



## **Qur'an-Based Learning Models in Islamic Religious Education (IRE) to Address the Era of Globalization**

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### **Abstract**

Globalisation, characterised by the rapid development of information technology and the flow of global culture, poses serious challenges to Islamic Religious Education (IRE), particularly in the internalisation of Qur'anic values for students' character formation. The main problem identified is the tendency of IRE learning to remain predominantly cognitively oriented, resulting in Qur'anic values not being fully manifested in students' attitudes and behaviour amid global dynamics. This study aims to analyse and synthesise the concepts, models, and implications of Qur'anic value-based IRE learning in responding to the challenges of globalisation. This study employs a library research approach using qualitative methods. Data were obtained through a systematic review of relevant books, scholarly articles, and academic journals accessed via databases such as Google Scholar, ResearchGate, and Garuda. The findings indicate that the integration of Qur'anic values into the design and models of IRE learning plays a strategic role in strengthening students' religious character, moral resilience, and social awareness in the era of globalisation. Nevertheless, the implementation of such models continues to face various challenges, particularly in relation to teacher competence, the influence of the digital era, and the readiness of the educational system. Therefore, the development of adaptive learning strategies and further empirical research are required to support the effective implementation of Qur'anic value-based IRE learning models.

## **INTRODUCTION**

The development of globalisation supported by information technology has brought significant change to many aspects of life, including education. The rapid flow of information exposes students to a wide range of values, cultures, and lifestyles originating from different parts of the world, often without sufficient filtering (Svari & Arlinayanti, 2024). This condition not only influences patterns of thinking, but also shapes students' attitudes, character, and behaviour in everyday life. In such circumstances, education is

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required not only to prepare students to be academically competent, but also to develop strong value resilience and moral character (Sidik et al., 2024).

Within the context of Islamic education, the challenges of globalisation are increasingly evident because values that circulate in the public sphere are often not aligned with the moral and spiritual principles of Islam. Many students understand religious concepts cognitively, yet are unable to relate them meaningfully to the realities they encounter in daily life. This situation reveals a gap between religious knowledge taught in the classroom and moral practice in social life (Putri et al., 2025). Therefore, religious instruction needs to be directed towards processes of value internalisation that enable students to interpret Islamic teachings contextually.

In essence, Islamic Religious Education plays a strategic role as both character formation and a moral compass for students. However, in practice, learning is still frequently dominated by lecturing and memorisation, causing students to focus more on recalling information rather than appreciating the values embedded within it. When the process of internalisation does not operate effectively, Qur'anic values that should function as guidance for life are not fully reflected in students' behaviour (Tunisa, 2025). This condition highlights the need for renewed learning approaches that place greater emphasis on reflection, appreciation of meaning, and character formation.

At the same time, the development of digital technology actually opens promising opportunities for innovation in Islamic Religious Education. Learning media, open-source references, and interactive methods can assist students in understanding religious teachings more meaningfully. Nevertheless, technology that is used without a value-based orientation may instead strengthen a culture of instant gratification, excessive entertainment, and consumerist behaviour (Oktavia & Khotimah, 2023). For this reason, the development of Islamic Religious Education must be grounded in a strong understanding of Qur'anic values, so that the entire learning process remains framed within moral and spiritual foundations.

In response to these realities, a conceptual learning model is required — one that not only delivers content but also systematically, structurally, and contextually instils Qur'anic values. Such a conceptual model is expected to serve as a framework for teachers in

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designing learning that fosters critical thinking, reflection, and character building in accordance with Islamic teachings amid the challenges of globalisation.

The theory of value internalisation explains that character formation occurs through stages of value transformation (introduction of concepts), value transaction (interaction between values and lived experience), and trans-internalisation (when values become part of one's personality) (Munif, 2020). Within this framework, Islamic Religious Education should guide learners from merely knowing religious teachings to experiencing and practising them in daily life. Qur'anic values such as honesty, trustworthiness, modesty, self-control, and brotherhood form the essential basis of character education (Azhari & Barizi, 2025).

In line with this urgency, several previous studies have examined the integration of Qur'anic values within Islamic Religious Education. Research conducted by Dede Dwi Kurniasih Nasyiatul Aisyiyah and colleagues demonstrates that integrating Qur'anic values and interpretation into the Islamic education curriculum plays an important role in shaping religious character while preparing students to face global challenges. Their findings emphasise that Qur'anic values cannot merely be taught theoretically; they need to be systematically embedded within the curriculum (Kurniasih et al., 2025).

Furthermore, research by Silvia Andine, Nurul Apipah, and Selamet shows that learning designs constructed from Qur'anic and Hadith perspectives provide clearer direction for teachers in cultivating students' character (Andine & Apipah, 2025). Learning is not only oriented towards mastery of content, but also towards strengthening adab, ethics, and moral exemplification.

Within classroom practice, the study conducted by Carmidin and M. Sukron indicates that Qur'anic values can be effectively internalised when they are linked to students' real-life contexts, particularly within the Merdeka Belajar framework. However, their findings also underline that the success of value internalisation is highly dependent on teachers' pedagogical competence and professional commitment (Carmidin & Sukron, 2025).

Meanwhile, research by Tamrin, which examines the integration of Islamic values in Qur'an learning in primary education, reveals that learning which combines Qur'an recitation with moral cultivation contributes positively to students' religious attitudes, although strategies still need to be developed to make them more applicable to daily life (Tamrin, 2023). Similarly, Fauziah's research on Qur'an-based thematic learning

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confirms that integrating religious values within classroom activities strengthens the habituation of religious behaviour (Fauziah, 2025).

Taken together, these studies contribute significantly to strengthening Qur'anic values within Islamic Religious Education. However, most of the research remains partial: some concentrate on curriculum, others on learning strategies, and others on specific subjects. Few studies formulate a comprehensive conceptual model of Qur'an-based Islamic Religious Education that is synthesised from a wide range of literature and explicitly directed towards addressing the challenges of globalisation.

Based on this gap, the present study does not focus on classroom experiments, but instead employs a literature-based approach that analyses, compares, and synthesises theories, perspectives, and research findings related to Islamic Religious Education and Qur'anic values. Through this library research, it is expected that a conceptual model of Qur'an-based Islamic Religious Education will emerge that is relevant to the dynamics of globalisation.

Accordingly, the purpose of this study is to analyse and synthesise literature concerning Qur'an-based Islamic Religious Education, in order to formulate a conceptual model that may serve as a reference for teachers in developing learning that prioritises moral, spiritual, and character formation in the era of globalisation.

## **METHOD**

This study applies the library research method by utilizing various theoretical sources, including books, scientific articles, journals, papers, academic notes, and credible online sources. This approach was used to examine the concept of the Al-Qur'an-Based Learning Model in Islamic Religious Education (PAI) to Face the Era of Globalization (Zed, 2004). The research data sources came from scientific publications accessed through academic databases such as Google Scholar, PubMed, and various other databases relevant to the focus of the study.

Data collection was conducted through systematic literature search and review using a number of keywords, including Al-Qur'an-based learning; Islamic Religious Education (IRE); Globalization era; Qur'anic values; Strengthening religious character. The data collection stages included searching, initial selection, and determining literature that met the predetermined inclusion and exclusion criteria (Utami et al., 2021). The inclusion criteria

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included references published within the last ten years, directly related to the research topic, and available in Indonesian or English. Meanwhile, exclusion criteria include sources that are irrelevant, not available in full text, or do not meet academic standards.

Data analysis was conducted using content analysis techniques with a thematic approach. The collected data was analyzed to identify key themes related to the concept of the Al-Qur'an-Based Learning Model in Islamic Religious Education (PAI) to Face the Era of Globalization (Rozali, Yuli, 2022). The analysis process began with an in-depth reading of each selected source, followed by the identification of important information and data coding based on the themes that emerged (Yusuf, 2024). Next, these themes were analyzed comprehensively to find the connections between them and formulate a complete synthesis.

### **FINDINGS AND DISCUSSION**

#### **Concept of Qur'anic Values in Islamic Religious Education (IRE)**

Islamic Religious Education is not merely intended to transmit religious knowledge, but rather to shape the moral personality of learners so that their attitudes and behaviour are guided by Qur'anic values (Jamal et al., 2025). In the context of rapid social change and global influences, understanding Qur'anic values within education becomes increasingly important. These values do not only provide a normative foundation, but also serve as practical guidance in forming ethical, disciplined, and spiritually grounded learners. Without a deep comprehension of Qur'anic values, learning within IRE risks remaining at the level of memorisation, while the broader objective of character formation is not fully achieved (Annur et al., 2023).

Theoretically, Qur'anic values represent a set of moral and ethical principles that guide human life in relation to God, fellow human beings, and the surrounding environment. These include tawhid (faith), truthfulness, trustworthiness, modesty, social solidarity, self-control, and responsibility (Azhari & Barizi, 2025). Within education, such values function as both a compass for character formation and a basis for moral decision-making. The theory of value internalisation emphasises that values do not immediately become part of the learner, but develop through stages of value transformation (introduction of concepts), value transaction (interaction between value and lived experience), and trans-internalisation (when values are deeply embedded within

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personality). Consequently, effective IRE should guide learners from merely “knowing” religious teachings towards living and practising them in everyday life (Munif, 2020)

A number of local studies highlight the importance of integrating Qur'anic values into learning. Research conducted by Arisinah, Renita, Tohariah, and Kartini Asmaul Husna shows that the internalisation of Qur'anic values in primary-school IRE involves cognitive, affective, and psychomotor dimensions. Their study implemented contextual learning approaches supported by religious habituation, reflective activities, and teacher role-modelling (Husna et al., 2025). As a result, values such as honesty, responsibility, and compassion became visible in students' daily school interactions, demonstrating that value integration must be woven systematically into curriculum and teaching strategies.

Similarly, Tamrin argues that Qur'an learning which focuses only on recitation and memorisation is insufficient in shaping moral awareness. His findings indicate that when Qur'anic verses are linked to ethical meaning and taught through thematic learning that relates scripture to real-life situations, students show stronger understanding and application of Qur'anic values. This underlines the necessity of moving beyond textual explanation towards contextualising Qur'anic teachings in learners' lived experiences (Tamrin, 2023).

Further evidence from Fauziah reveals that Qur'an-based thematic learning strengthens religious behaviour through routine practice. Integrating Qur'anic values into various classroom activities enables learners to connect values with personal experience, encouraging not only cognitive comprehension but also consistent behavioural habituation (Fauziah, 2025). This demonstrates that value-based learning possesses transformative power when learners are given opportunities to experience and reflect upon values in daily classroom life.

Taken together, these findings indicate that Qur'anic values hold a central role in holistic Islamic Religious Education. Such values should not be positioned merely as additional advice delivered at the end of lessons, but should animate the entire learning process, beginning from lesson planning, selection of materials, classroom strategies, and assessment. Teachers therefore act not only as transmitters of knowledge, but as moral exemplars who demonstrate Qur'anic values in their attitudes and interactions. In this way,

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IRE is expected to produce learners who understand Islamic teachings conceptually while also possessing moral awareness and commitment to practise them within social life.

### **Challenges of Globalisation to Islamic Religious Education**

Globalisation represents a transformation that enables cross-border interaction of cultures, information, and ideas, primarily driven by rapid developments in information and communication technology. Within education, globalisation opens wide access to knowledge, yet at the same time introduces complex challenges for value formation, particularly in Islamic Religious Education (IRE) (Rahman et al., 2025). Consequently, IRE is required not only to broaden students' horizons, but also to safeguard religious values in the midst of diverse global influences.

From a theoretical perspective, globalisation is not merely an economic or technological phenomenon; it also entails cultural and moral shifts. New value orientations such as individualism, consumerism, and pragmatism may enter educational spaces and, in certain cases, conflict with Islamic moral principles. In this context, Islamic Religious Education in schools must operate as a domain of character formation, equipping students with the capacity to judge, filter, and maintain a stable Islamic identity in a rapidly changing world.

Evidence from local studies illustrates the dynamics of these challenges. Hermansyah et al. report that globalisation exerts both positive and negative effects on Islamic values in Islamic schools. On the one hand, technology and global information enrich learning resources on the other hand, external cultural influences and materialistic tendencies may weaken the internalisation of Islamic values among learners (Hermansyah et al., 2023).

In a similar vein, Zahrah et al. show that globalisation significantly affects students' understanding, attitudes, and practices of Islamic values. Shifts in patterns of thinking, communication, and interaction require an adaptive pedagogical response from IRE so that value internalisation continues to occur in meaningful ways (Zahrah et al., 2025). Furthermore, research by Hapsari, Agus, and Puspika Sari highlights the pivotal role of IRE in nurturing students' character in the era of globalisation. Their findings suggest that value-oriented instruction, habituation of religious practices, and the moral example of

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teachers contribute to strengthening students' religious and social awareness amidst social and cultural change (Hapsari et al., 2025).

Taken together, these findings indicate that the challenges of globalisation for Islamic Religious Education extend beyond curriculum reform. They encompass broader issues of value formation, students' moral resilience, and teachers' ability to integrate Islamic principles into learning in a contextual manner. IRE cannot merely isolate itself from global developments; rather, it must prepare learners to be morally steadfast, reflective, and critical when engaging with global realities. From the author's interpretation, globalisation presents a dual consequence. It offers opportunities expanded access to information, technological literacy, and global perspectives that can enhance religious learning. Yet without a strong value framework, these same forces may erode the moral foundations that constitute the essence of Islamic teaching. Therefore, Islamic Religious Education needs to reinforce value-based pedagogical strategies, renew learning materials that are relevant to global contexts, and strengthen teachers' competence in guiding students to face contemporary challenges while preserving their religious identity.

### **Integrating Qur'anic Values into the Design of Islamic Religious Education (IRE) Learning**

Social and cultural changes driven by globalisation require Islamic Religious Education (IRE) to move beyond purely normative and textual approaches (Suhartono et al., 2024). IRE is increasingly expected to respond to the complex realities of learners' lives, which are shaped by rapid information flows, cultural openness, and global value systems (Janah et al., 2025). In this context, integrating Qur'anic values into the design of IRE learning becomes essential so that religious education functions not merely as doctrinal instruction, but as a sustained process of moral and character formation (Firmansyah & Nurlaila, Nasaruddin, 2025).

From a theoretical perspective, a Qur'an-based learning design positions values at the core of all instructional components, including learning objectives, content selection, teaching strategies, and assessment. Qur'anic values such as honesty, trustworthiness, responsibility, discipline, social concern, and piety are not treated as separate moral messages, but are embedded within meaningful learning experiences. This approach aligns with value internalisation theory, which emphasises that values are deeply rooted when

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learners engage in processes of interpretation, role modelling, habituation, and reflection within real-life contexts (Haq, 2025).

Findings reported by Arif Samsudin, Asep Bayirudin, Helmawati, and Iwan Suryadi demonstrate that integrating Islamic values into IRE learning design has a significant impact on students' character development. Their study reveals that Qur'anic values were incorporated not only into learning objectives, but also into value-oriented teaching materials, dialogical and reflective learning methods, and evaluation systems that assess attitudes and behaviour alongside cognitive achievement (Samsudin et al., 2025). These findings indicate that value-based learning design strengthens students' moral and affective dimensions in a holistic manner.

Similarly, research conducted by Muhammad Tamrin highlights that the integration of Islamic values in Qur'an learning becomes more effective when Qur'anic verses are not limited to recitation and memorisation, but are connected to their moral meanings and practical applications in daily life (Tamrin, 2023). Contextual and thematic learning designs enable students to understand the relevance of Qur'anic values within their social realities, thereby facilitating deeper internalisation and consistent practice of these values.

Further evidence from Tantika Tri Hapsari, M. Agus, and Heni Puspika Sari underscores the strategic role of Islamic Religious Education in shaping students' character in the era of globalisation. Their findings show that learning designs which emphasise value habituation, teacher role modelling, and the reinforcement of religious activities help students navigate global influences while maintaining their Islamic identity (Hapsari et al., 2025). In this sense, integrating Qur'anic values into learning design contributes not only to religious understanding, but also to students' moral resilience and social responsibility.

Based on these findings, it can be concluded that integrating Qur'anic values into the design of IRE learning is not a matter of merely adding verses or moral advice to lesson content. Rather, it involves a systematic and value-oriented instructional design that ensures Qur'anic principles become a foundation for students' ways of thinking and acting. Teachers serve as both designers and exemplars of values, while learning design functions as a strategic bridge connecting Qur'anic teachings with the moral challenges of life in a globalised era. Through such an approach, Islamic Religious Education is expected to

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produce learners who are not only religiously knowledgeable, but also morally grounded and strong in character.

### **A Conceptual Model of Qur'anic Value-Based Islamic Religious Education (IRE)**

The conceptual model of Islamic Religious Education (IRE) based on Qur'anic values is developed as a response to the growing demand for learning approaches that not only transmit religious knowledge but also strengthen students' moral and spiritual character in the context of globalisation. Rapid social change, technological advancement, and the dominance of global culture require IRE to function as a formative educational space that equips learners with a strong value foundation (Wafa & Nadhif, 2025). In this regard, a Qur'anic value-based learning model provides a systematic framework for integrating moral principles into the entire learning process.

Theoretically, a value-based learning model in Islamic education emphasises the integration of values into all instructional components, including learning objectives, learning activities, teaching strategies, and assessment. Learning objectives are not limited to cognitive mastery of Islamic teachings but also include the development of spiritual awareness and ethical conduct (Haq, 2025). Teaching strategies are designed to facilitate reflection, habituation, and contextual understanding of Qur'anic values through discussion, case analysis, modelling, and meaningful learning experiences (Wafa & Nadhif, 2025). Assessment, therefore, extends beyond knowledge measurement to include the evaluation of attitudes, behaviours, and value-oriented practices demonstrated by students

Findings from previous studies support the relevance of such a conceptual model. Siti Andine demonstrates that a Qur'an- and Hadith-based instructional design in IRE provides clear pedagogical direction for character formation. Her study indicates that when learning models are explicitly grounded in Qur'anic values, teachers are better able to integrate moral and spiritual dimensions into daily classroom practices (Andine et al., 2025). As a result, values are not treated as supplementary elements but become an integral part of the learning experience. Similarly, Arif Samsudin, Asep Bayirudin, Helmawati, and Iwan Suryadi highlight that an integrated IRE learning model contributes significantly to character education. Their findings show that the effectiveness of value-based learning depends on the coherence between instructional design, teacher exemplarity, and value

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habituation within classroom interactions (Samsudin et al., 2025). This suggests that a conceptual model grounded in Qur'anic values must position teachers not only as knowledge transmitters but also as moral role models.

In addition, Taufik Hidayatulloh points out that value-oriented educational models aligned with Qur'anic principles can strengthen ethical awareness and social responsibility among students (Hidayatulloh et al., 2024). His study indicates that when values are placed at the core of instructional design, students are more likely to internalise moral principles and apply them consistently in social contexts. This reinforces the argument that a Qur'anic value-based learning model should be holistic, addressing intellectual, moral, and social dimensions simultaneously. Taken together, these findings indicate that a conceptual model of Qur'anic value-based IRE should consist of several key components: (1) learning objectives oriented towards the internalisation of Qur'anic values; (2) contextual and reflective learning strategies that connect Qur'anic teachings with students' lived experiences; (3) teachers' moral exemplarity as an essential element of value transmission; and (4) comprehensive assessment practices that capture both cognitive achievement and character development. Through this model, Islamic Religious Education is positioned not merely as an academic subject but as a transformative process aimed at shaping morally grounded and spiritually resilient individuals.

### **Implications of the Model for Character Formation in the Era of Globalisation**

The conceptual model of Islamic Religious Education (IRE) grounded in Qur'anic values carries significant implications for the formation of students' character in the context of globalisation (Kurniasih, dede et al., 2025). The rapid flow of information, technological development, and the dominance of global popular culture have introduced value-related challenges that increasingly influence students' attitudes and behavior (Rahayu et al., 2025). In such circumstances, IRE is required to function not only as a vehicle for transmitting religious knowledge but also as a formative space for strengthening moral resilience and spiritual identity (Hafizatul et al., 2024). A Qur'anic value-based learning model thus plays a strategic role in shaping students' character in a rapidly changing world.

From a conceptual perspective, character formation in Islamic education is understood as a continuous process of value internalisation that involves understanding, habituation, and moral exemplarity. Qur'anic values such as honesty, responsibility, self-

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control, and social care cannot be effectively developed through normative instruction alone; rather, they must be embedded in meaningful learning experiences (Wafa & Nadhif, 2025). Consequently, a Qur'anic value-based IRE learning model influences how learning objectives are formulated, how teaching strategies are implemented, and how learning outcomes are assessed, ensuring that moral development receives equal attention alongside cognitive achievement.

Empirical findings from previous studies indicate that the integration of Qur'anic values within IRE contributes positively to students' character development. Dede Dwi Kurniasih, Mohammad Firmansyah, Navisatul Inayah, and Zaki Arrazaq demonstrate that the systematic integration of Qur'anic values and tafsir into the IRE curriculum strengthens students' moral awareness, responsibility, and social sensitivity. Their findings suggest that when Qur'anic values are positioned as the foundation of learning design, students are better equipped to navigate the moral challenges posed by global cultural influences (Kurniasih et al., 2025). Similarly, R. Akbar highlights the importance of integrating Qur'anic values with psychological perspectives in education. His study shows that Qur'anic value-based learning contributes to emotional stability and ethical decision-making among students. By grounding educational practices in Qur'anic principles, students develop a stronger moral compass that guides their responses to the complexities of modern life (Akbar & Latipah, 2025).

In addition, S. H. W. Zain emphasises that Islamic education rooted in Qur'anic and Prophetic values plays a vital role in shaping both personal piety and social responsibility. His findings indicate that students exposed to value-oriented IRE demonstrate greater ethical awareness and social engagement, reflecting the broader impact of Qur'anic values beyond individual religiosity. This reinforces the idea that a Qur'anic value-based learning model fosters not only individual moral integrity but also constructive social behavior (Hafizatul et al., 2024). Overall, the implications of implementing a Qur'anic value-based IRE learning model extend across multiple dimensions of character formation. The model strengthens students' religious character, enhances moral resilience in the face of globalisation, and promotes balanced, responsible, and socially conscious behaviour. By placing Qur'anic values at the core of the learning process, Islamic Religious Education is positioned to prepare students not only for academic success but also for ethical and spiritual challenges in an increasingly globalised society.

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### **Limitations of the Model and Implementation Challenges**

The conceptual model of Qur'anic value-based Islamic Religious Education (IRE) developed through a literature-based approach provides a strong theoretical foundation for character education in the era of globalisation. Nevertheless, as a conceptual framework, the model has certain limitations that need to be acknowledged to ensure an objective and balanced academic discussion. The primary limitation lies in the absence of direct empirical testing in classroom settings. Since the model is derived from the synthesis of existing studies, its effectiveness remains contingent upon future implementation and evaluation across diverse educational contexts.

Another limitation concerns the variability of educational ecosystems. The successful implementation of a Qur'anic value-based learning model requires coherence between instructional design, school culture, and teacher exemplarity. In practice, schools differ significantly in terms of institutional support, religious atmosphere, parental involvement, and students' socio-cultural backgrounds (Suhaemi et al., 2025). These contextual differences may influence the extent to which Qur'anic values can be effectively internalised, resulting in varied outcomes across educational settings (Maskur, 2023).

Implementation challenges are also closely related to teachers' pedagogical and professional competence. Mukarromah and Rika Sartika highlight that Islamic Religious Education teachers often face difficulties in consistently integrating values into learning due to limited pedagogical skills, inadequate professional development, and a dominant focus on cognitive achievement. When instruction prioritises content delivery over value habituation and moral exemplarity, Qur'anic values risk remaining abstract concepts rather than lived principles reflected in students' behavior (Mukarromah & Sartika, 2024).

The digital era further intensifies these challenges. Moch. Kalam Mollah points out that students' extensive exposure to digital media and online content creates moral and ethical challenges that are difficult to control within formal educational settings (Mollah, 2024). Teachers are required to assume multiple roles not only as educators, but also as moral guides and value filters while competing with the strong influence of social media and global popular culture. Without adaptive strategies, the internalisation of Qur'anic values may be overshadowed by external digital influences.

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Institutional and managerial factors also play a crucial role in determining the feasibility of implementing the proposed model. Hikma Apriyani, Yuli Yanti, Muzzeki, Ikhtiar Cahya Ajir, Choirul Anwar, Syaiful Anwar, and Muhammad Ihsan Dacholfany emphasise that effective implementation of value-based IRE requires systemic support, including continuous teacher training, adequate infrastructure, and coherent school policies aligned with Islamic values. In the absence of such support, conceptual models may remain theoretical ideals rather than practical pedagogical frameworks (Apriyani et al., 2025).

Another significant challenge relates to assessment practices. Qur'anic value-based learning demands evaluation methods capable of capturing changes in attitudes, habits, and behaviour, not merely cognitive understanding. However, educational assessment often remains focused on measurable academic outcomes, as these are easier to administer and standardise. When value-oriented outcomes are not formally assessed, the internalisation of Qur'anic values may receive insufficient attention within the learning process. In summary, the limitations of the conceptual model primarily stem from its theoretical nature and the lack of empirical validation, while its implementation challenges encompass contextual diversity, teacher competence, digital influences, institutional support, and assessment practices. Recognising these limitations and challenges is essential, as it provides a clear direction for future research. Further studies may focus on implementing and testing the model through classroom-based research, case studies, or programme evaluations, thereby strengthening the practical relevance of Qur'anic value-based Islamic Religious Education in contemporary educational contexts.

### **CONCLUSION**

This study concludes that the challenges posed by globalisation to Islamic Religious Education (IRE) necessitate a learning approach that goes beyond cognitive transmission and prioritises the internalisation of Qur'anic values. The literature-based analysis demonstrates that Qur'anic value-based IRE plays a crucial role in strengthening students' moral, spiritual, and social character amid rapid technological and cultural change. The integration of Qur'anic values within learning design, supported by a coherent conceptual model, enables IRE to function as a transformative educational process that connects religious teachings with students' lived realities. While the proposed conceptual model offers a systematic framework for value-oriented learning, its implementation is influenced by contextual factors such as teacher competence, digital challenges, institutional support,

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and assessment practices. Therefore, Qur'anic value-based IRE holds significant potential for character formation in the era of globalisation, provided that it is supported by adaptive pedagogical strategies and further empirical research to validate and refine its application across diverse educational contexts.

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