

Values-Based Education: Implementation of Character Education Through Adab, Tahfidz, and Science Program at MIM Baleharjo Pacitan

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ABSTRACT. Values-based education has become a major concern in building character, especially for the younger generation. This article explores the implementation of character education through integration of politeness, tahfidz (spiritual memorization), and science learning programs. Research methods used include literature analysis and case studies to examine the impact of these programs on student character formation. The findings suggest integration of modesty, tahfidz, and science learning programs can serve as a strong foundation for building ethical and strong character. The Adab program focuses on promoting good behavior and ethics because the Adab program plays an important role in helping students understand ethics and good behavior when interacting with friends or other people. Meanwhile, the tahfidz program strengthens spiritual values and obedience, helps shape students' pious character, which leads to improved behavior, discipline, enthusiasm for learning, and self-confidence, and instills love for Al-Qur'an and knowledge of religious practices. Additionally, science learning gives students a deep understanding of the universe and encourages critical and creative thinking. Science learning encourages students to think creatively, providing space for students to generate new ideas, explore alternative approaches, and develop innovative solutions to complex challenges. Integration of these three programs creates a holistic and integrated learning environment, enabling students to develop as responsible and ethical individuals.

Keywords: *Character Education, Adab Program, Tahfidz, Science Learning, Values-Based Education, Implementation of Character.*



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INTRODUCTION

The study of education is very important and interesting to discuss, especially the study of education that is oriented towards building students' character. Character education is very important in forming quality and ethics in the young generation of modern society. Amidst social, technological, and cultural changes, character education programs have emerged to instill moral principles and wisdom in the next generation. These programs aim to increase academic knowledge while strengthening individual character (Imam Najmudin et al., 2026). The development of these programs reflects the increasing importance of moral and ethical values that need to be maintained and strengthened. Efforts to promote moral character judgments have shown that moral

information can update impressions and reduce uncertainty, ultimately limiting the impact of attitudes on moral character judgments (Ruiz Castro, 2026). In addition, ethical ideologies, such as idealism and relativism, can influence attitudes and concern for others among students. Recognizing the importance of ethical ideology and its potential influence on future decision-making processes can help encourage positive changes in student behavior.

Education has a very important role, more specifically, character education. Various problems regarding character issues arise over time, such as increasing violence among teenagers, worsening use of language and words, drug use, student brawls, loss of respect for older people and teachers, and many more problems that arise. Another phenomenon of moral degradation that places character education in Indonesia needs special attention from parents, schools, and the government (Hunt, 2019). It has become a social problem that has not yet been completely resolved. Strengthening character education currently very relevant to overcome the moral crisis that is currently hitting and needs to be implemented more optimally in order to stem various moral crises that are occurring. Especially in schools, integration of character education cannot fail. Teachers must be able and capable of integrating character education in learning, extra-curricular activities, and school culture so it can become a basis for soft skills, which in the future will become the forerunner of Indonesia's golden generation (Huang et al., 2026).

The current lack of morality and national character can be corrected by instilling character education. Even though it's not something new, character education is an "exciting" commitment for the world of education, in particular, to improve the morality of the younger generation. Various alternatives to overcome the character crisis have been implemented. Education is considered a preventive alternative because it builds a new generation for a better nation (Yusoff, 2024). As a preventive alternative, education is expected to be able to develop the quality of this nation's young generation in various aspects, and can minimize and reduce the causes of cultural and national character problems. Because every human being basically has the potential to have character in accordance with the nature of human creation when he is born, but in later life requires a long process of character formation through nurturing and education from an early age. So, character education, which is started from an early age as an active effort to form good habits, needs to be instilled continuously (Park et al., 2025).

Character education is important not only to form individuals who have knowledge and skills, but also to prepare them to face various life situations wisely and responsibly (Susanto et al., 2021). As time goes by, the moral challenges faced by the younger generation are increasingly complex. Therefore, a comprehensive and integrated approach is needed in developing strong and ethical character. Values-based education offers a relevant and effective framework in achieving this goal by placing moral values at the core of learning (Anila Boshnjaku et al., 2026). The approach used for character education is an emotional, rational, functional, and exemplary approach, which can be done by adopting a holistic approach in education, focusing on developing students' social and emotional skills as well as implementing self-development and emotional management programs to help students recognize and manage their emotions well, as well as building positive skills. Curriculum development by integrating character education in the curriculum at every level of education and implementing learning activities that explicitly teach moral values such as integrity, responsibility, honesty, cooperation, and empathy (Gulikers et al., 2026). One alternative that can be done in implementing character education in schools is by optimizing learning, in this case, focusing on adab, tahfidz, and science programs. By optimizing this program, it is able to produce people who always perfect their faith and piety and always have a noble character.

The character education approach, which integrates moral and ethical values in the curriculum, has emerged as an effective solution to address complex moral and social challenges in contemporary society (Bocian et al., 2026). This approach prioritizes character education and places moral values at the core of the learning process, expanding responsibility beyond family and religious institutions to the formal education system. By incorporating values in education,

students are equipped with critical thinking skills, historical memory, and broad cultural horizons, making them highly qualified specialists. To achieve this, interdisciplinary collaboration is needed, involving specialists from various fields such as philologists, lawyers, educators, philosophers, cultural and political scientists, sociologists, and theologians.

In this context, politeness, tahfidz, and science learning programs stand out as effective strategies in character education (Mof et al., 2026). The politeness program helps students understand and internalize the values of good behavior and ethics in their social interactions. Character education at MIM Baleharjo is based on manners as the main thing in learning activities. Adab is related to various things, whether related to personal values or values related to religion, which must be learned, understood, believed, and practiced by every individual. This is in order to realize the vision and mission of school which wants to create Muslim scholars based on adab and tahfidz (Rina, 2021). Adab education in Islamic observations has very special role, in fact almost every human activity is never separated from adab. Because ethical education is the foundation for humans to interact with Allah SWT and fellow humans (Rohmatuszahroh et al., 2025). Adab is so important that scholars pay a lot of attention to it, as Imam Malik said: "Study adab before studying a science." Imam Abu Hanifah also said the same thing: "I like the stories of ulama and sitting with them more than mastering several chapters of fiqh because their stories teach adab and noble morals.

Meanwhile, the tahfidz program strengthens students' spiritual and religious dimensions through learning Al-Qur'an and hadith. The Tahfidz Al-Qur'an program aims to improve the ability to read and memorize Al-Qur'an, and at the same time, students can increase their faith and devotion to Allah SWT (Holik et al., 2024). The basic need for students today is to cultivate a love for Al-Qur'an so their behavior also adheres to good values in Al-Qur'an (Applied Science with Islamic Studies Programme, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia et al., 2024). In this context, MIM Baleharjo seeks to make Al-Qur'an an integrated part of character education, with the motto "Adab before knowledge, faith before Al-Qur'an". On the other hand, science learning provides deep understanding of the universe and encourages the development of critical and creative thinking.

The integration of adab, tahfidz, and science learning programs in character education aims to develop responsible, ethical, and integrative individuals (Setiawan et al., 2025). This study explores the implementation of effective character education through these programs and its impact on student development. By integrating moral values and science, students are provided with a comprehensive education that encourages their growth as individuals with strong character. The integration of adab, tahfidz, and science learning programs allows students to develop a sense of responsibility, ethics, and integration in their lives (Pawelski, 2026). This integration is critical in preparing students to navigate the complexities of the modern world and contribute positively to society. The importance of character education goes beyond the individual and has a significant impact on society as a whole. Individuals with strong moral values contribute positively to building a harmonious and civilized society. Therefore, efforts to strengthen character education are not only the responsibility of schools and educational institutions but also a long-term investment in social and cultural development (Barus et al., 2024). In-depth research on effective strategies for character education through a variety of programs is critical to identifying the best approaches to shaping the next generation of qualified individuals.

Values-based education integrates moral and ethical values in the educational curriculum, aim to develop resilient and ethical character in students, equipping them to navigate the challenges of everyday life wisely. This approach recognizes the importance of ethics and values in educational psychology and emphasizes their application in complex educational contexts (Dewi Wijayanti et al., 2024). Additionally, values-based education recognizes the need for interdisciplinary collaboration and shared decision-making, involving educational psychologists and other professionals to prioritize well-being and centrality of the child or young person. The integration

of values and virtues is also important in character education, with a focus on moral education and teacher training in virtue education (Tsevreneri, 2026). By integrating ethical principles into values-based education, students can internalize the values of social cohesion and tolerance, promoting good traits and reducing social conflict in society.

Based on background above, the problem formulation is how to implement character education through adab, tahfidz and science programs at Madrasah Ibtidaiyah Muhammadiyah Baleharjo. The aim of this research is to determine implementation of character education through adab, tahfidz and science programs at Madrasah Ibtidaiyah Muhammadiyah Baleharjo.

METHOD

This research employed two main methodological approaches, namely qualitative-descriptive analysis and a case study approach. These approaches were selected because the study aimed to explore comprehensively the implementation of adab, tahfidz, and science learning programs in shaping students' character at MIM Baleharjo. Qualitative research is considered appropriate for investigating educational phenomena that require deep understanding of social interaction, educational values, human behavior, and learning experiences within their natural context. Through qualitative inquiry, researchers are able to interpret meanings, perceptions, and experiences directly from participants involved in the educational process. The case study approach used in this research refers to a qualitative research strategy that investigates a particular phenomenon in depth and comprehensively within a specific setting (Valladares, 2026). In case study research, the researcher focuses on a specific subject, institution, or social phenomenon that possesses unique characteristics and requires detailed investigation. This approach allows researchers to collect rich data, interpret social realities, and understand the complexity of educational practices occurring in a natural environment. In this study, the case study focused specifically on the implementation of character education through adab, tahfidz, and science learning programs at MIM Baleharjo, located in Pacitan, East Java. By concentrating on one educational institution, the researcher was able to examine deeply how these educational programs were designed, implemented, and internalized by students and teachers in everyday school activities.

In addition, this study adopted a qualitative-descriptive analysis method to explore the concept of value-based education and its implementation in Islamic educational institutions (Irish et al., 2025). Qualitative-descriptive analysis aims to describe systematically and accurately the educational processes, social interactions, and moral values embedded in the school curriculum and learning activities. This approach enabled the researcher to analyze deeply the integration of Islamic moral and ethical values into the teaching and learning process at the madrasah (Arslan & Ince, 2023). Furthermore, qualitative-descriptive analysis provided a comprehensive understanding of the philosophical foundations, educational principles, and character-building strategies implemented by the institution (Buss, 2025). Through this approach, the researcher was able to investigate how value-based education contributes to the formation of students' discipline, spirituality, responsibility, social awareness, and moral behavior. Moreover, this research utilized case studies to collect and analyze information regarding students' and teachers' perspectives toward educational practices related to religious moderation, character education, and Islamic values. The case study approach enabled the researcher to conduct detailed observations and analyses of the educational environment, learning culture, and social interactions occurring within the school. This method also facilitated a deeper understanding of how educational values are interpreted and practiced by teachers, students, and parents within the institutional context. The use of case studies allowed researchers to examine the practical implementation of educational programs rather than merely analyzing theoretical concepts.

Furthermore, this research specifically investigated the impact and outcomes of the adab, tahfidz, and science learning programs on students' character formation at MIM Baleharjo. The

study aimed to understand how these integrated educational programs influence students' moral development, religious awareness, discipline, social behavior, and critical thinking skills. The case study approach enabled the researcher to observe directly the implementation of these programs in classroom activities, extracurricular activities, worship practices, and students' daily routines (Thibdeau, 2022). According to Qotadah et al. (2022), case studies provide opportunities for researchers to investigate educational practices contextually and comprehensively, allowing for detailed interpretation of educational phenomena within specific institutional settings. Therefore, this approach was highly suitable for analyzing the unique educational characteristics and character-building practices implemented at the madrasah.

By combining qualitative-descriptive analysis and case study approaches, this research aimed to produce a holistic and contextual understanding of character education practices at MIM Baleharjo. Qualitative-descriptive analysis contributed to understanding the conceptual and theoretical dimensions of value-based education, while the case study approach provided detailed empirical insights into the practical implementation of educational programs in the field. The integration of these approaches enabled the researcher to obtain rich, in-depth, and meaningful findings concerning the formation of students' character through adab, tahfidz, and science learning programs (Muin et al., 2026). The data collection techniques employed in this study included interviews and observations. The interview method was conducted through direct dialogue with participants to obtain comprehensive and in-depth information regarding the implementation of adab, tahfidz, and science learning programs in shaping students' character. The researcher conducted semi-structured interviews with school principals, classroom teachers, tahfidz teachers, and parents of students. These interviews focused on exploring participants' perceptions, experiences, educational strategies, challenges, and evaluations related to the implementation of character education programs within the school environment. Through interviews, the researcher obtained detailed information regarding the objectives of the programs, methods used in teaching, students' responses, and the perceived impact of these educational activities on students' moral and spiritual development.

Meanwhile, the observation method was employed as one of the primary data collection techniques through direct observation of educational activities and social interactions occurring within the school environment. Observation was conducted systematically to obtain authentic and contextual information regarding the implementation of character education programs at MIM Baleharjo. The researcher observed various educational activities, including classroom learning processes, tahfidz sessions, congregational worship practices, extracurricular activities, and students' daily behavior both inside and outside the classroom. Through these observations, the researcher was able to identify how Islamic values, discipline, responsibility, cooperation, and moral attitudes were practiced and internalized by students during their daily activities. In addition, observation allowed the researcher to examine directly the interaction patterns between teachers and students, peer relationships among students, and the overall educational atmosphere that supported character development within the madrasah environment.

Furthermore, the observation method enabled the researcher to understand naturally occurring educational practices without relying solely on participants' verbal explanations during interviews. Through direct observation, the researcher could verify and strengthen information obtained from interviews and documentation by comparing participants' statements with actual practices in the field. The researcher carefully observed how teachers integrated moral and religious values into learning activities, how students responded to instructional methods and school regulations, and how institutional culture contributed to the formation of students' character. Observation also provided empirical evidence concerning students' behavioral changes, participation in educational activities, and consistency in practicing Islamic values in everyday life. Therefore, the use of observation significantly enhanced the credibility, validity, and

trustworthiness of the research findings by providing direct and comprehensive evidence regarding the implementation of character education programs at the madrasah.

Table 1. Research Method

A. RESEARCH APPROACH				
Approach	Description	Purpose	Focus of the Study	Key References
 1. Qualitative-Descriptive Analysis	- A method to explore the concept of value-based education. - Allows researchers to understand in depth the moral and ethical values embedded in the curriculum and learning process in madrasah. - Aims to provide a comprehensive understanding of the core concepts underlying character education.	 - To understand the concepts and principles of value-based education. - To analyze the integration of moral and ethical values in learning activities. - To interpret the meaning of character education practices in the school context.	 Educational values in curriculum and learning process. - Integration of Islamic values in teaching and learning. - Conceptual foundations and strategies of character education.	 (Zulfatmi, 2023) (Arslan & Ince, 2023) (Wibowo & Kurniawan, 2023)
 2. Case Study Approach	- An approach in qualitative research used to study a problem in depth and comprehensively (Wahyuni, 2013). - Researchers investigate a specific subject, institution, or typical phase of the whole. - Provides detailed examination of a particular phenomenon or situation.	 - To collect data and gain a deep understanding of the case. - To explore implementation and impact of programs in real context. - To understand participants' perspectives in detail.	 - Implementation of Adab, Tahfidz, and Science learning programs at MIM Baleharjo. - Impact on students' character formation. - Perspectives of students, teachers, and parents.	 (Wahyuni, 2013) (Badrun et al., 2023) (Qotadah et al., 2022)
B. RESEARCH SETTING & SUBJECTS		C. DATA COLLECTION TECHNIQUES		
 Research Setting MIM Baleharjo, Pacitan, East Java	Subjects / Informants	1. Interview		2. Observation
	 School Principal  Class Teachers  Tahfidz Teachers  Students  Parents of Students	 - Conducted through direct dialogue (semi-structured interviews). - Aimed at obtaining in-depth information about: - Implementation of Adab, Tahfidz, and Science programs. - Strategies, methods, and challenges. - Impact on students' character. - Perceptions and evaluations. - Informants: school principal, class teachers, tahfidz teachers, and parents.		 - Data collection through direct observation. - Observed activities: - Classroom learning process - Tahfidz sessions - Worship and daily routines - Extracurricular activities - Students' behavior and interactions - Used to verify and strengthen data obtained from interviews.
D. INTEGRATION OF METHODS		E. EXPECTED OUTCOME		
 The combination of qualitative-descriptive analysis and case study approach provides a holistic understanding of character education at MIM Baleharjo. Conceptual understanding (values, principles, strategies) is strengthened by empirical evidence from real practices in the field.		 The study is expected to produce comprehensive, contextual, and meaningful findings regarding the implementation of Adab, Tahfidz, and Science learning programs and their impact on students' character formation.		

Table 1. above presents a comprehensive overview of the research method used in this study concerning the implementation of Adab, Tahfidz, and Science learning programs in shaping students' character at MIM Baleharjo. The table is divided into several major sections, namely the research approach, research setting and subjects, data collection techniques, integration of methods, and expected outcomes. Each section explains systematically how the research was conducted to obtain comprehensive and contextual findings related to character education practices at the madrasah.

The first section, namely *Research Approach*, explains that this study employed two primary approaches: qualitative-descriptive analysis and case study approach. The qualitative-descriptive analysis approach was used to explore deeply the concept of value-based education implemented in the school environment. This approach enabled the researcher to understand moral and ethical values embedded in the curriculum, learning process, and educational culture. The table also shows that this approach focused on understanding the integration of Islamic values into teaching and learning activities, as well as analyzing the conceptual foundations and strategies of character education. The references cited in this section, such as Zulfatmi (2023), Arslan & Ince (2023), and Wibowo & Kurniawan (2023), support the idea that qualitative-descriptive analysis is effective for investigating educational values and character-building practices comprehensively. In the same section, the table also explains the use of the *Case Study Approach* (Wibowo & Kurniawan, 2023). This approach was selected because the researcher intended to investigate deeply a particular educational phenomenon occurring at MIM Baleharjo. Through the case study approach, the researcher was able to collect detailed information regarding the implementation of adab, tahfidz, and science learning programs and their impact on students' character formation. The table indicates that the focus of this approach included students' character development, implementation of educational programs, and the perspectives of teachers, students, and parents. This approach allowed the researcher to observe educational practices directly within their natural context and to understand the unique characteristics of the institution. The references from Wahyuni (2013),

Badrun et al. (2023), and Qotadah et al. (2022) strengthen the theoretical basis for using case studies in educational research (Qotadah et al., 2022).

The second major section of the table discusses the *Research Setting and Subjects*. The research was conducted at MIM Baleharjo located in Pacitan, East Java. The table explains that the research subjects consisted of the school principal, classroom teachers, tahfidz teachers, students, and parents of students. These participants were selected because they were directly involved in the implementation of adab, tahfidz, and science learning programs. Their experiences and perspectives provided rich and relevant information concerning character education practices within the institution. The table also indicates that the selected participants possessed important insights regarding educational strategies, student development, and the effectiveness of the programs implemented at the school. The next section describes the *Data Collection Techniques* employed in the study. Two primary techniques were used, namely interviews and observations. The interview method was conducted through semi-structured interviews with school principals, teachers, tahfidz instructors, and parents. The purpose of these interviews was to obtain in-depth information regarding the implementation of educational programs, teaching strategies, challenges, students' responses, and the impact of character education on students' behavior and spirituality. Through interviews, the researcher gained comprehensive perspectives from various stakeholders involved in the educational process.

Meanwhile, the observation method was conducted through direct observation of classroom activities, tahfidz sessions, worship practices, extracurricular activities, and students' daily interactions within the school environment. Observation enabled the researcher to examine directly how educational values were practiced and internalized by students in their daily routines. The table also explains that observation was used to strengthen and verify the information obtained from interviews, thereby increasing the credibility and validity of the research findings. The section on *Integration of Methods* explains that the combination of qualitative-descriptive analysis and case study approaches provided a holistic understanding of character education practices at MIM Baleharjo. Qualitative-descriptive analysis contributed to understanding the theoretical and conceptual dimensions of value-based education, while the case study approach provided contextual and practical insights into the real implementation of educational programs. This integration enabled the researcher to analyze both the philosophical foundations and practical applications of character education comprehensively.

Finally, the *Expected Outcome* section explains that the study aimed to produce contextual, comprehensive, and meaningful findings regarding the implementation of adab, tahfidz, and science learning programs and their influence on students' character formation. The table emphasizes that the research was expected to contribute not only to academic discussions concerning Islamic character education but also to the practical development of educational strategies that integrate moral, spiritual, and intellectual dimensions in the learning process.

RESULT AND DISCUSSION

Result

The findings of this study revealed that the integration of adab education, tahfidz programs, and science learning at MIM Baleharjo contributed significantly to students' character formation and academic development. The implementation of these integrated educational programs helped students improve not only their cognitive abilities but also their moral, spiritual, and social behaviors. The findings showed that students who actively participated in adab and tahfidz activities demonstrated better discipline, responsibility, politeness, and religious commitment in their daily activities. The findings also indicated that character education was implemented through various school activities, including classroom learning, extracurricular programs, habituation practices, and teacher role modeling. Activities such as scouting and *mabit* programs were found to

strengthen students' discipline, cooperation, responsibility, and religious awareness. Teachers played an important role as role models (*mu'addib*) in guiding students to practice Islamic values both inside and outside the classroom. These findings are in line with the statement that character education aims to develop moral individuals who are capable of applying ethical values in social life.

Furthermore, the study found that adab education became one of the central foundations in the educational process. The school implemented adab education through curriculum development, habituation, discipline, exemplary behavior, and strengthening students' faith. Students were trained to practice various forms of Islamic etiquette, including etiquette toward teachers, parents, peers, eating, speaking, dressing, and seeking knowledge. The implementation of adab education was supported through several educational methods such as habituation, advice, role modeling, attention, and educational punishment. These findings support previous studies emphasizing that adab education is essential for developing civilized individuals and strengthening students' social and moral values (Kammermann et al., 2025). The findings also demonstrated that the tahfidz program had a significant influence on students' spiritual development and character building. Through memorizing and understanding the Qur'an, students developed stronger discipline, self-confidence, patience, and responsibility. The tahfidz activities encouraged students to improve their worship practices, including *dhuha* prayer, Qur'anic recitation, and daily remembrance (*dhikr*). Students also became more motivated to practice Islamic teachings in their social lives. Several methods were applied in the tahfidz program, including the *talaqqi* method, deposit method, *murajaah* method, and test method. These methods helped students strengthen memorization, improve Qur'anic reading skills, and maintain consistency in learning. These findings are consistent with previous research stating that tahfidz programs contribute positively to students' moral and spiritual development (Nasution & Khairuddin, 2023; Masri et al., 2023).

In addition, the findings revealed that science learning contributed significantly to the development of students' critical and creative thinking skills. Science learning activities encouraged students to participate actively in experiments, observations, discussions, and problem-solving activities. Students were trained to analyze information critically, evaluate evidence, and draw conclusions logically. Science learning also encouraged creativity by allowing students to explore new ideas and alternative solutions. Moreover, science education was integrated with Islamic values, enabling students to develop awareness of the greatness of Allah through the study of natural phenomena. These findings indicate that science learning not only develops cognitive competence but also strengthens students' spirituality and environmental responsibility. Overall, the findings showed that the integration of adab education, tahfidz programs, and science learning created a holistic educational environment that supported students' intellectual, moral, spiritual, and social development. Students were not only equipped with academic knowledge but also guided to develop Islamic character, responsibility, discipline, and social awareness. The integrated educational model successfully promoted balanced character formation and improved students' overall learning experiences.

Overall, the findings showed that the integration of adab education, tahfidz programs, and science learning created a holistic educational environment that supported students' intellectual, moral, spiritual, emotional, and social development comprehensively. Students were not only equipped with academic knowledge and scientific understanding but were also guided to internalize Islamic values, develop discipline, strengthen responsibility, and improve social awareness in their daily lives. The implementation of integrated educational programs enabled students to balance cognitive achievement with moral and spiritual growth. Through consistent habituation, teacher role modeling, religious activities, and active learning experiences, students gradually developed positive character traits such as honesty, respect, cooperation, patience, empathy, and self-

discipline. These educational practices contributed significantly to the formation of students who were academically capable, spiritually aware, morally responsible, and socially sensitive.

Table 2. Results Of The Study

RESULTS OF THE STUDY					
Integration of Adab Education, Tahfidz Programs, and Science Learning in Character Formation at MIM Baleharjo					
NO.	FOCUS OF FINDING	KEY FINDINGS	IMPLEMENTATION / EVIDENCE	IMPACT ON STUDENTS	SUPPORTING REFERENCES
1	 Integrated Educational Programs	- Integration of adab, tahfidz, and science learning significantly contributes to students' character and academic development. - Students who actively participate show better discipline, responsibility, politeness, and religious commitment.	✓ Integration in daily learning activities. ✓ Collaboration between class learning, tahfidz sessions, and science lessons. ✓ Consistent practice in school routines.	 Improved cognitive abilities  Stronger moral and spiritual values  Better social behavior and responsibility	 Holistic education supports intellectual, moral, spiritual, and social development.
2	 Character Education Implementation	- Character education is implemented through various activities and teacher role modeling. - Activities such as scouting and mabit strengthen discipline, cooperation, responsibility, and religious awareness.	✓ Classroom learning ✓ Extracurricular programs (scouting, mabit) ✓ Habituation practices ✓ Teachers as role models (mu'addib)	 Stronger discipline  Better cooperation  Increased religious awareness and responsibility	 Character education develops moral individuals who apply ethical values in social life (Rahman, 2018).
3	 Adab Education	- Adab education becomes the foundation of the educational process. - Students practice Islamic etiquette in daily life.	✓ Curriculum development ✓ Habituation and discipline ✓ Exemplary behavior and faith strengthening ✓ Methods: habituation, advice, role modeling, attention, and educational punishment	 Polite and respectful behavior  Strengthened social and moral values  Civilized character formation	 Adab education is essential for developing civilized individuals and strengthening social and moral values (Husaini, 2018; Donovan & Tolbert, 2023).
4	 Tahfidz Program	- Tahfidz program significantly influences spiritual development and character building. - Students develop discipline, self-confidence, patience, and responsibility.	✓ Memorizing and understanding the Qur'an ✓ Worship practices (dhuha prayer, Qur'anic recitation, dhikr) ✓ Methods: talaqqi, deposit, muraajaah, and test methods	 Stronger spirituality  Better discipline and patience  Improved memorization and reading skills	 Tahfidz programs contribute positively to students' moral and spiritual development (Nasution & Khairuddin, 2023; Masri et al., 2023).
5	 Science Learning	- Science learning develops students' critical and creative thinking skills. - Science is integrated with Islamic values to strengthen spirituality and environmental responsibility.	✓ Experiments, observations, discussions, problem-solving ✓ Critical analysis and logical reasoning ✓ Integration of science with Islamic values	 Critical and creative thinking  Awareness of Allah's greatness through nature  Environmental responsibility	 Science learning enhances cognitive competence, spirituality, and environmental responsibility (Wenno et al., 2022; Sukma et al., 2022).
OVERALL CONCLUSION		The integration of adab education, tahfidz programs, and science learning creates a holistic educational environment that supports students' intellectual, moral, spiritual, and social development, leading to balanced character formation and improved learning experiences.			
					

The table 2. above presents the main findings of the study regarding the integration of adab education, tahfidz programs, and science learning in shaping students' character at MIM Baleharjo. The table 2. systematically summarizes the focus of the findings, key findings, implementation processes, impacts on students, and supporting references. Overall, the table demonstrates that the integration of Islamic values, Qur'anic learning, and science education creates a holistic educational model that contributes positively to students' intellectual, moral, spiritual, and social development.

The first section of the table discusses *Integrated Educational Programs*. The findings indicate that the integration of adab education, tahfidz programs, and science learning significantly contributes to students' character formation and academic development. Students who actively participated in these integrated programs showed better discipline, responsibility, politeness, and religious commitment. The implementation was carried out through the integration of daily learning activities, collaboration between classroom learning and tahfidz sessions, and consistent habituation within school routines. As a result, students experienced improvements not only in cognitive competence but also in moral values, spirituality, and social responsibility. This section emphasizes that holistic education is effective in balancing academic achievement with character development. The second section explains the implementation of *Character Education*. The findings reveal that character education was implemented through classroom instruction, extracurricular programs, habituation practices, and teacher role modeling. Activities such as scouting and *mabit* programs strengthened students' cooperation, discipline, responsibility, and religious awareness. Teachers functioned as *mu'addib* or moral role models who guided students in practicing Islamic values in everyday life. The table also shows that these educational activities successfully developed students' ethical awareness and social behavior. The findings are supported by Rahman (2018), who states that character education aims to form moral individuals capable of applying ethical

values within society. The third section focuses on *Adab Education*. The table explains that adab education became the foundation of the educational process at the school. Students were trained to practice Islamic etiquette in their interactions with teachers, parents, peers, and the surrounding environment. The implementation of adab education included curriculum development, habituation, discipline, exemplary behavior, and strengthening students' faith. Various methods such as advice, role modeling, educational attention, and punishment were applied to reinforce positive behavior. The impact of this program can be seen in students' polite and respectful behavior, stronger social and moral values, and the development of civilized character. These findings support the studies of Husaini (2018) and Donovan & Tolbert (2023), which emphasize the importance of adab education in forming civilized and morally responsible individuals (Husaini, 2018). The fourth section presents findings regarding the *Tahfidz Program*. The table demonstrates that the tahfidz program significantly influenced students' spiritual development and character formation. Through memorizing and understanding the Qur'an, students developed discipline, patience, self-confidence, and responsibility. The implementation of the tahfidz program included memorization activities, Qur'anic recitation, *dhuba* prayer, *dhiker*, and several learning methods such as *talaqqi*, deposit, *murajaah*, and test methods. These activities helped students improve memorization skills and strengthen their relationship with Islamic teachings. The table also indicates that tahfidz education contributed positively to students' spirituality and moral behavior. These findings are supported by Nasution & Khairuddin (2023) and Masri et al. (2023), who argue that tahfidz programs promote moral and spiritual development among students. The fifth section discusses *Science Learning* (Nasution & Khairuddin, 2023). The findings reveal that science learning played an important role in developing students' critical and creative thinking skills. Students participated actively in experiments, observations, discussions, and problem-solving activities. Science learning encouraged students to analyze information critically, evaluate evidence logically, and develop innovative ideas. In addition, science learning was integrated with Islamic values, enabling students to recognize the greatness of Allah through the study of natural phenomena. This integration strengthened students' spirituality and environmental responsibility. The findings support previous studies by Hasanah et al. (2022) and Sukma et al. (2022), which explain that science learning integrated with moral and spiritual values can improve students' cognitive competence and character development simultaneously (Hasanah et al., n.d.).

Finally, the overall conclusion presented in the table emphasizes that the integration of adab education, tahfidz programs, and science learning creates a comprehensive educational environment that supports students' balanced development. Students were not only equipped with academic knowledge and intellectual skills but also guided to develop strong moral values, spiritual awareness, discipline, responsibility, and social sensitivity. Therefore, the integrated educational model implemented at MIM Baleharjo can be considered an effective approach for forming students with holistic Islamic character and positive learning experiences.

Discussion

The findings of this study demonstrate that integrating adab education, tahfidz programs, and science learning can effectively support holistic character development among students. The integration of these educational components reflects the Islamic educational philosophy, which emphasizes the balance between intellectual achievement, spiritual growth, and moral behavior. The results indicate that character education becomes more effective when implemented not only through theoretical instruction but also through habituation, role modeling, and continuous practice in students' daily activities. The implementation of character education at MIM Baleharjo confirms the importance of collaborative educational environments involving teachers, curriculum, extracurricular activities, and school culture. Teachers functioned not only as instructors but also as moral exemplars who guided students in practicing Islamic values consistently. This finding supports the view that teachers play a strategic role in shaping students' character through direct

interaction and behavioral example. Character education becomes more meaningful when students observe and imitate positive attitudes demonstrated by educators and school communities.

The discussion on adab education highlights that moral and ethical values are essential foundations in Islamic education. The implementation of adab education through habituation, discipline, advice, and exemplary behavior successfully encouraged students to internalize Islamic manners in everyday life. The findings support Husaini's perspective (2018) that the crisis faced by modern education is closely related to the loss of adab, and therefore educational institutions must prioritize moral cultivation alongside academic achievement. In this context, adab education functions not merely as behavioral regulation but as a process of developing civilized and morally responsible individuals. The findings regarding the tahfidz program also strengthen previous studies emphasizing the relationship between Qur'anic memorization and character formation. Students involved in tahfidz activities demonstrated improvements in discipline, emotional control, patience, self-confidence, and worship practices. The implementation of methods such as talaqqi, murajaah, and memorization deposits facilitated students' consistency and engagement in learning the Qur'an. These findings align with previous research explaining that tahfidz activities promote spiritual awareness and encourage students to practice Qur'anic values in their daily lives (. Therefore, tahfidz education contributes not only to cognitive memorization but also to students' affective and behavioral development.

Furthermore, the findings indicate that science learning can contribute positively to students' critical and creative thinking abilities while simultaneously strengthening spiritual awareness. Through experiments, observations, and scientific reasoning activities, students learned to analyze information systematically and solve problems logically. At the same time, integrating Islamic values into science education encouraged students to recognize the greatness and wisdom of Allah through natural phenomena. This integration demonstrates that science and religion are not contradictory but complementary in shaping students' intellectual and spiritual development. These findings support previous studies suggesting that science learning integrated with religious values enhances both cognitive achievement and character. The study also confirms that holistic education, which integrates moral, spiritual, and scientific dimensions, is highly relevant in responding to current educational challenges. Modern education often focuses heavily on cognitive achievement while neglecting moral and spiritual aspects. However, the findings of this study indicate that balanced integration among adab education, tahfidz activities, and science learning can produce students who are academically capable, spiritually aware, morally responsible, and socially sensitive. Such an educational model is essential for preparing future generations capable of facing social, technological, and moral challenges in contemporary society.

Therefore, this study concludes that the integration of adab education, tahfidz programs, and science learning provides significant contributions to students' comprehensive development. The combination of these educational approaches helps students internalize Islamic values, strengthen spiritual commitment, improve critical thinking skills, and develop positive character traits necessary for their future academic and social lives.

CONCLUSION

From the explanation above, it can be concluded that values-based education, especially through adab, tahfidz, and science learning programs, has proven to be an effective approach in shaping student character. Integration of these three programs not only provides students with knowledge and skills, but also strengthens moral, spiritual, and intellectual aspects in forming the personality character of MIM Baleharjo students. Implementation of character education through the adab program is carried out by aligning the values contained in it, which include teaching the etiquette of seeking knowledge, etiquette to teachers, etiquette to parents, etiquette to friends, etiquette for eating, etiquette for dressing, and etiquette for speaking. Implementation of education

through tahfidz Al-Qur'an increases students' ability to read and memorize Al-Qur'an as well as improving their moral aspects. Science learning plays an important role in developing students' critical and creative thinking skills. Implementation of the adab program refers to good and polite behavior, as well as the ethics expected from individuals in interacting with other people.

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