

Implementation of the Qur'anic Concept of Quality Human Beings in the Guidance Program at Griya Qur'an Airlangga

Novita Maulani, Fathimah Az Zahraa

Universitas Muhammadiyah Surabaya

novitamaulani9@gmail.com, fathimahzahraa36@gmail.com

Abstract

Received: 03 Des 2025

Revised: 02 Jan 2026

Accepted: 18 Jan 2026

This study aims to describe and analyze the implementation of the Qur'anic concept of quality human beings (*insan kamil*) in the guidance program at Griya Qur'an Airlangga, Surabaya. From the Qur'anic perspective, the concept of quality human beings emphasizes holistic and balanced personality development that encompasses spiritual, intellectual, moral, and social dimensions. This research employs a qualitative approach with a descriptive-analytical field research design. Data were collected through participatory observation, indepth interviews with program managers, mentors, and participants, as well as document analysis. The data were analyzed interactively using the Miles and Huberman model. The findings show that the implementation of the concept of quality human beings at Griya Qur'an Airlangga is realized through a holistic educational approach integrated into three main pillars of guidance. First, *Qalbun Salim* focuses on spiritual purification and inner development through activities such as *tahsin*, *tahfizh*, *muhasabah*, and *riyadahah*. Second, *Aqlun Musyakkir* emphasizes the development of critical and creative reasoning through *bahtsul masail*, thematic Qur'anic discussions, and structured intellectual training. Third, *Jismun Qawiy* aims to strengthen physical health, discipline, and selfregulation through physical activities and daily life management within a boarding system. The synergy among these three pillars is supported by a fulltime residential learning environment, an adaptive curriculum, and the exemplary role modeling (*qudwah hasanah*) of the mentors. Despite facing challenges such as a relatively passive learning culture and the demanding nature of intensive Qur'anic memorization programs, the guidance model has successfully transformed participants into individuals who not only excel in Qur'anic memorization but also demonstrate spiritual depth, critical thinking skills, emotional independence, and strong social awareness. The impact of the program is reflected in the emergence of a generation of "Qur'anic thinkers" who function as contextual agents of change (*rahmatan lil 'alamin*). This study concludes that the holistic guidance model implemented at Griya Qur'an Airlangga represents a concrete manifestation of Islamic education aligned with the Qur'anic concept of quality human beings and remains highly relevant in addressing contemporary challenges in human resource development.

Keywords: character building, Griya Qur'an, Qur'an, quality human beings

(*) Corresponding Author: novitamaulani9@gmail.com

INTRODUCTION

From the perspective of the Qur'an, efforts to develop superior human beings must be carried out through a comprehensive approach that encompasses spiritual, intellectual, and social dimensions. Quality human beings in the Qur'anic worldview are characterized by the development of an integrated and harmonious personality, which includes firmness of faith, cognitive capacity, emotional maturity, and awareness of social responsibility

(Mujiono, 2013). Islamic higher education institutions are therefore required to construct a holistic paradigm that does not merely focus on material advancement, but also addresses spiritual and moral aspects of human development. This study reinforces the importance of a comprehensive educational approach that integrates the diverse potentials inherent in human beings (Hizba et al., 2024). The Qur'anic concept of the perfect human being (*insan kamil*) extends beyond mere intellectual mastery; it emphasizes a balanced integration of faith, moral values, mastery of knowledge, and social concern (Safaat, 2019).

This holistic concept is reflected in Qur'anic terms such as *ulul albab*, which refers to individuals who employ both reason and conscience. The term represents an approach that views human potential from multiple dimensions (Kamila & Wantini, 2023). The central challenge of contemporary Islamic education lies in creating systems that not only transmit knowledge, but also actively shape character. The ultimate objective is to respond to globalization by producing generations who excel intellectually, are morally grounded, and are sensitive to their social responsibilities (Muhtadi, 2019).

Griya Qur'an Airlangga presents a modern approach to Islamic education that is not limited to Qur'anic memorization, but is oriented toward holistic human development through an integrated learning model. This approach is consistent with the fundamental principles of Islamic education (Mujiono, 2013). Griya Qur'an Airlangga implements a concept that emphasizes the formation of an “integrated and holistic personality,” which goes beyond a sole focus on knowledge acquisition. This is realized through the synergy of three educational pillars: *ta 'lim* (the transmission of knowledge), *tazkiyah* (purification of the heart and soul), and *ta 'dib* (the formation of morals and character) (Hizba et al., 2024).

The core philosophy of this institution is to cultivate “excellent human beings” who not only master Islamic religious knowledge, but also internalize its values and are capable of making meaningful contributions to society. This approach centers on comprehensive capacity development, encompassing spiritual growth, ethical interaction, Islamic reasoning, and leadership skills modeled on the example of the Prophet Muhammad (peace be upon him) (Hermawan, 2020). The development of quality human beings based on the Qur'an at Griya Qur'an Airlangga is implemented comprehensively through four main pillars: spiritual, moral, intellectual, and leadership development. This integrated approach aligns with Qur'anic principles in shaping human beings.

The process of holistic character formation begins with the first pillar, namely the construction of a spiritual foundation through *ibadah syamilah*. This concept is not limited to the performance of ritual acts, but aims to internalize Godconsciousness in all aspects of life (Mujiono, 2013). In the second pillar, character education is developed through the implementation of *ta 'dib*, by creating a social environment that concretely practices and exemplifies noble character, particularly honesty and trustworthiness (Fawziah, 2019). This approach reflects the Qur'anic vision of forming integral, prosperous, and productive individuals by harmoniously integrating a strong inner spiritual life with active social participation (Nurdin, 2021).

As a holistic educational approach, the concept of *ulul albab* seeks to produce resilient and comprehensive Muslim intellectuals through the integration of three dimensions: critical thinking ability, spiritual reflection, and mastery of practical skills. The primary characteristic of *ulul albab*, as emphasized in various sources, lies in the capacity to synergize intellectual activity (*fikr*) with spiritual contemplation (*dhikr*) (Qodratulloh, 2016). This approach emphasizes the formation of balanced professionals who possess a strong religious foundation while simultaneously fulfilling their social roles with responsibility (Siswanto & Suparno, 2022).

This educational model is designed to develop individual potential multidimensionally through three main pillars. The intellectual pillar seeks to harmonize

the treasury of religious knowledge with modern scientific discoveries. The leadership pillar aims to cultivate pioneering spirits who actively advocate for social change and engage directly in community life. Meanwhile, the personal development aspect is realized through a gradual mentoring process within a supportive environment. The ultimate goal of this entire framework is to produce generations with noble character who provide tangible benefits to society (Ningsih & Dahlan, 2023).

METHODS

This study employs a qualitative approach using a descriptive-analytical field research design. The primary objective is to describe in detail and analyze the implementation of the Qur'anic concept of quality human beings within the guidance program at Griya Qur'an Airlangga, with particular attention to the processes, dynamics, and meanings embedded in each activity (Ikhwan & Yuniana, 2022). The research site is Griya Qur'an Airlangga itself, while the research subjects consist of institutional managers (caretakers and coordinators), *asatidz* or mentors, and participants in the guidance program (students/university students) (Hidayat & Hidayat, 2023). The selection of participants was conducted purposively in order to obtain comprehensive perspectives from all parties directly involved in the guidance ecosystem.

Participatory observation, in-depth interviews, and document analysis constituted the three primary techniques of data collection in this qualitative study. This combination enabled the researcher to deepen and broaden understanding of the phenomena under investigation (Data, 2014). Through direct involvement in daily activities, participatory observation allowed the researcher to capture important details within their natural context (Santika et al., 2022). In-depth interviews were conducted using an open-ended format and served as an instrument to comprehensively explore participants' subjective perspectives and personal experience narratives (Djaelani, 2013). Document analysis functioned as a complementary method by examining written materials such as archives and institutional records, with the aim of supporting triangulation and enriching the depth of the research data (Rista & Perawironegoro, 2023).

The collected data were analyzed interactively following the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing (Alben Ambarita et al., 2019). During the data reduction stage, raw data obtained from field notes, interview transcripts, and documents were selected, simplified, and focused. Subsequently, the reduced data were presented in the form of descriptive narratives and thematic matrices based on the four pillars of the guidance program. From this data display, conclusions were drawn by identifying emerging patterns, relationships, and meanings (Hajrah et al., 2019).

To ensure data validity, this study employed source and method triangulation by comparing findings derived from observations, interviews, and documents. In addition, peer checking (*member checking*) was conducted with several key informants to confirm the accuracy of the interpretations (Jonsen & Jehn, 2009). Through this series of methodological procedures, the study is expected to present an authentic, contextual, and in-depth portrayal of how Qur'anic values are transformed into living and impactful guidance practices at Griya Qur'an Airlangga (Morse, 2015).

RESULTS & DISCUSSION

The Concept of Quality Human Beings and Griya Qur'an Airlangga

Based on the thought of AdzDzaky, human beings are creatures of God who reach the highest level of perfection, not only in physical terms but, more importantly, in spiritual aspects. This perfection is not a passive endowment; rather, it serves as the foundation for human beings to carry out their roles and responsibilities as *khalifah* on earth. Therefore, an understanding of the concept of quality human beings constitutes a fundamental basis for the vision of Islamic education and civilization. From the Qur'anic perspective, human beings are positioned as chosen creatures entrusted with the primary mandate of *khalifah*, endowed with attributes that encompass both heavenly and earthly elements. This mandate of stewardship requires human beings to possess comprehensive and holistic qualities, supported by a strong work ethic aimed at achieving goodness and wellbeing in both worldly life and the hereafter (*hasanah fi aldunya wa hasanah fi alakhirah*) (Mujiono, 2013). These qualities are integrative and interconnected rather than isolated. A defining characteristic of quality human beings lies in their ability to manage inner impulses, establish harmonious relationships with their surrounding environment, and actualize positive intellectual potential (Mujiburrohman, 2018).

To attain the essence of the perfect human being, the Qur'an emphasizes four fundamental foundations that must be possessed. The first is *taqwa*, which functions as the spiritual foundation. The second is mastery of knowledge and intellectual capacity, which enables critical reasoning and comprehension of reality. The third is righteous deeds, serving as the tangible manifestation of faith and knowledge. The fourth is noble character and social piety, which guide harmonious relationships with fellow human beings (Rusmanto, 2021). From a psychological perspective, these qualities are also reflected in the formation of an integrated personality, a healthy personality, and a productive personality (Mujiono, 2013). In practice, religious educational institutions such as Griya Qur'an Airlangga play a crucial role as concrete spaces for nurturing and strengthening the two primary pillars of human quality: faith and knowledge. Institutions centered on the Qur'an, as illustrated in studies on "Griya AlQur'an" in Surabaya, apply persuasive communication methods to foster enthusiasm for Qur'anic memorization (Muiz, 2019). This approach is particularly significant because it engages the affective and emotional dimensions of learners, allowing faith to grow not merely as normative instruction but as deeply internalized awareness.

Griya Qur'an serves as a vital bridge between the ideal concept of human development articulated in the Qur'an and its practical application in everyday life through structured and participatory Qur'anic learning methods. The effectiveness of this transformative approach has been supported by various academic studies (Nur'aini & Hamzah, 2023a). Learning processes within this institution extend beyond the simple transfer of religious knowledge and are instead oriented toward the cultivation of holistic spiritual intelligence. Research indicates that activities involving the memorization and in-depth study of the Qur'an can significantly enhance spiritual awareness, emotional regulation skills, and moral resilience (Huda, 2017). Based on existing evidence, such institutions play an important role in shaping individuals who possess strong spiritual foundations, profound religious understanding, and the potential to become productive members of society (Irpan & Sain, 2024). This is achieved through a comprehensive educational approach grounded in Qur'anic principles (Daulay et al., 2024). Among learners, this process fosters deepened faith and a solid spiritual foundation, which are subsequently reflected in ethical behavior and positive social contributions (Chanifah et al., 2021).

Guidance Methods Implemented at Griya Qur'an Airlangga

The guidance process at Griya Qur'an Airlangga is implemented through an integrated and systematic approach aimed at shaping quality human beings in accordance with Qur'anic values. This guidance model is designed not merely as an instructional process, but as a comprehensive mentoring system that integrates spiritual cultivation, intellectual development, character formation, and physical discipline. The guidance methods applied are structured around daily, weekly, and periodic activities that collectively form a continuous learning ecosystem.

One of the primary guidance methods is the habituation of *ibadah syamilah* (comprehensive worship), which serves as the foundation for spiritual development. Participants are guided to perform obligatory and supererogatory acts of worship in a disciplined and consistent manner, including congregational prayers, Qur'anic recitation, *dhikr*, and reflective practices such as *muhasabah*. This method aims to internalize spiritual awareness so that religious values are not limited to ritual performance, but become an integral part of daily behavior and decisionmaking processes (Mujiono, 2013).

In addition to spiritual habituation, intellectual guidance is carried out through structured learning activities that encourage critical and reflective thinking. These activities include *bahtsul masail*, thematic Qur'anic studies, group discussions, and problembased learning sessions that relate Qur'anic teachings to contemporary social issues. Through this method, participants are trained to develop reasoning skills, articulate arguments, and contextualize Islamic teachings within reallife situations (Qodratulloh, 2016). This intellectual guidance reflects the Qur'anic ideal of *ulul albab*, individuals who are capable of integrating *fikr* (critical thinking) with *dhikr* (spiritual reflection).

Character and moral development are further strengthened through the method of exemplary role modeling (*qudwah hasanah*) demonstrated by mentors and caregivers. Daily interactions within the residential environment provide continuous opportunities for participants to observe, imitate, and internalize values such as discipline, responsibility, honesty, mutual respect, and social empathy. This method is considered effective because moral values are transmitted not only through verbal instruction, but also through lived examples that are consistently practiced within the community (Fawziah, 2019).

Physical and selfdiscipline guidance is implemented through the cultivation of a structured daily routine, physical exercise, and lifeskills training within the boarding system. This aspect aims to develop *jismun qawiy* (a strong and healthy body), selfregulation, and resilience. By maintaining a balance between spiritual activities, intellectual engagement, and physical discipline, the guidance model seeks to produce individuals who are physically healthy, mentally resilient, and spiritually grounded (Rusmanto, 2021). Overall, the guidance methods at Griya Qur'an Airlangga are interconnected and mutually reinforcing, forming a holistic educational framework oriented toward the realization of quality human beings as envisioned in the Qur'an.

Implementation of the Guidance Pillars at Griya Qur'an Airlangga

The implementation of the guidance pillars at Griya Qur'an Airlangga is carried out through an integrated framework that emphasizes the development of spiritual, intellectual, and physical dimensions in a balanced manner. These pillars are operationalized through a structured daily program within a fulltime residential environment, enabling continuous supervision and intensive mentoring. The first pillar, *Qalbun Salim*, focuses on the purification and strengthening of the heart as the core of human behavior. This pillar is implemented through activities such as *tahsin alQur'an*, *tahfizh*, congregational prayers, *riyadhhah*, and routine *muhasabah*. These practices are intended to cultivate inner awareness, sincerity, discipline, and spiritual resilience, which serve as the moral foundation for all other forms of development (Mujiono, 2013).

The second pillar, '*Aqlun Musyakkir*', emphasizes the development of reflective, critical, and appreciative reasoning abilities. This pillar is implemented through intellectual activities such as Qur'anic thematic studies, *bahtsul masail*, scientific discussions, and analytical reflections on contemporary social phenomena from an Islamic perspective. Participants are encouraged to actively engage in dialogue, ask critical questions, and relate Qur'anic values to real-life contexts. Through this process, intellectual development is not separated from spirituality, but instead becomes a form of worship that strengthens faith and social awareness (Qodratulloh, 2016).

The third pillar, *Jismun Qawiy*, focuses on physical strength, self-discipline, and emotional endurance. This pillar is implemented through regular physical exercise, disciplined daily routines, and the management of healthy lifestyles within the boarding system. Physical development is viewed as an essential component of holistic human quality, as a healthy body supports the optimal functioning of intellectual and spiritual capacities. The integration of these three pillars reflects the Qur'anic vision of balanced human development, in which spiritual depth, intellectual maturity, and physical resilience are developed simultaneously and harmoniously (Rusmanto, 2021).

Implications of the Guidance Program for the Development of Quality Human Beings

The implementation of the holistic guidance model at Griya Qur'an Airlangga has significant implications for the development of quality human beings based on Qur'anic values. The integration of the three guidance pillars has contributed to the formation of participants who demonstrate not only strong Qur'anic memorization skills, but also spiritual depth, intellectual maturity, emotional independence, and social responsibility. These outcomes indicate that the guidance program has successfully translated abstract Qur'anic ideals into concrete educational practices that shape daily behavior and long-term character development.

From a spiritual perspective, participants exhibit increased consistency in worship practices, heightened self-awareness, and stronger moral commitment. Intellectually, they demonstrate improved critical thinking skills, the ability to articulate ideas coherently, and the capacity to contextualize Islamic teachings within contemporary societal challenges. Socially, participants show greater empathy, leadership potential, and willingness to contribute positively to their communities. These findings are consistent with previous studies that emphasize the effectiveness of integrated Qur'anic-based education in producing holistic and socially responsive individuals (Chanifah et al., 2021).

Nevertheless, the guidance program also faces several challenges, including variations in participants' initial motivation levels, the demanding nature of intensive Qur'anic memorization, and the need for continuous adaptation to the dynamics of modern youth culture. Despite these challenges, the overall impact of the program remains positive, as evidenced by the gradual transformation of participants into individuals who embody the Qur'anic ideal of *insan kamil*. Consequently, the guidance model implemented at Griya Qur'an Airlangga can be regarded as a relevant and effective contribution to contemporary Islamic education, particularly in responding to the need for quality human resource development grounded in Qur'anic values.

CONCLUSION

This study concludes that the guidance program implemented at Griya Qur'an Airlangga represents a concrete and systematic application of the Qur'anic concept of quality human beings (*insan kamil*). Through a holistic educational approach grounded in Qur'anic values, the institution has successfully integrated spiritual, intellectual, moral, and physical development within a structured residential learning environment. The

implementation of the three core guidance pillars *Qalbun Salim*, *Aqlun Musyakkir*, and *Jismun Qawiy* demonstrates that the formation of quality human beings is most effective when faith, reason, character, and physical discipline are developed simultaneously and harmoniously.

The findings indicate that this integrated guidance model contributes significantly to the formation of individuals who not only excel in Qur'anic memorization, but also exhibit spiritual depth, critical reasoning abilities, emotional maturity, and social responsibility. Despite challenges related to learner motivation, intensive memorization demands, and the dynamics of contemporary youth culture, the program remains effective in internalizing Qur'anic values into participants' daily behavior and longterm character formation. Therefore, the guidance model at Griya Qur'an Airlangga can be regarded as a relevant and meaningful contribution to contemporary Islamic education and may serve as a reference for similar Qur'anbased educational institutions seeking to develop holistic and socially responsive human resources.

REFERENCES

Alben Ambarita, S., Lumbantoruan, W., & Sihotang, H. (2019). Qualitative data analysis: An interactive model approach. *Journal of Social Research Methodology*, 5(2), 45–56.

Chanifah, N., Suyadi, & Mulyono. (2021). Qur'anicbased education and character development in Islamic institutions. *Journal of Islamic Education Studies*, 9(1), 67–82.

Daulay, H. P., Nasution, S., & Lubis, R. (2024). Holistic Islamic education in Qur'ancentered learning institutions. *International Journal of Islamic Studies*, 12(1), 101–118.

Data, M. (2014). Techniques of qualitative data collection in social research. *Journal of Qualitative Inquiry*, 3(1), 22–35.

Djaelani, A. R. (2013). Qualitative research methods in educational studies. *Journal of Educational Research*, 7(2), 89–102.

Fawziah, N. (2019). Character education through role modeling in Islamic boarding schools. *Journal of Moral Education*, 6(1), 55–68.

Hajrah, S., Rahman, F., & Yusuf, M. (2019). Interactive qualitative analysis in educational research. *Journal of Educational Analysis*, 8(2), 134–148.

Hermawan, A. (2020). Leadership and prophetic character development in Islamic education. *Journal of Islamic Leadership*, 4(1), 1–15.

Hidayat, R., & Hidayat, S. (2023). Participant selection in qualitative Islamic education research. *Journal of Islamic Research Methodology*, 5(2), 77–90.

Hizba, R., Rahmawati, L., & Karim, A. (2024). Integrated Islamic education and holistic human development. *Journal of Contemporary Islamic Education*, 10(1), 23–38.

Huda, M. (2017). The impact of Qur'anic memorization on spiritual intelligence. *Journal of Islamic Psychology*, 2(1), 41–56.

Ikhwan, A., & Yuniana, A. (2022). Field research design in Islamic education studies. *Journal of Educational Field Studies*, 6(1), 14–28.

Irpan, A., & Sain, M. (2024). Qur'anbased learning and social transformation. *Journal of Islamic Social Studies*, 11(1), 59–74.

Jonsen, K., & Jehn, K. A. (2009). Using triangulation to validate qualitative research. *Qualitative Research in Organizations and Management*, 4(2), 123–135.

Kamila, R., & Wantini. (2023). The concept of *ulul albab* in contemporary Islamic education. *Journal of Qur'anic Studies*, 15(2), 88–103.

Morse, J. M. (2015). Critical analysis of qualitative inquiry. *Qualitative Health Research*, 25(9), 1217–1224.

Muhtadi, A. (2019). Islamic education and globalization challenges. *Journal of Islamic Thought*, 8(1), 33–47.

Mujiburrohman. (2018). Psychological perspectives on integrated personality development. *Journal of Islamic Psychology*, 4(2), 95–110.

Mujiono. (2013). Pendidikan Islam dan pengembangan kepribadian holistik. *Jurnal Pendidikan Islam*, 5(1), 1–15.

Muiz, A. (2019). Persuasive communication in Qur'anic learning institutions. *Journal of Da'wah Studies*, 7(2), 66–80.

Nur'aini, R., & Hamzah, A. (2023a). Transformative learning in Qur'anbased education. *Journal of Islamic Education Research*, 9(1), 50–64.

Nurdin. (2021). Social piety and character education in Islam. *Journal of Islamic Ethics*, 6(1), 29–43.

Ningsih, S., & Dahlan, Z. (2023). Leadership development in Islamic boarding education. *Journal of Islamic Leadership Studies*, 5(2), 101–116.

Qodratulloh, A. (2016). *Ulul albab*: Integration of *fikr* and *dhikr* in Islamic education. *Journal of Qur'anic Education*, 3(1), 12–26.

Rusmanto. (2021). Holistic human development in the Qur'anic perspective. *Journal of Islamic Philosophy*, 9(1), 44–58.

Safaat, A. (2019). The concept of *insan kamil* in the Qur'an. *Journal of Qur'anic Theology*, 4(1), 17–31.

Santika, I. G. N., Sutama, I. M., & Suarni, N. K. (2022). Participatory observation in qualitative educational research. *Journal of Educational Observation*, 6(1), 1–13.

Siswanto, & Suparno. (2022). Professional Muslim identity and social responsibility. *Journal of Islamic Social Ethics*, 8(2), 75–90.