Strengthening Character Education (Adab) Through Islamic Religious Education (PAI) in Islamic Elementary Schools

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Abstract

This study examines the critical role of Islamic Religious Education (PAI) in strengthening character education (adab) among students in Islamic elementary schools, with a focus on internalizing moral and ethical values to cultivate noble behavior. Using a qualitative literature review method, this research synthesizes data from scholarly articles, books, and policy documents related to PAI-based character education. The findings highlight three key strategies for fostering adab: (1) teacher exemplification, where educators model Islamic values in daily interactions; (2) habitual practice, such as structured routines for prayer, honesty, and respect; and (3) creating a supportive school environment that reinforces Islamic ethics through rules, culture, and peer interactions. However, challenges such as limited parental involvement and the negative influence of digital media hinder consistent implementation. The study concludes that effective adab integration requires a holistic approach, combining curriculum design, school culture, and community engagement. When systematically applied, PAI can transform students' moral development, ensuring they not only understand Islamic teachings but also embody them in daily life. These insights contribute to improving Islamic education strategies for character building in modern contexts.

1.   **Introduction**

Character education represents a systematic and structured process aimed at holistically shaping individuals' personalities through the internalization of moral, ethical, and virtuous values. Within the context of Islamic Religious Education (PAI) in Islamic elementary schools, this process extends beyond mere religious knowledge transfer to encompass attitude formation (affective domain) and behavioral habituation (psychomotor domain) aligned with Islamic principles. As emphasized by educational psychologist Thomas Lickona (1991), character education fundamentally constitutes a deliberate and planned effort to instill ethical understanding, care, and commitment to practicing moral values in daily life. This aligns perfectly with our research titled "Strengthening Character Education (Adab) Through Islamic Religious Education (PAI) in Islamic Elementary Schools", where character education (adab) serves as the foundational pillar for developing Muslim generations who excel not only intellectually but also morally.

From an Islamic perspective, character education encompasses the complete development of human dimensions: qalb (heart), 'aql (intellect), jasad (physical body), along with ruh and nafs (spiritual and emotional aspects). In Islamic elementary schools, this approach materializes through: (1) integrating adab values into the PAI curriculum, (2) implementing interactive teaching methodologies, and (3) cultivating a school environment conducive to Islamic behavioral practices. Daily activities such as congregational prayers, Qur'an recitation circles, and etiquette training in social interactions ensure students don't just cognitively understand adab concepts but experience continuous behavioral reinforcement. Thus, PAI-mediated character education functions as a transformative value system that guides learners toward achieving Islamic education's ultimate goal: creating insan kamil (the perfect human) who seamlessly integrates faith, knowledge, and righteous deeds.

Our research particularly highlights the teacher's pivotal role as uswah hasanah (exemplary model) in adab internalization, where educators' behavioral modeling significantly determines program success. Findings indicate that adab

reinforcement through PAI achieves optimal effectiveness when supported by the education triangle synergy: school-family-community collaboration. This underscores that character education in our research context isn't solely the school's responsibility but requires concerted efforts from all stakeholders to create an ecosystem that nurtures students' moral development.

The quality of a nation's human resources is equally - if not more - important than its natural resource wealth. As the adage goes, "A great nation can be measured by the quality of its people's character." This perspective finds remarkable convergence across civilizations and historical periods. Western educational philosophers like Kilpatrick, Lickona, Brooks, and Goble (as cited by Abdul Majid & Dian Andayani in "Character Education in Islamic Perspective") echo the teachings of Prophet Muhammad (SAW) and Socrates in asserting that moral development constitutes the indispensable aim of education - that true education produces intelligence with character (Abdul Majid & Dian Andayani, 2012). This philosophical alignment reveals a universal truth: while educational systems may differ in methodology, their ultimate objective converges on ethical human development.

The Meccan educational paradigm exemplifies this principle perfectly. Its primary goal was cultivating God-conscious (taqwa), faithful (mu'min), and virtuous (akhlaqul karimah) individuals who would manifest these qualities across all life domains - social, economic, political, and cultural. This holistic approach underscores Islam's comprehensive view of character formation not as a supplementary aspect, but as the very core of human development. The Prophet's educational model in Mecca didn't merely transmit knowledge; it transformed personalities, turning former tribalists into cosmopolitan citizens who established one of history's most enlightened civilizations.

Contemporary research validates this ancient wisdom. The World Bank's Human Capital Index demonstrates that nations investing in character-integrated education achieve sustainable development advantages exceeding those relying solely on natural resources. Singapore's educational evolution - from resource-

scarce island to knowledge economy - powerfully illustrates how character-driven human capital development can overcome material limitations. Similarly, Japan's post-war "moral education" emphasis contributed significantly to its economic miracle by fostering workforce discipline, social harmony, and ethical business practices.

In the Indonesian context, this understanding necessitates reorienting our educational priorities. While natural resources like nickel and palm oil provide temporary economic advantages, only character-rooted human capital can ensure long-term civilizational resilience. The Ministry of Education's Merdeka Belajar curriculum appropriately recognizes this by strengthening Profil Pelajar Pancasila dimensions like faith, noble character, and global diversity awareness.

The Indonesian government has prioritized character education since 2010 through the National Education Ministry's nationwide program spanning all academic levels, from elementary to higher education (Aunillah, 2011). This policy emerged in response to growing concerns about the education system's limited success in cultivating morally-grounded generations, despite constitutional mandates for character development in laws concerning faith (Iman-Taqwa) and Pancasila as Indonesia's moral education foundation. Character, defined as the integrated moral, ethical, and behavioral traits formed through internalized virtues that guide one's thoughts, attitudes, and actions (Semadi, 2019), requires holistic cultivation across cognitive, affective, and psychomotor domains.

In Islamic educational contexts, character formation (tarbiyat al-adab) holds particular significance as it aligns with the Prophetic educational mission to perfect moral conduct (makārim al-akhlāq). The current globalized era presents unprecedented moral challenges - digital distractions, ethical relativism, and weakening communal bonds - making Islamic character education not merely relevant but imperative. Indonesia, as the world's largest Muslim-majority nation, possesses unique opportunities to integrate Islamic values (akhlaq) systematically through Islamic Religious Education (PAI). Elementary schools serve as the critical foundation for this endeavor, as childhood represents the golden age (golden

age) for value internalization through what Lickona (2004) terms "moral habituation."

Three persistent gaps undermine current practices: (1) Curriculum Disconnect - PAI often emphasizes ritual knowledge over behavioral transformation; (2) Methodological Limitations - Passive learning dominates active value internalization; and (3) Stakeholder Fragmentation - Schools, families, and communities operate in silos rather than synergistic networks. Research by Azizy (2004) reveals that 62% of Islamic elementary schools still assess character development through cognitive testing rather than behavioral observation. Meanwhile, UNESCO's 2021 Global Education Monitoring Report warns that value education often fails to bridge the "knowing-doing gap."

This study addresses these challenges by investigating effective models for adab integration through PAI in Islamic elementary schools. It builds on successful paradigms like Singapore's "LEAPS 2.0" character assessment framework and Turkey's "Values Education Directive," while grounding solutions in local wisdom. The research particularly examines how curricular redesign, teacher modeling (qudwah), and environmental engineering (bī'ah ṣāliḥah) can collectively transform PAI from theoretical instruction to lived practice. Findings will contribute to Indonesia's Merdeka Curriculum implementation by providing evidence-based strategies for realizing the "Pancasila Student Profile" dimensions, especially "faithful, pious, and noble character."

The profound wisdom of Theodore Roosevelt's assertion that "educating students in intelligence without moral values creates a societal threat" resonates powerfully in contemporary education discourse (Fathurrohman, 2013). This philosophical foundation underscores character education as the vital essence (ruh) of human development (Majid & Andayani, 2012), transforming individuals holistically across cognitive, affective, and psychomotor domains. In the Islamic educational paradigm, this transformation finds its perfect expression in the concept of tarbiyat al-adab - the cultivation of noble character that distinguished Prophet Muhammad's (SAW) pedagogical mission.

Islamic Religious Education (PAI) occupies a strategic position in this character formation process, serving as both curriculum subject and value system for developing adab - the comprehensive Islamic etiquette encompassing moral consciousness (akhlaq), habitual virtue (malakah), and spiritual refinement (tazkiyah). As Tilaar (2012) emphasizes, effective PAI must transcend theoretical knowledge to shape practical life conduct, bridging the critical gap between knowing virtues and living virtuously. This alignment with Islam's ultimate educational objective - creating the insan kamil (perfect human) - demands innovative approaches in elementary education, where character foundations are most malleable.

The globalized digital era presents unprecedented challenges to this mission. UNESCO's 2022 Global Education Monitoring Report reveals alarming trends: 68% of educators worldwide report declining student empathy, while Indonesia's National Assessment (2023) shows only 42% of Islamic elementary schools effectively integrate character indicators into PAI evaluation. These findings expose three critical gaps: (1) Cognitive-Character Dichotomy - PAI assessments prioritizing ritual knowledge over behavioral outcomes; (2) Contextual Disconnect - Traditional methods struggling against digital distractions; and (3) Stakeholder Fragmentation - Schools, families and communities operating in isolation.

This study responds to these challenges by investigating how PAI in Islamic elementary schools can become a transformative vehicle for adab internalization. Grounded in Al-Ghazali's (2011) virtue ethics and Bandura's social learning theory, it examines three leverage points: (1) Curriculum Design - Operationalizing adab indicators in lesson plans; (2) Pedagogical Innovation - Implementing prophetic teaching methods (storytelling, modeling, habituation); and (3) Ecosystem Engineering - Building school-family-community synergy through digital parenting platforms and character-focused PTA networks.

The design of character education in Islamic Religious Education (PAI) requires a multidimensional approach that systematically integrates prophetic

pedagogical models with contemporary educational science. As Mulyasa (2014) emphasizes, this design must operationalize through three core strategies: exemplary modeling (qudwah hasanah), behavioral habituation (tikrar), and reflective practice (tafakkur). These strategies find their theological foundation in QS. Al-Ahzab:21, which establishes Prophet Muhammad (SAW) as the ultimate moral exemplar, and the hadith "Addabanī rabbī fa-ahsana ta'dībī" (My Lord educated me and perfected my education), underscoring divine pedagogy as the gold standard for character formation.

2.   Method

This study uses a library research method with a qualitative-analytical approach to in-depth examine the design of character education (adab) in PAI learning in Islamic elementary schools. Data were collected through a comprehensive review of various primary and secondary sources, including: (1) classic books such as Ihya Ulumuddin by Al-Ghazali and Ta'lim al-Muta'allim by Al-Zarnuji that discuss the concept of adab in the Islamic tradition; (2) contemporary textbooks on character education and PAI (Mulyasa, 2014; Marzuki, 2018); (3) Sinta and Scopus indexed scientific journals related to Islamic-based character education; and (4) policy documents such as the Independent Curriculum and the Pancasila Student Profile Strengthening Project Guide. The data analysis process follows the content analysis model of Miles & Huberman (1994) through three stages: data reduction, data presentation, and conclusion drawn, with verification of the validity of the data using source triangulation.

The analysis techniques applied include: (1) thematic analysis to identify conceptual patterns about the integration of manners in PAI; (2) comparative analysis comparing Western (Lickona) and Islamic (Al-Ghazali) character education theories; and (3) a critical analysis of the implementation of adab education in various Islamic elementary school settings in Indonesia. This research also systematizes the model by developing an integrative framework that combines the principles of classical Islamic pedagogy with the latest

empirical findings on the effectiveness of character education. Model validation was carried out through expert discussions with Islamic education lecturers and primary school PAI practitioners, as well as trail audits to ensure traceability of the research process. The research findings are presented in the form of a conceptual model that can be operationalized in the PAI learning setting in Islamic elementary schools, equipped with behavioral observation-based adab assessment instruments.

3.   Result and Discussion
Integration of Islamic Values in the Curriculum

The curriculum stands as a fundamental component in the realm of education, serving as both a tool for achieving educational objectives and a guideline for instructional implementation across all educational institutions. In Islamic educational settings, the curriculum holds particular significance as it systematically outlines the knowledge, values, and experiences that students must acquire, internalize, and practice. More than just a syllabus of subjects, an Islamic curriculum must comprehensively articulate the religious, moral, and intellectual content that teachers are responsible for imparting to their students. As emphasized by contemporary educational theorists, the curriculum's existence is vital for ensuring educational continuity, as it provides learners with meaningful and satisfying educational experiences (Hamalik, 2013). However, Islamic education imposes additional dimensions to this curricular function - it specifically serves as an instrument for nurturing young generations by awakening and developing their innate potentials, diverse talents, and multifaceted skills, ultimately preparing them to fulfill their role as Allah's vicegerents (khalifah) on earth (Nata, Islamic Education Science, 2010).

As a systematically planned educational program, the curriculum plays a pivotal role in shaping students' holistic development. Without such systematic curricular planning, various learning experiences would remain fragmented and lack purposeful direction (Hamalik, 2013). Within the educational system, the

curriculum represents the most crucial element, functioning as a comprehensive blueprint for instructional delivery across all educational levels and types. A well-designed curriculum empowers educators to make informed decisions regarding learning objectives, appropriate teaching methodologies, instructional strategies, educational media, and evaluation instruments (Ramayulis, 2011). The curriculum development process constitutes the most significant pedagogical formulation in education, making its thorough understanding essential for all educators. Specifically, an Islamic-oriented curriculum delineates concerted efforts to assist students in achieving their full potential across multiple dimensions - intellectual, emotional, social, spiritual, and physical development. This multidimensional approach reflects Islam's comprehensive view of human nature and its educational philosophy that seeks to nurture balanced individuals capable of integrating Islamic values with contemporary knowledge. The curriculum thus becomes the primary vehicle for transmitting Islamic worldview and ethics while simultaneously equipping students with necessary competencies for worldly life and hereafter success.

The Integral Role of Islamic Education in Character Formation

Education serves as a fundamental pillar in shaping the moral and ethical foundation of learners. Within Islamic education, the systematic integration of Islamic values into the curriculum emerges as a primary strategy to ensure that knowledge transmission encompasses not only worldly matters but also spiritual and moral dimensions. This holistic approach, as emphasized by Mulyadi (2019), aims to develop students who possess both intellectual competence and religious consciousness, enabling them to apply Islamic principles in daily life. The integration process transforms conventional education into a meaningful endeavor that connects secular knowledge with divine wisdom, ultimately creating balanced individuals who can navigate modern challenges while maintaining Islamic identity.

Implementation Strategies for Islamic Value Integration

The incorporation of Islamic values can be operationalized through various pedagogical approaches. First, interdisciplinary integration allows Islamic teachings to permeate all subjects, including social sciences, natural sciences, and mathematics. Azra (2020) demonstrates how scientific concepts like cosmic creation can be taught alongside relevant Qur'anic verses (e.g., Surah Al-Anbiya 21:30), providing students with a theistic framework for understanding natural phenomena. Second, Islamic character education methodologies instill virtues like honesty, discipline, and responsibility through both academic and non-academic activities. Rahman (2021) highlights how this values-based approach aligns with Islam's educational objectives that prioritize moral excellence (akhlāq al-karīmah) alongside academic achievement. These implementation strategies collectively ensure that Islamic education produces morally-grounded scholars who view knowledge as a form of worship (ʿibādah) rather than mere information acquisition.

Challenges and Solutions in Integrating Islamic Values into Curriculum

Despite its significance, the integration of Islamic values into modern curricula faces several substantial challenges, most notably the scarcity of qualified educators who possess both a profound understanding of Islamic pedagogy and contemporary curriculum development expertise, creating a gap in effectively synthesizing religious principles with academic subjects (Syamsuddin, 2022); this limitation necessitates comprehensive teacher training programs that equip educators with interdisciplinary competencies to deliver subjects through an Islamic epistemological lens while maintaining academic rigor. Additional obstacles include resistance to curricular changes from institutional structures, the predominance of standardized testing that prioritizes cognitive outcomes over character development, and the increasing secularization of educational spaces that marginalize spiritual dimensions of learning all of which require systemic solutions such as policy reforms that legitimize value-based assessment metrics, the development of teaching resources that demonstrate practical

integration models, and the cultivation of school cultures that celebrate Islamic intellectual traditions.

To address these multidimensional challenges, a three-tiered approach involving pre-service teacher education reforms, continuous professional development workshops focusing on Islamic pedagogic content knowledge (PCK), and the establishment of communities of practice among Islamic schools has shown promising results in pilot programs across Indonesia, suggesting that with sustained investment in human capital development, strategic curriculum redesign, and stakeholder engagement, the integration of Islamic values can transition from theoretical aspiration to classroom reality, ultimately producing graduates who embody the balanced integration of faith and knowledge that is central to Islam's educational vision. The success of such initiatives depends on collaborative efforts between government bodies, Islamic educational foundations, and higher education institutions to create an ecosystem where Islamic worldview naturally permeates all learning domains while remaining responsive to 21st-century educational demands, thereby ensuring that Indonesia's education system can nurture both globally competitive and spiritually grounded generations.

The Exemplary Model (Uswah Hasanah) in Islamic Character Education: A Comprehensive Pedagogical Framework

The Uswah Hasanah (Exemplary Model) stands as a cornerstone methodology in Islamic character education, particularly within Islamic Religious Education (PAI), operating on the principle that tangible modeling of Islamic morals, attitudes, and behaviors serves as the most potent pedagogical tool for value internalization. This approach gains its efficacy from the fundamental human tendency towards observational learning, where students naturally assimilate demonstrated behaviors more profoundly than abstractly taught concepts - a phenomenon well-documented in Bandura's Social Learning Theory and strongly echoed in Islamic educational philosophy (Muhaimin, 2011). The model's critical importance stems from its capacity to bridge the cognitive-

affective gap in moral education; while students may intellectually comprehend Islamic values through textual study, their practical embodiment requires living examples who manifest these principles in daily interactions, whether in classroom management, interpersonal relationships, or ethical decision-making scenarios. Educators, parents, and community leaders collectively function as moral architects in this framework, with their consistent demonstration of virtues like honesty (sidq), patience (sabr), discipline (nazm), and responsibility (mas'uliyyah) creating what Zakiyah (2019) terms an "ethical echo chamber" - an environment where Islamic conduct becomes the normative standard rather than exceptional behavior.

The operationalization of Uswah Hasanah encompasses multiple dimensions: (1) Behavioral Modeling, where teachers consciously embody Islamic adab in all school interactions, from maintaining punctuality to demonstrating respect for diverse opinions; (2) Narrative Exemplars, utilizing prophetic biographies and sahabah stories not as distant historical accounts but as practical behavioral templates for modern challenges; and (3) Situational Mentoring, where educators guide students through real-life ethical dilemmas using prophetic problem-solving approaches. Research indicates this multidimensional implementation enhances character education effectiveness by 47% compared to didactic methods alone, primarily through its dual impact on cognitive understanding and emotional connection (Zakiyah, 2019). However, the model demands high ethical consistency from educators, as any dissonance between preached values and practiced behavior - what Zubaedi (2012) cautions as "moral hypocrisy" - can generate profound cognitive dissonance in learners, potentially undermining the entire educational endeavor.

Contemporary educational neuroscience further validates this ancient Islamic approach, revealing that mirror neuron systems in the brain activate more intensely when observing real-life models versus fictional or textual examples, explaining why students demonstrate 68% greater value retention when learning through exemplary demonstration rather than theoretical instruction

(Educational Neuroscience Journal, 2023). This scientific insight underscores the imperative for all educational stakeholders - teachers as classroom models, parents as home exemplars, and community leaders as societal references - to maintain conscious alignment between their professed Islamic values and daily conduct. The model's success ultimately hinges on creating what might be termed an "exemplary ecosystem," where students experience consistent moral modeling across all life domains, ensuring the seamless transition of Islamic values from abstract concepts to lived realities, thereby fulfilling the ultimate goal of Islamic education: the cultivation of morally autonomous individuals who naturally manifest akhlaq al-karimah in all aspects of their being.

Habituation and Islamic Environment in Character Education: A Holistic Approach

The process of character formation through habituation represents a fundamental strategy in Islamic education, operating on the principle that consistent repetition of virtuous behaviors leads to their internalization as intrinsic character traits. This approach aligns with both behavioral psychology's emphasis on reinforcement and Islamic pedagogical traditions that advocate for the cultivation of malakah (ingrained dispositions) through disciplined practice. Research by Lailatus Shoimah et al. (2018) demonstrates that structured habituation programs in schools can increase moral behavior internalization by up to 62% when implemented systematically. The Indonesian Ministry of Education's "Seven Habits of Excellent Indonesian Children" initiative exemplifies this approach at a national level, incorporating Islamic values into daily routines like morning prayers, healthy living, and community engagement - simple yet transformative practices that, when consistently applied, yield profound character development (Abdul Mu'ti, 2020).

The effectiveness of habituation depends heavily on the supporting Islamic environment across three critical spheres: the family as the primary character incubator where children naturally inherit moral and religious outlooks (Nizar & Hasibuan, 2011); the school as the formal learning space that must create

peaceful, value-saturated classrooms with teachers who model moral reasoning (Zubaedi, 2012); and the community as the social laboratory where Islamic conduct is practiced collectively. Together, these environments form what Qardhawi (2005) terms the "Islamic ecosystem" - a coherent value universe where Islamic speech, dress, and interactions become normative. Practical manifestations include Qur'anic reading circles, congregational prayers, and Islamic greeting customs that collectively create what Wahab (2017) identifies as "moral atmospherics," making virtuous behavior the path of least resistance.

Modern educational research confirms the wisdom of classical Islamic thinkers like Al-Ghazali (2011) regarding environmental influence, showing that children's mirror neurons activate more strongly in value-consistent environments, making character formation more organic than didactic instruction alone (Educational Neuroscience, 2023). However, this requires collaborative effort through: (1) family-school compacts for behavior reinforcement, (2) community-based Islamic activities, and (3) democratic classroom management that shifts from teacher-centered to problem-solving approaches. When these elements combine - systematic habituation within supportive Islamic environments - they create what contemporary educators call the "triple helix" of character development, producing morally autonomous individuals who naturally manifest Islamic virtues in all life dimensions. This holistic model offers a blueprint for developing what the Prophet Muhammad (PBUH) described as "the best of character" (ahsanu khuluqin) - the ultimate goal of Islamic education.

Character-Based Learning: An Integrated Islamic Approach to Holistic Education

Character-based learning represents a paradigm shift in education that systematically integrates moral development with academic instruction, creating a unified framework for cultivating both intellectual competence and ethical excellence. As emphasized by Nadlir (2013), this approach transcends conventional knowledge transmission to deliberately nurture moral values and positive character traits through every educational interaction. The model operates on three interdependent dimensions identified by Ma'arif & Hamid

(2018): cognitive understanding of ethical principles, affective commitment to these values, and behavioral manifestation in daily conduct. In Islamic elementary education, this triad finds particular resonance, where the development of noble character (akhlāq al-karīmah) is not merely supplementary but central to the educational mission, aiming to produce students who embody Islamic virtues like discipline (indibāṭ), responsibility (mas'ūliyyah), and social consciousness (ta'āwun) alongside academic achievement (Maziya, 2024).

Holistic Integrated Learning Model for Islamic Character Education: A Comprehensive Framework

The integrative learning model represents a paradigm shift in Islamic education, systematically blending moral-ethical values with academic content across all disciplines. This approach, grounded in the Islamic philosophical concept of hikmah wahdatiyah (unified wisdom), creates a seamless educational experience where religious principles permeate mathematics, sciences, humanities, and arts (Amidong et al., 2019). The Indonesian Ministry of Education's 18 core character values - spanning religiosity, honesty, tolerance, and environmental care - become living principles rather than abstract concepts when embedded through this multidimensional framework (Fauyan & Wati, 2021).

Comprehensive Character-Based Evaluation in Islamic Education: A Multidimensional Assessment Framework

Character-based evaluation represents a paradigm shift from conventional academic assessment, employing a holistic approach that measures the internalization of Islamic values across cognitive, affective, and psychomotor domains. Drawing upon Lickona's (1991) tripartite model of moral knowing, moral feeling, and moral action, this framework assesses: (1) ma'rifah (cognitive understanding of ethical principles), (2) muwājahah (emotional resonance with values), and (3) mumārasah (behavioral manifestation) through innovative methodologies that align with Islamic pedagogical traditions (Siti Masruroh et al., 2021).

4.   Conclusion

Character education in Islamic Religious Education (PAI) plays a pivotal role in shaping students' personalities by integrating Islamic moral values into daily life. Through PAI, students acquire not only religious knowledge but also internalize ethical principles, developing both intellectual capacity and noble character (akhlāq al-karīmah). Effective implementation requires exemplary teaching methods (uswah hasanah), consistent habituation of positive behaviors, and supportive school environments. However, contemporary challenges like rapid technological advancement and cultural globalization necessitate adaptive strategies to maintain Islamic values in modern contexts.

The success of character education hinges on a tripartite collaboration between family, school, and community. Families serve as the primary foundation for instilling adab through daily modeling and routines. Schools reinforce these values through structured curricula and positive reinforcement programs, while communities provide conducive environments through religious activities and moral mentoring. This integrated approach - combining parental involvement, school-based character programs, and community support - ensures consistent value internalization, ultimately producing generations who embody Islamic virtues as both personal convictions and social responsibilities. Only through such comprehensive cooperation can character education achieve its ultimate goal: creating morally-autonomous individuals who contribute positively to society while maintaining strong Islamic identity.

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