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ORIGINAL RESEARCH ARTICLE

Implementation of Islamic Religious Education in Character Formation at the Salafiyah Ula Nashrus Sunnah Madrasah in Madiun City

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ABSTRACT

This study aims to examine the role of Islamic Religious Education (PAI) in shaping the religious character of students at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. The research is motivated by concerns about the decline in students' moral and spiritual values due to the influence of globalization, social media, and the weakening role of the family as the primary educator. This condition highlights the importance of Islamic Religious Education in developing students' religious character from an early age. The study employs a descriptive qualitative approach, with data collected through observation, in-depth interviews, and documentation. The findings reveal that PAI plays a significant role in instilling religious character through the integration of Islamic values into the curriculum, teachers' exemplary behavior, daily worship practices, and social activities such as charity (infak) and cooperation among students. The Islamic character values developed include silat ar-rahmi, ukhuwah, al-'adalah, husnudzan, tawadhu, amanah, iffah, and al-munfiqun. These values shape students' religious attitudes as reflected in their morality, discipline, and sense of responsibility, both within and outside the school environment. However, this process faces challenges such as diverse family backgrounds and the negative influence of digital environments. The study concludes that the success of religious character formation through PAI largely depends on the synergy between teachers, families, and the social environment, as well as the implementation of contextual learning strategies that touch upon students' spiritual aspects.

Keywords: Islamic Religious Education, Character Formation, Religious



ABSTRAK

Penelitian ini bertujuan untuk mengkaji peran Pendidikan Agama Islam (PAI) dalam pembentukan karakter religius peserta didik di Madrasah Salafiyah Ula Nashrus Sunnah Kota Madiun. Penelitian ini dilatarbelakangi oleh kekhawatiran terhadap menurunnya nilai moral dan spiritual peserta didik akibat pengaruh globalisasi, media sosial, serta berkurangnya peran keluarga sebagai pendidik utama. Kondisi tersebut menunjukkan pentingnya peran Pendidikan Agama Islam dalam membentuk karakter religius siswa sejak dini. Penelitian ini menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa PAI berperan signifikan dalam menanamkan karakter religius melalui integrasi nilai-nilai Islam dalam kurikulum, keteladanan guru, pembiasaan ibadah harian, serta kegiatan sosial seperti infak dan kerja sama antarsiswa. Nilai-nilai karakter Islami yang dikembangkan mencakup silat ar-rahmi, ukhuwah, al-'adalah, husnudzan, tawadhu, amanah, iffah, dan al-munfiqun. Nilai-nilai tersebut membentuk sikap religius yang tercermin dalam akhlak, disiplin, dan tanggung jawab siswa, baik di lingkungan sekolah maupun di luar sekolah. Namun, proses ini menghadapi tantangan berupa latar belakang keluarga yang beragam dan pengaruh lingkungan digital yang kurang kondusif. Penelitian ini menyimpulkan bahwa keberhasilan pembentukan karakter religius melalui PAI sangat bergantung pada sinergi antara guru, keluarga, dan lingkungan sosial, serta penerapan strategi pembelajaran yang kontekstual dan menyentuh aspek spiritual siswa.

Kata Kunci: Pendidikan Agama Islam, Pembentukan Karakter, Religius

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1. INTRODUCTION

Education plays a vital role in shaping a generation that is intelligent, morally upright, and of good character. However, the developments of globalization, advances in information technology, and the powerful currents of external influences pose significant challenges to the world of education. Rapid social changes affect students' mindsets and behaviors, particularly at the primary education level. Children are more vulnerable to the negative influences of social media and popular culture, which often contradict Islamic values. According to Tanjung Saputra (2022), the weakening of the family's function as the primary educator has given rise to a moral crisis, manifested in declining respect for parents and teachers, low effective communication, and excessively consumptive behavior. This condition underscores the importance of strengthening value-based Islamic education to balance students' intellectual and spiritual development from an early age.

The problems emerging in the field indicate that the implementation of character education, particularly Islamic-based character education, has not yet fully achieved effective results. Internal challenges such as teachers' limited capacity in developing Islamic Religious Education

instruction, monotonous methods, and a lack of contextual teaching materials remain obstacles (Hafid 2017). Meanwhile, external influences in the form of globalization, weak family support, and uncontrolled exposure to digital media further weaken students' religious values (Choli 2019). According to Wahyuni (2021), external cultures that contradict Islamic morality make character education in schools increasingly difficult. This tangible impact necessitates the development of adaptive, contextual Islamic Religious Education (PAI) learning strategies capable of instilling Islamic values tangibly in students' lives.

Various previous studies have addressed the role of Islamic Religious Education in character formation. Sholihah and Maulida (2020) affirm that education is the key to shaping a generation that is intellectually, emotionally, and spiritually intelligent. Islamic Religious Education (PAI) serves as one of the important pillars in realizing this goal. Bali and Susilowati (2019) state that Islamic Religious Education is not merely the transmission of religious knowledge but a process of internalizing moral and ethical values that shape noble character. Meanwhile, Izzah's (2018) research emphasizes that Islamic Religious Education plays an important role in building a dignified civilization because it is rich in spiritual and moral values. This aligns with the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which states that education aims to enlighten the nation and build a dignified civilization. However, this research possesses novelty as it focuses on the implementation of Islamic character values such as *silat ar-rahmi*, *ukhuwah*, *al-'adalah*, *husnudzan*, *tawadhu'*, *amanah*, *iffah*, and *al-munfiqun* at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. This research also examines how these values are integrated through learning, habituation, and teacher role modeling in facing the challenges of the digital era.

This study aims to examine in depth the role of Islamic Religious Education (PAI) in shaping students' character at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. The primary focus of the research is to analyze how Islamic character values such as *silat ar-rahmi*, *ukhuwah*, *'adalah*, *husnudzan*, *tawadhu*, *amanah*, *iffah*, and *al-munfiqun* can be internalized through learning activities, positive habituation, and teacher role modeling. This research highlights PAI teachers' strategies in combining lecture, discussion, and value habituation methods in daily activities to strengthen students' morals. Additionally, this study aims to identify the challenges faced by the madrasah in implementing character education. Internal obstacles and external factors such as the influence of social media, globalization, and limited family support for religious education also affect the effectiveness of PAI.

Preliminary findings from the initial study indicate that Madrasah Salafiyah Ula Nashrus Sunnah has integrated character education into daily activities, such as congregational prayers, morning prayer recitation, Qur'an memorization, and respectful greetings to teachers. These activities play an important role in habituating students to Islamic moral values. However, several challenges remain, including the influence of social media that distorts students' mindsets, limited contextual teaching materials, and a lack of variation in teaching methods. According to previous research findings (Ahmad in Daulay & Rohman, 2023), the role of Islamic Religious Education teachers as moral role models largely determines the success of character education. This research reinforces the premise that a holistic approach involving families, teachers, and the community is necessary

to address these challenges and ensure that Islamic character values are properly internalized by students.

2. METHOD

This research employs a descriptive qualitative approach to provide an in-depth description of the phenomenon of religious character formation among students at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, based on the perspectives of the research subjects. According to Bogdan and Taylor in Nursanjaya (2021), qualitative methods produce descriptive data in the form of written or spoken words from people and observable behavior. The researcher, as the primary instrument, is directly involved in the process from data collection to analysis, as explained by Moleong (2014) and Sugiyono (2010). Data were obtained from primary and secondary sources through in-depth unstructured interviews, participatory observation, and documentation of learning activities, teacher-student interactions, and the habituation of Islamic character values such as silat ar-rahmi, al-'adalah, tawadhu', amanah, iffah, and al-munfiqun. Data analysis employed the Miles and Huberman model (in Hardani, 2020), which includes data reduction, data presentation, and conclusion drawing/verification. To ensure data validity, credibility, transferability, dependability, and confirmability tests were applied through triangulation of techniques, extended field presence, and cross-checking interview results with informants. This research was conducted at Madrasah Salafiyah Ula Nashrus Sunnah, located at Jalan Koperasi No. 68, Banjarejo Village, Taman District, Madiun City, which is a pesantren-based institution characterized by the integration of formal and non-formal education in shaping students' Islamic character.

3. FINDINGS

History of Madrasah Salafiyah Ula Nashrus Sunnah

Madrasah Salafiyah Ula Nashrus Sunnah is an educational institution under the auspices of the Nashrus Sunnah Islamic Boarding School (Pondok Pesantren). The institution is located at Jl. Koperasi No. 68, Banjarejo Village, Taman District, Madiun City, East Java. Based on official documents, this madrasah holds private status with NPSN 69936994 and was established through Decree KW.13.5/02/PP.00.7/176/2004 dated July 22, 2004.

The history of this madrasah's establishment began with the founding of the An Najiyah Foundation in 1997, which aimed to support Islamic teaching (ta'lim) and da'wah activities by inviting the community to adhere firmly to the Qur'an and As-Sunnah according to the understanding of Ahlus Sunnah wal Jama'ah. In 2003, the foundation established SD IT Nashrus Sunnah, which subsequently developed into the Nashrus Sunnah Islamic Boarding School in 2004. Over time, in 2008, the institution officially organized the 9-Year Basic Education Compulsory

Program, equivalent to elementary school or Package A, enabling graduates to obtain government-recognized diplomas.

The vision of Madrasah Salafiyah Ula Nashrus Sunnah is to conduct Islamic da'wah with wisdom, guided by Ahlus Sunnah wal Jama'ah, and to produce a knowledgeable generation nurtured by the guidance of the Qur'an and As-Sunnah. The madrasah's mission includes instilling the principles of Ahlus Sunnah wal Jama'ah in creed, worship, and morality, as well as fostering a love for reading, memorizing, and practicing the Qur'an and hadith. The institution is also committed to shaping independent, confident, creative, and steadfast characters in following the Prophet's Sunnah.

Planning of Islamic Religious Education at Madrasah Salafiyah Ula

The planning of Islamic Religious Education at Madrasah Salafiyah Ula Nashrus Sunnah is rooted in the vision and mission of the Islamic boarding school to produce a generation that is knowledgeable, faithful, and of noble character. This planning is systematically structured through the integration of Islamic values into the entire curriculum, including general subjects. The madrasah designs a character-based curriculum that combines diniyah subjects such as Qur'an, Hadith, Fiqh, and Islamic History with general subjects such as Mathematics, Science, Social Studies, and Civics. This approach aims to instill the awareness that Islamic values are inseparable from daily life and the pursuit of knowledge.

Ustadz Moeh Yusuf, the head of the madrasah, emphasized that the integration of Islamic values into all subjects is the main strategy for character development. In his interview, he stated:

"We integrate the instillation of Islamic values into all subjects so that students not only understand knowledge but are also able to emulate Islamic values in their practical lives."

The planning process also involves daily, weekly, and even annual habituation programs. These activities are designed to shape character through real-life practice, such as the 3S program (smile, greet, greet), Monday charity (infak), class cleaning duties, congregational prayers, and the Ramadan pesantren program. Character education planning does not only focus on students' cognitive knowledge but also their affective and psychomotor development (Sholahudin, Abid, and Ikhwanudin 2025).

Furthermore, the madrasah develops a character evaluation system that measures not only academic ability but also behavior, responsibility, and social interaction. Teachers use attitude assessment rubrics, daily observation reports, and students' personal reflections as part of the evaluation process. Collaboration with parents through parenting sessions is also designed to ensure that character habituation at school aligns with character development at home. The planning of Islamic Religious Education at this madrasah is not merely curricular but also integrates social and spiritual values into the daily educational pattern.

Implementation of Islamic Religious Education

The implementation of Islamic Religious Education at Madrasah Salafiyah Ula Nashrus Sunnah takes place in three main domains: classroom learning, teacher role modeling, and character habituation through school activities. Teachers serve as the frontline in this process, not only

teaching religious knowledge but also providing real-life examples of Islamic morals. Ustadzah Aisyah emphasized that:

"Teachers at this madrasah directly exemplify Islamic values, such as respect, honesty, and responsibility, so that students emulate them in their daily lives."

In learning, interactive methods are employed to encourage active student participation. Methods such as storytelling, case-based discussions, role-playing, and lectures combined with direct practice help students understand religious values more deeply. For example, in Islamic History lessons, teachers narrate stories of the Prophet Muhammad as a model of justice, honesty, and care for others. As conveyed by Ustadzah Aisyah, the combination of methods used is based on Islamic values to instill character, making students enthusiastic about learning and preventing monotony. Additionally, teachers assign tasks to build students' character, such as sharing with neighbors, writing reflections on the attitude of *husnudzan*, and group assignments that emphasize honesty and responsibility. Teachers function not only as instructors but also as moral mentors and guides.

Daily cleaning duties serve as one form of responsibility training. Based on observation results, students appeared to cooperate in cleaning the classroom, arranging desks, and helping friends facing difficulties. Teachers provided appreciation in the form of praise for such positive behavior, thereby motivating students to display noble morals. Ustadzah Aisyah, the sixth-grade homeroom teacher, stated:

"We habituate the children to not sever relationships. If there is a disagreement, it must be resolved properly."

Furthermore, the Monday charity program serves as a tangible means of instilling social awareness. Each student brings voluntary donations collected in the class charity box, which is also used to assist students in need. This activity teaches that social awareness is an inseparable part of faith.

The implementation of education also includes communal religious activities, such as congregational prayers and morning *dhikr*. Teachers guide students to maintain speech etiquette, respect friends, and always resolve conflicts through deliberation. Through this approach, religious education does not stop at conceptual understanding but is truly internalized into habits and culture within the madrasah environment.

Islamic Values for Student Character Development

Madrasah Salafiyah Ula Nashrus Sunnah emphasizes the development of Islamic character in accordance with the values of the Qur'an and Sunnah. Based on the research findings, eight core values have been internalized in students' daily lives: *silat ar-rahmi*, *ukhuwah*, *al-'adalah*, *husnudzan*, *tawadhu*, *amanah*, *iffah*, and *al-munfiqun*. This aligns with the 18 character values according to the Ministry of National Education, namely religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, patriotic, appreciative of achievement, friendly/communicative, peace-loving, fond of reading, environmentally conscious, socially aware, and responsible. These values include:

1. Silat ar-Rahmi (Compassion and Maintaining Kinship): Students are taught to love and respect one another. The habit of greeting teachers, shaking hands, or helping friends is a manifestation of this compassion. A student named Luthfi stated that greeting teachers with a smile has been taught since the early grades.
2. Ukhuwah (Brotherhood/Fraternity): When minor conflicts or differences of opinion arise, students are guided to deliberate and seek solutions without severing ties. Hilya, a fourth-grade student, recounted:

"When there is a difference of opinion among us, we usually verify the truth first, then seek out the teacher to mediate the debate so that we do not misunderstand or argue" (Aisyah H., 2025).

3. Al-'Adalah (Justice): The value of justice is evident when students work in groups. They divide tasks fairly, help one another, and do not prioritize personal interests.
4. Husnudzan (Positive Presumption/Thinking Well of Others): Teachers instill the importance of positive thinking. A student, Syafiq, conveyed that when teachers reprimand them, they believe it is done for their own good.
5. Tawadhu (Humility): Students are taught not to boast about their achievements. They are instead encouraged to help friends who struggle to understand the lesson, creating a supportive atmosphere.
6. Amanah (Trustworthiness and Honesty): Through daily tasks such as being the cleaning duty leader or prayer leader, students learn responsibility.
7. Iffah (Modesty and Self-Restraint): In every interaction, students are reminded to guard their speech, respect teachers, and behave politely in social relations.
7. Al-Munfiqun (Generosity/Love of Sharing): This value is manifested in the habit of sharing provisions or giving charity. A sixth-grade student said:

"If there is a friend who doesn't bring provisions, I share my provisions with them."

These values demonstrate that character education at this madrasah is not merely theoretical but is practically implemented through social interaction, habituation, and students' daily activities.

Impact of Implementation on Student Character

The implementation of Islamic Religious Education at Madrasah Salafiyah Ula Nashrus Sunnah has a significant impact on student character formation. This impact can be observed in several main aspects:

1. More Caring Social Attitudes

The 3S program, mutual cooperation through cleaning duties, and charity activities encourage students to become more caring toward their environment and others. They become accustomed to helping selflessly and appreciating friends.

2. High Sense of Responsibility

Assignments such as group leadership or prayer leadership build a sense of responsibility. Students understand that trust (*amanah*) is part of faith that must be well-maintained.

3. Discipline and Independence

Habits of arriving on time, participating in congregational prayers, and preparing school supplies independently make students more disciplined and self-reliant.

4. Social Awareness

Monday charity activities and community service teach students to be sensitive to others' difficulties. They learn to share and develop empathy from an early age.

5. Strongly Instilled Islamic Morals

Polite behavior, humility, and the habit of positive presumption have become ingrained characteristics of the students. They are also accustomed to apologizing when making mistakes, which demonstrates the success of *adab* (etiquette) development. According to Ustadzah Aisyah, this success is also influenced by the synergy between teachers and parents. Parenting sessions help parents understand how to continue character development at home.

Challenges in teaching Islamic Religious Education at the madrasah are aspects that cannot be overlooked, considering the dynamics of students' diverse backgrounds. These differences pose distinct challenges in the process of internalizing Islamic values. As conveyed by Ustadzah Aisyah:

"Each student has a diverse background. There are students who come from families that have been well acquainted with Islamic teachings, while others do not yet have sufficient understanding."

This condition creates a gap between understanding and application of Islamic values among students. Furthermore, the influence of social media and external environments that tend to contradict Islamic values further amplifies the challenges in the character education process.

4. DISCUSSION

The transformation

Character education in an Islamic perspective does not merely focus on the cognitive aspect but also on the formation of moral, spiritual, and behavioral dimensions in accordance with the teachings of the Qur'an and Sunnah. This concept emphasizes the integration of knowledge, attitude, and practice of Islamic values in daily life. The implementation of Islamic Religious Education (PAI) at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, serves as one concrete example of this concept. This madrasah does not only provide religious material theoretically but

also integrates Islamic character values through the curriculum, learning processes, and school culture based on role modeling.

Islamic Religious Education at Madrasah Salafiyah Ula Nashrus Sunnah adopts an approach that emphasizes Islamic character formation as the core of learning activities. Islamic values such as silat ar-rahmi (maintaining good relations), al-ukhuwah (brotherhood), al-'adalah (justice), husnudzan (positive presumption), at-tawadhu (humility), al-amanah (trustworthiness), iffah (maintaining personal honor), and al-munfiqun (generosity) are not only taught through religious subjects but are also integrated into every general subject, daily activities, and patterns of social interaction. Thus, character values do not stand as separate subject matter but rather form the educational culture of the madrasah (Sulistiawati and Nasution 2022).

Table. Research Findings

Category	Sub-category/Indicator
Curriculum Planning	Integration of Islamic values in all subjects, character-based curriculum

Category	Sub-category/Indicator
Learning Strategies	Storytelling, discussion, role play, social tasks, reflection
Teacher Role Modeling	Teachers demonstrate Islamic morals, routine moral reflection
Character Habituation	3S program, daily cleaning duties, communal prayers
Character Evaluation	Attitude rubrics, parenting sessions
Educational Challenges	Diverse student backgrounds, influence of social media and family environment

The above table explains the research findings showing that teachers serve as central figures in character formation. Teachers not only teach religious theory but also provide real-life examples in daily behavior. This role modeling encompasses speech etiquette, politeness, honesty, and mutual respect. Ustadzah Qonita, a teacher at this madrasah, emphasized the importance of teachers being role models so that Islamic values can be properly instilled in students' hearts. This finding aligns with Dian Sari's (2020) research, which states that the success of Islamic-based character education is greatly influenced by teacher role modeling, learning methods, and a conducive social environment.

In addition to teacher role modeling, daily habituation also constitutes an important strategy. The 3S program (smile, greet, greet), for example, teaches students to be friendly and respectful toward others. Activities such as congregational prayers, morning Qur'an recitation, and weekly charity serve as means of internalizing religious values, social awareness, and a sense of responsibility (Nashrudin 2023). Even simple tasks such as class cleaning duties or serving as group study leaders are utilized as media for practicing trustworthiness and leadership. Ustadzah Qonita emphasized that these small responsibilities aim to instill honesty and discipline from an early age.

The application of the value *silat ar-rahmi* is evident in students' habit of maintaining good relations with teachers and friends, including visiting one another when a friend is sick or facing difficulties. The value of *ukhuwah* is apparent in the spirit of cooperation during class activities, both in learning and social activities. *Al-'adalah* is applied by treating students fairly regardless of social background, while *husnudzan* fosters a culture of positive presumption, thereby minimizing conflicts among students. The application of *at-tawadhu* or humility is visible when students do not boast about their achievements and even help one another understand lesson material.

The value of *al-amanah* is implemented by entrusting students with responsibilities in various roles, such as leading prayers, recording attendance, or managing the class charity fund. Meanwhile, *iffah* relates to the development of morals and etiquette in social interaction that maintains personal honor, particularly in interactions between opposite genders. The value of *al-munfiqun* is instilled through sharing activities, such as providing assistance to friends in need or organizing regular charity programs. These activities align with the social care character that is one of the 18 character values according to the Ministry of National Education (2010).

These research findings are further reinforced by Suhardi Saris (2021), who emphasizes the importance of habituation strategies, the role of teachers, and the strengthening of teaching materials in instilling noble morals. Through a consistent approach, Madrasah Salafiyah Ula Nashrus Sunnah is able to shape an Islamic culture that is felt even in students' behavior. For example, students are accustomed to greeting teachers upon meeting, helping friends without being asked, and demonstrating politeness in speech. This behavioral change serves as tangible evidence that character education based on Islamic values has been successfully implemented effectively.

Character education at this madrasah is not only lecture-based but also employs interactive methods such as discussion, storytelling, role-playing, and direct practice. These methods have proven effective in increasing students' enthusiasm for learning and encouraging deeper internalization of values. Agus Prasetyo's (2022) research also supports these findings, where character education succeeds when values are taught applicatively through habituation and role

modeling, not merely as abstract concepts. Although Prasetio studied modern schools, the conclusions are relevant to the salafiyah madrasah model, demonstrating that the internalization of Islamic values can be effectively applied across various types of educational institutions.

However, the application of Islamic values at this madrasah is not without challenges. One of the greatest challenges is the influence of the external environment, particularly social media and modern lifestyles that often contradict Islamic character values. Some students are exposed to popular cultures that do not support moral development, requiring extra effort from teachers and parents. Afifah Nurussalam (2022) emphasizes that Islamic Religious Education teachers must serve as primary figures guiding students in facing negative external influences. This aligns with the conditions at Madrasah Salafiyah Ula, where teachers serve as spiritual companions and motivators for students.

To address these challenges, the madrasah establishes synergy with parents. This collaboration enables values taught at school to be reinforced again in the home environment. Additionally, the madrasah adapts habituation programs to social and technological developments to remain relevant to students' contemporary lives. For instance, advisory material on the wise use of social media becomes part of character development.

The approach of Madrasah Salafiyah Ula Nashrus Sunnah can serve as a model for holistic and contextual Islamic character education. The success of this madrasah demonstrates that character education is insufficiently addressed only in the cognitive domain but must encompass affective and psychomotor domains. The integration of religious values into the curriculum, teacher role modeling, routine habituation, and parent involvement constitute the main pillars supporting the success of character formation (Maryati 2024). This strategy also represents a modification of conventional character education approaches that often focus too much on theoretical instruction.

Theoretically, the findings of this research reinforce the concept of the 18 character values of the Ministry of National Education (2010), which include religious, honest, disciplined, tolerant, responsible, socially aware, and others. Islamic values such as amanah, iffah, and al-munfiqun implemented at Madrasah Salafiyah Ula are concrete manifestations of these characters. This research also enriches the literature on character education, particularly in the salafiyah madrasah environment, which has been relatively understudied compared to modern schools.

5. CONCLUSION

Islamic Religious Education at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, has proven to be an important means of holistic student character formation. Through the integration of Islamic values into the curriculum, learning, and school culture, this madrasah is able to instill Islamic character that is not merely cognitive but also shapes attitudes, behavior, and positive habits in daily life. Values such as silat ar-rahmi (maintaining kinship), al-ukhuwah (brotherhood), al-'adalah (justice), husnudzan (positive presumption), at-tawadhu (humility), al-amanah (trustworthiness), iffah (maintaining honor), and al-munfiqun (generosity) form the core of all existing educational activities. This is supported by teacher role modeling that provides real-life examples for students, worship habituation, and social programs such as weekly charity.

The implementation of these character values is carried out through an integrative approach that connects formal learning, daily habituation, and social interaction. Programs such as 3S (smile, greet, greet), congregational prayers, pesantren kilat (short-term Islamic boarding school programs), and social activities have been effective in building students' awareness of the importance of noble morals. Challenges such as the influence of social media and differences in family backgrounds are addressed through personal teacher guidance, parenting programs, and collaboration between the madrasah and parents.

Madrasah Salafiyah Ula Nashrus Sunnah can serve as a model for contextual and sustainable Islamic character education. An approach that combines value-based learning, teacher role modeling, and positive habituation has had a significant impact on students' character development. Despite facing external challenges, the success of this madrasah demonstrates that value-based Islamic education remains relevant and effective in shaping a generation of noble character, knowledge, and high social awareness. However, this research has limitations. This study was conducted at only one madrasah, so the findings may not be generalizable to other madrasahs, particularly those in different environments or with different student characteristics. Furthermore, the involvement of respondents was limited to teachers and students from upper grade levels (grades IV-VI), thus not fully representing the condition of character education comprehensively across all age levels.

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