Curriculum Development Integrating Qur'anic Values and Character Education: A Study of Dialogic Communication in Q.S. Ash-Shaffat (37):102

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Abstract: This study explores the integration of Qur'anic values, particularly those found in Q.S. Ash-Shaffat (37):102, into curriculum development and educational practices. The primary aim is to investigate how values such as patience (ṣabr), consultation (shūrā), conscious obedience (ṭāʿah), trust in God (tawakkul), and sincerity (ikhlāṣ) can be incorporated into educational frameworks to promote both academic and moral development. The research adopts a qualitative approach, focusing on document analysis and curriculum review as the primary data collection methods. Relevant educational documents, including curriculum frameworks, syllabi, textbooks, and policy guidelines, are analyzed to identify how these Qur'anic values are integrated across various subjects. The data is analyzed using thematic analysis to identify patterns and themes related to the presence and application of Qur'anic values in the curriculum. The results show that while some curricula explicitly include character education, others may implicitly reflect these values, emphasizing the importance of ethical conduct, reflection, and consultation in learning environments. The study concludes that the integration of Qur'anic values can significantly enhance the development of students' intellectual, emotional, and moral faculties. These values can transform the learning environment into one that nurtures holistic development, fostering ethical decision-making and resilience among students. The study recommends that educational institutions consider embedding Qur'anic values more systematically into curricula, not only within Islamic studies but across all subjects, to foster a comprehensive, character-driven education. Further research is suggested to explore the practical challenges and opportunities of implementing such a curriculum model in diverse educational contexts.

Keywords: integrative curriculum, character education, qur'anic values, Q.S. Ash-Shaffat, value-based learning

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Introduction

In the contemporary landscape of education, curriculum development has evolved into a dynamic field that demands the integration of not only cognitive and technical skills but also moral and spiritual values. The global crisis of character, marked by rising individualism, ethical relativism, and spiritual emptiness, highlights the urgent need for educational frameworks that prioritize holistic human development (Lickona, 1992) (Arthur, 2010). Within Islamic education, this concern resonates even more deeply, as education is traditionally viewed as a process of nurturing the whole person (insān kāmil), encompassing intellectual, moral, emotional, and spiritual growth (Halstead, 2004).

Despite these ideals, a significant gap persists between the envisioned objectives of character education and the actual practices within contemporary curricula. Modern curriculum designs, including those implemented in Muslim-majority countries, often emphasize technical proficiency and measurable competencies at the expense of character and ethical formation (Alsubaie, 2016) (Alim et al., 2022). Standardized testing regimes, outcome-based education models, and market-driven educational policies contribute to a narrow focus on academic achievement, sidelining the cultivation of virtues such as patience, obedience, sincerity, dialogue, and submission to divine will—values that are central to Islamic educational philosophy (Alhamuddin, 2024, 2018, 2019; Alifuddin et al., 2021)

The Qur'an, as the foundational text of Islamic civilization, offers a rich source of pedagogical insights, particularly regarding character education. One profound example is the dialogic encounter between Prophet Ibrahim and his son Ismail as recorded in Q.S. Ash-Shaffat (37):102. This narrative

exemplifies not only ultimate submission to divine commands but also a model of dialogic communication characterized by mutual respect, emotional sensitivity, and voluntary commitment. Ibrahim's approach demonstrates that effective character education must involve dialogue, persuasion, and the nurturing of autonomous moral agency rather than authoritarian instruction (Kathir, 1986) (Al-Qurtubi, 2006).

Recent studies (Alhamuddin, Dermawan, et al., 2022; Alhamuddin, Surbiantoro, et al., 2022; Alhamuddin & Hamdani, 2018; Miller, J.P & Seller, 1985; Mohamad et al., 2015) have underscored the need for curricula that integrate dialogic methods and character values. However, the application of Qur'anic principles to systematic curriculum design remains limited and under-theorized. Existing Islamic education models often retain a didactic approach that emphasizes rote learning and discipline, with insufficient attention to dialogic interaction and the internalization of values through critical reflection and moral reasoning.

This study seeks to address this gap by investigating how the dialogic communication model exemplified in Q.S. Ash-Shaffat (37):102 can inform curriculum development that integrates Qur'anic values and principles of character education. Specifically, the objectives of this study are: (1) to analyze the educational values inherent in the dialogue between Prophet Ibrahim and Ismail; (2) to explore how these values can be operationalized within a curriculum framework; and (3) to propose a model for curriculum development that emphasizes dialogic communication, spiritual resilience, and holistic character formation.

By offering a Qur'anic-based conceptual framework for curriculum development, this research contributes an innovative approach to the ongoing discourse

on Islamic education and character-based learning. It also responds to the contemporary educational need for more spiritually grounded, ethically robust, and dialogically constructed curricula, thus bridging the gap between theological ideals and educational realities in a globalized world.

Research Method

This study utilizes a qualitative research approach to explore the integration of Qur'anic values, particularly from Q.S. Ash-Shaffat (37):102, into curriculum development and educational practices. The goal is to investigate how values such as patience (ṣabr), consultation (shūrā), conscious obedience (ṭāʿah), trust in God (tawakkul), and sincerity (ikhlāṣ) can be incorporated into the curriculum to enhance both academic and moral development. To gather data, the study focuses on document analysis and curriculum review as primary data collection methods. First, the researcher will analyze relevant educational documents, including curriculum frameworks, syllabi, and textbooks, from various educational institutions that incorporate Islamic values into their curricula. This will help identify how Qur'anic principles are integrated within different subjects, how values such as patience, consultation, and obedience are reflected in the content, and whether these principles are explicitly or implicitly embedded into the learning objectives and teaching methods.

Additionally, the study will review policy documents related to character education, identifying institutional frameworks and guidelines that align with Islamic teachings. This analysis will provide a broader understanding of the systemic integration of Qur'anic values in educational practices and their potential impact on character education and student development. The data analysis will employ thematic analysis, focusing on identifying recurring patterns, themes, and representations of Qur'anic values in the curriculum and educational materials. Thematic analysis allows the researcher to examine how these values are articulated in the educational content and whether they align with broader educational goals. By analyzing these documents, the study aims to understand how the integration of values like consultation and obedience contributes to a student-centered, character-driven curriculum.

Through this approach, the research seeks to contribute to the development of a model for Qur'anic-based integrative curricula that promotes both cognitive and moral growth, creating a holistic learning environment that prepares students to engage responsibly and ethically with the world.

Findings

Qur'anic Education Communication Model (Dialogic Education Model)

The concept of communication in education is deeply embedded in the Qur'anic approach, particularly in the interaction between Prophet Ibrahim AS and his son Prophet Ismail AS in Q.S. Ash-Shaffat (37):102. This verse provides profound insight into educational communication, as it emphasizes the importance of dialogue and two-way communication, as opposed to a unilateral teaching method. The verse reads: "O my son, I have seen in a dream that I must sacrifice you, so consider what you think." Here, Prophet Ibrahim does not simply issue a command; rather, he invites his son to engage in the decision-making process, thereby fostering a relationship built on

mutual respect and reflection. This open-ended communication serves as a foundational model for educational dialogue, encouraging critical thinking and student participation (Alhamuddin, Alhamuddin, Bukhori, 2016).

This model of communication in education aligns with the principle of shūrā (consultation), which is a core value in Islamic pedagogy. Shūrā encourages the inclusion of students' thoughts and feelings in the learning process, treating them as active participants rather than passive recipients of knowledge. According to Vygotsky (Vygotsky, 1978), learning is inherently social, and the collaborative nature of the learning process, where students engage in reflective dialogues, is essential for cognitive and moral development. In this Qur'anic context, Prophet Ibrahim's consultation with his son signifies the importance of involving students in discussions, allowing them to voice their thoughts and concerns. This is in stark contrast to the traditional top-down, teacher-centered methods of instruction, where students are often expected to accept information without question.

The Qur'anic narrative thus presents an ideal model for dialogic communication in education, where there is mutual exchange and respect. When teachers and students engage in dialogue, as exemplified by Ibrahim and Ismail, students are encouraged to critically reflect on their learning, make informed decisions, and actively shape their educational journey. This approach is especially important in developing critical thinking skills and problem-solving abilities, which are essential in modern education (Goleman, 2020).

Moreover, the emphasis on dialogue and reflection in education, as seen in the Qur'an, aligns with modern educational theories that prioritize learner-centered and active learning environments. Research by Darling-Hammond (Hammond et al., 2017) highlights the effectiveness of student-centered learning in promoting deeper engagement and understanding. In such environments, students are given the opportunity to explore ideas, ask questions, and reflect critically on their knowledge, thus becoming more engaged and invested in their learning process.

In the context of curriculum development, this Qur'anic model suggests that educational systems should create spaces that encourage student-centered learning and dialogue. In a curriculum informed by this model, students are not mere recipients of knowledge but active participants in constructing their own learning experiences. This type of curriculum promotes active engagement and fosters a deeper connection between the students and the material they are learning. As (Alhamuddin et al., 2024) points out, integrating Islamic values such as consultation and mutual respect in the curriculum can enhance students' moral and intellectual development, allowing them to thrive not only academically but also socially and spiritually.

The shift from teacher-centered to student-centered pedagogies is also aligned with contemporary ideas of constructivist learning. According to Piaget (Piaget, 1970), constructivism suggests that learners build their own understanding through active engagement with the world around them. This aligns with the Qur'anic model, where the emphasis on reflection, discussion, and consultation mirrors the process of meaning-making that is central to constructivist theory. Teachers, in this context, take on the role of facilitators who guide students through a reflective, collaborative learning process, rather than merely transmitting information.

By incorporating these principles of dialogue and consultation into the curriculum, educators can create more inclusive and dynamic learning

environments. In such settings, students are encouraged to take responsibility for their learning and engage in reflective thinking. This is essential for fostering independent thinking and moral development, as students not only acquire knowledge but also learn to apply it in ways that are ethically responsible and socially relevant. the communication model demonstrated in Q.S. Ash-Shaffat (37):102 provides valuable insights into how education can be transformed from a one-way transmission of information to a collaborative, dialogic process. The principles of shūrā, mutual respect, and student participation are key components that can drive more engaging and effective educational practices. By integrating these values into curriculum development, educators can foster not only cognitive development but also emotional and moral growth, thereby nurturing well-rounded individuals who are equipped to face the complexities of the modern world.

Character Values from Q.S. Ash-Shaffat:102

The narrative between Prophet Ibrahim AS and his son Prophet Ismail AS in Q.S. Ash-*Shaffat* (37):102 presents several core character values that are essential not only for personal development but also for shaping a comprehensive educational framework. These values, including patience (ṣabr), consultation (*shūrā*), conscious obedience (*ṭāʿah*), trust in Allah (*tawakkul*), and sincerity (*ikhlāṣ*), offer profound insights into how education can transcend the academic sphere and promote the development of moral and spiritual qualities in students.

Ṣabr (Patience)

The concept of *ṣabr* or patience is deeply embedded in the Qur'anic narrative of Prophet Ibrahim and his son Ismail. Ibrahim's patience in receiving God's command to sacrifice his son and the emotional resilience displayed by both father and son illustrate a fundamental value that can be integrated into educational practices. Patience in the face of hardship is essential for personal growth and academic success. It encourages perseverance, self-discipline, and resilience in students when confronted with challenges. The ability to remain steadfast during adversity is not only critical in the context of religious and moral development but also crucial in academic settings where students face difficulties such as failing exams, overcoming learning obstacles, and enduring the pressure of deadlines (Goleman, 2020). By incorporating patience into the curriculum, educators can teach students how to manage their emotions and navigate through difficulties with a steady resolve.

In educational settings, ṣabr can be fostered by creating opportunities for students to experience and reflect on challenges, allowing them to develop the resilience needed to face life's uncertainties. Encouraging perseverance in difficult situations helps students realize that growth often emerges through struggle and that success is not immediate but the result of sustained effort.

Shūrā (Consultation)

Shūrā, or consultation, plays a significant role in the interaction between Ibrahim and Ismail. When Ibrahim shares his dream with his son, asking for his thoughts, he engages in a process of consultation that emphasizes mutual respect and shared decision-making. This practice fosters a sense of democratic participation in decision-making, which is essential for developing critical thinking and collaborative skills in students. Shūrā in the classroom environment encourages students to voice their opinions, engage in constructive

dialogue, and take part in collective problem-solving. This not only empowers students but also strengthens the sense of community within the classroom (Alhamuddin et al., 2023)

In the context of curriculum development, integrating shūrā allows educators to create spaces for collaborative learning where students are active participants in shaping their educational journey. This aligns with contemporary educational theories that advocate for student-centered approaches. By emphasizing consultation, teachers can facilitate group discussions, cooperative projects, and peer-to-peer learning, creating an environment where everyone's perspectives are valued.

Ṭāʿah (Conscious Obedience)

The concept of ṭāʿah, or conscious obedience, is exemplified through Ismail's voluntary submission to his father's command. Ismail's willingness to undergo the sacrifice demonstrates awareness and commitment to a cause, which is integral in developing moral reasoning and self-discipline. Conscious obedience is not about blind compliance but involves understanding the purpose and reasoning behind actions. This value is particularly important in the educational context, where students must learn to make decisions that are informed by ethical reasoning, rather than simply adhering to authority or external pressures.

In educational practice, ṭāʿah can be integrated by encouraging students to engage in thoughtful decision-making processes and to consider the ethical implications of their actions. By teaching students to act out of awareness and moral understanding, educators can foster a deeper sense of responsibility and integrity.

Tawakkul (Trust in Allah)

Tawakkul, or trust in Allah, as demonstrated by Ismail, is a concept that highlights reliance on divine wisdom while also taking responsibility for one's actions. Ismail's trust in Allah in the face of an immense challenge underscores the importance of faith and trust in the process of personal and academic development. In the educational context, tawakkul teaches students the value of trusting the process of learning, even when outcomes are uncertain. It encourages students to focus on putting forth their best effort, while trusting that success or failure is part of a greater plan that can lead to growth and improvement (Alhamuddin, Dermawan, et al., 2022; Alhamuddin Alhamuddin et al., 2022)

This value can be integrated into curriculum design by promoting a mindset that values effort over perfection and encourages students to trust in their learning journey, even when faced with setbacks. It reminds students that their ultimate success is not solely determined by external factors but also by their internal perseverance and trust in their abilities.

Ikhlāṣ (Sincerity)

Finally, ikhlāṣ, or sincerity, is another central value reflected in the story of Ibrahim and Ismail. Both figures exhibit sincerity in their actions, demonstrating that education is pursued not for worldly gain but for the greater good and service to God. This value of sincerity shapes ethical decision-making, guiding individuals to act with integrity, honesty, and purity of intention. In educational settings, sincerity fosters academic integrity, encouraging students to approach their studies with genuine curiosity and a commitment to truth.

The cultivation of ikhlāṣ in students is essential for their moral development, as it leads them to engage in education not for superficial rewards but for the deeper satisfaction that comes from learning and personal growth. By emphasizing sincerity in the curriculum, educators can guide students to approach their studies with honesty, a strong sense of purpose, and a dedication to lifelong learning (Piaget, 1952).

Integrating Character Values into the Curriculum

Integrating the character values of ṣabr (patience), *shūrā* (consultation), *ṭāʿah* (conscious obedience), *tawakkul* (trust in Allah), and *ikhlāṣ* (sincerity) into the educational curriculum can significantly enhance both the academic and moral development of students. These values, derived from the Qur'anic story of Ibrahim and Ismail in Q.S. Ash-Shaffat (37):102, offer a robust foundation for character education that transcends traditional academic learning, addressing the moral and emotional growth of students as well.

Each of these values contributes to a well-rounded educational experience that nurtures not only intellectual capabilities but also the moral courage necessary for students to face the challenges and complexities of the modern world. By cultivating patience (ṣabr), students learn to endure difficulties and stay focused on their long-term goals, even when faced with setbacks. Through shūrā (consultation), they gain the skills to collaborate and make decisions collectively, fostering a spirit of mutual respect and dialogue. *Ṭāʿah* (conscious obedience) teaches students the importance of acting from a place of understanding and moral reasoning, rather than blind compliance. Tawakkul (trust in Allah) instills in students the ability to trust the process of learning and growth,

despite the uncertainties they may encounter. Finally, *ikhlāṣ* (sincerity) reminds students to approach their education with genuine intentions, focused on the greater good rather than personal gain.

The integration of these values creates a holistic educational environment that nurtures the mind, body, and spirit of the students. In such an environment, academic achievements are not seen in isolation, but as part of a broader context of moral and ethical development. This approach to education ensures that students are not only prepared for exams or academic success but are also equipped to handle life's challenges with integrity, empathy, and resilience (Goleman, 2020) ((Alhamuddin et al., 2020; Nuriten et al., 2016)

Embedding these character values into educational practices can help schools create environments that prioritize student well-being, ethical decision-making, and the development of emotional intelligence. This approach encourages students to engage in self-reflection, to develop empathy for others, and to take responsibility for their actions. In turn, this promotes the development of ethical, responsible, and resilient individuals who are equipped to contribute positively to society. Character education based on Qur'anic principles, such as the values of ṣabr, shūrā, ṭāʿah, tawakkul, and ikhlāṣ, prepares students for life beyond the classroom. It fosters a sense of personal integrity and social responsibility, essential qualities for navigating the complexities of the modern world. In an increasingly interconnected and diverse world, students who embody these values are better positioned to engage with others ethically, contribute meaningfully to their communities, and address global challenges with a balanced and thoughtful approach.

Thus, by grounding curriculum development in Qur'anic principles, educators can ensure that their students are

not only academically competent but also morally grounded and emotionally intelligent. These values offer a blueprint for creating well-rounded individuals who understand the importance of both intellectual growth and moral character, ultimately shaping the leaders of tomorrow who will make meaningful contributions to society.

Implications for Curriculum Development

The character values drawn from Q.S. Ash-*Shaffat* (37):102 offer profound implications for curriculum development. These Qur'anic values not only influence the intellectual growth of students but also emphasize the critical importance of character education in shaping well-rounded individuals. The narrative between Prophet Ibrahim and Ismail underscores values such as patience (ṣabr), consultation (shūrā), and sincerity (ikhlāṣ), which have the potential to reshape educational practices and create a more holistic, student-centered approach to learning.

Embedding Character Education Across All Subjects

The values derived from the Qur'an highlight the need for character education to be integrated into all aspects of the curriculum, rather than relegating it to a separate or isolated subject. Traditional curricula often focus primarily on academic subjects such as mathematics, science, and language, with character education treated as an ancillary or separate discipline. However, the teachings of Q.S. Ash-Shaffat (37):102 stress the importance of developing character as an intrinsic part of the learning process. For instance, patience (ṣabr) is not just a value for students to learn in abstract terms but can be

practiced and nurtured in the classroom environment through challenging tasks, long-term projects, and perseverance in the face of failure. Similarly, consultation (shūrā) can be embodied in group discussions, collaborative learning, and shared decision-making processes within the classroom.

By embedding values like patience, consultation, and sincerity into the curriculum across various subjects, educators can foster holistic development in students, where cognitive, emotional, and ethical growth are interconnected. This approach ensures that education is not just about acquiring knowledge but also about developing the character traits that will help students navigate the complexities of life, both within and outside of the classroom ((Alhamuddin, Surbiantoro, et al., 2022)

Moving Toward a Student-Centered Approach

One of the most significant shifts suggested by the integration of these Qur'anic values into the curriculum is the movement away from a traditional teacher-centered model of education towards a more student-centered approach. In the Qur'anic narrative, the dialogue between Ibrahim and Ismail exemplifies a partnership in decision-making, demonstrating the importance of mutual respect, open communication, and collaborative thought. This model encourages active participation and dialogue-based learning, where students are encouraged to voice their opinions, ask questions, and engage in reflective thinking.

This shift aligns with contemporary educational frameworks that emphasize active learning, critical thinking, and moral responsibility. As Darling-Hammond (Hammond et al., 2017) argue, a student-centered approach encourages students to take ownership of their learning, develop

critical thinking skills, and engage in deep reflection about their actions and decisions. This transition from passive recipients of knowledge to active participants in their learning process not only makes education more engaging but also aligns with the Qur'anic emphasis on reflection and consultation.

In a student-centered curriculum, the teacher acts as a facilitator, guiding students in exploring ideas, problem-solving, and reflecting on their personal and academic experiences. This process fosters a learning environment where students' voices are valued, and their contributions to discussions are seen as essential to the collective learning experience. This model of education nurtures critical thinkers, moral agents, and responsible citizens, who are not just knowledgeable but also ethically grounded and emotionally intelligent.

Assessment Beyond Knowledge: Measuring Character and Emotional Intelligence

Another important implication for curriculum development is the need for a more holistic approach to assessment. Traditional assessments often focus solely on measuring students' knowledge and skills, with little attention given to their character development, emotional intelligence, and ethical behavior. However, a curriculum inspired by Qur'anic principles would require educators to rethink assessment strategies and include methods for evaluating students' character growth.

Assessments should measure not only the acquisition of academic knowledge but also the development of qualities such as patience, sincerity, and trust in Allah. For instance, project-based assessments or peer evaluations can provide insight into students' ability to collaborate, engage in consultation, and practice sincere effort. Additionally, self-reflection journals or ethical decision-making scenarios can be incorporated into assessments to gauge how well students are internalizing and applying the moral values emphasized in the Qur'anic teachings.

By broadening the scope of assessment to include character development, emotional intelligence, and ethical behavior, educators can ensure that students are evaluated not only on their cognitive abilities but also on their moral and emotional maturity (Goleman, 2020). This type of assessment is more aligned with the holistic nature of education, where the development of the whole child—intellectually, emotionally, and morally—is prioritized.

Creating a Holistic Learning Environment

A curriculum based on Qur'anic principles, such as those found in Q.S. Ash-Shaffat (37):102, would create a learning environment that nurtures the whole child—intellectually, emotionally, and spiritually. This type of curriculum supports students' academic curiosity while also fostering their spiritual and emotional well-being. By prioritizing values-based education, educators can cultivate an environment where students are not only knowledgeable but also compassionate, ethical, and resilient individuals capable of contributing meaningfully to society.

Such an environment encourages students to see education as more than a means to personal success but as a tool for serving humanity and fulfilling their greater purpose in life. By fostering values such as patience, consultation, sincerity, and trust in Allah, schools can help students develop the moral fortitude and emotional intelligence required to navigate the complexities of life in the modern world. This approach to curriculum development offers a comprehensive educational experience that

prepares students to be well-rounded individuals who understand the interconnectedness of knowledge, character, and spirituality.

Integrative Qur'anic-Based Curriculum Model

The Integrative Qur'anic-Based Curriculum Model proposed in this research highlights the significance of embedding Qur'anic values into every layer of the curriculum. These values, derived from Q.S. Ash-Shaffat (37):102, serve as a foundation for not just academic learning but also for character development. The model is structured to integrate these values across three levels—macro, meso, and micro—ensuring a holistic approach to education that nurtures both the intellect and moral character of students. Below is a detailed explanation of each level and how it contributes to the development of students in alignment with Qur'anic teachings.

Macro Level Integration: Core Values as Guiding Principles

At the macro level, the overarching guiding principles of the curriculum are based on the core values outlined in Q.S. Ash-Shaffat (37):102. These values—patience (ṣabr), consultation (shūrā), obedience (ṭāʿah), trust in God (tawakkul), sincerity (ikhlāṣ), and ethical communication—serve as the ideological foundation of the entire educational framework. At this level, these values are not merely seen as abstract moral ideals but as active principles that guide the design and implementation of the curriculum.

In this context, the values are woven into the very fabric of the educational philosophy, shaping the attitudes, behaviors, and worldview of both educators and students. This approach ensures that the curriculum is not solely focused on imparting knowledge but also on fostering ethical behavior, emotional intelligence, and a sense of purpose. By guiding the curriculum's overall ideology, these values ensure that education is pursued not only for academic success but also for the cultivation of moral integrity and social responsibility.

Meso Level Integration: Embedding Values into Program Design

At the meso level, the Qur'anic values are embedded into the design of the program, syllabus, learning objectives, content, methods, and assessments. This level translates the broader ideological framework established at the macro level into specific, actionable educational strategies. Here, the values become operationalized within the subjects taught and the way lessons are structured.

For example, the value of consultation (shūrā) can be integrated into the learning objectives by encouraging collaborative projects, group discussions, and decision-making processes in which students participate actively. Similarly, patience (ṣabr) can be woven into content by including tasks that require sustained effort and perseverance, while obedience (ṭāʿah) and sincerity (ikhlāṣ) can be emphasized in both the methods used and the ethical behavior expected from students. This integration ensures that character education is not treated as a side activity but as a core aspect of the educational process, embedded within each subject area and learning experience.

Moreover, assessments at this level move beyond simple tests of cognitive knowledge, incorporating ethical evaluations where students' ability to demonstrate moral reasoning, empathy, and collaboration is

assessed alongside their academic achievements. This approach reinforces the notion that character and cognitive development are interdependent, and both need to be nurtured simultaneously.

Micro Level Integration: Teaching and Learning Strategies

At the micro level, the focus shifts to specific teaching and learning strategies. This level emphasizes the importance of interactive, dialogic teaching methods, where students are encouraged to engage in critical thinking, reflective practices, and collaborative inquiry. These strategies reflect the Qur'anic model of consultation (*shūrā*), as exemplified by the dialogue between Prophet Ibrahim and his son Ismail.

Dialogic teaching methods, such as group discussions, peer feedback, and reflective journaling, allow students to practice consultation, learn from diverse perspectives, and reflect on their values and actions. The teacher's role at this level is less about delivering knowledge and more about facilitating conversations, guiding students in their learning journeys, and fostering a supportive environment where students feel safe to express their thoughts and questions.

Inquiry-based learning, another key strategy at this level, encourages students to pose their own questions, explore issues deeply, and arrive at solutions through critical thinking. These methods promote active engagement, where students move beyond rote memorization and become active participants in their own learning process. By implementing teaching strategies that reflect the consultative and reflective nature of the Qur'anic narrative, educators can foster a classroom environment that values mutual respect, collaboration, and deep engagement.

Holistic Assessment: Beyond Knowledge to Character Growth

Finally, holistic assessment plays a critical role in this model. Traditional assessments often focus solely on academic knowledge, evaluating students' mastery of specific content. However, in the Integrative Qur'anic-Based Curriculum Model, assessments go beyond testing cognitive abilities and also measure students' character development, emotional intelligence, and spiritual growth.

Holistic assessments can take various forms, including self-reflection exercises, peer evaluations, and project-based assessments that require students to demonstrate not only their academic skills but also their ability to apply Qur'anic values such as patience, sincerity, and consultation in real-world scenarios. For instance, assessments might ask students to evaluate how well they collaborated with peers during a group project, how they handled challenges with perseverance, or how they applied ethical reasoning in decision-making.

This approach to assessment aligns with contemporary educational theories that emphasize the development of the whole child. Bates (2015) argues that assessment practices should reflect the diverse and multifaceted nature of students' growth, incorporating academic, emotional, ethical, and spiritual dimensions. By evaluating not only academic knowledge but also character and emotional intelligence, this model encourages students to view their education as a process of holistic growth that prepares them for both personal success and meaningful contributions to society.

The Integrative Qur'anic-Based Curriculum Model offers a comprehensive framework for developing a curriculum that nurtures not only the intellectual growth of students but also their character, emotional intelligence, and spiritual well-being. By

embedding Qur'anic values at the macro, meso, and micro levels of curriculum design, educators can create an environment that fosters a well-rounded education, preparing students to navigate the challenges of life with wisdom, integrity, and empathy. This model represents a progressive approach to curriculum development that aligns with the growing emphasis on holistic education in modern pedagogical theories (Bates Tony, 2015).

Discussion

The findings from this research provide a profound insight into how Qur'anic principles, particularly those illustrated in Q.S. Ash-Shaffat (37):102, can be effectively integrated into modern curriculum development. The integration of ṣabr (patience), shūrā (consultation), ṭāʿah (obedience), tawakkul (trust in God), and ikhlāṣ (sincerity) within the educational framework presents an opportunity to transcend traditional, knowledge-centered teaching models and embrace a more holistic approach that nurtures both intellectual and moral development in students.

Reevaluating Traditional Curriculum Models

The traditional educational systems, often criticized for their focus on academic knowledge and standardized assessments, largely ignore the moral and emotional aspects of a student's development. The integration of Qur'anic values, as proposed by this research, offers a necessary paradigm shift. While contemporary educational theories emphasize active learning, critical thinking, and student-centered approaches, they sometimes overlook the spiritual and ethical dimensions of education that are

central to character development (Hammond et al., 2017).

The Qur'anic-based model, which aligns with these principles, but extends them into the realm of character education, provides a comprehensive framework for addressing the intellectual, emotional, ethical, and spiritual growth of students. However, a critical question arises: how can this model be practically implemented in today's schools, which are often steeped in traditional pedagogical practices that prioritize academic content and achievement?

Challenges to Implementation

One of the main challenges in implementing this model lies in the integration of values into a curriculum that has traditionally been content-heavy. In many educational systems, particularly those in non-Islamic contexts, there is an emphasis on exams, standardized testing, and subject-specific learning outcomes. The concept of embedding values like consultation and sincerity within the framework of academic subjects may initially seem foreign, as they do not fit easily within the existing assessment structures.

Moreover, educators themselves may not be equipped with the necessary skills or knowledge to effectively teach these ethical and spiritual values. In many cases, teachers may not have received formal training in how to incorporate values-based education into their teaching methods. This lack of training can result in inconsistent or superficial integration of the Qur'anic values into the curriculum. Another challenge is the diverse educational environment in which this model would be implemented. In multicultural, pluralistic societies, the question arises: how can Qur'anic values, which are inherently tied to Islamic teachings, be effectively

incorporated into curricula for diverse student populations? How can they be made accessible and relevant to students who may not share the same religious or cultural background?

Critical Analysis: The Need for an Inclusive Approach

To address these challenges, a more inclusive and context-sensitive approach is necessary. The Qur'anic values of consultation, patience, and sincerity are universal in their ethical significance, extending beyond the boundaries of religious affiliation. For instance, consultation (shūrā) can be framed as a model for democratic decision-making and collaborative problem-solving, values that are crucial in any educational context. Patience (ṣabr) can be recognized as an essential quality for students in navigating challenges, not only in their academic pursuits but also in their personal growth and relationships.

Furthermore, the integration of these values into a secular or non-Islamic curriculum does not necessarily require the religious aspects to be emphasized. Rather, it involves framing the Qur'anic principles as universal ethical values that promote empathy, critical thinking, and social responsibility. For example, the value of *tawakkul* (trust in God) can be translated into a focus on resilience and self-efficacy in the face of adversity. *Ikhlāṣ* (sincerity) can emphasize the importance of authenticity and honesty in students' academic and social lives.

Fostering a Holistic, Values-Based Curriculum

To make this model a viable and beneficial solution for contemporary education, several steps need to be taken: Teacher Training and Professional Development: Educators must be equipped with the tools and knowledge necessary to integrate character education into their teaching practices. Professional development programs should be introduced to help teachers understand the philosophical and practical aspects of Qur'anic values and how to incorporate them into the classroom. Teachers should be trained not only in subject-specific content but also in fostering an environment that encourages ethical dialogue, empathy, and collaboration.

Curriculum Reform and Value Integration: Curricular designs should be revisited to ensure that character education is embedded across subjects. Rather than treating character education as an isolated subject, values such as patience, sincerity, and consultation should be integrated into every learning objective and content area. For instance, subjects like science, history, or literature can provide opportunities to discuss these values in the context of real-world problems and dilemmas. This would require a collaborative effort between curriculum developers, teachers, and policymakers to create an integrated curriculum that aligns academic goals with ethical development.

Assessment and Evaluation: To ensure that the holistic model is effective, assessment methods should be adapted to evaluate not only cognitive development but also character growth. Traditional assessments that focus on rote memorization and standardized testing should be supplemented with evaluations that measure students' emotional intelligence, ethical decision-making, and collaborative skills. Methods like project-based assessments, peer feedback, and self-reflection exercises can be effective tools for evaluating these qualities(Rodliyah & Saraswati, 2020; Weiss et al., 2015).

Contextual Adaptation: In regions with diverse student populations, the Qur'anic values can be reframed as universal ethical principles that resonate across cultural and religious boundaries. Educators can frame the values of *shūrā* and *ṣabr* in ways that emphasize collaboration, patience, and resilience, regardless of religious affiliation. By adapting these values to the local context, schools can create an inclusive environment that benefits all students(Adewumi & Mosito, 2019; Zuhdi, 2006).

The integration of Qur'anic values into the curriculum provides an opportunity to create a holistic education system that nurtures not only students' intellectual capacities but also their moral, emotional, and spiritual development. By embracing values such as patience, consultation, obedience, trust in God, and sincerity, educational systems can help students become well-rounded individuals who are equipped to tackle the challenges of the modern world with wisdom, empathy, and resilience. The challenges to implementing this model are significant, but not insurmountable. Through teacher training, curriculum reform, inclusive practices, and holistic assessments, this model can provide a meaningful solution for creating educational environments that prioritize both academic and moral development. By fostering a values-driven curriculum, we can prepare students not just for academic success, but for a life of ethical leadership and social responsibility.

Conclusion

The integration of Qur'anic values from Q.S. Ash-Shaffat (37):102 into curriculum development presents a transformative opportunity for both academic and moral growth in students. The values of ṣabr (patience), *shūrā* (consultation),

ṭāʿah (obedience), *tawakkul* (trust in God), and *ikhlāṣ* (sincerity) provide a robust foundation for character education, offering a comprehensive framework that nurtures the intellectual, emotional, ethical, and spiritual development of students.

This research underscores the importance of dialogic communication in education, which is evident in the interaction between Prophet Ibrahim and his son Ismail. The emphasis on open, two-way communication fosters mutual respect, reflection, and active engagement, which are crucial for student-centered learning. The integration of these principles into the curriculum is a step toward creating more holistic educational environments that go beyond traditional academic learning to include the development of moral resilience, empathy, and social responsibility.

However, challenges such as the content-heavy nature of traditional curricula and the lack of teacher training in character education must be addressed. To overcome these, educators need professional development opportunities focused on incorporating Qur'anic values into their teaching practices, while curricula should be restructured to integrate character education across all subjects. Moreover, assessment methods must be adapted to evaluate not only academic achievement but also students' character growth, emotional intelligence, and ethical behaviors.

The Integrative Qur'anic-Based Curriculum Model proposed in this research, with its macro, meso, and micro-level integration, offers a comprehensive approach to embedding Qur'anic values at every level of the curriculum. This model provides a pathway for schools to create inclusive, values-driven educational systems that foster well-rounded individuals, equipped to navigate the complexities of the modern world with wisdom, empathy, and

resilience.(Salamah et al., 2024; Zulkifli et al., 2022)

In conclusion, this approach to curriculum development not only aligns with contemporary educational frameworks but also addresses the pressing need for character education in preparing students to become ethical and responsible citizens. By fostering an education system that nurtures both mind and spirit, we can cultivate a generation that is academically proficient and morally grounded, ready to contribute meaningfully to society.

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