The Role of Islamic Values in Building a Generation with Noble Morals

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Abstract:

This study explores the role of Islamic values in shaping a morally upright generation, emphasizing the integration of character education within family, school, and community settings. Utilizing a qualitative descriptive approach through library research, this study examines various scholarly sources, including the Qur'an, Hadith, academic books, journal articles, and official documents. Data were analyzed using content analysis to assess the conceptual foundations of Islamic values, strategies for character formation, and their practical applications in social life. The findings reveal that Islamic values play a crucial role in fostering individuals with strong integrity, responsibility, and high moral awareness. Islam provides a balanced approach between encouragement (*bashiran*) and warning (*nazhiran*), shaping individuals' consciousness of the consequences of their actions. The study further highlights that character education based on Islamic teachings is highly effective in producing individuals who are not only intellectually capable but also spiritually resilient. As contemporary society faces increasing moral challenges due to globalization and technological advancements, this research underscores the relevance of Islamic character education in addressing these issues. The study concludes that through strong collaboration between families, educational institutions, and society, Islamic values can be effectively implemented to cultivate a generation that is morally grounded and contributes to a harmonious society. The significance of this research lies in its comprehensive analysis of Islamic character education and its practical recommendations for integrating Islamic principles into modern education systems.

Keywords: character education; contemporary society; Islamic spirituality; modern education; universal behavior.

INTRODUCTION

Education is one of the fundamental aspects of the formation of human character. In the Islamic context, education not only aims to transfer knowledge but also to form humans who have superior character based on the divine values contained in the Al-Qur'an and As-Sunnah. Character education is an important agenda in building a generation that is not only intellectually intelligent but also has noble character. In Islam, character formation is closely related to the concept of morals, which is a universal behavior that reflects moral, spiritual and social values (Al-Attas, 1980).

Character education in Islam begins with efforts to return humans to their nature as creatures created to worship Allah. Human nature, which divine values have guided through revelation, makes it have the

potential to develop into human beings, namely perfect humans in spiritual, moral and social aspects (Qardhawi, 2000). Therefore, Islam is not only a guideline for ritual worship but also a basis for forming human character as a whole. In this context, Islamic values such as honesty, justice, devotion, patience and compassion are the main pillars of character education (Dalimunthe, 2023).

The process of character formation does not occur automatically. This requires systematic efforts through education, both within the family, school and community. In the family, parents act as the main educators who instill Islamic values from an early age (Gunawan & Karakter, 2012). In schools, Islamic religious education functions as a means to strengthen these values through learning that is not only cognitive but also applicable (Wahyono et al., 2024). In society, the role of religious institutions such as mosques and Islamic organizations is crucial in expanding the impact of Islamic-based character education (Fauzan, 2016).

In Indonesia, character education has a strong foundation, as stated in Law Number 20 of 2003 concerning the National Education System (Kemendikbud, 2003). National education aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, are healthy, capable, creative, and become democratic and responsible citizens. These values are in line with the concept of Islamic education, which prioritizes character development as an integral part of forming an individual who is balanced between mind, heart and behavior (Sukenti & Hermawan, 2024).

However, in the realities of modern life, the challenges in character formation are increasingly complex. The flow of globalization, technological developments and moral decline in society are the main issues that need to be addressed (Sakhinah, 2018). In the midst of these conditions, Islamic education has an important role to play in providing solutions to overcome increasingly widespread moral degradation. Islam-based character education is expected to be able to answer this challenge by instilling strong Islamic values in the younger generation (Saputra & Azmi, 2022).

Character education in Islam is not only theoretical but also includes practical aspects that can be applied in everyday life. For example, values such as honesty were taught through the example of the Prophet Muhammad SAW, who was known for his noble qualities such as *siddiq* (honest), *amanah* (trustworthy), *tabligh* (convey), and *fatanah* (intelligent) (An-Nawawi, 2004). This example provides inspiration for Muslims to use it as a basis for building strong personal character (Dabashi, 2017).

Apart from that, character education in Islam also emphasizes the importance of spiritual development which can strengthen human relationships with Allah (*hablum minallah*) and human relationships with others (*hablum minannas*). This concept reflects the integration of religious and social values , which are the basis for building a harmonious society (Syihāb, 2002). In social life, Islamic education can encourage the creation of a culture of mutual respect, tolerance and cooperation, which ultimately contributes to the creation of a peaceful and prosperous life (Rohman, 2023).

The importance of character education in Islam is also supported by the long history of the Indonesian nation, where Islamic values have become an inseparable part of people's lives. However, as time goes by, these values face big challenges, especially in the digital era, which offers unlimited freedom of information. This condition often causes a shift in moral values among the younger generation. Therefore, efforts are needed to strengthen Islamic-based character education to overcome these challenges (Azra, 2006).

Islamic-based character education is not only relevant in an individual context but also has a broad impact on society and the nation. Individuals who have Islamic character will contribute to the creation of a peaceful, just and prosperous society. This is in line with the national education vision, which aims to create a generation that is not only academically competent but also has high moral integrity (Mulyasa, 2013).

In order to realize this goal, collaboration between various parties, including families, educational institutions, religious organizations and the government, is very important. All parties need to work together in developing educational programs that are oriented toward character-building based on Islamic values. Thus, Islamic education can be an effective solution in building a generation with noble character and able to face the challenges of the times (Tilaar, 2012).

METHOD

This research uses the literature study method with a descriptive qualitative approach to analyze the role of Islamic values in building a generation with noble character. Data was obtained from various

literary sources, including the Al-Qur'an, Hadith, academic books, journal articles, and official documents discussing character education in Islam. Data collection techniques are carried out through document analysis, which includes identification, classification and synthesis of information from various relevant references (Rahman, 2025). Next, the data was analyzed using content analysis to examine the concept of Islamic values, character education strategies, and their implementation in social life. To ensure validity, this research applies source triangulation by comparing various references to obtain accurate and objective information (Paek et al., 2010). With this approach, research is expected to provide a scientific contribution to understanding how Islamic values are the main pillars in the formation of individual and societal character in the modern era.

RESULTS AND DISCUSSION

Religion as a Human Need

Religion is one of the basic needs of human life. As social creatures, humans have two main needs, namely physical needs and spiritual needs (Morgan, 1977). Physical needs include biological and physical aspects related to survival, while spiritual needs are related to fulfilling the meaning and purpose of life. In this context, religion exists as a guide that provides direction for humans to achieve happiness, prosperity and peace in their lives. Islam as a comprehensive religion not only regulates spiritual aspects but also provides a clear foundation in various aspects of social, economic and moral life. Therefore, religion is not just a choice but an inevitable primary need for humans throughout their lives (Fadholi, 2014).

By nature, humans need the existence of God as a spiritual support in their lives. Awareness of the existence of God is not something that is imposed from outside but is part of human nature that differentiates them from other creatures (Al-Ghazali, 2008a). Religion shapes humans into beings who have clear moral and ethical values and life orientation. Without religion, humans can lose direction in determining their moral standards and life goals. By understanding religious teachings, a person will realize his position as a creature who has moral and spiritual responsibilities, both towards himself, fellow humans and God (Shihab, 2007b). The presence of religion in human life allows the creation of a harmonious and civilized social order.

In social interactions, humans not only need a spiritual relationship with God but also harmonious interactions with others. Religion provides boundaries and guidelines that enable humans to exercise freedom while still paying attention to common interests. The concept of freedom in Islam does not mean unlimited freedom but rather freedom that is in harmony with the moral and ethical values set by religion (Indriana, 2020). Islam teaches that individual freedom must always be balanced with social responsibility in order to create balance in social life (Al-Qaradawi, 1997). In this perspective, freedom is not just freedom from physical or social shackles but also freedom in a spiritual sense, namely freedom from the shackles of lust and ignorance, which can plunge humans into behavior that is detrimental to themselves and others (Rasyid, 2024).

Apart from that, in facing various life problems, humans often experience anxiety, confusion and worry. Uncertainty in life, whether related to the economy, health or social relationships, can cause severe psychological stress (Bhutani & Singh, 2023). In this condition, religion acts as a soul-soothing agent that provides calm and solutions to life's problems. Islamic teachings emphasize the importance of tawakal, namely surrendering oneself to Allah after making maximum efforts. Faith in God and belief in His justice provides inner peace because humans believe that every test in life has wisdom and a solution that has been prepared by Allah (Hamka, 2015). Thus, religion not only functions as a moral rule, but also as a source of calm and steadfastness in facing life's challenges.

True happiness in human life is not only measured by material or worldly success but also by spiritual happiness that comes from God's pleasure. Many people have abundant wealth but still feel unhappy because they have lost the spiritual aspect of their life (Amiruddin et al., 2021). Religion provides guidelines for humans to achieve true happiness, namely happiness that does not depend on temporary worldly things. Through worship, good deeds, and obedience to His teachings, humans can experience true happiness, both in this world and in the afterlife (Al-Qaradawi, 1997). The pleasure of Allah is the main goal in a Muslim's life, and every activity carried out is directed towards obtaining blessings and pleasure from Him. This shows that religion not only regulates spiritual aspects in the form of worship

rituals but also provides practical guidance in living a life that is meaningful and full of happiness (Abou El Fadl, 2014).

Apart from being a path to happiness, religion also plays a role in maintaining human dignity. Islam views humans as creatures who are glorified by Allah and given the responsibility to maintain and increase their human values (Alfiyah et al., 2024). Human dignity is not only measured by social status or wealth, but rather by how he lives his life in accordance with the moral and ethical principles taught by religion. Islam teaches values such as honesty, politeness, responsibility and justice, which function to maintain the honor of individuals and society as a whole (Hamka, 2015). By following religious teachings, humans can maintain their dignity and gain respect, both from fellow humans and from God. This emphasizes that religion not only functions as a belief system, but also as a moral framework that guides humans to live with honor and integrity.

In modern life, which is increasingly complex and full of challenges, the role of religion is becoming increasingly important. Globalization, technological advances and rapid social change often make humans lose their direction and identity. Many individuals experience moral and spiritual crises due to exposure to values that conflict with religious teachings (Zhang et al., 2021). In this situation, religion becomes a fortress that is able to keep people on the right track. Good religious education can help someone understand the noble values that are the basis for decision-making and daily behavior (Komariah & Nihayah, 2023). Thus, religion not only functions in the spiritual sphere but also has a significant social impact in forming individuals with strong character and high integrity.

Islam, as a perfect religion, provides comprehensive life guidance for humans, starting from spiritual, social and moral aspects. The need for religion is not something that is forced but is human nature, which naturally needs guidance in living its life (Qorib, 2022). Apart from that, religion functions as a source of calm happiness and protects human dignity so that they can continue to live with honor and blessings (Al-Hawary et al., 2023). In an increasingly modern world, religion remains relevant and is the main bulwark in maintaining morality and balance in human life. Therefore, a deep understanding of religious teachings is very necessary so that humans can live a life full of meaning and with clear goals.

The Nature of Character in Islam

In Islam, the main purpose of education is to return people to divine values that are in accordance with their nature. This process is done through the guidance of Al-Qur'an and As-Sunnah so that people can become individuals with noble character (*insan kamil*) (Salahuddin & Alkrienciehie, 2013). In other words, education not only functions as a means of knowledge transfer, but also as a vehicle for character formation. The character itself is closely related to morality, which is the main benchmark in the life of a Muslim.

Character is synonymous with morals, which are universal human traits and behavior (Mustari & Rahman, 2014). Morals cover all human activities, whether related to vertical relationships with God, relationships with oneself, social relationships with other people, and interactions with the environment (Rukiyanto et al., 2023). Therefore, morals in Islam are not just a normative concept, but are also principles of life that are rooted in religious norms, culture, customs and habits of society. Good morals form individuals who are able to maintain a balance between spiritual and social aspects in their lives (Kader, 2021).

The process of character formation in Islam is carried out through formal and non-formal education. Formal education includes institutions such as schools and Islamic boarding schools, while non-formal education includes learning within the family and community. In Islam, seeking knowledge is seen as an obligation that is not limited by space, time or age. The Hadith of the Prophet emphasizes that seeking knowledge must be carried out throughout life, as stated in the words of the Prophet: *"Seek knowledge from the cradle to the grave"* (HR. Al-Baihaqi). This concept is known as long life education, which emphasizes the importance of education as a continuous process to shape individual character (Lin et al., 2022).

In Indonesia, the aim of education as regulated in Law Number 20 of 2003 concerning the National Education System is to shape students to have good character and be able to contribute to the nation. Therefore, education is not only oriented towards mastering science and technology, but also building positive moral values (Kadir, 2014). Education that is oriented towards noble values will produce

individuals who are not only intellectually intelligent, but also have high social sensitivity and moral integrity.

From a religious perspective, character is closely related to morals. Morals are a force that refers to positive values in human life. Thomas Lickona (Lickona, 1996) suggests that good character consists of three main components, namely morals knowing (knowledge about morals), moral feeling (feelings about morals), and moral action (action based on morals). Character education aims to integrate these three aspects in a person's life to produce behavior that reflects positive moral values. In Islam, this concept is in line with the teachings about ihsan, which means doing everything with awareness of God's supervision.

According to (Muslich, 2022), education is the process of internalizing culture into a person and society, which aims to create civilized humans. Thus, education is the main strategy in forming human character. Character education not only includes cognitive (knowledge) aspects, but also affective (feelings) and psychomotor (actions). By integrating these three aspects, education functions to shape humans as a whole. This is in line with the principles in Islam which emphasize the importance of harmony between reason, heart and actions in living life (Le Duc, 2023).

The birth of character education in Indonesia has a strong historical basis. This is in line with the apostolic mission of the Prophet Muhammad SAW, who was sent during a time of moral crisis for the Arab nation (Nugraha et al., 2023). The Prophet brought Islamic teachings to improve the morals of society at that time, as conveyed in his words: *"Indeed I was sent to perfect noble morals"* (HR. Bukhari). This context is also relevant to social conditions in Indonesia, where character education is expected to be a solution to various moral problems that plague society. With character education based on Islamic values, it is hoped that a generation will emerge that is not only knowledgeable, but also has high morality (Muharam, 2020).

To create a strong character based on faith, religion plays a very important role. Islam has teachings that emphasize character formation based on the values of faith and piety. These values are the main foundation in the formation of individual behavior and social life. In Islam, character education not only functions to build individual morals, but also forms a civilized and harmonious society (Soebarna, 2021). Therefore, character education in Islam must be implemented in all aspects of life, both within the family, school and society at large.

In the era of globalization, challenges in character formation are increasingly complex. The fast flow of information and the heavy influence of foreign culture can influence individual moral values. Therefore, it is important for educational institutions to pay more attention to strengthening character based on Islamic values. Thus, character education is not only a discourse, but also part of the practice of daily life (Jannah & Santoso, 2023). By instilling religious values in education, individuals are expected to be able to face the challenges of the times without losing their moral identity.

Thus, character education in Islam has a clear goal, namely creating humans who are not only intellectually intelligent, but also have high morality. This is in line with the main goal of Islam in forming human beings, namely humans who are perfect in spiritual, intellectual and social aspects. It is hoped that character education based on Islamic values can be a solution to various social challenges faced by modern society, thereby creating a generation that is strong, has noble character, and is able to make a positive contribution to human civilization (Mustakim, 2011).

The Role of Religion in the Formation of Human Character

Religion has a fundamental role in shaping human character, functioning as a life guide that provides direction and rules so that humans can live their lives in accordance with moral and spiritual values. Since the beginning of creation, humans have been bound by an agreement with Allah, as explained in the QS. Al-A'raf verse 172 which states that humans have testified to the divinity of Allah since they were in the womb (Aulia, 2021). This agreement shows that humans naturally have an obligation to obey His rules in living their lives. Therefore, Allah not only establishes agreements but also provides life guidance through the Al-Qur'an and Hadith (Yousef et al., 2024). These two sources cover all aspects of life, from small to large things, so that humans can live well and orderly. The implementation of these religious teachings directly contributes to the formation of good character (Fadholi, 2014).

In practice, religion not only regulates the vertical relationship between humans and God, but also the horizontal relationship between fellow humans and the surrounding environment. Religion teaches noble

values such as honesty, tolerance, justice and social care which are the main foundations for building a harmonious and balanced life (Afrianti & Andreastuti, 2024). The application of these values makes humans not only live life in an orderly manner, but also become individuals who provide benefits to other people and the surrounding environment. In this context, the Islamic religion has unique moral characteristics and can be applied in various life conditions. As stated in the words of the Prophet Muhammad, *"Indeed I was sent only to perfect morals"* (Fadholi, 2014). Thus, good morals are a real manifestation of a person's faith, which is born from a combination of aqidah and sharia that is carried out consistently.

Morals in Islam are divided into three main aspects, namely morals towards Allah, morals towards fellow humans, and morals towards the environment. Morals towards Allah are realized through various forms of worship such as prayer, fasting, zakat, and hajj, as well as other sunnah worship such as dhikr and prayer which strengthen humans' spiritual relationship with God (Fadholi, 2014). In this case, dhikr plays an important role in providing calm and peace of mind, as emphasized in the QS. Ar-Ra'd verse 13:28, that by remembering Allah, the human heart will feel at peace. Apart from that, humans must also develop an attitude of tawakkal, namely surrendering oneself to Allah after trying, and *tawadu'*, namely being humble and not arrogant, as a form of recognition of human weakness before the greatness of Allah (Mursyidah et al., 2023).

Apart from that, Islam also regulates human social relations so that they reflect noble moral values. As social creatures, humans cannot live alone and need interaction with others. In every interaction, Islam teaches the importance of honesty, respect and cooperation, both within the family, organization and wider society (Maidugu & Isah, 2024). The application of these morals must start from the closest sphere, namely the family, by being filial to parents and maintaining harmonious relationships with other family members. More broadly, Islam teaches that relationships between humans must be based on the values of faith and piety in order to create a social life that is harmonious and full of peace (Fadholi, 2014). The diversity that exists in society must also be respected without distinction of religion, ethnicity or race because Islam places brotherhood and unity as the main principles in building social life.

On the other hand, morality towards the environment is an important aspect of Islamic teachings, where humans are taught to maintain the balance of nature and not cause damage. This principle is in line with the concept of social worship which aims to preserve natural resources for the survival of future generations (Kasmu'i, 2012). Thus, Islam not only emphasizes human relationships with God and others but also underlines the importance of responsibility towards nature as part of the manifestation of faith. All of these teachings emphasize that religion has a very significant role in shaping human character, both in spiritual, social and ecological aspects, so that a harmonious, ethical and responsible life can be realized as a whole.

Religion Regulates the Consequences of Human Life

From an Islamic perspective, the consequences of human life are closely related to commitment to the religious values one adheres to. When someone pledges the shahada as a form of testimony to the oneness of Allah and the apostleship of the Prophet Muhammad SAW, this is not just a verbal statement but a spiritual agreement that contains great responsibility. This pledge requires every individual to internalize the values of faith in aspects of daily life, both in beliefs, actions and social interactions. Thus, Islamic teachings not only function as moral guidelines but also as a system that regulates the consequences of human life based on the laws that have been established by Allah (Aulia, 2021).

The consequences of commitment to Islamic teachings can be seen in various aspects, both in individual and social dimensions. In the individual aspect, adherence to religious teachings has an impact on the formation of a strong character, which is characterized by piety, honesty, patience, and sincerity in living life. Individuals who are consistent in implementing religious values will have high moral awareness, so they are able to face various life challenges with wisdom. On the other hand, when someone ignores religious teachings, he risks experiencing moral degradation, which can have negative impacts, both for himself and his social environment (Al-Ghazali, 2008b).

In a social context, Islam regulates the relationship between individuals and society based on the principles of justice, brotherhood and mutual assistance. The consequence of implementing religious values in social life is the creation of a harmonious and civilized social order (Hakim, 2012). Islam teaches the importance of maintaining rights and obligations in social interactions, both within the family,

community and nation. Therefore, every individual who adheres to Islamic teachings will always strive to create a balance between personal rights and social interests in order to realize a just life (Al-Qaradawi, 1997).

However, carrying out the consequences of the creed and commitment to religion is not an easy matter. Humans are often faced with various temptations that test the strength of their faith. These temptations can take the form of lust, social pressure, and the challenges of materialism which often tempt someone to deviate from Islamic teachings (Yusuf, 2025). In this case, religion provides guidance to face these various tests with patience and determination. Islam teaches that every test given by Allah is a form of His love to test the quality of human faith and as a means to increase their spiritual level. Therefore, every believing individual is required to have patience and fortitude in facing all forms of trials that come in his life (Hamka, 2015).

As a consequence of obeying the teachings of Islam, people will also receive rewards for their deeds, both in this world and in the afterlife. Islam asserts that every human action, whether good or bad, will be rewarded according to God's decree (Sulaiman, 2021). This concept provides motivation for every individual to always do good and avoid prohibited acts because everything done will be held accountable before God on the Day of Resurrection. From the Islamic perspective, the final consequences of human life are not only limited to worldly success but also include true happiness in the afterlife, which can only be achieved through piety and obedience to Allah (Shihab, 2007a).

In order to strengthen human confidence so that they remain steadfast in facing various temptations, Allah provides clear guidance through the consequences for every action taken (Hoque, 2024). This consequence is manifested in the form of giving good news (*bashiran*) for those who believe and do righteous deeds, as well as reminders (supervised) for those who violate His provisions. This concept is a fundamental part of Islamic teachings, where humans are directed to understand that every action has an impact, both in this world and in the afterlife.

The root of the word *bashiran* appears 123 times in the Qur'an, while the root of the word *supervised* appears 130 times. These two concepts are often used in the context of providing moral encouragement to humans. The word *bashiran* in the Al-Qur'an is generally associated with the delivery of good news to believers as a motivation for them to continue doing good deeds and not be influenced by worldly temptations. On the contrary, supervision serves as a warning for those who deviate from religious teachings, reminding them that every deviation has consequences that are not only worldly but also spiritual (Khidhir, 2012).

The existence of these two concepts reflects the balance in Islamic teachings, where the approach of God's love and justice go hand in hand. Humans are not only given the freedom to choose their way of life but are also given an understanding of the consequences of each choice taken. This approach is in line with the principles of *targhib* (motivation) and *tarhib* (warning) in Islamic education, where individuals are encouraged to choose goodness through the promise of reward and are reminded of punishment as a form of moral and spiritual responsibility (Sholehuddin et al., 2022). Thus, the concept of *bashiran* and supervision not only functions as a social control mechanism but also as a means of internalizing spiritual values that strengthen human moral resilience in living life.

As stated in QS. Al-An'am verse 48, God sent His Messenger to give good news to those who believe and remind those who transgress. This verse asserts that Islam is present not only as a belief system but also as a way of life that offers a balance between hope and piety (Nurkamiden et al., 2022). The good news promised in Islamic teachings serves as the main motivation for people to continue to improve the quality of their faith and piety (Ilmi et al., 2023). When a person knows that his good deeds will get a greater reward in the eyes of God, this encourages him to remain steadfast in performing worship and avoid actions that are not acceptable.

In everyday life, people are often faced with various challenges that test their faith and piety. In the face of the test, the good news found in Islamic teachings becomes a spiritual booster that encourages people to remain firm and not despair. This concept can be found in various verses of the Qur'an that emphasize the importance of patience and effort in facing trials. As in QS. Al-Baqarah verse 286 asserts that God does not burden a person beyond his ability; this gives peace to the individual that God has measured every test he faces according to his ability level (Akbar et al., 2024). With this belief, people can be more optimistic in facing life and still adhere to religious teachings.

Furthermore, Islam also gives a warning to those who violate it as a form of God's love so that people do not get lost in the life of the world. This reminder acts as a form of moral control that keeps people in the path of goodness. Islam not only emphasizes the concept of rewards and rewards in the afterlife but also emphasizes that every action has consequences that can be felt in the life of this world (Waller, 2024). This concept can be found in various stories of previous people who experienced destruction due to deviation from God's teachings, such as the story of the people of 'Ad and Thamud explained in QS. Al-Haqqah verses 6-8 (Yasin, 2019). These stories provide a lesson for people not to repeat the same mistakes and always use Islamic values as a guideline for life.

From the perspective of moral psychology, the good news and warnings in Islam can be linked to social learning theory. In his theory, Bandura explains that humans learn from the surrounding environment through a process of observation and experience (Bandura, 1991). In a religious context, good news can function as positive reinforcement that encourages individuals to continue doing good deeds, while warnings act as internal control that fosters self-awareness in avoiding mistakes (Agung et al., 2024). With this balance between reward and punishment, humans can develop into individuals who have high moral awareness and are able to adapt their behavior to the norms that apply in society.

Apart from that, the concept of good news and warnings in Islam also has implications for the formation of a civilization based on divine values. Throughout history, many great civilizations grew and developed because their people had a strong value system based on religious teachings. For example, Islamic civilization during the golden age under the leadership of the Abbasid Caliph developed rapidly in the scientific, economic and social fields because it was based on the values of justice, hard work and concern for others (Mujib et al., 2024). This concept shows that Islamic teachings not only have an impact on individuals personally but also play a role in building a harmonious and civilized society.

Furthermore, in the context of modern life, the application of the concepts of good news and warnings in Islam can also be seen in various social aspects, such as in the education system, law and business ethics (Harahap et al., 2023). In the world of education, for example, a reward and punishment system is applied as a method to shape the character of students so that they become individuals who are responsible and have good morals (Marmoah et al., 2022). Likewise, the Islamic legal system prioritizes the principle of justice by providing rewards to evildoers and providing protection to those who do good deeds. This concept emphasizes that Islamic teachings are universal and relevant to various aspects of human life (Harahap et al., 2023).

In the business world, this concept is also reflected in the principles of work ethics taught in Islam. A Muslim entrepreneur who understands Islamic teachings will try to run his business honestly, fairly and without harming other people. Islam emphasizes the importance of running a business with the principles of transparency and justice, as taught in the hadith of the Prophet, which states that an honest and trustworthy trader will be placed with the prophets and pious people in the afterlife (Jazil & Firdaus, 2024). Therefore, the concept of good news and warnings in Islam not only functions as a spiritual guide but also as a principle that shapes human behavior in various aspects of life.

With encouragement and warnings originating from revelation, humans are expected to be able to live their lives with full responsibility, not only towards themselves but also towards society and the surrounding environment. Therefore, understand the values in QS. Al-An'am verse 48 is the key for every individual to build a life that is more meaningful and oriented towards the blessings and pleasure of Allah. In this context, humans have a moral responsibility to not only improve the quality of their own faith but also play a role in creating a better environment for others (Nurkamiden et al., 2022).

CONCLUSION

Islamic values have a very significant role in forming a generation with noble morals. Islam is not only a spiritual guideline but also a moral foundation that guides humans in living a balanced life between this world and the afterlife. The findings in this research indicate that Islamic-based character education is an effective strategy for developing individuals who are not only intellectually intelligent but also have high moral integrity. In addition, Islamic teachings, which emphasize a balance between good news and warnings (*bashiran wa nazhiran*), play a role in forming individual awareness of the consequences of every action taken. In the modern context, challenges in character formation are increasingly complex due to globalization, technological advances and shifting moral values. However, Islamic values remain relevant

and can be a solution to this challenge, both through education in the family, school and community. This research also highlights the importance of synergy between various parties, including the government, educational institutions and society, in strengthening Islamic-based character education. With this approach, a generation with noble morals can be formed, contribute positively to society, and face the challenges of the times with strong moral and spiritual resilience. Significantly, this research provides insight into how Islamic values can be implemented systematically in everyday life to form individuals who have high morality, are tolerant and are responsible in social life. It is hoped that the results of this research can become a reference in designing Islamic-based character education policies as well as material for further study in developing a more holistic Islamic education system.

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