

Implementation of Islamic Educational Values in Shaping Student Character at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri

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Abstract: *This study aims to examine the implementation of Islamic educational values in character building among students at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri. Given the importance of character education in Islamic teachings, this study focuses on how the values of faith, worship, and morals are instilled in primary school students through habit formation and role modelling. This study employs a qualitative case study method. Data collection techniques include interviews, observations, and documentation, with informants comprising the school principal, teachers, and students. Data analysis employs the Miles and Huberman model, which encompasses data reduction, data presentation, and conclusion. The results of the study indicate that Islamic values are applied through routine activities, such as reciting the Asmaul Husna, performing Tahfida, Muroja'ah, and PHBI, as well as Dhuha and Dhuhr prayers. Teachers as role models, curriculum design, and parental support also play significant roles in character development. The main limitation lies in the varying levels of character maturity among young students, which require more intensive and personalized guidance. This is exacerbated by the lack of active parental involvement, peer influence, and the environment outside of school. This study contributes to understanding how integrated religious education programs in Madrasah Ibtidaiyah institutions can significantly shape students' character. It also emphasizes the importance of synergy between schools, teachers, and parents in realizing character education based on Islamic values.*

Keywords: *Islamic education, Islamic values, character education, student character, faith, worship, morality, Madrasah Ibtidaiyah*

Introduction

Education is a means of building society, not a tool for distancing oneself from others or closing oneself off from them. It is not a means of blaming others, but rather a space for learning to find common ground and unity amidst differences.¹ The term ‘character’ comes from the Greek word meaning ‘to mark.’ This term emphasises how values of goodness are applied in one's actions and behaviour.² Islamic religious education is a top priority for every individual, including students. Therefore, this education is provided from an early age, as the pursuit of knowledge is a lifelong process. This demonstrates that education plays a crucial role in shaping individuals into better people. For this reason, Islamic religious education is provided progressively according to the educational level.³

The purpose of Islamic education is to shape a person's physical, spiritual, and psychological aspects through Islamic teachings and guidance. First, Islamic teachings shape the physical aspect, as Islamic education teaches individuals about physical education related to their physical form, such as covering their aurat, proper eating manners, and proper walking manners, among other things. Second, Islamic teachings shape the spiritual aspect, teaching how to enhance one's faith and piety towards Allah Ta'ala as one's Creator—third, shaping the psychological aspect by Islamic teachings, meaning that Islamic education seeks to cultivate positive thoughts towards oneself and others, such as avoiding envy, maintaining good intentions, avoiding arrogance, and so on.⁴

Character education in Islam is strongly emphasised because it is closely related to the formation of noble character, which is the

¹ Ifham Choli, “Pembentukan Karakter Melalui Pendidikan Islam,” *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2, no. 2 (2019): 35–52.

² Feri Tirtoni, “Tirtoni, Feri. 2016. *Pembelajaran PKn Di Sekolah Dasar: Inovasi Melalui Strategi Habitiasi Dan Program Kegiatan Sekolah Berkarakter*. Yogyakarta: CV. Buku Baik.” (CV. Buku Baik., 2016).

³ Ike Septianti, Devy Habibi Muhammad, and Ari Susandi, “Nilai-Nilai Pendidikan Islam Dalam Al-Qur’an Dan Hadist,” *FALASIFA: Jurnal Studi Keislaman* 12, no. 02 (2021): 23–32.

⁴ Nadjematul Faizah, “Pentingnya Pendidikan Islam Dalam Pembentukan Karakter Siswa Di Sekolah,” *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022).

foundation of a Muslim's life.⁵ Character education is an integral part of the Islamic education system, as good character reflects a person's faith and values.⁶ Character education management must be aligned with the vision, mission, and programmes implemented in basic education institutions.⁷

The implementation of character education, integrated with Islamic educational values, in madrasahs has the primary objective of shaping students into individuals with noble personalities, by the principles of Islamic teachings. This effort is crucial in preparing a generation with noble character, responsibility, and the ability to make a positive contribution to society.⁸ The phenomenon of moral decline among students remains a persistent issue, affecting both school and non-school environments. One tangible manifestation of this issue is the prevalence of violent behaviour among students. This situation highlights the importance of paying special attention to character development, ensuring that students grow into individuals of good character and noble ethics.⁹ In Islamic education, character building is achieved through role modelling, habit formation, and consistent guidance provided to students.¹⁰

Research conducted by Dwi Ratna Puji Astutik and Haris Supratno (2024) shows that the application of PAI values plays a significant role in shaping students' religious character. This implementation includes routine activities such as praying before and after studying, reciting the Dhuha and Hajat sunnah prayers, participating in congregational prayers for Zuhr and Asr, studying the Qur'an, and adopting the 3S culture (smiling and greeting). The results of this study confirm that instilling religious values in the school environment or non-formal

⁵ Musayyidi Musayyidi and Anwar Rudi, "Pendidikan Karakter Dalam Perspektif Islam: (Urgensi Dan Pengaruhnya Dalam Implementasi Kurikulum 2013)," *Kariman: Jurnal Pendidikan Keislaman* 8, no. 02 (2020): 261–78.

⁶ S Aini, "Implementasi Nilai Karakter Melalui Al-Islam Dan Kemuhmadiyah Di SMP Muhammadiyah 1 Medan," *Fakultas Agama Islam Universitas Muhammadiyah Sumataera Utara Medan*, 2020.

⁷ Anggara Dwinata et al., "Implementasi Program ASWAJA (Ahlusunnah Wal Jama'ah) Dalam Meningkatkan Karakter Religius Siswa Sekolah Dasar," *Jurnal Simki Pedagogia* 8, no. 1 (2025): 9–19.

⁸ Nadia Yusri et al., "Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Jurnal Pendidikan Islam* 1, no. 2 (2024): 12.

⁹ Abd Mukti, Junaidi Arsyad, and Achmad Bahtiar, "Implementasi Penanaman Nilai-Nilai Pendidikan Karakter Berbasis Al-Qur'an dan Hadits Pada Siswa," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (2023).

¹⁰ Titik Sukmiati Sumatri and Alwizar Alwizar, "Paradigma Nilai Pendidikan Karakter Dalam Perspektif Al-Qur'an," *Jurnal An-Nur* 10, no. 2 (2021): 39–51.

educational institutions contributes to shaping students' personalities to be disciplined, religious, and morally upright. Additionally, the involvement of teachers and administrators in guiding students is a crucial factor in the successful implementation of PAI values in students' daily lives.¹¹

Research conducted by Iswanto, Eva Nurazizah, Amanda Dewi Nadila, and Muhammad Sultan Nur S from STAI Sangatta East Kutai found that Islamic religious education plays a central role in strengthening students' spiritual dimensions, especially amid the processes of modernisation and globalisation. Islam itself places character and moral values at the core of its teachings, which should form the identity of a Muslim. To achieve this goal, it was found that the most effective Islamic education learning strategy is one that can integrate cognitive, affective, and psychomotor aspects. This means that the learning process does not only focus on understanding religious concepts but also on internalising these values in the heart and manifesting them through concrete actions. Support from extracurricular activities rooted in Islamic values has also proven essential in deepening students' spiritual understanding. Factors contributing to the success of religious character formation include the role of teachers as role models, which is fundamental, as well as the habit of worship and the creation of a conducive and supportive educational environment, both of which are important elements in the continuous formation of students' character.¹²

Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri is one of the educational institutions that has implemented character education for students through routine practices. This was obtained from an interview with the school principal, Mrs. Sri Anjarwati, M.Pd., who explained that character building is achieved through routine practices. This is reflected in various routine activities, including reciting the Asmaul Husna before class, followed by group recitation sessions and a congregational Dhuhr prayer. Additionally, there are routines for memorising the Quran and congregational Dhuha prayer. On Fridays, after Friday prayers, there is a habit of reciting Tahlil. These activities

¹¹ Dwi Ratna Puji Astutik and Haris Supratno, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Sanggar Bimbingan Sungai Mulia 5 Malaysia," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 1 (2024): 238–54.

¹² Nesi Apriyadi, "Implementasi Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Islami Siswa SD Negeri 45 Kota Bengkulu" (IAIN BENGKULU, 2018).

aim to shape students' character, instil good moral values, discipline, and awareness of Islamic teachings.

Based on this background, the researcher chose the title "The Implementation of Islamic Educational Values in Shaping Student Character at the Qur'ani Tsamrotul Ma'arif Kediri Elementary School." This study aims to provide an overview of how Islamic educational values are applied within the school environment and identify the factors that support and hinder their implementation.

Method

The approach used in this study is a qualitative approach with a case study method. This approach was chosen to gain an in-depth understanding of the process of implementing Islamic educational values in shaping the character of students at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri. The qualitative method was chosen because this study focuses on understanding, interpreting, and the meaning of Islamic character education phenomena. According to Sugiyono, qualitative methods can be used in research when the main objective is to understand the uniqueness of the object being studied. The primary focus of this qualitative approach is to gain a deeper understanding of the meaning and significance of the object being studied. Theory serves as a basis for guiding thinking and informing the research process, ensuring consistency with the reality found in the field.¹³

The research was conducted at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif, located in Jabang Village, Kras Subdistrict, Kediri Regency. This location was chosen because the madrasah consistently implements Islamic values, such as Dhuha prayer, murojaah, Tadarus, Tahfidz, and Dhuhr prayer, as part of its character education. The research was conducted from March to April 2025. The data sources for this study consist of two types: primary and secondary data.¹⁴ Primary data was obtained through interviews with the head of the madrasah, classroom teachers, and several students. Meanwhile, secondary data was obtained from supporting media, including journals, attendance records, and documents of religious activities monitored by each classroom teacher. The data collection techniques employed in this

¹³ Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," 2013.

¹⁴ Rahmadi, Rahmadi, "Pengantar Metodologi Penelitian," Banjasmasin: Antasari Press, 2017.

study included observation, interviews, and documentation. Meanwhile, the data analysis technique employed the interactive analysis model developed by Miles and Huberman, which consists of three stages: data reduction, data presentation, and drawing conclusions or verifying the data. Thus, this study is expected to present accurate and relevant data and references related to the procedures carried out in the field research.

The primary focus of this study is on the implementation of faith, worship, and moral values in the development of students' character. The researcher explores the forms of implementation of faith, worship, and moral values, as well as the factors that support and hinder the implementation of Islamic Education values.

Result and Discussion

A. Implementation of Islamic Educational Values in Shaping Student Character at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri

The implementation of Islamic educational values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif consists of three (3) central values, namely the value of faith, the value of worship, and the value of morals. According to Astutik (2024), the application of Islamic religious values at the primary school level encompasses a range of aspects. One of these is the value of worship, which instils obedience to Allah Ta'ala's commands and avoidance of His prohibitions, as well as moral values that emphasise the importance of good behaviour and positive interactions.¹⁵ This aligns with Juanda's (2025) opinion that Islamic Religious Education plays a crucial role in shaping students' morals. Through this learning process, students are introduced to moral and ethical values that are at the core of Islamic teachings. Students are trained to understand and practise principles such as honesty, patience, compassion, and kindness, all of which are essential foundations for developing noble character.¹⁶

The implementation of Islamic educational values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri employs methods such as habit formation, teacher role modelling, punishment, and advice. This

¹⁵ Astutik and Supratno, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Sanggar Bimbingan Sungai Mulia 5 Malaysia."

¹⁶ Nadila Juanda, Ine Indiyani, and Faizal Hasbi, "Peran Pendidikan Islam Dalam Pembentukan Akhlak Siswa Di Sekolah Menengah," *CARONG: Jurnal Pendidikan, Sosial Dan Humaniora* 1, no. 4 (2025): 833–42.

approach aligns with Alqudsi's (2023) opinion, which posits that Islamic education not only conveys religious knowledge but also shapes habits and character through habit formation and role modelling.¹⁷ This is reinforced by Hesti's (2024) opinion, which emphasises the process of internalising positive behavioural habits. Through habit formation, students can develop the ability to understand, feel, and consciously apply attitudes and actions that reflect good morals, thereby forming noble morals.¹⁸ According to Ahmad Mujahir Ansori (2018), the habituation method is highly effective in character building because it trains students to become accustomed to engaging in positive activities at school. Repeated habits can shape a person's character.¹⁹ This is further supported by Sumatri's (2021) statement, which explains that character building is achieved through setting examples, habit formation, and continuous guidance provided to students.²⁰ This aligns with Munawwaroh's Theory (2019), which posits that the application of Islamic values in schools involves teachers' efforts to instil these values in students through habit formation, as well as the example set by teachers during the learning process or activities carried out in the school environment. In addition, before applying these values to students, teachers also need to learn to apply the value of faith in schools so that students can emulate what is good.²¹

Role model strategies are the main pillars in implementing Islamic educational values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif Kediri. Teachers and principals at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif serve as role models in their behaviour and worship. The friendly attitude, polite speech, and discipline of teachers in worship are real examples for students to follow. This example is effective in instilling the values of faith, worship, and morality because students tend to imitate what they see from their teachers. As stated by Munawwaroh (2019), an effective way to implement education is

¹⁷ Zainab Alqudsi, Darsinah Darsinah, and Wafroturrahmah Wafroturrahmah, "Internalisasi Nilai-Nilai Islami Dalam Penguatan Karakter Religius Dan Komunikatif BDI Pesantren Tahfizh Daarul Qur'an Surakarta," *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo* 4, no. 3 (2023): 355-65.

¹⁸ Hesti Kartika and Hayatun Sabariah, "Peran Pendidikan Agama Islam Dalam Pembentukan Karakter Siswa Di SMP Negeri 3 Tanjung Pura," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 5 (2024): 49-59.

¹⁹ Raden Ahmad Muhajir Ansori, "Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik," *Jurnal Pusaka* 4, no. 2 (2017): 14-32.

²⁰ Sumatri and Alwizar, "Paradigma Nilai Pendidikan Karakter Dalam Perspektif Al-Qur'an."

²¹ Azizah Munawwaroh, "Keteladanan Sebagai Metode Pendidikan Karakter," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (2019): 141.

through example. An example is a good deed that can inspire others to do the same.²² At Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif, three Islamic Educational values are implemented, namely:

The Value of Faith

The implementation of faith values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif is carried out comprehensively and systematically, both through intraschool learning (such as Aqidah Akhlak and Qur'an Hadith) and through daily habits and role modelling. The methods used are varied, including theory, practice, reflection, and a personalised approach tailored to the children's age. Examples include memorising the pillars of faith, reciting the Beautiful Names of Allah, short surahs, performing Dhuha and Zuhr prayers in congregation, and commemorating Islamic holidays such as the Prophet's Birthday and Ramadan Camp. Emphasis on honesty in learning activities is also an important part, instilling the awareness that Allah is All-Seeing.

Evidence of the success of instilling religious values can be seen from the results of observations showing an increasing awareness among students in participating in religious programmes. Students are highly enthusiastic about participating in religious activities such as Tadarus, immediately heading to their respective classrooms without being told to do so by their teachers. During Ramadan, students are highly enthusiastic about attending religious lectures and recitations to enhance their faith. When it comes to daily quizzes, students complete them independently with confidence. This habit has proven to foster honesty, religiosity, and a sense of responsibility in fulfilling their duties and obligations.

This instillation of faith values aligns with Munawwaroh's (2019) theory that faith education should begin early and be instilled contextually and emotionally to be rooted in students' hearts. In implementing the cultivation of faith values at school, teachers apply these values to students through habits and examples demonstrated by teachers in school activities conducted within the school environment, and then apply them to students.²³ Overall, the implementation of faith values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif is carried out comprehensively and systematically through a combination of theoretical learning, practice, reflection, and a personalised approach tailored to the age and condition of the students.

²² *Ibid*.....142

²³ Munawwaroh.....143

The Value of Worship

The instillation of worship values at the Qur'ani Tsamrotul Ma'arif Elementary School is a central part of students' daily activities and is carried out comprehensively and deeply. This includes the habit of performing obligatory and recommended prayers, as well as direct practice in daily life. Primary activities include regularly monitoring Dhuha and Dzuhur prayers in congregation, as well as training students to become imams. Worship education is also integrated with practice, such as lessons on wudhu and prayer, as well as memorising short prayers after prayer.

The success of efforts to instil religious values can be seen when it is time for the Dhuha and Dzuhur prayers, as students immediately rush to the mosque without having to be forced or reminded by teachers. During the Dhuha prayer, one of the students who is assigned as the imam immediately stands at the front to lead his friends in prayer. This habit has proven to cultivate students into disciplined, brave, confident individuals who take responsibility in fulfilling their duties as Muslims.

Through the habit of performing Dhuha and Dzuhur prayers in congregation, students at the Qur'ani Tsamrotul Ma'arif Elementary School become more familiar with Allah Ta'ala and can perform these prayers independently without being prompted. The habit of performing Dhuha and Dzuhur prayers in congregation increasingly shapes students' discipline. This supports Baidowi's (2020) view that the character of worship must be instilled through real and consistent habits. This habit of worship is not merely a routine but is understood as a means of strengthening the spiritual connection between students and Allah Ta'ala.²⁴

The implementation of worship values, such as the Dhuha prayer and wudhu lessons, at the Qur'ani Tsamrotul Ma'arif Elementary School is based on direct practice, enabling students to understand what they are learning immediately. Most students are already able to perform wudu properly and correctly. This aligns with Harahap's (2023) view that learning worship through direct practice (ablution, prayer, supplication) provides a deeper understanding and is more easily applied by students, especially young children. This practice helps

²⁴ Ach Baidowi, "Penanaman Karakter Pada Siswa Melalui Kegiatan Intrakurikuler Dan Ekstrakurikuler Di Sekolah Dasar Terpadu Islam," *EDUCARE: Journal of Primary Education* 1, no. 3 (2020): 303–22.

children understand the proper procedures for worship, rather than just theoretical knowledge.²⁵

The implementation of the Dhuhr prayer is conducted in congregation with the surrounding community, thereby providing an indirect learning experience on how to interact with society and learn proper etiquette. The implementation of worship values, such as the habit of performing the Dhuha prayer and memorising the Qur'an, is inseparable from the Qur'anic curriculum applied by the madrasah. This is very important so that the implementation of Islamic educational values can be carried out in a structured manner. The results of the observation show how impactful congregational midday prayers are, as students interact directly with the community. Specifically, students are seen bowing before their elders and kissing their hands.

This aligns with the views of Astutik and Suparman (2020), who explain that efforts to achieve this begin with internalising structured programs, including educational system planning, curriculum, and daily activities. These programs include instilling discipline, adhering to appropriate dress codes, exhibiting polite behaviour, respecting Islamic dress codes, cultivating humility, fostering mutual respect, promoting cooperation, developing social and environmental awareness, memorising the Qur'an, practising obedience in prayer, and engaging in various other religious activities that contribute to shaping students' character and morality.²⁶

Moral Values

The instillation of moral values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif is the primary foundation in shaping students' Islamic and civilised character, not only in theory but also in practice in daily life. The approaches used are diverse, ranging from daily habits (such as being polite, asking permission, and seeking consent) to teacher role modelling, direct guidance when violations occur, and meaningful and contextual stories. Teachers also serve as role models who demonstrate good moral values in both words and actions. Teachers

²⁵ Sartika Dewi Harahap, "Penerapan Metode Drill Pada Praktek Ibadah Untuk Anak Usia Dini Di RA Darussalam Huta Siantar," *JURNAL TILA (Tarbiyah Islamiyah Lil Athfaal)* 3, no. 1 (2023): 389–98.

²⁶ Astutik and Supratno, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Sanggar Bimbingan Sungai Mulia 5 Malaysia."

always set a good example so that students will be motivated to follow their teachers' behaviour and attitude.

The moral values implemented at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif are based on several principles, including honesty, responsibility, cooperation, and discipline. In everyday life, students are accustomed to kissing their teachers' hands properly, speaking politely, and behaving respectfully towards teachers and school staff. This aligns with Fadhilah's (2024) assertion that a systematically designed curriculum guides students to understand values such as honesty, justice, and responsibility. These values play a crucial role in developing their ability to make ethical decisions in daily activities.²⁷

One example of implementing moral values is teaching students to help their peers. When a peer is in difficulty, teachers encourage students to help their peers. The success of moral values is also demonstrated by the students' behaviour of helping and assisting each other when other students experience difficulties in memorising the Qur'an. They listen to each other so that their friends can memorise well. In addition, students have taken responsibility for maintaining classroom cleanliness. These findings show that teaching moral values through role modelling and habit formation has been effective. This aligns with Sania's (2024) view that moral education is implemented through activities such as community service, fundraising, and mentoring, which instil the value of mutual assistance and provide students with direct experience of the benefits of helping others. Through these activities, students not only understand the importance of mutual assistance but also directly experience the positive benefits of such behaviour.²⁸

B. Supporting and Hindering Factors in the Implementation of Islamic Education

Supporting factors for implementing Islamic education values at the Qur'ani Tsamrotul Ma'arif Elementary School are categorised into internal and external factors. The most dominant internal factor is the commitment of educators as role models, where teachers not only teach

²⁷ Fadhillah Quratul'Aini, Rahmi Yuli Andini Hasibuan, and Gusmaneli Gusmaneli, "Pendidikan Karakter Sebagai Landasan Pembentukan Generasi Muda," *Dewantara: Jurnal Pendidikan Sosial Humaniora* 3, no. 4 (2024): 54-69.

²⁸ Sania Pasaribu et al., "Implementasi Pendidikan Karakter Tolong Menolong Di Lingkungan Sekolah SD Negeri 178492 Pagar Batu," *Jurnal Trust Pentakosta* 1, no. 1 (2024).

but also provide direct examples in attitude and behaviour. According to Fadhilah (2024), teachers in the school environment have a role as role models that students should emulate. Role modelling is an important element in the character-building process, as children tend to imitate the behaviour they observe.²⁹

Additionally, the unique Qur'anic curriculum, which integrates the Merdeka Curriculum with the Tahfidz program, the Dhuha and Dzuhur prayers in congregation, and the habit of reciting the Asmaul Husna, serves as strong support. The religious and family-like school environment also fosters empathy and mutual assistance among students, along with the madrasah's consistency in implementing daily programs even on national holidays. This aligns with Abdurrahman (2022), who emphasises that the success of Islamic education is greatly determined by the institution's policies and commitment to implementing sustainable habit-forming programs.³⁰

External factors that support this include parental support and the home environment. Parents actively accompany their children in recitation, ensure they pray, monitor their screen time, and maintain communication with teachers regarding their children's progress. This aligns with Adawiyah's (2022) assertion that family support, particularly from parents, is a key factor in the successful character development of children.³¹

Despite many supporting factors, the implementation of Islamic educational values at Madrasah Ibtidaiyah Qur'ani Tsamrotul Ma'arif also faces several obstacles. Based on interviews with the school principal, it was found that one of the obstacles is the developing and unstable character of students, who exhibit challenging behaviours such as hyperactivity, irritability, or disruptive tendencies. This aligns with Mashar's (2015) opinion that the development of children's character is influenced by internal factors, such as psychological and emotional maturity, which are still unstable at an early age. This means that

²⁹ Quratul'Aini, Hasibuan, and Gusmaneli, "Pendidikan Karakter Sebagai Landasan Pembentukan Generasi Muda."

³⁰ Muhammad Cholid Abdurrohman, "Perencanaan Kurikulum Pendidikan Islam," *Rayah Al-Islam* 6, no. 01 (2022): 11–28.

³¹ Rabiatul Adawiah, "Peran Orang Tua Dalam Meningkatkan Hafalan Al-Qur'an Anak Di Kuttub Al-Fatih Tangerang Selatan" (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2022).

students need exceptional guidance and approaches from teachers so that the values taught can be well-received.³²

The lack of active involvement from some parents is also an obstacle. According to the data obtained, some parents leave education entirely to the school without monitoring their children's activities at home, which has an impact on the discontinuity of habit formation. This aligns with Fadhilah's (2024) assertion that the lack of parental support in instilling values may occur because some parents may not fully understand the importance of character education. When parents actively engage in their children's education, children are more likely to understand and internalise the importance of these values.³³

Additionally, the influence of peers and the environment outside of school has the potential to undermine the educational results, as students can be influenced by negative behaviour outside of the madrasah environment. This aligns with Laursen's view, as cited in Nurdiana (2023), who states that peers are a significant factor influencing life during adolescence. To address these obstacles, the school has established active communication through a WhatsApp group and report cards to monitor the children's progress.³⁴ This aligns with Aisyah (2023) view that close cooperation between parents and teachers is crucial in supporting children's growth and development. To achieve this synergy, effective communication between the two is required.³⁵

Conclusion

This study demonstrates that the implementation of Islamic educational values in shaping students' character at Qur'ani Tsamrotul Ma'arif Kediri Elementary School is achieved through the integration of faith, worship, and moral values into learning activities and students' daily routines. Faith values are formed through activities such as Quran

³² Riana Mashar, *Emosi Anak Usia Dini Dan Strategi Pengembangannya* (Jakarta: Kencana, 2015).

³³ Quratul'Aini, Hasibuan, and Gusmaneli, "Pendidikan Karakter Sebagai Landasan Pembentukan Generasi Muda."

³⁴ Nurdiana Nurdiana, "Pengaruh Teman Sebaya Terhadap Perilaku Konsumsi Pada Siswa Kelas 12 SMK LAB Business School Tangerang," *Journal of Business Education and Social* 4, no. 1 (2023): 29–36.

³⁵ Siti Nur Aisyah, Suyadi Suyadi, and Suharti Suharti, "Peran Kepala Sekolah, Guru Dan Orang Tua Dalam Memahami Sosial Emosional Anak Usia Dini," *JIIIP-Jurnal Ilmiah Ilmu Pendidikan* 6, no. 2 (2023): 1152–57.

recitation, review sessions, and the recitation of the Beautiful Names of Allah; worship values through congregational Dhuha and Zuhr prayers and the practice of memorising the Quran; while moral values are instilled through teachers' exemplary behaviour, daily etiquette practices, and the cultivation of attitudes such as honesty, responsibility, and politeness. The entire process demonstrates that students' character is not only shaped through theory but through consistent habits and direct role modelling, ultimately forming a deeply rooted religious character.

Supporting factors for the implementation of Islamic educational values in this madrasah include a religious and conducive environment, role modelling from teachers and the school principal, and parental involvement. Meanwhile, hindering factors include individual differences in student character, the lack of active involvement from some parents, and the influence of peers and the external school environment. Nevertheless, the success of character development is generally generalised by the synergy between consistent habit formation, a supportive environment, and the active role of all parties in internalising Islamic values.

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