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INTEGRATING CHARACTER EDUCATION VALUES AND THE SDGs IN THE GORONTALONESE *HIKAYAT MEERAJI*

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ABSTRACT

This study examines the integration of character education values in the Gorontaloese *Hikayat Meeraji* by Shaykh Ali bin Abubakar al-Hasani and analyzes their alignment with the principles of the Sustainable Development Goals (SDGs). While the Meeraji tradition and the Isra' Mi'raj narrative have been widely discussed in Islamic and local cultural studies, previous research has largely addressed ritual, theological, or ethnographic dimensions in isolation, leaving the pedagogical function of the hikayat underexplored. Employing a qualitative descriptive-analytical design with a textual approach, the study analyzes the *Hikayat Meeraji* through close reading and thematic coding to identify character values and map them conceptually onto relevant SDG clusters. The findings reveal three main patterns: (1) the emphasis on spiritual discipline and ritual practice as foundations of character formation; (2) strong moral critique of injustice, abuse of power, and the oppression of vulnerable groups, reflecting social justice ethics; and (3) the affirmation of peace, tolerance, solidarity, and ethical relations in social life. These results indicate that the *Hikayat Meeraji* functions not merely as a ritual text, but as a culturally grounded resource for character education aligned with sustainability-oriented learning.

Keywords: *Character Education, Hikayat Meeraji, SDGs, Gorontalo*

INTRODUCTION

In contemporary educational discourse, character education has regained significant attention in response to escalating moral crises, increasing intolerance, symbolic violence in digital spaces, and the weakening of social cohesion (Batubara & Yuliyana, 2025; Maesak et al., 2025; Mahmud et al., 2024). These phenomena reveal the limitations of purely cognitive and skills-based educational approaches in addressing complex ethical and social challenges. Education is therefore increasingly expected to cultivate moral awareness, social responsibility, and peace-



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oriented dispositions alongside intellectual competence. Within this framework, the Sustainable Development Goals (SDGs) particularly SDG 4 on quality education, SDG 10 on reducing inequalities, and SDG 16 on peace, justice, and strong institutions have emerged as key normative references in shaping educational priorities.

Despite their contemporary global framing, the ethical foundations of the SDGs are not historically detached from religious and cultural traditions. Jamin et al. (2024), note that many sustainability principles have long been embedded in local wisdom and religious worldviews. In Islamic tradition, education has from its inception been conceptualized as an integrative process uniting faith (*īmān*), moral character (*akhlāq*), and social responsibility (Ahmad, 2021; Bahtiar et al., 2021). Islamic pedagogy does not confine learning to the acquisition of knowledge, but extends it to ethical cultivation, spiritual discipline, and accountability toward others. Prophetic narratives, the *Sīrah Nabawiyah*, and classical devotional texts have historically functioned as pedagogical instruments for transmitting values and shaping moral consciousness. Within this narrative tradition, the *Isra' Mi'raj* occupies a distinctive position as a story of spiritual formation, ethical testing, and moral responsibility, rather than merely a record of miraculous events (Shodiq & Shaleh, 2024).

In the Gorontalo context, these pedagogical dimensions of religious narrative are preserved through the *Moomeeraji* tradition. This tradition is not simply a ritual commemoration, but a communal practice in which the story of *Isra' Mi'raj* is performed, heard, and internalized across generations. The *Hikayat Meeraji* by Shaykh Ali bin Abubakar al-Hasani serves as the primary textual foundation of this tradition. Recited in the local language and embedded in collective ritual life, the hikayat operates as a living text that mediates religious memory and ethical imagination. Its social function is comparable to the annual recitation of *Kitabi lo Dikili* within the *Modikili* tradition in Gorontalo, where textual transmission is inseparable from communal performance (Zakaria et al., 2025).

However, a critical tension emerges in contemporary religious practice. Many Muslim communities continue to recite religious texts, including the *Hikayat Meeraji*, without engaging substantively with their meanings, pedagogical functions, or ethical implications. The hikayat is frequently approached as a ritual obligation rather than as a source of moral reflection and character formation. This situation creates a persistent gap between practices of reading and practices of understanding, resulting in the limited internalization of the values embedded within the narrative. Despite its significance, this gap has received relatively little critical attention in academic scholarship.

A number of studies have examined educational values in the *Isra' Mi'raj* narrative and *sīrah* literature, such as Dalimunthe (2025) dan Febiantoni, (2022), who emphasize spiritual and moral dimensions as models of Islamic character education. Other studies, including Faozi & Himmawan (2023) dan Muhtarudin & Muhsin (2019), highlight the function of religious literature as a medium for internalizing moral values. Meanwhile, Musa et al. (2025) dan Tohopi (2012),



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explore the Meeraji tradition in Gorontalo as a cultural-religious practice rich in social values, and Zakaria (2024), analyzes moral values embedded in the Dikili tradition. Although these studies contribute valuable insights, they largely remain descriptive and treat ritual, literature, and ethics as discrete domains. Few attempts have been made to read the *Hikayat Meeraji* as a pedagogical text situated within broader discourses of global ethics and sustainable development.

This study departs from previous approaches by conceptualizing the *Hikayat Meeraji* not merely as a ritual artifact, but as a text of character education whose ethical content can be dialogued with the principles of the Sustainable Development Goals. Values such as honesty, responsibility, justice, solidarity, and peace orientation are not peripheral elements of the narrative, but constitute its moral core. These values resonate strongly with SDG commitments to quality education, social justice, and peaceful coexistence. Rather than imposing modern development frameworks onto traditional texts, this study reads the hikayat as a local articulation of ethical principles that converge with global sustainability discourses.

From the perspective of applied linguistics and literacy education, local religious narratives such as the *Hikayat Meeraji* also function as culturally responsive resources. Contemporary literacy theory emphasizes that reading and meaning-making are socially situated practices shaped by culture, ideology, and identity. Integrating local texts into educational contexts enables learners to engage with ethical reasoning and social values through familiar linguistic forms. In multicultural societies, where formal curricula often privilege global discourses, such narratives can bridge cultural experience and educational content. The *Hikayat Meeraji* therefore offers a strategic medium for integrating religious literacy, character education, and sustainability-oriented values within culturally grounded learning environments.

Based on these considerations, this study aims to identify the values of character education embedded in the *Hikayat Meeraji* by Shaykh Ali bin Abubakar al-Hasani and to analyze their alignment with the clusters of the Sustainable Development Goals. Particular attention is given to the spiritual and social dimensions as the primary axes of character formation. Through this approach, the study seeks to contribute not only to scholarship on local Islamic literature, but also to contemporary debates on character education, ethical literacy, and sustainable development. In doing so, the *Hikayat Meeraji* is repositioned from a text that is merely recited to a pedagogical resource that remains ethically relevant in both local and global contexts.

METHODS

This study adopts a qualitative descriptive–analytical design with a textual analysis approach to examine character education values embedded in the *Hikayat Meeraji* and their alignment with the principles of the Sustainable Development Goals (SDGs). This design is appropriate because the study does not aim to measure the frequency of value occurrence or to test statistical hypotheses, but to interpret the meanings, functions, and ethical messages articulated within the narrative. The



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qualitative orientation enables close engagement with the text, contextual interpretation of narrative elements, and exploration of the relationship between story structure and value construction.

The primary data source is the *Hikayat Meeraji* by Shaykh Ali bin Abubakar al-Hasani, published by Universitas Negeri Gorontalo (UNG) in 2023. The text represents a local adaptation of the Isra' Mi'raj narrative within the Gorontalo Islamic tradition and continues to be actively used in communal religious practice. It was selected due to its central position in the Moomeeraji tradition and its function as a medium of value transmission in socio-cultural space. Supporting literature, including books, journal articles, and previous studies on Isra' Mi'raj, character education, religious literature, and the SDGs, was used as secondary data.

Data collection was conducted through documentation study and close reading. The text was read repeatedly to identify narrative segments containing spiritual and social character values. Reading was carried out contextually by attending to plot development, characters, dialogue, and situational settings. Data selection was purposive: only excerpts that explicitly or implicitly conveyed moral, ethical, and character values such as injunctions to worship, prohibitions against injustice, condemnations of oppression, and calls for peace and solidarity were included. Repetitive passages or sections lacking ethical relevance were excluded.

Data analysis proceeded through four main stages. First, relevant textual segments were identified and inventoried. Second, the data were classified according to types of character values, including religiosity, honesty, responsibility, justice, discipline, tolerance, solidarity, and peace orientation, and further grouped into spiritual, social, and spiritual–social clusters. Third, the identified values were conceptually mapped onto relevant SDG clusters, particularly SDG 4 (Quality Education), SDG 10 (Reduced Inequalities), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 5 (Gender Equality). This mapping was interpretive rather than prescriptive, based on semantic and functional correspondence between textual values and SDG objectives. Fourth, the relationships between the values and sustainable development principles were interpreted through dialogue with relevant literature on character education, religious texts, and the SDGs.

To ensure trustworthiness, the study applied source triangulation by comparing textual findings with relevant academic literature. Analytical consistency was maintained through repeated readings and systematic documentation of data. These procedures support the credibility and reliability of the analysis and enable a rigorous account of character education values in the *Hikayat Meeraji* and their alignment with the Sustainable Development Goals.

RESULT

Table 1 presents ten principal data units identified from the *Hikayat Meeraji* as representations of character education values aligned with the principles of the Sustainable Development Goals (SDGs). The data were selected purposively based



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on textual explicitness, relevance to spiritual and social character values, and conceptual suitability for mapping onto SDG clusters. Each excerpt was analyzed within its narrative context and classified according to corresponding character values and relevant SDG categories to demonstrate the convergence between Islamic ethical teachings in the hikayat and the global agenda of sustainable development.

Table 1. Alignment of Character Education Values and SDG Principles in the *Hikayat Meeraji*

| No | Textual Excerpt | Narrative Context | Character Education Values | SDG Cluster |
|----|--|---|---|---|
| 1 | “ <i>eya’u Muhammadi ma toduwola ito eya mohama taluhu tabiya wawu motabiya mola ito eya dulo tilihula tunggula’o losalamu</i> ” p.12 translate “ O Muhammad, perform ablution and then pray two rak’ahs until you conclude with salām” | Command prior to the Prophet’s Mi’raj | Religiosity, Responsibility (Spiritual) | Quality Education (SDG 4) |
| 2 | “... <i>ti Muhammadi yito dila yilo lameta wawu dila olo lomilohe</i> ” p.25 translate “ Muhammad did not respond and did not turn his head” | Temptations from both sides during the Mi’raj journey | Integrity, Self-control (Spiritual) | Peace, Justice & Strong Institutions (SDG 16) |
| 3 | “... <i>timongoliyo yito ma’o lo’odungga olota dadatala hesikisa liyo wawu bihi mongoliyo yito odelo bihu unta wawu he tuwangaliyo ma’o ngangolimongoliyo yito lotombaha Dilidi lo tulu lo naraka... ta odi-odiyelo ta mongongala arata lo ta malo ilo pateya lilo liyo woli yamo liyo...</i> ” p.48-49 translate “...They encountered many people being tortured, their lips like those of camels, their mouths filled with boiling molten metal...they are those who consumed the property of orphans (yatim)” | Punishment for those who consume orphans’ property | Social concern, Honesty, Justice (Social) | Reduced Inequalities (SDG 10) |
| 4 | “... <i>ta hihulo’a to tulu yito bo tonulola olongiya-olongiya arinaya to ta Isilamu odelo tiyo mo’i wawu popateya totawu liyo... a hepotuwoto liyoma’o to tulu boyito bo tonulola ta’uwa-ta’uwa dudula’a wawu dila adili momuto’a...</i> ” p.54 translate | Punishment for tyrannical rulers | Integrity, Justice (Social) | Peace, Justice & Strong Institutions (SDG 16) |



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| No | Textual Excerpt | Narrative Context | Character Education Values | SDG Cluster |
|----|--|-------------------------------------|---|---|
| | “...Those sitting among the fire are rulers who oppress Muslims and incite discord...those encircled by fire are leaders who act unjustly in legal matters...” | | | |
| 5 | “...wawu poli ta helombuto iyoma’o lotulu yito bo tonulola ta modudelowa pitana” p.54 translate “...and those burned by fire are the spreaders of slander” | Punishment for slanderers | Honesty, Responsibility (Social) | Peace, Justice & Strong Institutions (SDG 16) |
| 6 | “...timongoliyo yito ma he pohumbala lo padenga tulu boyito...ta odi-odiyelo ta’ukeke’inga molawani mobuhunga wolo mongo’odula’a liyo duduluwo yiyo” p.58 translate “...They are pierced by fire...they are children who rebel and disobey their parents...” | Punishment for disobedient children | Respect, Responsibility, Discipline (Spiritual– Social) | Quality Education (SDG 4) |
| 7 | “....mongo buwa dadatala he sikisa liyo laba-laba lo tutu mopopolota wawu boli he huntinga liyo to tutu limongoliyo lo huhuntinga tulu yiyo... ta odi-odiyelo mongobuwa mopoduluwo lo talola’i liyo...” / “...mongo lola’i dadatala he sikisa liyo ngango li mongoliyo yito lo tombaha dilidi lo tutu lo naraka...ta odi-odiyelo mongolola’i mololama’o nika liyo halale...” p. 50-52 translate “....Many women are severely tortured and their breasts are cut with fiery scissors... they are women who betray their husbands...” / “...Many men are tortured with boiling metal...they are men who abandon their lawful wives...” | Punishment for adultery | Responsibility, Discipline, Ethical relations (Spiritual– Social) | Gender Equality (SDG 5) |
| 8 | “...naraka oluwo liyo yito bo Jahimu tangguliyo wawu uwito yito bo bilulo’a lo tonulola ta hipolubowa bu’i wawu mopo’uda’a lo bantanga liyo wawu bo moleta batanga lo ta ngopohiya liyo...” p.222 translate “...The second Hell, Jahim, is for idol worshippers, the selfish, and those who demean others” | Description of Hell (Jahim) | Religiosity, Solidarity (Spiritual– Social) | Peace, Justice & Strong Institutions (SDG 16) |



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| No | Textual Excerpt | Narrative Context | Character Education Values | SDG Cluster |
|----|--|--|--|---|
| 9 | <p>“...po’o tolongamu ma’o tonulola pongajari’U olemu wawu mola pongajariyamu tasbihi botiye to tonulola ummatimu alihu ma ambunguwo’u mola tonulola dusa limongoliyo tu’udu barakatimu...” p.241 translate “...Teach this tasbih to your people so that I may forgive their sins as a sign of blessing for you”</p> | Command to glorify God (<i>tasbih</i>) | Religiosity, Responsibility (Spiritual) | Quality Education (SDG 4) |
| 10 | <p>“...pelehiyamu ubolo tala arinaya to ta Isilamu tutuwawu wolemu...” p.243 translate “...Do not oppress your fellow Muslims..”</p> | Command to love and care for others | Peace orientation, Togetherness (Social) | Peace, Justice & Strong Institutions (SDG 16) |

Across the ten data units, a clear pattern emerges: character formation in the *Hikayat Meeraji* is constructed through the interweaving of spiritual discipline and social responsibility. Spiritual value such as religiosity, self-control, and responsibility are consistently paired with social ethics, including justice, solidarity, peace orientation, and protection of the vulnerable. The narrative employs commands, prohibitions, and depictions of reward and punishment as pedagogical devices, indicating that moral instruction is embedded within narrative structure rather than delivered as abstract doctrine. This pattern suggests that the *hikayat* functions as a narrative pedagogy in which ethical values are internalized through story, emotion, and moral consequence.

DISCUSSION

The *Hikayat Meeraji* narrates the Mi’raj (the Prophet Muhammad’s journey from Bayt al-Maqdis to the Divine Throne) in the Gorontalo local language and is transmitted through oral tradition and communal recitation. It does not circulate as a solitary or silent reading experience, but is voiced in social spaces, performed rhythmically, and internalized as part of ritual life. Within the *Moomeeraji* tradition, the *hikayat* is collectively listened to and interpreted as both a reminder of the Prophet’s spiritual journey and a guide to ethical living. In this sense, the *Hikayat Meeraji* operates as a living text in which narrative, ritual, and moral instruction converge.

Rather than functioning solely as a metaphysical travel narrative, the *hikayat* embeds ethical messages that shape attitudes, self-regulation, social relations, and moral responsibility. These values are constructed through narrative sequencing, dialogue, and symbolic representations of reward and punishment. Consequently, the *Hikayat Meeraji* needs to be read not only as ritual recitation, but as a pedagogical text that articulates a coherent framework of character education. The



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following sections discuss how these values are organized thematically and how they correspond with SDG principles.

Spiritual Foundations of Character Education and Their Relevance to SDG 4 (Quality Education)

One of the most salient findings is the emphasis on spiritual discipline as the foundation of character formation. Commands to perform ablution and prayer prior to the Mi'raj, the Prophet's refusal to turn toward temptation, and the instruction to teach tasbih to the ummah are not incidental narrative details, but deliberate pedagogical constructions. They communicate that moral journeys are preceded by self-purification and inner readiness..

Spirituality in the *Hikayat Meeraji* is not presented as an exclusive mystical experience, but as structured, repetitive practice. Ablution, prayer, and remembrance function as mechanisms of habituation that cultivate self-control and discipline. Dalimunthe (2025), identifies the Isra' Mi'raj as a model of Islamic character education integrating faith, discipline, and responsibility. This aligns with the present findings, although in the Gorontalo version these values are articulated through local idioms that resonate with everyday experience.

When related to SDG 4 (Quality Education), this pattern reflects a values-based conception of educational quality. UNESCO's Education for Sustainable Development framework emphasizes ethical formation, responsibility, and self-awareness as dimensions of quality education (O'Flaherty & Liddy, 2018). Faozi & Himmawan (2023), argue that spiritual education in religious literature aims to cleanse the soul of destructive tendencies and establish stable moral consciousness. This argument helps explain why, in the *Hikayat Meeraji*, temptation is resisted not through confrontation but through silence and refusal to turn. Such conduct teaches self-control rather than impulsive reaction. Within the SDG framework, this form of self-regulation correlates with long-term human development goals, as individuals capable of managing inner impulses tend to act more responsibly in social life.

Thus, spiritual character education in the *Hikayat Meeraji* may be read as a local contribution to global ideas of quality education—not education that merely produces skilled individuals, but human beings equipped with a moral compass. This constitutes one of the most compelling points of convergence between local Islamic tradition and the global development agenda.

Social Justice, Ethical Leadership, and the Protection of the Vulnerable in the Perspectives of SDG 10 (Reduced Inequalities) and SDG 16 (Peace, Justice and Strong Institutions)

If spirituality forms the foundation, social ethics provide the direction. The *Hikayat Meeraji* does not remain confined to the human–God relationship, but extends decisively into the domains of social relations, power, and justice. The depictions of punishment for those who consume orphans' property, tyrannical rulers, unjust leaders, and slanderers indicate that the hikayat contains sharp moral



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critique. These are not merely eschatological threats, but ethical messages directed at social structures. One might argue that scenes of punishment in religious narratives are rhetorical devices intended to instill fear. However, closer reading reveals that the targets of critique are highly specific: oppression of the vulnerable, abuse of power, and social disruption through slander. In educational terms, these passages constitute lessons in social responsibility and public integrity.

Surur (2022), notes that in the Isra' Mi'raj narrative, the Prophet repeatedly seeks leniency for his ummah, reflecting empathy and advocacy for the weak. The *Hikayat Meeraji* extends this message by portraying moral consequences for those who exploit authority. Muhtarudin dan Muhsin (2019) likewise emphasize that classical religious literature often serves as a medium for internalizing justice and moral conduct, rather than functioning merely as religious entertainment.

Importantly, the critique of power in the *Hikayat Meeraji* is not delivered through political theory, but through morally charged narrative. This is arguably where the strength of the text lies. It teaches that leadership legitimacy derives not from position, but from justice. Tangahu (2018), in his study of the *Mo Me'eraji* tradition in Gorontalo, emphasizes that values of devotion (*ubudiyah*) and humanism operate in tandem. Une (2021), similarly observes that Gorontalo Islamic culture is built upon a balance between custom, religious law, and social justice.

Accordingly, the *Hikayat Meeraji* may be understood as a text of social ethics that cultivates critical awareness of power. In SDG terms, this constitutes education for just and inclusive societies. It would be overstated to label the hikayat a "pro-democracy" text. Nevertheless, it is reasonable to argue that it plants the seeds of moral consciousness by asserting that power without justice is ethically defective.

Peace, Tolerance, and Social Harmony within the Frameworks of SDG 16 (Peace, Justice and Strong Institutions) and SDG 5 (Gender Equality)

Another significant dimension is character education oriented toward peace and healthy social relations. Prohibitions against oppressing others, condemnation of selfishness and humiliation, and emphasis on solidarity indicate that the *Hikayat Meeraji* teaches ethics of coexistence. Here, character education extends beyond the individual to encompass the wider community. When related to SDG 16, values of peace and tolerance in the *Hikayat Meeraji* function as peace education. The prohibition against harming fellow Muslims is not merely an ethical injunction, but an effort to preserve social cohesion. In plural and conflict-prone societies, such messages are highly relevant. The text may even be seen as advocating moral conflict resolution rather than violence.

The narratives concerning adultery and marital betrayal, when read carefully, address not only sexual morality but responsibility and dignity in relationships. In this context, their connection to SDG 5 (Gender Equality) can be understood in terms of protecting the dignity of both women and men and promoting ethical, reciprocal relations (Beloskar et al., 2024; Maknun & Zakaria, 2025). Caution is necessary to avoid imposing modern perspectives onto classical texts. However, it



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is not unreasonable to suggest that the *Hikayat Meeraji* rejects exploitative relations and emphasizes mutual accountability. Hermila et al. (2025), show that Gorontalo youth continue to regard local wisdom as a source of values despite the pressures of globalization. Within this context, the *Hikayat Meeraji* holds potential as a contextual medium for character education. It does not teach tolerance through abstract theory, but through stories, symbols, and moral warnings.

Thus, the dimensions of peace and tolerance in the *Hikayat Meeraji* are not isolated. They are connected to a global vision of inclusive, just, and harmonious societies. While not all of its messages may be directly applicable in modern contexts, the underlying values remain relevant as local contributions to global discourses on peace and justice.

Implications for Literacy and Multicultural Education

From an applied linguistics and literacy education perspective, the *Hikayat Meeraji* can be understood as a culturally responsive text that integrates narrative literacy with moral education. Literacy here is not merely technical decoding, but a social practice through which values, identities, and ethical orientations are negotiated. The *hikayat*'s oral performance, narrative structure, and moral symbolism provide opportunities for learners to engage with ethical reasoning through culturally familiar forms.

In multicultural educational contexts, where global discourses often dominate formal curricula, local religious narratives can bridge learners' cultural experiences and educational objectives. The integration of character education and SDG-related values through the *Hikayat Meeraji* demonstrates how sustainability, justice, and peace can be taught through local cultural resources. This positions the *hikayat* not only as a heritage text, but as an active pedagogical resource for ethical literacy and social awareness in contemporary education.

CONCLUSION

This study found that the Gorontalo *Hikayat Meeraji* by Shaykh Ali bin Abubakar al-Hasani contains structured and meaningful character education values that exhibit conceptual alignment with the principles of the Sustainable Development Goals. Three main findings emerge. First, the *hikayat* positions spiritual discipline, ritual practice, and self-control as the foundation of character formation, corresponding with SDG 4's emphasis on quality education. Second, the text articulates strong moral critique of injustice, abuse of power, and the oppression of vulnerable groups, reflecting social ethics aligned with SDG 10 and SDG 16. Third, it affirms values of peace, tolerance, solidarity, and ethical relations in social life, supporting the vision of inclusive and harmonious societies as articulated in SDG 16 and, in the context of relational ethics, SDG 5. Taken together, these findings confirm that the *Hikayat Meeraji* functions not merely as a ritual text, but as a document of character education that remains relevant in both local and global contexts. The *hikayat* does not transmit values in abstract form, but embeds them



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within narrative, symbolism, and moral consequence, enabling ethical reflection and character formation through culturally grounded storytelling.

This study is limited by its focus on a single text and one local tradition, which precludes analysis of other *Hikayat Mi'raj* variants, diverse oral performances, or *Mi'raj* practices in different regions. In addition, the reliance on textual analysis without ethnographic observation restricts insight into reception dynamics and performative variation. Future research is therefore encouraged to expand the manuscript corpus, undertake interregional comparisons, and integrate ethnographic approaches to capture more fully the social and pedagogical functions of *Mi'raj* narratives.

Conceptually, this study contributes to scholarship on local Islamic literature by positioning the *Hikayat Meeraji* as a living text that participates in value transmission and character formation. More broadly, it extends SDG-related discourse by demonstrating that values now promoted within global development agendas have long been embedded in religious traditions. By placing the *Hikayat Meeraji* in dialogue with character education, literacy, and sustainable development, this study affirms that the integration of local values and global agendas is not artificial, but can be grounded in deeply rooted cultural heritage. In this regard, the hikayat emerges as an ethical bridge between tradition, education, and sustainability-oriented learning in multicultural contexts.

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