The Quran as a Source of Solutions for the Global Moral Crisis

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Abstract

The global moral crisis characterized by increasing ethical decadence, honesty crisis, degradation of human values, and shifting social norms has become a major challenge for modern society. In this context, the Quran as the holy book of Muslims offers fundamental solutions that are universal and transformative. This article aims to examine the role of the Quran as a source of moral values in responding to the global crisis from the perspective of contemporary Islamic education. Using a qualitative approach and library research, this study analyzes Quranic verses related to universal moral values such as justice, honesty, responsibility, compassion and peace, and how these values can be integrated into the current Islamic education system. The research findings show that the Quran not only provides a strong moral foundation, but also emphasizes the importance of character education based on tawhid and noble morals. In the practice of contemporary Islamic education, the strengthening of Quranic values needs to be realized through a relevant curriculum, a reflective pedagogical approach, and exemplary behavior from educators. This study concludes that the integration of Quranic values in education is a strategic and solutive step in overcoming the global moral crisis, as well as strengthening the role of Islam as a mercy for all nature.

INTRODUCTION

The global moral crisis is one of the major challenges faced by humanity in the 21st century (Altmeyer & Menne, 2024; Blumler & Coleman, 2021; Gentiloni, 2019; Gills, 2010; Nasr & Fisk, 2019; Nudin, 2020). This phenomenon is no longer limited to a particular region or nation, but has become a universal transnational problem. Ethical decadence, weak personal integrity, the rise of organized crime, rampant corruption, digital fraud, social violence, and environmental destruction carried out for the sake of immediate economic interests, are some of the symptoms of the moral crisis that is spreading in modern society. This condition shows a serious degradation of human values that should be the basis of a harmonious and civilized life together.

In fact, in the world of education and religious institutions that are supposed to be moral bastions, it is not uncommon to see deviations in values and behavior that are far from ethical principles. This phenomenon illustrates how the existing moral system has begun to lose its binding power and function in shaping human character. In the context of globalization marked by the swift flow of information, technology, and culture, humans face challenges in maintaining their moral and spiritual identity. Modernity has brought various advances in science and technology, but these advances are not always accompanied by moral maturity. Rapid material progress has led to social inequality, value disorientation, and a lack of concern for others. An increasingly pragmatic and individualistic mindset has distanced humans from the noble values that are the roots of civilization. In such conditions, a source of value is needed that is not only able to correct moral deviations, but is also able to provide transcendent, holistic, and applicable life guidance (Afiatun et al., 2022; Suradi, 2018).

The Quran as the holy book of Muslims is the main source of teachings that not only talks about ritual aspects, but is also full of moral and ethical values that are universal (Arat & Hasan, 2018; Daneshgar, 2016; Long, 2010; Nissen & Lundstedt, 2024; Panjwani, 2023; Sai, 2018). The values contained in the Quran are not limited to Muslims alone, but include humanitarian principles that apply to all mankind. It contains life instructions that cover the dimensions of belief, worship, muamalah, and morals, all of which are intertwined in a unified tawhid. The Quran emphasizes the importance of justice as the basis of social life, honesty as the foundation of trust, responsibility as a form of trust, compassion as a reflection of humanity, and peace as the goal of living together. Verses that speak of these values are scattered in various suras and contexts, showing that morality is a central element in Islamic teachings (Nury & Hamzah, 2024; Sari Ihsanniati et al., 2024).

In practice, Islamic education plays an important role in passing on Quranic values to the younger generation. Islamic education does not only transfer Islamic knowledge, but also forms noble characters and personalities. However, the reality on the ground shows that contemporary Islamic education has not fully succeeded in internalizing Quranic values into the curriculum, learning strategies, and students' lives (Akhter, 2016; Hoechner, 2015; Kurien, 2021). Many educational institutions still focus on cognitive aspects and memorization alone, without providing sufficient space for the appreciation and actualization of moral values in real life. This imbalance results in the low moral resilience of students in facing negative influences from outside, whether it comes through social media, promiscuity, or consumerism culture. Therefore, it is important to make systematic and strategic efforts in integrating Quranic values into Islamic education as a whole. The integration includes developing a value-oriented curriculum, using participatory and reflective learning methods, and strengthening the role models of teachers and educators as agents of moral transformation. In addition, educational evaluation also needs to be directed not only at academic achievement, but also at changes in the attitudes and behavior of students that reflect Quranic values. In this context, Islamic education has great potential to be a solution to the global moral crisis, provided that it is managed with an integrative, contextual approach, and based on a prophetic vision (Fitriani et al., 2024; Hajri, 2023; Rahman et al., 2024; Sabrina et al., 2024).

This research is to contribute ideas in responding to the global moral crisis through the Quranic approach in education. Using a qualitative approach and

library research, this article will examine Quranic verses that contain universal moral values and explore how these values can be implemented in the contemporary Islamic education system. The main focus of this study is on the values of justice, honesty, responsibility, compassion, and peace that have high relevance to current moral problems. In addition, this study will also highlight the role of educators as moral exemplars and the importance of establishing a Quranic school culture as a supportive value ecosystem. Thus, this study is not only important in the academic realm, but also has practical implications in the world of education. The author hopes that through this article, a collective awareness of the urgency of strengthening Quranic values in Islamic education can be built as a strategy to face increasingly complex global moral challenges. In addition, this article is also expected to strengthen the position of the Quran as the main guideline in shaping a just, civilized, and compassionate civilization, as the vision of Islam as rahmatan lil 'alamin.

METHODS

This research uses a qualitative approach with a library research method (Tomaszewski et al., 2020; Burdine et al., 2021) which aims to explore in depth the content of moral values in the Quran and its relevance in answering the global moral crisis through the perspective of contemporary Islamic education. The library study was chosen because the main focus of this research lies on conceptual analysis of the Quranic texts and relevant Islamic literature, not on empirical field data collection. The main data in this research comes from the Quran as the primary text, by examining verses that contain universal moral values such as justice (al-'adl), honesty (ṣidq), responsibility (Amanah), compassion (raḥmah), and peace (Salam). The selection of these verses is based on thematic studies (maudhū'ī) of moral topics in the Quran. In addition, secondary data were obtained from various scientific works that discuss Islamic education, character education, moral philosophy in Islam, as well as journal articles and books that examine the relevance of Quranic values in the current global context. Data collection techniques were carried out through searching documents and literature from trusted sources, both print and digital, such as national and international indexed journals (Scopus, DOAJ, Google Scholar), tafsir books, works of classical and contemporary Muslim scientists, and Islamic education curriculum documents. The data collection process is carried out systematically to ensure the breadth and depth of information needed.

The data analysis technique used is content analysis (Kleinheksel et al., 2021), namely by identifying, classifying, and interpreting the Quranic verses and relevant literature to reveal the meaning of the moral values they contain and their integration strategies into education. The analysis process is done interpretatively by considering the context of the verse, the interpretation of the scholars, and its relevance to contemporary moral challenges. The author also uses a hermeneutic approach to understand the text contextually, so that the Quranic moral message can be applied in the current Islamic education system effectively and transformatively. The validity of the data in this study is maintained through source triangulation techniques, namely by comparing various interpretations and opinions of scholars from various schools and schools of thought, both classical and modern. This is done to obtain an objective and unbiased understanding in interpreting Quranic values. In addition, the reflective involvement of researchers in the analysis process is also part of the effort to maintain the credibility of the resulting

interpretations.

RESULT AND DISCUSSION

The global moral crisis that is currently sweeping the world has become a multidimensional phenomenon that encompasses various aspects of life, from unethical political policies, economic practices full of manipulation and inequality, to the decadence of social values in society. This crisis is characterized by the decline of honesty as a basic value in human interaction, the weakening of social responsibility, the rise of violence, discrimination, injustice, to a permissive culture that ignores universal norms. These symptoms are indications of the marginalization of moral values that should be the pillars of human civilization. In this context, the Quran is present as a source of moral values that are not only spiritual and religious, but also transformative and universal. The moral values in the Quran are formulated clearly and contextually, with the aim of forming humans with integrity, justice, honesty, and compassion. This study found that the Quran contains moral principles that are relevant to global challenges, and has great potential to be integrated into Islamic education as a strategic effort to prevent and cure the moral crisis (Akbar, 2019; Artemyeva & Prokofiev, 2020; Chande, 2004).

The Value of Justice (al-'Adl) in the Quran and its Relevance to Islamic Education

Justice (al-'adl) is one of the most fundamental values in Islamic teachings and is the main moral principle emphasized in the Quran (Idris et al., 2023; Kholifah, 2023; Saputra, 2017). This value reflects the nature of Allah SWT who is Most Just (al-'Adl) and is the main standard in human relations, governance, law, and education. In the perspective of the Quran, justice is not only interpreted as giving rights to those who are entitled, but also as a balance in behavior, assessment, and decision-making without bias, discrimination, or oppression. Allah SWT says in QS. An-Nahl: 90 which means:

> *"Indeed, Allah commands (you) to act justly and do good deeds, to give to your relatives, and Allah forbids evil deeds, evil and enmity. He teaches you so that you can learn a lesson."*

This verse shows that justice is not only recommended, but is explicitly ordered as part of a Muslim's life mission. Justice in this verse is also placed on a par with ihsan (doing good) and itas dzil qurba (giving rights to relatives), which indicates that justice is part of social ethics that must be internalized in the lives of individuals and institutions (Benmessaoud et al., 2024; Hedayat-Diba, 1997). In a social context, the Quran emphasizes that justice must be upheld even against oneself, family, or groups that are not liked. This is emphasized in QS. An-Nisa': 135 which means:

> *"O you who believe! Be upholders of justice, witnesses for Allah, even against yourselves or your parents and relatives. Whether he is rich or poor, Allah knows best his benefits..."*

Likewise in QS. Al-Ma'idah: 8, Allah says which means:
> *"And don't let your hatred of a people encourage you to act unfairly. Be fair! Because*

justice is closer to piety. Fear Allah, indeed Allah is All-Knowing of what you do."

This verse is very relevant in the world of education, especially in building an inclusive and humanist school culture. Islamic teachers and educational institutions are required to be fair to all students regardless of their economic, social, ethnic background, or even academic ability (Mohammad, 2021; Muntatsiroh, 2023; Jamilus, 2023). Justice must be the main principle in all aspects of education, starting from curriculum formulation, teaching and learning process, assignment and assessment, to social interaction in the educational environment. In contemporary Islamic education, the value of justice has a strategic role in:

First, the preparation of a fair and equitable curriculum. The Islamic education curriculum must be designed in such a way that all students have equal opportunities to access knowledge, skills, and values. There should be no discrimination in the delivery of materials or in determining educational goals. The curriculum must also reflect gender justice and equal rights in gaining knowledge, as emphasized in QS. Al-Mujadilah: 11 concerning the virtues of people of knowledge, without distinguishing between genders. Second, Objective and Transparent Evaluation. One of the practices of justice in education is evaluation that is carried out honestly, objectively, and based on measurable achievements. Injustice in assessment will hinder the development of students' potential, create social jealousy, and weaken learning motivation. In this case, teachers as evaluators must uphold justice and honesty as primary values. Third, Justice in the Relationship between Educators and Students. Justice in the relationship between teachers and students means treating students equally in providing learning rights, attention, and guidance. Injustice in the form of favoritism, intimidation, or differential treatment will damage the spirit of Islamic education that upholds rahmatan lil 'alamin. Fourth, Justice as an Instilled Character. Education is not only about transferring knowledge, but also instilling values and character. Justice must be instilled as a life attitude that is continuously fostered from an early age, through direct practice in school life and in case-based learning that reflects ethical and social dilemmas. The integration of justice values in Islamic education will make educational institutions a miniature of Islamic society that displays the moral principles of the Quran in real terms. This is also in line with the vision of Islam as a religion that upholds universal human values and rejects all forms of oppression (*zulm*), exploitation, and discrimination.

Honesty Value (Şidq) in the Quran and its Implications for Islamic Education

Mark*şidq*or honesty is one of the essential moral values that is strongly emphasized in the Quran. Honesty is not only seen as a good personal attitude, but also as an indicator of the quality of one's faith and the main foundation in building a just, harmonious, and trustworthy society. In the context of the Quran, honesty reflects the harmony between speech, deeds, and intentions, and becomes the main identity of true believers (Puspitasari, 2023; Raihanah, 2019). Allah SWT says in QS. At-Taubah: 119 which means:

"O you who believe! Fear Allah, and be with those who are honest (şādiqīn)."

This verse emphasizes that honesty is a character that is not only obligatory

for individual Muslims, but also a benchmark in choosing a social environment. The call to "be with honest people" illustrates the importance of building a community based on integrity, transparency, and truth. In the interpretation of al-Muyassar, it is explained that this command is a form of strengthening the principle of piety through association with people who have high integrity, because honesty strengthens faith and prevents hypocrisy. In addition, in QS. Al-Ahzab: 70, Allah SWT says which means:

"O you who believe! Fear Allah and speak the right words (qawlan sadīdan)."

This verse not only emphasizes the importance of honesty in actions, but also in words. Honesty in speech (qawl al-ṣidq) is a real form of piety and is a character that reflects spiritual maturity and moral responsibility. Honesty as a Pillar of Islamic Education.In the world of Islamic education,ṣidqmust be a core value that is instilled from an early age (Alazmi & Bush, 2024; Bashith et al., 2025). Islamic education is not merely oriented towards intellectual achievement, but more than that, it functions as a means of character formation (tarbiyah khuluqiyyah). The value of honesty is the foundation of all forms of academic and social integrity in the educational environment, including. First, Honesty as a Core Value of Learning Islamic education places honesty as an integral part of the teaching and learning process. Students who are formed with honest characters will demonstrate responsible learning behavior, uphold ethics in doing assignments, and avoid cheating practices such as plagiarism and cheating. Likewise, teachers who teach honesty consistently through the curriculum and daily practices will help build a healthy and dignified academic culture. Second, Teacher Exemplars as Models of Honesty. Honesty is not only taught verbally, but must be exemplified by educators through real behavior. In Islam, education based on examples (uswah hasanah) has great transformative power.

The Prophet Muhammad himself was described as the most honest figure, to the point of being nicknamed Al-Amīn (the trusted one) by the people of Mecca before the time of the prophethood. In education, honest teachers will be authentic figures who are trusted and emulated by students. This example creates an open learning atmosphere, full of trust, and free from manipulation. Third, Implications of Honesty for Evaluation and Assessment. Honesty is closely related to the evaluation system in Islamic education. Assessment of learning outcomes that are not based on honesty values will cause bias and injustice. Therefore, the Islamic education system must be designed to encourage transparent, objective assessments, and free from manipulation of academic data. Teachers as assessors have a moral responsibility to assess fairly and honestly based on the real achievements of students. Fourth, Honesty and Strengthening Islamic Character. Honesty also plays a central role in the formation of Islamic character. In Islam, honesty is the path to success in this world and the hereafter. The Prophet Muhammad SAW said which means:

"Indeed, honesty leads to goodness, and goodness leads to heaven. A person who always acts honestly and tries to be honest will be recorded with Allah as an honest person."(HR. Bukhari and Muslim)

This hadith emphasizes that honesty has a very big spiritual impact, because

it not only forms good relationships with fellow human beings, but also strengthens the relationship with Allah SWT. Therefore, Islamic education must integrate the value of honesty not only in religious teaching, but also in all fields of study and other educational activities. Value *ṣidq* or honesty in the Quran is one of the key aspects of Islamic morality that must be implemented comprehensively in the Islamic education system. Whether through teacher exemplary behavior, curriculum strengthening, or culture in the school environment, honesty must be the main identity attached to every student and educator. In facing the current global moral crisis, honesty is the main foundation for rebuilding trust, integrity, and social harmony. Consistent implementation of this value will make Islamic education an authentic and relevant agent of moral improvement.

The Value of Responsibility (Amanah) in the Quran and its Implementation in Islamic Education

Responsibility (Amanah) is one of the fundamental moral values in Islamic teachings that is closely related to trust, integrity, and honest management of tasks. The concept of Amanah in the Quran includes not only spiritual obligations, but also includes social, intellectual, and ecological dimensions (Kotb Abdelrahman Radwan et al., 2023). Amanah means that every individual has a moral and religious obligation to carry out the tasks assigned to him as well as possible, without betrayal and negligence. The Quranic evidence on Amanah. One of the most monumental verses on amanah is in QS. Al-Ahzab: 72, which means:

> *"Indeed, We have offered a mandate to the heavens, the earth and the mountains, so everyone is reluctant to carry the mandate and they are afraid that they will betray it, and humans carry the mandate. Indeed, humans are very unjust and very stupid."*(QS. Al-Ahzab: 72)

This verse illustrates that trust is a very heavy and great responsibility (Sumadi, 2025). Even great creatures such as the sky, the earth, and the mountains are unable to carry it, but humans with all their weaknesses accept the task. This shows that responsibility is a form of divine trust that cannot be treated carelessly. This verse also becomes the theological basis that humans are created with the moral capacity to carry the burden of tasks responsibly, and they are tested on the implementation of this mandate. Another argument that strengthens the importance of responsibility is found in QS. Al-Isra': 36 which means:

> *"And do not follow that of which you have no knowledge. Verily the hearing, the sight, and the heart, all of these will be questioned."*(QS. Al-Isra': 36)

This verse teaches that humans are responsible for all their senses and thoughts. Responsibility in Islam is not only limited to external actions, but also includes intellectual and internal dimensions. In this context, scientific and moral responsibility become an inseparable unity in the life of a Muslim. Amanah as a Pillar of Islamic Education(Abidin & Khairudin, 2017.; Amalia et al., 2024; Kahfi & Mahmud, 2024).In the context of Islamic education, Amanah is a key value that must be internalized into all aspects of education. Both teachers, students, and managers of educational institutions hold a mandate in the form of academic, ethical, and social responsibility. Amanah in education also includes the correct use

of knowledge and not misusing it for personal or group interests. First, the Responsibility of Teachers as Bearers of Scientific Mandates. Teachers in the Islamic perspective are not only teachers, but also murabbi (educators), mu'allim (scholars), and mursyid (moral guides). These roles carry the consequence of great responsibility to transfer knowledge with honesty, uphold professional ethics, and be role models for students. Teachers who convey knowledge in a correct and responsible manner have maintained the scientific Amanah they carry. Second, Student Responsibility in the Learning Process. Students also bear great responsibility in seeking knowledge. This responsibility includes honesty in exams, perseverance in learning, and the awareness that the knowledge gained must be used for the benefit of the community, not to destroy it. Islamic education instills the awareness that every knowledge will be accounted for in the hereafter, as the Prophet SAW said:

> *"The feet of a servant will not move on the Day of Resurrection until he is asked about his knowledge and how he acted upon it."*(HR. At-Tirmidhi)

Third Social and Ecological Responsibility in Islamic Education.Islamic education must also foster social and ecological responsibility. As caliphs on earth (QS. Al-Baqarah: 30), humans are given the mandate to maintain the sustainability of life fairly, not damage the environment, and prosper the earth. Students need to be taught that being a knowledgeable person also means caring about the environment, social justice, and the balance of nature. Fourth, Evaluation and Implementation of Tasks as a Form of Amanah. All forms of assignments, exams, and evaluations in education must be carried out with the principle of Amanah. The practice of cheating, manipulation of grades, or plagiarism is a form of betrayal of the amanah. Therefore, Islamic educational institutions must build a strong culture of honesty and responsibility, including by creating an educational and fair assessment system. The value of Amanah or responsibility is a very deep and multidimensional Quranic value. In Islamic education, amanah is not only personal, but also collective. It includes responsibility for knowledge, for fellow human beings, for the environment, and for God. Consistent instilling the value of amanah in education is an important step in forming a generation that is not only intellectually intelligent, but also morally and spiritually superior. In the midst of a global crisis marked by weak ethics and social responsibility, Islamic education that prioritizes the value of trust can be a strategic solution in building a more just and civilized civilization.

Value of Love (Rahmah) in the Quran and its Implementation in Islamic Education

Affection (ra)hoh)is the essence of Islamic teachings (Svensson, 2013). This value is not only an emotional aspect, but is a theological, ethical, and social principle that forms the entire structure of Islamic civilization. In the Quran, Allah SWT introduces Himself with two main names: Ar-Raḥmanand Ar-Raḥim, both come from the root word "ra"ḥima" which means compassion. Almost all the letters in the Quran are opened with the sentence "Bismillāhir-Raḥmānir-RaḥI", which emphasizes that all activities of a Muslim's life must be based on compassion and carried out within the framework of Divine grace. The Quranic Evidence on Compassion. The clearest evidence on the position of compassion in Islam is found

in QS. Al-Anbiya': 107 which means:

"And there is no heaven but heaven"ḥ"For the sake of the universe.""And We did not send you (Muhammad), but as a mercy for all the worlds." (QS. Al-Anbiya': 107)

This verse shows that the main mission of the Prophet Muhammad SAW was to be a manifestation of God's love for the entire universe. The mercy brought by the Messenger of Allah was universal, not limited to Muslims alone, but encompassed all creatures: humans, animals, and the universe. This indicates that love in Islam is transcendent and inclusive. In QS. Al-A'raf: 56, Allah SWT also emphasizes the nature of His love:

"Indeed, Allah's mercy is very close to those who do good."(QS. Al-A'raf: 56)

This verse implies that God's mercy can be achieved through good deeds, and that humans must also be spreaders of mercy in their social lives.ḥmah as the Basic Principle of Islamic Education.In Islamic education, raḥoḥnot only an added value, but also the main foundation in all teaching and learning processes. Education that is not built on compassion will only produce cold cognitive intelligence, dry of human values, and risks producing a generation without empathy among them.

First, the role of teachers as agents of love.Teachers in Islam are described as the heirs of the prophets(Hasanah et al., 2022; Muhammad & Muhid, 2022). As the Prophet Muhammad SAW is "rahmatan lil-'ālamīn," then teachers must also bring the spirit of compassion into the classroom. A compassionate teacher will: a) Provide a safe and intimidation-free learning environment. b) Understand the differences in character and background of students. c) Show empathy for students' personal problems. d) Avoid verbal and physical violence in teaching. e) Be a good listener and patient guide. With this approach, teachers are not only material deliverers, but also character builders and social psychologists for students. Second, Compassion in the Curriculum and Learning Methods. Islamic education that upholds the value of *ḥoḥ*must be reflected in: a) Curriculum: Instilling values of compassion for others, the environment, and all of God's creations. b) Learning methods: Using a humanistic, dialogical, and collaborative approach that respects differences and encourages empathy. c) Assessment: Involving affective and behavioral aspects, not just cognitive. Assessment is carried out by understanding the student's background, not just numerical standards.

Third, Develop Empathetic and Tolerant Characters.Students who are raised in an educational environment based on compassion will find it easier to develop character: a) Empathy, which is being able to feel and understand the feelings of others. b) Tolerance, which is accepting differences in opinion, beliefs, and culture without hostility. c) Social concern, which is having sensitivity to the suffering and needs of others. In a pluralistic society like Indonesia, the value of*ḥoḥ*It is very important to prevent radicalism, intolerance, and violence that sometimes arise from education that is dry of affection. Fourth, Affection as the Key to Educational Success. Contemporary educational studies also show that students will more easily accept lessons and develop optimally if they are in a positive emotional atmosphere. Affection from teachers has been proven to

strengthen: a) Students' motivation to learn. b) Students' mental and emotional health. c) Self-confidence and self-esteem. d) Discipline that arises from awareness, not coercion. Values ra*ḥoh*(compassion) is the spirit of Islamic education. Without compassion, education becomes a mere technical process that has the potential to produce intelligent but inhumane generations. On the other hand, when the value of*ḥoh*become the foundation of learning, then what is produced is a generation that is not only superior in science, but also in morals, social, and spiritual. In this context, Islamic education has uniqueness and extraordinary transformative power to build a just, harmonious, and peaceful civilization.

The Value of Peace (Salam) in the Quran and its Relevance in Islamic Education

The value of peace (Salam) is one of the fundamental principles in Islamic teachings. The word Islam itself comes from the same root word as Salam, which means peace, safety, and prosperity. This shows that Islam is a religion that is present to bring peace, not only in the sense of being free from conflict, but also as a harmonious inner, social, and spiritual condition. The value of peace reflects the ultimate goal of a Muslim's life: to obtain eternal safety and peace in the sight of Allah SWT. The Evidence of the Quran about Peace. One of the verses that emphasizes the value of social peace and Islamic brotherhood is:

"Indeed, believers are brothers, therefore make peace between your two brothers and fear Allah so that you may receive mercy." (QS. Al-Ḥujurāt: 10)

This verse contains three main points: a) Faith as the basis of brotherhood. b) The obligation to reconcile disputing parties. c) Taqwa is the key to receiving Allah's grace and approval. In another verse, Allah also states:

"And if they incline towards peace, then incline to it and put your trust in Allah."(QS. Al-Anfal: 61)

This verse gives a clue that peace should be the primary choice in dealing with conflict. Islam not only allows peace, but even encourages efforts for reconciliation and peaceful resolution, even in conditions of hostility.(Arifin, 2015; Haddade, 2016). Peace as a Pillar of Islamic Education. In the context of education, the value of Salam must be a basic value in every aspect of learning. Islamic education not only aims to produce intellectually intelligent individuals, but also to form humans who are able to live side by side peacefully, respect differences, and avoid violence in any form. First, Teachers as Role Models of Peace. A teacher in Islam not only delivers teaching materials, but also becomes a bringer of calm, a peacemaker when conflicts arise, and a fosterer of an inclusive atmosphere in the learning environment. Teachers who internalize the value of Salam will: a) Demonstrate a tolerant attitude towards students' diverse backgrounds. b) Handle conflicts in the classroom with a mediation approach, not an authoritarian one. c) Provide a space for healthy and fair dialogue in differences of opinion. Second, Peace-Based Curriculum. Islamic education must include peace education in its curriculum. This can be done by: a) Integrating materials on tolerance, brotherhood, and anti-violence in religious and social subjects. b) Developing conflict resolution and empathy skills in learning activities. c) Teaching Islamic history with a peaceful

and inclusive approach, not a narrative of hostility. Third, Multicultural Learning and Tolerance. In a pluralistic society, Islamic education must be the driving force of interfaith and intercultural harmony. Students need to be taught to: a) Respect diversity as the law of Allah. b) Reject violence in the form of extremism and blind fanaticism. c) Understand the importance of peaceful coexistence as part of social worship. This is in line with the word of Allah SWT which means:

"O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other..." (QS. Al-Ḥujurāt: 13)

This verse not only calls for the brotherhood of Muslims, but also a broader brotherhood of humanity. The value of ta'āruf (getting to know each other) is the basis for building peaceful communication between groups, ethnicities, and religions. Fourth, Building Inner Peace of Students Salam also means inner peace and spiritual well-being. Islamic education must help students achieve Salam nafsī (peace of mind) through: a) Consistent spiritual education and worship. b) Guidance on positive morals and mentality. c) Development of emotional and spiritual intelligence so that students are able to control themselves, not get angry easily, and are able to think clearly when facing differences.

The Urgency of Peace Education in the Contemporary Context. In a world full of conflict, polarization, and radicalism, Islamic education has a great responsibility to produce active agents of peace. Students need to be equipped with: a) Critical awareness of issues of violence and extremism. b) The ability to filter information and hate speech that is rampant on social media. c) An open attitude towards differences, as well as the ability to resolve conflicts peacefully and rationally. The value of Salam is the foundation of Islamic teachings and the core of prophetic education. In Islamic education, this value must be the main principle that guides all educational activities, both in the relationship between teachers and students, curriculum development, and learning approaches. By instilling the value of peace, Islamic education can become a transformative force that forms a generation with noble character, open minds, and is ready to build a just, harmonious, and peaceful civilization. Overall, the results of this discussion emphasize that the global moral crisis cannot be overcome with a secular and technocratic approach alone. The Quran, with its integral ethical vision, is able to provide a comprehensive solution that targets not only behavioral change, but also spiritual and structural transformation. Islamic education, if directed with a serious and structured foundation of Quranic values, has the potential to become a revolutionary means of forming a just, honest and humane society.

CONCLUSION

The conclusion of this discussion shows that moral values in the Quran, such as justice, honesty, responsibility, compassion, and peace, are very relevant to be applied in Islamic education as a solution to the increasing global moral crisis. The application of these values in the curriculum and educational practices will shape students' character, create a more positive learning environment, and strengthen the role of Islam in building a more just, harmonious, and responsible society. Therefore, the integration of Quranic values in the education system is not only important for the personal development of students, but also as a strategic step in facing moral

challenges in the modern era, which will ultimately produce a better generation that is ready to face the dynamics of life.

DECLARATIONS
Author Contribution
Samiullah Adel & Zaifullah Athari: Conceptualization, Writing-Preparation of original manuscript, **Gifa Oktavia**: Methodology, Data accuracy, Improve Content, **Afifah Febriani & Burhanuddin:** Investigation, Improve Language, Visualization.

AI Statement
The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Conflict of Interest
The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance
The place or location studied has agreed to conduct research and is willing if the results of this study are published.

Publisher'sand Journal's Note
Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Quranic Teaching and Learning state that there is no conflict of interest towards this article publication.

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