

Qur'anic Values–Based Civic Education Learning Model: A Case Study at STIQ An-Nur Lempuing

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ABSTRACT

In the era of globalization and pluralism, Civic Education (PPKn) in Islamic higher education institutions faced the growing phenomenon of weakened moral and spiritual internalization within citizenship learning, resulting in students' understanding being largely limited to normative and legal dimensions without comprehensive Islamic character formation. This problem underscored the need for a learning model capable of integrating Qur'anic values as a moral–civic foundation for students. This study aimed to formulate and describe a Qur'anic values–based PPKn learning model that was contextually relevant to Islamic higher education. The study employed a descriptive qualitative approach with a case study design conducted at STIQ An-Nur Lempuing, Ogan Komering Ilir. Data were collected through classroom observations, in-depth interviews with lecturers and students, and documentation analysis of curricula and instructional materials. The findings indicated that core Qur'anic values, including *tawasuf* (moderation), *'adl* (justice), *syūrā* (deliberation), *tasāmuḥ* (tolerance), and *amanah* (trustworthiness), were effectively internalized through an integrative learning model. The model combined curriculum alignment, dialogical-tafsir learning, project-based activities, community engagement, and character-oriented assessment. The results showed enhanced social responsibility, moderate civic attitudes, and stronger national identity among students grounded in Islamic values. These findings suggest that integrating Qur'anic values into PPKn can serve as an effective strategy for strengthening character education and addressing contemporary challenges such as radicalism and social fragmentation in Islamic higher education.



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INTRODUCTION

Civic Education (Pendidikan Pancasila dan Kewarganegaraan/PPKn) in higher education plays a strategic role in shaping young generations who are politically aware, civically knowledgeable, and socially responsible within democratic societies. Amid globalization, socio-political change, and cultural diversity, PPKn is expected to move beyond the transmission of constitutional knowledge toward the formation of ethical judgment, civic responsibility, and democratic character (Mukhlis, 2025a; Mukhlis & Saidah, 2025). Scholars have emphasized that effective civic education contributes to democratic resilience, social cohesion, and participatory citizenship by fostering critical thinking, tolerance, and moral responsibility among students (Hoskins et al., 2017; Reichert & Print, 2018). However, the implementation of civic education in many higher education institutions, particularly within Islamic universities, has not yet fully realized this integrative mission.

In Islamic higher education contexts, PPKn is often perceived as a formal curricular requirement focused primarily on constitutional frameworks, state ideology, and civic duties, with limited integration of Islamic moral and spiritual values. This condition creates a pedagogical gap

between the normative objectives of Islamic higher education institutions—which aim to develop graduates with strong moral integrity and spiritual grounding—and the practical orientation of civic education learning. Islamic universities are not merely academic institutions; they are moral communities expected to nurture intellectual competence alongside ethical consciousness and spiritual maturity. When civic education is detached from religious and moral foundations, it risks becoming procedural and instrumental, rather than transformative and character-building. This challenge has become increasingly significant amid contemporary issues such as moral relativism, political polarization, religious radicalism, and social fragmentation among youth.

From a theoretical perspective, civic education is closely related to character education and moral development theories, which emphasize the internalization of values through reflective learning, social interaction, and lived experience. Constructivist civic education theory posits that civic values are best developed when learners actively engage with real-life social issues and moral dilemmas within meaningful cultural contexts (Kerr, Keating, & Ireland, 2019). Similarly, value-based education frameworks argue that moral and civic dispositions are not transmitted mechanically but cultivated through integrated curricular designs that align cognitive, affective, and behavioral domains (Lapsley & Narvaez, 2016). Within Islamic educational philosophy, these principles correspond to the Qur'anic concept of education as a holistic process involving intellectual growth, moral refinement, and spiritual development.

Qur'anic values offer a rich ethical framework that is highly relevant to contemporary civic education. Core values such as *'adl* (justice), *syūrā* (deliberation), *amanah* (trustworthiness), *tasāmuḥ* (tolerance), and *tawasut* (moderation) reflect universal civic virtues while remaining deeply rooted in Islamic theology (Mukhlis, 2025b; Mukhlis, Suradi, et al., 2023). These values align closely with democratic principles such as equality before the law, participatory decision-making, accountability, pluralism, and social balance. Recent studies have demonstrated that religiously grounded moral values can positively contribute to civic engagement, social trust, and democratic attitudes when integrated thoughtfully into civic education (Sahin, 2018; Arweck & Nesbitt, 2020). Therefore, integrating Qur'anic values into PPKn does not contradict civic goals; rather, it has the potential to enrich civic education with deeper ethical meaning and contextual relevance for Muslim students.

The state-of-the-art literature indicates a growing scholarly interest in integrating religious and moral values into civic education, particularly in Muslim-majority societies. Kurniasih, Sastradiharja, and Syaidah (2024) examined the integration of Islamic values into civic education at pesantren-based universities in Indonesia and found that value-oriented civic learning strengthened students' national identity, social ethics, and civic responsibility. Their findings suggest that Islamic values can serve as moral anchors that reinforce, rather than undermine, national civic commitments. Similarly, Nasoha et al. (2025) analyzed civic education from an Islamic perspective and argued that PPKn curricula should be reconstructed to include Sharia-based ethical principles such as justice, tolerance, and social responsibility to address contemporary civic challenges.

International scholarship indexed in Scopus also supports the relevance of value-based and culturally responsive civic education. Banks (2016) emphasized that democratic citizenship education must be grounded in students' cultural and moral contexts to be effective in plural societies. Biesta (2017) further argued that citizenship education should move beyond technical competence toward subjectification, enabling learners to become morally responsible civic subjects. In Islamic education studies, Sahin (2018) proposed an Islamic moral education framework that integrates Qur'anic ethics with modern pedagogical approaches, highlighting its potential contribution to citizenship formation. These studies collectively demonstrate a theoretical convergence between civic education theory, moral education, and Islamic educational philosophy.

Nevertheless, three limitations remain evident in the existing literature. First, many studies discuss the integration of Islamic values into education in general terms, without developing a systematic learning model specifically designed for PPKn in Islamic higher education (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). Second, prior research tends to focus on normative or curricular analysis, while empirical investigation of classroom-level pedagogical strategies remains limited. Third, few studies explain how Qur'anic values can be translated into concrete teaching

methods, learning activities, assessment practices, and institutional policies. These limitations form the central research gap addressed in this study.

This study addresses these gaps by proposing and analyzing a Qur'anic values-based PPKn learning model through an in-depth case study at STIQ An-Nur Lempuing, Ogan Komering Ilir. The novelty of this research lies in its integrative and systematic approach. Unlike previous studies that focus primarily on value identification or curriculum discourse, this research conceptualizes Qur'anic values as moral-civic foundations and translates them into an operational learning model encompassing curriculum design, instructional methods, learning activities, assessment strategies, and institutional implications. The model incorporates dialogical-tafsir learning, project-based and community service learning, and character-oriented evaluation, thereby bridging Islamic ethical principles with contemporary civic pedagogy.

Furthermore, this study contributes theoretically by strengthening the linkage between civic education theory and Islamic moral philosophy, demonstrating how Qur'anic ethics can function as a coherent framework for civic character formation in higher education. Practically, it offers a context-sensitive model that can inform curriculum development, lecturer training, and policy formulation in Islamic universities. By situating the analysis within a real institutional setting, this research provides empirically grounded insights that enhance its applicability and relevance.

Accordingly, this article aims to: (1) identify Qur'anic values that are most relevant to civic education in Islamic higher education; (2) design and describe a Qur'anic values-based PPKn learning model implemented at STIQ An-Nur Lempuing; and (3) analyze the challenges and policy recommendations associated with implementing this model in Islamic higher education institutions. Through these objectives, the study seeks to contribute to the development of innovative, value-based civic education that strengthens character formation, national identity, and social responsibility among Muslim university students.

RESEARCH METHODS

The Methods section must be short but must include sufficient technical information and contain the type of research, research population, research samples or subjects, and data analysis techniques. Only new methods have to be described in detail. Cite previously published procedures in References.

This study employed a descriptive qualitative approach with a case study design to explore and analyze a Qur'anic values-based Civic Education (PPKn) learning model implemented at STIQ An-Nur Lempuing, Ogan Komering Ilir. A qualitative case study was selected because it enables an in-depth understanding of complex educational phenomena within their real-life context, particularly when the boundaries between the phenomenon and the context are not clearly evident (Yin, 2018). This approach was considered appropriate to capture the pedagogical processes, value internalization, and contextual dynamics of PPKn learning within an Islamic higher education institution.

The case study focused on STIQ An-Nur Lempuing as a representative Islamic higher education institution that emphasizes Qur'anic studies and character formation. The institution provided a relevant context for examining how Qur'anic values are systematically integrated into civic education learning. The research design emphasized an interpretive paradigm, aiming to understand meanings, perspectives, and experiences of participants regarding the implementation of the Qur'anic values-based PPKn learning model. Rather than seeking generalization, the study prioritized analytical depth and contextual richness to generate transferable insights for similar educational settings (Merriam & Tisdell, 2016).

The research participants consisted of lecturers who teach PPKn courses and undergraduate students enrolled in the PPKn classes during the academic year of the study. Participants were selected using purposive sampling to ensure that those involved had direct experience with the learning model under investigation. The inclusion criteria for lecturers were direct involvement in designing, teaching, or evaluating PPKn learning activities, while the inclusion criteria for students were active attendance and participation in classroom learning, projects, and community service activities related

to PPKn. (Creswell & Poth, 2018).

Data were collected using multiple qualitative techniques to ensure methodological triangulation and enhance the credibility of the findings. The primary data collection methods included classroom observations, in-depth interviews, and documentation analysis. Classroom observations were conducted to examine teaching strategies, lecturer–student interactions, learning activities, and the manifestation of Qur’anic values within the learning process. Both participant and non-participant observation techniques were applied, guided by an observation protocol focusing on instructional methods, student engagement, value articulation, and reflective practices. Field notes were recorded systematically to capture descriptive and reflective insights from each observed session.

In-depth interviews were conducted with lecturers and students to explore their perceptions, experiences, and interpretations of the Qur’anic values–based PPKn learning model. Semi-structured interview guidelines were used to allow flexibility while maintaining alignment with the research focus. Interviews with lecturers explored curriculum design, pedagogical strategies, assessment practices, and challenges in integrating Qur’anic values into civic education. Student interviews focused on learning experiences, value internalization, and perceived impacts on civic attitudes and character development. All interviews were audio-recorded with participants’ consent and transcribed verbatim for analysis.

Documentation analysis was employed to examine written and visual materials related to PPKn learning, including curriculum documents, syllabi, lesson plans, teaching modules, assessment instruments, and student project reports. These documents provided important contextual and institutional evidence of how Qur’anic values were formally embedded in learning objectives, content, methods, and evaluation processes. Documentation analysis also enabled data triangulation by comparing planned curricula with observed practices (Bowen, 2019).

Data analysis was conducted concurrently with data collection using a thematic analysis approach. The analysis followed iterative stages of data reduction, data display, and conclusion drawing, as proposed by Miles, Huberman, and Saldaña (2020). First, all qualitative data from observations, interviews, and documents were organized and coded systematically. Initial coding involved identifying meaningful units related to Qur’anic values, instructional strategies, student engagement, and civic character outcomes.

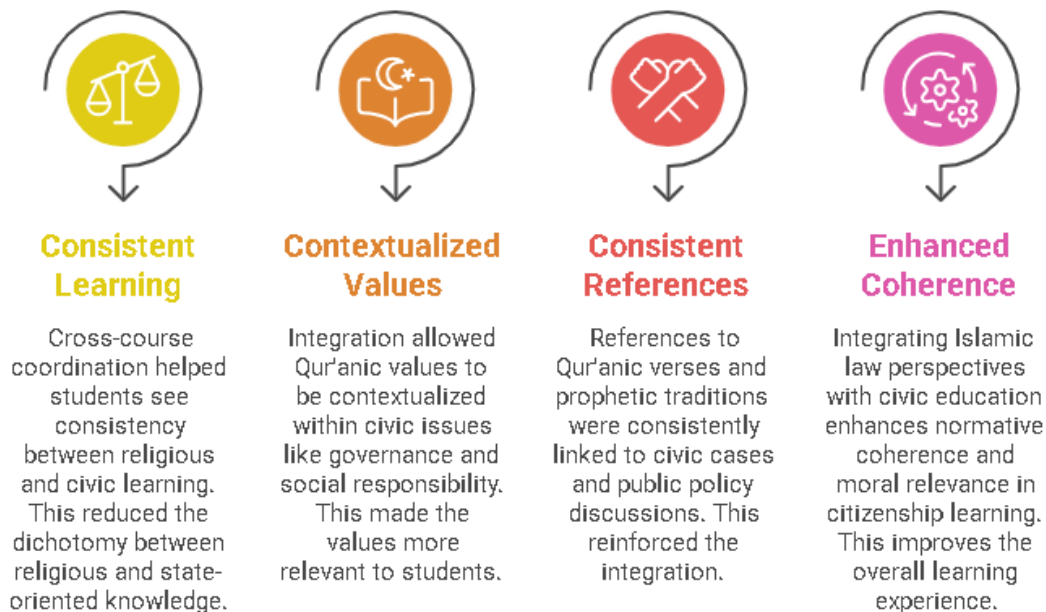
RESULTS

The findings of this study reveal that the Qur’anic values–based PPKn learning model implemented at STIQ An-Nur Lempuing, Ogan Komering Ilir was systematically structured and pedagogically operationalized through three interrelated components: an integrative curriculum structure, value-oriented teaching methods, and character-based evaluation mechanisms. This conclusion is supported not only by document analysis, but also by interview excerpts, classroom observation notes, and student reflection records showing how Qur’anic values were explicitly translated into learning activities and assessment practices.

First, the results demonstrate that the integrative curriculum structure played a central role in aligning civic education content with Qur’anic values. The Semester Learning Plan (RPS) for PPKn was redesigned thematically by incorporating core Qur’anic values such as *‘adl* (justice), *syūrā* (deliberation), *amanah* (trustworthiness), and *tasāmuḥ* (tolerance). For example, the reviewed RPS explicitly listed “justice in constitutional life,” “deliberation in democratic decision-making,” and “tolerance in plural society” as learning sub-outcomes linked to selected Qur’anic verses. Document analysis of syllabi and lesson plans showed that these values were explicitly articulated in learning outcomes, course materials, and assessment criteria. Rather than treating Qur’anic teachings as supplementary religious content, the curriculum positioned them as foundational civic principles that guided discussions on constitutional rights, democratic participation, social justice, and national identity. This finding supports recent studies emphasizing curriculum integration as a key strategy for value-based civic education in Islamic higher education (Banks, 2016; Kurniasih et al., 2024).

The results also indicate that curriculum integration was strengthened through collaboration between PPKn and Islamic Religious Education (PAI) courses. Lecturers reported that cross-course coordination enabled students to perceive consistency between religious instruction and civic learning, reducing the dichotomy between “religious knowledge” and “state-oriented knowledge.” This integration allowed Qur’anic values to be contextualized within civic issues such as governance, social responsibility, and pluralism. As observed in classroom practices, references to Qur’anic verses and prophetic traditions were consistently linked to civic cases and public policy discussions. This empirical finding aligns with Ikhwanudin’s (2025) argument that integrating Islamic law perspectives with civic education enhances normative coherence and moral relevance in citizenship learning.

Curriculum Integration Benefits



Community engagement emerged as another significant curricular component. The findings show that students participated in social projects rooted in Qur’anic values, including interfaith cooperation activities, social justice campaigns, and community dialogue forums. Observation data revealed that these activities provided experiential learning opportunities through which students practiced *amanah* and *‘adl* in real social contexts. Students reported that such projects enabled them to translate abstract civic concepts into concrete actions, thereby strengthening their sense of social responsibility. This result is consistent with prior research demonstrating the effectiveness of service learning in promoting civic engagement and moral development (Biesta, 2017; Reichert & Print, 2018).

Second, the findings highlight the effectiveness of value-oriented teaching methods in facilitating Qur’anic value internalization. Dialogical and contextual tafsir-based learning was identified as a dominant instructional approach. Lecturers guided students in interpreting Qur’anic verses related to social ethics, governance, and deliberation using contemporary civic issues as analytical lenses. Classroom observations indicated that this method encouraged critical discussion, ethical reasoning, and reflective dialogue rather than doctrinal transmission. Students actively connected Qur’anic teachings with topics such as human rights, social inequality, and democratic decision-making. This finding corroborates empirical evidence suggesting that contextual religious interpretation enhances students’ moral reasoning and civic awareness (Ikhwanudin, Rahardjo, & Saufi, 2025; Sahin, 2018).

Project-based learning further reinforced civic value formation. Students collaboratively designed and implemented projects such as community deliberation simulations, tolerance campaigns, and policy debate forums grounded in Qur’anic ethical principles. The results show that

these projects promoted teamwork, deliberative skills, and civic responsibility. Students demonstrated improved abilities to engage in respectful dialogue, negotiate differing perspectives, and articulate ethical justifications for civic positions. Such outcomes reflect the strengths of project-based civic learning in fostering participatory citizenship and democratic competencies (Hoskins et al., 2017).

Value reflection activities constituted another key methodological finding. Students were required to write reflective essays after each learning module, focusing on the relevance of Qur'anic values to contemporary civic challenges and their personal civic identities. Analysis of student reflections revealed increased self-awareness regarding moral responsibility, moderation, and tolerance. Many students articulated a deeper understanding of citizenship as a moral commitment rather than merely a legal status. This result supports Lapsley and Narvaez's (2016) assertion that reflective practices are essential for internalizing moral and civic values.

Third, the findings indicate that character-based evaluation significantly contributed to monitoring and reinforcing value internalization. Authentic assessment strategies were widely employed, including project portfolios, community service reports, reflective writings, and participatory observations. Lecturers emphasized that these assessments provided a more comprehensive picture of students' civic character development than conventional written examinations. In addition, specific evaluation instruments were developed to measure Qur'anic values such as tolerance, trustworthiness, deliberation, and justice. Survey and observation data suggested gradual but consistent improvement in students' civic attitudes and behaviors across assessment periods.

Continuous evaluation mechanisms further allowed students to track their moral and civic development over time. Mid-term, final, and post-project evaluations revealed progressive internalization of Qur'anic civic values, particularly in students' willingness to engage in dialogue, respect diversity, and assume social responsibility. These findings reinforce the argument that sustained and formative assessment is critical for character education effectiveness (Miles et al., 2020).

Overall, the results demonstrate that the Qur'anic values-based PPKn learning model functioned as a coherent and effective framework for integrating moral, spiritual, and civic education at STIQ An-Nur Lempuing. The empirical evidence suggests that when Qur'anic values are systematically embedded in curriculum design, pedagogy, and assessment, civic education becomes more meaningful, transformative, and responsive to contemporary societal challenges.

The findings of this study indicate that the implementation of a Qur'anic values-based Civics Education (PPKn) learning model at STIQ An-Nur Lempuing, Ogan Komering Ilir generates significant institutional and policy-level implications for Islamic higher education. The results demonstrate that effective internalization of Qur'anic civic values—such as *'adl* (justice), *syūrā* (deliberation), *amanah* (trust), and *tasāmuḥ* (tolerance)—is not solely dependent on classroom pedagogy, but is strongly influenced by institutional readiness, academic governance, and policy support. These findings position the learning model not merely as a pedagogical innovation, but as a comprehensive academic reform framework requiring systemic implementation.

One of the most prominent findings concerns the strategic role of lecturer and academic staff capacity building. The study reveals that lecturers who participated in structured training on contextual Qur'anic interpretation and Islamic civic pedagogy demonstrated higher pedagogical coherence and confidence in integrating normative Islamic values with contemporary civic issues. Classroom observations showed that trained lecturers were more capable of facilitating dialogical learning, ethical reasoning, and reflective discussion, rather than reproducing doctrinal instruction. This finding supports previous research emphasizing that professional development is a prerequisite for value-based civic education, particularly in faith-based institutions (Sahin, 2018; Althof & Berkowitz, 2020). The results suggest that without institutionalized workshops and continuous professional learning programs, the Qur'anic-based PPKn model risks becoming symbolic rather than transformative.

The study also highlights the importance of curriculum curation and modular development as

a critical policy implication. Analysis of teaching documents indicates that integrated PPKn–Qur’anic modules provide a clearer epistemological bridge between Islamic teachings and civic competencies. Modules developed collaboratively by civics education experts, Qur’anic scholars, and curriculum designers were found to be more coherent, contextually relevant, and aligned with national higher education standards. Students exposed to these integrated modules demonstrated stronger conceptual understanding of citizenship as a moral responsibility rather than a purely legal status. This finding aligns with Banks’ (2016) assertion that curriculum integration is central to transformative civic education and is reinforced by recent studies on interdisciplinary Islamic education reform (Kurniasih et al., 2023; Ikhwanudin, 2025).

Another significant result concerns institutional partnerships with social and religious organizations. The data indicate that collaboration with mosques, Islamic social institutions, youth organizations, and local government units substantially enhanced the effectiveness of community engagement projects. These partnerships provided authentic civic spaces for students to practice Qur’anic values in real social contexts, such as interfaith dialogue forums, social justice campaigns, and community deliberation programs. Students involved in partnered projects demonstrated higher levels of civic efficacy, social empathy, and tolerance compared to those engaged in campus-based simulations alone. This finding corroborates contemporary civic education literature emphasizing the role of community-based learning in strengthening democratic and moral competencies (Biesta, 2017; Hoskins et al., 2017).

At the policy governance level, the findings reveal that academic recognition and credit allocation play a decisive role in sustaining the Qur’anic-based PPKn model. Institutional policies that formally recognize community-based projects, reflective assignments, and value-oriented learning outcomes within the credit system were found to increase lecturer commitment and student engagement. Where faculty leadership explicitly accommodated Qur’anic civic projects within workload calculations and assessment frameworks, the model was implemented more consistently and innovatively. This result supports recent higher education policy research suggesting that institutional incentives and governance alignment are essential for sustaining pedagogical reform (Marginson, 2018; Tight, 2023).

Monitoring and evaluation mechanisms emerged as another key result of the study. The establishment of an institutional monitoring team focusing on Islamic civic values enabled systematic assessment of student character development, pedagogical effectiveness, and program sustainability. Data from reflective journals, civic attitude surveys, and behavioral observations indicated gradual but measurable improvements in students’ commitment to justice, deliberation, and social responsibility over the semester. Continuous evaluation also allowed the institution to identify pedagogical gaps and refine implementation strategies. This finding aligns with Miles, Huberman, and Saldaña’s (2020) emphasis on iterative evaluation as a cornerstone of qualitative educational innovation.

Collectively, these results demonstrate that the Qur’anic values–based PPKn learning model functions most effectively when supported by coherent institutional policies, professional development structures, and cross-sector partnerships. The model’s success at STIQ An-Nur Lempuing illustrates that civic education in Islamic higher education can move beyond normative instruction toward transformative character formation when values are embedded at both pedagogical and policy levels. The findings further suggest that Islamic universities seeking to strengthen civic competence and moral leadership must approach curriculum innovation as an integrated institutional project rather than a course-level initiative.

The findings of this study reveal that the implementation of a Qur’anic values–based Civics Education (PPKn) learning model at STIQ An-Nur Lempuing, Ogan Komering Ilir presents both substantive opportunities and complex challenges. While the integrative model demonstrates strong potential for strengthening students’ civic character and moral reasoning, its effectiveness is contingent upon the institution’s capacity to anticipate and mitigate ideological, pedagogical, curricular, and structural constraints. These results indicate that the success of value-based civic education in Islamic higher education requires not only pedagogical innovation but also deliberate

institutional strategies and adaptive governance.

One of the primary challenges identified is ideological resistance among a minority of academics and students who question the relevance of Qur'anic values within modern PPKn discourse. Interviews and classroom observations indicate that such resistance often stems from a dichotomous perception between religious knowledge and civic-modern knowledge, where Qur'anic teachings are perceived as normative theology rather than civic resources. This finding is consistent with previous studies highlighting epistemological fragmentation in higher education curricula (Biesta, 2017; Sahin, 2018). To mitigate this challenge, the institution implemented open academic dialogues, thematic seminars, and scholarly discussions that contextualized Qur'anic values within constitutional principles, democratic practices, and social ethics. The dissemination of empirical research findings demonstrating the effectiveness of the model also contributed to reducing skepticism and fostering academic legitimacy, supporting Banks' (2016) argument that evidence-based discourse is central to curricular acceptance.

Another significant challenge concerns lecturers' varying levels of competence in Qur'anic interpretation (*tafsir*). The results show that while PPKn lecturers possess strong backgrounds in civic theory and political education, not all are adequately trained in Qur'anic hermeneutics, particularly contextual and thematic interpretation. This gap potentially limits the depth and accuracy of value integration in classroom practice. Similar concerns have been raised in recent Islamic education research emphasizing the need for interdisciplinary teaching teams (Ikhwanudin et al., 2025; Kurniasih et al., 2023). As a mitigation strategy, STIQ An-Nur Lempuing adopted a collaborative teaching model by involving Qur'anic scholars and Islamic studies experts as co-lecturers and curriculum consultants. This approach enhanced epistemic credibility, reduced instructional bias, and ensured that Qur'anic values were interpreted responsibly within civic contexts.

Curricular overload emerged as another notable challenge. Integrating Qur'anic modules into PPKn courses initially raised concerns about increased credit load and content redundancy, particularly with existing Islamic Religious Education (PAI) courses. Document analysis revealed that without careful design, integration risks becoming additive rather than transformative. To address this issue, the institution redesigned PPKn and PAI syllabi into interdisciplinary and synergistic course structures, allowing shared learning outcomes and thematic convergence. This strategy aligns with contemporary curriculum integration models that emphasize coherence rather than expansion (Tight, 2023; Marginson, 2018). As a result, students experienced a more streamlined learning trajectory without an excessive increase in workload.

The measurement of subjective civic-moral values such as *amanah*, tolerance, and deliberative attitudes (*syūrā*) represents a further methodological challenge. The findings indicate that standardized testing alone is insufficient to capture character development and value internalization. This issue echoes broader debates in character and civic education assessment (Althof & Berkowitz, 2020). In response, the study employed a mixed evaluation approach combining quantitative surveys, qualitative interviews, reflective journals, and portfolio assessments. Longitudinal evaluation was also introduced to observe gradual behavioral change over time. This multidimensional assessment strategy proved more effective in capturing nuanced transformations in students' civic dispositions.

Institutional resource limitations, particularly in funding community engagement projects and developing specialized learning modules, were also identified as a constraint. The sustainability of the Qur'anic-based PPKn model depends heavily on financial and administrative support. To mitigate this challenge, STIQ An-Nur Lempuing pursued diversified funding strategies by submitting proposals to internal quality assurance units, Islamic philanthropic organizations, and local community partners. This approach reflects findings in higher education research emphasizing collaborative funding as a means of sustaining pedagogical innovation (Hoskins et al., 2017).

Importantly, the study's results are reinforced by best practices documented in recent empirical research. Kurniasih, Sastradiharja, and Syaidah (2024) demonstrated that integrating Islamic values into civic education at PTIQ-based universities enhanced students' social participation, legal awareness, and spiritual depth. Similarly, Ikhwanudin, Rahardjo, and Saufi (2025) found that contextual *tafsir* approaches in pesantren and higher education settings effectively internalized values

of justice, deliberation, and tolerance. Research by Mubarak (2023) further confirmed that thematic Qur'anic interpretation integrated with civic education fosters democratic-religious character formation. Moreover, Mantik and Sodik (2024) emphasized that Islamic civic education plays a crucial role in strengthening social resilience amid technological and societal transformation in the era of Society 5.0.

Synthesizing these findings, the proposed model in this study consolidates effective mitigation strategies and best practices into a coherent conceptual framework adaptable to diverse Islamic higher education contexts. The strength of the model lies in the convergence of documented curriculum design, observed classroom practice, student experiential learning, and institutional policy support. The results affirm that while challenges are inherent in integrating Qur'anic values into PPKn, they are not insurmountable when addressed through dialogical engagement, interdisciplinary collaboration, curricular coherence, robust assessment, and institutional support. Consequently, the model contributes to advancing innovative, contextually grounded, and morally transformative civic education in Islamic universities.

DISCUSSION

This study demonstrates that the Qur'anic values-based Civics Education (PPKn) learning model implemented at STIQ An-Nur Lempuing represents not merely a pedagogical adjustment, but a comprehensive institutional innovation aimed at reorienting civic education toward moral, spiritual, and social responsibility (Mukhlis, Maryam, et al., 2023; Mukhlis et al., 2024). Unlike studies that treat civic education primarily as a constitutional, democratic, or participatory learning agenda, the present study shows that civic competence in Islamic higher education is shaped through the integration of civic norms with Qur'anic ethical foundations. This distinction is important because it moves the discussion beyond reporting implementation outcomes and situates the model within broader debates on whether religious values can enrich, rather than constrain, democratic citizenship education. The findings confirm that the effectiveness of such a model depends on multi-level alignment, encompassing institutional vision, curriculum design, professional development, community engagement, evaluation systems, and supportive national policy frameworks. This discussion elaborates these dimensions by focusing on solution-oriented strategies that can strengthen the sustainability and scalability of the model within Islamic higher education.

At the institutional level, the results underscore the strategic importance of embedding Qur'anic-based character education and civic responsibility into the vision and mission of Islamic universities. When civic education is explicitly positioned as a moral and spiritual mandate derived from Qur'anic ethics, it gains normative legitimacy and institutional priority. This aligns with Marginson's (2018) argument that higher education institutions shape social outcomes most effectively when their educational missions are aligned with ethical and public purposes. In the context of Islamic higher education, framing PPKn as a vehicle for *'adl* (justice), *amanah* (trust), and *syūrā* (deliberation) allows civic education to function as a core identity-building discipline rather than a peripheral curricular requirement.

The discussion further highlights the necessity of strategic collaboration between faculties of Islamic Religious Education (PAI) and PPKn. The findings indicate that fragmented curricular ownership weakens integrative learning outcomes, whereas collaborative curriculum planning enables epistemological coherence. Jointly designed courses, interdisciplinary modules, and shared community engagement projects create learning environments in which Qur'anic values are not taught as abstract doctrines but are operationalized in civic reasoning and social practice. This finding corroborates Banks' (2016) model of transformative curriculum integration and recent studies emphasizing interdisciplinary collaboration as a driver of educational innovation in faith-based institutions (Kurniasih et al., 2023; Ikhwanudin et al., 2025). Nevertheless, the present study differs from Banks' multicultural integration framework because it does not simply add religious content into civic education; rather, it restructures the epistemic relationship between Islamic knowledge and citizenship learning. This indicates that transformative integration in Islamic higher education requires more than interdisciplinary cooperation; it requires a negotiated framework in which religious values

and civic-democratic principles are interpreted as mutually reinforcing.

Professional development of lecturers emerges as a decisive solution for addressing pedagogical and epistemic challenges. The study shows that lecturers' ability to integrate Qur'anic values into PPKn is strongly influenced by their exposure to contextual *tafsir* methodologies and integrative pedagogical training. Structured workshops on thematic Qur'anic interpretation, dialogical teaching strategies, and value-based assessment significantly enhance instructional quality. This finding supports Sahin's (2018) assertion that Islamic education reform depends on educators who are both theologically literate and pedagogically reflective. Furthermore, institutional support in the form of scholarships for postgraduate study in Qur'anic studies or integrative civic education represents a long-term investment in academic capacity and curriculum sustainability.

Collaboration with community organizations and government institutions constitutes another critical solution-oriented dimension of the model. The findings demonstrate that partnerships with mosques, religious organizations, youth groups, non-governmental organizations, and local government agencies provide authentic civic spaces for students to practice Qur'anic values. Through community service projects, interfaith dialogue, and participatory forums, students experience citizenship as lived ethical engagement rather than theoretical abstraction. This resonates with Biesta's (2017) conception of civic learning as participation in democratic practices and is reinforced by empirical evidence showing that community-based learning enhances civic efficacy and social responsibility (Hoskins et al., 2017). Establishing campus–community dialogue forums rooted in *syūrā* further strengthens deliberative skills and connects academic learning to real governance issues.

Evaluation and continuous research are discussed as essential mechanisms for ensuring the credibility and improvement of the Qur'anic-based PPKn model. The findings reveal that conventional cognitive assessments are insufficient to capture moral and civic character development. As a solution, the study advocates for a mixed-methods evaluation framework that integrates quantitative instruments (such as civic attitude and tolerance surveys) with qualitative tools (reflective journals, interviews, and portfolios). Longitudinal research designs are particularly important for measuring sustained impact on students' character, social participation, and national identity formation. This approach aligns with Miles, Huberman, and Saldaña's (2020) emphasis on iterative and reflective evaluation in qualitative educational research, as well as with contemporary debates on assessing character education outcomes (Althof & Berkowitz, 2020).

At the national policy level, the discussion highlights the strategic role of government support in scaling and institutionalizing Qur'anic-based civic education. The findings suggest that ministries responsible for religious affairs and higher education can facilitate integration through curriculum guidelines, competitive research grants, and national programs promoting moderation, tolerance, and civic ethics. Such policy interventions not only provide material support but also signal normative endorsement of value-based civic education. This perspective is consistent with Tight's (2023) analysis of policy-driven educational change and with studies emphasizing the role of accreditation and quality assurance bodies in shaping institutional priorities. Including moral and character dimensions as evaluation criteria in accreditation processes would further incentivize universities to invest in integrative civic education models.

Importantly, this study contributes to the broader discourse on civic education in plural and globalized societies by demonstrating that Qur'anic values can function as inclusive civic resources rather than exclusionary religious markers. The discussion shows that values such as justice, deliberation, trust, and tolerance resonate with universal democratic principles while retaining their Islamic ethical grounding. This dual resonance positions the proposed model as a response to contemporary challenges such as social fragmentation, ideological polarization, and radicalization. As argued by Mantik and Sodik (2024), empowering Muslim communities through civic education grounded in religious ethics strengthens social resilience in the face of rapid technological and cultural change.

In synthesizing these findings, the discussion emphasizes that the Qur'anic values–based PPKn learning model should be understood as a systemic innovation rather than a standalone instructional strategy. Its successful implementation requires alignment across institutional vision,

faculty collaboration, lecturer development, community partnerships, evaluation systems, and supportive national policies (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). The case of STIQ An-Nur Lempuing illustrates that when these elements converge, Islamic higher education can produce graduates who are not only civically competent but also morally grounded and socially responsible. Consequently, this study offers a scalable and context-sensitive framework for reimagining civic education in Islamic universities, contributing to both educational innovation and the strengthening of democratic and ethical citizenship.

CONCLUSION

This study concludes that integrating Qur'anic values into PPKn learning provides an innovative and context-sensitive model for civic education in Islamic higher education. The case of STIQ An-Nur Lempuing demonstrates that values such as *tawasuf*, *'adl*, *syūrā*, *tasāmuḥ*, and *amanah* can strengthen students' civic responsibility, moderate attitudes, social awareness, and national identity while remaining grounded in Islamic ethics.

The main contribution of this study lies in showing that Qur'anic values can serve as a moral–civic foundation that connects religious morality with democratic citizenship. Through curriculum alignment, dialogical–tafsir learning, project-based activities, community engagement, and character-oriented assessment, PPKn learning becomes not merely theoretical but a transformative educational experience.

Practically, the proposed model offers a reference for curriculum development, lecturer training, and policy formulation in Islamic higher education. Its broader implementation requires institutional commitment, lecturer competence, interdisciplinary collaboration, and sustainable partnerships with community and governmental institutions. Future research may further examine its long-term impact and scalability across different institutional contexts.

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