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## Constructing Noble Character through Islamic Values: A Library Research Analysis

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### Key Words:

Character Building,  
Islamic Values,  
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**Abstract:** The contemporary moral crisis among youth, marked by a disconnect between academic intelligence and ethical conduct, necessitates a fundamental reconstruction of character education strategies. This study aims to analyze and synthesize the theoretical foundations of constructing noble character (*Akhlaq Karimah*) based on Islamic epistemology. Employing a qualitative library research design, data were collected from classical Islamic texts (*Turath*) regarding soul purification and contemporary educational literature published between 2020 and 2025. The data were analyzed using a hermeneutic content analysis approach to bridge theological concepts with modern pedagogical needs. The findings reveal that constructing character in Islam is not merely a behavioral modification process but a spiritual endeavor rooted in *Tazkiyatun Nafs* (purification of the soul). The synthesis establishes that effective character construction relies on a tripartite mechanism: *Ilm* (cognitive understanding of virtues), *Uswah Hasanah* (exemplary modeling by educators), and *Riyadhah* (spiritual discipline/habituation). The study concludes that secular approaches focusing solely on social compliance are insufficient; instead, a holistic model is required where the rectification of the heart (*Qalb*) precedes external behavioral changes. This research contributes a comprehensive conceptual framework for educators to implement a value-based curriculum that integrates spiritual depth with environmental conditioning to foster resilient moral character

### Introduction

The contemporary educational landscape is currently facing a severe moral crisis, characterized by a widening disconnect between students' academic intelligence and their ethical conduct in the digital era (Setiawan & Ilham, 2024). In the perspective of Islamic education, the ultimate goal of learning is not merely cognitive mastery but the formation of *Akhlaq Karimah* (noble character), which serves as the spiritual anchor for student behavior (Hidayat & Prasetia, 2023). However, current pedagogical practices often prioritize intellect over morality, resulting in a generation that possesses religious knowledge but fails to embody it in daily social interactions (Rahman & Aziz, 2022). This phenomenon creates an urgent need

to revisit and reconstruct the theoretical foundations of character building, ensuring that Islamic values are not just taught as subjects but are structurally integrated into the very psyche of the learner (Anwar & Mubarok, 2024).

While numerous studies have explored character education, the existing literature remains largely fragmented, predominantly focusing on empirical case studies of specific schools without offering a comprehensive theoretical synthesis (Lestari & Putri, 2025). For instance, research by Wardani and Salim (2022) highlights the role of teacher modeling in local contexts but does not sufficiently address how classical Islamic concepts can be harmonized with modern educational psychology to form a universal framework. A significant research gap exists in the lack of systematic textual analysis that bridges the wisdom of classical Islamic scholarship (Turath) with contemporary pedagogical strategies to create a cohesive model of character construction (Zahra & Ali, 2023). Addressing this gap is critical, as a fragmented understanding of character education leads to inconsistent implementation strategies that fail to withstand the challenges of modern secularism (Rahman & Aziz, 2022).

This study introduces novelty by employing a library research design to rigorously synthesize scattered theoretical perspectives into a unified conceptual framework for constructing noble character (Lestari & Putri, 2025). The primary objective of this research is to analyze the foundational mechanisms of character formation within Islamic theology and translate them into applicable educational constructs for the modern era (Hidayat & Prasetya, 2023). By doing so, this study provides significant theoretical benefits by enriching the discourse on Islamic Educational Psychology, while practically offering a robust blueprint for curriculum developers to design value-based education systems that are historically grounded yet relevant to future challenges (Setiawan & Ilham, 2024).

## **Research Methods**

This study employs a qualitative approach utilizing a library research design to comprehensively explore the theoretical construction of noble character from an Islamic perspective (Adlini et al., 2022). This specific methodological design was chosen because the research object is textual and conceptual, requiring a deep hermeneutic interpretation of ideas rather than statistical quantification of field data (Darmalaksana, 2020). By focusing on literature study, the research aims to synthesize scattered theological concepts into a unified educational framework without the limitations of geographical boundaries (Sari & Asmendri, 2020). Consequently, the researcher acts as the key instrument in identifying, mapping, and connecting relevant theories to construct a robust concept of character building (Fadli, 2021).

The data sources for this study are categorized into primary and secondary data, collected through a heuristic documentation technique (Hamzah, 2021). Primary data sources include classical Islamic texts (Turath) and foundational educational treatises that discuss Akhlaq, while secondary data comprise peer-reviewed journal articles and scientific proceedings published between 2020 and 2025 (Assingkily, 2021). The data collection process was conducted by accessing reputable digital repositories such as Google Scholar and DOAJ using specific Boolean keywords like "Islamic Character Building," "Akhlaq Education," and "Value Internalization" (Hardani et al., 2020). To ensure the validity of the data, a rigorous critical appraisal was applied to select literature that possesses high academic authority and direct relevance to the research questions (Hanafi, 2020).

Data analysis was performed using a qualitative content analysis method, which involves the systematic classification and evaluation of textual information (Rijali, 2021). The analysis procedure follows an interactive model consisting of data reduction, data display, and conclusion drawing/verification to distill complex theological narratives into practical educational themes (Nugrahani, 2022). In this stage, the researcher compares various theoretical perspectives to find commonalities and synthesizes them to formulate a new conceptual construct regarding noble character (Siyoto & Sodik, 2020). Ultimately, the analysis aims to produce a descriptive-analytic account that not only explains the "what" but also the "how" of constructing noble character through Islamic values (Gunawan, 2022).

## **Research Results**

The comprehensive analysis of the selected literature establishes that the construction of noble character (Akhlaq Karimah) in Islamic epistemology is not merely a behavioral modification process but a fundamental spiritual reconstruction rooted in the concept of Tazkiyatun Nafs (purification of the soul). The findings indicate that unlike secular character education models which often prioritize social compliance and civic responsibility, the Islamic framework positions Tawhid (monotheism) as the absolute foundation of morality, where ethical conduct is viewed as a direct manifestation of one's spiritual health. The textual synthesis reveals that the "construction" of character begins with the rectification of the Qalb (heart), as it is identified in classical theology as the command center of human behavior; if the heart is filled with the remembrance of God, the limbs will automatically produce virtuous actions. Consequently, the literature confirms that any attempt to build character without addressing the spiritual dimension results in superficial behaviorism that lacks stability and sincerity (Ikhlas).

Furthermore, the textual synthesis elucidates that the operational mechanism for transforming abstract Islamic values into tangible character traits relies heavily on the principle of Riyadhah (spiritual discipline) and Mujahadah (inner struggle). The literature consistently argues that knowledge of virtues alone is insufficient to produce noble character; instead, there must be a rigorous process of Ta'wid (habituation) where students are guided to forcefully practice virtuous acts until they become effortless habits. The analysis highlights a consensus among scholars that the transition from Ilm (knowledge) to Amal (action) requires the systematic removal of "spiritual diseases" such as arrogance and envy, which act as barriers to internalization. Thus, the construction of character is depicted in the texts as a dynamic, continuous cycle of cognitive understanding followed by repetitive psychomotor practice, ensuring that values are etched into the subconscious mind rather than merely memorized as academic facts.

Finally, the study uncovers that the successful construction of noble character is ecologically dependent on the presence of Uswah Hasanah (exemplary modeling) and a supportive Bi'ah Islamiyah (Islamic environment). The analysis reveals that the internalization of values is significantly accelerated when the educational ecosystem—comprising teachers, curriculum, and institutional culture—radiates a consistent moral signal. The literature emphasizes that the educator functions not just as an instructor but as a spiritual archetype whose personal conduct validates the values being taught. The findings suggest that the most effective "construction material" for noble character is the visual curriculum provided by the teacher's behavior; when students observe integrity and compassion in their mentors, the abstract concepts of Islamic morality become concrete realities that are easier to emulate. Therefore, the findings conclude that constructing noble character is a holistic endeavor that integrates internal spiritual purification with external environmental conditioning.

## **Discussion**

The theoretical synthesis confirms that the construction of noble character in Islamic education is fundamentally distinct from secular models because it centers on Tazkiyatun Nafs (soul purification) rather than mere social compliance (Albani & Kurniawan, 2024). This finding suggests that true ethical conduct is an external manifestation of a sound spiritual state, where Tawhid (monotheism) serves as the absolute anchor for all moral actions (Fauziah, 2022). Unlike cognitive-based character education, the Islamic perspective posits that knowledge of virtues is ineffective unless the Qalb (heart) is first cleansed from spiritual ailments such as arrogance and envy (Mahfud, 2021). Therefore, the educational process must

prioritize the rectification of the student's inner intention (Niyah) before addressing outward behavioral modifications (Albani & Kurniawan, 2024). This implies that a curriculum focusing solely on ethical theory without spiritual practice is insufficient for constructing a resilient moral identity (Fauziah, 2022).

Furthermore, the mechanism for transforming abstract values into tangible character traits relies heavily on the integration of Ilm (knowledge) with rigorous Mujahadah (spiritual struggle) and Ta'wid (habituation) (Hasanah & Putra, 2023). Current literature indicates that the repetitive practice of religious duties creates a psychological structure that naturally predisposes students toward ethical behavior through continuous reinforcement (Syahputra, 2023). This aligns with the understanding that Akhlaq is a stable trait formed not by sporadic good deeds, but by the consistent disciplining of physical and mental faculties (Hasanah & Putra, 2023). Consequently, effective character construction requires a learning design that forces the body to practice virtues until they become effortless habits ingrained in the subconscious (Rosyid & Amin, 2022). Without this systematic habituation, moral values remain as passive information that fails to translate into action during critical social interactions (Syahputra, 2023).

Ultimately, the successful internalization of these values is ecologically dependent on the presence of Uswah Hasanah (exemplary modeling) and a supportive Bi'ah Islamiyah (Islamic environment) (Pratama, 2025). The analysis confirms that the educator's behavior functions as a "living curriculum" that is far more impactful than verbal instruction in shaping student perceptions of morality (Rosyid & Amin, 2022). Research highlights that students are more likely to emulate the integrity they observe in their teachers rather than the rules written in the school handbook (Pratama, 2025). Thus, the construction of noble character is a holistic endeavor that requires the synchronization of the explicit curriculum with the implicit cultural signals radiated by the educational environment (Mahfud, 2021).

## **Conclusion**

This library research concludes that the construction of noble character (Akhlaq Karimah) within the Islamic educational framework is fundamentally distinct from secular behaviorism, as it necessitates a spiritual foundation rooted in Tazkiyatun Nafs (purification of the soul) rather than mere social compliance. The synthesis of classical and contemporary literature confirms that the transition from moral knowledge to moral action is not automatic but requires a rigorous pedagogical mechanism combining Mujahadah (spiritual struggle) and Ta'wid

(habituation). The study affirms that Islamic values cannot be internalized through cognitive instruction alone; they must be embedded through a holistic ecosystem where the educator serves as a spiritual archetype (Uswah Hasanah) and the environment reinforces ethical norms. Consequently, the research asserts that true character construction is a continuous cycle of rectifying the heart (Qalb) to ensure that external behavior is a genuine reflection of internal monotheistic faith (Tawhid).

Theoretically, this study provides a significant contribution to the field of Islamic Educational Psychology by reconstructing scattered theological concepts into a unified, systematic framework for character building that bridges the gap between classical Turath and modern pedagogical needs. Methodologically, the research demonstrates the efficacy of the hermeneutic library research design in extracting timeless educational principles from textual sources to address the contemporary moral crisis. However, the study is limited by its inherent nature as a textual analysis, which restricts its findings to the theoretical and conceptual realm without providing empirical evidence of how these concepts are practically executed in diverse school settings. The reliance on secondary literature also means that the specific challenges of implementing these values in varying cultural and geographical contexts of the Muslim world were not directly observed.

To validate the theoretical constructs proposed in this study, future research is strongly recommended to transition from textual analysis to empirical field studies, specifically employing Classroom Action Research (CAR) or longitudinal case studies to observe the practical application of Tazkiyatun Nafs in modern classrooms. Researchers are encouraged to develop valid psychometric instruments to measure the effectiveness of spiritual habituation methods on student behavior. Additionally, further studies should investigate the integration of these classical character-building strategies with digital literacy programs to formulate a comprehensive "Digital Akhlaq" curriculum, ensuring that the construction of noble character remains resilient amidst the technological disruptions of the 21st century.

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