

## Internalization of Islamic Value-Based Character Education in the Daily Lives of Madrasah Ibtidayah Students

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### Abstract

*This study aims to describe the process of internalizing Islamic value-based character education in the daily lives of students at Madrasah Ibtidayah (MI) Islamiyah Ngoro Jombang. The background of this study is based on the importance of strengthening religious character amidst the challenges of globalization and technological developments that impact student behavior. This study uses a qualitative approach with a case study type. Data collection techniques were carried out through observation, in-depth interviews, and documentation, with research subjects including the madrasah principal, teachers, and students. The results show that internalization of Islamic values is carried out through several strategies, namely teacher role models (uswah hasanah), habituation of religious activities such as congregational prayer, reading the Qur'an, and other religious activities, and integration of character values in the classroom learning process. In addition, a conducive madrasah environment and support from parents also strengthen the internalization process. The dominant character values instilled in students include religiosity, discipline, responsibility, and politeness. However, this study also identified several obstacles, including differences in students' family backgrounds, influences from the environment outside the madrasah, and limited supervision outside of school hours. Therefore, synergy between madrasahs, families, and the community is needed to continuously strengthen Islamic values-based character education.*

**Keywords:** Internalization, Character education, Islamic values, Madrasah ibtidaiyah students

### INTRODUCTION

Character education is a fundamental aspect of the national education system, particularly at the MI level, serving as the initial foundation for the development of students' personalities. From an Islamic educational perspective, character is understood not only as social behavior but also as a manifestation of spiritual values derived from the teachings of the Quran and Hadith. Therefore, internalizing Islamic values-based character education is essential in shaping a generation that is not only intellectually intelligent but also possesses noble morals.<sup>1</sup>

In the context of elementary education, MI students are at a crucial stage of moral and social development. At this stage, the values instilled in them will shape long-term habits and behavioral patterns. However, reality shows that the challenges of character formation are increasingly complex with the development of globalization, technological advances, and the penetration of social media, which influence the behavior of elementary school-aged children.<sup>2</sup> Phenomena such as declining discipline, lack of respect for teachers, and low awareness in practicing religious values are indications that character education has not been fully internalized in students' daily lives.<sup>3</sup>

As an Islamic-based educational institution, MI plays a strategic role in integrating Islamic values into all aspects of learning and school culture. Internalization of these values occurs not only through formal classroom learning but also through teacher role models (*uswah hasanah*), the instilling of religious practices, and the creation of an environment conducive to strengthening student character.<sup>4</sup>

This internalization process is important because values that are only taught cognitively without real practice tend not to last long in students.

MI Islamiyah Ngoro Jombang, as an Islamic elementary school, has various excellent programs to develop student character based on Islamic values. Activities such as congregational prayer, Quran recitation, and the practice of daily etiquette are part of the implemented character education strategy. However, the effectiveness of internalizing these values in students' daily lives still requires in-depth study, particularly to determine the extent to which these values truly become part of students' behavior both inside and outside the madrasah.

External factors play a significant role in determining the success of internalizing Islamic values-based character education in students, particularly those stemming from family background, social environment, and the increasingly widespread influence of digital technology. Family background, such as parental parenting styles, educational level, and religious conditions within the household, significantly influence the consistency of the application of character values taught in madrasahs. Furthermore, the social environment in which students interact can also strengthen or weaken these values, depending on the norms and customs prevailing in the surrounding community. Furthermore, the development of digital technology presents new challenges, where uncontrolled access to information has the potential to influence students' behavior and mindset, especially if not accompanied by adequate guidance. The lack of synergy between the school and family environments in instilling character values can be a serious obstacle, as students receive different values in these two primary environments. Therefore, a comprehensive study is needed to deeply understand how the internalization process of Islamic values-based character education occurs, while also identifying various supporting and inhibiting factors to formulate more effective and sustainable strategies.

This research is highly urgent because it aims to examine and describe in depth the process of internalizing Islamic value-based character education in the daily lives of students at MI Islamiyah Ngoro Jombang, both in the context of classroom learning and in daily practice within the madrasah environment. This research focuses not only on how these values are taught, but also on how they are understood, accepted, and manifested in students' actual behavior. Thus, the results of this research are expected to provide a theoretical contribution in the form of strengthening the concept and model of internalizing Islamic character education that is more contextual to current educational conditions. On the other hand, practically, this research is expected to serve as a reference for educational institutions, especially madrasahs, in designing, developing, and implementing more effective, systematic, and sustainable character development strategies, thereby forming students who are not only academically superior but also possess noble character.

## **LITERATURE REVIEW**

Islamic values-based character education is a key focus in the development of basic education, particularly in Islamic elementary schools (MI). Conceptually, character education in Islam emphasizes not only social morality but also the integration of cognitive, affective, and spiritual dimensions derived from the Quran and Hadith. Research shows that character education should be directed at the internalization of values so that they become part of the student's personality, rather than merely normative knowledge.<sup>5</sup>

Empirical studies over the past decade have shown that the internalization of character education in Islamic elementary schools (MI) is generally carried out through a structured and contextual Islamic Religious Education (ISE) learning approach, where character values are not only delivered as teaching materials but also integrated into the daily learning process. Through ISE learning, teachers play an active role in instilling values such as honesty, responsibility, discipline, and religious attitudes by linking them to students' real-life experiences, thus making learning more meaningful and applicable. Furthermore, this approach also allows for the internalization of values through direct interaction between teachers and students, whether through discussions, role models, or joint worship practices. Thus, ISE learning not only functions as a means of transferring religious knowledge but also as a primary medium in shaping students' Islamic character, which is reflected in their behavior. Research at MI Al-Ihsan Karas Magetan found that values such as honesty, caring, and integrity can be effectively

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instilled through the integration of ISE materials into daily learning.<sup>6</sup> This shows that the subject of Islamic Religious Education has a strategic position as the main medium for internalizing Islamic character values.

In addition to formal learning, internalization of character values is also achieved through habituation and role modeling strategies. A study at MI Perwanida Blitar revealed that routine activities such as communal prayer, congregational prayer, and Quran reading play a significant role in shaping students' Islamic character.<sup>7</sup> Teachers' exemplary behavior (*uswah hasanah*) is a key factor in character education because students naturally imitate the behavior they see every day. The discipline, responsibility, and politeness demonstrated by teachers will foster positive habits, making the values taught more easily internalized by students.

Furthermore, other research emphasizes the importance of an integrative approach to learning. An integralistic thematic approach allows character values to be taught not only in religious subjects but also integrated across all subjects.<sup>8</sup> This approach is considered more effective because it provides contextual learning experiences that are relevant to students' real lives and address various aspects of their development holistically. Students not only understand concepts theoretically but are also able to relate and apply them to their daily lives, making the learning process more meaningful, active, and impactful on sustainable character development.

However, several studies also indicate a gap between the concept and practice of internalizing character education. Islamic education often focuses on the cognitive aspect, while the affective aspect and the implementation of values in daily life are not optimal.<sup>9</sup> This situation results in the values taught in the madrasah environment not being fully internalized in students' actual behavior. Although students are able to cognitively understand the concepts, their application in daily life remains inconsistent. This is evident in the discrepancy between what is known and what is actually done, indicating that the internalization process has not yet reached the stage of forming ingrained and sustainable habits in students.

Furthermore, external factors also influence the success of internalizing character values. Research on inclusive madrasahs shows that student background, family environment, and social conditions have a significant influence on character formation.<sup>10</sup> Globalization and technological advancements also pose challenges to character education, as they bring with them a rapid and limitless flow of information. Students easily access a variety of digital content that doesn't always align with the moral values taught in schools.<sup>11</sup> This situation has the potential to shift or even weaken these values if not balanced with appropriate supervision and guidance, both from teachers and parents, in guiding the wise use of technology.

Recent research also highlights the importance of religious development strategies as an effective means of internalizing character education in students. Through structured and ongoing activities, Islamic values can be instilled more deeply and applied in daily life. Religious-based extracurricular activities, such as religious study groups, Quran recitation, and communal worship practices, have been proven to strengthen students' character formation. These activities not only enhance spirituality, but also enhance the child's spirituality.<sup>12</sup> This demonstrates that internalization of character values occurs not only in the classroom but also through non-formal activities within the madrasah environment.

Internalization of Islamic values-based character education in MI is a complex and multidimensional process. This process involves the integration of learning, habituation, role modeling, and environmental support.<sup>13</sup> However, there remains a research gap, particularly regarding how these values are consistently implemented in students' daily lives. Therefore, this study seeks to fill this gap by examining in-depth the process of internalizing Islamic values-based character education in the context of students' real lives.

## **METHOD**

Case study research. This approach was chosen because the research aims to deeply understand the process of internalizing Islamic value-based character education in the daily lives of students at MI Islamiyah Ngoro, Jombang. A qualitative approach allows researchers to explore the deeper meaning of

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the research subjects' experiences and understand the social dynamics that occur naturally. Through direct interaction in the field, researchers can obtain rich, contextual, and holistic data, enabling them to describe the phenomenon more comprehensively and in-depth.<sup>14</sup> The research subjects were selected purposively, including madrasah principals, teachers, and students directly involved in the character education process. Subjects were individuals deemed to have knowledge, experience, and direct involvement in the phenomenon being studied.<sup>15</sup> Observations were conducted to directly observe students' daily activities at the madrasah, particularly those related to the practice of Islamic character values such as discipline, responsibility, and religiosity. In-depth interviews were conducted with the madrasah principal, teachers, and students to obtain comprehensive information regarding strategies for internalizing character values and their supporting and inhibiting factors. Documentation was used to supplement the data in the form of archives, activity programs, and notes relevant to the research.<sup>16</sup> Data were analyzed using Matthew B. Miles and A. Michael Huberman's interactive analysis model, encompassing data reduction, data presentation, and conclusion drawing. The analysis process was conducted continuously from data collection to the final stage of the study, resulting in a deep and systematic understanding of the phenomena being studied.<sup>17</sup> Data validity was tested using both source and method triangulation techniques. Source triangulation was conducted by comparing data obtained from the principal, teachers, and students. Method triangulation was conducted by comparing the results of observations, interviews, and documentation. Researchers also conducted member checks to ensure the data obtained corresponded to the reality on the ground.<sup>18</sup>

## RESULT

The research results show that the internalization of Islamic values-based character education at MI Islamiyah Ngoro Jombang is implemented systematically and in a planned manner through the integration of various educational aspects, namely classroom learning activities, behavioral habits, and strengthening the religious culture of the madrasah. This process takes place not only in formal activities such as teacher delivery but also extends to students' daily activities, which are deliberately designed to instill Islamic values. Through this combination, character values are not only understood theoretically but also consistently practiced, thus forming positive habits that are sustainable in students' lives both within and outside the madrasah environment.

In the context of classroom learning, teachers actively integrate Islamic character values into teaching materials, particularly in Islamic Religious Education and thematic learning, so that the learning process is oriented not only toward cognitive achievement but also toward shaping students' attitudes and behaviors. Values such as honesty, responsibility, and discipline are not only conveyed in theory or conceptual form but are reinforced through concrete examples relevant to daily life and reflections on students' experiences. Through this approach, students are encouraged to understand, internalize, and implement these values in a variety of situations, making the process of character internalization more effective and meaningful. This finding aligns with research showing that integrating character values into learning can strengthen students' understanding and practice of values in their lives.<sup>19</sup>

In addition to formal learning, habituation is a key strategy for internalizing character values. Routine activities such as congregational prayer, reading the Quran before class, and practicing greetings and maintaining daily etiquette have proven effective in shaping students' religious behavior. This habituation is carried out consistently so that these values become ingrained and become ingrained in students' daily lives. These results align with previous research findings that confirm that habituation plays a crucial role in the process of developing Islamic character in students.<sup>20</sup> Through repeated and consistent activities, the values taught are not only understood theoretically but also embedded in students' daily behavior. The habituation process allows for the formation of positive habits that gradually develop into character traits that are firmly embedded in students on a continuous and consistent basis.

Teachers' exemplary behavior (*uswah hasanah*) is also a very dominant factor in the internalization of character values. Teachers serve not only as instructors but also as behavioral models for students. The discipline, responsibility, and politeness demonstrated by teachers in their daily lives

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significantly influence student behavior. This demonstrates that the success of character education is greatly influenced by the consistency of educators' behavior in implementing the values taught.<sup>21</sup>

A conducive madrasah environment contributes to the successful internalization of character values. A religious school culture, such as a modest dress code, hygiene habits, and polite interactions, creates an atmosphere conducive to student character development. Such an environment provides external reinforcement of the values taught in the classroom, enabling students to apply them in their daily lives.

However, this study also identified several obstacles to the internalization of character values. One major obstacle is the differences in students' family backgrounds, which influence the consistency of value application outside the madrasah. Some students exhibit behavior inconsistent with the values taught at home or in the community. This demonstrates the crucial role of family factors in supporting the success of character education.<sup>22</sup>

Furthermore, the influence of technological developments and social media also poses challenges to the internalization of character values. Uncontrolled access to information can influence student behavior, particularly in terms of discipline and ethics. This finding aligns with recent research suggesting that the digital era presents new challenges in developing children's character, necessitating more intensive supervision and guidance from teachers and parents.<sup>23</sup>

The research results indicate that the internalization of Islamic values-based character education at MI Islamiyah Ngoro Jombang has been successful through a combination of learning strategies, habituation, role models, and environmental support. However, successful internalization still requires stronger synergy between the madrasah, family, and community to ensure the instilled values are consistently implemented in students' daily lives.

## DISCUSSION

The internalization of Islamic values-based character education at MI Islamiyah Ngoro Jombang takes place through an integrative process that combines classroom learning activities with students' daily practices in the madrasah environment. This integration is not only reflected in the delivery of teaching materials containing moral values, but is also reinforced through teacher role models, religious habits, and a conducive school culture. Qualitatively, these findings indicate that the internalization process occurs holistically and contextually, where students not only understand values cognitively but also internalize and implement them in real-life behavior. Thus, the internalization of Islamic values-based character in this madrasah is formed through a synergy between mutually supportive pedagogical, cultural, and social aspects, habits, role models, and the madrasah culture. These findings reinforce the concept that character education from an Islamic perspective cannot be separated from repeated and consistent daily practices. Internalization of values is not sufficient at the cognitive level, but must also touch the affective and psychomotor aspects so that these values truly become part of the students' personalities.<sup>24</sup>

The integration of character values into subjects, particularly Islamic Religious Education, has demonstrated significant effectiveness in instilling values such as honesty, discipline, and responsibility. Qualitative findings reveal that teachers not only deliver material cognitively but also relate it to everyday life practices through contextual approaches, habituation, and role models. This process enables students to understand the meaning of values more deeply and internalize them in real-life attitudes and behaviors. Thus, the integration of character values into Islamic Religious Education learning plays a strategic role in shaping students' overall character, across the domains of knowledge, attitudes, and actions. This aligns with research findings confirming that values-based learning is more meaningful when linked to students' real-life experiences, thus facilitating the process of internalizing values in everyday life.<sup>25</sup> Thus, teachers not only act as conveyors of material, but also as facilitators who guide students to understand and implement these values.

Habituating religious activities such as congregational prayer, reading the Quran, and practicing daily etiquette has proven to be an effective strategy in strengthening the internalization of character values. Continuous habituation creates a habitus that indirectly shapes students' character. This concept

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aligns with the view that character is formed through a continuous process of habituation, where consistently repeated behaviors become ingrained habits.<sup>26</sup>

Teachers' exemplary behavior (*uswah hasanah*) plays a significant role in the internalization of character values in students. Qualitative research findings highlight the central role of teachers, serving not only as transmitters of material but also as behavioral models directly observed and imitated by students. Teachers' attitudes, speech, discipline, and consistency in implementing Islamic values serve as concrete references for students in shaping their character. This demonstrates that the process of internalizing values cannot be achieved solely through a cognitive approach but must be reinforced by ongoing, concrete role models. Therefore, the success of character education is largely determined by the integrity and consistency of teachers in representing the values taught in everyday life. These findings reinforce research findings that suggest the success of character education is highly dependent on the integrity and consistency of educators' behavior in implementing the values taught.<sup>27</sup> Therefore, teacher professionalism is not only measured by academic competence, but also by the moral qualities and exemplary behavior demonstrated.

A religious and conducive madrasah environment has been shown to strengthen the internalization of character values in students. Qualitative findings indicate that a consistently developed school culture, such as fostering polite behavior, maintaining cleanliness, and engaging in religious activities, serves as external reinforcement for the values taught in the classroom. This environment creates an educational ecosystem that supports the repeated formation of positive habits, enabling values to be not only understood but also actively practiced in students' daily lives. Therefore, a religious and conducive madrasah culture is a crucial factor in ensuring the sustainability and effectiveness of the character internalization process. This aligns with the ecological theory of education, which states that the environment has a significant influence on shaping individual behavior.<sup>28</sup> The success of character education does not only depend on the learning process, but also on the systems and culture built in the madrasa environment.

This study also revealed obstacles in the process of internalizing character values, particularly those stemming from external factors such as the students' families and social environments. Variations in family backgrounds lead to differences in parenting patterns, habits, and the level of consistency in implementing these values outside of the madrasa. Qualitative findings indicate that the disconnect between the values instilled in the madrasa and practices at home can hinder the process of strengthening students' character. Furthermore, the influence of a less than supportive social environment also has the potential to weaken the internalization of established values. Therefore, the success of character education is not solely determined by the process at the madrasa but also depends heavily on the synergy between educational institutions, families, and the community in creating a harmonious and supportive environment for the development of students' character. These findings are consistent with research that states that the family is the primary agent of socialization that significantly influences the formation of children's character.<sup>29</sup> The lack of synergy between the values taught in madrasas and practices in the family environment can hinder the process of optimal internalization of values.

Furthermore, the influence of technological developments and social media presents new challenges in character education. Uncontrolled access to information can influence students' mindsets and behavior, potentially eroding the values instilled in madrasas (Islamic schools). Recent research shows that the digital era demands new approaches to character education, including strengthening digital literacy and more intensive supervision from teachers and parents.<sup>30</sup> This shows that the internalization of character values needs to be adjusted to the dynamics of developments in the times.

Overall, this discussion confirms that internalizing Islamic values-based character education is a complex process that requires a holistic and sustainable approach. This process is realized through the synergistic integration of learning activities, habituation, role models, and a conducive environmental support. These four aspects complement each other, creating a learning experience that is not only cognitive, but also affective and behavioral. However, the success of internalizing character values is largely determined by strong synergy between the madrasah, family, and community. Without consistent support from these three elements, the process of character formation in students tends to be suboptimal and potentially inconsistent in its implementation in daily life.

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## CONCLUSION

Based on the research results and discussion, it can be concluded that the internalization of Islamic values-based character education at MI Islamiyah Ngoro Jombang has been implemented through an integrated process, encompassing classroom learning activities, positive behavioral habits, teacher role models, and reinforcement through a religious and conducive madrasah culture. This process demonstrates that the instillation of character values is not merely theoretical but is concretely realized in students' daily lives, through social interactions, religious activities, and consistent routines within the school environment. Thus, the internalization of character values occurs comprehensively, involving cognitive, affective, and behavioral aspects, enabling the formation of stronger and more sustainable student character.

Furthermore, the religious and conducive madrasah environment also strengthens the effectiveness of this strategy through a school culture that consistently instills positive values, such as cleanliness, discipline, and polite and ethical social interactions. The synergy between integrated learning, religious habits, teacher role models, and environmental support creates a holistic educational ecosystem, enabling the internalization of character values to proceed optimally and sustainably. However, this study also found that external factors, such as students' family background and social environment, remain challenges in maintaining consistent application of values outside the madrasah. Therefore, close collaboration between the madrasah, parents, and the community is necessary to ensure that the values instilled can be consistently implemented in students' daily lives.

A conducive and religious madrasah environment significantly contributes to building student character, as a supportive school culture fosters the internalization of Islamic values not only conceptually but also consistently in daily practice. An atmosphere rich in positive habits and religious activities has been shown to strengthen the process of internalizing values through repeated, direct experiences. However, various obstacles remain in its implementation, particularly those stemming from external factors, such as diverse family backgrounds that influence home habits, and the influence of technological developments that have the potential to shape student behavior beyond the madrasah's control. Therefore, ongoing collaborative efforts between the madrasah, families, and the community are needed to minimize these obstacles and ensure consistent application of character values throughout students' lives.

Thus, the success of internalizing Islamic values-based character education is largely determined by strong synergy between the madrasah, family, and community as the three primary environments in students' lives. These three elements need to support each other and work in harmony in instilling character values to avoid inconsistencies in development patterns that could hinder the internalization process. From a qualitative perspective, integrated and sustainable collaboration is a crucial prerequisite for ensuring that the values taught in madrasahs are not confined to the formal realm but are also implemented concretely and consistently in students' daily lives across various social contexts. Therefore, continuity between formal, informal, and non-formal educational environments is key to shaping strong and sustainable student character.

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