

## Analysis of Islamic Educational Values in the Book *Puncak Ilmu Adalah Akhlak*

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**Abstract:** Moral degradation among young generations has become a serious issue that requires strengthening character education based on Islamic values. Islamic Religious Education plays a strategic role in shaping students who are not only intellectually competent but also morally and spiritually grounded. This study aims to identify and analyze the values of Islamic Religious Education contained in the book *Puncak Ilmu Adalah Akhlak* by Mhd. Rois Almaududy and to explain their relevance to strengthening Islamic character education. This research employed a qualitative approach using library research and content analysis methods. The findings reveal that the book integrates Islamic educational values across three main dimensions: akidah, akhlak, and sharia. The integration of these dimensions emphasizes that moral character represents the culmination of knowledge. These findings are relevant as both a conceptual and practical foundation for strengthening students' Islamic character education amid moral crises and the challenges of globalization.

**Abstrak:** Fenomena degradasi moral di kalangan generasi muda merupakan persoalan serius yang menuntut penguatan pendidikan karakter berbasis nilai-nilai Islam. Pendidikan Agama Islam memiliki peran strategis dalam membentuk peserta didik yang tidak hanya unggul secara intelektual, tetapi juga kokoh secara moral dan spiritual. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis nilai-nilai Pendidikan Agama Islam yang terkandung dalam buku *Puncak Ilmu Adalah Akhlak* karya Mhd. Rois Almaududy serta menjelaskan relevansinya dalam penguatan pendidikan karakter Islami. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan dan analisis isi. Hasil penelitian menunjukkan bahwa buku tersebut memuat nilai-nilai Pendidikan Agama Islam yang terintegrasi dalam tiga dimensi utama, yaitu akidah, akhlak, dan syariah. Integrasi ketiga dimensi ini menegaskan bahwa akhlak merupakan puncak dari ilmu pengetahuan. Temuan ini relevan sebagai landasan konseptual dan praktis dalam penguatan pendidikan karakter Islami peserta didik di tengah krisis moral dan tantangan globalisasi.



## INTRODUCTION

In the practice of Islamic Religious Education (PAI), the availability of learning resources that fully integrate the values of faith, morals, and sharia remains limited. Some teaching materials are presented separately, leading students to understand religion in a fragmented way. This condition has implications for the weak internalization of values, because the relationship between faith, morality, and religious practice is not yet fully understood as an integrated value system. These limitations not only affect the conceptual level of learning but also influence students' character formation. When religious values are understood more as cognitive material than as a value construct that resides in consciousness and behavior, the educational process may lose its transformative power. In a broader context, this condition is reflected in various social phenomena that indicate a weakening of the younger generation's moral orientation.

Every day, the phenomenon of moral degradation among the younger generation is becoming increasingly worrying. Deviant behaviors such as violence, bullying, promiscuity, and social intolerance are clear evidence of the decline in morals among the younger generation. Data from the Central Statistics Agency (BPS) shows that the rate of juvenile delinquency in Indonesia has been increasing every year. In 2016, juvenile delinquency cases increased by 10.7%. This condition is reinforced by a 2019 UNICEF report, which reveals that around 50% of teenagers in Indonesia have been involved in violence against other teenagers (Handyani et al., 2024).

The rapid development of technology and the tide of globalization, which bring foreign cultures that conflict with religious values and local traditions, is one of the factors contributing to moral decline among the younger generation. Information that is readily available on the internet and social media often shapes the mindset and behavior of younger people without adequate filters. As a result, many teenagers fall into a hedonistic and materialistic lifestyle, thereby neglecting noble morals. In addition, the weakness of character education in schools, which places more emphasis on academic aspects, has exacerbated the decline in morality (Ashlah, 2024).

This fact shows that the world of education, especially Islamic Religious Education (PAI), faces a major challenge in nurturing a generation that is not only intellectually intelligent but also spiritually and morally strong. A balanced education between knowledge and morals is needed to shape individuals with integrity. Islamic Religious Education serves as the basis for moral guidance and a means of preventing moral crises. It not only functions as a transfer of knowledge but also as a medium for character building that balances the spiritual and social aspects of students (Hidayat, 2025).

Theoretically, Islamic thinkers also emphasize that the goal of education is not merely cognitive achievement, but the formation of a person of noble character. Al-Ghazali asserts that education is essentially a process of *tahdzib al-nafs* (purification of the soul) that leads humans to draw closer to Allah and interact well with others. According to him, the pinnacle of true knowledge lies in morals, because without morals, knowledge loses its value (Zainurohmad, 2020). This idea reinforces the argument that Islamic education must always balance the aspects of faith, morals, and Sharia law in an inseparable unity.

However, in the practice of contemporary Islamic educational literature, not all works on morals present an integrative value construction as described in the classical framework. Some moral literature is more descriptive and normative, emphasizing recommendations for praiseworthy behavior without establishing a clear epistemological relationship among faith, knowledge, and action. As a result, moral values are often understood as a list of practical ethics, rather than as a logical consequence of the structure of faith and the holistic Islamic education system.

It is in this context that Mhd. Rois Almaududy's book, *Puncak Ilmu Adalah Akhlak* (The Peak of Knowledge is Morality), becomes relevant to academic study. This book does not merely describe the importance of morality as a moral teaching, but constructs it as the peak and indicator of the usefulness of knowledge. There is an explicit relationship between the dimension of akidah as a theological foundation, akhlak as an orientation for character building, and sharia as the actualization of values in daily life. Thus, this book is not only popular and motivational in nature, but also has conceptual potential as an educational text that represents the integration of values in Islamic Religious Education. This uniqueness sets this work apart from other Islamic moral literature, which tends to be partial. Therefore, it is important to study this book not only as a response to the moral crisis among the younger generation but also as an effort to enrich the foundation of Islamic Education literature capable of integrating the dimensions of faith, knowledge, and social practice into a single, comprehensive value system.

Previous studies have shown that Islamic books and writings have great potential as a medium for internalizing Islamic Religious Education values. One study found that Islamic history books not only present historical facts but also contain values of faith, morals, and sharia that can serve as a source of character development (Chafidhah, 2022). Not only that, but Fitriani also concluded that Islamic literature effectively conveys religious messages because it is packaged in a narrative form that is close to the reader's experience (Fitriani, 2021). Another study by Nudin confirms that strengthening values-based Islamic education is urgently needed to address the moral crisis among youth in this era of disruption (Nudin, 2020). These findings indicate that Islamic literature plays a strategic role in the development of Islamic Religious Education in both formal and non-formal education contexts.

In her research, Fadlila examined the book *Puncak Ilmu Adalah Akhlak* by Mhd. Rois Almaududy found that the book contains moral values relevant to the teaching of Islamic Religious Education in schools (Riana, 2022). This book emphasizes that knowledge is worthless without noble character. This message is conveyed through simple language and real-life examples, making it easy to understand for a wide range of readers. It makes *Puncak Ilmu Adalah Akhlak* a valuable source of Islamic literature for further study in the context of Islamic Religious Education.

However, previous studies still have several limitations. Most studies focus on partial analyses of moral values, without linking them comprehensively to the aspects of faith and sharia, the main pillars of Islamic Religious Education. In addition, previous studies have mostly placed books within formal education curricula, thus failing to thoroughly examine the construction of Islamic Religious Education values in books as

independent sources of non-formal education. As a result, there is still a lack of a comprehensive understanding of how the values of faith, morals, and sharia are integrated in the texts.

In fact, in an increasingly complex and dynamic society, moral education cannot be understood merely as the transmission of moral norms; it must be developed as a sustainable, adaptive value system that responds to the challenges of the times. Strengthening moral education in the future requires a solid, integrative, and literature-based conceptual foundation that connects the dimensions of faith, morality, and social praxis holistically.

The novelty of this study lies in its comprehensive analytical approach to the values of Islamic Religious Education by integrating the three main pillars, namely *akidah*, *akhlak*, and *sharia*, into a single content analysis framework. It differs from previous studies, which tended to prioritize a particular aspect of value. This study is expected to contribute conceptually to the development of Islamic Religious Education research based on Islamic literature. Based on this background, the purpose of this study is to identify and analyze the values of Islamic Religious Education contained in the book *Puncak Ilmu Adalah Akhlak* by Mhd. Rois Almaududy, as well as to explain its contribution to strengthening Islamic character education in response to the moral challenges of contemporary society.

## **METHOD**

This study is qualitative, with content analysis as the primary method of data analysis. Content analysis is used because the study's object is written text that conveys constructions of Islamic Religious Education values. Epistemologically, this approach is exploratory-interpretative because it aims to systematically identify, categorize, and interpret the meanings in the text. In this study, library research does not function as a method of analysis, but rather as a source of theoretical support to strengthen the conceptual framework regarding the values of *akidah*, *akhlak*, and *sharia* in Islamic Religious Education.

The content analysis model used is the qualitative content analysis approach proposed by Klaus Krippendorff, which emphasizes a systematic categorization process and the interpretation of text meaning within a specific conceptual context (Krippendorff, 1991). In addition, the analysis stages follow the procedures developed by Elo and Kyngas for qualitative content analysis, which include preparation, organization, and reporting of results. The primary data source in this study is the book *Puncak Ilmu Adalah Akhlak* (The Peak of Knowledge is Morality) by Mhd. Rois Almaududy. Secondary data were obtained from scientific journal articles, reference books, and other academic works relevant to Islamic Religious Education. The research was conducted from February to May 2025 through intensive reading and systematic review of the main text and supporting literature.

The preparation stage involved reading the text thoroughly to gain a comprehensive understanding of the book's content. During the organization stage, the researcher conducted open coding, marking units of meaning as statements, narratives,

and arguments related to the values of faith, morals, and sharia. These categories were determined deductively based on the conceptual framework of Islamic Religious Education, which positions these three as the main pillars of the Islamic value system. Next, the coded data was grouped, compared, and analyzed to find patterns of value integration in the text. The final stage was reporting, which involved systematically presenting the results of the interpretation as analytical descriptions.

The validity of the data is ensured through source triangulation and theory triangulation. Source triangulation is carried out by comparing the results of text analysis with relevant supporting literature. In contrast, theory triangulation is carried out by testing the findings against the basic concepts of Islamic Religious Education and character education theory. With this approach, content analysis becomes the primary instrument for revealing value constructions in texts, while literature studies provide a conceptual foundation to strengthen the interpretation of research results.

## **RESULT AND DISCUSSION**

### **Result**

The results of content analysis of the book *Puncak Ilmu Adalah Akhlak* (The Peak of Knowledge is Morality) by Mhd. Rois Almaududy shows that the values of Islamic Religious Education in this book are structured through the integration of akidah, akhlak, and syariah. Based on an in-depth reading of the reflective paragraphs in the text, it was found that these three dimensions do not stand alone, but are interrelated and form a complete whole. Akidah becomes the basis of belief, akhlak becomes the orientation of attitude, and sharia becomes the form of practice in daily life.

In terms of faith, the author emphasizes that the formation of morals must begin with recognizing Allah. This is clearly seen in the statement:

"My brothers, the first moral that a servant must show to Allah SWT is to recognize Him. Yes, our recognition of Allah will lead us to become His servants. Without recognizing Him properly, we will fall into an endless abyss of disgrace." (Almaududy, 2024).

This quote shows that textually, there is a direct relationship between faith and moral formation. Morality is not understood only as good social behavior, but as the result of theological awareness. In other words, faith is the foundation for the emergence of an attitude of submission, sincerity, and responsibility.

This finding is in line with Al-Ghazali's view that the purpose of education is the purification of the soul (tahdzib al-nafs), so that knowledge must lead humans closer to Allah and the formation of noble character. In this context, the book not only conveys a moral message but also builds a framework of thinking that character is a consequence of true faith (Hanafi & Achmad, 2026). In terms of morals, the analysis shows that moral values are the most dominant theme in this book. Morals are positioned as the pinnacle of knowledge. The author emphasizes that knowledge that does not give birth to morals can lead humans to arrogance and destruction. Textually, this message is conveyed through simple but persuasive language, inviting readers to reflect on themselves. The

emphasized morals include being devoted to parents, advising one another in goodness, being humble, and being forgiving.

This approach aligns with Zakiah Daradjat's theory of moral education, which emphasizes that moral education in Islam must encompass aspects of belief, inner awareness, and behavioral habits (Yaqin, 2021). This means that moral values cannot simply be taught normatively; they must be instilled through awareness of faith to be deeply internalized. This book demonstrates this pattern, as every moral discussion is always linked to the relationship between humans and Allah. Meanwhile, in terms of Sharia, Islamic values are expressed through daily practices. The recommendation to dress according to sharia, maintain good relationships, and be honest and trustworthy in muamalah is understood as a tangible manifestation of the faith and morals instilled. Thus, sharia is not merely a formal rule but a concrete implementation of the values of faith and morals. This shows that the book establishes a systematic relationship between beliefs, attitudes, and actions.

Overall, the results of this study show that *Puncak Ilmu Adalah Akhlak* constructs Islamic Religious Education values in an integrative and consistent manner. Akidah becomes the foundation of belief, akhlak becomes the orientation for character building, and syariah becomes the form of actualization in real life. Through analysis of the quotations and narrative structure in the text, it can be concluded that this book not only contains moral advice but also builds a value system that unifies theological, ethical, and practical dimensions. These findings reinforce the importance of Islamic literature that can present moral education in a holistic and sustainable manner in the context of character building for students.

## **Discussion**

Based on the results of content analysis conducted through in-depth reading and grouping of text data into the categories of akidah, akhlak, and sharia, this study shows that the book *Puncak Ilmu Akhlak* represents Islamic Religious Education as a complete and interrelated value system. This finding shows that the book not only conveys religious messages in a normative manner but also builds an Islamic education construct that is oriented towards holistic character building.

## **Akidah Values**

The findings on akidah values in this book show that the author places faith in Allah SWT as the main foundation for all scientific and moral activities. These strong akidah values support the formation of the moral character of students, because Islam teaches that the orientation of a Muslim's life begins with their identity as servants of Allah SWT. A study confirms that the values of tauhid or faith play a role as the basis for shaping the character of students in Islamic educational institutions, where the internalization of these values can influence students' mindsets, attitudes, and behavior in their social and academic lives (Rambe et al., 2025). This finding confirms that the book *Puncak Ilmu Adalah Akhlak* not only provides normative maqashidi teachings but also offers a way of thinking that enables readers to place faith at the center of every activity.

In this book, the values of faith are closely related to the pillars of faith. First, faith in Allah is explained using a rational approach, namely through the potential of reason in understanding the signs of His greatness as stated in QS. Ali Imran [3]: 190–191 (Rifai et al., 2025). In the context of education, this approach encourages students to develop a deep and critical understanding of their faith.

Second, the value of faith in angels is demonstrated in this book through belief in the angels Raqib and Atid, who record human deeds. The awareness that every action will be accounted for before Allah fosters noble character and a cautious attitude in one's actions. Meli, in her research, emphasizes that education in faith in angels plays an important role in improving the morals of students, because they always feel that they are being watched in their every activity (Rezeki, 2023).

Third, this book explains that faith in the Holy Qur'an as a book whose authenticity has been preserved throughout the ages is the foundation for practicing Islam (Almaududy, 2024). The Qur'an, as the main source of Islamic teachings, provides comprehensive guidelines for life, covering spiritual, moral, social, and legal aspects. In education, understanding the Qur'an encourages students to internalize its values and apply them in their daily lives.

Furthermore, faith in the prophets affirms their role as bearers of messages and as exemplars, teaching the importance of emulating their morals and struggles in conveying the truth. This belief not only includes acceptance of the teachings they brought, but also the practice of their noble morals in everyday life. In the field of education, the value of faith in the prophets contributes to the formation of courage and honesty in students in conveying and defending the truth.

Fifth, belief in the Last Day instills awareness of life after death, which is the ultimate goal of every human being. This implies the belief that worldly life is temporary and the afterlife is eternal. This means that such a belief instills a high sense of moral responsibility in every Muslim individual. This awareness encourages individuals to do good and avoid despicable deeds, in the hope of obtaining eternal happiness in the hereafter. Belief in the Last Day shapes students' positive behavior and encourages them to always avoid sin.

Sixth, the value of faith in destiny is explained in the context of facing life's trials with patience and trust in God. This book emphasizes that Muslims who realize that everything has been predetermined by Allah will be calmer and more patient in living their lives. This view is reinforced by Afifah's research, which explains that faith in destiny provides a spiritual foundation for accepting life's realities positively and encourages people to continue striving with optimism (Afifah, 2020).

The discussion of akidah values in this book shows that faith is constructed as the center of a value structure that connects cognitive, affective, and behavioral dimensions. Faith is not presented as a separate theological subject but rather as a foundation that shapes morals and the practice of Sharia law. Thus, the text builds an integrative Islamic education paradigm in which faith serves as both a source of scientific orientation and the basis for character building in students. In the context of future education, the construction of such religious values is highly relevant. Islamic education in an

increasingly complex era requires a solid spiritual foundation so that students are not only intellectually intelligent but also have moral fortitude and a clear direction in life. By placing faith at the center of knowledge and behavior, this book offers a model of integration between theological dimensions and character building that can serve as the basis for strengthening sustainable moral education in the future.

### **Moral Values**

Morality is at the core of Islamic teachings and is also a measure of the success of religious education. In Islamic education, morality is not only understood as moral theory but also manifested in daily behavior to shape students' character. This study shows that the moral values reflected in the book *Puncak Ilmu Adalah Akhlak* (The Peak of Knowledge is Morality) are the attitudes of advising others to do good, being devoted to parents, and being forgiving. These values are in line with the objectives of Islamic education, which are to produce individuals who are faithful, pious, and have noble character.

Advising others to do good is part of the principle of *amar ma'ruf nahi munkar* taught by Islam as the moral responsibility of every Muslim. In line with Zakiah Daradjat's theory of moral education, this process emphasizes exemplary behavior, habit formation, and constructive communication (Anwari, 2020). Other studies also show that the habit of advising one another can foster caring and strengthen social relationships, especially in educational settings (Aulia, 2020). In this book, this value is reflected in the story of Salman Al-Farisi, who sincerely tried to give his brother the best advice. In the Qur'an, Surah Al-Asr verse 3 explains that people who advise each other in goodness are among those who will not lose.

The next value is shared by both parents. In Islamic teachings, this moral principle occupies a very important position. The author of the book emphasizes that the blessings in a child's life are closely related to the pleasure of their parents, so that respecting and making them happy is not only a moral obligation, but also a form of obedience to Allah SWT. This is in line with Allah's words in QS. Al-Isra 'verse 23, which emphasizes the prohibition of speaking harshly to parents and the encouragement to treat them with respect and affection. From the perspective of Islamic Religious Education, *birrul walidain* (being devoted to parents) is seen as a tangible manifestation of a servant's obedience to his Lord. Therefore, Islamic character education places this value at the core of shaping students' personalities. Through reinforcing the values of *birrul walidain*, children can learn to cultivate respect, responsibility, empathy, and compassion in family life from an early age.

Third, a forgiving attitude is an indicator of a Muslim's spiritual maturity. The book *Puncak Ilmu Adalah Akhlak* highlights the importance of opening one's heart to forgiveness, especially in family relationships that are prone to minor conflicts. In the context of Islamic education, this value helps build a harmonious learning environment free from resentment and encourages students to cultivate empathy and tolerance.

Forgiveness is not merely a moral command, but also a way to achieve inner and social peace.

In the context of future education, the construction of moral values plays a very strategic role. The challenges of the digital age and globalization require students to not only excel intellectually but also possess integrity, empathy, and self-control. When moral values are built as the main orientation in the use of knowledge, education will produce a generation that is not only competent but also morally responsible. Therefore, the integration of moral values as constructed in this book can be a reference in the development of Islamic education that is adaptive to the changing times but remains rooted in solid moral principles.

### **Sharia Values**

The integration of sharia values found in this book shows that the practice of Islamic teachings is inseparable from the practical dimension of real life. These Sharia values include worship routines, social ethics, and readiness to behave in accordance with Sharia guidance. This approach is in line with other research findings, which show that Islamic character education is effective when Sharia values are internalized through regular and consistent practice, not just emphasized as theoretical concepts (Toyyibudin & Zulfiqri, 2023). This confirms that, in the context of the book *Puncak Ilmu*, sharia, as *Akhlak*, functions as a tangible manifestation of the faith and morals instilled in individuals.

The findings of this study were then interpreted in the context of the moral challenges faced by the younger generation, as described in the introduction to the study. The moral crisis, characterized by negative behaviors such as violence, bullying, and shifting moral values, requires value-based educational intervention. In this case, Islamic literature, such as the books studied offer alternative character education media that can fill the gaps left unanswered by secular or partial formal education approaches. Other studies confirm that Islamic values-based character education is effective in shaping students' moral awareness, especially when it is integrated into the religious curriculum and students' daily practices. (Hardianto & Rachmawan, 2025).

Furthermore, from an Islamic education perspective, these findings contribute to the development of scientific studies related to the integration of religious values in character education. Previous studies have focused more on the partial implementation of certain moral values or value systems. This study offers a new theoretical idea by showing that *akidah*, *akhlak*, and *sharia* should be read as a holistic value system. This integration enriches the theoretical repertoire of Islamic Religious Education because it shows that the integration of Islamic values in character education is not merely an addition of content, but a complete conceptual structure that profoundly influences the formation of students' attitudes and behavior, similar to the integrative approach proposed in studies on the integration of Islamic values and character education as a whole (Mujahid & Madum, 2025).

From the perspective of Islamic educational theory, the integration of Sharia values in character building is in line with the concept of holistic education that emphasizes balance between the dimensions of faith, knowledge, and action. Al-Ghazali asserts that the perfection of education lies in the unity between knowledge and practice, so that knowledge must be manifested in concrete actions. (Dahlia, 2018). In the context of today's youth facing the tide of digitalization and globalization, the integration of Sharia as a daily practice is important for building self-discipline, social responsibility, and moral consistency. Thus, Sharia is not only understood as a set of rules, but as a process of forming a sustainable religious habitus.

Furthermore, from the perspective of contemporary Islamic education, the integration of religious values into character education must be systemic, not fragmentary. Previous studies have focused more on the partial implementation of moral values or specific values. This study offers a theoretical idea by showing that akidah, morals, and sharia should be read as a holistic system of values. This integration enriches the theoretical repertoire of Islamic Religious Education because it shows that the internalization of sharia values through habitual practices has a long-term impact on the formation of the religious identity of the younger generation.

Overall, this discussion shows that the book *Puncak Ilmu Adalah Akhlak* (The Peak of Knowledge is Morality) is not merely a motivational text, but provides a construct of values that can be operationalized within the framework of Islamic Religious Education and character education for students. The values of akidah as a foundation, akhlak as a moral orientation, and syariah as a means of implementing values are interconnected in forming a comprehensive Islamic character education framework. These findings offer a theoretical understanding that the textuality of Islamic values, when constructed in an integrative and applicable manner, can serve as a relevant pedagogical strategy to address the moral challenges of the contemporary younger generation.

## CONCLUSION

This study concludes that the book *Puncak Ilmu Adalah Akhlak* (The Peak of Knowledge is Morality) by Mhd. Rois Almaududy constructs Islamic Religious Education values integrally through the dimensions of akidah, akhlak, and syariah as a unified system of values. Akidah serves as the foundation of faith, guiding the orientation of knowledge and behavior; akhlak becomes the core and indicator of the usefulness of knowledge, while syariah serves as the actualization of faith and moral values in everyday life. The integration of these three dimensions shows that this book provides conceptual and practical contributions in strengthening Islamic character education as a response to the moral challenges of contemporary society.

In practical terms, the findings of this study confirm that this book has the potential to serve as a source of Islamic literacy to support Islamic Religious Education in both formal and non-formal education, especially in character building for students. For Islamic Religious Education teachers, this book can serve as enrichment material that emphasizes the integration of faith, morality, and life practices, so that learning does not

stop at the cognitive level but also engages the affective and behavioral dimensions. For school administrators and Islamic educational institutions, the integration of the values of akidah, akhlak, and sharia as constructed in this book can be used as a reference in strengthening religious and cultural programs based on character. In addition, for curriculum developers, the findings of this study provide a conceptual basis for designing Islamic character education in a systemic and integrative manner, not merely as additional material, but as a value framework that colors the entire learning process. Meanwhile, further research is recommended to examine the application of these values in learning practices and their impact on student character development empirically, so that the conceptual contributions found can be tested for effectiveness in the context of real-world implementation.

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