

Al-Quran Based Character Education: Integration of Islamic and Indonesian Values in the Formation of a Moderate Generation at the Al-Maghfur Quran Recitation Boarding School

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ABSTRACT

Islamic boarding schools (pesantren) play a strategic role in integrating religious learning with character formation and religious moderation. However, limited empirical research has examined how Qur'an-based character education integrates Islamic values, Indonesian national values, and religious moderation within the everyday culture of pesantren. This study aims to analyze the concept, implementation, and contribution of Qur'an-based character education to the formation of moderate attitudes among students at the Tilawatil Qur'an Al-Maghfur Islamic Boarding School. Unlike previous studies that primarily examine character education, religious moderation, or civic education separately, this study proposes an integrated conceptual framework linking Qur'an-based character education, Indonesian national values, and religious moderation within the pesantren context to strengthen youth resilience against digital radicalization. Employing a descriptive qualitative approach, data were collected through in-depth interviews, observations of student activities, institutional documentation, and religious and social activities. The findings show that character education integrates Islamic values, including honesty, responsibility, tolerance, balance, and justice, with Indonesian values such as love of the homeland, mutual cooperation, and unity. These values are internalized through religious habituation, Qur'anic learning, social activities, national insight, caregiver role modelling, and continuous guidance. The proposed framework extends current discussions on religious education by demonstrating how religious identity, national citizenship, and digital resilience can be integrated within a holistic character education model applicable to diverse educational settings.

Keywords: Qur'an-Based Character Education; Religious Moderation; Pesantren; National Identity; Digital Resilience

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INTRODUCTION

Law Number 20 of 2003 concerning the National Education System emphasizes that education functions to develop abilities and shape the dignified personality of the nation in an effort to enlighten the life of the nation ([Republik Indonesia., 2023](#)). However, the world of education is currently facing various challenges, such as the decline in morality of the younger generation, increasing intolerance, and the weakening of the spirit of nationalism and Indonesianness ([Azra, Azyumardi, 2020](#)). Therefore, one of the main focuses in improving the national education system in Indonesia is through strengthening character education ([Mulyasa, 2016](#)). In this context, character education becomes an important solution in strengthening the moral and social identity of students ([T. Lickona., 2022](#)). The Quran is the primary source of guidance for Muslims, serving as the foundation for values and morals. Values such as honesty, responsibility, moderation (*tawassuth*), justice, and compassion can serve as the foundation for developing a character that balances humanity and divinity ([M. Q. Shihab, 2022](#)). In the context of Indonesia as a multicultural country, character education based on the Qur'an needs to be integrated with Indonesian values such as love of the homeland, mutual cooperation, tolerance between religious communities, and national spirit ([S. Anwar., 2022](#)).

Character education is a conscious effort to encourage students to think, behave, and act with noble character. The problems associated with character education and national life include moral disorientation, a lack of internalization of Pancasila values by students, and a lack of comprehensive policy tools to equalize individuals ([Septoyadi et al., 2020](#)). Data indicates the need for balance and equality between Quranic and Indonesian values. One example of the importance of this integration is the rise in digital radicalism among

Islamic boarding school students (*santri*), where children and adolescents are vulnerable to fake news and hate speech on social media. According to a report by the Center for Islamic and Social Studies at the State Islamic University (UIN Jakarta), 23% of students active on social media were identified as having intolerant attitudes toward other communities. This gap indicates a disparity between the Islamic values they adhere to and the values of nationalism (Pusat Kajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2022). It can be concluded that in this case, Islamic boarding school education needs to empower an educational model that is able to integrate the spirituality of the Quran with the spirit of Indonesian nationalism, namely to cultivate a pious character not only in religious rituals but also socially and nationally (Septoyadi.Z, 2022).

The discourse on religious moderation is not unique to Indonesia but has also become an important concern in various countries with different religious and sociopolitical contexts. In Muslim-majority countries such as Malaysia and Morocco, religious education has been systematically integrated with national values to promote social harmony, tolerance, and civic responsibility. Malaysia emphasizes the concept of *wasatiyyah* (moderation) through educational and public policies that balance Islamic teachings with multicultural citizenship. Similarly, Morocco has implemented reforms in religious education that strengthen moderate Islamic interpretations while reinforcing national identity and social cohesion. In Muslim-minority contexts such as the United Kingdom and Singapore, Islamic educational institutions have adopted contextual approaches that align Islamic values with democratic principles, citizenship education, and respect for cultural diversity. These experiences demonstrate that the integration of theological teachings with national and societal values is increasingly recognized as an effective strategy for preventing religious extremism and fostering peaceful coexistence in pluralistic societies. Indonesia offers a distinctive model within this global discourse because of its long-standing tradition of *pesantren* education and its commitment to Pancasila as the ideological foundation of national life. Unlike several other countries where religious moderation is primarily promoted through state policies, Indonesian Islamic boarding schools have historically served as grassroots institutions that integrate Islamic teachings, local wisdom, and national values in everyday educational practices. Therefore, examining Quran-based character education integrated with Indonesian values contributes not only to the national discussion on religious moderation but also to the broader international discourse on how religious educational institutions can cultivate moderate, tolerant, and socially responsible citizens in diverse societies.

Despite the growing emphasis on religious moderation, recent international studies have identified persistent tensions between religious identity, citizenship values, and digital culture among young Muslims. (Jackson, R., 2021) argues that religious education often struggles to reconcile strong theological commitments with the demands of democratic citizenship in increasingly plural societies. Similarly, (Davies, L., 2021) highlights that educational institutions face significant challenges in preventing ideological polarization when young people are exposed to competing religious and political narratives online. Research on digital radicalization further demonstrates that social media algorithms frequently amplify exclusivist interpretations of religion, creating ideological echo chambers that may weaken civic engagement and tolerance (Conway, M., 2023). In Muslim-majority societies, studies on *wasatiyyah*-based education have shown positive effects on tolerance and social cohesion; however, these studies primarily focus on policy implementation or curriculum content rather than on the lived educational processes through which religious and national identities are integrated in everyday practice (Rahim, A., Zuhijra, Z., Almakki, M. A., & Mardani, M., 2025). Although previous studies have examined character education, religious moderation, and civic values independently, several important gaps remain. First, limited research has explored how core Islamic values such as *sidq* (truthfulness), *amanah* (trustworthiness), and *tawassuth* (moderation) can be systematically integrated with national values within a single educational framework. Second, few studies have investigated how Islamic educational institutions respond to the challenge of digital radicalization by simultaneously strengthening religious commitment and civic identity. Third, empirical evidence remains scarce regarding how *pesantren* culture functions as a mediating mechanism that transforms potential tensions between religious devotion and nationalism into a complementary relationship. Addressing these gaps, the present study investigates the implementation of Qur'an-based character education at *Pesantren Tilawatil Qur'an Al-Maghfur*, focusing on how the integration of Islamic and Indonesian values contributes to the formation of a moderate generation and provides resilience against intolerance and digital radicalization. In doing so, this study offers both an empirical and conceptual contribution to the global discourse on religious moderation, character education, and citizenship formation in the digital age. Therefore, this study aims to analyze how Qur'an-based character education integrates Islamic values and Indonesian national values within the *pesantren* environment, to examine its contribution to the formation of a moderate generation, and to develop a

conceptual framework that may inform efforts to strengthen religious moderation and digital resilience among youth in pluralistic societies.

Based on initial observations at the Al-Maghfur Qur'an Tilawatil Islamic Boarding School (Pesantren Tilawatil Qur'an Al-Maghfur), it appears that the Qur'an-based character education process has become an integral part of the students' daily activities. This is reflected in learning routines such as tahsin (recitation of the Quran), tahfidz (memorization of the Quran), bandongan kitab (recitation of the Quran), and tafsir (interpretation of the Quran) studies, which emphasize not only cognitive aspects but also attitude and behavior formation. Islamic values such as honesty, discipline, responsibility, and Islamic brotherhood are internalized through habits within the pesantren. Furthermore, the integration of Indonesian values is evident in the instilling of patriotism, tolerance, and respect for diversity, which are embodied in national activities such as national holiday ceremonies and moderate religious discussions. The conducive pesantren environment, based on the exemplary behavior of the ustadz (teacher) and ustadzah (female teacher), is a key contributing factor in shaping the students' religious and nationalist character.

Interviews with Islamic boarding school administrators, religious teachers (ustadz), and several students revealed that Quran-based character education focuses not only on reading and memorization skills, but also on understanding its values for application in social life. The speakers explained that the integration of Islamic and Indonesian values is carried out contextually, for example through the interpretation of Quranic verses related to national life. The administrators emphasized that the primary goal of education in Islamic boarding schools is to develop a generation that is not only spiritually pious but also moderate and tolerant, capable of coexisting in a diverse society, characterized by "Hubbul Wathan Minal Iman." Meanwhile, the students expressed that they gained an understanding of the importance of maintaining unity, respecting differences, and rejecting radicalism through the learning and guidance provided. Therefore, Quran-based character education in Islamic boarding schools is considered effective in shaping a generation with noble morals and a strong national perspective.

Islamic boarding schools play a strategic role in internalizing these values. As stated, Islamic boarding schools have a vital position in instilling tolerant and inclusive religious moderation (Z. Dhofier., 2020). However, the challenges faced are moral disorientation and weak internalization of Pancasila values in the lives of students, which is also influenced by the suboptimal implementation of comprehensive character education policies (M. Salim, 2022). Empirical data demonstrates the need to integrate Islamic and Indonesian values. This is supported by data from the Center for the Study of Islam and Society (PPIM) at UIN Jakarta, which shows that approximately 23% of students active on social media tend to be intolerant of other groups. This indicates a gap between religious understanding and national values, necessitating a model of Islamic boarding school education that integrates the spirituality of the Quran with the spirit of nationalism (Pusat Kajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2022). Previous research has shown that Quran-based character education plays a significant role in shaping students' morals. Research by Parpatih emphasizes the urgency of Quranic moral values in addressing the modern ethical crisis (Parpatih, Sultan, 2025). Furthermore, research by Mu'ti et al. shows that the implementation of character education based on the Qur'an and Hadith can be done through the curriculum and school activities (A. Mu'ti et al., 2021). Meanwhile, Zannah emphasized the importance of integrating Al-Quranic values in learning to shape students' character (Zannah, Fathul, 2022). However, research specifically integrating Islamic and Indonesian values into Quran-based character education is still limited. Therefore, this study aims to develop a conceptual model for Quran-based character education integrated with Indonesian values as a strategy for developing a moderate generation.

Table 1. Literature Mapping and Research Novelty (2021–2025)

Author(s) & Year	Research Focus	Main Findings	Research Gap
Mu'ti et al. (2021)	Character education based on the Qur'an and Hadith in schools	Character values can be integrated through curriculum and school activities.	Does not specifically examine the integration of Islamic and Indonesian values within a pesantren context.
Zannah (2022)	Integration of Qur'anic values in learning	Qur'anic values contribute to students' character formation.	Focuses on classroom learning rather than a comprehensive character education model.

Author(s) & Year	Research Focus	Main Findings	Research Gap
Hasbullah et al. (2023)	Strengthening religious moderation in Qur'anic pesantren	Religious moderation is developed through kitab studies, rituals, and social interaction.	Does not explore the conceptual integration of nationalism and Qur'anic character education.
Mulyana (2023)	Religious moderation in Islamic education textbooks	Moderation values are embedded in educational materials and implementation.	Emphasizes curriculum content rather than institutional character formation.
Riswadi et al. (2024)	Integration of religious moderation in character education	Moderation is internalized through teaching, habituation, experience, and role modeling.	Does not specifically analyze Qur'an-based character education integrated with national values.
Rahman et al. (2025)	Religious moderation in pesantren-oriented schools	Pesantren culture supports tolerance, balance, and justice.	Focuses on moderation practices without developing a model integrating Qur'anic and Indonesian values.
This Study (2026)	Qur'an-Based Character Education: Integration of Islamic and Indonesian Values in Forming a Moderate Generation at Pesantren Tilawatil Qur'an Al-Maghfur	Develops and empirically examines a model integrating Qur'anic values (honesty, justice, responsibility, tolerance) with Indonesian values (nationalism, unity, mutual cooperation) through pesantren culture, religious practices, national insight, and role modeling.	Provides a novel conceptual and empirical framework linking Qur'an-based character education, religious moderation, and national identity formation within a single integrated model.

METHOD

The analysis was conducted in three stages. First, open coding was performed by examining interview transcripts, observation notes, and documents line-by-line to identify meaningful concepts and initial categories related to Qur'an-based character education, Islamic values, Indonesian values, and religious moderation. Second, axial coding was conducted to establish relationships among categories and subcategories, enabling the identification of patterns regarding how Islamic and Indonesian values were integrated through educational practices, habituation, role modelling, and social activities within the pesantren environment. Third, selective coding was undertaken to synthesize the major categories into overarching themes and develop a conceptual model explaining the contribution of Qur'an-based character education to the formation of a moderate generation. To enhance analytical rigor and transparency, the coding process was conducted iteratively by repeatedly comparing data from different sources. Emerging themes were continuously refined through constant comparison and discussion among the research team. Data validity was ensured through source triangulation, member checking, and peer debriefing, thereby strengthening the credibility, dependability, and confirmability of the findings (Bungin, B., 2019).

RESULTS AND DISCUSSION

Implementation of Al-Quran-Based Character Education: Integration of Islamic and Indonesian Values in the Formation of a Moderate Generation at the Al-Maghfur Quran Recitation Boarding School

Internalization of character values is strengthened through various consistent habituation activities, such as praying on time in congregation, regularly reading and memorizing the Quran, maintaining cleanliness of the Islamic boarding school environment, carrying out daily duties, and participating in various religious and social activities. These habits foster a culture of discipline and responsibility that gradually becomes ingrained in the students. Furthermore, daily interactions between students, religious teachers, and Islamic boarding school administrators serve as an effective means of instilling noble moral values through direct role modeling. Research results indicate that the integration of Quran-based character education at the Al-Maghfur Islamic

Boarding School for the Study of the Quran has a positive impact on the students' personality development. Students not only experience improved reading, memorizing, and understanding of the Quran, but also demonstrate behavioral changes reflected in religious attitudes, discipline, responsibility, social awareness, and self-control. These findings show that Qur'an-based character education implemented in an integrated manner through learning, habituation, role models, and Islamic boarding school culture is able to shape the character of students who are in harmony with Islamic values and the demands of community life. This indicates that the approach used is holistic, encompassing cognitive, affective, and psychomotor aspects in a balanced manner. This finding aligns with research stating that the internalization of character values in Islamic boarding schools is carried out through habituation and direct practice in daily life (Rizwadi, Roibin, Lutfi Mustofa, Ahmad Barizi, dan Jamilah, 2023). From an Islamic educational perspective, Qur'anic values such as honesty (sidq), responsibility (amanah), justice ('adl), moderation (tawassuth), and compassion (rahmah) are the main foundations in character formation. In this Islamic boarding school, these values are not only taught theoretically but also internalized through consistent habits in the students' daily lives, preserving traditions such as respect for teachers, being polite to others, and maintaining a clean environment as a form of moderate behavior. For example, discipline is instilled through a structured activity schedule, responsibility through daily tasks, and the value of brotherhood through collective life in the dormitory. This aligns with the concept of religious moderation education that emphasizes balance, tolerance, and justice in social life (Insan Alhafizh dan Dede Setiawan, 2023). Furthermore, the research results show that the integration of Islamic and Indonesian values is the main strength in character education in this Islamic boarding school (Muafiq, A., & Muali, C., 2023).

National values such as patriotism, mutual cooperation, and tolerance are not taught separately but are integrated into Quranic learning and social activities. This approach aligns with research findings that integrating religious moderation into education can strengthen students' character contextually and sustainably. Thus, the character education process occurs naturally and sustainably, forming a habitus that becomes inherent in the students. Furthermore, research findings indicate a strong integration between Islamic and Indonesian values in the character education process. This integration is crucial given Indonesia's multicultural nature, encompassing religious, ethnic, and cultural diversity. At the Al-Maghfur Qur'an Tilawatil Islamic Boarding School, national values such as patriotism, mutual cooperation, tolerance, and unity are instilled alongside Islamic values. This is evident in various activities such as national holiday commemorations, flag ceremonies, community service, and religious discussions that emphasize moderation and inclusiveness. This integrative approach demonstrates that Quranic-based character education is not exclusive but adaptable to the social context of the nation. Interpreting Quranic verses related to national life is an effective strategy for building students' awareness of the importance of maintaining national unity. Thus, students not only understand religious teachings textually but are also able to apply them in a pluralistic social life. The role of Islamic boarding school administrators and religious teachers as role models is also a key factor in the success of character education. This is supported by research showing that the role of kiai (Islamic scholars) is very significant in shaping attitudes of religious moderation in Islamic boarding school environments (Abdullah, A., Muawaroh, M. L., & Ismail, M., 2023). Exemplary behavior demonstrated in moderation, tolerance, and wisdom significantly influences the character development of students. In this context, character education is not only delivered through lectures or formal learning, but also through concrete examples in daily interactions. This aligns with the principles of Islamic education, which emphasize the importance of *uswah hasanah* (exemplary behavior) in the learning process.

Analysis of interviews, observations, and institutional documents indicates that Qur'an-based character education at Pesantren Tilawatil Qur'an Al-Maghfur functions through a systematic process that integrates Islamic values, Indonesian national values, and daily social practices. Rather than operating as separate educational components, these elements form an interconnected system that shapes students' religious, social, and civic identities. The educational process begins with several core inputs, namely Qur'anic learning (tahsin, tahfidz, tafsir, and qira'ah), kitab learning, character habituation, national activities, and community engagement programs. These inputs are continuously reinforced through the pesantren culture, role modelling by caregivers and teachers, and structured daily routines.

The relationship among these educational components, the processes of value internalization, and the resulting character outcomes is summarized in Figure 1. The figure illustrates how Qur'anic learning, character habituation, national activities, and social engagement are interconnected and reinforced by the pesantren environment and role modelling. This visual representation is intended to clarify the process through which Islamic and Indonesian values are transformed into students' religious, social, and civic behaviours.

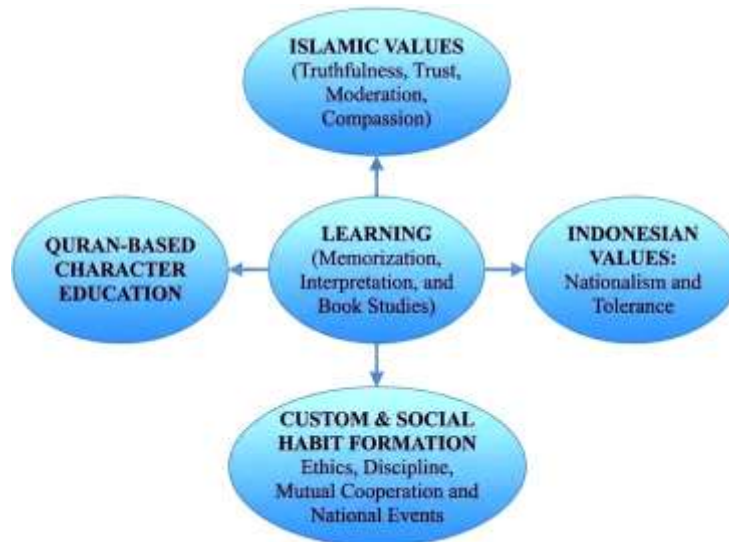


Figure 1. Integrated Model of Qur'an-Based Character Education through the Integration of Islamic and Indonesian Values at Pesantren Tilawatil Qur'an Al-Maghfur

As shown in Figure 1, the transformation process occurs when students repeatedly engage with religious teachings and social experiences that translate abstract values into observable behaviour. The study found that Qur'anic learning contributes to the development of honesty (*sidq*), responsibility (*amanah*), self-discipline, and spiritual awareness. Meanwhile, kitab learning provides students with a deeper understanding of Islamic ethics, moderation (*tawassuth*), justice (*'adl*), and social responsibility. These learning processes are reinforced through character habituation, national activities, community engagement, and daily interaction within the pesantren environment. Through continuous reflection and practical application, these values are transformed into behavioural outcomes such as respect for others, obedience to rules, empathy, tolerance, and constructive social interaction.

Figure 1 therefore demonstrates that character formation at Pesantren Tilawatil Qur'an Al-Maghfur does not occur through religious instruction alone. Rather, character development emerges from the continuous interaction between Qur'anic learning, value habituation, role modelling, national activities, and social engagement. This integrated process enables students to connect religious understanding with everyday social and civic practices.

National and community-based activities serve as complementary mechanisms that connect religious commitment with civic responsibility. Participation in Independence Day celebrations, National Santri Day commemorations, community service programs, and collaborative social activities enables students to experience the practical meaning of nationalism, mutual cooperation (*gotong royong*), solidarity, and social cohesion. Consequently, Islamic identity and Indonesian citizenship are not perceived as competing loyalties but as mutually reinforcing dimensions of personal identity. The findings further reveal that the principle of *Hubbul Wathan Minal Iman* functions as a mediating framework that bridges religious values and national commitment. Through this framework, students are encouraged to interpret service to society and loyalty to the nation as expressions of religious devotion. As a result, the educational process produces graduates characterized by religious commitment, social responsibility, tolerance, and civic engagement. These outcomes collectively contribute to the formation of a moderate generation capable of navigating religious diversity and contemporary social challenges. This finding extends international discussions on citizenship education and religious moderation. From the perspective of Global Citizenship Education (GCED), the integration of religious identity with civic responsibility reflects UNESCO's emphasis on developing learners who possess both local rootedness and global awareness. Similarly, Banks' theory of multicultural citizenship education argues that effective citizenship formation requires the reconciliation of cultural, religious, and national identities rather than their separation. The *Hubbul Wathan Minal Iman* paradigm identified in this study provides a distinctive Islamic educational model that operationalizes this reconciliation process within the pesantren context.

Furthermore, the findings support contemporary character education theory, which emphasizes that moral values become effective when embedded within institutional culture, social interaction, and lived

experience rather than transmitted solely through classroom instruction (Berkowitz, M. W., & Bier, M. C., 2022). In this respect, the pesantren environment functions as a comprehensive moral ecosystem that enables students to internalize values through repeated practice, reflection, and social participation. The study also highlights the strategic relevance of this model in responding to digital radicalization. International research suggests that young people exposed to fragmented religious content online are increasingly vulnerable to ideological polarization and extremist narratives (Conway, M., 2023). The integration of Qur'anic values, civic responsibility, and communal engagement found in this pesantren provides an alternative educational pathway that strengthens both religious commitment and digital resilience. Therefore, the Hubbul Wathan Minal Iman model may be understood not merely as a local cultural principle but as a transferable framework for promoting religious moderation, social cohesion, and responsible citizenship in pluralistic and digitally connected societies.

Figure 1 shows that religious study serves as the primary input in the Quran-based character education process at the Al-Maghfur Islamic Boarding School for the Study of the Quran. However, the relationship between religious study and the development of students' character is not automatic. A series of transformational mechanisms enable the values learned in the religious texts to transform into concrete behaviors in everyday life. In the first stage, religious study serves as a means of value transmission. Through the study of religious texts on morals, jurisprudence, tafsir, and hadith, students acquire normative knowledge regarding the concepts of etiquette, discipline, responsibility, Islamic brotherhood, and social concern. At this stage, cognitive internalization occurs, namely understanding the meaning and urgency of these values from an Islamic perspective. The second stage is the affective internalization process. The learned values are not only explained theoretically but also reinforced through advice, the example of religious teachers and caregivers, and reflection on exemplary stories in the religious texts studied. This process builds moral awareness and personal commitment in students to make these values their guiding principles in life. Thus, students not only know what is good but also have an inner drive to practice it. The third stage is habituation. Values that have been understood and emotionally accepted are then repeatedly practiced through various Islamic boarding school activities, such as following the activity schedule orderly, maintaining environmental cleanliness, carrying out group duties, respecting teachers, helping fellow students, and participating in socio-religious activities. Consistent repetition of these behaviors transforms these values from knowledge into habits. The fourth stage is social reinforcement. The Islamic boarding school environment creates a system of social control and support that reinforces positive behavior. Supervision by caregivers, a culture of mutual reminders among students, appreciation for good behavior, and correction of rule violations are factors that maintain the continuity of the character-building process. Through this series of processes, learning the Islamic texts produces character that is evident in the students' daily behavior. The value of adab (good manners) is formed through the habit of respecting teachers, parents, and others. The value of discipline develops through adherence to the Islamic boarding school's prayer and study schedules and regulations. Meanwhile, the value of mutual cooperation emerges through students' involvement in cleaning activities, group work, and various social activities. Thus, the character of manners, discipline, and mutual cooperation are not the direct result of studying the Islamic texts alone, but rather the product of a transformation process involving understanding values, internalizing morals, cultivating behavioral habits, and continuously strengthening the Islamic boarding school environment.

Integration of Islamic and Indonesian Values in the Formation of a Moderate Generation at the Al-Maghfur Quran Recitation Boarding School

A conducive Islamic boarding school environment also supports the internalization of values. An orderly, disciplined lifestyle, and strong social control create an atmosphere conducive to character formation. Other research shows that the value of religious moderation in Islamic boarding schools can develop through local wisdom and social practices within the pesantren environment (Muhaemin dan Yunus, 2023). The intensive interaction between students in dormitory life strengthens the values of togetherness, tolerance, and empathy. Furthermore, the consistent application of rules and sanctions helps foster discipline and responsibility in students. From a religious moderation perspective, research shows that Quran-based character education at this Islamic boarding school fosters a balanced religious attitude. This is reflected in tolerance, openness to differences, and the ability to coexist peacefully. Previous research has also shown that religious moderation education can enhance tolerance and social harmony among students (Adhim, Mohammad Fauzil., 2007). Students not only possess a sound understanding of religion but also demonstrate a tolerant attitude toward differences. This is evident in their ability to appreciate diversity, resist the influence of extremist ideologies, and demonstrate a commitment to peaceful coexistence in a pluralistic society. Thus, the applied

character education can serve as a bulwark against radicalism and intolerance. However, this study also identified several challenges in the implementation of Quran-based character education. One of these challenges is the lack of a systematic and formally documented conceptual model as a reference for implementing character education. Although practices in the field have been well-established, they remain implicit and tradition-based. This has the potential to hinder the evaluation process and future program development.

Furthermore, another challenge faced is the influence of technological developments and social media, which can influence students' mindsets. Uncontrolled exposure to information has the potential to lead to narrow or even radical religious understandings. Therefore, a more adaptive strategy is needed to integrate character education with digital literacy, enabling students to filter information critically and wisely. Based on these findings, it can be concluded that Quran-based character education integrated with Indonesian values plays a crucial role in shaping a moderate generation. This educational model not only produces spiritually pious individuals but also possesses a strong social and national awareness. In other words, students become not only religious individuals but also responsible citizens who uphold the values of unity. Theoretically, the results of this study reinforce the concept that effective character education must be integrative and contextual. The integration of religious and national values is key to facing the challenges of globalization and the moral crisis. Practically, this study contributes to the development of a Quran-based character education model that can serve as a reference for other Islamic educational institutions, particularly Islamic boarding schools (pesantren).

Based on interviews with Islamic boarding school administrators, teaching staff, and students at the Al-Maghfur Qur'an Tilawatil Islamic Boarding School, it was found that the integration of Islamic and Indonesian values is systematically implemented in all aspects of education. This integration is not merely conceptual but also manifested in daily educational practices, shaping the students' character as a moderate generation. From an Islamic perspective, Islamic boarding schools (pesantren) place the Qur'an as the center of learning. The effort to popularize the Qur'an is one of the main orientations, which is realized through programs of memorization, tilawah (recitation), and intensive qira'ah learning. Students are educated not only to be able to read and memorize the Qur'an, but also to understand and practice its values in everyday life. The formation of Qur'anic morals is the main goal, where values such as honesty, simplicity, discipline, and responsibility are instilled through continuous habituation. Meanwhile, in the context of Indonesianness, Islamic boarding schools actively internalize the values of nationalism in students. The principle of *hubbul wathan minal iman* (love of the homeland is part of faith) serves as an ideological foundation in integrating Islamic values with the spirit of nationalism. This is reflected in various activities involving students in the commemoration of Santri Day and the Republic of Indonesia's Independence Day every August 17th. Through these activities, students not only understand the importance of national identity but are also trained to express their love for their homeland in a concrete way. The integration of these two values is also strengthened through the development of a curriculum that combines Qur'an-based education with the study of yellow books and a science and technology approach. This curriculum is designed to create a balance between mastery of religious knowledge and the ability to adapt to current developments. Thus, students not only possess spiritual depth but also intellectual skills relevant to the needs of modern society. Furthermore, interviews indicate that Islamic boarding schools also integrate local wisdom values as part of their Indonesian identity. Values such as mutual cooperation, deliberation, and politeness are internalized in the students' daily lives. These practices not only strengthen social solidarity but also serve as contextual learning tools for fostering tolerance and togetherness. Thus, the Islamic values taught are not exclusive, but rather Inclusive and in harmony with local culture.

In an effort to cultivate a moderate generation, Islamic boarding schools also strictly monitor the social interactions of their students. This is done to prevent the influx of radical ideologies that could potentially undermine social and national harmony. Caregivers and educators actively provide a balanced, tolerant, and non-extremist understanding of religion. This approach demonstrates that religious moderation is an integral part of the Islamic boarding school education system. Furthermore, Islamic boarding schools collaborate with various external parties, such as the community and government agencies, in organizing social and national activities. This collaboration serves as a means to broaden the students' horizons and strengthen their involvement in community life. Through this involvement, students are trained to integrate religious understanding with concrete actions to maintain the integrity and sovereignty of the nation. The Islamic boarding school's focus on developing the younger generation is also seen as a long-term investment in national development. By equipping students with a peaceful and moderate understanding of religion, Islamic boarding schools hope to produce a generation capable of becoming agents of change in society. This generation is

expected to possess not only a strong religious commitment but also a strong sense of national awareness, thereby contributing to creating a harmonious, safe, and advanced Indonesia.

The findings demonstrate that Qur'an-based character education at Pesantren Tilawatil Qur'an Al-Maghfur operates through the systematic integration of Islamic values and Indonesian national values. This integration is reflected not only in formal learning activities but also in daily practices, social interactions, role modelling, and institutional culture. Such findings support contemporary character education theory, which emphasizes that character formation is most effective when moral values are embedded within a holistic educational ecosystem rather than taught solely through classroom instruction (Berkowitz, M. W., & Bier, M. C., 2018). From the perspective of the sociology of religion, the findings align with the concept of religion as a source of social cohesion. Religious values become effective instruments for maintaining social harmony when they are contextualized within broader civic and national commitments. The integration of Qur'anic teachings with Indonesian values such as nationalism, mutual cooperation, and unity reflects a contextualized form of religious education that strengthens both religious identity and civic responsibility. This finding is consistent with international studies showing that successful religious education systems are those capable of harmonizing theological commitments with democratic citizenship and social pluralism (Jackson, R., 2021). One of the most significant findings is the operationalization of the principle of *Hubbul Wathan Minal Iman* (love of the homeland is part of faith) as a practical educational paradigm. Unlike approaches that position religious and national identities as competing constructs, this paradigm encourages students to perceive national commitment as an integral dimension of religious devotion. This finding resonates with social identity theory, which argues that individuals are less vulnerable to radical narratives when multiple social identities are integrated rather than polarized. By combining Islamic identity with Indonesian citizenship, pesantren education creates a balanced identity structure that reduces susceptibility to exclusivist and extremist ideologies. The study also highlights the importance of pesantren culture as a mechanism for preventing radicalism. Continuous interaction between students, collective worship, communal responsibility, and direct guidance from religious teachers create a strong moral community. This finding corresponds with contemporary research suggesting that radicalization is less likely to occur in educational environments characterized by strong social bonds, trusted authority figures, and positive collective identities (Davies, L., 2021). Therefore, moderation is not merely transmitted cognitively but is internalized through social experience and daily practice. Furthermore, the findings reveal that digital media represents a significant contemporary challenge. The unrestricted circulation of religious content through social media platforms exposes young people to fragmented religious interpretations, misinformation, and extremist narratives. International scholarship increasingly identifies digital spaces as major arenas for youth radicalization, where algorithmic exposure often reinforces ideological echo chambers (Conway, M., 2023). In this context, the integration of Qur'an-based character education with digital literacy becomes increasingly important. Religious moderation alone may not be sufficient unless accompanied by critical digital competencies that enable students to evaluate online information responsibly. Theoretically, this study contributes to the development of an integrative model of character education that combines religious values, national identity, and digital resilience within a unified framework. While previous studies have examined religious moderation, civic education, and character formation separately, this study demonstrates how these dimensions can operate synergistically within a pesantren environment. Empirically, the findings provide evidence that the integration of Islamic and Indonesian values through the *Hubbul Wathan Minal Iman* paradigm can function as a protective factor against intolerance, extremism, and digital radicalization among youth. The model developed in this study may therefore serve as a transferable framework for Islamic educational institutions seeking to strengthen religious moderation, social cohesion, and responsible citizenship in increasingly pluralistic and digitally connected societies.

CONCLUSION

This study demonstrates that Qur'an-based character education integrated with Indonesian values provides an effective framework for cultivating a moderate generation within the pesantren environment. The integration of Qur'anic principles with national values through the paradigm of *Hubbul Wathan Minal Iman* enables students to develop a balanced identity that harmonizes religious commitment, civic responsibility, and social tolerance. The findings contribute to the broader discourse on religious moderation by showing that character education can serve not only as a mechanism for moral development but also as a strategic approach to strengthening social cohesion and preventing intolerance in pluralistic societies. In an era characterized by rapid digital transformation and increasing exposure to online radical narratives, the integration of religious

values, national identity, and digital resilience becomes increasingly important. Theoretically, this study advances an integrative model linking Qur'an-based character education, religious moderation, and citizenship formation. Practically, it offers a transferable framework for Islamic educational institutions and policymakers seeking to promote inclusive, peaceful, and socially responsible generations. Future research may further examine the applicability of this model across diverse educational settings and explore its effectiveness in addressing emerging challenges related to digital citizenship and youth radicalization.

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