

## The Concept of Education Based on the Term *Al-Hikmah* in the Qur'an and Its Relevance in Forming the Religious Character of Students

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### ABSTRACT

The moral crisis, character degradation, and rapid technological advancement require Islamic education to move beyond the mere transmission of knowledge toward the cultivation of students' religious character based on Qur'anic values. One of the fundamental concepts underpinning Islamic education is *al-hikmah* (wisdom), which encompasses profound knowledge, sound judgment, and the proper application of knowledge in everyday life. This study aims to examine the educational concept of *al-hikmah* in the Qur'an and explore its relevance to the formation of students' religious character through an analysis of Qur'an Surah Al-Baqarah (2:269), An-Nisa' (4:113), Al-Ma'idah (5:110), and Luqman (31:12). This qualitative study employed a library research design using a semi-thematic (*semi-maudhu'i*) Qur'anic exegesis approach and content analysis of the selected verses, supported by classical and contemporary tafsir literature as well as relevant Islamic education studies. The findings reveal that *al-hikmah* represents a holistic paradigm of Islamic education integrating spiritual, intellectual, moral, and social dimensions through the balance of knowledge, faith, righteous action, and noble character. Each Qur'anic verse contributes complementary educational principles, including wisdom in applying knowledge, awareness that knowledge is a divine gift, the integration of beneficial competencies, and the cultivation of gratitude and moral integrity. This study concludes that *al-hikmah*-based education provides a comprehensive conceptual framework for strengthening students' religious character and contributes to the development of a more holistic paradigm of Islamic education.

**Keywords:** *al-hikmah*; Islamic education; religious character; Qur'an; character education.

### INTRODUCTION

Education is a fundamental aspect in shaping individual character, particularly in developing students' religious awareness. Islam, as a comprehensive religion, emphasizes the importance of education based on Quranic values. One important concept in Islamic education is Al-Hikmah, which the Quran describes as a gift from God bestowed upon chosen people. This concept relates not only to intellectual intelligence but also encompasses wisdom in acting and thinking based on divine values.<sup>1</sup>

*Al-Hikmah* is mentioned in several verses, including Al-Baqarah: 269, An-Nisa: 113, Al-Maidah: 110, and Luqman: 12. These verses show that wisdom is a science that is more than just theoretical knowledge, but also involves deep understanding, piety, and correct practice in everyday life. In other words, wisdom in Islam is not just about intelligence, but also about how knowledge is used to achieve the greater good.

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<sup>1</sup> Putri Rahminda, Aziva Umairoh, and Witri Islaura W, "Assessing the Role of Education in Shaping Individual Character and Credibility," *SOKO GURU: Jurnal Ilmu Pendidikan* 3, no. 3 (2023): 73-77,

Wisdom-based education is highly relevant in shaping students' religious character. Religious character reflects not only normative adherence to religious teachings<sup>2</sup> but also how a person internalizes Islamic values in their attitudes and behavior. In this context, wisdom plays a role in shaping a personality that is wise, responsible, honest, and possesses a high level of spiritual awareness.<sup>3</sup>

In this challenging modern era, education that emphasizes only academic aspects is insufficient to develop individuals with noble character. Many challenges, such as the moral crisis, the misuse of technology, and shifting social values, require education to return to fundamental Islamic values.<sup>4</sup> Therefore, the concept of *Al-Hikmah* in education is highly relevant in instilling strong Islamic values so that students are not only intellectually intelligent but also possess good morals and character.

By understanding the concept of *Al-Hikmah* in the Quran, education can be directed toward producing students who are not only capable of critical and analytical thinking but also possess wisdom in their attitudes and decision-making. Understanding the Quranic verses about wisdom will help students understand that knowledge is not merely a tool for worldly success, but also a means of drawing closer to God and benefiting society.<sup>5</sup>

A study of the concept of education based on *the wisdom* of the Qur'an is crucial. A thorough understanding of verses such as Al-Baqarah (2:269), An-Nisa (1:13), Al-Maidah (1:10), and Luqman (1:12) will provide a solid foundation for building an education system that is not only academically oriented but also focused on developing students' religious character. Wisdom-based education is expected to produce a generation that not only possesses broad insight but also possesses profound wisdom and piety in living life.

## RESEARCH METHODS

Study This use approach qualitative with type study library *research* which aims study in a way deep draft education based on the term *al-hikmah* in the Qur'an and its relevance to formation character religious participant educated<sup>6</sup>. The study was conducted through semi - thematic (*semi- maudhu'i*)<sup>7</sup> interpretation approach, namely with collect and analyze Al-Qur'an verses containing the term *al-hikmah*, then study it based on the context of each verse for get comprehensive understanding about draft Islamic education. Approach This chosen Because allows more analysis deep to meaning *wisdom* without release its relevance with context the decline paragraph and interpretation of the scholars<sup>8</sup>.

Research data sources consists of on primary data and secondary data. Primary data in the form of Al-Qur'an verses containing the term *al-hikmah*, especially QS Al-Baqarah verse 269, QS An-Nisa' verse 113, QS Al-Maidah verse 110, and QS Luqman verse 12, were analyzed through various interpretation books, especially interpretations of the Quran tarbawi and classical interpretation and contemporary. As for secondary data obtained from books scientific, articles journal national and international, results study previously, and other

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<sup>2</sup> Asep Abdillah and Isop Syafei, "Implementation of Religious Character Education at SMP Hikmah Teladan Bandung," *Journal of Islamic Religious Education* 17, no. 1 (2020): 17–30, <https://doi.org/10.14421/jpai.2020.171-02>.

<sup>3</sup> A. Gafar Hidayat and Tati Haryati, "The Role of Professional Teachers in Fostering Religious Character of Students Based on Local Wisdom Values (Maja Labo Dahu) at Sila State Elementary School in Bolo District, Bima Regency," *Jurnal Pendidikan Ips* 9, no. 1 (2019): 15–28, <https://doi.org/10.37630/jpi.v9i1.169>.

<sup>4</sup> Syuhadatul Husna, Nurul Hikmah, and Herlini Puspika Sari, *The Relevance of Islamic Educational Philosophy to the Challenges of Globalization in the Formation of Muslim Character*, no. 4 (2024).

<sup>5</sup> Nur Afif et al., "Character Education in the Digital Era: Integrating Moral Values in a Technology-Based Curriculum," *Tadarus Tarbawy: Journal of Islamic and Educational Studies* 6, no. 1 (2024): 18–32.

<sup>6</sup> Mestika Zed, *Literature Research Methods* (Yayasan Pustaka Obor Indonesia, 2008); JW Creswell, *Qualitative, Quantitative, and Mixed Methods Approaches* (Yogyakarta, 2020).

<sup>7</sup> Abd al-Hayy al Farmawi, "Al Bidayah Fi al Tafsir al Maudhu'i," *Egypt: Maktabah al-Jumhuriyyah*, 1977.

<sup>8</sup> Hawary Anshorulloh Ash-Shiddiq, Yabqiah Rahmi, and Eni Zulaiha, "Thematic Exegesis of 'Maudhu'i': An Interdisciplinary Approach," *Senarai: Journal of Islamic Heritage and Civilization* 1, no. 3 (2025): 1–9, <https://doi.org/10.66236/senarai.2025.1.3.1-9>.

literature that discusses Islamic education, concept *al-hikmah*, education character, and character religious participant educate<sup>9</sup>.

Data collection was carried out through studies documentation, namely with tracing, identifying, classifying, and examining various source relevant libraries with focus research. All literature chosen based on suitability theme, credibility sources, and his contribution to discussion draft *wisdom* in Islamic education. Next, the data was analyzed use analysis content *analysis* through a number of stages, namely data reduction, grouping data based on themes main, interpretation to meaning paragraph with compare various view interpreter, and withdrawal conclusion in a way inductive. For increase validity results research, conducted triangulation source with compare various books of interpretation and results study previously so that obtained more interpretation comprehensive and can accountable in a way academic<sup>10</sup>.

## RESULTS AND DISCUSSION

### Term Al-Hikma in Surah Al-Baqarah: 269

*"Allah grants wisdom to whom He wills. Whoever is granted wisdom, indeed, he has been granted much goodness. And no one can learn from it except those who understand."*

In the view of tafsir scholars, the meaning of God's word regarding *Al-Hikmah* has a broad and profound depth. One of the leading scholars, Abu Ja'far Muhammad bin Jarir Ath-Thabari, interprets that wisdom is success in words and actions that Allah gives to the servants He wills. This success includes accuracy in speaking, wisdom in making decisions, and harmony between knowledge and deeds. Thus, anyone who is gifted with true wisdom has obtained great primacy from Allah.

A similar opinion was also expressed in the *Al-Mutsanna* history, which quoted Abdullah bin Salih, that Ibn Abbas interpreted wisdom as knowledge that includes a deep understanding of the *Al-Qur'an*. This includes the ability to distinguish between *nasikh* and *mansukh* verses, understanding *muhkam* and *mutasyabih*, and knowing *muqaddam* and *mu'akhkhar*, all of which are important aspects of the science of tafsir. Apart from that, wisdom also includes knowledge of halal and haram laws, which serve as guidelines for living a life in accordance with Islamic law<sup>11</sup>.

The concept of *Al-Hikmah (Wisdom)* is crucial to education, particularly in shaping students' religious character. A proper understanding of the Quran will guide them to think critically, grasp the deeper meaning of Islamic teachings, and practice them in their daily lives. Students who are taught about wisdom will be wiser in their attitudes, more cautious in their actions, and more responsible in carrying out their duties and obligations as Muslims.<sup>12</sup>

Furthermore, the wisdom of education also helps students achieve a balance between knowledge and morals. Within the context of learning, they are taught not only the theoretical aspects of religious knowledge but also how to apply it in real life. Thus, students are not only intellectually intelligent but also possess strong character, grounded in Islamic values such as honesty, patience, and an awareness of moral and social responsibility.

This verse also emphasizes that wisdom is a gift from God bestowed upon His chosen servants. In the context of education, wisdom reflects the ability to correctly understand and apply knowledge. Students who possess wisdom will be able to effectively apply knowledge in their daily lives.

The religious character formed through understanding this verse is spiritual intelligence and good morals. Students focus not only on intellectual intelligence but also on developing

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<sup>9</sup> Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

<sup>10</sup> Yvonna Lincoln, "Guba. E.(1985). *Naturalistic Inquiry*," *Beverly Hills: Sage. Lincoln Naturalistic Inquiry* 1985, 1980.

<sup>11</sup> Syahril Ramli and Munzir Hitami, "Uncovering Educational Methods from the Perspective of the Qur'an and Their Application at the al-Munawwarah Islamic Boarding School in Pekanbaru City," *An-Nida'* 42, no. 2 (2018): 79–107, <https://doi.org/10.24014/an-nida.v42i2.9364>.

<sup>12</sup> Moh Ahsanulhaq, "Forming Students' Religious Character Through the Habituation Method," *Jurnal Prakarsa Paedagogia* 2, no. 1 (2019), <https://doi.org/10.24176/jpp.v2i1.4312>.

noble morals. Wisdom-based education trains students to think critically and wisely, and act in accordance with Islamic values.<sup>13</sup> Furthermore, this verse emphasizes that not everyone can attain wisdom. Only those who use their minds well can learn from knowledge and experience. Therefore, education must guide students to become reflective and thoughtful learners.

Education in *the context of wisdom* plays a role in fostering humility and trust in God. Students are taught not to be arrogant about their knowledge but to use it for the good of themselves and society. Education that instills wisdom will produce individuals who are knowledgeable and possess noble morals.

Based on various interpretation that has been explained, the term *al-hikmah* in QS Al-Baqarah verse 269 shows that wisdom is not just ability intellectual, but is integration between knowledge, wisdom, and ability implement knowledge in a way Correct. Ath-Tabari's view which interprets wisdom as accuracy in words and actions and Ibn Abbas who emphasized understanding deep towards the Qur'an shows that knowledge in Islamic perspective always followed by dimensions practice in the form of charity pious. With thus, the concept education that is built from paragraph This no stops at the process of knowledge transfer (*transfer of knowledge*), but develop become an internalization process values (*transfer of values*) and formation wisdom (*transfer of wisdom*).

In perspective contemporary Islamic education, findings the show that success education No only measured through achievements academic participant educate, but also through ability they use knowledge in a way responsible answer in life social. Therefore that, education based *wisdom* put balance between intelligence intellectual, spiritual, moral, and social as foundation main formation character religious.

#### **The term Al-Hikma in Surah An-Nisa': 113**

*"And if it were not for Allah's grace and mercy towards you (Muhammad), a group of them would have tried to mislead you. But they did not mislead but themselves, and they could not have harmed you in the slightest. And Allah has sent down the Book and Wisdom to you, and has taught you what you did not know. The grace of Allah bestowed on you is very great."*

According to Imam Al-Qusyairi, the phrase "*wa allamaka maa lam takun ta'lam*," meaning "and I have taught you (Muhammad) what you did not know," indicates that the Prophet Muhammad received knowledge directly from Allah. This knowledge encompasses the laws of Sharia as well as various supernatural matters that cannot be comprehended by human reason without revelation. This confirms that the knowledge bestowed by Allah upon the Prophet is knowledge derived from His Omniscience, which serves as a guide for humanity.<sup>14</sup>

Meanwhile, Sheikh Muhammad Al-Attas interpreted this verse in the context of the learning and teaching process. This means that the knowledge a person receives is not limited to one-way instruction, but also encompasses the in-depth understanding gained through the learning process. Thus, knowledge is not simply information received, but also the result of active interaction between teacher and student in the pursuit of broader understanding.<sup>15</sup>

This concept has strong relevance in shaping students' religious character. *First*, understanding that knowledge is a gift from God encourages students to be humble in their pursuit of knowledge and to always strive to seek the ultimate truth. *Second*, the concept of learning and teaching instills the value that knowledge must be acquired through effort and struggle, not simply received passively. *Third*, by embracing the Sunnah of the Prophet Muhammad as wisdom, students will better understand that knowledge is not only for study

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<sup>13</sup> Zulfa Fiqria and Zaenal Arifin, "Indonesian Journal of Islamic Education Studies (IJIES)," *Development of Islamic Religious Education Learning Through Constructivist and Sociocultural Learning* 2, no. 1 (2019): 104–14.

<sup>14</sup> Baidawi Baidawi and Ihwan Amalih, "The Concept of Laduni Knowledge in the Quran (Study of Al-Qusyairi's Sufi Interpretation in Lataif Al-Isyarat)," *El-Waroqoh: Jurnal Ushuluddin Dan Filsafat* 4, no. 2 (2020), <https://doi.org/10.28944/el-warqoh.v4i2.316>. 192.

<sup>15</sup> Rahmad Fauzi Lubis, "Islamic Education Teachers in the 5M Concept," *Al-Mutharahah: Journal of Research and Social Religious Studies* 17, no. 2 (2020): 227–37, <https://doi.org/10.46781/al-mutharahah.v17i2.158>.

but also for application in everyday life. Understanding that wisdom is part of God's teachings will foster a sense of responsibility in practicing knowledge in the right way. Education based on wisdom will shape individuals who are intellectually and spiritually intelligent.

Analysis to QS An-Nisa' verse 113 shows that wisdom has close relationship with the educational process as activity inheritance knowledge that originates from Allah SWT. Al-Qusyairi's view emphasizes dimensions revelation as source knowledge, while Al-Attas looks at the learning process as means get deep understanding. Second view the each other complete that Islamic education does not only aim enrich aspect cognitive, but also formative awareness that knowledge is the mandate that must be accountable.

Synthesis from second perspective the show that ideal Islamic education build culture Study throughout life (*lifelong learning*), where participants educate pushed for keep going look for knowledge with attitude low careful, critical, and responsible answer. With thus, the character religious no only realized through ritual worship, but also through ethics knowledge, integrity academic, as well as commitment practice knowledge for the benefit public.

#### **Term Al-Hikma in Surah Al-Maidah: 110**

*"And (remember) when Allah said, 'O Jesus, son of Mary! Remember My favor upon you and upon your mother when I strengthened you with the Spirit of the Holy Spirit, so that you can talk to people in the cradle and when you grow up. And (remember) when I taught you the Book, Wisdom, Torah and Gospel...'"*

Allamah Muhammad Husein Tabataba'i explained that knowledge essentially originates from Allah SWT. <sup>16</sup>Human knowledge, both scientific and skillful, is essentially a gift from Him. Therefore, a knowledgeable person should recognize that intellectual achievement is not solely the result of personal effort, but also the permission and guidance of Allah.

Meanwhile, the meaning of verses relating to the Prophet Jesus is often associated with his medical skills. His ability to address various health problems demonstrates that medical knowledge and healing are part of the wisdom bestowed by God upon His servants. This emphasizes that knowledge is not limited to religious teachings but also encompasses practical aspects that benefit human life.

Meanwhile, Arif Hidayatullah, in his explanation of M. Quraish Shihab's interpretation, mentions that the Prophet Jesus (peace be upon him) possessed the skill of molding birds from clay. This ability, which was later brought to life by God's permission, demonstrates that wisdom can also manifest in extraordinary creativity and skill. The skills possessed by the prophets were not merely ordinary abilities, but rather evidence of the wisdom and knowledge bestowed by God as a sign of His greatness.<sup>17</sup>

Understanding the concept of wisdom plays a crucial role in shaping students' religious character. *First*, the realization that knowledge originates from God fosters humility and shuns arrogance. *Second*, skills in specific fields, such as those possessed by the Prophet Jesus, demonstrate that knowledge is not merely theoretical but must also have beneficial value for human life. *Third*, understanding that knowledge can take the form of revelation or practical skills will help students better appreciate various forms of knowledge and use them for good.

By instilling this concept in education, students will be encouraged to pursue knowledge not only for worldly gain, but also to draw closer to God and benefit society. This attitude will shape a generation that excels not only academically but also possesses strong moral integrity and piety. Wisdom-based education can shape students into strong, compassionate, and responsible individuals who share goodness. They learn not only for themselves but also develop social awareness and a commitment to building a better Islamic civilization.

Analysis results show that the wisdom in QS Al-Maidah verse 110 has more dimensions wide compared to just mastery religious knowledge. This verse describe that Allah taught Prophet Isa the book, wisdom, Torah, Gospel, all at once various skills that provide benefit real

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<sup>16</sup> Ahmad Nurrohim, "Wisdom in the Qur'an: A Thematic Study of the Interpretation of Al-Mizan," *Prophetika: Journal of Islamic Studies* 20, no. 2 (2020): 179–89.

<sup>17</sup> Arif Hidayatullah, (*Comparative Study of the Opinions of Wahbah Az-Zuhaili and Quraish Shihab*), 2022.

for life human beings. This is show that the concept of wisdom in the Qur'an includes integration between knowledge theoretical, skills practical, creative, and useful social.

Synthesis from various interpretation the show that Islamic education is necessary develop learning that is holistic, namely integrate spiritual, academic, skills competencies life skills, creativity, and caring social. With thus, participants educate no only become individuals who control knowledge knowledge , but also capable utilise his competence for present solution to various problem life .

#### **Term Al-Hikma in Surah Luqman: 12**

*"And indeed We have given wisdom to Luqman, namely, 'Be grateful to Allah! And whoever is grateful, then indeed he is grateful for himself. And whoever is ungrateful (ungrateful), then indeed Allah is Rich, Most Praiseworthy.'"*

According to Kifayatul Akhyar in Al-Ghazali's view, the verse "who is grateful is grateful for himself" contains the meaning that someone who appreciates the blessings given by Allah will get the benefits back for himself. An attitude of gratitude does not only mean saying thanks to God, but also reflects appreciation for the kindness received from fellow humans. In other words, someone who remembers and appreciates the services of others is included in the group of people who have wisdom and noble character.<sup>18</sup>

Meanwhile, Cut Suryani, in Qamaruddin Saleh's view, interprets the wisdom in this verse as awareness to enjoy every gift from Allah with full sincerity and sincerity. Gratitude is not only expressed in the form of words, but also by improving the quality of life through worship, good deeds, and achievement in various fields. In this way, someone who is grateful not only obtains spiritual happiness, but also strives to continue to develop and contribute to social life.<sup>19</sup>

The relevance of this concept in developing students' religious character is profound. *First* , instilling an attitude of gratitude in students will foster positive character, enabling them to better appreciate all forms of kindness they receive, both from God and from their fellow human beings. *Second* , appreciating the services of others will foster values of togetherness and empathy, which are essential aspects of social interaction. *Third* , understanding that gratitude must be manifested in concrete actions will encourage students to be more active in learning, worship, and performing good deeds.

By internalizing this concept in education, students will grow into individuals who possess not only intellectual intelligence but also noble character. They will cultivate a sense of gratitude for what they have, appreciate the kindness of others, and continually strive to improve their quality of life through knowledge and good deeds. This will foster a generation with strong character, responsibility, and a high level of spiritual awareness in every aspect of life.

Analysis to QS Luqman verse 12 shows that wisdom is oriented towards formation character through internalization mark gratitude, humility heart, and moral awareness. Al-Ghazali and Qamaruddin Saleh's views are the same place gratitude as form confession on God's blessings manifested through behavior positive and contribution social. With thus, wisdom does not stop as draft cognitive, but develop become reflected character in action real.

Synthesis to paragraph This show that education character religious no enough done through delivery material religious, but must built through habituation, role model, reflection, and spiritual experience of participants educate. Values of gratitude, empathy, responsibility answer, and concern to fellow is indicator real success education based *wisdom*.

#### **Synthesis The Concept of Education Based on Al-Hikmah in the Qur'an**

Based on analysis to fourth paragraph said , can synthesized that draft education based *wisdom* in the Qur'an is paradigm integrated education four dimensions main, namely spiritual dimension, dimension intellectual, moral dimensions, and dimensions social. The spiritual dimension places all over knowledge as God's gift that must be deliver man the more near to

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<sup>18</sup> Zulfani Sesmiarni, "The Values of Islamic Religious Education in QS Luqman Verses 12-19 of the State Islamic Religious Studies Institute (IAIN) Bukittinggi," *Edumaspul Journal* Vol.5-No.2, no. 2 (2021): 752-56.

<sup>19</sup> Cut Suryani, "The Concept of Family Education in Luqman's Letter Verses 12-19," *Jurnal Ilmiah Didaktika* 13, no. 1 (2012): 112-29, <https://doi.org/10.22373/jid.v13i1.468>.

Him. Dimension intellectual emphasize importance ability think critical, understanding knowledge in a way deep, and take decision in a way wise. The moral dimension directs participant educate for own morals noble, honest, responsible answer, and control self. As for the dimensions social confirm that knowledge and wisdom must realized in form contribution real for welfare public.

Fourth dimensions the each other complete and form One unity that is not can separated. With thus , education based *wisdom* no only achievement - oriented competence academic, but also on formation character religious embodied through balance between faith, knowledge, deeds, and morals. Synthesis This become contribution conceptual study at a time emphasize that *wisdom* is paradigm relevant Islamic education in answer challenge education in the modern era.

## CONCLUSION

Based on results study towards the term *al-hikmah* in QS Al-Baqarah verse 269, QS An-Nisa' verse 113, QS Al-Maidah verse 110, and QS Luqman verse 12, it can be concluded that draft education in the Qur'an not only oriented towards the transfer of knowledge, but also towards the formation of wisdom , spiritual maturity , and internalization moral values in life participant educate. *Al-hikmah* understood as combination between true knowledge, ability understand and differentiate truth, skill implement knowledge in a way responsible answer, and awareness that all over knowledge sourced from Allah SWT. Therefore that, education based *wisdom* put balance between dimensions intellectual, spiritual, moral, and social as runway main in the process of formation man completely.

Study of fourth paragraph the show that every paragraph give mutual emphasis complete in build paradigm Islamic education. QS Al-Baqarah verse 269 emphasizes importance wisdom in understand and practice knowledge ; QS An-Nisa' verse 113 places knowledge as God's gift that must be obtained through a learning process and practice in a way responsible answer ; QS Al-Maidah verse 110 shows that wisdom includes mastery knowledge at a time skills that provide welfare for life ; while QS Luqman verse 12 confirms that wisdom leads to formation grateful, humble person heart and morals noble. Synthesis fourth paragraph the show that education based *wisdom* is something system integrated education development intelligence intellectual, spiritual intelligence, moral intelligence, and concern social in a way integrated.

Implications study This show that draft education based *wisdom* own strong relevance in answer challenge contemporary Islamic education, in particular in face moral crisis, development technology and change social. The values of wisdom can integrated to in objective learning, development curriculum, learning strategies, and coaching character so that participant educate no only own competence academic, but also capable display attitude religious, wise, responsible answer, and oriented towards the welfare society. With thus, research This offer A construction conceptual that *wisdom* is paradigm Islamic education that places integration knowledge, faith, charity and morals as foundation main in formation character religious participant education. Research furthermore recommended testing the conceptual model the in a way empirically on various levels and units education for get proof implementative about effectiveness education based *wisdom* in form character religious.

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