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The Formation of Students' Morals Through the Philosophy of Islamic Education: A Case Study in Islamic-Based Elementary Schools

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Abstract: Penelitian ini bertujuan mengeksplorasi peran filsafat pendidikan Islam dalam membentuk moral siswa sekolah dasar. Menggunakan pendekatan studi kasus kualitatif di sebuah SD berbasis Islam, kajian ini menganalisis penerapan prinsip utama seperti tauhid, etika (adab), dan pengembangan fitrah dalam proses belajar-mengajar serta pembentukan karakter. Desain penelitian bersifat deskriptif-eksploratif untuk mengungkap hubungan antara teori filsafat pendidikan Islam dengan praktik harian dalam menumbuhkan akhlak siswa, seperti kejujuran, tanggung jawab, dan empati. Data dikumpul melalui observasi, wawancara dengan guru dan siswa, serta analisis dokumen. Hasil menunjukkan bahwa integrasi nilai-nilai Islam ke dalam kurikulum, teladan pendidik, dan lingkungan sekolah yang religius secara signifikan meningkatkan perkembangan moral siswa. Kajian menyimpulkan bahwa filsafat pendidikan Islam berfungsi sebagai dasar konseptual sekaligus panduan praktis untuk memupuk akhlak mulia sejak usia dini. Temuan ini diharapkan menjadi referensi bagi pendidik dan pembuat kebijakan dalam merancang model pendidikan holistik berbasis spiritual.

Keywords:

The Formation of Morals, Islamic Philosophy

Abstract: This study aims to explore the role of Islamic educational philosophy in shaping the morals of elementary school students. Using a qualitative case study approach in an Islamic-based elementary school, this study analyzes the application of the main principles such as monotheism, ethics (adab), and the development

of fitrah in the teaching and learning process and character formation. The research design is descriptive-exploratory to reveal the relationship between the philosophy theory of Islamic education and daily practices in fostering students' morals, such as honesty, responsibility, and empathy. Data was collected through observation, interviews with teachers and students, and document analysis. The results showed that the integration of Islamic values into the curriculum, educators' examples, and religious school environment significantly improved students' moral development. The study concludes that the philosophy of Islamic education serves as a conceptual basis as well as a practical guide to cultivate noble morals from an early age. These findings are expected to serve as a reference for educators and policymakers in designing a spiritually-based holistic education model.

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INTRODUCTION

Education in Indonesia has become an important element in society, where all levels of society are aware of its role in shaping children through family, school, and environment. This makes it a strong social expectation, so its ineffectiveness becomes a crucial problem because it is considered the main tool of generation formation. (Arifin et al., 2024; Armayani et al., 2023; Bella et al., 2022; Norlita et al., 2023; Rizky Asrul Ananda et al., 2022).

Although education is widely known, lately it has often faced problems because the results are not as expected, thus causing errors that are the topic of public discussion (for example in the mass media). This indicates a gap between expectations and reality, where reasoning moves from positive recognition to empirical observations about the failures of the education system. This problem is identified as a systemic education crisis. (Dede Rubai Misbahul Alam, Rizal Firdaus, 2023; Muthma'innah, 2023; Neneng Siti Maryam, 2023; Putra Aryana, 2021; Rahim et al., 2024).

Rapid developments in the field of information and communication technology (ICT) have allowed adolescents to interact more freely, which in turn contributes to an increase in delinquent behaviors, such as alcohol consumption, fights, promiscuous sexual intercourse, and criminal acts. The approach to reasoning in this context is causal, where technology acts as a catalyst that accelerates the decline of moral values, while social surveillance becomes increasingly challenging. This analysis highlights juvenile delinquency as a major issue that continues to deteriorate, not just a surface symptom, but a consequence of an imbalance between technological advances and ethical oversight mechanisms. The impact includes disruptive behaviors that are difficult to control, thus emphasizing the crucial role of companion figures such as parents, teachers, and friends in guiding the formation of positive values. The argument further points to the urgency of collaboration between parents and teachers to address the character crisis in students, where this problem is identified more deeply as a failure in the process of moral formation. Character education is defined as a systematic effort to inculcate ethical values (including morality, attitude, and noble morals) in order to form a wise, optimistic, and respectful personality. The sources of character education mentioned include religious teachings, social interactions, family environments, and school institutions, which open up opportunities for solutions based on philosophical perspectives. Character crises are considered crucial because they affect students' ability to make wise decisions, behave positively, and respect others—essential elements for daily life. The argument highlights that character education, supported by the philosophy of Islamic education, offers a holistic approach that integrates spiritual and social aspects, thus preventing the loss of identity in the modern era. Without philosophy as a foundation, education loses its way, hindering the progress of science and human thought. The importance of this research is to prove that Islamic philosophy is not just a theory, but a practical guide that cultivates morality from an early age, ensuring a generation of integrity and values. (Aulia et al.,

2024; Brutu et al., 2023; Harahap & Salminawati, 2022; Jannah et al., 2024; Mulyani et al., 2024).

Previous research as a whole shows the latest trend (2021-2024) that Islamic educational philosophy, like the thought of classical scholars, remains an effective foundation for the moral formation of Islamic-based elementary school students, with an emphasis on adapting modern contexts such as digitalization. (Irfansyah, Said Subhan Posangi, 2025; M.Makbul Khoir, Siti Fatimah, 2025; Munawaroh, Zuhri, Nurbaya, Mardiyah, 2025; Siregar et al., 2025; Yuniar et al., 2025). This research contributes innovatively to the formation of students' morals through the philosophy of Islamic education in Islamic-based elementary schools, by integrating in-depth theoretical analysis (such as monotheism, adab, and human kamil) and direct empirical observation of approaches that are rare at the elementary level. Different from previous theoretical studies, this case study produces an authentic contextual understanding of the implementation of Islamic values in daily learning, as well as the dynamics between teacher understanding, school policies, and student behavior, which effectively reduces negative behaviors and strengthens positive character in early childhood. Its main innovation is the development of a holistic and replicable model of moral learning based on Islamic philosophy, which enriches the Islamic educational literature with empirical evidence and provides practical recommendations to overcome contemporary challenges such as the digitalization of children's morals. Thus, this research fills the gap of previous research and supports the continuous improvement of the quality of basic character education. (Juniaris Agung Wicaksono, Nila Fitriani, 2021; Khairani & Rosyidi, 2022; Mutaqin et al., 2020).

The philosophy of Islamic education is derived from Islamic teachings about the purpose of life, morals, and human relationships with God, others, and nature. He emphasizes instilling core values such as honesty, responsibility, discipline, and empathy to build strong and noble character. Its application is through the Islamic curriculum, additional educational activities, and teacher examples, so that students develop intellectually, morally, and socially. Overall, this philosophy serves as a guide for a balanced holistic education, creating a generation of integrity that contributes to a prosperous society. (Barus, 2024; Didit Haryadi et al., 2024; Ismunadi & Khusni, 2021; Scott, 2023; Martyrs, 2024; Tarigan et al., 2024).

The philosophy of Islamic education is an integral conceptual and applicative framework to shape students into virtuous, intelligent, and responsible individuals, with a wide impact on the social and spiritual progress of mankind. In the case study in Islamic-based elementary schools studied, this philosophy is applied in real terms through the integration of the principles of monotheism, adab, and the development of fitrah in the curriculum and daily activities, where the example of teachers and the religious environment significantly improves students' morale such as honesty and empathy so as to overcome character crises in the midst of technological challenges

The urgency of the current research is that many children are experiencing moral deterioration due to the influence of complex environments, such as social media,

globalization, and strong non-religious values. This raises problems such as bullying, lack of empathy, and loss of moral values among young people. Basic education, which is supposed to form character, often focuses only on knowledge alone, while the formation of morals is less considered. In Indonesia, the country with the largest Muslim population, Islamic education must be the main solution to create a generation with good morals. Unfortunately, the application of the philosophy of Islamic education in elementary schools is still rarely studied directly. This research is very important to provide real solutions to overcome children's moral crises, especially in Islamic elementary schools that instill the values of monotheism, adab, and kamil people from an early age. This research is important because it fills the gap in the study of Islamic education which is more theoretical than practical. Previous studies have often only discussed the concept of Islamic philosophy in general, without field evidence, especially in elementary schools. Through a real-life case study in Islamic elementary schools, this study shows how theories such as monotheism (the oneness of God), adab (ethics), and human beings (ideal humans) are applied to shape students' morals. Practically, the results can be a guide for teachers, principals, and policymakers to create effective moral learning models, so that students are smart and have noble character. Theoretically, this adds knowledge of Islamic education with scarce direct data, so that theory and practice are more integrated. Finally, this research helps build a harmonious society based on Islam and prevent social problems such as juvenile delinquency. This research aims to explore and analyze how to shape students' morals through the application of Islamic education philosophy in Islamic-based elementary schools.

METHOD

This study applies a qualitative approach based on case studies with a descriptive-exploratory design to analyze the application of Islamic educational philosophy in shaping students' morals (honesty, responsibility, empathy) in Madrasah Ibtidaiyah Negeri 5 Bandar Lampung Islamic elementary school accredited A which integrates a curriculum based on Islamic teachings for 1 week (1 day of preparation, 2 days of data collection, 3 days of analysis). Participants consisted of 10-15 students in grades 4-6 (ages 9-12 years) and teachers, selected purposively for the depth of the specific case.

Primary data were obtained through participant observation (religious and moral activities) and semi-structural interviews (perception of the influence of Islamic philosophy), while secondary data from school documents (curriculum, moral modules, Qur'an/hadith quotes). The collection technique uses source triangulation (observation of 2-3 visits/week, recorded/transcribed interviews, analysis of document content) to understand the process, challenges, and impacts. The analysis was carried out thematically through inductive coding and narrative interpretation, revealing the pattern of theory-practice relationships, with reliability improved via triangulation for the credibility of the results.

RESULTS AND DISCUSSION

This empirical data comes from a qualitative case study at Madrasah Ibtidaiyah Negeri 5 Bandar Lampung Elementary School based on Islam, accreditation A, using triangulation methods: participant observation, semi-structural interviews, and document studies. Focus on the application of the principles of Islamic education philosophy of tauhid (unity of God), adab (ethics), fitrah (innate potential) to shape students' morals, namely honesty, responsibility, and empathy. The thematic analysis involved 12 students in grades 4-6 (ages 9-12 years) and 5 teachers, collected over 2 days of observation and interviews (total of 1 week of research).

Table 1.
Table of Interview and Observation Data Results

Aspects	Description	Indicator	Result
Tauhid	The Application of God's Supervision Awareness in Increasing Honesty	Religious Lessons (45 minutes/session). QS Awareness. Al Hujurat:13	75% of Students Return Friends' Items Incidence of Lies Drops From 30% To 10%
Manners	The Emphasis On Islamic Ethics To Increase Responsibility	Congregational Prayer and Classroom Cleaning (20 minutes/day) Hadith Adab (HR. Tarmizi)	83% of students are responsible for cleaning the classroom; 2 Students Disturbed Gadget But Redirected
Fitrah	Empathy Development Through Ukhwah	30 Minute Moral Discussion Sharing Experiences Helping Friends	80% of empathetic students positive interactions increased by 70%
Research Methods	Observations, Interviews, Document Studies	3 Sessions, 4 Hours Observation 12 Sessions, 10-15 Minute Interviews	Observations confirmed a significant improvement in students' morals through the integration of Islamic philosophy, with a decrease in negative behavior and the strengthening of positive values at elementary age. The interviews reinforce the role of Islamic philosophy in strengthening students' morals, with significant increases in honesty and empathy, driven by intrinsic motivation

			despite external challenges.
Key Results	Improvement of Students' Morals Through Philosophical Integration	Decrease in negative behavior Strengthening the positive values of honesty, responsibility, empathy.	90% of participants associate positive morals with Islamic philosophy Intrinsic motivation increases
Challenge	External influences such as Gudget and social media	2 students are distracted by the 30% specifically hampered by social media	Teacher redirects with reminder of Islamic ethics

The conclusion of the application of the principles of Islamic education philosophy (monotheism, adab, fitrah) at Madrasah Ibtidaiyah Negeri 5 Bandar Lampung shows a significant improvement in students' morals, including honesty, responsibility, and empathy, despite the challenges of external influences.

Islamic Philosophy of Education is a branch of Islamic philosophy that deeply discusses the essence, goals, processes, and values of education based on Islamic teachings. In summary, this philosophy explores how education forms the ideal human being (insan kamil) according to the instructions of the Qur'an and the Sunnah of the Prophet Muhammad SAW. (Nursim et al., 2024; Pratiwi et al., 2024; Rahma, 2025; Sudarmin et al., 2023).

Education is the process of acquiring knowledge, skills, attitudes, and values through formal learning, daily experience, and social interaction. The goal is to develop the holistic potential of the individual, including cognitive (critical thinking), emotional (feelings management), social (interpersonal relationships), and spiritual (spiritual awareness) aspects. More than just the transmission of knowledge, education forms noble character, adaptive skills, and an understanding of ethics and social norms to face life's challenges and contribute to society. (Chotib et al., 2022; Ekaningtyas, 2022; Setyawan, 2021; Suarningsih et al., 2024; Yumriani, 2022).

The philosophy of Islamic education is a framework of thought based on Islamic teachings that outlines the essence, goals, methods, and values of education to form kamil (perfect human beings). In contrast to the materialistic Western approach, this approach is holistic, integrating spiritual, intellectual, emotional, and social dimensions to achieve the well-being of the afterlife. Its main functions include: (1) as the foundation for the implementation of Islamic education; (2) criticism and improvement of the educational process; and (3) overall systemic evaluation. Overall, this philosophy establishes educational norms that are in harmony with the Qur'an and Sunnah, emphasizing the balance of intellectual, moral, social, and spiritual, and strengthening faith, morals (such

as honesty, responsibility, compassion), and obedience to Allah. This sustainable approach produces a generation with noble morals, open mindedness, and responsibility.

In Islam, character formation is synonymous with moral development, which is the manifestation of faith values that guide daily behavior. The Prophet Muhammad PBUH was sent to perfect noble morals (HR. Ahmad), so character education must be rooted in this principle to encourage positive actions that benefit individuals and society. Principles of Islamic Character Education Inculcating Religious Values: Starting from an early age, get used to values such as honesty, responsibility, and compassion to build intrinsic integrity, Environmental Role Model: Family, school, and community function as models of behavior; children tend to imitate the positive attitudes of adults, Integration of Morals in the Curriculum: Incorporate moral teaching through formal and non-formal lessons, such as inspirational narratives from the Qur'an and hadiths about the Prophet PBUH and his companions, Daily Practical Application: Convert theoretical understanding into concrete actions through daily practice to internalize values, Spiritual Dimension Strengthening: Support character through faith, with worship activities, prayer, and dhikr that strengthen the relationship with Allah SWT, so that morals are integrated in life.(Agra, 2021; Bahar, 2022; Ilham, 2023; Novita et al., 2021; Shalahuddin et al., 2024).

In Islam, the formation of students' character integrates moral education with science, based on moral values such as honesty, responsibility, and empathy. This process is based on the Qur'an and hadith as a guide, supported by the example of the teacher in daily life, as well as the development of spiritual, emotional, and social aspects for harmonious interaction in society. The main goal is not only intellectual intelligence, but noble morals that are beneficial to others, in order to build a just, harmonious, and prosperous society. The philosophy of Islamic education provides a solid foundation for forming well-behaved and responsible students, with a holistic approach that covers all dimensions of development. The main principles include: monotheism as the core of teachings; human nature as the basis of character; integration of Islamic values in the curriculum; the role of teachers as role models; ethical and moral cultivation; the formation of a just and wise person; the growth of a love of knowledge; education as worship; the training of responsibility and love for God; the role of the family as a mirror of character; and the relationship with Islamic law. Overall, these principles educate students to be individuals of strong faith, noble character, intellectually intelligent, and socially responsible.(Adliyah et al., 2024; Ahla & Tuti, 2022; Fathurohim, 2023; Nadia Luluatul Fuadhah, 2024; Ramadhani et al., 2024).

In Islamic educational practice, the teachings of sharia are holistically integrated into the school curriculum, designed to shape the personality of students based on Islamic values. Education goes beyond the mere transmission of knowledge, emphasizing the provision of social and religious values for comprehensive character development. Teachers play a central role as role models, exemplifying Islamic values through daily behavior, thus facilitating students' imitation and understanding of moral ethics. The main purpose of Islamic education is to instill ethics and morals in order to form the character of students who are responsible, respectful of others, and have high integrity.

Students are guided to behave fairly and wisely in daily life, supporting positive contributions in society. In addition, education fosters a love of knowledge as a means of getting closer to Allah and benefiting others, with a learning process full of affection and responsibility. (Iis Siti Robe'ah, 2021; Zzati et al., 2023; Judrah et al., 2024; Napratilora et al., 2021; Wally, 2022).

In Islamic educational philosophy, the family plays a big role in shaping a child's character because it is the first environment that shapes his attitude. Islamic education unites science with religious values to create a person who is smart, moral, responsible, and loves Islamic law. This philosophy emphasizes that education not only masters knowledge, but also forms good morals such as honesty, patience, and responsibility. In addition, Islamic education teaches a balance between the knowledge of the world and the hereafter so that students grow into a whole and balanced person.

So the philosophy of Islamic education emphasizes the development of all students' physical, mental, and spiritual potentials so that they grow in balance. This education also forms a sense of social care, because Islam teaches to benefit others. The goal is for students to not only be smart, but also caring, have good morals, and be able to apply their knowledge in daily life. Overall, Islamic education creates individuals who are independent, responsible, and have a strong character.

CONCLUSION

A case study at Madrasah Ibtidaiyah Negeri 5 Bandar Lampung shows that the application of the principles of Islamic education philosophy, namely monotheism (unity of God), adab (ethics), and fitrah (innate potential) effectively improves the morals of elementary school students (9-12 years old), especially in the aspects of honesty (decrease in lies up to 20%), responsibility (independent participation up to 83%), and empathy (positive interaction up to 80%). These results, obtained through triangulation of observations, interviews, and document analysis, answered the research objectives by confirming the role of Islamic educational philosophy as a holistic framework for forming noble character, although external challenges such as the influence of gadgets and social media inhibited up to 30% of cases. Theoretically, the findings enrich the philosophy of Islamic education with empirical evidence that a holistic approach (spiritual-intellectual-emotional-social) is effective in shaping the human community in the context of basic education, while emphasizing the need to adapt to modern dynamics to expand the literature on the integration of Islamic values in contemporary learning. The study was limited to a small sample (12 students and 5 teachers) at one specific location for 1 week, so generalizations of results were limited; External factors such as the variation in student background and the duration of long-term observations have not been explored in depth, suggesting further research with longitudinal designs and a broader sample.

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