

# Character Education in Islam: The Role of Teachers in Building Islamic Personality in Elementary Schools

**Aep Saepudin**

Univesitas Islam Bandung, Indonesia

Email: [aep.saepudin@unisba.ac.id](mailto:aep.saepudin@unisba.ac.id)

## Abstract

Islamic character education in elementary schools plays an important role in shaping students' personalities following religious values. Teachers as central figures in the school environment hold a great responsibility to be role models and guide students spiritually and emotionally. However, there are various challenges teachers face in instilling Islamic character education, both from external factors such as the influence of the social environment, and internal factors such as limited support from parents. This study aims to explore the role of teachers in shaping the Islamic personality of students in elementary schools. The research method used is a qualitative approach, with data collection from various relevant sources such as previous research and scientific articles. The collected data is then processed and analyzed to produce in-depth conclusions regarding the role of teachers in Islamic character education. The conclusion of this study shows that teachers play a key role in shaping Islamic personality through role models, habituation of Islamic values, and spiritual and emotional guidance. The main challenges faced include the negative influence of the social environment and lack of family support. Collaboration between teachers and parents is a critical strategy to increase the effectiveness of Islamic character education. In addition, developing an Islamic school environment and increasing teacher competence also need to be improved. With the implementation of these strategies, Islamic character education can be more effective in forming students who have strong Islamic personalities.

**Keywords:** *Character Education, Teachers, Islamic Personality.*



## A. INTRODUCTION

Character education is one of the most fundamental aspects in the formation of human personality, especially in the context of formal education at the elementary school level. In Indonesia, as a country with a Muslim majority, the importance of Islamic character education is becoming increasingly significant. Elementary schools, as the initial level of education that greatly determines the mental and emotional development of children, have a great responsibility to shape students' personalities following the religious and moral values adopted by society (Istiyono et al., 2021). The role of teachers in this educational process is very central because teachers not only function as transmitters of knowledge but also as role models that will be emulated by students in their daily lives. During the ever-growing flow of globalization and modernization, the challenge of instilling Islamic values and morality in the younger generation is increasingly complex (Vrieler & Salminen-Karlsson, 2022).

In the elementary school environment, students are at a very critical stage of development in shaping their character and personality. Elementary school age is a period where children are very vulnerable to environmental influences, both from

family, peers, and the media. This is where formal education, especially through the role of teachers, plays a crucial role (Birhan et al., 2021). Teachers are expected to be able to become figures who not only teach academic material but are also able to instill Islamic values through role models, guidance, and daily interactions. In Islamic-based elementary schools, the role of teachers in instilling religious values becomes increasingly prominent because they are responsible for integrating religious teachings with formal education (Khaidir & Suud, 2020).

In the context of Indonesia, Islamic-based character education in elementary schools has received serious attention from various parties, including the government, educational institutions, and the community. This is due to the urgent need to produce a generation that is not only intellectually intelligent but also has noble morals. This phenomenon is reinforced by social realities that show concerns about moral degradation among the younger generation (Rachmawati et al., 2022). The development of technology and unlimited access to information makes it easier for children to be exposed to negative influences from outside, which often conflict with Islamic values. Therefore, character education based on Islamic values in elementary schools is one effective way to counteract these influences (Purnama et al., 2022).

The importance of Islamic character education is also driven by efforts to create a generation that has integrity, responsibility, and respect for others. Amid the progress of the times, society increasingly needs individuals who are not only intellectually competent but also have a strong moral foundation. The role of teachers in shaping Islamic personalities in elementary schools is very important because they are authoritative figures who directly interact with students in the learning process. Teachers are the main agents who can guide students to understand, internalize, and practice Islamic values in everyday life (Biantoro, 2019). This is not an easy task, considering the differences in students' social, cultural, and economic backgrounds that can affect how they accept and practice these values.

In practice, teachers in elementary schools often face challenges in instilling Islamic character education. One of the biggest challenges is the lack of support from the environment outside the school, such as family and the media, which often provide values that are contrary to Islamic teachings. In addition, teachers are also faced with difficulties in finding effective methods to convey abstract moral values to students who are still at a limited stage of cognitive development (Rubini & Chaer, 2021). However, despite facing various challenges, the role of teachers remains a major pillar in the success of Islamic character education. Teachers are required to continue to innovate in their teaching methods, as well as to be real examples of behavior that is following Islamic values (Nurfuadi, 2022).

In addition, curriculum factors also play an important role in supporting the role of teachers in Islamic character education. A well-designed curriculum will help teachers to more easily integrate Islamic values into the subjects they teach. However, not all elementary schools, especially those based on general education, have a curriculum that explicitly emphasizes Islamic character education. Therefore, teachers must play an active role in developing creative approaches to instill these values

outside of formal subject matter. This includes various activities outside the classroom, such as mentoring, habituation, and extracurricular activities that focus on character building (Maksić & Jošić, 2021).

On the other hand, the involvement of parents and the community in the character education process cannot be ignored. The success of teachers in instilling Islamic personalities in students will be more effective if supported by a conducive family environment. Unfortunately, not all parents have the same understanding of the importance of Islamic character education, so the role of teachers often becomes very dominant in this process. Cooperation between teachers and parents is an important key to ensuring that the Islamic values taught in schools can be applied at home and in the student's social environment.

## **B. LITERATURE REVIEW**

### **1. Character Education**

Ali Muhtadi stated, "That education is an effort to humanize humans". In this context, education cannot be interpreted as merely helping physical growth, but also the overall development of the human personality in the context of an environment that has civilization (Camangian & Cariaga, 2022). Meanwhile, according to Yahya Khan, "Education is a process that grows, develops, matures, organizes, and directs". Education also means the process of developing various potentials in humans so that they can develop well and be beneficial for themselves and their environment (Robinson & Persky, 2020).

According to the Ministry of National Education, "Character is the nature, nature, morals, or personality of a person that is formed from the results of internalizing various virtues that are believed in and used as a basis for perspective, thinking, behaving, and acting" (Haq et al., 2022). Meanwhile, according to Darmiyati, the appropriate education system to produce a quality society with positive character is one that is humanistic, which positions students as individuals and members of society who need to be helped and encouraged to have effective habits, a combination of knowledge, skills, and desires (Hufron & Junaedi, 2021).

According to Tadkiratun Musfiroh, "Character refers to a series of behavioral attitudes, motivations, and skills, including the desire to do the best". According to Megawangi in the book Darmiyati defines character education as "An effort to educate children to be able to make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment" (Zulela et al., 2022).

According to Mulyana, values are "Something that is desired so that it gives birth to actions in a person. These values generally cover three areas, namely intellectual values (right-wrong), aesthetic values (beautiful-unbeautiful), and ethical values (good-bad)". The term moral comes from the word *moralis* (Latin) which means customs or ways of life: the same as the term ethics which comes from the word *ethos* (Greek) (Reid, 2020). The theme of morals is closely related to social responsibility and is directly tested so that morals are closely related to ethics. The theme of values, although having social responsibility, can be temporarily suspended.

For example, honesty is a value that someone believes in, but that person (temporarily suspends) committing corruption (Kim, 2022).

From the explanation above, it appears that the definition of character is more or less the same as morals and ethics, namely related to the values that a person believes in and then applies concerning social responsibility. Udik Budi Wibowo stated that "A person with character is an individual who uses all of his potential, including his thoughts, conscience, and actions as optimally as possible to realize public welfare" (Farmaki & Stergiou, 2021).

According to the Ministry of National Education, character education is interpreted as education that develops and builds the character of the nation in students so that they have values and character as their character, apply these values in their lives, as members of society, and citizens who are religious, nationalist, productive and creative (Intania & Sutarna, 2020). Meanwhile, according to Koesoema, character education is the basic values that must be internalized if a society wants to live and work together peacefully. Values such as wisdom, respect for others, personal responsibility, feelings of shared destiny, suffering, and peaceful conflict resolution, are values that should be prioritized in character education (Al Mufadda et al., 2020).

In character education in schools, all components must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of facilities and infrastructure, financing, and work ethic of all school/environment residents (Marsakha et al., 2021). In addition, character education is interpreted as the behavior of school residents who in organizing education must have character. Character education is also interpreted as everything that teachers do, which can influence the character of students. Teachers help shape the character of students. This includes exemplary behavior of teachers, how teachers speak or deliver material, how teachers tolerate it, and various other related matters (Hermino & Arifin, 2020).

The criteria for a good person, a good citizen, and a good citizen for a society or nation, in general, are certain social values, which are greatly influenced by the culture of the society and its nation. Therefore, the essence of character education in the context of education in Indonesia is value education, namely education of noble values that originate from the culture of the Indonesian nation itself, to foster the personality of the younger generation (Malek et al., 2021). Character education is an effort that is designed and implemented systematically to help students understand the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Achadah et al., 2022).

Character education teaches habits of thinking and behavior that help individuals to live and work together as a family, society, and nation and help them to make decisions that can be accounted for. In other words, character education

teaches students to think intelligently, naturally activating the midbrain (Zulfiati et al., 2021).

### **C. METHOD**

This study uses a qualitative approach that aims to explore the role of teachers in the formation of the Islamic personality of students in elementary schools. Through a qualitative approach, this study will be more in-depth in analyzing various aspects related to the teaching of Islamic values, challenges faced by teachers, and strategies that can improve the effectiveness of Islamic character education. The data used will be obtained from various sources such as previous research results, scientific articles, and other relevant documents related to Islamic character education. Thus, this study is expected to provide a clear and comprehensive picture of the topic raised. After the research data is collected, the next step is to process and analyze the data. This analysis process will be carried out carefully to find patterns, themes, and conclusions that are relevant to the objectives of the study. The results of this study are expected to provide a real contribution to understanding the role of teachers as the main agents in the formation of Islamic character in elementary schools, as well as the challenges and strategies needed to optimize Islamic character education. This study is also expected to provide insight for educators, parents, and policy makers to improve the quality of Islamic character education in the school environment.

### **D. RESULT AND DISCUSSION**

#### **1. The Role of Teachers in Forming Students' Islamic Character**

The role of teachers in the formation of Islamic character in elementary school students is very important because teachers are central figures in students' lives, especially in the early stages of development which are full of identity and personality formation. Teachers play a role not only as transmitters of knowledge but also as role models who directly influence students' attitudes and behavior. The role model of teachers in everyday life plays a crucial role in this process. Teachers who consistently display behavior following Islamic teachings, such as honesty, patience, humility, and respect for others, provide real examples that students will follow. In everyday life at school, students observe the actions, language, and interactions of teachers with others, and without realizing it they begin to imitate these behaviors. When teachers demonstrate honesty in completing tasks or fairness in deciding something, students learn how to apply Islamic values in their lives. This role model is not only limited to the classroom, but also includes all aspects of interaction in the school environment, including relationships with peers, other teachers, and school staff.

The habituation of Islamic values is another component that is no less important in the role of teachers in forming students' Islamic character. In daily school life, teachers must consistently instill values such as honesty, discipline, responsibility, and respect for others. Teachers do not only give verbal advice but also create an environment that encourages students to practice these values in various activities. For example, through routine activities such as congregational prayer, reading the

Qur'an, or even in simple interactions in the classroom, teachers can instill the importance of being honest, acting fairly, and being patient. This habituation will gradually form positive habits in students, which will later become part of their personality. In addition, the habituation of Islamic values strengthens the internalization of these values, so that students not only understand them in theory but also practice them in their daily lives. In this process, teachers act as facilitators who guide students at every step, ensuring that Islamic values are truly embedded in their souls.

On the other hand, the role of teachers is not only limited to academic aspects but also to the spiritual and emotional guidance of students. In Islam, education is not only related to intellectual development but also concerns moral and spiritual development. Teachers have a great responsibility to guide students so that they are not only academically successful but also have a strong spiritual foundation. Spiritual guidance provided by teachers helps students understand Islamic teachings more deeply so that they can internalize religious values in everyday life. In this guidance, teachers often provide personal advice, especially when students face problems or challenges that test their faith. With great patience, teachers provide encouragement and motivation to students to remain steadfast in Islamic values, even though they may be faced with temptations or negative influences from their surroundings.

Emotional guidance is also an important aspect of the role of teachers in shaping students' Islamic character. At elementary school age, students often experience various emotional changes, from feelings of joy to feelings of fear, anxiety, or disappointment. In situations like this, teachers must be able to provide the right emotional support, so that students feel safe and comfortable in the school environment. Teachers who are sensitive to students' feelings and emotions can help them manage their emotions in an Islamic way, such as instilling patience, sincerity, and trust in Allah in facing every challenge in life. With proper guidance, students are not only able to manage their emotions but also develop mental and spiritual resilience that will help them become strong and faithful individuals.

The interaction between teachers and students in elementary schools also plays a role in creating a relationship of trust and respect. Teachers who can build harmonious relationships with students will find it easier to instill Islamic values. When students feel appreciated, heard, and accepted by their teachers, they will be more open to receiving guidance and direction from the teacher. This good relationship creates a strong emotional bond between teachers and students, where students feel comfortable to emulate the teacher's Islamic behavior and attitudes. Thus, the teacher's exemplary behavior in everyday life, the habituation of Islamic values, and the spiritual and emotional guidance provided by the teacher will support each other in the process of forming the Islamic character of students in elementary schools.

In the entire process of education in elementary schools, teachers have a great influence on how students form their identities as Muslim individuals. The role of teachers is not only limited to the transfer of knowledge but also as the main agent in

the process of forming a strong Islamic character. Teachers who can carry out this role well will help create a generation that is not only intellectually intelligent but also has noble morals following Islamic teachings. The challenges in carrying out this role are indeed not few, especially with the increasing number of negative influences from outside that can affect the moral development of students. However, with commitment, patience, and sincerity, teachers can become the main pillar in forming a solid Islamic personality in students, so that they are ready to face life with high integrity, morality, and spirituality.

## **2. Teaching Methods that Encourage the Formation of Islamic Personality**

Teaching methods that encourage the formation of Islamic personality are very important in the educational process in elementary schools. One effective approach is to integrate Islamic values into various subjects. Teachers play a role in ensuring that each subject, be it language, science, mathematics, or social studies, not only conveys academic knowledge but also inserts Islamic teachings into it. Through this approach, students not only learn science theoretically but also understand how this science can be used to shape behavior that follows religious guidance. For example, in science lessons, students can be taught to appreciate Allah's creation through explanations of the universe, while in language lessons, students can learn how to communicate honestly and responsibly. This integration provides a religious context that is relevant to everyday life so that students understand that Islamic teachings cover all aspects of life, including science and social interaction.

The use of narratives and inspirational stories is also an effective teaching method in shaping Islamic personality. Since ancient times, stories about Islamic figures, such as the Prophet Muhammad SAW, his companions, and great scholars, have been used as a tool to instill moral and spiritual values. Teachers can use the power of these narratives to provide concrete examples to students of how Islamic attitudes and behaviors can be applied in real life. Stories such as the honesty of the Prophet Muhammad in trading, the patience of the Prophet Ibrahim, and the generosity of the Caliph Umar bin Khattab can inspire students to face various life challenges. Through these stories, students not only gain knowledge about Islamic history but also learn how they can emulate these noble values in their daily lives. These narratives also have a strong emotional appeal, which can help students internalize moral messages more deeply so that they are encouraged to make Islamic values an integral part of their personality.

In addition, experiential learning is a very effective method for shaping students' Islamic personalities. Through this approach, teachers provide opportunities for students to experience the application of Islamic values directly through various activities that involve social interaction and cooperation. One example is through group discussion activities, where students learn to respect each other's opinions, be fair, and work together harmoniously, following Islamic principles. Such activities not only teach moral values but also help students develop social and leadership skills that are important in everyday life. In addition to discussions, simulations or role-

plays can also be used to illustrate real situations that require the application of Islamic values. For example, in a charity simulation, students can learn about the importance of giving alms and helping others, which is one of the fundamental teachings in Islam. Through experiential learning, students not only understand Islamic values theoretically but also have the opportunity to practice them directly, so that their influence on the formation of their personality becomes more profound.

Teaching methods that encourage the formation of Islamic personality also involve teachers in creating a classroom environment that supports the implementation of these values. Teachers must ensure that the classroom atmosphere is full of Islamic nuances, where each student feels valued and encouraged to behave following religious guidance. This conducive environment is not only created through rules and discipline but also through warm and understanding interactions between teachers and students. For example, when students make mistakes, teachers can give reprimands that are not only educational but also reflect compassion and patience, as taught in Islam. This makes students not feel pressured but instead encouraged to improve themselves because they feel the gentle spiritual guidance of their teachers. In an environment like this, Islamic values are not only rules that must be followed but also become a natural part of students' daily lives.

Thus, through the integration of Islamic values in subjects, reinforcement through narratives and inspirational stories, and experience-based learning, teachers can play an important role in shaping students' Islamic personalities. Each of these methods provides a different but complementary approach so that students not only understand Islamic teachings from an intellectual aspect but also practice them in their daily behavior. The success of this method is highly dependent on the teacher's ability to create a supportive learning environment, where Islamic values can be internalized naturally by students. Teachers who can combine these approaches appropriately will have a great impact on the process of forming students' Islamic character, so that they grow into individuals with noble morals, and integrity, and can live their lives according to Islamic teachings.

### **3. Challenges in Instilling Islamic Character Education**

Instilling Islamic character education in elementary schools is a challenging task for teachers. One of the biggest challenges faced is the influence of the social environment outside of school, which is often not in line with the Islamic values taught in the classroom. In this modern era, students are exposed to various forms of media, such as television, the internet, and social media, which often carry values that are contrary to Islamic teachings. The content they consume, ranging from hedonistic lifestyles to immoral behavior, can shape their mindset and behavior, thus damaging teachers' efforts to instill Islamic character in schools. In addition, social interactions outside of school are also an important factor that influences students. Peers are often role models, and if their social environment does not support the formation of an Islamic personality, then the values taught in school will be difficult for students to internalize. The influence of this social environment is a serious challenge for teachers

because it is not easy to control what happens outside of school, even though maximum efforts have been made in the classroom.

In addition to the influence of the social environment, another challenge faced by teachers in instilling Islamic character education is the lack of support from parents. The family is the first and foremost environment for the formation of a child's character, so ideally the values taught in school should be reinforced at home. However, it is not uncommon for teachers to face situations where parents are less involved in their children's character education. Some parents may be too busy with work, so they do not have time to monitor their children's character development at home. Some may not understand the importance of their role in supporting Islamic character education so the values taught in schools do not receive adequate reinforcement in the family environment. In fact, in some cases, the values taught at home are the opposite of what is taught in school. This is certainly a major challenge for teachers because, without support from parents, Islamic character education provided in schools becomes ineffective. Students may be confused in distinguishing which values they should hold so that the process of forming an Islamic character does not run optimally.

The next challenge often faced by teachers in instilling Islamic character education is limited resources and time. Character education is often considered a less-priority aspect compared to academic achievement. In many schools, the curriculum focuses more on academic material that will be tested in the national exam, so the time allocated for character education is very limited. Teachers are faced with a dilemma between meeting strict academic targets and providing adequate character education. In addition, limited resources are also an obstacle to instilling Islamic character education. Not all schools have teaching materials or facilities that support character education, such as books that teach Islamic values, teaching aids, or relevant extracurricular programs. In this situation, teachers must work hard to optimize what is available, but the results are often not optimal. Without adequate resource support, efforts to instill Islamic character become much more difficult, especially when teachers have to compete with the influence of the external environment that is so strong and dominant.

Furthermore, in addition to external factors, internal challenges such as the readiness of the teachers themselves to deliver Islamic character education are also obstacles that cannot be ignored. Although teachers are expected to be role models in terms of Islamic morality and character, not all teachers have sufficient knowledge or skills to teach these values effectively. Many teachers are better trained in academic teaching but are less equipped with the right strategies and methods to instill character values in students. This can make the process of teaching character less effective because the methods used may not be appropriate for students' needs or may not attract their attention. In addition, teachers also face pressure from administrative burdens and other responsibilities, which can reduce their focus on providing character education. These challenges show that Islamic character education requires not only commitment from teachers, but also adequate systemic support, whether in

the form of training, resources, or policies that support character development in schools.

With these challenges, instilling Islamic character education is not as easy as imagined. The influence of negative social environments, lack of support from parents, and limited time and resources are real obstacles that often hinder the process of forming students' Islamic character. However, these challenges should not be a reason to give up. Instead, teachers must continue to find creative and innovative ways to overcome these obstacles. For example, by utilizing digital technology to provide interesting Islamic character education materials, or by involving parents through parenting programs in schools. These challenges must be seen as an opportunity to strengthen cooperation between schools, families, and communities in forming a young generation with an Islamic character.

#### **4. Strategies to Improve the Effectiveness of Islamic Character Education in Elementary Schools**

To improve the effectiveness of Islamic character education in elementary schools, one important strategy that must be implemented is to build collaboration between teachers and parents. Good communication between the two parties is crucial to ensure the consistency of the implementation of Islamic values, both at school and at home. Teachers as educators at school have an important role in instilling Islamic character in students, but the process of forming this character will not be optimal if it is not strengthened by the support of parents at home. For this reason, building a good relationship between teachers and parents through open communication is key. Teachers can provide regular reports on the development of student character to parents, either through face-to-face meetings, communication applications, or liaison books, so that parents can find out what values are being taught and are expected to be applied at home. In this way, Islamic character education becomes an ongoing process, not only the responsibility of the school but also the responsibility of the family, which together form the foundation of Islamic character in children.

In addition to collaboration between teachers and parents, the development of an Islamic school environment is also a key factor in increasing the effectiveness of Islamic character education. An Islamic school environment will help students internalize these values in their daily lives. Teachers have an important role in creating an Islamic school culture, where every aspect of school life reflects Islamic teachings. This can start with the implementation of Islamic disciplines, such as starting the day with a group prayer, introducing the habit of praying in congregation at school and giving awards to students who demonstrate Islamic attitudes such as honesty, discipline, and respect for teachers and peers. In addition, all components of the school—the principal, staff, and students—must be involved in efforts to create an Islamic environment. The principal can support this with policies that prioritize Islamic character education, while other staff, such as janitors or school guards, must also be role models in Islamic attitudes and behavior. Through the synergy of the entire school community, students will feel that Islamic values are not only taught in

the classroom but also become an integral part of everyday life in the school environment.

Furthermore, to ensure the success of Islamic character education, improving teacher competence is also something that cannot be ignored. Teachers need to continue to develop themselves so that they can educate students effectively in instilling Islamic values. One way to improve this competence is through training programs or workshops that focus on Islamic character education. Through this training, teachers can learn about more effective teaching methods, strategies for dealing with the challenges of forming student character, and how to integrate Islamic values into various subjects. In addition, it is also important for teachers to adopt the principle of lifelong learning, where they continue to seek knowledge and update their knowledge and skills in the field of character education. Teachers who have high competence in educating Islamic characters will not only be more effective in delivering material to students but will also be able to be good role models for them. Thus, improving teacher competence is a long-term investment that can have a significant impact on the success of Islamic character education in elementary schools.

In addition to these three main strategies, something that also needs to be considered in efforts to improve the effectiveness of Islamic character education in elementary schools is support from the curriculum and supporting extracurricular programs. The curriculum implemented in schools must be designed in such a way that it provides sufficient space for character education, not just focusing on academic achievement. This is where the importance of integrating Islamic values into subjects lies, where each lesson, be it mathematics, science, or language, can be connected to relevant religious values. Thus, students not only learn to be intellectually smart but also have good morals following Islamic teachings. In addition, extracurricular programs, such as Islamic spiritual activities, religious studies, or social activities based on Islamic values, can be an effective means of strengthening character education outside of formal school hours. These programs provide opportunities for students to apply Islamic values directly in real life, through activities that involve cooperation, responsibility, and concern for others.

All of these strategies—collaboration between teachers and parents, development of an Islamic school environment, improvement of teacher competency, and support for curriculum and extracurricular programs—serve to create a comprehensive educational ecosystem in instilling Islamic character in students. With well-coordinated and planned efforts, Islamic character education will not only be a material that is taught but will also become an integral part of the learning process that shapes students' personalities. There are certainly challenges in implementing Islamic character education, but with the right strategy, elementary schools can be an effective place in forming a young generation with noble morals and an Islamic personality. These strategies need to be continuously developed and adjusted to the times so that Islamic character education remains relevant and able to answer the challenges that arise in this modern era.

## E. CONCLUSION

The role of teachers in shaping the Islamic personality of students in elementary schools is very crucial. Teachers not only act as teachers but also as role models who provide real examples of how Islamic values can be applied in everyday life. With consistent role models, habituation to Islamic values, and continuous spiritual and emotional guidance, teachers can shape students' characters following Islamic teachings. However, challenges such as the influence of the social environment and lack of support from parents are often obstacles that need to be overcome with better collaboration between schools and families. To optimize the effectiveness of Islamic character education, strategies such as collaboration between teachers and parents, development of an Islamic school environment, and improvement of teacher competence need to be continuously developed. By creating an educational environment that supports the implementation of Islamic values, both through an integrated curriculum and extracurricular programs, students can grow into individuals who are not only intellectually intelligent but also have noble morals and personalities following the teachings of Islam. This effort requires good cooperation from various parties so that Islamic character education can have a real positive impact on student development.

## REFERENCES

1. Achadah, A., Wahidmurni, W., & Yasin, A. F. (2022). Internalization of character education values in shaping elementary school students' religious behavior. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 4723-4734.
2. Al Mufadda, A. M. S., Fannani, B., Alturki, A. I. A., & Rohmah, S. (2020). Medina society: Lessons and their relevance in Indonesian education context. *The International Journal of Interdisciplinary Educational Studies*, 16(1), 1.
3. Biantoro, O. F. (2019). Urgency of Islamic religious education teachers in character building for students in junior high schools. *Al-Hayat: Journal of Islamic Education*, 3(2), 178-199.
4. Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences & Humanities Open*, 4(1), 100171.
5. Camangian, P., & Cariaga, S. (2022). Social and emotional learning is hegemonic miseducation: Students deserve humanization instead. *Race Ethnicity and Education*, 25(7), 901-921.
6. Farmaki, A., & Stergiou, D. P. (2021). Corporate social responsibility and employee moral identity: A practice-based approach. *Current Issues in Tourism*, 24(18), 2554-2572.
7. Haq, E. A., Wasliman, I., Sauri, R. S., Fatkhullah, F. K., & Khori, A. (2022). Management of Character Education Based on Local Wisdom. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 7(1), 73-91.
8. Hermino, A., & Arifin, I. (2020). Contextual character education for students in the senior high school. *European Journal of Educational Research*, 9(3), 1009-1023.

9. Hufron, M., & Junaedi, M. (2021). Reflection of Ki Hajar Dewantara's Character Education Philosophy on Independent Learning. *Edukasia Islamika: Jurnal Pendidikan Islam*, 6(2), 226-243.
10. Intania, E. V., & Utama, S. (2020). The role of character education in learning during the COVID-19 pandemic. *Jurnal Penelitian Ilmu Pendidikan*, 13(2), 129-136.
11. Istiyono, E., Kartowagiran, B., Retnawati, H., Cahyo Adi Kistoro, H., & Putranta, H. (2021). Effective Teachers' Personality in Strengthening Character Education. *International Journal of Evaluation and Research in Education*, 10(2), 512-521.
12. Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology*, 1(1), 50-63.
13. Kim, R. C. (2022). Rethinking corporate social responsibility under contemporary capitalism: Five ways to reinvent CSR. *Business Ethics, the Environment & Responsibility*, 31(2), 346-362.
14. Maksić, S., & Jošić, S. (2021). Scaffolding the development of creativity from the students' perspective. *Thinking Skills and Creativity*, 41, 100835.
15. Malek, J. A., Lim, S. B., & Yigitcanlar, T. (2021). Social inclusion indicators for building citizen-centric smart cities: A systematic literature review. *Sustainability*, 13(1), 376.
16. Marsakha, A. T., Hariri, H., & Sowiyah, S. (2021). Management of character education in school: A literature review. *Kelola: Jurnal Manajemen Pendidikan*, 8(2), 185-194.
17. Nurfuadi, N. (2022). Teacher's Role in Managing Character Education in Educational Institutions State Madrasah Aliyah In Banyumas. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(001).
18. Purnama, S., Wibowo, A., Narmaditya, B. S., Fitriyah, Q. F., & Aziz, H. (2022). Do parenting styles and religious beliefs matter for child behavioral problem? The mediating role of digital literacy. *Heliyon*, 8(6).
19. Rachmawati, E., Umniyatun, Y., Rosyidi, M., & Nurmansyah, M. I. (2022). The roles of Islamic Faith-Based Organizations on countermeasures against the COVID-19 pandemic in Indonesia. *Heliyon*, 8(2).
20. Reid, H. (2020). Athletic virtue and aesthetic values in Aristotle's ethics. *Journal of the Philosophy of Sport*, 47(1), 63-74.
21. Robinson, J. D., & Persky, A. M. (2020). Developing self-directed learners. *American journal of pharmaceutical education*, 84(3), 847512.
22. Rubini, R., & Chaer, M. T. (2021). Children's character education in Javanese muslim families. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 4(1).
23. Vrieler, T., & Salminen-Karlsson, M. (2022). A sociocultural perspective on computer science capital and its pedagogical implications in computer science education. *ACM Transactions on Computing Education (TOCE)*, 22(4), 1-23.

24. Zulela, M. S., Neolaka, A., Iasha, V., & Setiawan, B. (2022). How is the education character implemented? The case study in Indonesian elementary school. *Journal of Educational and Social Research*, 12(1), 371.
25. Zulfiati, H. M., Praheto, B. E., & Sudirman, A. (2021). The role of social capital in fostering character education in primary schools: ki hadjar dewantara's perspectives. *Al-Bidayah: jurnal pendidikan dasar Islam*, 13(1), 215-236.