

## Internalising an Environmentally and Socially Conscious Character through Faith and Ethics Education at MTs Ar-Rohman 2 Sulang

Muhammad Abdulloh Fatin<sup>1\*</sup>, Arim Irsyadulloh Albin Jaya<sup>2</sup>, Nazih Sadatul Kahfi<sup>3</sup>

<sup>1</sup> Institut Agama Islam Khozinatul Ulum (IAI Khozin), Blora, Indonesia.

<sup>2</sup> Institut Agama Islam Khozinatul Ulum (IAI Khozin), Blora, Indonesia.

<sup>3</sup> [1muhammadabdullohfatin@iaiku.ac.id](mailto:1muhammadabdullohfatin@iaiku.ac.id); [2arim@iaikhazin.ac.id](mailto:2arim@iaikhazin.ac.id) [3kahfinazih1@gmail.com](mailto:3kahfinazih1@gmail.com)

\*Correspondent Author

Received: 10-08-2026

Revised: 12-08-2026

Accepted: 23-09-2026

### KEYWORDS

Akidah Akhlak Learning;  
Environmental Care Character;  
Social Care Character;  
Values Ecosystem;  
Case Study.

### ABSTRACT

*Character education in madrasah settings faces a persistent gap: religious-cognitive instruction does not automatically translate into ecological or social action, leaving students' environmental care and social empathy under-realized amid growing digital-era self-orientation. This study analyzes how Akidah Akhlak learning at MTs Ar-Rohman 2 Sulang builds environmental- and social-care character by integrating the concepts of ta'awun, amanah, and khalifah fil ardh into a sustained ecosystem of classroom instruction, teacher exemplification, and institutional habituation. Using a qualitative case study design, data were drawn from interviews with the Vice Principal for Curriculum, Akidah Akhlak teachers, and students, together with classroom observation and document analysis, validated through source and technique triangulation. Findings indicate that value internalization proceeds along three mutually reinforcing pathways-conceptual learning, teacher modeling, and institutional habituation (class duty, communal work, almsgiving, social service)-rather than through content delivery alone. Madrasah culture and peer reinforcement sustain this process, while inconsistent family and community environments, uneven student motivation, and the absence of a standardized character-assessment instrument constrain it. The study argues that ecological-social character is not a direct output of religious cognition but an emergent property of a values-in-practice ecosystem, and proposes an integrative Ta'awun-Khalifah Ecosystem model linking theological concepts to routinized ethical action as a more precise account of how Islamic character education translates belief into behavior.*

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



### Abstrak

Pendidikan karakter di madrasah menghadapi kesenjangan yang persisten: pemahaman kognitif-religius tidak serta-merta berubah menjadi tindakan ekologis atau sosial, sehingga kepedulian lingkungan dan empati sosial siswa belum terwujud optimal di tengah kecenderungan individualisme era digital. Penelitian ini menganalisis bagaimana pembelajaran Akidah Akhlak di MTs Ar-Rohman 2 Sulang membentuk karakter peduli lingkungan dan sosial dengan mengintegrasikan konsep ta'awun, amanah, dan khalifah fil ardh ke dalam ekosistem pembelajaran kelas, keteladanan guru, dan pembiasaan kelembagaan yang berkesinambungan. Penelitian menggunakan pendekatan kualitatif

dengan desain studi kasus; data digali melalui wawancara dengan Waka Kurikulum, guru Akidah Akhlak, dan siswa, disertai observasi dan studi dokumentasi, serta divalidasi melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa internalisasi nilai berlangsung melalui tiga jalur yang saling menguatkan-pembelajaran konseptual, keteladanan guru, dan pembiasaan kelembagaan (piket, kerja bakti, infak, bakti sosial)-bukan melalui penyampaian materi semata. Budaya madrasah dan penguatan teman sebaya menopang proses ini, sementara lingkungan keluarga dan pergaulan yang tidak konsisten, motivasi siswa yang bervariasi, dan ketiadaan instrumen evaluasi karakter yang baku menjadi penghambatnya. Penelitian ini menegaskan bahwa karakter ekologis-sosial bukan hasil langsung dari kognisi religius, melainkan produk emergen dari ekosistem nilai-dalam-praktik, dan mengajukan model integratif Ekosistem Nilai Ta'awun-Khalifah yang menghubungkan konsep teologis dengan tindakan etis yang terpolakan sebagai penjelasan yang lebih presisi mengenai cara pendidikan karakter Islam mengubah keyakinan menjadi perilaku.

**Kata Kunci:** Pembelajaran Akidah Akhlak, Karakter Peduli Lingkungan, Karakter Peduli Sosial, Ekosistem Nilai, Studi Kasus.

## Introduction

Character education focused on environmental and social awareness are two indicators of the success of Islamic education that are most easily verified empirically, as both are directly evident in pupils' day-to-day actions, rather than merely in their cognitive understanding. However, observations in the field reveal a recurring pattern: pupils understand the concepts of akhlak including the duty to protect the environment as part of the trust of stewardship (khalifah fil ardh) and the duty of mutual assistance (ta'awun)—but this understanding does not automatically translate into consistent environmentally or socially responsible behaviour (Adawiyah, 2019)(Prajoko & Humaedah, 2024). These symptoms are evident in the low level of awareness regarding the importance of maintaining school hygiene, the lack of participation in environmental conservation activities, and the decline in pupils' social empathy due to digital interaction patterns that tend to be individualistic (Sofyan, 2021)(Ansharuddin. Fahrani, Ahmad. Subekhi, 2021).

The fundamental question that has yet to be adequately addressed by research into Islamic religious education is not merely 'whether the teaching of Aqidah and Akhlak contributes to character', but rather why teaching that is cognitively sound still fails to produce consistent eco-social behaviour. In the literature on character education, this phenomenon is known as the 'value-action gap' the gap between moral knowledge and moral action which occurs when values are taught as cognitive propositions without being accompanied by a habit-forming structure that enables those values to be practised repeatedly (Lutfi, 2026)(Berkowitz & Bier, 2004). In the context of Islamic environmental ethics, (Zuhri et al., 2025) shows that religious knowledge of ecological responsibility does not necessarily correlate with pro-environmental behaviour if it is not grounded in concrete social practices, whilst (Yola Adelya Azhari et al., 2024) emphasises that the environmental values contained in the Holy Qur'an are only effective when translated into institutional mechanisms that govern behaviour, rather than merely serving as normative rhetoric. In other words, the concepts of khalifah fil ardh and ta'awun have the potential to serve as

strong theological anchors for an environmentally and socially conscious ethos (Kahfi et al., 2024). However, this potential can only be realised if madrasahs establish an ecosystem of habitual practices that integrates cognitive learning, teachers' exemplary behaviour and the school's social structure (Eka Santika, 2020).

Building on this conceptual gap, this study takes MTs Ar-Rohman 2 Sulang as a case study to examine how the madrasah ecosystem rather than classroom learning alone bridges the gap between students' theological understanding and their ecological and social behaviour. Unlike previous studies, which tended to stop at the descriptive claim that "Islamic Education (PAI) contributes to character development", (Alim et al., 2022)(Ahsanul Aula et al., 2024), This study explicitly examines the mechanisms by which values are transferred from the cognitive to the behavioural realm through three interlinked pathways: subject-matter learning (conceptual internalisation), teacher role modelling (behavioural modelling), and institutional habits within the madrasah (social reinforcement structures). This framework is consistent with the findings (Najih et al., 2025), that the success of reinforcing Islamic values in madrasahs including in character-oriented learning depends heavily on the alignment between the institutional vision, the exemplary conduct of educators, and a consistent framework for fostering good habits, rather than on any single component.

This study aims to analyse the mechanisms of internalising environmentally and socially conscious character through Akidah Akhlak learning at MTs Ar-Rohman 2 Sulang, by examining how the concepts of ta'awun, amanah, and khalifah fil ardh are transformed from teaching materials into concrete actions through three mutually reinforcing pathways, as well as identifying the factors that promote and hinder this process. The novelty of this research lies in positioning Akidah Akhlak education not as a single variable shaping character, but as a node within the madrasah's value ecosystem one that encompasses role modelling and institutionalised practices representing a shift in focus from 'what is taught' to 'how these values are structurally instilled'. It is hoped that the findings of this study will enrich research into character education based on Islamic values whilst offering a conceptual model that can be tested in other madrasah contexts.

## Method

**Research** This study employs a qualitative approach using a case study design to gain an in-depth understanding of the mechanisms by which the values of 'Akidah Akhlak' are internalised in the development of students' environmental and social awareness at MTs Ar-Rohman 2 Sulang. The case study design was chosen because the research focused on a single location with a distinctive character-building programme, thereby enabling a holistic and contextual exploration of the process, rather than merely the final outcome (Sugiyono, 2013)(John W Creswell, 2014). A qualitative approach using a case study design has proven effective in uncovering the contextual process of religious learning at secondary level, as demonstrated by (Irsyadulloh & Jaya, 2024) in investigating the implementation of teaching materials for religious studies in secondary schools.

The research location was selected purposively based on the following considerations: (a) the madrasah has a structured and ongoing character-building programme (class duty, community service, Friday donations, and social service); (b) no

previous research has been found that specifically examines the implementation of Akidah Akhlak teaching in simultaneously shaping environmentally and socially conscious character at this location; and (c) data accessibility allows for adequate triangulation of sources.

The research subjects were selected through purposive sampling based on explicit criteria: (1) the Deputy Head of the Madrasah for Curriculum who is currently in post and directly involved in formulating the character-building programme; (2) Akidah Akhlak subject teachers teaching Years 7-9 who have taught for at least one full academic year at the madrasah; and (12) pupils who have participated in the madrasah’s character-building programme (duty rota, community service, charitable giving, social service) for at least one semester, selected proportionally from representatives of Years 7, 8 and 9. The establishment of these explicit criteria is intended to ensure that the informant selection process can be replicated and audited by other researchers.

Data collection was carried out through semi-structured interviews, participant observation and a review of documents. The interviews focused on the informants’ experiences, strategies and perceptions regarding the learning process and character-building activities; observations focused on pupils’ behaviour during duty rota, community service and everyday social interactions; whilst the documentation covered the curriculum, teaching modules, lesson plans, school rules, character-building programmes, and records of madrasah activities. Field research was conducted over three months during the second semester of the 2025/2026 academic year, with observations taking place twice a week during Akidah Akhlak lessons and character-building activities, and one in-depth interview session lasting 45–60 minutes per informant.

Data validity was tested through source triangulation (comparing statements from the Deputy Head of Curriculum, teachers and pupils) and methodological triangulation (comparing interview results with findings from observations and documentation). To strengthen the credibility of the findings, the researcher also carried out member checking by confirming initial interpretations with key informants, as well as maintaining an audit trail in the form of field notes, interview transcripts and analytical memos, which were systematically documented (Abidin & Kahfi, 2025). Data analysis followed Miles and Huberman’s interactive model, which comprises data reduction, data presentation and drawing conclusions. The reduction process was carried out through a phased coding procedure: raw data (interview excerpts/observation notes) were subjected to open coding; codes with similar meanings were then grouped into categories; and these categories were synthesised into the core themes of the research. The coding scheme is presented in Table 1 as evidence of the transparency of the analysis process.

Tabel 1. Coding Scheme: Raw Data → Open Codes → Categories → Themes

| Summary of Raw                                                                                                                 | Open Code                         | Category            | Theme                      |
|--------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|---------------------|----------------------------|
| The teacher linked the concepts of ta’awun, amanah and khalifah fil ardh to duty rota, community service and charitable giving | Contextualisation of the material | Contextual learning | Cognitive Learning Pathway |

| Summary of Raw                                                                                              | Open Code                                | Category                          | Theme                                       |
|-------------------------------------------------------------------------------------------------------------|------------------------------------------|-----------------------------------|---------------------------------------------|
| Teachers pick up litter and take part in community activities in front of their pupils                      | Modelling teachers' behaviour            | Exemplary behaviour               | The Teacher's Path of Exemplary Conduct     |
| Friday community service, greetings and smiles, and Ramadan charity work are carried out regularly          | A set routine                            | Institutionalisation              | Madrasah Adaptation Programme               |
| Some pupils still need to be reminded to put their rubbish in the bin                                       | Inconsistency in behaviour               | Variations in internalisation     | Limitations of the internalisation process  |
| The influence of social interactions outside the madrasah is at odds with the value of compassion           | Dissonance with the external environment | External barriers                 | Inhibiting factors                          |
| The madrasah culture and peer support encourage student participation                                       | Social reinforcement from peers          | ocial capital within the madrasah | Supporting factors                          |
| There is currently no standardised character assessment tool; assessment is based on teachers' observations | Informal evaluation                      | Shortcomings in assessment tools  | eed for the development of assessment tools |

The research was carried out in stages, from preparation and data collection through to analysis and the drafting of the report, with the timing of the study aligned with the schedule of the madrasah's character-building activities (duty rota, community service and social service) so that the data obtained would reflect the actual situation.

## Result and Discussion

### The implementation of Akidah Akhlak education in fostering a character that cares for the environment and Table 2. Matrix of Findings

| Aspect                     | Data Sources                                                                                                       | Key Findings                                                                                                                                        |
|----------------------------|--------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| Implementation of Learning | Interviews with teachers and the Deputy Head of Curriculum; classroom observations; curriculum documents, ATP, RPP | The concepts of ta'awun, amanah and khalifah fil ardh are contextualised through duty rota, community service, charitable giving and social service |
| Internalisation of Values  | Interviews with teachers and pupils; observations of daily behaviour; documentation of habit-forming programmes    | Values are transmitted through three channels: classroom learning, teachers' role modelling, and the madrasah's habit-forming programmes            |
| Supporting Factors         | Interviews with the Deputy Head of Curriculum and pupils; observation of participation in activities               | A consistent madrasah culture, peer support, and teachers' exemplary behaviour<br><br>Barriers                                                      |

| Aspect   | Data Sources                                                                  | Key Findings                                                                                                                            |
|----------|-------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| Barriers | Interviews with teachers and pupils;<br>observation of inconsistent behaviour | The influence of the environment outside the madrasah, variations in pupil motivation, and the absence of standardised assessment tools |

### 1. The Implementation of Akidah Akhlak Education in Fostering Environmental and Social Awareness

The teaching of Akidah Akhlak at MTs Ar-Rohman 2 Sulang is implemented by linking the topics of virtuous character, ta'awun, amanah and khalifah fil ardh to real-life issues faced by the pupils. The Akidah Akhlak teacher emphasised this strategy in an interview:

*“When teaching the topics of ta'awun and khalifah fil ardh, I do not merely explain their definitions, but I link them directly to the students' daily activities. For example, I relate ta'awun to duty rota and community service, as through these activities students learn to help one another and take responsibility for the cleanliness of their environment. Meanwhile, I emphasise 'khalifah fil ardh' as humanity's responsibility to protect and care for the environment. As for social awareness, I also link it to Friday charity donations and community service. Thus, pupils not only understand the subject matter but also see directly how these values are applied in everyday life.”* (Teacher interview, 2026).

The teacher uses discussions, real-life examples and video materials, whilst the value of social awareness is linked to Friday charity donations and community service. Curriculum documents, teaching modules, lesson plans, school rules and character-building programmes reinforce this account, demonstrating that the learning has been systematically planned rather than being incidental (Hastutie, 2022). In practice, pupils take part in classroom duty, community service and helping one another; teachers also set a direct example, such as by picking up litter. However, the results of the observations still show that some pupils need to be reminded to maintain cleanliness—a situation which indicates that character development is a gradual process and is not uniform across all pupils.

This pattern can be explained through two intertwined dynamics. Firstly, the contextualisation of the material produces cognitive-affective resonance: when the concepts of 'ta'awun' and 'khalifah fil ardh' are linked to concrete duties such as classroom duty and community service, pupils not only understand the concepts in the abstract but also possess a clear 'behavioural script' to follow. Secondly, variations in student compliance (some still requiring reminders) indicate that this cognitive-affective resonance has not yet fully transformed into an automatic habit (*habitus*), as the reinforcement students receive at the madrasah is not necessarily consistent with their experiences outside the madrasah. In other words, the contextualisation of the material is a necessary condition, but not yet a sufficient one, for the internalisation of stable character traits.

This finding is consistent with research showing that Islamic religious education is capable of shaping environmentally conscious character when religious values are directed towards concrete attitudes and actions (Tazkirah et al., 2024), as well as a study on the integration of environmental values into the PAI and Budi Pekerti curriculum (Prajoko & Humaedah, 2024). At a theoretical and normative level, these findings reinforce the argument (Widyanti et al., 2025) that Qur'anic environmental ethics only have practical significance when translated into binding institutional mechanisms, rather than merely serving as a normative narrative in the classroom. Meanwhile, research on character education in madrasahs emphasises the need to integrate the curriculum, the cultivation of habits, leading by example, and evaluation as a single, cohesive whole (Agustiana et al., 2023).

Based on the above analysis, this study proposes that the success of translating theological values into ecological and social behaviour is determined by the degree of script proximity between the teaching materials and the habit-forming activities available within the madrasah environment. The closer the distance between the concepts taught (ta'awun, khalifah fil ardh) and the concrete activities that pupils can carry out immediately (duty rota, charitable giving), the greater the likelihood that these values will be internalised and translated into action. This proposition complements the conventional character education model, which stops at the integration of curriculum, role modelling and habit formation (Bukhori et al., 2023) by incorporating the dimension of script proximity as an explanatory variable to account for why some values are more down-to-earth than others.

## **2. The Process of Internalising Values through Learning, Setting a Good Example, and Habituation**

The process of internalising the values of Akidah Akhlak at MTs Ar-Rohman 2 Sulang takes place through three interrelated channels: learning, teachers setting a good example, and the cultivation of habits. The madrasah organises regular habit-forming activities such as community service every Friday, greeting and smiling at the school gates, and social service to the community, particularly during the month of Ramadan. Teachers encourage pupils to check the cleanliness of the environment before lessons begin and set reflective tasks on the application of moral values in daily life, whilst also setting a direct example by, for instance, picking up litter and taking part in social activities. One pupil described the impact of this role modelling as follows:

*"When the teachers help keep the place clean and take part in group activities, I feel inspired to do the same. For example, when a teacher picks up litter, I also feel I must keep the place clean and not litter. If there's an activity to help others, I try to help out too."* (Interview with a pupil, 2026).

The results of the observations showed that pupils carried out their duty rota, kept the classroom clean, disposed of rubbish in the correct bins, took part in community service, and helped one another; these findings were supported by the curriculum documents, teaching modules, school rules, and character-building programmes. Nevertheless, some pupils still need to be reminded to maintain cleanliness, indicating that the internalisation of values occurs gradually through a process of understanding, observing role models, developing habits, and finally applying these values in daily life.

These three pathways do not operate sequentially but rather form a reinforcing loop in which each compensates for the weaknesses of the others. Classroom learning provides the cognitive framework (pupils know what they should do and why); teachers' exemplary behaviour provides affective plausibility (pupils see that these values can genuinely be lived out, not merely spoken of); whilst institutional conditioning provides the behavioural repetition that transforms intentions into habits. When one of these loops weakens—for example, if a pupil's family environment does not support the madrasah's message—the other two loops must work harder to compensate, and this explains why variations in behaviour between pupils are still observed.

These findings are consistent with the view that character education in schools can be implemented through setting a good example, fostering habits, shaping the environment, integrating it into learning, and through activities outside the classroom (Fita Mustafida, 2020), as well as research showing the important role of teachers in fostering environmental awareness and discipline in pupils (Ratna Sari et al., 2024). Research on the internalisation of character education also emphasises the importance of a systematic implementation process, so that character values are not merely understood but are put into practice (Hidayat et al., 2024), in line with the finding that education based on Islamic values can foster social responsibility and environmental awareness through educational practices carried out within school life (Muhtarom et al., 2025). At the institutional level, the formulation implementation evaluation approach has proven effective in the digital-based transformation of Islamic values in madrasahs (Iqbal et al., 2024). This reinforces the argument that changing values requires a gradual, step-by-step approach, rather than a single intervention. Findings from the character education literature generally also indicate that multi-component programmes (curriculum, role modelling and environment) consistently outperform programmes that rely on just one component (Alim et al., 2022)(Lickona, 2012).

A synthesis of the above findings leads to the proposition of a triadic reinforcement loop: the most stable internalisation of eco-social character occurs when learning, modelling and habit formation operate simultaneously and interlock, rather than as separate linear stages. The absence of any one of these pathways does not necessarily thwart the internalisation process, but it does reduce the resilience of these values against external disruptions to the madrasah a proposition that explains more precisely why teachers' role modelling and the culture of the madrasah, rather than merely the delivery of subject matter, are the key determinants of the success of Akidah Akhlak learning in practice.

### **3. Factors Supporting and Hindering the Implementation of Akidah Akhlak Education**

The main factor supporting the internalisation of character at MTs Ar-Rohman 2 Sulang is the madrasah's culture, which has instilled in pupils the habit of maintaining cleanliness, carrying out duty rotas, taking part in community service, looking after the facilities, and helping one another; social service activities also provide a space for practising the value of caring. Peer support strengthens student participation as activities are carried out collectively, whilst character assessment still relies on attitude assessments in school reports and teachers' observations. Conversely, inhibiting factors include the

influence of the family environment and social circles outside the madrasah, which do not always align with the value of caring; fatigue and the burden of tasks, which reduce pupils' motivation; social pressure from some peers who belittle positive behaviour; and the absence of standardised character assessment tools, meaning that assessment relies heavily on teachers' subjective observations. The Deputy Head of Curriculum explained these challenges in an interview:

*"The challenge is that not all environments outside the madrasah provide the same level of reinforcement. At the madrasah, pupils are accustomed to maintaining cleanliness, helping one another and caring for others, but when they are in their family environment or social circles, these habits do not necessarily receive support. Therefore, pupils' character still needs to be continuously guided and reinforced so that the values instilled at the madrasah are consistently practised outside the madrasah."* (Interview with the Deputy Head of Curriculum, 2026).

This pattern of support and hindrance can be understood through two mechanisms. Firstly, the madrasah culture functions as a 'hidden curriculum' that provides a social structure for the consistent reinforcement of values, so that pupils within that ecosystem receive repeated positive reinforcement. Secondly, there is a process of 'competing socialisation' between the values instilled by the madrasah and those absorbed by pupils from their families or social circles outside school; when these two sources of socialisation are at odds, pupils' intrinsic motivation must compensate for the loss of external reinforcement, even though such intrinsic motivation develops unevenly among individual pupils. The absence of standardised character assessment tools exacerbates this situation, as madrasahs lack a feedback mechanism capable of detecting deviations at the earliest possible stage before they become entrenched patterns.

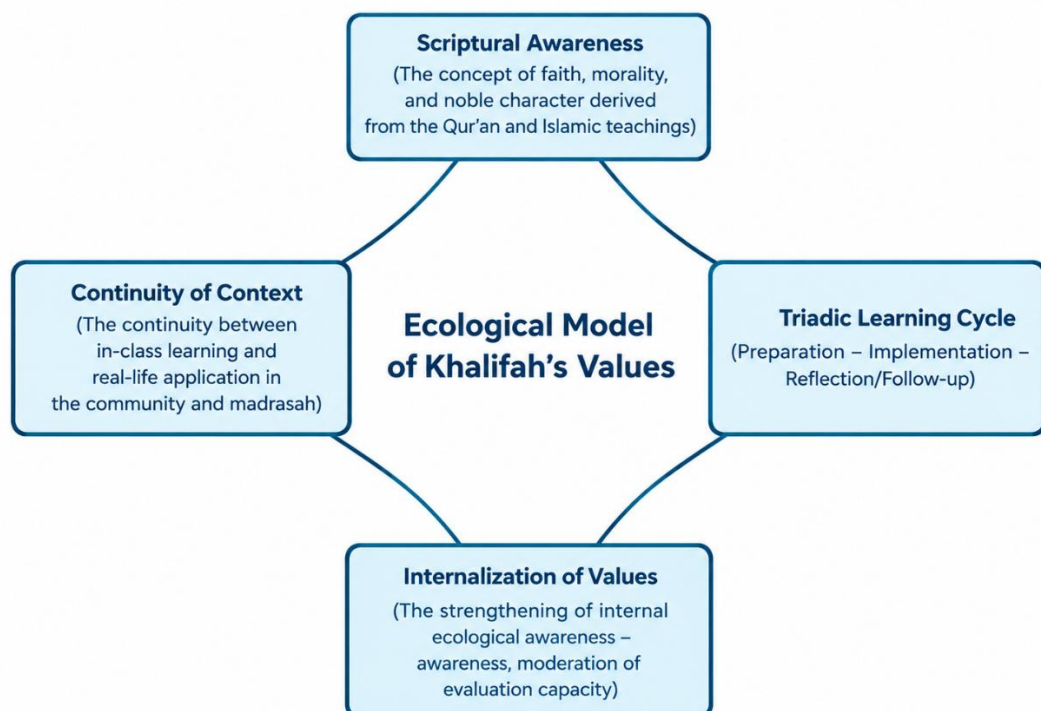
These findings reinforce research indicating that values of social concern are more readily internalised when character education is implemented through practical activities, habitual practice and students' experiences (Khoirun Nisa' & Feri Kusmanto, 2022), as well as research showing that an environmentally conscious character can be fostered by integrating environmental values into learning and through the role of educators as role models (Parnawi & Ahmed Ar Ridho, 2023). Research into the role of teachers in fostering an environmentally conscious character through setting a good example and consistent practice is also relevant (Azhari, 2018). As a comparative case outside the environmental and social sphere, research into the role of Islamic Religious Education teachers in tackling pupil misbehaviour shows that consistent intervention by teachers can counterbalance the negative influence of pupils' social circles outside school (Salsabilla et al., 2024), reinforces the argument that educators can act as a counterbalance to external dissonance. The sustainability of this entire character-building programme also depends on the effective and accountable management of the madrasah's resources (Widyanti et al., 2025). Consequently, the supporting factors are not only cultural but also managerial in nature. The importance of systematic, school-culture-based character assessment tools has also been emphasised by previous studies (Zulaikah, 2019)(Yasin & Rahmadian, 2024).

Based on these dynamics, this study proposes the concept of 'net internalisation': the degree to which ecological-social character is genuinely realised in pupils is the result of

the strength of the madrasah's internal value ecosystem minus the dissonance arising from the pupils' external environment, with the madrasah's evaluative capacity acting as a moderator that determines how quickly deviations can be detected and corrected. This concept explains why even madrasahs with a strong institutional culture still exhibit variations in student behaviour, whilst emphasising that the development of character assessment tools is not merely an administrative necessity, but a structural component that determines the sustainability of the entire value ecosystem.

### ***Integrative Model: The Ta'awun-Khalifah Value Ecosystem***

The three theoretical constructs outlined above script proximity, the triadic reinforcement loop, and net internalization can be synthesised into a single conceptual model that comprehensively explains how Islamic socio-ecological reasoning is gradually formed within the madrasah environment. The 'Ta'awun-Khalifah Value Ecosystem' model proposed by this study describes four mutually reinforcing elements within a single cycle: (1) script proximity, which bridges theological concepts with concrete activities; (2) the triadic reinforcement loop, which interlocks learning, role modelling and habit formation; (3) net internalisation, which brings together the strength of the internal ecosystem with external dissonance, moderated by evaluative capacity; and (4) cross-contextual continuity, namely the extent to which behaviours formed in the madrasah persist when pupils are outside the madrasah's supervision. Figure 1 visualises the cyclical relationship between these four elements.



***Figure 1. The Ta'awun-Khalifah Value Ecosystem Model***

This model goes beyond the common pattern of discussion ‘finding A is consistent with study B’ often found in research on character education based on Islamic values, as it explicitly formulates the mechanisms and conditions for the successful internalisation of values, rather than merely describing their correlation. This model is also testable in the context of other madrasahs through a confirmatory approach, thereby opening the way for further research to validate its generalisations quantitatively.

## Conclusion

This study concludes that the environmental and social awareness of pupils at MTs Ar-Rohman 2 Sulang is not formed directly from a cognitive understanding of the Akidah Akhlak curriculum, but rather through a value ecosystem that links the conceptual proximity between the concepts (ta’awun, amanah, khalifah fil ardh) and concrete activities, a triadic reinforcement loop (learning, exemplary behaviour, habituation), and a balance between the strength of the madrasah’s internal ecosystem and the dissonance of the students’ external environment. The Ta’awun-Khalifah Value Ecosystem Model proposed by this study offers a more precise conceptual framework than the generic claim that “Islamic Education (PAI) learning contributes to character”, as it explicitly explains the mechanisms and conditions for its success.

In practical terms, these findings suggest that madrasahs should not treat Akidah Akhlak learning as a classroom activity separate from the habit-forming structure, but rather deliberately design close alignment between the curriculum and real-life activities, strengthen teachers’ role as role models to serve as an affective bridge between concepts and actions, and establish standardised character assessment mechanisms so that dissonance from the external environment can be detected and addressed at an early stage.

This study is limited by its single-case study design, which restricts the generalisability of the findings, as well as the absence of a standardised character assessment instrument, meaning that the assessment of pupils’ behaviour remains dependent on qualitative observation. Further research is recommended to develop a validated character assessment instrument based on school culture, as well as to conduct a confirmatory test of the Ta’awun-Khalifah Values Ecosystem Model within a more diverse range of madrasah contexts, including through longitudinal studies to measure the continuity of pupils’ behaviour across contexts both within and outside the supervision of the madrasah.

## References

- Abidin, Z., & Kahfi, N. S. (2025). Implementasi Teknologi Digital dalam Pembelajaran Multikultural Berbasis Nilai-nilai Islam : Studi Kasus di. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 15, 253–268.
- Adawiyah, R. (2019). Peningkatan Hasil Belajar Pendidikan Agama Islam Mahasiswa Melalui Kompetensi Profesional Dosen Dan Minat Belajar Mahasiswa. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 1(1), 131–148. <https://doi.org/10.36671/andragogi.v1i1.51>
- Agustiana, S. P., Muslimin, A., & Rahmawati, A. (2023). Etika Pendidik dan Peserta Didik Dalam Perspektif Hadist. *TARQIYATUNA: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah*, 2(2), 81–87. <https://doi.org/10.36769/tarqiyatuna.v2i2.373>

- Ahsanul Aula, I., Zibrija, F. R., & Sadatul Kahfi, N. (2024). Correlation of Character Values in the Qur'an and Hadith in Hamziah Ahmad Syauqi Poetry Towards the Ethics of PBA College Students at UIN Walisongo. *Journal on Education*, 6(4), 19154–19164. <https://doi.org/10.31004/joe.v6i4.5909>
- Alim, A., Patahuddin, A., Hamka, S., & Amirullah, M. (2022). The Concept of Personality and Its Relevance To Character Education In The Light of The Islamic Worldview. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(03), 903–918. <https://doi.org/10.30868/ei.v11i03.2978>
- Ansharuddin. Fahroni, Ahmad. Subekhi, A. F. (2021). Internalisasi Nilai Pendidikan Karakter di Ponpes Haji Ya'qub PPHY Lirboyo. *CENDEKIA: Jurnal Studi Keislaman*, 7(1), 139–160.
- Azhari, J. F. (2018). Peran Pendidikan Agama Islam dalam Deradikalisasi. *Jurnal Subulana*, 1(2), 70–80. <https://doi.org/10.47731/subulana.v1i2.15>
- Bukhori, A., Solikhah, I., Susanti, L., Ni'mah, M., Ratnaningtias, S. P., Fatimah, S., & Rinawati, A. (2023). Scout Extracurricular Role in Developing Religious Attitudes and Student Profiles of Pancasila. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 6(1), 277. <https://doi.org/10.20961/shes.v6i1.71102>
- Eka Santika, I. W. (2020). Pendidikan Karakter pada Pembelajaran. *Indonesian Values and Character Education Journal*, 3(1), 8–19. <https://doi.org/10.23887/ivcej.v3i1.27830>
- Fita Mustafida. (2020). Integrasi Nilai-nilai Multikultural dalam Pembelajaran Pendidikan Agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 173–185. <https://doi.org/10.35316/jpii.v4i2.191>
- Hastutie, G. (2022). Kurikulum Merdeka dan Profil Pelajar Rahmatan Lil'Alamin pada Pembelajaran Rumpun PAI di Madrasah dan PTAI. *Indonesian Research Journal on Education*, 2(3), 1030–1037.
- Hidayat, R., Mujiburrahman, Habiburrahim, & Silahuddin. (2024). Metode Pembelajaran Pendidikan Islam. *EL-Hadhary: Jurnal Penelitian Pendidikan Multidisiplin*, 2(01), 34–47. <https://doi.org/10.61693/elhadhary.vol201.2024.34-47>
- Iqbal, M., Widya, Muttakin, Fuadi, N., & Safitri, M. (2024). Enhancing Early Childhood Education through a Local Wisdom-Based K4 Pillar Module with an Ethnoscience Approach. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 12(2), 336–345. <https://doi.org/10.23887/paud.v12i2.69812>
- Irsyadulloh, A., & Jaya, A. (2024). Implementation of Information and Communication Technology In Learning Management and Madrasah Administration : Case Study at MTs Khozinatul Ulum Blora. *Quality: Journal of Empirical Research in Islamic Education*, 12(2), 299–316.
- John W Creswell. (2014). *Research Design; Qualitative, Quantitative, and Mixed Methods*. SAGE Publications.
- Kahfi, N. S., Junaedi, M., & Wahib, A. (2024). The Role Of Islamic Religious Education And Religious Moderation In Facing Challenges In Social Media. *Jurnal Pendidikan Dan Pembelajaran (JPP)*, 6, 33–43.
- Khoirun Nisa', & Feri Kusmanto. (2022). Peran Guru PAI dalam Menginternalisasikan Karakter Kepedulian Sosial di SMPN 2 Plandaan Jombang. *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan*, 8(2), 83–98. <https://doi.org/10.55148/inovatif.v8i2.280>
- Lickona, T. (2012). *Educating For Character*. PT Bumi Aksara.
- Lutfi, J. (2026). Implementasi Pendidikan Karakter Peduli Sosial melalui Program Koin infaq di MTs Hasan Kafrawi Mayong Jepara. *Pendekar : Jurnal Pendidikan Berkarakter*, 9(2), 389–403.
- Muhtarom, A., Yusuf, M., Anas, I. H., & Kahfi, N. S. (2025). Internalisasi Nilai Kemuliaan Ilmu Dalam Pendidikan Islam : Perspektif Tarbawi Al- Qur ' an Dan Hadis. *Tarbawi: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 10(1), 107–120.

- Najih, A., Fuadi, M., Irsyadulloh, A., Jaya, A., & Ayu, D. (2025). Strategic management of digital transformation in aqidah akhlak learning at islamic senior high schools. *At Tuots : Jurnal Pendidikan Islam*, 7(2), 855–869.
- Parnawi, A., & Ahmed Ar Ridho, D. (2023). Peran Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Moral Dan Etika Siswa Di Smk Negeri 4 Batam. *Berajah Journal*, 3(1), 167–178. <https://doi.org/10.47353/bj.v3i1.209>
- Prajoko, I., & Humaedah. (2024). Implementing Islamic Character Values of Social and Environmental Care at MTs Darul Huda Mayak Ponorogo: A Qualitative Study. *HEUTAGOGIA: Journal of Islamic Education*, 4(1), 59–70. <https://doi.org/10.14421/hjie.2024.41-05>
- Ratna Sari, R., Isnarmi, I., Ananda, A., & Indrawadi, J. (2024). Pembentukan karakter tanggung jawab, religius, dan disiplin melalui kegiatan ekstrakurikuler Pramuka pada siswa. *Journal of Education, Cultural and Politics*, 4(1), 59–69. <https://doi.org/10.24036/jecco.v4i1.459>
- Salsabilla, I. S., Niswah, S., Irsyadullah, A., & Jaya, A. (2024). Persepsi Guru dan Siswa terhadap Manajemen Akreditasi di Sekolah Indonesia. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 10(2), 227–246.
- Sofyan, H. (2021). Implementasi Pendidikan Karakter Melalui Kegiatan Kemahasiswaan. *JPGSD*, 3(Vol 8 No 3 (2020)), hlm.850.
- Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Tazkirah, S., Ruslan, & Nasaruddin. (2024). Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Kegiatan Ekstakurikuler Pramuka. *Thawalib | Jurnal Kependidikan Islam*, 4(1), 45–60. <https://doi.org/10.54150/thawalib.v5i2.468>
- Widyanti, E. M., Irsyadulloh, A., & Jaya, A. (2025). Effectiveness And Efficiency Issues In Educational Fund Utilization : An Analysis Of School Financial Management Implementation To Improve. *Jurnal Manajemen Pendidikan*, 10(4), 3202–3214.
- Yasin, A., & Rahmadian, M. I. (2024). Strategi Pendidikan Agama Islam dalam Menghadapi Tantangan Pluralisme Agama di Masyarakat Multikultural. *Aksiologi : Jurnal Pendidikan Dan Ilmu Sosial*, 5(1), 44–54. <https://doi.org/10.47134/aksiologi.v5i1.208>
- Yola Adelya Azhari, Nabilah Assyifa Lubis, Nur Hana, Auliya Sakinah, & Fajar Siddik Siregar. (2024). Pembentukan Karakter Peserta Didik di Sekolah Dasar Melalui Pembelajaran Kepramukaan. *Edukasi Elita : Jurnal Inovasi Pendidikan*, 1(3), 170–176. <https://doi.org/10.62383/edukasi.v1i3.372>
- Zuhri, A., Mas, A., & Syukur, F. (2025). Strengthening Religious Character In Madrasah : Integrating Pesantren Values As An Educational Strategy. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 10(1), 71–92.
- Zulaikah, S. (2019). Penguatan Pendidikan Karakter Melalui Pendidikan Agama Islam Di SMP N 3 Bandar Lampung. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(1), 83–93.