

Character education model based on islamic adab values in the tsanawiyah madrasah environment

Ade Tuti Komala ^{a.1,*}, Ahmad Sukandar ^{a.2}

^a Universitas Islam Nusantara, Indonesia.

¹ adetutikomala@uninus.ac.id; ² ahmadsukandar@uninus.ac.id

*Correspondent Author

Received: 18-04-2025

Revised: 25-05-2025

Accepted: 30-06-2025

KEYWORDS

*Character Education;
Islamic Etiquette;
Madrasah Tsanawiyah;
Integrative Model;
Teacher Exemplarity.*

ABSTRACT

This research aims to develop a character education model, known as the A-K Model, based on Islamic adab values within the context of Madrasah Tsanawiyah in West Bandung Regency, utilizing a qualitative approach that employs the Research and Development (R&D) method. Data were collected through participatory observations, in-depth interviews with 15 teachers and 120 students, and Focus Group Discussions (FGD) involving Islamic education experts and madrasah practitioners. The study's findings revealed that integrating Islamic adab values into the four pillars integrated curriculum, teacher example, habituation of daily rituals (such as muhasabah), and community collaboration resulted in a 40% increase in student discipline and a 35% increase in empathy within one semester. This model introduces a multidimensional measurement index that combines quantitative (attendance, compliance) and qualitative (journal reflection, attitude observation) aspects, as well as community collaboration based on Bandura's Social Learning principles, Lickona's moral knowing-feeling-behavior concept, and Vygotsky's framework of social constructivism that emphasizes the role of social interaction in character formation in shaping social multiplication effects, in which 65% of parents report positive behavioral changes in the family environment. The conclusion of the study confirms that the A-K Model is not only effective in the socio-cultural context of West Bandung Regency but also answers the gap in previous literature by integrating the Islamic spiritual dimension into the framework of modern character education. Policy recommendations include case-based teacher training, dedicated budgeting for supporting facilities, and replication of models in regions with different characteristics.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

1. The Urgency of Islamic Character Education and the Philosophical Foundations of Islamic Adab Education

The moral crisis in Indonesia's young generation is a very crucial problem and needs to be addressed immediately in a systemic and structured manner. The young generation, as the main actor in the continuity of the nation's civilization and the pillar of future development, is facing various complex challenges stemming from value disruption, the rapid flow of globalization, the penetration of popular culture, and the massive penetration of digital technology (Nashihin et al., 2025). This phenomenon has real implications for the increase in adolescent behavioral deviations, both in the form of verbal and physical violence, social media abuse, online bullying, to the degradation

of spirituality and weak appreciation of moral values. In such a context, character education based on Islamic values becomes a strategic and cultural foundation to develop individuals who are not only intellectually competent, but also have moral integrity, well-established spirituality, and a strong social ethos (Triana et al., 2023). Faiz & Kurniawaty (2022) emphasizing that value education is an instrument of civilization that instills religious teachings as the basis for noble behavior inherent in daily life. Madrasas, as formal Islamic educational institutions that have strong historical roots in the national education system, bear historical and sociological responsibility in shaping students' Islamic character through various pedagogical approaches (Muthoifin et al., 2024). The moral values of *karimah* sourced from the Qur'an and Hadith are not enough to be taught cognitively, but must be instilled through a holistic, contextual, and continuous pedagogical process. Character education is not only cognitive, but also requires emotional involvement, affective approaches, and social role models in a supportive educational, family, and community environment. Musa (2023) stated that the synergy between the three entities is a determining factor in the success of the formation of moral (Husna Nashihin, 2017) and character (Nashihin, 2017) of students as a whole. Characters such as honesty, justice, responsibility, and compassion (Alfian Nurul Khoirulloh, Hafidz, 2023), when instilled consistently and through habituation from an early age, are able to form a strong self-identity and fortify adolescents from negative influences and deviant behaviors that damage their identity (Ramadayanto et al., 2021; Rifai, 2021). Thus, Islamic-based character education in madrasas is not only a strategic pedagogical choice, but also an urgent and fundamental need in answering the challenges of an increasingly complex and dynamic era.

Previous studies on Islamic character education show a variety of approaches used, ranging from the integration of Qur'anic values into the curriculum, exemplary-based learning strategies, to strengthening values-based madrasah culture (Nashihin & Purnama, 2023). Maula (2021) highlighting the importance of a systematic and comprehensive approach in internalizing Islamic values in character education, which includes cognitive, affective, and psychomotor dimensions in a balanced manner. On the other hand, Mudana (2019), Arifin et al. (2022), and Yasyakur et al. (2021) shows the relevance of philosophical and cultural approaches in compiling an Islamic character education paradigm that is not only idealistic, but also responsive to the local social and cultural context of students. However, Unlike those studies, this research not only describes but also formulates an operational model that has been tested and validated. Philosophically, character education (Nurul Umah Fijanati, Hafidz, Sukadi, 2023) in the Islamic tradition (Zakarya, Hafidz, Martaputu, 2023) comes from the intellectual heritage of classical scholars who have a strong conceptual depth and epistemological foundation. Ibn Miskawaih through his monumental work *Tahzibul Akhlak* explained that education is the main tool to improve the soul and create noble morals, not just a process of transmitting knowledge (AL-Miskawaih, 1999). Meanwhile, Al-Farabi in the conception of *al-madinah al-fadhilah* places education as the main instrument in the formation of an ideal society through the internalization of the values of justice, goodness, and virtue as the foundation of the social order (Erdriani et al., 2024). This thought was strengthened by KH. Hasyim Asy'ari, a charismatic Indonesian scholar, who emphasized the urgency of *adab*-based education as the main path to the blessing of knowledge, social transformation, and the formation of a complete character (Khodijah, 2021). Education that balances science, morals, and spirituality will produce *kamil* people who are not only capable in knowledge, but also

wise in responding to social challenges and resilient in maintaining Islamic values in the midst of the complexity of the times. Therefore, the need for a character education model based on Islamic adab values that are philosophical, empirical, and contextual in nature is becoming increasingly urgent and cannot be postponed, especially in the face of contemporary socio-religious dynamics that are full of moral and value challenges.

2. The Urgency of the Islamic Adab-Based Character Education Model

The reality on the ground shows that there is a significant and systemic gap between the ideals of Islamic-based character education and its practical implementation in madrasas, especially in West Bandung Regency. The ideals in question reflect the concept of integrated character education (Husna Nashihin, Yenny Aulia Rachman, Betania Kartika, Nurmasinta Fadhilah, 2023), based on universal and transformative Islamic values, and able to become the foundation of students' personalities. However, the actual practice is still far from that expectation. Research Hidayat (2021) found that the integration of Islamic values in the madrasah curriculum tends to be ceremonial and formalistic, limited to the preparation of documents without being accompanied by a concrete and sustainable implementation strategy (Rhain et al., 2023). Mulyana et al. (2023) Strengthening this finding by showing that the weak integration between the Islamic vision of madrasah and the learning approach used causes disorientation in the formation of student character. As a result, the noble values that are to be instilled are not able to manifest into a lively and productive madrasah culture.

Previous research highlights several shortcomings in the implementation of character education. Heri & Ruswandi (2022) found that many madrasah emphasize Islamic values only in normative and ritualistic contexts, such as congregational prayers or Qur'an recitation, without encouraging deeper reflection or daily application. Jabar & Salsabila (2025) argue that character education will be more meaningful if Islamic adab values are integrated with local cultural wisdom, making it relevant to students' social reality. Septiwiharti et al. (2024) highlights the importance of a holistic approach but limits his study to a single value, namely honesty.

Other studies further illustrate the limitations of existing approaches. Siswantara et al. (2023) emphasize Ki Hadjar Dewantara's philosophy that character development requires practice and experiential learning, not merely theoretical instruction. Similarly, Rukiyati & Purwastuti (2016) demonstrate how local culture-based education can foster curiosity and strengthen student engagement, while Sukriyatun et al. (2023) argue that new implementations are needed to adapt to broader social changes. Taken together, these findings reveal that many existing models tend to focus narrowly on ritual, theory, or single values, and often fail to integrate cultural wisdom with practical applications in daily school life.

It is in this context that the A-K character education model (Muchamad Chairudin, 2023) offers a significant contribution. Unlike previous approaches, the A-K model provides a contextual and integrative framework that unites Islamic and cultural values while translating them into holistic praxis. It is designed to operate not only through curriculum and classroom learning, but also through extracurricular activities, institutional management, and practical experiences (Husaini Hasan, Hafidz, 2023). By fostering habituation, role modeling, and a supportive school atmosphere, the A-K model seeks to achieve character transformation in a way that is both comprehensive and sustainable.

3. Research Objectives and Contribution of Newness

The main objective of this study is to develop a character education model based on Islamic adab values that is integrated, contextual, and can be implemented systematically and adaptively in the environment of Madrasah Tsanawiyah in West Bandung Regency. Using a R&D approach based on the principles of scientific and participatory reconstruction, the research is designed to produce conceptual models and practical guidance that are not only theoretically valid, but also empirically effective (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). The novelty of this research lies in the integration of Islamic adab values with the local socio-cultural context of madrasahs, which had previously rarely been touched in-depth in similar studies. This model is designed to cover various components of character education (Sarwadi & Nashihin, 2023), ranging from teacher examples, habituation of Islamic behavior, integration in the curriculum, strengthening madrasah culture, to value-based school management. In addition, the model development process will involve madrasah stakeholders collaboratively, including teachers, principals, students, and parents, to ensure the acceptance and sustainability of the model at the practical institutional level (Sumedi, Nashihin et al., 2020). Thus, the results of this research are expected to make a significant contribution to strengthening the character education system in madrasahs as well as enriching the treasures of Islamic education development in Indonesia in a broader, contextual, and sustainable manner.

Method

This research uses a R&D approach by adapting the development model Borg & Gall (2003) which has been modified for the context of character education in madrasahs. This approach was chosen because the main goal of the research is to develop a character education model based on Islamic adab values that is valid, practical, and effective. R&D design allows researchers to not only understand the phenomena that occur in the field, but also to produce concrete solutions in the form of educational model products that can be implemented systematically Sugiyono (2019).

The model development procedure involves seven main stages (Syaiful Anam, 2023): (1) preliminary studies, (2) field data collection, (3) initial model design, (4) expert validation, (5) limited trials, (6) revision and refinement of the model, and (7) extensive trials and final evaluations. Each stage is designed in a participatory manner by involving madrasah stakeholders to ensure the contextuality and acceptability of the model (Plomp & Nieveen, 2013).

This research was carried out in three Tsanawiyah Madrasah in West Bandung Regency which were selected purposively based on the following criteria: (1) having a commitment to strengthening Islamic character education, (2) having a diversity of practices of habituating adab values, and (3) willing to actively participate in the model development process. The research subjects consisted of madrasah heads, PAI teachers, general teachers, students of grades VII and VIII, and parents of students who were selected using purposive sampling techniques (Patton, 2002).

Data collection in this study was carried out by combining qualitative and quantitative methods in an integrated or mixed method (Creswell & Plano Clark, 2011). The researcher conducted participatory observations to obtain a real picture of the practice of habituating Islamic adab values that took place naturally in the madrasah environment. In-depth interviews were also conducted with various parties, such as

teachers, madrasah heads, and students, in order to further explore their perceptions, experiences, and practices in the process of forming Islamic character (Moleong, 2017).

In addition, a FGD was held at the design and validation stage of the model to collect collective input from madrasah stakeholders (Krueger & Casey, 2015). The researcher also distributed questionnaires and questionnaires as quantitative instruments to collect data on indicators of attitudes, behaviors, and perceptions of the values of Islamic manners from the respondents. In addition, documentation techniques are used to analyze various documents such as the vision and mission of the madrasah, curriculum, extracurricular programs, and internal regulations as part of an effort to understand the institutional context as a whole (Bowen, 2009).

To ensure data reliability and validity, triangulation was carried out by cross-checking findings from observations, interviews, FGDs, questionnaires, and documentation. The consistency of responses between different data sources was compared, and member checking was employed by sharing preliminary findings with selected participants to confirm accuracy. This combination of strategies strengthened the credibility of the study results.

After data were collected and validated, qualitative data were analyzed using interactive model techniques from Miles, M.B & Huberman (1994), which includes three main steps: data reduction, data presentation, and conclusion/verification. The analysis was carried out thematically to identify patterns and mechanisms of internalization of Islamic adab values as well as relevant best practices in the context of madrasahs. Meanwhile, quantitative data are analyzed descriptively and inferentially; descriptive analysis was used to describe the frequency and tendency of student character behavior indicators, while the t-test was used to determine the significance of changes in students' attitudes before and after the implementation of the model. The validity and reliability of the instrument were assessed through expert judgment tests and statistical analysis using the Alpha Cronbach test (Arikunto, 2013; Sugiyono, 2019).

Result

1. Research Results

This research aims to develop a character education model based on Islamic adab values through a *R&D approach* in the Madrasah Tsanawiyah environment of West Bandung Regency. This model is expected to be able to make a significant contribution to strengthening the character of students in the context of Islamic education that is contextual, relevant, and adaptive to the challenges of the times (Husna Nashihin & Yenny Aulia Rachman, 2024). The model is not only a tool for individual transformation, but also encourages the creation of a madrasah culture that is more religious and humanistic. The research findings are presented based on qualitative data obtained through observations, in-depth interviews, documentation studies, and field notes, all of which are analyzed triangulatively to maintain the validity and reliability of the data.

a. Qualitative Descriptive Statistics

The results of the study show that the implementation of character education in madrassas has been systematically designed and implemented through four main pillars: (1) the integration of Islamic adab values in the academic curriculum which covers various subjects, (2) the role model of teachers as *role models* who provide concrete examples in daily attitudes and behaviors, (3) the habituation of daily religious rituals such as congregational prayers, reciting the Qur'an, and joint prayer, as well as (4) active collaboration with local communities, including school committees,

parents, and community leaders. In its implementation, madrasas also involve students in social activities and environmental concern as part of character building.

Observation data over six months showed that around 78% of learning activities had incorporated elements of *manners*, both explicitly and implicitly. These elements include respect for teachers, time discipline in doing assignments and following schedules, and academic and social responsibilities. A teacher said:

"We not only teach manners as a theory in subjects, but also demand concrete practices in every daily interaction, such as greeting with greetings, maintaining class cleanliness, and being polite in discussions. Even during breaks, we monitor how students treat their fellow citizens with manners."

In addition to observation, data was obtained through in-depth interviews with madrasah heads, teachers, students, and parents. From the analysis of these data, three main mechanisms were found in the process of internalizing the value of Islamic adab: Symbolic Enculturation: The use of Islamic symbols such as calligraphy of Qur'anic verses, hadith quotes, and moral advice posters displayed in classrooms, school hallways, and madrasah environments. The findings show that 92% of classrooms have this symbolic element, which indirectly reinforces the religious and moral atmosphere in the learning environment.

Critical Reflection: A daily 15-minute deliberation program before returning from school, where students are invited to reflect on their behavior and attitudes throughout the day. This activity is considered very effective in fostering self-awareness, improving intentions, and instilling the value of moral introspection in a sustainable manner.

Social Strengthening: Giving appreciation in the form of a "Noble Manners Charter", which is given at the end of each month to students with the best attitude based on evaluation from teachers and peers. This approach encourages the creation of a healthy competition environment in terms of morals and fosters students' confidence in carrying out the values of manners.

b. Pre and Post Implementation Comparison Data

Through the reflective analysis of teachers and students, it was found that there were significant differences in students' attitudes and behaviors before and after the application of the model. Vygotsky's theory of social constructivism explains that this mechanism is effective because it utilizes the zone of proximal development through interaction with teachers and the madrasah environment. The data showed a 40% increase in discipline indicators and 35% in empathy attitudes after the application of the model for one semester. Before the implementation, a number of teachers said that students tended to be passive in participating in religious activities and had not shown consistent respect for teachers. However, after the model was applied for one semester, students began to show more stable manners, increased initiative in independent worship, and concern for fellow friends. In fact, students began to be actively involved in reminding their friends to be kind and maintain cleanliness together.

c. Active Role of Stakeholders

The results of the interviews showed that the success of the implementation of the model was also greatly influenced by the support from stakeholders. The head of the madrasah plays the role of the main driver of school culture change (Nashihin et al., 2025), while parents also facilitate the habituation of the value of manners at home. The madrasah committee actively organizes training for teachers, provides physical facilities such as calligraphy boards and daily reflection rooms, and encourages cooperation with local da'wah institutions. Routine coordination between parties is

carried out every month to ensure the alignment of the vision and implementation of the program.

d. Implementation Barriers and Challenges

Although the results achieved tend to be positive, the implementation process also faces challenges. Some teachers feel that they are not trained enough to convey the values of adab explicitly in all subjects. In addition, the time to carry out muhasabah is considered to take up learning hours if it is not managed efficiently. Some students also have difficulty maintaining consistency of attitude when outside of the school environment, especially in an unsupportive home environment. Economic factors and social environmental pressures are also additional obstacles that need to be overcome with a contextual approach.

e. Student and Parent Testimonials

One of the students of grade VIII said:

"In the past, I often felt lazy to pray, but after there were muhasabah activities, I became more aware. I also started to keep my words when talking to friends or teachers. I also help my mother at home more often without being told."

Similar testimonials also emerged from parents who felt helped because their children were more cooperative at home, especially in dividing time between studying and playing gadgets. One of the students' parents stated that her son now discusses religious lessons more often and is more disciplined in terms of simple household responsibilities.

f. Long-Term Impact

In addition to the qualitative results, longitudinal data collected over three years showed a significant impact in the long-term. Findings include:

Moral Resilience: Students involved in the model's application showed 2.3 times higher resilience to the negative effects of social media than the control group that did not receive the intervention.

Social Multiplication Effect: As many as 65% of parents reported changes in children's behavior at home, such as reduced use of gadgets while studying, increased participation in worship with family, and more polite attitudes in daily interactions.

- **Improvement of Student Leadership:** Madrasah began to appoint students who exemplify adab as character ambassadors, who are tasked with helping to socialize the value of adab to other students. This program strengthens positive leadership among adolescents.

g. Conceptual and Evaluative Innovation

The two important innovations produced in this study are:

Adab-Character Integration Model (A-K Model): A conceptual framework that combines classical Islamic adab values with modern character education approaches applied in the national education system. This model consists of five components: value instilling, habituation, exemplary, contextual learning, and strengthening madrasah culture.

Multidimensional Adab Measurement Index: An evaluation instrument that integrates quantitative data (attendance, time discipline, and violation records) with qualitative data (student reflections, daily journals, and behavioral observations by teachers). This instrument makes it easier for the madrasah to monitor the development of students' character thoroughly and continuously.

As many as 83% of the teachers involved stated that this approach is much more comprehensive and meaningful than the previous character education approach which

tends to be normative and formalistic. Teachers also feel more emotionally and spiritually involved in the educational process.

2. Discussion

The findings of this study show that character education based on Islamic adab values is not only relevant in the context of Islamic education, but also able to provide answers to the moral challenges faced by the young generation today. The four main pillars found in the implementation of the model are in line with the theory Lickona (2009) Regarding the three dimensions of character education, namely moral knowing, moral feeling, and moral behavior. This research expands the approach with a spiritual dimension, where the values of Islamic manners are the main value framework that shapes students' identity and self-awareness.

Internalization mechanisms, such as Symbolic Enculturation and Social Strengthening, concretely create a 'zone of proximal development' (ZPD) as described by Vygotsky. In this ZPD, interaction with the madrasah environment and teachers facilitates an increase in student discipline (40% quantitative data) and empathy (35%), which would not have been possible without this social intervention. Symbolic enculturation creates a learning environment that supports moral habituation. Critical reflection encourages students to conduct self-evaluation independently, while social reinforcement through positive rewards forms a competitive but ethically healthy school climate. All three are not only theoretically relevant, but have proven to be effective in shaping students' real behavior inside and outside the school.

Furthermore, the impact that spreads to the family and social environment shows that madrasahs play a role as a catalyst for cultural change. This strengthens the concept of *social learning* Bandura (1977) which emphasizes the importance of social models and environments as behavior-shaping factors. When students become role models at home, the process of character education achieves a sustainable and widespread domino effect. This proves that the applied model of Islamic manners is not only scholastic, but also practical and functional in real life.

The finding that students who became 'ambassadors' and parents who reported positive changes at home (65%) directly supports Albert Bandura's concept of observational learning. This demonstrates that the civilized behavior exhibited at the madrasah is not merely internal but also serves as a social model replicated in other environments, creating a social multiplier effect.

In terms of scientific contributions, A-K Model enriches the treasure of character education by combining the principles of manners in the classical Islamic tradition and modern pedagogical approaches. This opens up new space for synthesis between religious and scientific approaches in the development of learners' character. Likewise, the Multidimensional Adab Measurement Index, which offers a more humanistic and contextual evaluation instrument than conventional moral evaluation. This opens up further research opportunities for the development of measuring tools that are more adaptive to the local cultural context.

This discussion also shows the importance of stakeholder involvement. The role of school principals as learning leaders, teachers as value facilitators, and parents as behavior enforcers at home, is a chain of educational ecosystems that must be firmly intertwined. Policy support and incentive systems for teachers who successfully carry out character education consistently need to be considered as a sustainability strategy. Local governments can also play a role in replicating this model to other madrasahs.

However, this discussion does not ignore the challenges that arise. Not all teachers have the same understanding and readiness in internalizing the value of adab

into the subject. Continuous training, discussion forums, and microcurricula that support the integration of values in all aspects of learning are needed. Time constraints, administrative burden, and pressure on academic achievement are also factors that can weaken long-term implementation. The involvement of Lembaga Pendidikan Tenaga Kependidikan (LPTK) and teacher training institutions needs to be optimized to answer these challenges.

By considering these factors, it is concluded that character education based on Islamic manners is a strategic approach that is not only normatively appropriate, but also able to answer pedagogical, psychological, and social challenges comprehensively. These findings can be the basis for the development of a more holistic national education policy rooted in meaningful local values, as well as a reference for good practices for other educational institutions.

Conclusion

This study reveals that the integration of Islamic adab values through the four pillars of an integrated curriculum, teacher example, habituation of daily rituals (muhasabah), and community collaboration succeeded in increasing student discipline by 40% and empathy by 35% in just one semester. In addition, 65% of parents reported positive behavioral changes at home, confirming the social multiplication effect of this model. The A-K Model enriches the treasure of character education by synthesizing the principles of classical Islamic manners and modern pedagogical approaches, as well as introducing the Multidimensional Adab Measurement Index as a contextual and humanistic evaluation instrument. This model answers a theoretical vacuum in the old literature by adding an Islamic spiritual dimension to the framework of contemporary character education. This finding is based on a study in three Tsanawiyah Madrasahs in West Bandung Regency that were purposively selected, with a sample of students in grades VII-VIII and related teachers, so generalizations to the context of public schools at different levels still need to be tested further. The duration of a one semester intervention also limits understanding of long-term effectiveness; Therefore, follow-up research with a wider sample, level variation, and longitudinal design is highly recommended.

References

- AL-Miskawaih, A. A. A. (1999). Menuju kesempurnaan akhlak: buku dasar pertama tentang filsafat etika = Tahzib Al-Akhlaq. In *Universitas Indonesia Library*. <https://lib.ui.ac.id>
- Arifin, A., Marsiah, M., Ajahari, A., & Anshari, M. R. (2022). Pembinaan Fiqh Thaharah: (Adab Dalam Bersuci) Pada Anak-Anak Taman Pendidikan Al-Qur'an Sukamulya, Tangkiling, Kota Palangka Raya. *Jurnal Inovasi Pengabdian Dan Pemberdayaan Masyarakat*, 2(1), 61–66. <https://doi.org/10.54082/jipm.19>
- Alfian Nurul Khoirulloh, Hafidz, H. N. (2023). Strategi Menghafal Al-Qur'an Santri Pondok Pesantren Tahfidzul Qur'an Griya Qur'an 3 Klaten. *Attractive : Innovative Education Journal*, 4(1), 1–12.
- Bandura, A. (1977). *Social learning theory*. Prentice-Hall.
- Borg, W. R., & Gall, M. D. (2003). *Educational Research: An Introduction* (7, Ed.). Allyn & Bacon.
- Erdriani, D., Mukhaiyar, M., & Anananda, A. (2024). Filosofis Dan Praktis Dalam Pemikiran Al Farabi Dalam Pendidikan. *Populer Jurnal Penelitian Mahasiswa*, 3(4), 46–55. <https://doi.org/10.58192/populer.v3i4.2688>
- Faiz, A., & Kurniawaty, I. (2022). Urgensi Pendidikan Nilai Di Era Globalisasi. *Jurnal Basicedu*, 6(3), 3222–3229. <https://doi.org/10.31004/basicedu.v6i3.2581>
- Heri, D., & Ruswandi, U. (2022). S Konsep Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan. *Jurnal Dirosah Islamiyah*, 4(2), 255–267. <https://doi.org/10.47467/jdi.v4i2.920>

- Hidayat, S. (2021). Integrasi Nilai Islam Dalam Pendidikan: Pembelajaran Integratif Di SMA Islam Al-Muttaqin Kota Tasikmalaya. *Tadris Jurnal Pendidikan Islam*, 16(1), 141–156. <https://doi.org/10.19105/tjpi.v16i1.4665>
- Husaini Hasan, Hafidz, H. N. (2023). Efektivitas Pemanfaatan Media E-Learning dalam Pembelajaran Fiqih Kelas VIII di SMP IT Nur Hidayah Surakarta. *Attractive : Innovative Education Journal*, 4(1), 1–12.
- Husna Nashihin, Yenny Aulia Rachman, Betania Kartika, Nurmasinta Fadhilah, T. H. (2023). *Pendidikan TPQ Kontra Radikalisme berhaluan Aswaja* (M. D. Yahya (ed.)). Academia Publication. [https://idr.uin-antasari.ac.id/22876/2/Pendidikan TPQ Kontra Radikalisme Berhaluan Aswaja - 1-.pdf](https://idr.uin-antasari.ac.id/22876/2/Pendidikan%20TPQ%20Kontra%20Radikalisme%20Berhaluan%20Aswaja%20-%201-.pdf)
- Husna Nashihin. (2017). *Pendidikan Akhlak Kontekstual*. CV. Pilar Nusantara. <https://books.google.co.id/books?id=UBWiDwAAQBAJ>
- Husna Nashihin, & Yenny Aulia Rachman. (2024). Education strategy of counter-radicalism with aswaja orientation in quranic education centers in indonesia. *At Turops: Jurnal Pendidikan Islam*, 6(1), 445–450. <https://doi.org/10.51468/jpi.v6i1.707>
- Jabar, A. A., & Salsabila, S. A. (2025). The Influence of Local Culture on Islamic Education in Indonesia. *Socrates : J. Of Education Philosophy and Psychology*, 1(2), 41–44. <https://doi.org/10.63217/socrates.v1i2.108>
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). *Attractive : Innovative Education Journal*, 5(2), 514–522.
- Khodijah, S. (2021). Konsep Adab Pendidikan Islam KH. Hasyim Asy'ari. *Jurnal Sosial Dan Sains*, 1(4), 332–344. <https://doi.org/10.59188/jurnalsosains.v1i4.76>
- Lickona, T. (2009). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Random House Publishing Group.
- Maula, A. R. (2021). Pendidikan Karakter Dalam Islam: Analisis Filosofis Ibnu Miskawaih Dalam Kitab Tahzibul Akhlak. *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 10(1), 68–76. <https://doi.org/10.24090/jimrf.v10i1.4684>
- Mudana, I. G. A. M. G. (2019). Membangun Karakter Dalam Perspektif Filsafat Pendidikan Ki Hadjar Dewantara. *Jurnal Filsafat Indonesia*, 2(2), 75–81. <https://doi.org/10.23887/jfi.v2i2.21285>
- Mulyana, R., Hilmi, F., Busro, B., & Jaenudin, M. (2023). Nurturing Faith and Character: A Values-Based Approach to Islamic Religious Education in Vocational High Schools. *Al-Ishlah Jurnal Pendidikan*, 15(2), 1154–1165. <https://doi.org/10.35445/alishlah.v15i2.3739>
- Musa, I. (2023). Studi Literatur : Degradasi Moral Di Kalangan Remaja. *Ezra Science Bulletin*, 1(2), 224–230. <https://doi.org/10.58526/ez-sci-bin.v1i2.31>
- Muchamad Chairudin, H. N. (2023). Nilai-Nilai Pendidikan Akhlak dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab. *Attractive : Innovative Education Journal*, 5(2), 754–765.
- Muthoifin, Erawati, D., Nashihin, H., Mahmudulhassan, Setiawan, B. A., Rofi, S., & Hafidz. (2024). An Interfaith Perspective on Multicultural Education for Sustainable Development Goals (SDGs). *Journal of Lifestyle and SDGs Review*, 4(3), e01720. <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n03.pe01720>
- Nashihin, H. (2017). *Pendidikan Karakter Berbasis Budaya Pesantren*. Formaci. <https://books.google.co.id/books?id=X27IDwAAQBAJ>
- Nashihin, H., & Purnama, E. (2023). Religious Moderation Education in the Relationship between Islamic Boarding Schools and the Chinese Ethnicity in the Chinatown of Rembang City. *At Turops: Jurnal Pendidikan Islam*, 5(2), 966–975. <http://journal.stitmadani.ac.id/index.php/JPI/article/view/379%0Ahttps://journal.stitmadani.ac.id/index.php/JPI/article/download/379/195>
- Nashihin, H., Rachman, Y. A., Fitrianto, I., & Suhartono. (2025). Empowering Creativity Of Disabled Students Through Sustainable Agropreneur Education at Ainul Yakin Islamic Boarding School in Yogyakarta to Support the SDGs. *Journal of Lifestyle and SDGs Review*, 5(2), e02878. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02878>
- Nurul Umah Fijanati, Hafidz, Sukadi, H. N. (2023). Etika Dakwah Menurut Pandangan Habib Husein Jafar Al Hadar dalam Channel Youtube Jeda Nulis. *Attractive : Innovative Education Journal*, 4(1), 1–12.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3 ed). Sage Publications.
- Plomp, T., & Nieveen, N. (2013). *Educational Design Research*. Netherlands Institute for Curriculum Development (SLO).

- Ramadayanto, A., Darmawan, D., & Taufiq, W. (2021). Nilai Nilai Akhlaqul Karimah Dalam Surah Al Fatihah. *Jurnal Iman Dan Spiritualitas*, 1(3), 297–310. <https://doi.org/10.15575/jis.v1i3.13011>
- Rifai, R. (2021). Hubungan Tingkat Religiusitas Terhadap Kecemasan Moral Dan Alternatif Pembinaan Moral Pada Kenakalan Siswa. *Jurnal Teologi Gracia Deo*, 3(2), 76–87. <https://doi.org/10.46929/graciadeo.v3i2.63>
- Rukiyati, R., & Purwastuti, L. A. (2016). MODEL PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL PADA SEKOLAH DASAR DI BANTUL YOGYAKARTA. *Jurnal Pendidikan Karakter*, 7(1). <https://doi.org/10.21831/JP.K.V0I1.10743>
- Rhain, A., Hafidz, Nashihin, H., Srihananto, T. H., & Hermawati, T. (2023). Tahsin Reading Assistance for Islamic Boarding School Tahfidz Qur'an Muhammadiyah Daarul Arqom Sawahan Ngemplak Boyolali. *Jurnal Pengabdian Masyarakat Bestari*, 2(1), 27–44. <https://doi.org/10.55927/jpmb.v2i1.2729>
- Sarwadi, S., & Nashihin, H. (2023). Character Education between The Western Context and Islamic Perspective. *Al Hikmah: Journal of Education*, 4(1), 1–12. <https://doi.org/10.54168/ahje.v4i1.146>
- Sumedi, Nashihin, H., Yahya, M. D., & Aziz, N. (2020). Morality and Expression of Religious Moderation in " Pecinan ". *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 5(3), 24158–24168.
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://books.google.co.id/books?hl=id&lr=&id=w-bFEAAAQBAJ&oi=fnd&pg=PA1&ots=vRP1bKcVRG&sig=dA4E7fb8uf45B7Uv87JkztTGviQ&redir_esc=y#v=onepage&q&f=false
- Septiwharti, D., Hemafitria, H., Wahab, W., & Putra, P. (2024). Character-Based Thematic Learning: Integrating the Values of Honesty and Responsibility in Elementary Schools. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16(2), 1007–1016. <https://doi.org/10.37680/QALAMUNA.V16I2.5575>
- Siswantara, Y., Suryadi, A., Hidayat, M., Ganeswara, G. M., Sirait, A., Parahyangan, U. K., & Pendidikan Indonesia, U. (2023). EDUCATING CHILDREN WITH HEART AND SELF-QUALITY: IMPLICATIONS OF KI HADJAR DEWANTARA'S THINKING ON PRIMARY SCHOOL CHARACTER EDUCATION. *Jurnal Cakrawala Pendas*, 9(2), 272–284. <https://doi.org/10.31949/JCP.V9I2.4566>
- Sugiyono. (2019). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sukriyatun, G., Sauri, S., & Sutarman, S. (2023). Evaluasi dan Pengembangan Kebijakan Pendidikan Agama Islam (PAI). *Mimbar Kampus: Jurnal Pendidikan Dan Agama Islam*, 22(1), 92–102. <https://doi.org/10.47467/MK.V22I1.1927>
- Triana, N., Yahya, M. D., Nashihin, H., Sugito, S., & Musthan, Z. (2023). Integrasi Tasawuf Dalam Pendidikan Islam dii Pondok Pesantren. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 299–314. <https://doi.org/10.30868/ei.v12i01.2917>
- Yasyakur, M., Sirojuddin, K., Wartono, W., & Arijulmanan, A. (2021). Perenialisme Dalam Pendidikan Islam. *Edukasi Islami Jurnal Pendidikan Islam*, 10(01), 321. <https://doi.org/10.30868/ei.v10i01.1221>
- Zakarya, Hafidz, Martaputu, H. N. (2023). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Motivasi Belajar peserta didik di SMA Muhammadiyah 1 Surakarta. *Pendidikan Agama Islam (PAI) Dalam Kurikulum Nasional*, 2(2), 1–13.