

**REVITALIZING KHULUQ IN Q.S. LUQMĀN: QUR'ANIC-PROPHETIC CHARACTER EDUCATION IN THE DIGITAL ERA**Lina Indana Zulfah<sup>1</sup>, Mufatihah Taubah<sup>2</sup><sup>1</sup> Universitas Islam Negeri Kudus, Indonesia<sup>2</sup> Universitas Islam Negeri Kudus, Indonesia**Corresponding Author:**

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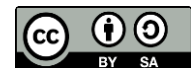
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2025**Abstract**

Character education is essential for developing individuals with integrity and strong moral character. Nevertheless, contemporary educational institutions face serious challenges, including moral decline, the weakening of social ethics, and rapid changes driven by the socio-digital environment. The Qur'an and the Hadith serve as comprehensive sources of ethical guidance, particularly through the educational teachings of Luqmān al-Ḥakīm as presented in Surah Luqmān. This study aims to analyze five core character values derived from Q.S. Luqmān verses 12–19, namely faith (tawhīd), gratitude, filial piety (birr al-wālidayn), patience, and enjoining good and forbidding evil (amr ma'rūf nahy munkar). In addition, the study proposes relevant strategies for implementing these values among Indonesian students in the contemporary era. The research adopts a descriptive-analytical literature review approach, employing hermeneutic analysis and content analysis of primary and secondary sources. The findings indicate that these five values represent fundamental dimensions of Islamic character education. Their effective implementation requires a process of spiritual transformation (takhallī-taḥallī-tajallī), adaptive integration within the curriculum, structured habituation in daily educational practices, and the strengthening of teachers' roles as moral exemplars (uswah ḥasanah). Overall, this study contributes by offering a model for internalizing Islamic character values and supporting the revitalization of moral education within Islamic educational institutions.

**Keywords:** Character Education; Khuluq; Qur'an; Hadith; Digital Era

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## INTRODUCTION

Character education has been widely acknowledged as a central dimension of education aimed at developing moral integrity, responsibility, and ethical awareness in learners (Darwin, M. A. R., & Silahuddin.,2024). In modern educational systems, character education is increasingly viewed as essential for balancing intellectual achievement with moral development. Without strong character foundations, educational outcomes risk producing individuals who are cognitively capable but morally fragile (Setyowulandari et al., 2025). Recent discussions in educational research emphasize that character education should not be treated as an auxiliary program but as an integral part of the educational mission, contributing significantly to ethical awareness and responsibility among learners (Sari et al., 2025). This perspective highlights the role of education not only in shaping skills and knowledge but also in fostering values, attitudes, and moral dispositions that are crucial for personal and social well-being (Rahmania et al., 2025). Consequently, schools are expected to cultivate ethical responsibility alongside academic competence, promoting learners' moral development as a core educational outcome.

In recent years, concerns about moral decline among students have gained significant attention in educational research, particularly with regard to issues such as empathy, social responsibility, and ethical behavior. Evidence from studies on moral degradation indicates that students exhibit challenges in discipline, cooperation, and prosocial attitudes, prompting educators to emphasize value internalization through classroom instruction and character education programs (Hanifa et al., 2025). Research also shows that rapid social and technological changes influence the moral values of young learners, with globalization contributing to shifts in traditional norms and an increased need for ethical grounding within education systems (Munawir et al., 2023). These transformations often expose students to diverse cultural norms that can lead to confusion or conflict with established moral frameworks, demonstrating the pressing need for moral clarity and structured value education in schools (Abdul Azis et al., 2025). As a result, educational reform efforts increasingly position character education and value-based pedagogy at the center of holistic student development, emphasizing that academic competence must be balanced with moral and ethical awareness to prepare learners for the complexities of contemporary society (Setyowulandari et al., 2025).

The digital revolution has increasingly complicated moral development by reshaping how students access information, interpret knowledge, and construct meaning in their daily lives. Recent international studies indicate that digitally mediated environments expose learners to vast amounts of unfiltered content that often challenge ethical, cultural, and religious norms, thereby increasing the risk of moral disorientation when moral guidance is insufficient (Livingstone et al., 2022). Without structured character education, students may struggle to regulate online behavior, demonstrate ethical responsibility, and exercise critical judgment in digital interactions (Kimmons et al., 2022). Empirical research further suggests that excessive digital engagement, when not accompanied by moral scaffolding, can weaken self-regulation, empathy, and ethical sensitivity among adolescents (Odgers & Jensen, 2023). These conditions underscore the urgent need for character education that equips learners with moral discernment and ethical literacy to navigate digital spaces responsibly. Consequently, moral education must evolve in response to technological realities rather than remain detached from them (Floridi & Cowls, 2022).

Religious-based education has been increasingly recognized as an effective framework for strengthening moral resilience in the digital era, particularly by fostering internal value formation, conscience development, and ethical accountability (Gearon & Kuusisto, 2023). Faith-based moral education offers learners stable moral reference points amid rapid social and technological change, enabling them to navigate complexity with ethical clarity (Cooling, 2023). Within Islamic education, character formation is deeply grounded in the teachings of the

Qur'an and Hadith, which function as comprehensive moral and spiritual guidance for human life (Halstead & Taylor, 2022). Islamic pedagogy integrates spiritual, moral, and social dimensions into a unified educational vision, positioning character (akhlak) not as a supplementary outcome but as a central educational objective (Niyozov & Memon, 2022).

Contemporary scholarship in Islamic education emphasizes that moral development is inseparable from spiritual cultivation, as ethical behavior is understood as the outward manifestation of inner faith and God-consciousness (Memon, 2022). This perspective reinforces the holistic nature of character education within Islamic traditions, where moral integrity is cultivated through both instruction and spiritual internalization (Sahin, 2022). The Prophet Muhammad is consistently presented in contemporary Islamic pedagogy as the ultimate moral exemplar whose character embodies Qur'anic values in lived practice, offering a concrete model for ethical education (Ramadhani, 2021). Educational research highlights that moral role modeling remains a powerful mechanism for transmitting values effectively, demonstrating that character education relies not only on formal instruction but also on authentic lived examples (Hashim & Langgulong, 2023).

The centrality of moral excellence in Islam is further reinforced by Qur'anic discourse emphasizing ethical conduct, justice, and social responsibility as defining elements of faith (Kamali, 2022). These teachings position morality as intrinsic to religious commitment rather than a secondary concern, thereby underscoring the importance of internalizing ethical values through education (Abdullah, 2023). Among Qur'anic pedagogical narratives, the counsel of Luqmān al-Hakīm in Q.S. Luqmān: 12–19 is widely recognized in recent scholarship as a comprehensive model for character education, presenting moral instruction through wisdom, dialogue, and compassionate guidance (Shihab, 2022). This pedagogical style reflects an educational approach grounded in reflection and moral persuasion rather than coercion (Saeed, 2023).

Recent analyses identify Q.S. Luqmān: 12–19 as encompassing core character values that remain highly relevant to contemporary education, including faith (tawhīd), gratitude, filial piety, patience, and social responsibility (Rahman, 2023). Together, these values form an integrated moral framework that shapes ethical reasoning and consistent behavior. Faith (tawhīd) functions as the foundational value structuring worldview and moral orientation in Islamic ethics, providing coherence and ethical stability (Izutsu, 2022). Consequently, moral education within Islamic contexts begins with strengthening spiritual consciousness as the basis for ethical conduct (Al-Attas, 2023).

Gratitude is emphasized in recent Islamic moral scholarship as a virtue that nurtures humility, emotional balance, and social harmony, contributing positively to ethical behavior and interpersonal relationships (Rahman, 2022; Emmons & Mishra, 2023). Filial piety (birr al-wālidayn) is likewise regarded as a central moral obligation that forms the foundation of broader social ethics by reinforcing respect, responsibility, and compassion within family structures (Haque & Khan, 2022). Patience (ṣabr) is conceptualized as a moral virtue essential for resilience, self-control, and emotional stability, particularly in addressing challenges faced by students in competitive and digitally mediated learning environments (Nasution, 2023).

Finally, effective character education requires pedagogical strategies that prioritize moral internalization rather than superficial compliance. Recent empirical studies demonstrate that moral habituation and consistent ethical practice play a crucial role in shaping enduring character (Lapsley et al., 2022). Teachers therefore function as moral exemplars whose integrity, consistency, and ethical conduct significantly influence students' moral development through observation and sustained interaction (Campbell, 2022; Sockett, 2023).

Curriculum integration is essential to ensure that character education is meaningfully embedded across learning activities and school practices. Recent studies emphasize that character education is most effective when values are systematically infused throughout subjects and institutional culture rather than delivered through isolated moral lessons, as such

integration fosters coherence between knowledge acquisition and character formation (OECD, 2021). In the digital era, character education must also adopt adaptive strategies that respond to rapid technological change and evolving learning environments (Howard et al., 2021). Moral education that fails to engage with digital realities risks losing relevance, highlighting the necessity for ethical literacy to develop alongside digital literacy in contemporary education systems (Floridi & Cows, 2022).

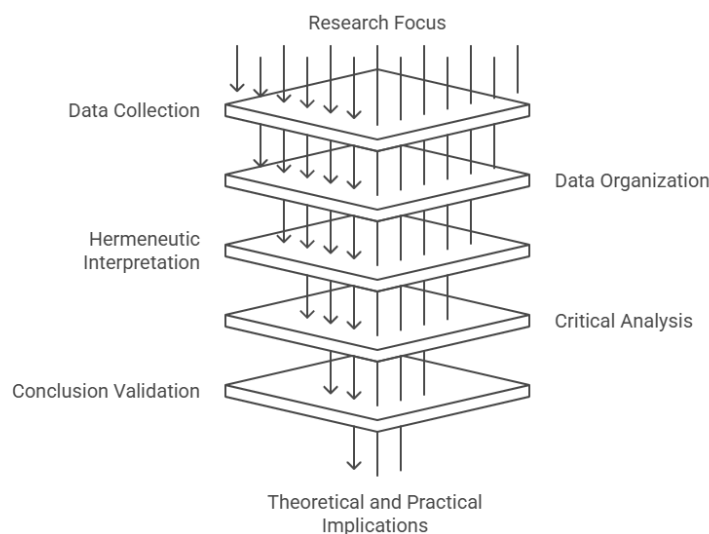
Spiritual transformation remains a core process in Islamic character education, as it supports deep moral internalization beyond surface-level behavioral compliance. Contemporary Islamic education scholarship emphasizes that authentic character formation involves transformation in attitudes, intentions, and behavior, distinguishing moral education from mere behavioral regulation (Sahin, 2022). At the same time, modern education systems face the growing challenge of balancing technological advancement with moral integrity, particularly in preparing learners to navigate ethical dilemmas in digitally mediated contexts (Selwyn, 2022). Educational institutions are therefore expected to equip students for modern life while maintaining ethical foundations, a balance that is essential for sustainable moral development and human flourishing (Biesta, 2022).

Islamic educational institutions consequently hold a strategic role in revitalizing moral education in contemporary society. By integrating Qur’anic values with modern pedagogical approaches and evidence-based instructional strategies, these institutions can respond more effectively to current moral and social challenges. Ongoing scholarly engagement with Qur’anic-based character education is therefore essential for strengthening students’ moral character and spiritual resilience in the modern era (Hefner, 2022).

## RESEARCH METHOD

### *Research Design*

This study employs a research method that is systematically structured to ensure methodological rigor and alignment with the research objectives. The research method comprises several interrelated components, including research design, research subjects or targets, research procedures, data collection techniques, and data analysis techniques. The following diagram represents the Research Process Funnel, illustrating the sequential stages of the research process applied in this study.



**Figure 1.** Research Proses Funnel

Figure 1 illustrates the Research Process Funnel, which conceptualizes the research process as a systematic and progressive sequence of analytical stages. The process begins with a broad research focus that guides data collection, followed by data organization to structure the collected information in a coherent manner. Subsequently, the data undergo hermeneutic interpretation to uncover underlying meanings and contextual significance, which are then subjected to critical analysis to ensure analytical depth and rigor. The funnel culminates in conclusion validation, where interpretations are refined and verified, leading to the formulation of theoretical and practical implications. This funnel-shaped framework highlights the gradual narrowing of analysis, demonstrating how the research moves from expansive exploration toward focused, validated, and meaningful outcomes.

### **Research Design**

This study employs a descriptive–analytical literature review (library research) design, which is appropriate for examining conceptual, theoretical, and normative issues within educational and religious studies (Paul & Criado, 2023). The primary focus of the research is to critically interpret and analyze the concepts and implementation of character education based on the Al-Qur’an and Hadith by engaging with recent and authoritative scholarly literature. The methodological framework integrates hermeneutic analysis and qualitative content analysis to enable systematic interpretation of religious texts and academic discourse (Braun & Clarke, 2022). Through the hermeneutic approach, the study elucidates the core concept of character (*khuluq*) and examines its contextual relevance to contemporary moral and educational challenges faced by modern societies (Sahin, 2022).

### **Research Target/Subject**

To ensure scholarly rigor and academic credibility, this study draws on verified primary and secondary data sources that are commonly employed in qualitative and text-based research within religious and educational studies (Creswell & Poth, 2023). The primary data consist of the original Qur’anic text of Q.S. Luqmān (12–19) and authoritative Hadith compilations that address moral character (*akhlak*) and ethical conduct, which function as normative and theological foundations in Islamic education research (Hallaq, 2022). These scriptural sources are examined to identify core moral values and to analyze their pedagogical relevance in contemporary educational contexts. The secondary data comprise reputable scholarly literature, including peer-reviewed journal articles and academic monographs that discuss character education, Islamic pedagogy, moral development, and socio-ethical challenges in modern education systems. All secondary sources were selected based on their academic credibility, topical relevance, and publication in internationally recognized scholarly outlets to ensure analytical reliability and conceptual validity (Miles, Huberman, & Saldaña, 2024).

### **Research Procedure**

This study employed a systematic and sequential research procedure beginning with the determination of the research focus on Islamic character education values derived from the Qur’an and Hadith, particularly Q.S. Luqmān: 12–19. Data were collected from primary sources (Qur’anic verses and Prophetic traditions) and secondary sources, including peer-reviewed journals and authoritative academic publications. The collected data were then organized and thematically classified into five core character values: Tawhīd, Gratitude (Shukr), Birr al-Wālidayn, Patience (Ṣabr), and Amr Ma’rūf Nahy Munkar. Hermeneutic interpretation was applied to contextualize these values within contemporary educational challenges. Subsequently, the data were critically analyzed and synthesized in dialogue with relevant literature to formulate adaptive strategies for character education implementation. The research concluded with the validation of findings through continuous comparison between textual evidence, scholarly interpretations, and research objectives, followed by the formulation of conclusions reflecting both theoretical and practical implications.

### *Instruments, and Data Collection Techniques*

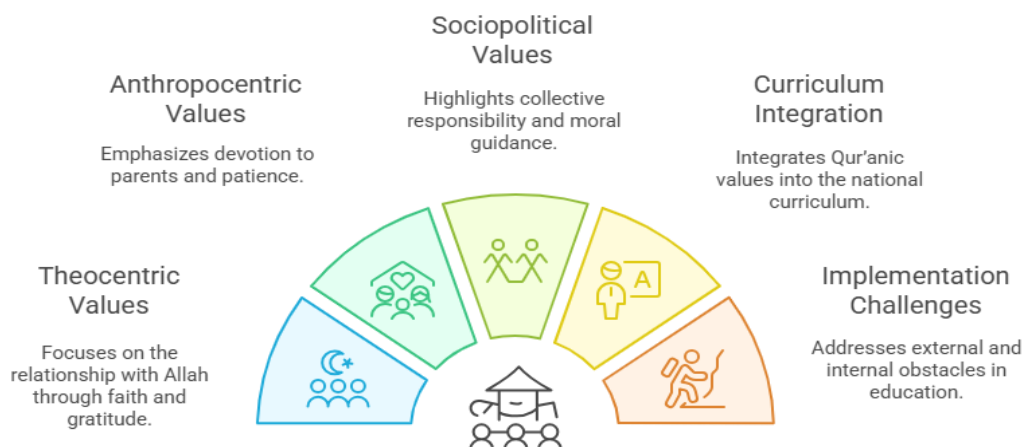
In this qualitative library research, the researcher functioned as the primary research instrument, responsible for selecting, interpreting, and analyzing relevant texts in accordance with established qualitative inquiry principles. This role was supported by theoretical frameworks derived from Islamic education studies and hermeneutic content analysis, which guided the interpretative process and ensured analytical rigor. Data were collected through systematic documentation techniques, involving an in-depth examination of primary sources, namely Q.S. Luqmān: 12–19 and relevant Hadith, as well as secondary sources obtained from peer-reviewed journals and scholarly academic publications. To ensure consistency and traceability in data handling, a data extraction matrix was employed to document identified character values, corresponding textual evidence, and interpretative notes. This instrument facilitated the organization of data into thematic categories and supported a comprehensive analytical synthesis aligned with the objectives of the study.

### *Data Analysis Technique*

The data analysis technique employed in this study is an interactive model, which involves a cyclical and iterative process to ensure the objectivity of the findings. The stages of data analysis include: 1). Data Collection: The compilation of primary textual data (Qur’anic verses and *Hadith*) and relevant secondary literature related to Islamic character education, 2). Data Reduction: The selection and focused refinement of data emphasizing core character values (the five values of *Luqmān*) and pertinent methodological concepts (*Takhalli–Tahalli–Tajalli*, curriculum implementation), 3). Data Display: The data are presented in the form of detailed analytical narratives, textual quotations, and matrix tables to systematically organize character values, their textual foundations, and the implications for implementation, 4). Verification and Conclusion Drawing: This stage is conducted progressively, beginning with the formulation of tentative conclusions, which are subsequently verified by examining the alignment between statements and findings and the conceptual meanings inherent in the research problem (Mukti et al., 2023).

## **RESULTS AND DISCUSSION**

Based on a hermeneutic analysis of Q.S. Luqmān: 12–19 and Hadiths related to morality (akhlaq), five fundamental character values were identified as pillars of Islamic education (Mukti et al., 2023). These values construct a Qur’anic–Nabawi character framework that is theocentric, anthropocentric, personal, and sociopolitical, functioning as an ethical and moral foundation in shaping students’ personalities. The following diagram illustrates the foundation of Islamic character education. It presents the interrelated core values that underpin the development of students’ character.



**Figure 2.** Foundations of Islamic Character Education

The primary foundation of Islamic character education is *tawhīd*, or the character of faith, which functions as the core moral and spiritual orientation in Islamic ethics. In Q.S. Luqmān: 13, the prohibition of associating partners with Allah (*shirk*) is explicitly described as a grave moral injustice (*ẓulmun ‘aẓīm*), emphasizing the ethical consequences of theological deviation. Within contemporary Islamic educational thought, *tawhīd* is understood not merely as a doctrinal belief but as a formative principle that shapes moral awareness, ethical responsibility, and personal integrity (Sahin, 2022). Faith thus operates as a moral prerequisite, whereby virtues such as honesty, responsibility, and social accountability acquire ethical meaning only when grounded in spiritual consciousness and sincere submission to divine guidance. Recent scholarship highlights that Islamic character formation is inseparable from faith-based moral intentionality, positioning *tawhīd* as the foundation upon which ethical behavior and moral consistency are constructed (Kamali, 2022), b). Gratitude (Al-Syukr) : The command to express gratitude is explicitly stated in Q.S. Luqmān: 12: “Be grateful to Allah.” Gratitude (*syukr*) encompasses three dimensions: acknowledgment of blessings in the heart, verbal praise, and the proper utilization of blessings in accordance with their intended purpose. Psychologically, gratitude has a positive influence on character formation, as it enhances mental well-being, reduces stress and depression, and fosters happiness and inner peace (Amsal Al-Qur'an, 2024; Syahrizal, 2024).

Birrul Walidain (Devotion to Parents) : a). The command to show devotion to parents (Q.S. Luqmān: 14) is positioned immediately after the prohibition of *shirk* and the injunction of gratitude, indicating its very high moral status (Sahin, 2022). This devotion includes respect, courtesy, and sacrifice toward parents, particularly the mother, who endures layered weakness during pregnancy and childbirth (Mukti et al., 2023). A Hadith of the Prophet SAW affirms that devotion to parents holds a value equivalent to *jihād* (Al-Bukhari, 2024), b). Patience (Al-Shabr) : Patience (*sabr*) represents a positive inner strength that enables individuals to fulfill obligations and restrain themselves from wrongdoing (Kamali, 2022). In the context of character education, patience serves as a moral foundation for resilience and emotional stability. Classical exegetes emphasize that patience opens the doors to divine mercy and provides a sense of security from punishment (Rahmawati, 2023; Suriyati et al., 2023), c). Amar Ma’ruf Nahi Mungkar (Collective Responsibility) : This concept constitutes a pillar of social ethics that obliges every Muslim to participate in promoting good and preventing wrongdoing (Sahin, 2022 ; Kamali, 2022). A Hadith of the Prophet SAW outlines three levels of its implementation: by the hand (authority), by the tongue (advice), and by the heart (inner rejection). This principle underpins values such as social awareness, tolerance, and social order within the community (Kartini et al., 2025).

**Table 1.** Matrix of Fundamental Qur’anic–Nabawi Character Values (Analytical Focus on Q.S. Luqmān and Its Relevance)

Core Character Value	Primary Textual Foundation	Character Dimension	Operational Definition (Khuluq) and Relevance
Tawhid (Faith)	Q.S. Luqmān: 13	Theocentric (Vertical Relationship)	An anti-oppression foundation (Innā al-Shirk la Ẓulmun ‘Aẓīm); faith as a prerequisite for morality, underpinning values of religiosity and responsibility (Sahin, 2022 Kamali, 2022).
Gratitude (Syukr)	Q.S. Luqmān: 12; Q.S. Ibrāhīm: 7	Personal & Spiritual	Recognition of blessings (heart, speech, and action); positively correlated with mental health,

Birrul Walidain	Q.S. Luqmān: 14; Hadith narrated by Muslim	Anthropocentric (Primary Relationship)	emotional resilience, and overall well-being (Amsal Al-Qur'an, 2024; Syahrizal, 2024). Attitudes of respect, sacrifice, and proper conduct toward parents; regarded as equivalent in value to jihad in several narrations (Mukti et al., 2023; Al-Bukhari, 2024).
Patience (Al-Shabr)	Q.S. Al-Baqarah: 155; Hadith related to calamities	Personal & Ethical	Positive mental strength enabling consistency in obedience and restraint from sinful acts (moral resilience) (Suriyati et al., 2023; Rahmawati, 2023).
Amar Ma'ruf Nahi Mungkar	Hadith narrated by Muslim	Sociopolitical (Collective Responsibility)	Collective efforts to uphold virtue and prevent wrongdoing; a foundation for social concern and societal order (Kartini et al., 2025).

Table 1 presents a synthesis of five Qur'anic–Nabawi character values that serve as the principal pillars of Islamic education, namely Tawhid, Gratitude (Syukr), Birrul Walidain, Patience (Sabr), and Amar Ma'ruf Nahi Mungkar. These values construct a holistic character framework that integrates the theocentric, personal, relational, and sociopolitical dimensions. Tawhid functions as the moral and spiritual foundation, affirming faith as the source of ethics; Gratitude strengthens individuals' psychological and spiritual balance; Birrul Walidain instills relational ethics grounded in respect and sacrifice; Patience cultivates moral resilience in facing trials; while Amar Ma'ruf Nahi Mungkar emphasizes collective responsibility in safeguarding social order. Taken together, these findings indicate that Islamic character education must be rooted in the integration of divine and human values, thereby shaping individuals who are faithful, morally upright, and socially contributive.

Integration and Revitalization of Qur'anic Character Education within the National Curriculum : a). Philosophical Integration of Qur'anic Values ; Character values derived from the Al-Qur'an and Hadith, such as Tawhid, Gratitude (Syukr), and Birrul Walidain, provide a spiritual dimension that deepens the 18 national character values (Sahin, 2022). Tawhid serves as a moral foundation for honesty and responsibility, while Birrul Walidain complements social values such as courtesy and social concern (Ramadhani, 2021), b). Strategies through Role Modeling and Habituation ; The internalization of values is carried out through role modeling (uswah hasanah) and habituation (habit forming). Teachers and parents function as models of Islamic behavior through practices such as greetings, dhikr, and social charity (Ramadhani, 2021; Alnashr et al., 2022). Systematic habituation is implemented through activities including congregational prayers, tadarus, tahfidz, infaq, and sadaqah (Mukti et al., 2023), c). Curriculum and Pedagogical Revitalization in the Digital Era ; In the era of Society 5.0, Qur'anic value–based character education must adapt to technological advancement. The Kurikulum Merdeka enables the integration of Islamic values into interactive digital learning designs (Syahrizal, 2024).

The revitalization of digital Amar Ma'ruf Nahi Mungkar is crucial for shaping ethics in cyberspace. Students are guided to: a). Prevent the dissemination of hoaxes, cyberbullying, and negative content, b). Disseminate educational and Islamic content that reinforces moral values (Kartini et al., 2025). And the challenges and prospects of implementation : a). External Challenges ; Digital disruption has led to moral degradation and an increase in individualism

(Sagala et al., 2024; Hasniati et al., 2025). Therefore, strengthening the values of patience and religiously grounded self-control (self-censor) is essential (Kamali, 2022), b). Internal Challenges : Diversity of interpretation and limited teacher competence constitute major obstacles (Syahrizal, 2024; Mukti et al., 2023). Evaluation of character education should assess affective and moral dimensions, not merely cognitive outcomes, c). Prospects and Strategic Directions ; Strengthening character education requires synergy among three pillars: family, school, and community. The family serves as the foundational base for value formation (Ramadhani, 2021), schools implement adaptive curriculum evaluation (Mukti et al., 2023), and the community plays a role in safeguarding public morality through digitally based *Amar Ma'ruf Nahi Mungkar*.

The findings of this study indicate that Islamic character education derived from Q.S. Luqmān verses 12–19 and Hadiths on morality emphasizes the integration of spiritual, personal, social, and moral values. The five principal values identified—*Tawhid*, Gratitude (*Syukr*), *Birrul Walidain*, Patience (*Sabr*), and *Amar Ma'ruf Nahi Mungkar*—serve as the foundation for the formation of a comprehensive Qur'anic character. *Tawhid* functions as the basis of faith and the direction of morality; Gratitude strengthens inner balance and spiritual awareness; *Birrul Walidain* fosters relational ethics and responsibility toward the family; Patience shapes moral resilience and self-discipline; while *Amar Ma'ruf Nahi Mungkar* affirms the collective social role in safeguarding values of goodness and justice. When integrated into the educational system, these five values have the potential to produce learners who are not only intellectually competent but also faithful, morally upright, and actively contributive in building a civilized society.

## CONCLUSION

This study concludes that Islamic character education derived from Q.S. Luqmān verses 12–19 and Hadiths on morality (akhlaq) provides a holistic framework for character formation that integrates spiritual, personal, relational, and sociopolitical dimensions. The five core Qur'anic–Nabawi values *Tawhid*, Gratitude (*Syukr*), *Birrul Walidain*, Patience (*Sabr*), and *Amar Ma'ruf Nahi Mungkar* collectively function as the moral and ethical foundation of Islamic education, with *Tawhid* directing faith and morality, Gratitude strengthening inner balance and spiritual awareness, *Birrul Walidain* fostering relational ethics and familial responsibility, Patience cultivating moral resilience and self-discipline, and *Amar Ma'ruf Nahi Mungkar* affirming collective responsibility in safeguarding social morality and justice. When integrated systematically into the educational system, these values have the potential to produce learners who are not only intellectually competent but also spiritually grounded, morally upright, and actively contributive to the development of a civilized society.

## AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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