Actualization of Qur'anic values and Living Values in strengthening the character of MTsN 1 Sukamara students in the Society 5.0 era

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ABSTRACT

Technological developments in the Society 5.0 era not only bring convenience but also raise moral and character issues among students, requiring an educational model capable of addressing these challenges in a broader context. **This study aims** to analyze how Qur'anic values and Living Values Education (LVE) are integrated in strengthening students' character education and to test its effectiveness as a model for Islamic character building. **Using a descriptive quantitative method**, the research was conducted through a survey of 300 students in grades VII, VIII, and IX at MTsN 1 Sukamara, Central Kalimantan, with a closed questionnaire containing 15 statements covering the variables of understanding, application, and impact of Qur'anic values and LVE. Data analysis was carried out to see the response trends and the relationship between variables. **The results** showed that students had a good level of understanding of the importance of Qur'anic-based character education (65.8%), teachers consistently linked learning to Qur'anic values (50.7%), and regular religious activities contributed significantly to character building (60.7%). Although social media influences behavior (50.3%), students still try to filter digital content according to Islamic teachings (55%). **These findings** indicate that the integration of Qur'anic values and LVE effectively strengthens students' religious, social, and digital character. **The implications** of this study confirm that this integrative approach can be used as a model for character education policies and practices in Islamic educational institutions. In conclusion, the Qur'anic-LVE integration model is relevant for application in the Society 5.0 era and is recommended for further development in subsequent studies.

Keywords: Society 5.0 era 1, Living Values Education 2, MTsN 1 Sukamara 3, Qur'anic values 4, Character education 5.

ABSTRAK

*Perkembangan teknologi pada era Society 5.0 tidak hanya membawa kemudahan, tetapi juga memunculkan persoalan moral dan karakter pada peserta didik, sehingga dibutuhkan model pendidikan yang mampu menjawab tantangan tersebut dalam konteks yang lebih luas. **Penelitian ini bertujuan** menganalisis bagaimana nilai-nilai Qur'ani dan Living Values Education (LVE) diintegrasikan dalam penguatan pendidikan karakter siswa serta menguji efektivitasnya sebagai model pembinaan karakter Islami. **Menggunakan metode kuantitatif deskriptif**, penelitian dilakukan melalui survei terhadap 300 siswa*

kelas VII, VIII, dan IX MTsN 1 Sukamara, Kalimantan Tengah, dengan angket tertutup berisi 15 pernyataan yang mencakup variabel pemahaman, penerapan, dan dampak nilai Qur'ani serta Living Values Education (LVE). **Analisis data** *dilakukan untuk melihat kecenderungan respons serta hubungan antarvariabel.* **Hasil penelitian** *menunjukkan bahwa siswa memiliki tingkat pemahaman yang baik terhadap pentingnya pendidikan karakter berbasis Qur'ani (65,8%), guru konsisten mengaitkan pembelajaran dengan nilai-nilai Al-Qur'an (50,7%), dan kegiatan keagamaan rutin berkontribusi signifikan terhadap pembentukan akhlak (60,7%). Meskipun media sosial berpengaruh terhadap perilaku (50,3%), siswa tetap berupaya menyaring konten digital sesuai ajaran Islam (55%).* **Temuan ini menunjukkan** *bahwa integrasi nilai Qur'ani dan LVE efektif memperkuat karakter religius, sosial, dan digital siswa.* **Implikasi penelitian** *ini menegaskan bahwa pendekatan integratif tersebut dapat dijadikan model kebijakan dan praktik pendidikan karakter di lembaga pendidikan Islam. Kesimpulannya, model integrasi Qur'ani–LVE relevan diterapkan di era Society 5.0 dan direkomendasikan untuk dikembangkan dalam penelitian lanjutan.*

Kata Kunci: *Era Society 5.0 1, Living Values Education 2, MTsN 1 Sukamara 3, Nilai Qur'ani 4, Pendidikan Karakter 5.*

INTRODUCTION

Technological developments in the Society 5.0 era represent a major advancement characterized by a digital lifestyle and the use of smart technology in everyday activities. In this Society 5.0 era, technology has led to the emergence of a super-smart society that integrates artificial intelligence, the internet of things, and big data into everyday life (Agusiady et al., 2024). However, this progress has given rise to serious issues in the world of education, particularly in relation to student morality and character. Values-based character education has often been unable to keep pace with the rapid flow of digitalization (Herawati et al., 2025).

Amidst the rapid influence of digital technology, symptoms of moral crisis, decline in empathy, and weakening of social responsibility are increasingly apparent among teenagers (Nurulhayati & Tarsono, 2025). This certainly poses a serious problem for education in Indonesia. Social media has shifted the moral orientation of students, characterized by individualistic and consumptive behavior, as well as a decline in respect for teachers and parents (Sari et al., 2025). This shows that there is a gap between intellectual progress and moral development in the present day (Surawan & Norvia, 2022).

The gap between values education and social reality shows that the process of internalizing Qur'anic values in madrasas has not yet reached the realm of praxis (Husna, 2025). Although religious education is taught, moral values have not fully manifested in the actual behavior of students. Therefore, an approach is needed that not only conveys values cognitively, but also fosters students' emotional, spiritual, and social awareness so that character education truly functions in facing the challenges of the digital age (Janah & Surawan, 2025). This comprehensive approach is

important so that character education is truly effective in responding to the challenges of technological developments and digital life today.

Hadi & Fihris (2024) emphasize that religious education in madrasahs is still ceremonial and rote-learning oriented, not yet touching on behavioral transformation. This certainly results in ineffective learning in terms of developing attitudes and real behavioral changes in students' daily lives. Patty & Taufiqurahman (2024), through Living Values Education, developed universal values learning based on reflection and direct experience. The effectiveness of LVE in improving mutual respect and positive habits among elementary school students (Putri & Zailani, 2024). However, the integration of Qur'anic values and LVE in the context of Islamic education has been minimally studied.

The integration of Qur'anic values derived from revelation and spiritual in nature with Living Values Education (LVE), which emphasizes universal values through a reflective process. This approach offers a more comprehensive character education model: cognitive, emotional, spiritual, and social (Acetylena & Sirojuddin, 2025). In the context of research at MTsN 1 Sukamara, Central Kalimantan, an area that is rarely the focus of Islamic education studies but has interesting socio-religious dynamics. The importance of research is evident in the need for a character education model that is able to respond to digital challenges while remaining rooted in Islamic spirituality.

This study aims to analyze how Qur'anic values and Living Values Education (LVE) are actualized in strengthening character education for students at MTsN 1 Sukamara. This study explores three main aspects, namely the level of students' understanding of these values, their application in the learning process and social interactions, and their apparent impact on daily behavior (Surawan & Sarifah, 2024). Using a descriptive quantitative approach, this study involved a survey of 300 students to obtain objective and measurable data. Through this method, the researchers sought to map the tendency of value internalization, identify the effectiveness of implementation, and see the extent to which Qur'anic and LVE values contribute to the formation of students' religious, social, and ethical character.

The results show that the majority of students understand the importance of Qur'anic values (65.8%), teachers often relate lessons to the teachings of the Qur'an (50.7%), and religious activities such as dhuha prayers, tadarus, and short Islamic boarding schools play a role in shaping character (60.7%). Although social media has a significant influence on behavior (50.3%), students still try to filter digital content according to Islamic values (55%). These findings show that the integration of Qur'anic values and Living Values Education (LVE) is effective in strengthening students' religious, social, and digital character in the era of Society 5.0.

METHODS

This study uses a descriptive quantitative approach with a survey method to obtain an empirical description of the actualization of Qur'anic values and Living Values Education (LVE) in strengthening students' character education. The theoretical basis of the study refers to the concept of Qur'anic values that emphasize shidq, trustworthiness, and responsibility, as well as the universal values of Living Values Education (LVE) such as love, respect, and social responsibility (Kesuma & Fatoni, 2025; Leli Patimah, 2021). The research population consisted of all students at MTsN 1 Sukamara, with a sample of 300 students in grades VII, VIII, and IX selected using proportionate stratified random sampling to ensure representation of each grade level (Wahyuni, 2022). The research instrument was a closed questionnaire with 15 statements developed based on Qur'anic values and LVE theory and covering aspects of understanding, application, and the impact of values on behavior.
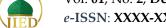
The research procedure consists of three stages, namely preliminary observation of the religious culture of madrasahs, data collection through questionnaires, and data analysis using descriptive percentage statistics. Previous research references reinforce the methodological basis, such as Nasrullah's (2025) findings on the dominance of the cognitive approach in religious education and Purba & Ndona's (2025) findings on the effectiveness of LVE in shaping positive student behavior. Data analysis shows a positive trend in the understanding and internalization of Qur'anic values (65.8%), the integration of Qur'anic values in learning (50.7%), and the influence of religious activities on morals (60.7%). In addition, 55% of students showed efforts to filter digital content in accordance with Islamic values, confirming the relevance of integrating Qur'anic values and Living Values Education (LVE) in shaping students' religious, social, and digital character in the Society 5.0 era.

RESULTS

Character education in the era of Society 5.0 faces increasingly complex challenges, especially due to the rapid flow of digital technology that affects the behavior, way of thinking, and social interactions of students (Nggolaon & Supu, 2025). Madrasahs, as Islamic educational institutions, have a strategic role in instilling moral and spiritual values that can protect students from these various negative influences (Pratiwi & Agustia, 2025). In this context, the implementation of Qur'anic values and Living Values Education (LVE) is important as an integrative approach that not only shapes religious character but also strengthens social morals and digital ethics (Ningsih & Aisyah, 2025). Therefore, the following discussion outlines how these two value approaches are applied at MTsN 1 Sukamara and the extent to which they contribute to shaping students' character as a whole.

1. **Actualization of Qur'anic Values in the Formation of Students' Religious Character**

Qur'anic character education is a conscious and deliberate effort to shape noble character based on the values of the Qur'an (Lubis et al., 2024). At MTsN 1 Sukamara, Qur'anic character education is not only realized through the delivery of lesson material in the classroom, but also through continuous habituation and exemplary programs. Research data shows that 65.8% of students understand Qur'anic character education as a process of character building based on the Qur'an, indicating that the majority of students have a correct perception of the basic function of character education. In addition, 60.7% of students feel the positive influence of daily religious activities such as tadarus, dhuha prayers, zikir, and short Islamic boarding schools on changes in their morals (Chairuddin, 2025). This figure shows the success of madrasahs in making spiritual activities a medium for internalizing Qur'anic values.

The findings indicate that the internalization of Qur'anic values at MTsN 1 Sukamara does not only take place in the cognitive realm but has also entered the affective and psychomotor domains (Haningsih, 2022). Values are not only learned but also experienced and practiced. Daily worship habits make students accustomed to spiritual discipline, while observing the exemplary behavior of teachers shapes polite and civilized social behavior patterns. Habituation and modeling are the main mechanisms that bridge moral concepts with actual behavior in the madrasah environment (Fadlan & Usman, 2025).

Figure 1. Crash Course Islamic Boarding School

Figure 2. Qur'an Recitation

Theoretically, this approach is in line with the principle of learning by doing, which emphasizes that moral values can only be understood and internalized through direct practice (Shafira et al., 2024). In the context of madrasahs, students recite the Qur'an, perform the dhuha prayer, maintain classroom cleanliness, and behave politely not as empty rituals, but as a process of habit formation that shapes character. Thus, Qur'anic values do not only become knowledge, but develop into established moral habits (Iwani et al., 2024).
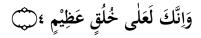
This perspective is reinforced by Syed Muhammad Naquib al-Attas' (1980) concept of insan adabi, which emphasizes the importance of forming civilized human beings, namely humans who understand their position before Allah and their fellow human beings (Andriani et al., 2022). Through the example set by teachers and consistent spiritual routines, students are guided to build moral integrity, develop social responsibility, and understand noble moral values as part of their identity (Anwar, 2025).

The implementation of these Qur'anic values is relevant to the words of Allah SWT in QS. Al-Qalam [68]: 4,

$$وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ٤﴿﴾$$

"And indeed, you (Muhammad) are truly of noble character."

This verse forms the philosophical basis that the core of Islamic education is the formation of character (Adam et al., 2022). Teachers, as primary role models, carry out the Prophet's principles in educating the people through practical moral conduct (Adib, 2024). Thus, the culture of exemplary behavior applied in madrasas is a direct implementation of Qur'anic moral values.

Suhartini's (2021) research also confirms that the internalization of Qur'anic values will be effective if supported by a conducive religious atmosphere, regular worship activities, and the moral exemplary behavior of teachers (Isnaini & Istanto, 2025). These findings are in line with the conditions at MTsN 1 Sukamara, which has succeeded in building a religious school culture through structured spiritual programs. Morning recitation, dhuha prayers, and short-term Islamic boarding schools are not merely ceremonial activities but have become a school culture that strengthens the integration of Qur'anic values.

In everyday life, Qur'anic values are reflected in various positive behaviors of students, such as discipline, responsibility, empathy, and respect (Muhammad, 2025). Class duty activities shape the values of cleanliness and responsibility; polite interactions with teachers and friends foster empathy and politeness; and cooperative activities in religious activities strengthen the value of ukhuwah (brotherhood). Thus, the implementation of Qur'anic values does not only focus on ritual worship, but also includes social, emotional, and moral dimensions (Ammar, 2025).

In addition, Qur'anic character education also provides important provisions for students in facing the moral challenges of the Society 5.0 era (Adiansyah & Basuki, 2023). Amidst the rapid flow of digital information, popular culture, and the influence of social media, students with religious character are better able to control themselves, filter information, and maintain moral integrity. Religious character serves as a moral shield that protects students from negative behavior in the digital space.

Overall, the implementation of Qur'anic values at MTsN 1 Sukamara has been effective through habituation and exemplary behavior. This process has resulted in strong religious character, based on faith, righteous deeds, honesty, and patience (Mazrur et al., 2024). Thus, Qur'anic character education can be an integrative and relevant character building model to face the challenges of the times.

2. Integration of Living Values Education (LVE) to Strengthen Social Morals and Digital Ethics

The integration of Qur'anic values with Living Values Education (LVE) at MTsN 1 Sukamara has contributed significantly to the formation of students' social morals and digital ethics (Srihartini & Saputra, 2025). Research data shows that 62.4% of students consider the importance of applying Qur'anic values integrated with LVE, indicating that both value approaches are considered relevant and complementary. The synergy between Islamic spiritual values and universal humanistic values such as empathy, cooperation, and social responsibility is accepted by students as a necessity for their character in the modern era (Asrofi et al., 2025).

Furthermore, 50.3% of students stated that a culture of mutual advice for good was developing well in the madrasah environment. This shows that LVE has succeeded in strengthening positive social interactions and forming a learning environment that supports prosocial behavior (Syamsudin & Hadi, 2025). These findings are in line with Tillman's (2000) concept that values will be internalized when students have meaningful relational experiences—through discussion, group work, reflection, and direct practice (Salviana et al., 2025).

However, challenges arise when these values are confronted with the dynamics of the digital world. Data shows that 30.9% of students admit to being influenced by social media in terms of behavior, and only 21.8% of students actively filter digital content based on Islamic values. This figure shows that although social values are well established in the madrasah environment, the internalization of these values has not been fully carried over into the digital space (Shodiq, 2021). The biggest challenge in character building today is the gap between offline and online behavior (Nurhabibah et al., 2025).

This situation indicates that students' self-control abilities in the digital realm are still low. Self-control is a very important moral competency in the Society 5.0 era, where unlimited digital freedom can be a source of various moral deviations (Labibah & Surawan, 2025). In Islamic education, this concept is known as mujahadah al-nafs, which is the ability to resist negative impulses and manage behavior in accordance with the values of truth. Therefore, strengthening Islamic digital literacy and self-control training is an urgent need in fostering students' digital morals (Surawan & Norvia, 2022b). The most relevant verse of the Qur'an in this context is QS. An-Nur [24]: 30.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ ٣٠

"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do".

This verse teaches the importance of guarding one's gaze, honor, and behavior. In the digital context, this verse contains a moral message that students should be able to control themselves when interacting with internet content that has the potential to damage their morals (Lubis & Kadri, 2024). The meaning of "guarding one's gaze" is now not only limited to physical situations, but extends to the obligation to refrain from opening, spreading, or interacting with negative digital content.

LVE also supports social character building through strengthening empathy, responsibility, and collaboration. LVE activities encourage students to understand other people's feelings, build cooperation, and maintain harmonious social relationships (Rambe, 2024). However, the effectiveness of these social values in the real world does not fully guarantee ethical behavior in the virtual world. Therefore, the formation of digital ethics requires a more comprehensive approach to values education, combining Qur'anic, LVE, and Islamic digital literacy (Nursikin, 2024).

Research findings (Sari & Munir, 2024) show that the Society 5.0 generation needs a balance between technological intelligence and moral awareness to deal with the unlimited flow of social media. Suhartini's (2021) research also reveals that the internalization of Qur'anic values is effective when supported by consistent religious activities, but still faces challenges when students are confronted with digital freedom without moral guidance (Carmidin & Sukron, 2025). These findings reinforce the research results that digital character building requires a more intensive approach.

Overall, the integration of Qur'anic values and LVE at MTsN 1 Sukamara is effective in shaping an empathetic and collaborative social character. However, in terms of digital ethics, students' self-control and Islamic digital literacy skills need to be strengthened so that they are able to face moral challenges in the digital space. Thus, this Qur'anic-LVE education model has the potential to be a spiritual-humanistic approach, but it still requires the development of specific strategies to optimize digital character building in the Society 5.0 era.

CONCLUSIONS

This study concludes that the integration of Qur'anic values and Living Values Education (LVE) plays a significant role in shaping the religious, social, and digital ethics of students at MTsN 1 Sukamara. The internalization of Qur'anic values through habitual worship, teacher role modeling, and spiritual activities has been proven to foster honesty, trustworthiness, discipline, and piety, as reflected in Q.S. Al-Qalam [68]: 4 and Q.S. At-Taubah [9]: 119. The application of LVE strengthens

human values such as empathy, caring, cooperation, and a culture of mutual advice in line with the principle of ta'āwun 'alal birri wat-taqwā (Q.S. Al-Māidah [5]: 2). However, the findings show that aspects of digital ethics still need to be strengthened, particularly in relation to critical digital literacy and self-control in the use of online media. Theoretically, this study enriches the study of integrative, contextual, and humanistic Islamic character education models. Practically, the research results recommend strengthening Qur'anic-based digital literacy and developing moral habits in the digital space. Further research is recommended to use a mixed methods approach and develop technology-based Qur'anic-LVE learning designs to strengthen the moral resilience of students in the Society 5.0 era.

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