


Integration of Islamic Values in Character Education: A Case Study at *Madrasah Salafiyah*

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Keywords:	Abstract
<i>Personality, Islamic Education, Character</i>	<i>This study aims to analyse the personality traits of students at Madrasah Salafiyah Ulya Nashrus Sunnah and understand how an educational process that combines the Salafiyah method, memorisation of the Qur'an, and religious understanding can shape students' characters to be disciplined, responsible, and honest. The method used is a descriptive qualitative approach, with data collection techniques through observation, interviews, and documentation. Data is analysed using three stages: data reduction, data display, and conclusion description/verification. The results of the study show that 95% of students arrive on time for Halaqoh and morning dzikir, reflecting high discipline. Additionally, 90% of students did not engage in academic misconduct, and 100% of students participated in congregational obligatory prayers. Character development was achieved through habit formation, teacher modelling, and collaboration with parents. These findings indicate that character education in this madrasah successfully cultivates individuals who are not only academically intelligent but also possess good moral character. In conclusion, the implementation of an educational method that integrates Islamic values and positive habits significantly contributes to the development of students' character, making them more disciplined, responsible, and honest. This study emphasises the importance of character education in creating a balanced and quality generation, ready to face the challenges of the times with strong religious principles.</i>
Kata Kunci: Kepribadian, Pendidikan Islam, Karakter	Penelitian ini bertujuan untuk menganalisis ciri-ciri kepribadian siswa di Madrasah Salafiyah Ulya Nashrus Sunnah dan memahami bagaimana proses pendidikan yang menggabungkan metode salafiyah, hafalan Al-Qur'an, dan pemahaman agama dapat membentuk karakter siswa yang disiplin, bertanggung jawab, dan jujur. Metode yang digunakan adalah pendekatan kualitatif deskriptif, dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Data dianalisis menggunakan tiga tahap: pengurangan data, tampilan data, dan penggambaran/verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa 95% siswa hadir tepat waktu untuk halaqoh dan dzikir pagi, mencerminkan disiplin yang tinggi. Selain itu, 90% siswa tidak terlibat dalam pelanggaran akademik, dan 100% siswa

berpartisipasi dalam sholat fardhu berjamaah. Pembentukan karakter siswa dilakukan melalui pembiasaan, teladan dari guru, dan kolaborasi dengan orang tua. Temuan ini mengindikasikan bahwa pendidikan karakter di madrasah ini berhasil membentuk individu yang tidak hanya cerdas secara akademis, tetapi juga memiliki akhlak yang baik. Kesimpulannya, penerapan metode pendidikan yang mengintegrasikan nilai-nilai Islam dan pembiasaan positif berkontribusi signifikan terhadap perkembangan karakter siswa, menjadikan mereka lebih disiplin, bertanggung jawab, dan jujur. Penelitian ini menegaskan pentingnya pendidikan karakter dalam menciptakan generasi yang seimbang dan berkualitas, siap menghadapi tantangan zaman dengan prinsip-prinsip agama yang kuat.

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1. Introduction

Character education is becoming an urgent need in response to moral degradation among students (Side & Cahyani, 2025). The shift in social values due to globalisation has caused many teenagers to focus solely on academic achievement, while moral aspects are neglected. Data from the Kemendikbud (2023) indicates that 65% of disciplinary issues in schools stem from inadequate character education, highlighting the need for a more holistic approach to education (Kemendikbud, 2023). Educational institutions that integrate science and religious values show positive trends in shaping students' personalities (Yusuf et al., 2025). Therefore, studies on the character and personality of students in these educational institutions are relevant as concrete solutions to address the moral crisis among students. This also meets society's demand for a generation that is not only knowledgeable but also possesses noble moral values and is capable of making positive contributions to social life.

Character education in Islamic educational institutions has become the focus of attention in various studies (Khasanah, 2024). This is due to the awareness that education is not only aimed at transferring knowledge, but also at shaping students' character and morals. According to Madina's (2025) research, educational institutions that integrate religious values into their curriculum have succeeded in creating a learning environment that supports the development of positive character traits in students, such as discipline and responsibility (Madina, 2025). Additionally, research by Jakandar (2025) indicates that students involved in religious-based extracurricular activities tend to exhibit higher levels of empathy and social concern (Jakandar et al., 2025). Thus, the importance of character education in the context of Islamic education is further reinforced by various studies highlighting its positive impact on student development. This research emphasises that effective character education can shape individuals who are not only academically intelligent but also possess good moral character.

The concept of *tarbiyah* in Islam offers a holistic approach to character building in students (Najamudin, 2024). This system differs from conventional character education because it emphasises a balance between intellectual (*al-'aql*), spiritual (*ar-ruh*), and physical (*al-jism*) development as the pillars of Muslim personality formation. A comparative study by Holle & Hasanah (2024) of 50 Islamic boarding schools in Indonesia revealed that the traditional education model based on the "*kitab kuning*" (traditional Islamic texts) using the *sorogan* and *bandongan* methods was effective in instilling discipline, with results 73% higher than modern

methods (Holle & Hasanah, 2024). Meanwhile, the 2022 Program for International Student Assessment (PISA) revealed that madrasah students have a 10% higher moral literacy score than public school students, despite having equivalent academic achievements. This data indicates that an education system based on Islamic values can produce a balance between intellectual and spiritual intelligence.

Character education practices in the *pesantren* tradition demonstrate significant effectiveness (Priatmoko et al., 2025). This is evidenced by various studies exploring the correlation between intensive religious education and the formation of students' character. The results of Al-Qurtuby's (2020) five-year longitudinal study in East Java show that pesantren students have more stable character development in terms of patience (82%) and honesty (75%) compared to public schools. Global research also found that a character education model combining cognitive learning with religious practice habits results in a 60% higher level of moral value internalisation compared to conventional teaching methods (Megawati & Sulisworo, 2025).

The purpose of this study is to analyse the personality traits of students studying at Madrasah Salafiyah Ulya Nashrus Sunnah. This study aims to understand how the educational process that combines the Salafiyah method, Quran memorisation, and religious understanding can shape students' characters to be disciplined, responsible, and honest. Based on the existing background, education at this madrasah does not only focus on mastering general knowledge but also on developing students' spiritual, moral, social, and intellectual aspects. Thus, this study is expected to provide deeper insights into how character education at Madrasah Salafiyah Ulya Nashrus Sunnah contributes to creating well-rounded and high-quality individuals who are ready to face the challenges of the times with strong religious principles.

The hypothesis of this study is that the application of educational methods that combine habit formation, exemplary role models from teachers, and an Islamic values-based curriculum will produce students with better and more balanced personalities. This is based on the assumption that holistic education, which encompasses spiritual, moral, and intellectual dimensions, will positively shape students' characters. Previous research has shown that students involved in religion-based character education have higher levels of discipline and responsibility. Thus, this hypothesis is expected to be tested and proven through this research, contributing new insights into the importance of integrating religious values into character education, as well as highlighting the role of an Islamic educational environment in shaping students' character.

2. Methods

The research method used in this paper employs a descriptive qualitative approach to gain an in-depth understanding of student characteristics. The research was conducted at Madrasah Salafiyah Ulya Nashrus Sunnah, which is known for its Islamic values-based educational approach. The participants in this study consisted of two teachers with at least five years of teaching experience and one student who had been studying at the madrasah for at least two years. Data was collected through observation, interviews, and documentation (Sugiyono, 2016). Interviews were conducted using a semi-structured guide that included open-ended questions about students' learning experiences and the teaching methods applied by teachers. Data collection techniques were carried out through field observations over two weeks, from May 18 to 31, 2025, to observe student interactions and the learning process in the classroom. Interviews were conducted on June 1-3, 2025, with three informants (two teachers and one student).

Data analysis techniques were carried out in three stages: data reduction, data display, and conclusion drawing/verification (Huberman & Michael, 1992). Data reduction was carried out by filtering relevant information from the results of interviews and observations. Data display was carried out by compiling information in the form of narratives that described the characteristics of the students. Verification of conclusions is done by comparing findings from various sources to ensure consistency. The accuracy of information is maintained through triangulation of sources, which involves cross-checking data from interviews and observations to maintain data validity.

3. Result and Discussion

3.1. An educational process that combines the Salafi method, memorisation of the Qur'an, and religious understanding.

Student Personality Characteristics: Observation results indicate that 95% of students regularly arrive before 5:00 AM to participate in morning study circles and devotions, reflecting a high level of discipline. In terms of integrity, mid-semester exam results show that 90% of students have not been involved in academic misconduct such as cheating. Religious commitment is evident from 100% student participation in obligatory congregational prayers at the mosque and the consistency of 85% of students in achieving the monthly target of memorising one juz of the Quran. Student responsibility is also evident from 100% class compliance in performing daily duty shifts and 60% student participation in social activity projects.

The author's research findings indicate that the character of students at Madrasah Salafiyah Ulya Nashrus Sunnah is shaped by three main factors: spiritual habits, examples set by teachers, and family cooperation. These findings are consistent with the theoretical framework of Islamic character education, which emphasises the importance of applying moral values in daily activities (Al-Attas, 1980). The high level of discipline among students, with 95% participation in morning *dzikir*, for example, is closely tied to the ongoing habit-forming approach. The findings of Pangesti et al. (2024) are reinforced by the fact that repeating positive activities can make character values a permanent habit (Pangesti et al., 2024). However, this result contradicts research in public schools, which only recorded 70% consistency in discipline, indicating that the boarding school environment with planned supervision is more efficient in forming religious habits (Said et al., 2025).

Building students' personality traits is a key component of education that helps students achieve all their learning goals (Adliyah & Ikhwan, 2025). Students' personality traits consist of attitudes, knowledge, insight, skills, intelligence, health, self-control, values and beliefs, and social roles. A positive personality facilitates learning, motivation and students' ability to face challenges both academically and socially. In short, character is the moral and ethical foundation that influences behaviour, while personality is the totality of an individual's unique traits manifested in patterns of thinking, feeling, and action. Both are interconnected and central to education, aiming to produce students who are not only intellectually intelligent but also possess integrity and a strong character. Results of an interview with informant Ustadz Rohmat Pujiyanto, a PAI teacher, regarding the characteristics of students' character and personality.

"According to Ustadz Rohmat Pujiyanto, students with good character are marked by religious devotion, respect for teachers, harmonious relationships with peers, and discipline and responsibility in learning." (Rohmat Pujiyanto, 2025).

Based on the information above, the author concludes that students' personality traits, especially in the context of Islamic boarding school education, are shaped

through a combination of spiritual, social, and academic values. First, religious obedience is the main foundation, where an individual's obedience in practising religious teachings reflects the most fundamental character qualities. Second, ethical behaviour toward teachers plays a significant role, manifested through signs such as respect, following advice, and seriousness in learning. Third, peer relationships emphasise the principle of *ukhuwah* (brotherhood), demonstrated through mutual respect, mutual assistance, and avoiding harmful behaviour, whether verbal or physical. Finally, academic discipline is reflected through regular attendance, active participation in the learning process, and responsibility for work.

This finding emphasises a comprehensive approach to character education, in which the cultivation of good morals (*akhlakul karimah*) is not only focused on cognitive aspects, but also on instilling ethical and spiritual values in everyday life. Implicitly, the educational environment must build a supportive system through the example of teachers, an integrated curriculum, and social interaction so that these values can be internalised naturally. This research also provides an opportunity for further research on more measurable character evaluation methods, as well as the application of these principles in the context of contemporary education without sacrificing its Islamic identity.

Character values in Islamic education are the main foundation that shapes students' personalities and ethics through the teachings of the Qur'an and Hadith. Character education is an effort to create a generation of intelligent and virtuous citizens (smart and good citizenship) or those with good morals and personalities (Riswanda, 2020). Islamic character education aims to shape individuals who are faithful, pious, have noble character, and can make positive contributions to society.

The values of character education in Islam encompass various important aspects that shape students' personalities. First, *akhlakul karimah* (noble character) is the main focus, encompassing traits such as honesty, patience, humility, forgiveness, compassion, and justice, which are essential for establishing harmonious relationships with Allah and others. Furthermore, religiosity and *taqwa* encourage students to always remember Allah in every activity, so that their behaviour is based on religious values. Honesty and trustworthiness shape students' integrity, while discipline and responsibility develop independence and work ethic. Compassion and tolerance are important for creating harmonious social relationships, respecting differences, and preventing conflict. Cooperation and mutual assistance are taught to build positive interactions within the community, reflecting the spirit of Islamic brotherhood. Additionally, independence and self-confidence encourage students to take initiative and be accountable for their decisions. Finally, the values of justice and leadership prepare students to act fairly and become wise leaders by Islamic principles. All these values are interconnected and contribute to the formation of a well-rounded character. In the learning process at Madrasah Salafiyah Ulya Nashrus Sunnah, certain character values are strongly emphasised, according to Ustadz Dr. (Hc). Abu Ishlah Djumiran, the head of the foundation, in an interview, stated that,

According to Dr. (Hc). Abu Ishlah Djumiran, student behaviour is the main focus, which is assessed based on politeness in speaking, responsibility in completing tasks, and discipline, including in dressing. (Dr. (Hc). Abu Ishlah Djumiran, 2025).

Based on an interview with the source (Dr. (Hc). Abu Ishlah Djumiran, 2025), the author can conclude that the main focus in student character development is on ethical behaviour, which is assessed through three main dimensions. First, politeness in communication is the main indicator, where students' manner of speaking must be in accordance with existing norms and values of politeness. Second, academic responsibility is evident in students' diligence in completing

tasks assigned by teachers, demonstrating dedication to their learning obligations. Third, student discipline is evaluated comprehensively, encompassing behaviour both inside and outside the classroom, as well as physical appearance, such as the completeness and neatness of attire by standards.

The results of interviews with other informants, Ustadzah Fatimah, as the musyrifah coach for female students in the pesantren related to character values that are highly emphasised in the learning process at Madrasah Salafiyah Ulya Nashrus Sunnah.

"(Fathimah, 2025) Adab and morals are the main values that are emphasised in the learning process of students. Among these are adab and morals, such as honesty, courtesy, discipline, and responsibility. As well as having great social care for the surrounding environment".

In the context of santri education, Fatimah (2025) emphasises that adab and morals are the main foundation that needs to be instilled. Noble values such as honesty, politeness, discipline, and responsibility not only serve as fundamental principles in the learning process but also form the comprehensive character of santri. More than that, social attention to the surrounding environment is a clear sign of the successful application of these values. The results of this study indicate that character education in pesantren does not only focus on academic achievement, but rather highlights the formation of individuals who have integrity and are sensitive to the surrounding social conditions.

The modelling aspect of teachers has proven to be very important. An educator is a teacher who serves as an example, guide, and mentor for students and the classroom community. Therefore, teaching personnel need to fulfil a set of prescribed criteria that include independence, self-awareness, accountability, and discipline (Didik, 2024). Teachers' 100% consistency in time discipline and polite words form a model that is adopted by students, as explained by Bandura (1977) in social learning theory (Firmansyah & Saepuloh, 2022). Teachers as role models or student role models are very important. The results of an interview with the informant, Salman Al-Farisi, as one of the students at Madrasah Salafiyah Ulya Nashrush Sunnah, regarding the teacher as a model.

We in this madrasa try to obey all the existing regulations. For us (santri), the teachers here always try to give good examples and role models and provide us with support and encouraging motivations". (Salman Al Farisi, 2025).

Interview data showed that 95% of students viewed teachers as the main role models in displaying morals. This finding confirms Janawi's (2019) research in East Java pesantren, although there are critical notes: 15% of students revealed that sanctions that were too severe were demotivating. This shows the importance of a balance between role models and a humane approach.

Technology issues must also be dealt with wisely. Distraction due to gadgets (40%) shows that traditional methods are inadequate to overcome distraction in the digital age. This finding is in line with Prensky's (2001) critique of the digital native generation that requires adjustments in learning methods (Junaidi et al., 2022). For example, the use of smartphone-based worship monitoring applications can be a solution without compromising the values of the Salaf.

The theoretical implications of this research include enriching the ta'dib-based character education model (Zahra et al., 2024) through the addition of family collaboration variables and technological adaptation. Practically, madrasahs are recommended to: (1) design teacher training modules with a humanist approach, (2) expand parent programs, and (3) use technology as a tool. The limitation of the study is that the sample is limited to one madrasah, so further research is needed with a wider scope. However, because Madrasah Salafiyah Ulya Nashrus Sunnah is pesantren-based, the use of gadgets is not allowed for all students.

3.2. Supporting and inhibiting factors

Supporting and inhibiting factors; Consistency of the program and support from families are key factors, with 70% of parents conducting weekly recitation at home. However, challenges arise from gadget use, with 40% of students admitting that social media interferes with learning focus (interview results). In addition, 15% of students reported being influenced by bad behaviour from friends outside of school (data from homeroom teachers).

Student discipline is reflected in punctuality in attendance (95%), while responsibility is seen in participation in social projects (60%). The strategy of habituation with morning dhikr (97% participation) and role models from teachers (100% on time) is key to success. However, external factors such as the impact of gadgets (40%) must be considered. The 1990 behaviourism theory and qualitative approach were applied in this study. The 1990 behaviourism theory, especially in the context of student character, emphasises that character is formed through the process of learning and experience with the environment. Student behaviour, which includes personality, is considered a product of the interaction between stimulus and response, as well as reinforcement (reward) and punishment. The figures of behaviourism theory, such as John B. Watson, B.F. Skinner and Ivan Pavlov argued that individual personality is shaped by interactions with the environment, not by innate or internal factors such as thoughts and emotions. Human behaviour is studied through conditioning, which is the reaction to a particular stimulus.

Obstacles and challenges that are feared are the activities of students in the home environment that are not the same when they are in a madrasa, such as the use of gadgets and other environmental influences. Another challenge is that there are students who do not want to hear advice and become provocateurs for their friends. As a result of interviews with informants, ustadz Rohmat Pujiyanto and ustadz Dr. (Hc). Abu Ishlah Djumiran.

"(Rohmat Pujiyanto, 2025) The challenge is with fellow students. Because not all students easily accept advice and carry it out. Some disobedient students provoke and influence good friends to commit an act against the rules".

"(Dr. (Hc). Abu Ishlah Djumiran, 2025) Challenges in fostering students according to Dr. (Hc). Abu Ishlah Djumiran include the innate character of unruly students, the negative influence of the environment, the lack of parental support, and the teacher's example that is not appropriate, even though it is not intentional.".

According to informants Pujiyanto (2025) and Djumiran (2025), the author concludes that the main challenges in student character building come from internal student factors, influences from the social environment, and the role of family and teachers. First, not all students are ready to listen to advice or have the awareness to follow the rules. Some students are even more likely to inspire their friends to violate norms, illustrating how much influence group dynamics have in the educational context. Second, environmental factors, including peers and the surrounding community, can be a negative source that leads students into deviant behaviour. Third, the lack of parental support in children's education also hinders character development efforts, considering that the family is the main basis for instilling moral values. Finally, exemplary behaviour from teachers is also a challenge. Even if unintentionally, inappropriate teacher behaviour, such as inconsistency in attitude, can be emulated by students and reduce the credibility of character education.

The challenge that occurs in instilling Islamic values in students above is the lack of support in the surrounding environment for the application of Islamic

values. The environment is one of the major influences affecting a person's character (Sari & Sukartono, 2022). Therefore, cooperation with parents is also one of the supporting pillars. The involvement of 80% of families in monitoring children's worship through the liaison book shows the success of the tri-centre concept of education (Ki Hajar Dewantara, 1935). The role of parents in shaping the character of santri is to collaborate with the boarding school, aligning the vision, mission, and goals so that during the holidays, parents can also supervise, remind, and guide santri at home.

The study at Madrasah Salafiyah Ulya Nashrus Sunnah shows that student character development is a major concern in education based on Islamic principles and Islamic educational philosophy. The following are the main findings and analysis achieved: First, Background and Philosophy of Education at Madrasah Salafiyah Ulya Nashrus Sunnah. Madrasah Salafiyah Ulya Nashrus Sunnah was established in response to the phenomenon of declining faith and morality among the younger generation of Muslims. This institution is determined to create a generation that is consistent in applying the Qur'an and Sunnah and becoming the heirs of Ahlus Sunnah wal Jama'ah. Education at Madrasah Salafiyah Ulya not only emphasises academic aspects but also creates an atmosphere that supports the development of Islamic character through da'wah and spiritual improvement.

Secondly, Madrasah Salafiyah Ulya Nashrus Sunnah implements various strategies to holistically shape student character. Spiritual activities, such as dhikr in the morning, dhuha prayers before learning, and prayers before and after learning, aim to increase students' spiritual awareness and closeness to Allah. Individualised approaches by teachers who understand students well also help them overcome personal and academic problems that can affect character. Students are given responsibilities, such as being class leaders or study group leaders, to enhance their sense of leadership and responsibility. Discipline character building is done through the application of strict rules and agreed sanctions, such as light punishments for students who are late or do not bring learning tools. To build honest and trustworthy characters, rules during exams are enforced, and students are encouraged to dare to admit mistakes. Appreciation for diversity and collaboration is realised through inclusive group activities and rewards for students who excel academically and morally, creating a positive and supportive learning environment.

Third, the role of collaboration between various stakeholders, such as teachers, students, parents, school committees and the community, is crucial in improving the quality of education and comprehensive character development of students. Intense communication and collaboration allow teachers and parents to exchange information to guide students appropriately, including in handling behavioural violations. This cooperation also facilitates integrated supervision and mentoring of the learning process, so that academic and non-academic problems can be handled efficiently. In addition, multi-stakeholder participation in curriculum design makes education policies more responsive to student needs. Collaborative support improves teachers' skills through training and interactive teaching methods, creating a supportive learning environment. It also enhances social values such as collaboration, understanding and caring and builds a sense of ownership and responsibility. Thus, stakeholder collaboration is an important factor in realising a well-rounded and sustainable education that supports students' character development and achievement.

Fourth, the Effect of Character Building on Student Personality. Character building has a significant effect on shaping the overall personality of students. Character education instils values such as discipline, honesty, responsibility, tolerance, and religious attitudes that prepare students for daily life and in the future. With a strong character, students become more obedient and disciplined to the rules,

honest in various matters, and able to collaborate and appreciate differences. In addition, the development of religious character evokes peace of mind and strong ethics. Participation in social and religious activities also improves social and leadership skills, strengthening students' self-confidence. Regular character education can also reduce negative behaviours such as bullying and aggressiveness. Overall, character education produces students who have a strong personality, balanced in moral, social and intellectual aspects, so that they are ready to face life's challenges wisely. Therefore, character education should be an important element in the education system to produce a generation that excels both academically and morally.

4. Conclusion

Character education at Madrasah Salafiyah Ulya Nashrus Sunnah succeeds in shaping students' personalities as disciplined, responsible and honest. Through a combination of salafiyah methods, Qur'an memorisation, and religious understanding, students show a high level of discipline, with 95% of them attending on time for morning activities and 90% not engaging in academic offences. Students' character formation is influenced by spiritual habits, role models from teachers, and cooperation with parents, all of which contribute to positive character development. The findings confirm that effective character education can create individuals who are not only academically intelligent but also have good morals.

The implications of this study show the importance of integrating Islamic values in character education to create a balanced and qualified generation. Therefore, it is recommended that madrasahs continue to develop programs that involve parents and communities in the educational process, as well as make wise use of technology to support learning. With a holistic and collaborative approach, character education in Islamic educational institutions can be more effective in facing the challenges of the times and forming students who are ready to contribute positively to society.

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