Exploration of Religious Character Education in Pesantren-Based Madrasah Ibtidaiyah

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Abstract

Background & objectives: Character education in Islamic schools has become increasingly important in response to rising moral challenges, and pesantren-based madrasahs are often seen as unique environments for instilling religious values. This study explores the implementation of religious character education in a pesantren-based madrasah ibtidaiyah, focusing on MI Al Maarif 02 Singosari, Malang.

Method: Using a qualitative case study approach, this research employed semi-structured interviews, participatory observations, and document analysis, with data analyzed thematically following Miles, Huberman, and

Saldaña. Informants, including teachers, principals, and students, were selected through purposive sampling based on their involvement in religious character development. The validity of qualitative data using triangulation of sources and methods to ensure data credibility.

Results: The study found that the religious character values promoted at MI Almaarif 02 Singosari, Malang include honesty (*shidq*), discipline (*istiqamah*), social care (*ta'awun*), environmental responsibility (*khalifah fil ardh*), and love of worship (*mahabbah lil ibadah*). These values are instilled through a combination of curricular integration, routine religious practices, and community engagement programs.

Contribution of theory: The study contributes to Islamic education theory by supporting Lickona's framework of character development and Al-Attas's concept of adab, highlighting the importance of integrating both social and spiritual dimensions in character education.

Limitations & Recommendations: The research also acknowledges the limitations of its scope, as the findings are based on a single madrasah, suggesting the need for further studies to explore diverse educational settings.

Keywords: Islamic values; pesantren; religious character education

INTRODUCTION

Character education has increasingly become a major focus in global educational discourse, particularly in response to rising moral crises, radicalism, and the challenges brought by the industrial revolution 4.0 (Ahsan, 2023; Singh, 2019). In Indonesia, the Ministry of Education and Culture reported that only 52.4% of students demonstrated good moral behavior indicators according to the 2021 National Character Education Index (Susilawati et al., 2021). This figure underscores the urgent need for systematic efforts to strengthen character education across all educational

levels. Within this framework, religious character education holds a vital role, particularly in Islamic educational institutions like madrasahs, where the integration of religious values into daily practices is fundamental (Syarnubi et al., 2021).

In the Islamic educational context, character education goes beyond the teaching of universal moral values by deeply integrating religious principles and spiritual development (Kharisma, 2024). Several studies affirm that madrasas affiliated with pesantren are uniquely positioned to nurture students' religious character more intensively compared to public schools (Rachman et al., 2023; Setyawan et al., 2023). Nevertheless, despite numerous studies on character education, empirical research specifically examining the mechanisms and contextual factors that contribute to successful religious character formation in pesantren-based madrasahs remains limited (Fahmi et al., 2024; Huda et al., 2023).

Character education in Islamic private schools is typically focused on fostering *akhlakul karimah*, or moral education, in conjunction with governmental mandates (Susilo et al., 2022). One of the characters built in public and private schools is religious character. Nurcholish Madjid asserts that having a religious character entails more than merely saying and reciting prayers. Furthermore, the entirety of human behavior that is praiseworthy and done in order to receive Allah SWT's blessings (Ridwan & Ikhwan, 2021).

Most existing studies focus descriptively on religious character education activities without offering a comprehensive model of the factors

influencing its success. For example, Mujahid (2021) and Setyawan et al. (2023) highlight pesantren's role in integrating religious values into daily activities but fail to examine how these components collectively contribute to religious character development at the primary school level. Additionally, there is a notable gap in research analyzing the interaction of curriculum, school culture, religious traditions, and community service in shaping religious character. Gleeson et al. (2019) emphasize the role of school culture in shaping religious identity, while Ciampa & Wolfe (2021) stress the importance of holistically integrating religious values into the curriculum. However, most studies treat these factors in isolation rather than exploring their interrelationships.

In particular, while Rohaeni et al. (2021) and Rachman et al. (2023) examine how religious values are integrated into the curriculum and extracurricular activities, they do not critically analyze how school culture and community service programs complement these efforts in shaping students' religious character. Furthermore, the literature calls for a more comprehensive model that encompasses the synergistic roles of these elements. As highlighted by Sakti et al. (2024; and Siregar & Nasution (2024) stress the importance of incorporating community service and moral development into religious education, suggesting that these activities play a vital role in shaping students' moral and social responsibility.

In response, this study turns its attention to MI Al Maarif 02 Singosari Malang (MIA 02), a madrasa affiliated with a pesantren in East Java, Indonesia. Known for its deep-rooted commitment to the

Ahlussunnah Wal Jamaah An-Nahdliyyah (ASWAJA) tradition, MIA 02 provides a unique context for examining how Islamic character is nurtured in everyday school life. Preliminary observations reveal a range of character-building programs grounded in ASWAJA values, with teachers actively modeling those principles. This research seeks to uncover how these interwoven practices contribute to the religious and moral formation of students within this institutional setting.

METHODS

This study employed a qualitative case study approach (Yin, 2018), which is particularly suitable for research that aims to explore complex phenomena in their real-life context. According to Yin (2018), a case study is an in-depth investigation of a phenomenon within its real-life context, where the boundaries between the phenomenon and its context are not clearly evident.

MI Al Maarif 02 Singosari in Malang Regency, East Java, Indonesia, was selected for its distinctive pesantren-based culture, which integrates religious character education. The school's commitment to ASWAJA values and its pesantren-based culture make it an ideal setting for studying the influence of pesantren traditions on religious character development.

The research followed a structured process to ensure systematic data collection and analysis. It began with a literature review on character education and pesantren-based institution, which helped define the research gap and inform the study's objectives. A purposive sampling

technique was then employed, selecting participants based on their direct involvement in religious character education and familiarity with pesantren-based practices at the school.

This study employed a combination of semi-structured interviews, participatory observation, and document review to gather data. Conversations with teachers and school leadership focused on uncovering the strategies they use to cultivate students' religious character, the difficulties they encounter, and how the pesantren setting shapes their efforts. Observations took place across multiple contexts—including classrooms, prayer spaces, and co-curricular events—allowing the researcher to examine how religious values are enacted in everyday school life. In addition, official documents such as the curriculum, syllabi, school regulations, and character education manuals were reviewed to understand the institutional framework supporting these practices (see Table 1).

For data analysis, a thematic approach was applied following the framework of Miles et al. (2014), involving three iterative phases: condensing raw data, organizing it visually, and drawing interpretive conclusions. To enhance the trustworthiness of the findings, the study incorporated both source triangulation and methodological triangulation.. Source triangulation involved comparing data from various informants—teachers, principals, pesantren administrators, and students—to verify the consistency of information regarding religious character-building strategies. Method triangulation combined data from interviews, observations, and documents, helping to ensure data validity and reduce potential bias.

Table 1. Data Collection Instrument Grids

Instrument	Purpose	Target Data	Examples of Questions/Areas Observed
Semi-structured Interview Guide	To explore informants' perspectives on the integration of Islamic values and character-building strategies	Experiences and insights into religious character education, challenges, successes, and strategies for integrating values into the curriculum and activities.	"How are Islamic values integrated into the daily curriculum at MI Al Maarif 02 Singosari?"
Observation Checklist	To observe religious activities, classroom dynamics, and how Islamic values are practiced in situ.	Behaviors and interactions during religious practices (e.g., prayers, recitations), classroom activities, and social engagements outside class.	- Participation in congregational prayers.
Document Review Grid	To analyze school curricula, policies, and character education guidelines to identify the integration of Islamic values.	Specific policies and curriculum guidelines related to religious education and character-building programs.	School curriculum documents. -Character education guidelines. - Religious activity schedules and guidelines.

DISCUSSION

The Foundation of Religious Character Education

The implementation of character education at MIA 02 was grounded in three key foundations, with the first being the madrasa's vision. The vision of the madrasa was: "The establishment of a generation of Muslims who excel, have noble character, are creative, independent, love the country and nation, and adhere to the principles of ASWAJA." This vision emphasized

the school's commitment to providing education that prioritized character building, with a particular focus on Islamic values. The two core elements of this vision—(1) having noble character and (2) adhering to the principles of ASWAJA served as indicators of the character education approach at MIA 02.
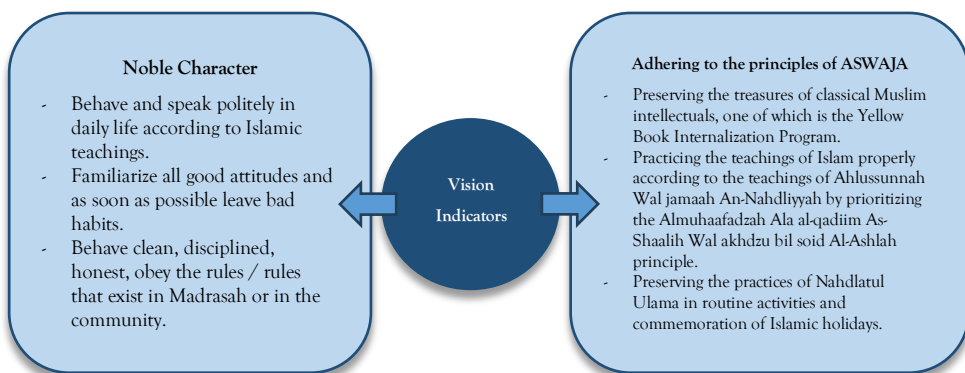

Noble Character

- Behave and speak politely in daily life according to Islamic teachings.
- Familiarize all good attitudes and as soon as possible leave bad habits.
- Behave clean, disciplined, honest, obey the rules / rules that exist in Madrasah or in the community.

Vision Indicators

Adhering to the principles of ASWAJA

- Preserving the treasures of classical Muslim intellectuals, one of which is the Yellow Book Internalization Program.
- Practicing the teachings of Islam properly according to the teachings of Ahlussunnah Wal jamaah An-Nahdliyyah by prioritizing the Almuhaafadzah Ala al-qadiim As-Shaalih Wal akhdzu bil soid Al-Ashlah principle.
- Preserving the practices of Nahdlatul Ulama in routine activities and commemoration of Islamic holidays.

Figure 1. Vision Indicators (Data taken from the profile document of MI Almaarif 02 Singosari on the official madrasah website page https://mia02sgs.sch.id/visi-misi/)

Figure 1 above showed two dimensions of student character development at MIA 02: social and spiritual. Students at MIA 02 not only received moral values in the context of social life but also moral values rooted in Islamic principles, especially ASWAJA. Here, the balance (*tawazun*) between the principles of human relations in Islam namely, relations with fellow human beings (*hablun min an-nas*) and relations with God (*hablun min Allah*)—was clearly visible. As stated by the Head of Madrasa:

Based on an interview with the Head of MI Almaarif, in the vision and mission of the madrasa, there is the formation of a generation of Muslims who have good character and develop the principles of *Ahlussunnah Wal Jamaah*. This is one of the characteristics of this madrasa. Being morally good will be the basis for the formation of religious character where the teacher as a person who will be an example for students.

This finding reflected the integrative nature of religious character education, which is consistent with Lickona's (1999b) character education framework that emphasizes moral knowing, moral feeling, and moral action. The spiritual domain at MIA 02 fostered students' moral feeling through ritual practices such as prayer and Qur'an recitation, while the social domain strengthens moral action through activities that emphasize cooperation, respect, and empathy. From the perspective of Islamic education theory, this balance also resonated with Al-Attas's (1980) concept of *adab*, in which education aims to cultivate proper conduct not only before fellow humans but also before God.

The second foundation was reflected in the mission: "Building a school environment that shapes students with noble morals through routine religious activities and applying religious values in interactions at school." The school recognized the critical role of the environment in character education, designing both the physical and non-physical environments to support this through religious activities and daily applications of religious values. The seventh mission, "To produce graduates skilled in performing the 5 daily prayers, reading the Qur'an with tartil, and demonstrating good

character by caring for the environment," emphasized strengthening faith and piety. MIA 02 aimed to encourage daily prayers, Qur'an recitation with *tartil*, and instill environmental responsibility, focusing on both good manners toward others and environmental stewardship.

Based on school document, in line with the vision and mission above, MIA 02 also developed madrasa values which are realized in the form of a short slogan that is easy to remember, namely CAKEP (*Cendekia, Akrab, Kreatif, Elegan*, and *Progressive*). These values become the third foundation for the implementation of religious character education. Progressive means heading towards progress, according to the Jurisprudence of Santri ASWAJA which means maintaining (and developing) traditions that have worked well and adopting new things that are better.
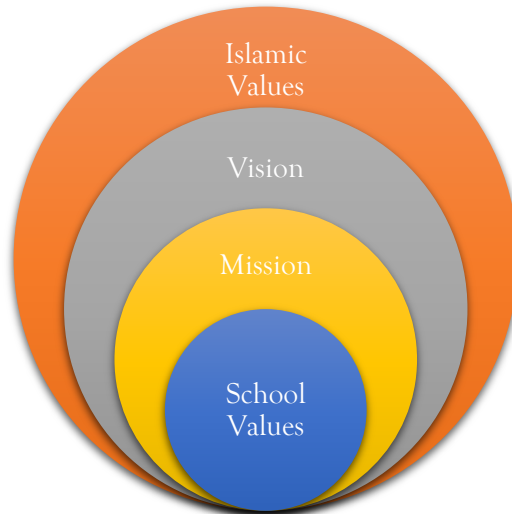

Figure 2. The Foundation of Religious Character Education of MIA 02

The pesantren background at MIA 02 played a key role in internalizing traditional Islamic values among students. This environment fostered a

balance between cognitive, affective, and psychomotor development, with social interactions among students, teachers, and the pesantren community reinforcing religious experiences (Chandra et al., 2020). The pesantren culture emphasized religious values related to noble morals and religious obidience, aligning with recent research showing that value-based approaches in schools positively contribute to character development (Ihsan et al., 2021; Mujahid, 2021; Sawaty & Tandirerung, 2018).

This approach aligned with the concept of character education in Islamic education, which emphasized the cultivation of good character (*akhlaq*) through both cognitive knowledge and practical application in daily life (Mujahid, 2021). The concept of *ta'dib*, referring to holistic education that shapes both the inner and outer aspects of a person, played a key role in Islamic character education. *Ta'dib* aimed to balance knowledge (*ilm*), worship (*ibadah*), and good conduct (*akhlaq*), ensuring that students were not only knowledgeable but also possessed noble character and the ability to practice their religious duties with sincerity and dedication (Al-Attas, 1980). Islamic educational theory supports this integrated approach, which ensures that students are guided toward moral excellence by fostering both intellectual and ethical growth (Nordin et al., 2024).

The findings in this section highlighted that MIA 02 had a strong foundation in organizing religious character education. As shown in Figure 1, MIA 02's identity as a madrasa based on the pesantren tradition under Nahdlatul Ulama (NU) was the cornerstone of its religious character education approach. Islamic values within the framework of ASWAJA

principles (i.e *tawasuth*/moderation, *tawazun*/balance, *tasamuh*/tolerance, and *i'tidal*/uphold the truth) formed the basis for the school's vision, mission, and values.

Strategies for Building Students' Religious Character

The Role of Intra-curricular Programs

The internalization of Islamic values at MIA 02 carried out in teaching and learning activities (Table 1). According to Ismail et al. (2023) this strategy requires setting up a learning environment and effective classroom management. Teacher played a key role in this strategy such as become a role model for student (Astuti & Muqowim, 2021). Several of the Islamic values that were internalized in learning activities were love of worship, honesty, environmental responsibility, honesty, and discipline.

Table 1. Internalization of Islamic Values in Intra-curricular Programs

No.	Strategies	Activities	Islamic Values
1	Religious subjects	Learning Islamic law (sharia) Reading and understanding medieval classical Islamic literature Prayer practice	love of worship (*mahabbah lil ibadah*), honesty (*shidq*),
2	Social and Nature Subjects	Pancasila student profile strengthening project	environmental responsibility (*khalifah fil ardh*)
3	Habituation in class	Clean up the classroom Keep self tidy Pray before and after learning	discipline (*istiqamah*), love of worship (*mahabbah lil ibadah*)

Based on interview with grade 1 homeroom teacher, in order to foster students' love of worship MIA 02 provided lessons on how to worship (dhuha prayer practice), an understanding of Islamic law (fiqh), and a study

of medieval classical Islamic literature. In prayer activities there is also a dhuha prayer practice. So later the teacher will accompany and supervise. For dhuha prayer, it is more about the practice and improving the movements.

These activity, according to research by Lamia (2022), could strengthen religious understanding and instill students' confidence in living Islamic values practically. This approach also supports the theory of culture-based learning, which emphasizes that a deep understanding of religious values could be achieved through direct exposure and continuous experience (Makrifah, 2020). The internalization of religious obedience could be examined through the perspective of Lickona's (2001) framework. To establish students become good Muslims, it starts with strengthening their understanding of religious principles through learning sharia and classical Islamic literature. Habituation in the form of worship practices and role models from teachers contributed to fostering a sense of love for these values and motivation to practice them in everyday life.

Environmental responsibility were internalized by teachers in learning activities through environmentally awareness habituation, such as cleaning the classroom before class starts. Teachers also instilled a sense of responsibility to themselves by inviting students to check their tidiness before going home. One of the teachers stated:

> *"For (internalization of) responsibility to the environment, I accustom (students through activities) 'ant operation' by looking for garbage around them and throwing it into the trash can. For responsibility to oneself, I make*

it a habit (for them) to check their neatness before going home, so that the child goes home neatly" (Interview with Grade 1 Homeroom Teacher).

When students work on these habituations, they are not only taught to complete the task but also reminded to apply Islamic values in cooperating with their peers (Rohman, 2022). This process aims to make students not only understand religious concepts theoretically but also apply these values in the context of everyday life (Metcalfe & Moulin-Stożek, 2021; Usman et al., 2024). This integrative approach is in line with recent research that emphasizes the importance of faith-based character education to prepare a generation with high moral integrity and responsibility (Sukardi, 2016). Likewise, the case study by Syarnubi et al. (2021) showed that character education could be integrated through learning.

The Role of Co-curricular Programs

The next strategy employed by MIA 02 in building students' religious character was through co-curricular programs (Table 3). Co-curricular activities encourage students' self-development, both in academic and non-academic aspects (Guo & Liem, 2023). Astorini's (2016) study showed that students who participated in co-curricular programs had higher moral development than students who did not participate.

Given the importance of this co-curricular program, MIA 02 provided several programs that students must follow. Based on the period of implementation, these programs can be classified into; daily, weekly, and monthly or annual. The daily program includes praying before learning, dhuha prayer training, reading prayers after the call to prayer, dzuhur prayer

in congregation, and checking the neatness and cleanliness of students. MIA 02 has provided an *ubudiyah* module as a guide for this program (Figure 3). These activities, which are an integral part of students' daily lives, showed how the madrasa environment was able to build mindsets and habits that are rooted in students' religious personalities (Sukardi, 2016).

Figure 3. Ubudiyah Module

The implementation of this daily Islamic tradition was in line with the theory of environment-based learning, where students are guided to learn by observing, feeling, and practicing Islamic values in planned and consistent activities (Ihsan et al., 2021; Setyawan et al., 2023). The habituation approach not only encourages regularity in worship but also strengthens students' spirituality and morality through repeated religious experiences (Jannah & Mauizdati, 2022; Saihu & Rohman, 2019; Taufik, 2020). Recent studies showed that the practice of congregational prayer in schools had a positive impact on shaping students' religious behavior

patterns, as well as increasing their sense of empathy and responsibility towards the community (Ellington, 2024; Rayani et al., 2024; Wilkins, 2024).

Based on observation notes of co-curricular program, the weekly program includes reading surah Yasin and Tahlil, *istighotsah*, and *maulid Barzanji*. These three worship rituals were *amaliyah* traditions cultivated by Nahdlatul Ulama (NU) and are considered part of the ASWAJA tradition. As an NU-affiliated madrasa, it is important for MI Almaarif 02 Singosari to preserve the traditions that are the basis of its ideology. This effort also showed the alignment between the program and the madrasa's vision and mission. The character values internalized in the *maulid Barzanji* recitation program include faith and piety, gratitude, humility, honesty, friendliness, and fairness (Muchlis, 2017).

Table 3. Internalization of Islamic Values in Co-curricular Programs

No.	Strategies	Activities	Islamic Values
1	Daily programs	praying before learning, dhuha prayer training, reading prayers after the call to prayer, dzuhur prayer in congregation, and checking the neatness and cleanliness of students	discipline (*istiqamah*), love of worship (*mahabbah lil ibadah*)
2	Weekly programs	reading surah Yasin and Tahlil, istighotsah, and maulid Barzanji	love of worship (*mahabbah lil ibadah*)
3	Monthly or annual programs	celebration of Islamic Holidays, Pondok Romadhon, pilgrimage, and halal bi halal, and social service	social care (*ta'awun*), environmental responsibility (*khalifah fil ardh*), and love of worship (*mahabbah lil ibadah*)

Based on interview with the Head of MI Almaarif 02 Singosari, while monthly or annual programs such as the celebration of Islamic Holidays, Pondok Romadhon, pilgrimage, *halal bi halal*, and social service. Through these activities, students not only know historical facts, but also internalize exemplary values, such as simplicity, compassion, and honesty exemplified by Prophet Muhammad (Ihsan et al., 2021; Rachman et al., 2023). A study by Sawaty & Tandirerung (2018) supports this by showing that commemoration of religious holidays has a significant role in strengthening students' religious identity as well as increasing solidarity among them in social life.

Another annual program was social service which involves students in community service activities such as giving donations to the poor. This program designed to internalize empathy, caring, and humility. Participation in these activities helps students understand the concept of *ukhuwah Islamiyah* (Islamic brotherhood), which encourages them to have a sense of social responsibility in community life (Hanif et al., 2025; Khan et al., 2021). Research by Hammad (2024) shows that student involvement in religion-based social programs has a positive impact on fostering strong attitudes of mutual care and solidarity, which are important components of religious character.

Findings of character values in the perspective of Islamic Education

In the context of Islamic Education, character building is a holistic process that integrates both spiritual and moral dimensions. At MIA 02, the religious character education is based on core Islamic values such as honesty

(*shidq*), discipline (*istiqamah*), social care (*ta'awun*), environmental responsibility (*khalifah fil ardh*), and love of worship (*mahabbah lil ibadah*). These values not only align with Islamic values but also resonate with the educational theories of Lickona and Al-Attas, offering a framework for character education that is both comprehensive and transformative.

Honesty (Shidq)

In Lickona's (2001) character education framework, the development of honesty aligns with his notion of "moral knowing" and "moral action." According to Lickona, character education involves both cognitive understanding and the practice of ethical behavior. *Shidq*, as honesty, requires students to internalize the concept of truthfulness in both their knowledge and actions, similar to Lickona's emphasis on the importance of moral awareness and the application of moral principles in daily life. The Qur'anic command to "not mix truth with falsehood" (Al-Baqarah 2:42) reinforces the value of honesty, urging students to uphold truth in their thoughts, words, and deeds.

Al-Attas (1980), on the other hand, highlights adab, which refers to proper conduct in relation to others and to God. *Shidq* in this sense is not merely truth-telling but is also about aligning one's behavior with divine truth and moral integrity. Islamic Education, therefore, teaches honesty as a value deeply connected to *adab*, where students learn to interact with others based on principles of truth and sincerity, reflecting a holistic approach to character education.

Discipline (Istiqaamah)

Istiqaamah, or discipline, is fundamental to both Lickona's framework and Al-Attas's philosophy. Lickona (2001) describes discipline as part of the "moral feeling" and "moral action," where individuals are not only taught the value of consistency but are also trained to exhibit persistence in adhering to moral principles. The Qur'anic verse "Indeed, those who have said, 'Our Lord is Allah' and then remained steadfast..." (Fussilat 41:30) emphasizes the steadfastness and discipline required to maintain one's faith and moral character.

Al-Attas (1980) also emphasizes the importance of istiqaamah in the formation of a morally upright person, particularly in the context of spiritual development. For him, *istiqaamah* is integral to the cultivation of *adab*, where discipline is not just about adhering to external rules, but about maintaining one's commitment to the path of righteousness with sincerity and devotion.

Social Care (Ta'awun)

Ta'awun or mutual cooperation embodies Lickona (2001) concept of "moral action" or "doing the good," where students practice kindness, respect, and help others in accordance with moral values. Lickona argues that moral development is achieved not only through knowledge, but also through actions. The Qur'an's teaching, "And cooperate in righteousness and piety" (Al-Ma'idah 5:2), directly supports this concept, urging students to act cooperatively and ethically in their relationships with others.

Al-Attas (1980) emphasizes the role of *ta'awun* in the development of a well-rounded individual whose behavior is guided by Islamic values. In Al-Attas's educational philosophy, the nurturing of moral character through mutual cooperation reflects the holistic approach to character education, where students are trained to serve both the community and God, creating a balanced relationship between the social and spiritual realms.

Environmental Responsibility (Khalifah Fil Ardh)

The value of *khalifah fil ardh*, or stewardship of the earth, reflects Lickona's (2001) "moral action," where students are encouraged to act responsibly in the world around them. Lickona advocates for the integration of environmental and social responsibilities into character education, teaching students that their actions impact both the world and their communities. The Qur'anic teaching, "It is He who has made you successors upon the earth" (Fatir 35:39), reinforces this responsibility, positioning humans as caretakers of the earth.

Al-Attas (1980), with his focus on adab, considers *khalifah fil ardh* as a spiritual duty that aligns human behavior with divine expectations. In his view, taking care of the environment is not only a moral responsibility but a sacred duty that connects humans to their Creator. This connection is central to the holistic character development advocated by Al-Attas, where the relationship with the environment reflects both adab toward creation and the Creator.

Love of Worship (Mahabbah Lil Ibadah)

The love of worship, or *mahabbah lil ibadah*, aligns with Lickona's (1999) emphasis on "moral feeling" and "moral action," particularly regarding the emotional and behavioral aspects of religious devotion. Lickona emphasizes that the development of positive character values requires an emotional connection to those values, which is cultivated through consistent practice. The Qur'anic statement "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds'" (Al-An'am 6:162) underscores the importance of sincerity in worship and dedication to God.

Al-Attas (1980) views *mahabbah lil ibadah* as essential for cultivating *adab*. Worship, in this sense, is not only an act of submission but also an expression of love for the Creator. Through the love of worship, students learn to align their spiritual practices with ethical and moral conduct, fostering a deep sense of *adab* both towards God and towards others.

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CONCLUSION

This study reveals that religious character education at MIA 02 is based on ASWAJA Islamic values and pesantren culture. The character values instilled in students include honesty (*shidq*), discipline (*istiqamah*), social care (*ta'awun*), environmental responsibility (*khalifah fil ardh*), and love of worship (*mahabbah lil ibadah*). These values are taught through a holistically structured blend of intracurricular programs and pesantren-based

habituation practices such as daily prayers, Qur'anic recitations, and community service activities.

From a theoretical perspective, the findings support the Islamic Education theories of Lickona and Al-Attas. Lickona's framework, which emphasizes the integration of moral knowing, moral feeling, and moral action, aligns with the holistic character education approach practiced at MIA 02. Additionally, Al-Attas's emphasis on adab—proper conduct with both fellow humans and God—provides a foundational framework for the character education practices observed in this study. The study reinforces the idea that Islamic Education, when approached holistically, can effectively nurture both the spiritual and social dimensions of character.

However, this study has some limitations. It was conducted at a single madrasa, meaning the findings cannot be generalized across all Islamic educational institutions. Further research should explore multiple locations with different types of educational environments to validate and expand upon these results. Additionally, this study did not explore the personal interpretations of Islamic values by teachers and students, which could provide further insights into how these values are internalized. Future research could adopt phenomenological or narrative approaches to explore these interpretations more deeply.

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