

## The Al-Qur'an Based Pedagogical Model of Surah Al-Insyirah Verses 5–6 in Character Formation at Madrasah Ibtidaiyah

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### ABSTRACT

*The purpose of this study is to explore the implementation of the values of the Qur'an contained in Surah Al-Insyirah verses 5–6 in strengthening character education at the Madrasah Ibtidaiyah level. This study focuses on how the concepts of patience, resilience, and optimism taken from the meaning of the verse "Indeed, with hardship comes ease" are internalized in school activities to shape the moral and spiritual development of students. This study uses a descriptive qualitative approach with a case study design. Data were collected through observation, interviews with teachers and students, and documentation of learning activities. Data analysis used the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results showed that the internalization of the values of Surah Al-Insyirah verses 5–6 was carried out through three main strategies, namely habituation in school culture, integration in Islamic Religious Education subjects, and teacher role modeling. These strategies were proven to contribute significantly to improving students' attitudes of patience, responsibility, and gratitude. This study is not only descriptive but also develops a conceptual framework for a revelation-based pedagogical model that places the values of the Qur'an as the basis for character building. These findings expand Islamic education theory by showing how Qur'anic verses can be formulated into applicable pedagogical principles in the context of madrasahs. Implicitly, this study contributes to contemporary Islamic education practices by offering a reflective and habitual learning approach based on Qur'anic values, which can strengthen the spiritual, moral, and social dimensions of students in the modern era.*

## INTRODUCTION

Character education is the core of national education objectives as well as the spirit of the Islamic education system (Sulayman, 2024; Hastasari et al., 2022). In the context of Islam, education is not only directed at mastering cognitive aspects, but also at forming noble character that reflects the personality of a true Muslim (Karim et al., 2025; Cheah et al., 2021). The Qur'an, as the main source of Islamic teachings, emphasizes the importance of education that fosters spiritual, moral, and social values so that humans are able to carry out their role as khalifah on earth (Zaluchu et al., 2025; Birhan et al., 2021). One of the biggest challenges in education today is the moral decline of the younger generation, characterized by a weakening sense of responsibility, declining discipline, and a

loss of social empathy (Deif & Logan, 2022; Hassan et al., 2025). This condition requires Islamic educational institutions, including Madrasah Ibtidaiyah, to reaffirm their role as institutions that shape the character of students through an approach based on the values of the Qur'an (Ashaari et al., 2022; Rabinataj & Azadboni, 2021).

In practice, character education is often still understood in a limited way as the instillation of general values such as honesty, discipline, and responsibility without a strong theological foundation. In fact, the Qur'an has provided many universal and applicable moral guidelines for shaping noble human behavior (Prayitno et al., 2022; Javanmard, 2023). Surah Al-Insyirah, particularly verses 5–6, contains a profound message about optimism and perseverance: "For indeed, with hardship comes ease; indeed, with hardship comes ease." This spiritual message is not only relevant in the context of faith, but can also be used as a basis for shaping students' characters to be patient, resilient, and never give up in facing life's challenges and learning processes (Hanafi et al., 2021a; Saada, 2023).

Madrasah Ibtidaiyah, as an Islamic elementary school, has a big responsibility in shaping kids' personalities. Elementary school is a critical phase in character building, where the values taught will stick with them until they're adults (Sahrul et al., 2024; Utsumi, 2022). Therefore, the integration of Qur'anic values as contained in Surah Al-Insyirah is an important strategy for fostering students' spiritual and emotional strength (Wahab et al., 2019; Masuwai et al., 2024). However, the implementation of Qur'anic values in the curriculum and school activities still faces various obstacles, such as teachers' limited understanding of the contextual interpretation of Qur'anic verses and the absence of a systematic learning model to internalize these values into students' daily behavior (Sauri et al., 2022; Muthohirin, 2025).

Several previous studies have highlighted the relevance of character education based on Qur'anic values. (Hanan et al., 2022) emphasized that character education derived from the Qur'an is capable of shaping religious individuals who are consistent in their words and actions. (Panggabean et al., 2023) in their research showed that the integration of Qur'anic verses in learning activities in elementary schools can increase students' moral awareness and strengthen social relationships among students. Meanwhile, research by (Pendidikan et al., 2020; Siddique, 2024) found that a contextual learning approach based on Qur'anic values has a positive effect on the development of students' patience and responsibility.

In addition, the results of research by (Solihin et al., 2023) underline the importance of the role of teachers as role models in implementing Islamic values in the madrasah environment. They emphasize that students' character is formed not only through formal learning but also through interaction and habituation in the school environment (Neneng et al. 2020; S. Abdullah et al., 2020). However, a review of global literature shows that most research on Islamic moral education and Qur'anic pedagogy is still general in nature and has not integrated the context of specific verses as a basis for character development. This indicates an epistemological gap in the development of revelation-based Islamic education theory, particularly regarding how specific values in Qur'anic verses can be operationalized into pedagogical principles. Therefore, this study is placed within the conceptual framework of value-based education and Islamic resilience psychology, which highlights the role of the values of patience, resilience, and optimism as the spiritual foundation for character building in students.

The limitations of previous studies are evident in the lack of in-depth exploration of the implementation of the values of Surah Al-Insyirah, particularly verses 5–6, in the context of Islamic elementary education. In fact, the values in these verses are highly relevant to addressing the challenges of character education today. The message of patience, sincerity, and optimism in facing difficulties has direct implications for the formation of a positive mindset in students. Amidst increasingly complex social changes and academic pressures, these values can serve as a spiritual foundation for building resilience and sustained motivation to learn.

Based on these research gaps and conceptual analysis, this study provides empirical and theoretical contributions in developing a pedagogical model based on the values of the Qur'an Surah Al-Insyirah verses 5–6, which integrates the principles of patience (*şabr*), resilience (*istiqāmah*), and optimism (*raja'*) into character education practices in Madrasah Ibtidaiyah. The main objective of this study is to analyze how these values are internalized in the character education process in madrasahs, without the need to explicitly present research questions as suggested. With this approach, the research seeks to demonstrate the relevance of the teachings of the Qur'an as a source for developing a contextual and applicable character education model for modern Islamic education.

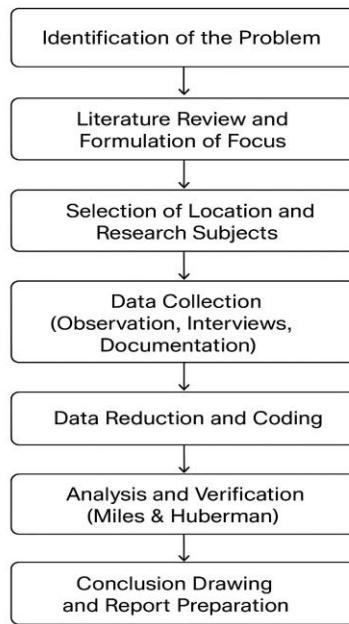
## **METHODS**

This study uses a descriptive qualitative approach with a case study design to explore the process of implementing the values of the Qur'an Surah Al-Insyirah verses 5–6 in character education at Madrasah Ibtidaiyah (Moleong, 2019). This approach was chosen because it is in line with the research objectives, which are oriented towards a contextual and natural understanding of the phenomenon, rather than quantitative hypothesis testing. Data were collected through participatory observation, semi-structured interviews, and documentation (Creswell & Creswell, 2018; Sugiyono, 2019). The use of these three techniques was formulated so that information from the cognitive, affective, and school practice domains could be integrated concisely but comprehensively.

The selection of locations and informants was carried out purposively with academic justification. The research location was chosen because the madrasah demonstrated the practice of instilling Qur'anic values that were representative of the context of Madrasah Ibtidaiyah in the study area (access, program sustainability, and collaboration permission). The number of informants was determined based on the principle of data saturation, including 1 madrasah principal, 3–5 PAI teachers active in the character program, and around 10–15 students in grades IV–VI who were involved in routine activities, which was sufficient to capture the variety of experiences without losing the depth of analysis (Aqib, 2019; Sugiyono, 2017). The determination of the number and criteria of informants is briefly described so that readers can obtain an operational overview without excessive detail.

The validity and credibility of the data were maintained through triangulation of sources and techniques, which was summarized so that the focus remained on implementation (observation, interviews, documentation). Theoretically, triangulation is linked to the qualitative research quality evaluation framework according to (Lincoln & Guba, 1985), which emphasizes four main criteria: credibility, transferability, dependability, and confirmability. To that end, verification procedures such as member checking, audit trails, and peer debriefing are applied to strengthen the reliability of the findings (Miles, 2014). In addition, the ethical aspects of the research are also explained: informed consent is obtained in writing or verbally before data collection, the identity of informants is kept confidential, and all data is stored securely. As part of a concise methodological summary, these procedures are presented without compromising important information about research accountability.

Data analysis uses the interactive model of Miles and Huberman (Miles, 2014), which includes data reduction, data presentation, and drawing conclusions simultaneously. This process is carried out inductively by linking empirical findings to character education theory based on the values of the Qur'an. The researchers also emphasized reflexivity by noting how religious backgrounds and academic experiences could influence perceptions and interpretations of data, then controlling for them through reflective journals and peer discussions (Creswell & Creswell, 2018).



**Figure 1. Research Procedure Flow**

## RESULTS AND DISCUSSION

### Implementation of the Value of Patience in Learning Activities

The results of the study show that the implementation of the value of patience (ṣabr) as stated in Surah Al-Insyirah verses 5–6 ("Indeed, with hardship comes ease") is manifested in learning activities through habituation, exemplary behavior, and spiritual guidance provided by Islamic Religious Education (PAI) teachers. The value of patience is not only taught verbally, but also manifested in the attitudes, actions, and policies of teachers during the teaching and learning process.

IR teachers begin the lesson with reflective activities, such as reciting prayers, chanting, and providing spiritual reinforcement so that students are emotionally and spiritually prepared to learn. In this phase, teachers instill the understanding that every difficulty in learning is part of the process towards ease, as stated in Surah Al-Insyirah. This reflection shapes a positive mindset in students, that failure or difficulty is not an obstacle, but part of the journey towards success.

In addition, teachers consistently demonstrate patience, especially when dealing with students who experience learning difficulties or make mistakes. Based on observations, teachers choose an empathetic and dialogical approach in resolving conflicts, such as when students disagree or violate class rules. Teachers invite students to discuss, listen to each other's opinions, and find solutions together. This approach demonstrates the value of ṣabr as an active attitude in controlling emotions and prioritizing wise solutions.

From interviews with students, it was found that the teacher's patient behavior had a positive impact on creating a more conducive and harmonious classroom atmosphere. Students felt more valued, dared to express their opinions, and were not afraid to make mistakes because the teacher gave them the opportunity to improve themselves. The teacher's patient attitude also fostered self-confidence and empathy among students, as they became accustomed to solving problems calmly and respecting differences.

The implementation of the value of patience can be seen in several indicators identified in the study, as shown in Table 1 below:

Table 1. Implementation of the Value of Patience in Learning

No	Indicator	Form of Implementation	Impact on Students
1	Teachers are patient in dealing with students' difficulties	Providing extra time and personal guidance	Students become more confident and dare to try
2	Teachers model calm behavior	Managing conflicts through discussion	Fostering respect and empathy
3	Teachers instill the meaning of the Al-Insyirah verse	Relating the verse to learning experiences	Students understand the value of patience in context

**Source:** Interview and Observation Data (2025)

The data shows that the value of *şabr* is internalized through three main forms, namely: personal guidance, exemplary attitudes, and the integration of Islamic values in the learning context. This process not only improves students' cognitive understanding of religious teachings, but also develops their emotional and spiritual intelligence. Thus, the implementation of the value of patience in learning plays an important role in shaping the character of students to be resilient, empathetic, and noble.

### **The Values of Resilience and Optimism in Religious Activities**

The results of the study show that the values of resilience (*istiqāmah*) and optimism (*raja'*) are two important aspects of character that are instilled through various religious activities in madrasahs. These two values are closely related to the moral message contained in Surah Al-Insyirah verse 6, "Indeed, with hardship comes ease," which means that humans must always be steadfast, patient, and confident in Allah's help after facing trials.

In the context of character education, the value of *istiqāmah* is interpreted as steadfastness in carrying out responsibilities and not giving up easily when facing learning challenges. Meanwhile, the value of *raja'* is interpreted as an optimistic attitude and hope for good results from every effort made. Teachers internalize these two values through routine religious activities, such as congregational prayers, morning Quran recitation, and memorization of short surahs.

PAI teachers play a central role in integrating these values through spiritual and emotional approaches. In recitation activities, for example, teachers set gradual memorization targets to train students' resilience in achieving goals. Students who successfully complete the targets are given appreciation, while those who are unable to do so are given additional guidance with patience. This approach helps students understand that the learning process requires consistency and sincerity, not instant results.

In terms of optimism, teachers instill a positive spirit through stories of the Prophet and his companions that describe their struggles and belief in Allah's help. These stories are used as a motivational tool to foster hope and confidence in students when facing difficulties, both academically and spiritually. The interview results show that students have become more enthusiastic about learning and have shown an increase in intrinsic motivation, especially when facing exams or competitive activities.

In addition, congregational prayer activities serve as a means of forming spiritual discipline, which strengthens the characters of *istiqāmah* and *raja'*. Teachers set an example by always being present on time and maintaining solemnity during worship. This forms positive habits in students to value time, maintain order, and increase adherence to Islamic values. In general, the results of the observation show an increase in students' perseverance, enthusiasm, and discipline after the application of the values of resilience and optimism in religious activities. They have become more consistent in carrying out worship activities and have shown positive behavioral changes in their daily learning. These findings can be seen in the following table:

Table 2. Application of Resilience and Optimism Values

No	Core Values	Activity	Teacher Strategies	Observed Changes
1	Resilience	Morning recitation and memorization of verses	Setting gradual targets	Students are more diligent and consistent
2	Optimism	Islamic thematic learning	Motivating students with stories of the prophets	Students show new enthusiasm every day
3	Spiritual Discipline	Prayer in congregation	Setting an example of punctuality	Increased student discipline

**Source:** Field Observations and Teacher Interviews (2025)

These findings reinforce that the internalization of the values of *istiqāmah* and *raja'* not only shapes religious habits, but also increases students' fighting spirit and enthusiasm for learning. Thus, religious activities in madrasahs not only serve as a means of worship, but also as an effective medium for shaping a strong, optimistic character that is oriented towards continuous self improvement.

In general, the observation results show an increase in students' perseverance, enthusiasm, and discipline after the application of the values of resilience and optimism in religious activities. The following image shows field documentation of morning tadarus and congregational prayer activities that were part of the field observation:



Figure 2. Documentation of Religious Activity Observations at Madrasah Ibtidaiyah

### Patterns of Qur'anic Character Formation in Students

The research results generally show that the implementation of the values contained in Surah Al-Insyirah verses 5–6 contributes significantly to the formation of students' Qur'anic character. This character is reflected in daily behaviors such as politeness in interacting, high enthusiasm for learning, honesty, and the ability to maintain calm and patience when facing difficulties. These values are not only taught cognitively through explanations of the verses, but also internalized through emotional experiences and practical behaviors in school life.

The pattern of Qur'anic character formation takes place through three main stages: (1) internalization of values, (2) implementation in daily activities, and (3) reflection and character reinforcement. These three stages form a continuous cycle of habit formation between understanding, appreciation, and practice of values. This process is visualized in Figure 2, which illustrates the integrative flow between the cognitive, affective, and psychomotor domains of students.

Table 3. Model of Qur'anic Character Formation Based on the Values of Surah Al-Insyirah

No	Stage	Value Focus	Main Activities	Teacher's Role	Impact on Students
1	Internalization	Patience, Resilience, Optimism	Explanation of the meaning of verses and reflective discussion	Facilitator of values and motivator	Cognitive understanding of the meaning of verses
2	Implementation	Qur'anic values in real behavior	Tadarus, congregational prayer, Friday almsgiving	Role models and spiritual mentors	Cultivating discipline and empathy
3	Reflection	Strengthening Qur'anic character	Class self reflection and daily journal	Evaluator and inspirer	Formation of religious, patient, and optimistic character

**(Source:** Research Analysis Results, 2025)

At the stage of internalizing values, teachers act as facilitators of values by instilling the meaning of verses through contextual explanations and reflective discussions. The values of patience (ṣabr), resilience (istiqāmah), and optimism (raja') are explained not only in conceptual terms, but also in relation to students' experiences, such as facing exams, completing group assignments, or overcoming differences of opinion. This fosters awareness of values in the cognitive realm.

The next stage is implementation in daily activities, where students are invited to apply Qur'anic values in their actual behavior. Religious activities such as congregational prayers, morning recitation, praying together before studying, and Friday alms programs are effective means of fostering perseverance, spiritual discipline, and social awareness.



Figure 3. Madrasah Ibtidaiyah students performing congregational prayers as part of the implementation of Qur'anic values in daily activities.

Teachers set a direct example by demonstrating patience, discipline, and humility, thereby becoming concrete models for students. The final stage, reflection and character building, is carried out through evaluative activities and continuous practice. Teachers provide space for students to reflect on their spiritual and emotional experiences, whether through class muhasabah activities, daily journal writing, or group discussions. These activities strengthen the affective domain and encourage the internalization of values as part of the students' personalities.

Through these three stages, a holistic learning pattern is formed that involves the integration of knowledge, attitude, and action, in accordance with the principles of Islamic education that emphasize the balance between 'ilm, iman, and amal. Students not only understand the message of

the verses theoretically, but also bring their values to life in their social behavior at school, such as mutual respect, cooperation, and showing determination in facing challenges.

Thus, the results of this study confirm that Qur'anic character building based on the values of Surah Al-Insyirah is an effective spiritual education strategy, because it not only shapes students' moral and emotional intelligence, but also develops fighting spirit, inner peace, and optimism, which are the foundations for lifelong learning.

## DISCUSSION

### **The Relevance of the Value of Patience (*Şabr*) in Learning**

The results of the study show that the value of patience (*şabr*) as stated in Surah Al-Insyirah verses 5–6, namely "Indeed, after hardship comes ease," is an important foundation in shaping the character and learning ethos of students in the Madrasah Ibtidaiyah environment. Islamic Education teachers play an active role in internalizing these values through a learning process that emphasizes calmness, self-control, and perseverance in facing learning challenges.

PAI teachers instill the value of patience through spiritual habits such as reciting prayers before studying, reflecting on Qur'anic values, and providing personal guidance to students who are experiencing difficulties. This practice is in line with the views of (Wahyudienie et al., 2024; Utsumi & Muradi, 2024), which state that Islamic education must include moral, spiritual, and social dimensions in order to produce well-rounded individuals with good character. Teachers' exemplary patience is an effective educational tool because students learn through observation and imitation of behavior (S. M. Abdullah, 2019; Sulayman, 2024b).

The process of internalizing values is not theoretical, but rather arises from real interactions in the classroom. Teachers who exemplify patience in their daily actions create a positive emotional atmosphere that increases students' confidence to continue trying (Fauyan & Wati, 2021; Sudirman et al., 2025). The classroom environment becomes more conducive, relationships between students improve, and enthusiasm for learning increases. These findings reinforce the results of research (Prasetya & Saifuddin, 2019; Tanin et al., 2025) which confirms that *şabr* in education is a form of self-control over negative emotional reactions. In the context of learning, the patience of teachers and students encourages the creation of a continuous learning process oriented towards character building, not just mastery of material. Thus, the value of *şabr* is not only spiritual but also pedagogical.

### **Resilience (*Istiqamah*) and Optimism (*Rajā'*) as Spiritual Motivation Boosters**

This study found that resilience (*istiqamah*) and optimism (*raja'*) are two important values that are implemented through religious activities such as congregational prayers, morning recitations, and memorization of short surahs. Teachers act as spiritual facilitators by instilling the belief that every effort will be rewarded with ease, as stated in Surah Al-Insyirah verse 6. This value serves as a source of motivation for students to keep trying and not give up easily when facing difficulties.

Observations show that students who regularly participate in religious activities demonstrate increased consistency, enthusiasm for learning, and time discipline. Teachers provide emotional reinforcement through positive statements such as, "Every difficulty has an ease, keep trying because Allah will help." This approach is in line with Islamic spiritual education theory, which emphasizes the transcendental relationship between humans and Allah (Rias Wana et al., 2023; Cohen-Malayev et al., 2024).

Teachers internalize the value of optimism as part of psychological reinforcement. The value of *raja'* (good hope in Allah) trains students to think positively and view every obstacle as an

opportunity for spiritual growth (Hasanah et al., 2024; Croitoru & Munteanu, 2024). This is in line with the findings (Wahyudienie et al., 2024; Burde et al., 2021) that students who are involved in religious activities with a reflective approach tend to have better emotional resilience.

Furthermore, resilience is also linked to the principle of *istiqāmah*, which is the ability to maintain consistency in goodness. Teachers apply a gradual target based learning strategy, for example, in memorizing short surahs, students are guided to make progress little by little. This strategy teaches the importance of the process, not just the results, and builds a sense of responsibility and spiritual discipline.

Empirically, these findings reinforce the theory of Islamic character education according to (Maimun et al., 2020; Bartkowski et al., 2018), that role modeling and habituation are two main aspects in instilling religious values. Thus, the integration of *istiqāmah* and *raja'* values in school activities is a concrete form of character education that is in line with the cultural and spiritual context of madrasah age children.

### **Patterns of Qur'anic Character Formation: Cognitive, Affective, and Psychomotor Integration**

Research findings indicate that the formation of students' Qur'anic character takes place through three main stages: internalization of values, implementation in behavior, and character reflection. This process is holistic and simultaneous, involving cognitive (knowledge of values), affective (appreciation of meaning), and psychomotor (behavioral practice) aspects.

This pattern is in line with the theory (Lickona, 2014; Hanafi et al., 2021b) of character formation, which consists of three main dimensions: moral knowing, moral feeling, and moral action. In the context of Islamic education, these three dimensions are manifested in understanding the meaning of verses (knowing), spiritual awareness of divine messages (feeling), and the application of Qur'anic values in daily actions (action).

As illustrated in Figure 2, the pattern of Qur'anic character formation includes:

1. Internalization of Values, where students understand the meaning of patience and resilience through thematic and reflective learning.
2. Implementation in Daily Activities, where these values are practiced in activities such as congregational prayer, group work, and practicing good manners.
3. Reflection and Character Reinforcement, carried out through daily muhasabah and discussions on the meaning of verses.

Teachers play a dominant role in each stage, acting as role models and spiritual motivators. The exemplary behavior of teachers is the most influential element in shaping students' character. This is in line with research (Pérez-Rodríguez et al., 2017) which confirms that teachers in Islamic education are not only educators but also spiritual guides (*murabbi*). Furthermore, Qur'anic character building not only has an impact on religious behavior but also on students' social and emotional development. They show empathy, discipline, and optimism in facing difficulties. Theoretically, these results broaden the understanding of the integration of Qur'anic values in contextual learning at the Islamic elementary education level.

When compared to previous studies, the results of this study support and enrich the Qur'anic character education model proposed by (Hakim, 2020) and (Irpan & Sain, 2024). Both studies emphasize the spiritual dimension in character building, but this study adds a practical dimension through learning and religious activities in madrasahs.

In addition, this study shows that Qur'anic values such as *ṣabr*, *istiqāmah*, and *raja'* can be effectively internalized through a habitual and reflective approach, rather than simply through lectures or memorization. This distinguishes this study from previous studies that focused more on the cognitive aspect of understanding verses without exploring concrete practices in the context of basic

education. Thus, the results of this study emphasize that a holistic approach that combines spiritual, emotional, and social dimensions is an effective strategy in shaping the Qur'anic character of students in a modern era full of challenging values.

This study makes two major contributions. First, theoretically, the results expand the conceptual framework of Al-Qur'an-based character education by emphasizing the role of the values of Surah Al-Insyirah as a psychological and spiritual basis for building students' resilience. Second, practically, these findings offer an implementable model that can be applied by madrasah teachers through routine activities and reflective learning. -based Qur'anic character education from Surah Al-Insyirah not only instills moral values but also develops spiritual resilience relevant to the challenges of modern life. Students learn to be patient, persistent, and optimistic in the face of change, a character that is greatly needed in an era of globalization of values. Therefore, this study contributes to strengthening the paradigm of integrative Islamic education, which combines *ta'dib* (adab education), *tarbiyah* (self-development), and *ta'līm* (knowledge transfer), towards the formation of a Qur'anic generation that is resilient, noble, and highly competitive.

## **CONCLUSION**

This study concludes that the implementation of the values of Surah Al-Insyirah verses 5–6 in learning and religious activities in elementary schools has a significant contribution to the formation of students' Qur'anic character. These values, particularly patience (*ṣabr*), resilience (*istiqāmah*), and optimism (*raja'*), are systematically internalized through habituation, exemplification, and spiritual reflection in daily activities in the school environment. Teachers play a central role as role models and facilitators of values by instilling the meaning of Qur'anic verses through thematic learning contexts. The application of the value of patience is evident in the ability of teachers to deal with differences in student abilities, manage emotions, and foster empathy in the classroom. Meanwhile, the values of resilience and optimism are reflected in religious activities such as congregational prayers, recitation of the Qur'an, and memorization of short surahs, which foster discipline, perseverance, and positive belief in effort.

The results of the study show that the pattern of Qur'anic character building in students takes place through three main stages, namely internalization of values, implementation in daily activities, and reflection and character reinforcement. This process is holistic because it touches on three main domains: cognitive (understanding the meaning of verses), affective (appreciation of values), and psychomotor (behavioral practice). Thus, students not only understand the message of Surah Al-Insyirah theoretically, but also embody its values in real behaviors such as politeness, enthusiasm for learning, and calmness in facing difficulties. Theoretically, this study reinforces the concept of Al-Qur'an-based values education, but it also makes a new contribution by emphasizing the importance of reflective habits and teacher role models in the process of internalizing Qur'anic values. The limitations of this study lie in its scope, which is limited to one elementary school, so that the generalization of the results needs to be done carefully, and further research is expected to explore the role of the family and community environment in supporting the formation of students' Qur'anic character.

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