A QUR'AN-BASED VALUE LEARNING MODEL: STRENGTHENING SPIRITUAL CHARACTER IN ISLAMIC EDUCATION

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Kata Kunci:	ABSTRAK
Pendidikan Karakter; Pedagogi Qur'ani; Karakter Spiritual Islami;	**Latar Belakang:** Penelitian ini berlandaskan pada kerangka teori Value-Based Learning (VBL) dan filosofi pendidikan Islam yang menekankan pentingnya integrasi nilai-nilai Qur'ani dalam proses pembelajaran untuk membentuk karakter spiritual yang holistik. **Tujuan:** Penelitian ini bertujuan untuk menganalisis pengaruh penerapan VBL berbasis Al-Qur'an terhadap kecerdasan spiritual dan perilaku moral mahasiswa. **Metode:** Pendekatan deskriptif kualitatif digunakan dengan melibatkan 25 mahasiswa Universitas Islam Makassar sebagai partisipan melalui wawancara mendalam yang dianalisis menggunakan analisis konten. **Hasil:** Hasil penelitian menunjukkan bahwa penerapan VBL berbasis Al-Qur'an meningkatkan kesadaran ibadah, memperkuat keimanan, serta menumbuhkan kejujuran, tanggung jawab, dan kepedulian sosial. Kelima tahapan dalam VBL orientasi, internalisasi, aplikasi, refleksi, dan pembiasaan menjadi strategi praktis bagi pendidik dalam mentransformasikan nilai Qur'ani dari pengetahuan menjadi karakter yang terbiasa. **Kesimpulan:** Secara teoretis, penelitian ini memperkaya kajian tentang pendidikan berbasis nilai Qur'ani, dan secara praktis memberikan model terstruktur bagi pendidik Islam untuk mengintegrasikan pengembangan moral dan spiritual dalam praktik pembelajaran, sehingga memperkuat peran transformatif pendidikan Islam di era modern.

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Keywords:	ABSTRACTS
Character Education; Qur'anic Pedagogy; Islamic Spiritual Character	**Background:** This study is grounded in the theoretical framework of Value-Based Learning (VBL) and Islamic education philosophy, which emphasize the integration of Qur'anic values into learning as a means of developing holistic spiritual character. **Purpose:** This research aims to examine how Qur'an-based VBL influences students' spiritual intelligence and moral behavior. **Method:** Using a qualitative descriptive approach, data were collected from 25 students at Universitas Islam Makassar through in-depth interviews and analyzed using content analysis to identify relevant themes and categories. **Result:** The findings reveal that the implementation of Qur'an-based VBL enhances students' awareness of worship, strengthens their faith, and cultivates honesty, responsibility, and social care. The five stages of VBL orientation, internalization, application, reflection, and habituation serve as practical strategies for teachers to transform Qur'anic values from knowledge into habitual character. **Conclusion:** This study contributes theoretically by enriching the discourse on Qur'an-based value education and practically by offering a structured model for Islamic educators to integrate spiritual and moral development into classroom practices, thereby reinforcing the transformative role of Islamic education in the modern era.

A. INTRODUCTION

Islamic education has a fundamental role in shaping human beings who are not only intellectually intelligent, but also noble in character and have spiritual depth (Sholehuddin et al., 2023). Otherwise to secular education which tends to emphasize the cognitive aspects and technical skills, Islamic education places a balance between mastery of knowledge, moral development, and strengthening spirituality as the main goal. The mission of Islamic education, which is sourced from the Qur'an and Sunnah, is to guide students to be able to become complete human beings who believe, knowledge, and do righteous deeds (Rahman et al., 2015). Therefore, Islamic education cannot be separated from the value and spiritual dimensions that are at the core of the learning process. In the context of the development of the modern world, Islamic education faces great challenges in the form of globalization, modernization, and technological advances that often have an impact on the shift in values in people's lives(Fidelis et al., 2024). A curriculum that emphasizes academic achievement sometimes neglects aspects of character and spiritual development, so that students are more oriented towards cognitive achievement alone. This condition requires the re-strengthening of the function of Islamic education as a means of fostering morals and spiritual character that originates from the values of the Qur'an. Therefore, the relevance of Islamic education lies not only in its success in knowledge transfer, but also in its ability to form a generation of character, ethics, and commitment to spiritual values(Nurhidayanti et al., n.d.).

The phenomenon of moral degradation and the weakening of spiritual values among students is an increasingly worrying issue. The development of information technology, the rapid flow of globalization, and an instant lifestyle often encourage the younger generation to have a pragmatic, individualistic, and even hedonistic attitude. This condition has an impact on the emergence of various social problems such as a decrease in sense of responsibility, lack of respect for parents and teachers, and weakening of religious awareness (Sasmita et al., 2024; Nurul Wathoni et al., 2025). In the midst of this situation, education is required not only to play a role as a means of intellectual development, but also as a fortress to strengthen spiritual character that is able to equip students to face the challenges of the times. Strong spiritual character is an important foundation in shaping the personality of students with integrity (Latjompoh et al., 2025; Supriatna, 2025). Values such as faith, piety, honesty, discipline, and social concern must be instilled from an early age to be able to color daily behavior. From the perspective of Islamic education, the development of spiritual character is not just an addition, but the essence of the educational process itself. Therefore, a learning strategy is needed that is able to balance academic achievement with the internalization of spiritual values. This effort will help produce a generation that not only excels in knowledge and skills, but also has a strong commitment to Islamic teachings in real life (Wahyu et al., 2022).

Value-Based Learning is a learning approach that emphasizes the internalization of values in every educational process. This model is not only oriented to the mastery of knowledge alone, but also to the formation of students' attitudes and behaviors based on certain values (Aristyasari, 2019). In the context of Islamic education, value-based learning is relevant to make learning more meaningful because every learning activity is directed not only to understand concepts, but also to bring to life the spiritual and moral values contained in it. Thus, this model is able to bridge the gap between cognitive and

affective aspects that are often overlooked in educational practice (Aristyasari, 2019; Shaari et al., 2019). The application of value-based learning provides space for educators to integrate noble values, including religious values sourced from the Qur'an, in every subject and educational activity. This approach allows learners not only to know religious teachings theoretically, but also to internalize them into real attitudes and actions. In this way, learning becomes an effective means to foster spiritual awareness, build personality with character, and direct students to be able to face life's challenges based on Islamic values (Saepudin, 2024; Latjompoh et al., 2025).

The Qur'an as the main source of Islamic teachings contains universal values that are relevant to all aspects of life, including education. Values such as faith, honesty, responsibility, patience, and social concern are not only moral guidelines, but can also be used as a basis for designing learning strategies (Erihadiana et al., 2021a). The integration of the Qur'an in value-based learning ensures that the educational process is inseparable from the spiritual foundation, so that every learning activity contains a transcendental dimension that directs students to Allah SWT. This is in line with the goal of Islamic education, which is to form human beings with Islamic character and are able to actualize Qur'anic values in daily life (Sugiarto, 2025). By keeps the Qur'an is main reference, the value-based learning model gains theological legitimacy as well as practical relevance. The use of Qur'anic verses in the context of learning not only enriches the material but also deepens students' understanding of the relationship between science and spiritual values. Through this approach, it is hoped that students can relate every knowledge gained to the principles of the Qur'an, so that a solid spiritual character is formed (Latjompoh et al., 2025). Thus, the integration of the Qur'an in value-based learning not only strengthens cognitive and affective aspects, but also results in a holistic education based on faith, knowledge, and charity.

Several previous studies have demonstrated that the implementation of Qur'an-based learning models holds substantial potential for enhancing students' spiritual, moral, and intellectual development (Nasrul et al., 2024). Al-Qur'an-Based Learning has been shown to effectively improve elementary students' spiritual literacy through reflective habituation on selected Qur'anic verses (Hizbullah et al., 2017). Moreover, the integration of Qur'anic and Hadith values into pedagogical design has been found to strengthen students' religious character and foster higher spiritual awareness (Saada, 2023). The relevance of Qur'anic principles in Islamic education assessment also underscores the need for a balanced approach that harmonizes cognitive, affective, and spiritual dimensions within the learning process (Iqbal et al., 2023).

Although the concept of value-based learning has been widely introduced in various educational literatures, research that specifically integrates Qur'anic values in this learning model is still relatively limited. Most previous studies have placed more emphasis on the application of value-based education in a general context, without placing emphasis on the spiritual aspects of Islam derived from the Qur'an. As a result, empirical evidence regarding the effectiveness of the Qur'an-based value-based learning model on the formation of students' spiritual character is still not widely found. This creates a knowledge gap that needs to be filled immediately through more focused research. The urgency of this research is even stronger considering the challenges of Islamic education in the global era which demands an innovative, applicative, and relevant learning model to the needs of the times. By proving the influence of Qur'an-based value-based learning on spiritual character, this research is expected to make a

significant contribution both theoretically and practically. Theoretically, this study enriches the study of learning models in Islamic education. Meanwhile, practically, the results of the research can be a reference for educators and Islamic educational institutions in designing learning strategies that are not only oriented towards academic achievement, but also the strengthening of students' spiritual values.

This study aims to determine empirically the effect of the application of the Qur'an-based value-based learning model on strengthening the spiritual character of students. This goal was born from the realization that Islamic education must be able to internalize Qur'anic values in every learning process, so that students not only gain knowledge cognitively, but also experience a transformation in attitudes, behaviors, and spiritual personalities. This research is directed to prove that a learning model that is value-oriented and based on the Qur'an is able to make a real contribution in forming a generation with noble character. In addition, this research also has a practical purpose, which is to provide an alternative learning model that can be implemented by educators in Islamic educational institutions.

1. Theoretical Framework

Islamic education is a process that is not only oriented to the mastery of science, but also to the formation of the morals and spirituality of students. The main goal is to give birth to kamil people, namely complete human beings who are able to integrate cognitive, affective, psychomotor, and spiritual aspects in their lives (Colina et al., 2021). The Qur'an and Hadith are the main source of values as well as guidelines in designing curriculum and learning strategies, so that every educational activity is directed to foster faith, strengthen piety, and form character in accordance with Islamic teachings (Nurul Wathoni et al., 2025). With this foundation, Islamic education is positioned as a means of fostering a generation that is not only intellectually intelligent, but also noble in character and committed to Qur'anic values.

Value-Based Learning is a learning model that focuses on internalizing values in each learning process. This model does not only transfer knowledge, but also shapes students' attitudes and behaviors through the appreciation of the values taught. The stages include orientation, internalization, application, reflection, and habituation, so that the values instilled can be understood deeply and manifested in real actions (Sugiarto, 2025). In the context of Islamic education, value-based learning is very relevant because it provides space for teachers to relate learning materials to Qur'anic values (Bahiyah et al., 2025; Erihadiana et al., 2021a). Therefore, learning is not only cognitively meaningful, but also transformative in forming a personality based on spiritual and moral values.

The integration of the Qur'an in value-based learning is a strategic step to strengthen the spiritual character of students. The Qur'an contains universal values such as faith, piety, honesty, responsibility, patience, and social concern that can be used as a foundation in every learning activity (Sugiarto, 2025). By using the verses of the Qur'an as a source of value, the learning process not only adds knowledge, but also guides students in building spiritual awareness and behavior in accordance with Islamic teachings. This integration is expected to give birth to a generation that not only excels in academic aspects, but also has a strong spiritual character, so that it is able to face life's challenges by adhering to the principles of the Qur'an. The Theoretical Framework is described in Figure 1.
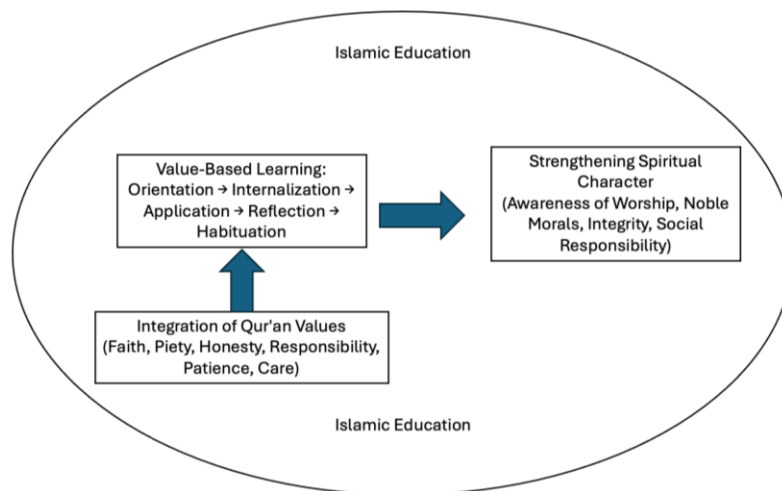
Figure 1. Theoretical Framework

B. METHOD (500 - 1000 words)

1. Research Design

This research used a qualitative descriptive approach, because it aims to describe and understand in depth the experience of students in participating in value-based learning based on the Qur'an and its impact on strengthening spiritual character. A qualitative approach was chosen so that the researcher could explore the meaning behind students' views, feelings, and reflections naturally without manipulating variables. With a descriptive method, this research focuses on a detailed description of how the values of the Qur'an are integrated into the learning process and how they are perceived and lived by students in their daily lives.

2. Research Procedures

This research procedure is carried out through three main stages, namely preparation, implementation, and analysis. In the preparation stage, the researcher prepares a research design, instruments in the form of interview guidelines, and takes care of licensing to the school where the research is conducted. Furthermore, in the implementation stage, the researcher conducts in-depth interviews with the students selected as research subjects, while recording their responses and expressions to enrich the data. After the data is collected, the researcher enters the analysis stage, which is copying the results of the interview, coding, and grouping the data into certain themes according to the focus of the research. The results of the analysis were then interpreted to obtain conclusions about the application of value-based learning based on the Qur'an and its influence on the spiritual character of students. The interviews were semi-structured, consisting of open-ended questions such as 'How do you apply Qur'anic values in daily learning activities?' and 'What changes have you experienced in your spiritual awareness after participating in Qur'an-based learning?' Each interview lasted approximately 30–45 minutes and was conducted face-to-face at the university.

3. Participant

This research was carried out at the Islamic University of Makassar. The research subjects are focused on students as the main participants, because they are the ones who

directly experience the process of internalizing values in learning activities. The selection of subjects was carried out by purposive sampling technique, which is to select students who are considered relevant and have real experience related to the application of value-based learning based on the Qur'an. The number of participants involved was 25 students who had participated in value-based learning based on the Qur'an. This study pays attention to the ethical principles of research so as not to cause a negative impact on participants. All students who are the subject of the research are involved voluntarily with their consent and permission from the University. Students' identities are maintained by using codes or initials so that personal confidentiality is guaranteed. The data obtained from the interviews is only used for academic purposes and is not disseminated outside the context of the research. In addition, researchers ensure that interview questions are not intimidating or offensive to students. Thus, this research has complied with qualitative research ethical standards, namely respecting the rights of participants, maintaining data confidentiality, and upholding the principles of academic honesty.

4. Research Instruments

In qualitative research, researchers play the role of the main instrument (human instrument) that functions to plan, collect, analyze, and interpret data. To support this role, auxiliary instruments are used in the form of semi-structured interview guidelines that are compiled based on the focus of research, namely the application of value-based learning based on the Qur'an and its impact on students' spiritual character. This interview guide contains a number of open-ended questions that allow researchers to explore students' spiritual character after applying Qur'an-based value-based learning. With this instrument, the data obtained is expected to be able to provide a comprehensive and relevant picture to the research objectives.

5. Data Analysis

The data obtained from student interviews was analyzed using content analysis. This analysis is carried out by copying the results of the interview into the form of a transcript, then reading it repeatedly to understand the content thoroughly. Furthermore, the researcher carried out a coding process to identify keywords, main ideas, and student statements related to the application of value-based learning based on the Qur'an and its influence on spiritual character. After that, the data is grouped into categories and themes relevant to the focus of the research, such as the value of faith, honesty, responsibility, or social concern. The results of the grouping are then interpreted so as to produce a deep understanding of how students live the values of the Qur'an in the learning process and how it contributes to the strengthening of their spiritual character.

C. RESULT AND DISCUSSION
1. Findings (can be in form of subheading) (1500 – 2500 words)

Based on demographic data (Table 1), the majority of respondents were female students, namely 15 people (60%), while men amounted to 10 people (40%). In terms of age, most of the respondents were in the range of 21–23 years old with a total of 13 people (52%), followed by the age group of 18-20 years old as many as 8 people (32%), and the remaining 4 people (16%) aged 24 years and above. If viewed from the study program, the most students came from the Sharia Economics Study Program, namely 7 people (28%), followed by Islamic Religious Education as many as 6 people (24%), Al-Quran

and Tafsir Science 5 people (20%), Madrasah Ibtidaiyah Teacher Education 4 people (16%), and Islamic Communication and Broadcasting amounting to 3 people (12%). In terms of semesters, respondents were dominated by 8 students in semesters 5–6 (32%), then in semesters 3–4 as many as 7 people (28%), in semesters 1–2 and 7–8 each amounting to 5 people (20%).

Meanwhile, the distribution of regional origin shows that the majority of students come from South Sulawesi, which is 17 people (68%), while students from outside South Sulawesi amount to 8 people (32%). This data illustrates that the research respondents are quite diverse in terms of gender, age, study program, semester, and regional origin, so that it can provide a comprehensive picture of the characteristics of students of the Islamic University of Makassar.

Tabel 1. Data Demografi Responden

Category	Sub-Category	Quantity (n)	Persentase (%)
Gender	Male	10	40 %
	Female	15	60 %
Age	18–20 years	8	32 %
	21–23 years	13	52 %
	≥ 24 years	4	16 %
Departement	Islamic Religious Education	6	24 %
	Quran and Tafsir Science	5	20 %
	Sharia Economics	7	28 %
	Madrasah Ibtidaiyah Teacher Education	4	16 %
	Islamic Communication and Broadcasting	3	12 %
Semester	1–2	5	20 %
	3–4	7	28 %
	5–6	8	32 %
	7–8	5	20 %
Regional Origin	Sulawesi Selatan	17	68 %
	Outside South Sulawesi	8	32 %

The results of this research were obtained through in-depth interviews with students as the main subjects, which were then analyzed using content analysis techniques. The collected data is transcribed, encoded, and then grouped into themes, subthemes, and categories that fit the research focus. This process resulted in a number of findings that illustrate how the application of value-based learning based on the Qur'an affects the strengthening of students' spiritual character. The summary of the results of the analysis is presented in Table 2.

Table 2. List of Themes, Sub Themes, Categories, Codes

Themes	Sub-Themes	Categorize	Code
The Value of Faith & Piety	Awareness of worship	Pray on time, pray before studying	K1 (Prayer), K2 (Prayer), K3 (Obedience)
	Confidence in Allah	Trust in God's Providence, Gratitude	K4 (Muraqabah), K5 (Gratitude)
The Value of Honesty	Academic honesty	Don't cheat on exams, be honest on your assignments	J1 (No cheating), J2 (Honest duty)
	Honesty in interactions	Don't lie to teachers/friends	J3 (Not lying)
Value of Responsibility	Learning responsibilities	Completing individual tasks	T1 (Individual Deckhouses)
	Social responsibility	Completing group tasks, maintaining trust	T2 (Group), T3 (Trust)
The Value of Social Care	Solidarity with friends	Help each other in learning	S1 (Please help)
	General social concern	Sharing, caring for friends in difficulty	S2 (Sharing), S3 (Caring for Friends)

a) Theme: The Value of Faith and Piety
Sub-theme: Worship Awareness

The results of the study show that students' awareness of worship is increasing after participating in value-based learning based on the Qur'an. Students become more disciplined in carrying out prayers on time, both at school and at home, because they are always reminded by teachers with verses of the Qur'an that emphasize the importance of maintaining worship obligations. One student revealed,

"*I became more diligent in praying on time because the ustadz often reminded me with verses of the Qur'an about the obligation to pray.*"

In addition, students also begin to get used to praying before and after studying as a form of appreciation of spiritual values in daily life. This is reflected in the statements of other students,

"*If I want to study or finish studying, I always try to pray because I feel calmer*"

This simple habit not only fosters students' closeness to Allah, but also strengthens the awareness that learning activities are part of worship. Thus, the integration of Qur'anic verses in learning has proven to play an important role in fostering the discipline of worship in students.

Sub-theme: belief in Allah

In addition to worship awareness, the application of value-based learning based on the Qur'an also affects the increase of students' faith in Allah. Students realize that every deed is always under the supervision of Allah, so they are more careful in their attitude and actions. This can be seen from the statement of a student,

"If I want to do something, I remember that Allah will see, so I am more careful."

In addition, students' gratitude has also increased, shown by an attitude of being more accepting of circumstances and appreciating the small blessings they receive every day. Another student revealed,

"Now I am more grateful even if it is a small thing, because the teacher said in the Qur'an that the grateful person will be added to his pleasure."

These findings show that integrating Qur'anic values in learning not only forms cognitive awareness, but also strengthens the spiritual dimension through deeper faith and gratitude.

b) Theme 2: The Value of Honesty

Sub-theme: academic honesty

The results of the study show that the value of students' academic honesty is getting stronger after participating in value-based learning based on the Qur'an. Students admitted that they tried to avoid cheating behavior, especially during exams, because they felt that they were always being watched by Allah. One student said,

"If it is repeated, I remember the ustadz saying that Allah sees all deeds, so I do not dare to cheat on them."

Students tend to work on their own abilities without relying on other people's answers. This is reinforced by the statements of other students,

"If I have an assignment, I prefer to do it as it is rather than copying from a friend." That is why

These findings prove that the internalization of Qur'anic values through learning not only affects the way of thinking, but also shapes students' honest behavior in daily academic activities.

Sub-theme: honesty in interaction

Students also show honesty in daily social interactions. They try not to lie to teachers or friends, because they realize that lying can harm themselves and others. One of the students said,

"If I'm wrong, it's better to be honest and tell the teacher than to lie, because lying can harm me myself."

An attitude of openness is also beginning to develop, where students are more courageous to convey their mistakes or limitations without covering them up with false excuses. This was confirmed by other students,

"If I can't do my assignment, I honestly tell my group friends so that I can be helped."

These findings show that Qur'anic value-based learning not only shapes honesty in learning, but also builds honesty character which is reflected in social interaction in the school environment.

c) Theme 3: Value of Responsibility

Sub-theme: learning responsibility

The value of responsibility in learning is clear to students after participating in value-based learning based on the Qur'an. Students show seriousness in completing individual assignments on time and try to carry out academic obligations as well as possible. A student said,

"If there is an assignment from the teacher, I try to do it on time because it is a mandate."

Students also show seriousness in following the learning process in class, such as taking notes, paying attention to lecturers' explanations, and being active in discussions. This is reinforced by the statements of other students,

"I am now more serious about studying, because I feel that studying is also worship."

This fact indicates that the internalization of Qur'anic values is able to form students' sense of personal responsibility for their learning obligations, so that they are more disciplined, diligent, and appreciate the educational process (Sugiarto, 2025; Bahiyah et al., 2025).

Sub-theme: social responsibility

The value of social responsibility is also evident in students through value-based learning based on the Qur'an. In group work, students try to actively participate and complete the assigned roles without burdening other friends. One student stated,

"If it's group work, I try to finish my part so I don't bother my friends."

Students show awareness to maintain the mandate given by teachers and friends, both in the form of academic tasks and other responsibilities. This is corroborated by the statements of other students,

"If given the mandate, I try to carry it out well because it is a form of responsibility."

These findings show that the integration of Qur'anic values in learning not only shapes individual responsibility, but also fosters a collective awareness to work together and maintain trust in a social environment (Erihadiana et al., 2021a).

d) Theme 4: The Value of Social Care
Sub-theme: solidarity with friends

Solidarity between friends is one of the important aspects of the value of social care that emerges through value-based learning based on the Qur'an. Students show a habit of helping each other in the learning process, both in explaining difficult material and providing moral support to friends who face difficulties. One student said,

"If there is a friend who does not understand the lesson, I will help explain, because the ustadz said we must help each other in kindness."

This attitude shows that the value of the Qur'ani instilled through learning not only affects the individual aspect, but also fosters the spirit of togetherness in the group. Thus, the solidarity formed is one of the strong indicators that the internalization of Qur'anic values is able to strengthen ukhuwah among students (Aristyasari, 2019).

Sub-theme: general social care

Social concern in general is also growing through the application of value-based learning based on the Qur'an. Students show a caring attitude towards friends who are having difficulties, both in terms of academics and personal conditions. They are accustomed to sharing, even in small matters, as a form of applying the value of helping in kindness. One student revealed,

"If there are friends who are struggling, I try to share what I have, even if it's a little."
Another student added,

"If there are friends who look sad or distressed, I try to help or just accompany them."

This proves that the integration of Qur'anic verses not only fosters concern in the classroom, but also encourages students to have broader empathy and social sensitivity in their daily lives. Thus, learning based on Qur'anic values has been proven to be able to strengthen the character of caring and empathy in students (Supriatna, 2025).

2. Discussion (1000-1500 words)

The application of Qur'an-based value-based learning in Islamic education is clearly seen through the practice of teachers who always associate the learning process with Qur'anic values. The teacher begins the learning by reciting the relevant verses of the Qur'an, explaining the meaning of the content of the verse, then relating it to the subject matter being studied. The learning stages include value orientation, internalization, application, reflection, and habituation, all of which are directed to instill spiritual awareness in students. The results of the interviews showed that students felt that learning became more meaningful because the values of the Qur'an were not only understood cognitively, but also practiced in daily activities.

These findings are in line with the view (Shaari et al., 2019) which emphasizes that Islamic education is not only the transfer of knowledge, but also the process of internalizing values to form kamil's people. The integration of Qur'anic values in learning makes the classroom a space for moral and spiritual development, where students are directed to understand that learning is part of worship. Thus, value-based learning based on the Qur'an is not only a teaching method, but also an important instrument in realizing the goal of holistic Islamic education: to produce a generation of knowledge, faith, and noble character (Aristyasari, 2019).

The application of value-based learning based on the Qur'an has a significant effect on strengthening students' spiritual intelligence. The results of the study showed that students were more disciplined in carrying out worship such as praying on time and getting used to praying before and after studying. They are also increasingly aware of the importance of gratitude and the belief that Allah is always watching over every deed, so that there is an awareness to be careful in their attitude. These attitudes reflect one of the indicators of spiritual intelligence according to (Erihadiana et al., 2021a), that is, the ability to live life based on transcendental values. Thus, Qur'an-based learning not only shapes intellectual intelligence, but also fosters a deeper spiritual awareness. The findings of this study, which indicate an increase in students' worship awareness, honesty, and sense of responsibility, are consistent with the concept of spiritual intelligence, which emphasizes the integration of moral awareness and the search for meaning in the educational process (Chanifah et al., 2021).

The value orientation stage is the first step in the implementation of Qur'anic-based value-based learning, where the teacher directs students' attention to the values that will be the focus of learning. Facts in the field show that teachers always start learning by reciting verses of the Qur'an that are relevant to the theme of the lesson, then explaining their brief meanings to build students' initial awareness. This strategy is important because it fosters confidence in students that the learning process is not just a cognitive activity, but also part of worship. According to (Ratna, 2024), the orientation stage is an important phase to awaken moral awareness, so that students understand the direction of value-based learning. In the perspective of Islamic education, this value orientation is in accordance with the function of the Qur'an as a guide for life, as affirmed in QS. Al-Baqarah: 2 that the Qur'an is "a guide for the righteous." By presenting

verses of the Qur'an at the beginning of learning, students are directed to see the relationship between science and religious teachings. This is in line with the goal of Islamic education which is oriented towards the formation of kamil people, namely complete human beings who are able to integrate faith, knowledge, and charity (Sasmita et al., 2024). Therefore, the grade-orientation stage is not only an introduction to the material, but also serves as an effort to build students' spiritual motivation before entering the next stage of learning.

The internalization stage of values is the process of instilling Qur'anic values into students' cognitive and affective awareness. At this stage, the teacher not only reads the verses of the Qur'an, but also provides an in-depth explanation of the meaning of the verse and its relevance to the students' daily lives. Facts on the ground show that teachers often relate these verses to real situations that are close to the students' experiences, making the message of the Qur'an easier to understand and appreciate. According to (Sugiarto, 2025; Bahiyah et al., 2025), internalization is an important process in character education because values are not sufficiently known, but must be infused until they become part of the student's self. In the context of Islam, this internalization process is in line with the practice of the Prophet PBUH who instilled Qur'anic values through teaching accompanied by example. This is also in accordance with the theory of spiritual intelligence put forward (Erihadiana et al., 2021a), that transcendental awareness will affect the way a person thinks and acts. Thus, the internalization stage in Qur'an-based learning serves to change the value from mere knowledge to deep belief. As a result, students not only know the teachings of the Qur'an, but also begin to believe in it as a guideline in behaving and behaving.

The value application stage is a phase where students are given the opportunity to apply Qur'anic values in real activities, both inside and outside the classroom. Facts in the field show that teachers often give group and individual assignments that require students to apply honesty, discipline, responsibility, and cooperation. For example, in group work, students are encouraged to complete their respective roles in a trustworthy manner and help each other when there are members who are experiencing difficulties. According to (Erihadiana et al., 2021b; Rahman et al., 2015), values instilled through learning will only be meaningful if they are embodied in real actions, not just cognitively known. In the Islamic perspective, this stage of application is in accordance with the principle of faith that must be embodied in righteous deeds, as affirmed in the Qur'an. Al-'Asr: 2–3 on the importance of faith and charity. The process of applying grades also shows the consistency of students in aligning knowledge, beliefs, and actions. This supports the theory of spiritual intelligence (Erihadiana et al., 2021b), which emphasizes that spiritual intelligence is reflected in the ability to integrate the meaning of life into everyday behavior. Thus, the stage of applying values in VBL Qur'ani is an important key so that the values understood do not stop at the theoretical level, but become real practice in students' lives.

The value reflection stage is a process when students are invited to reflect on the meaning of the Qur'anic values that have been studied and practiced. Facts on the ground show that teachers provide space for students to evaluate their learning experiences, for example by asking about how they feel after performing an assignment honestly, cooperating, or helping a friend. This reflection serves as a form of internal evaluation so that students are aware of the benefits of the values that have been applied. According to (Sholehuddin et al., 2023), Reflection is an important part of the learning

cycle because it allows learners to connect hands-on experience with conceptual understanding. In the Islamic tradition, reflection is synonymous with the practice of muhasabah or self-introspection, which is one way to strengthen spiritual awareness. By reflecting, students are invited to realize that every deed will be accountable before Allah, as affirmed in QS. Al-Hasyr: 18 who commands the believers to pay attention to what has been done for tomorrow. Theory of spiritual intelligence (Rahman et al., 2015) also emphasizes the importance of reflection in fostering meaning and direction of life. Thus, the stage of reflection of values in VBL Qur'ani not only strengthens students' knowledge, but also fosters deep awareness to make Qur'ani values as a guideline in daily life.

The value habituation stage is the final phase in the implementation of Qur'anic-based value-based learning, where students are directed to make Qur'anic values part of daily life habits. Facts in the field show that teachers consistently emphasize the importance of keeping prayers on time, getting used to honesty, discipline, responsibility, and fostering social awareness. This habituation is carried out through routine activities, such as praying together before studying, reminding each other between friends, to group work practices that demand solidarity. According to Aristotle, virtue is born from habit, so the habit process is the key in making value a permanent character. The Qur'an-based value learning model implemented in this study is also in line with the concept of character education, in which holistic character formation occurs through the integration of knowledge, emotion, and action (Rochmad et al., 2018).

From an Islamic perspective, the habituation of this value is in line with the example of the Prophet Muhammad SAW who is always consistent in noble behavior, so that his morals become a real example for the ummah. This is also in accordance with the concept of tazkiyatun nafs (purification of the soul), where consistency in good deeds will strengthen one's faith and morals. (Erihadiana et al., 2021b) affirms that spiritual intelligence is not just about understanding, but about how individuals form meaningful habits in daily life. Thus, the stage of habituation of values in VBL Qur'ani ensures that values that have been understood, internalized, and practiced can become a character that settles in students.

In addition, the values of honesty, responsibility, and social care also develop through the application of this model. Students become more honest on exams, avoid lying in social interactions, and show responsibility in both individual assignments and group work. They also get used to helping friends who are having difficulties and sharing with others, even if in a simple form. This is in line with the concept of spiritual intelligence according to (Latjompoh et al., 2025), which emphasizes empathy, integrity, and the meaning of life as important dimensions. In other words, learning based on Qur'anic values has been proven to be able to form students who not only excel academically, but also have strong spiritual awareness as a provision to face life.

The results of this study reinforce the view that value-based learning based on the Qur'an is effective in shaping students' spiritual intelligence. The integration of Qur'anic verses in learning not only increases religious knowledge, but also fosters awareness of worship, honesty, responsibility, and social concern. These findings are in line with research (Latjompoh et al., 2025) which affirms that value-based education in Islam plays an important role in moral and spiritual strengthening. Similarly, (Sugiarto, 2025; Aristyasari, 2019) states that character education must involve aspects of

knowledge, feelings, and actions in an integrated manner, which in this context is reflected in the process of internalizing Qur'anic values into students' attitudes and behaviors.

However, the study also found some challenges. Not all students are able to consistently apply Qur'anic values outside the school environment, for example in maintaining worship discipline or avoiding dishonest behavior outside of the teacher's supervision. This shows the need for further support from family and the social environment to strengthen the habituation of values. These findings are consistent with the study (Fidelis et al., 2024) which emphasizes that the modernization of Islamic education must be accompanied by strengthening the value ecosystem outside the classroom. Thus, Qur'anic value-based learning has great potential, but its success is still influenced by supporting factors such as teacher example, school culture, and family support.

CONCLUSION

This study concludes that the application of Value-Based Learning (VBL) integrated with the Qur'an makes a significant contribution to the development of students' spiritual intelligence. The purpose of the study to find out how Qur'an-based VBL shapes students' spiritual character has been achieved with the discovery of a marked increase in worship awareness, honesty, responsibility, and social concern. These findings confirm that education based on Qur'anic values not only enriches the cognitive aspects of students but also strengthens the moral and spiritual dimensions in accordance with the holistic goals of Islamic education.

This study concludes that the implementation of Qur'an-based Value-Based Learning (VBL) plays a transformative role in developing students' spiritual intelligence by strengthening their worship awareness, honesty, responsibility, and social care. Each stage of the model orientation, internalization, application, reflection, and habituation proves effective in translating Qur'anic values from knowledge into habitual character. To make the findings more actionable, Islamic educators are encouraged to integrate Qur'anic values into daily teaching practices through several practical strategies, such as beginning lessons with relevant Qur'anic verses, facilitating reflective discussions on moral and spiritual themes, and designing learning activities that emphasize value habituation. A roadmap for implementing this model in diverse educational contexts may include: (1) aligning curricula with Qur'anic principles, (2) providing teacher training in value-based pedagogy, (3) developing reflective assessment tools to evaluate spiritual growth, and (4) fostering collaboration between educational institutions, families, and communities to sustain Qur'an-based character education. This model not only enriches the theoretical framework of Islamic pedagogy but also provides a replicable foundation for strengthening moral and spiritual education across various levels of Islamic education.

The results of the study show that each stage of VBL orientation, internalization, application, reflection, and habituation has an important role in transforming values from knowledge to practice, until finally becoming a habituated character. The integration of Qur'anic principles in the learning process makes students view learning as part of worship, which leads them to live with a higher sense of integrity, empathy,

and a higher sense of responsibility. This proves the transformative power of value-based learning when rooted in religious sources.

The next research is expected to expand the scope of the study by involving teachers, parents, and different educational institutions to triangulate the data so that a more comprehensive picture is obtained. Mixed methods can also be used to capture the depth of student experience as well as the breadth of measurable results. Ongoing and ongoing studies can be focused on the development of standard instruments for assessing spiritual intelligence in the context of education, so that Qur'anic value-based education can be systematically evaluated and continuously improved.

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