provide feedback on students' character development.
- e. In addition to character education, Murabbi also assist students in carrying out worship and religious activities.
- f. They play a role in understanding and applying Islamic principles in students' daily lives.

## **3. Obstacles to Quranic Character Education:**

- a. **Environmental Influence:** Negative influences from the surrounding environment can hinder the process of Quranic character formation.
- b. **Insufficient Consistency:** Consistency in teaching and implementing Islamic values is necessary and can be an obstacle.
- c. **Challenges of Modern Life:** Challenges such as social media, promiscuity, and consumer pressure can impact Quranic character education.
- d. **Lack of Understanding of Quranic Teachings:** A lack of in-depth understanding of Quranic teachings can be an obstacle to Quranic character education.
- e. **Difficulty Internalizing Values:** Internalizing Quranic values in daily actions can be a challenge.
- f. **Social Pressure:** Pressure from society or peers that conflicts with Quranic character values can be an obstacle.
- g. **Lack of Support and Guidance:** Support from the community, family, and educational institutions is crucial in supporting Quranic character education.

## **4. Impact of Quranic Character Education on Students:**

- a. Quranic character education has a positive impact on students by forming strong Quranic character.
- b. These impacts include understanding moral values, spiritual awareness, ethical leadership, empathy, honesty, and moral decision-making skills.
- c. Students become more caring towards others, have strong integrity, and deepen their religious teachings.
- d. They become agents of positive change in society.

Quranic character education at MTsS MILBoS focuses on students' personal and spiritual development, with the murabbi playing a crucial role in guiding students towards achieving these goals. When faced with obstacles, collaborative efforts between the school, parents, and the community can help overcome these challenges.

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