Islamic Educational Values in the Formation of Student Character: A Case Study in Seberang Kota Jambi

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Abstract

Objective: This study has the objective of exploring the role of Islamic educational values in shaping the character of students at Madrasah Nurul Iman, Seberang Jambi City. **Theoretical framework**: The theoretical framework used is based on the concept of character education based on Islamic values and the integration of local wisdom in educational practices. **Literature review:** includes a study of character education from an Islamic perspective, the role of teachers as role models, and the importance of integrating local traditions in education. **Methods:** In terms of method, this study uses a qualitative approach with a case study method, where data is collected through observation, interviews, and documentation involving principals, teachers, homeroom teachers, and students. **Results:** the research showed that Islamic values such as religiosity, discipline, and responsibility are integrated into learning activities and local traditions through various strategies such as teacher example, daily religious routines, structured division of responsibilities, and participation in extracurricular activities. **Implications:** Implications of this study emphasize the importance of an integrative approach between formal education and local wisdom in shaping students' noble character. **Novelty:** this study lies in its contribution to developing a character education model that combines Islamic values with local cultural traditions as an effective and contextual approach.

Keywords: character formation, religious values, discipline, responsibility, local tradition.

INTRODUCTION

Islamic Education plays a central role in shaping students' character to become morally upright, full of integrity, and responsible individuals [1]. The values embedded in Islamic education not only guide students spiritually but also serve as the foundation for building morality and social responsibility. Amid the tides of globalization and modernization which bring various negative influences on youth behavior Islamic education functions as a primary bulwark against moral crises and the decline of ethical values [2]. In line with Lickona's (1992) perspective, character education must involve three core components: moral knowing, moral feeling, and moral action all of which are congruent with the teachings of Islam [3].

Local context plays a crucial role in implementing character education based on Islamic values. Jambi City, particularly the Seberang Kota Jambi area, possesses a wealth of Islamic-infused local traditions passed down through generations by the Malay community. Traditions such as the celebration of Ashura, Nisfu Sha'ban, communal feasts (Makan

Besamo), and grave visitation (Ziarah Kubur) not only reflect cultural and religious values but also serve as effective media for instilling character values such as religiosity, solidarity, and social empathy. Rafli (2022) asserts that these traditions have great potential to be utilized as instruments of character education for the younger generation in the region [4].

Eduard Spranger's (1928) theory of values posits that values are instilled through repeated internalization and social experience. In this context, Islamic-based local traditions become an effective vehicle for the natural and contextual internalization of character values among students [5]. This aligns with the findings of Irsan et al. (2023), who reveals that integrating local wisdom into school curricula and learning approaches provides relevant contexts for students to develop strong cultural identities and character [6].

Character formation is also strengthened through formal educational institutions, particularly through the role of Islamic Religious Education (PAI) teachers. These educators actively instill values such as honesty and discipline through firm yet exemplary approaches both in classroom instruction and extracurricular activities [7]. Teachers serve not only as transmitters of knowledge but also as role models (uswah hasanah) in daily life. Research by Wibowo et al. (2024) indicates that PAI teachers play a pivotal role in instilling values of honesty, discipline, and responsibility through consistent and firm learning approaches, as well as through extracurricular programs such as student councils (OSIS), scouting, and religious activities [8]. Activities such as congregational prayers, charity contributions (infaq), greetings (salam), smiling, and religious camps (pesantren kilat) have also been proven to enhance student's social awareness and religious consciousness [9].

However, Ikbal et al. (2024) highlight ongoing challenges, including low levels of spiritual awareness among students and a lack of positive role models in their environments [10]. This suggests that the success of character education through religious approaches requires consistent support from the surrounding environment. The aforementioned studies demonstrate that the values of Islamic education, through both cultural and formal approaches, significantly contribute to character development [11]. Nevertheless, the integration of local traditions and formal education in institutions such as madrasahs remains under-researched, especially in the context of the Seberang Kota Jambi region. This presents a critical research gap worthy of further exploration [12].

Madrasah Nurul Iman, located in Ulu Gedong Subdistrict, Danau Teluk District, Jambi City, is the oldest Islamic school in the province, founded in 1915 by the Perukunan Tsamaratul Insan. As an Islamic educational institution that has produced many scholars, preachers (da'i), and community leaders, this madrasah holds a significant responsibility in preserving Islamic values and shaping morally grounded generations. With a vision to become a center of excellence in both science and faith (IPTEK and IMTAQ), Madrasah Nurul Iman is committed to providing high-quality education. However, the school faces contemporary challenges, particularly in sustaining religious enthusiasm among its students.

Based on preliminary observations and teacher reports, there is a noticeable decline in students' religious zeal, which impacts the practice of Islamic values in daily life. This phenomenon underscores the need for a more comprehensive and contextual approach to character education one that integrates formal Islamic values with the local values of the Malay Jambi community. Therefore, this study aims to explore the role of Islamic educational values in shaping students' character at Madrasah Nurul Iman, with a focus on integrating Islamic local traditions and learning strategies within the madrasah.

The research titled "Islamic Educational Values in the Formation of Student Character: A Case Study in Seberang Kota Jambi" holds significant relevance in today's educational context. In an era where moral decline and character crises are increasingly evident among the younger generation, this study emphasizes the vital role of Islamic values in shaping students' personal and social behavior. The integration of Islamic teachings in the educational system, particularly in madrasahs, provides a structured framework to instill discipline, honesty, responsibility, and respect for others [11].

This research not only explores how these values are implemented in daily school life but also assesses their impact on student character development. By focusing on Madrasah Nurul Iman in Seberang Kota Jambi, the study offers a localized yet transferable model that can be adopted by other Islamic institutions. Furthermore, it contributes to academic discourse by highlighting the potential of faith-based education in addressing global challenges in youth development and ethical education [12].

LITERATURE REVIEW

Islamic education plays a central role in shaping the character and moral values of students. The aim of Islamic education extends beyond the mere transfer of knowledge; it seeks to cultivate virtuous individuals who embody ethical and spiritual values. This holistic approach to education is crucial in the development of a student's character, which is seen as an essential part of their overall growth and identity. Central to Islamic education are values such as honesty, integrity, humility, and compassion. These values are derived from the teachings of the Qur'an and Hadith, which serve as the foundation for all aspects of Islamic life, including education. In the context of character formation, these values are not simply taught in the classroom but are integrated into daily practices and interactions. The character education approach in Islamic schools focuses on the development of both intellectual and moral aspects, encouraging students to become responsible, ethical, and spiritually aware individuals [12].

In areas such as Seberang Kota Jambi, the role of Islamic educational institutions, particularly *pesantren* (Islamic boarding schools), has been pivotal in fostering character development. In these institutions, students are not only exposed to academic knowledge but are also deeply immersed in the teachings and practices of Islam. The emphasis on religious education, alongside the practice of communal activities such as prayer, fasting, and charity, helps students internalize Islamic values and develop strong moral character. These practices teach students the importance of empathy, social responsibility, and self-discipline—key components of good character. Moreover, the learning environment in *pesantren* offers students the opportunity to learn from teachers and community members who serve as role models. The interaction with these figures helps students understand how to apply Islamic values in real-life situations, reinforcing the importance of living a virtuous life. Additionally, these educational settings provide a strong sense of community, which plays a significant role in shaping students' attitudes and behaviors. The values of mutual respect, solidarity, and compassion are learned through daily interactions, contributing to students' moral development [12].

In the context of Seberang Kota Jambi, the integration of Islamic educational values into character education has proven to be an effective method for cultivating responsible individuals who contribute positively to society. By blending academic learning with the practice of religious and moral teachings, these institutions ensure that students grow not only in knowledge but also in character. This approach strengthens their ethical foundation and prepares them to face challenges in life with a strong sense of purpose and integrity. In conclusion, Islamic educational values are essential in the formation of student character in Seberang Kota Jambi. Through a comprehensive approach that combines academic, spiritual, and moral teachings, Islamic educational institutions provide students with the tools they need to become responsible, ethical, and compassionate individuals. This balanced approach to education fosters a deep connection to their faith and community, helping students navigate the complexities of life with integrity and a strong moral compass [13].

METHODOLOGY

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the phenomenon of character formation through Islamic educational values at Madrasah Nurul Iman. The case study method was chosen as it allows for a comprehensive

exploration of character education practices within the real-life context of the madrasah. The research site is Madrasah Nurul Iman, located in Ulu Gedong Subdistrict, Danau Teluk District, Jambi City. The research subjects include the head of the madrasah, Islamic Religious Education (PAI) teachers, homeroom teachers, and students [14].

Data were collected through participant observation of teaching and religious activities, in-depth interviews with various informants, and document analysis of curriculum materials and extracurricular activity reports [15]. Data analysis was conducted interactively through three main stages: data reduction, data presentation in narrative and tabular forms, and conclusion drawing to identify patterns and meanings related to the implementation of Islamic educational values in students' character development [16].

Table 1. Research Methodology Overview

Component	Description
Research Approach	Qualitative Descriptive
Research Focus	Islamic Educational Values in the Formation of Student Character
Research Location	Madrasah Nurul Iman, located in Ulu Gedong Subdistrict, Danau Teluk District, Jambi City
Subjects of Research	Islamic Religious Education (PAI) teachers, homeroom teachers, and students
Data Collection Methods	Participant observation of teaching and religious activities, in-depth interviews with various informants, and document analysis of curriculum materials and extracurricular activity reports
Data Collection Focus	Religious Practices and School Culture Role of Teachers and School Leadership Student Engagement in Character-Building Activities
Data Analysis Technique	Thematic Analysis: Data Reduction Data Display Drawing Conclusions (Verification)
Expected Outcome	Understanding the practical application and impact of experiential learning in history education within an Islamic boarding school context
Research Instruments	Observation Checklist Interview guide/questions Field notes
Time Frame	Adjusted based on field availability (typically during Islamic religious education learning sessions)

RESULTS AND DISCUSSION

Character education at Madrasah Nurul Iman is one of the main priorities in the educational process. The head of the madrasah emphasized that character formation is an integral part of the institution's vision as an Islamic educational institution that not only pursues academic achievement but also strengthens moral character (akhlakul karimah) [17]. In an interview, he stated:

"*We want students to be not only academically capable but also to possess strong character. That is why all activities in this madrasah are directed toward supporting the development of good morals, from the habituation of greetings and congregational prayers to social activities such as infaq and communal work.*"

Observations support this statement. In the madrasah environment, various character-building practices were evident, such as scheduled class cleaning duties, tadarus (Qur'anic recitation) sessions before lessons began, and the regular Friday infaq program. Students were observed routinely greeting teachers and peers and maintaining classroom cleanliness without being instructed. Islamic Religious Education (PAI) teachers play a central role in integrating character values into the learning process [18]. One teacher explained that their method goes beyond lectures and involves direct modeling. The teacher stated:

"*We do not merely teach honesty and discipline from books we have to be the example. If a teacher comes late and is undisciplined, how can students be expected to follow good behavior? They imitate actions more than they listen to advice.*"

The teacher further elaborated that character values such as responsibility and tolerance are taught through case discussions and direct practice in religious and student organization activities, such as OSIS (student council) and pramuka (scouting) [19]. An interview with a homeroom teacher revealed that students' character is also shaped by the daily responsibilities assigned to them. The teacher noted:

"*Each student is given a role some are in charge of maintaining order in the classroom, recording attendance, or leading prayers. This trains them to be responsible and to help one another.*"

Observations indicate that this system functions effectively. Students were actively performing their tasks, demonstrating discipline and mutual respect in the classroom. Student opinions also reflected a positive reception of the character-building programs [20]. One ninth-grade student said:

"*We've gotten used to praying on time because it's a routine at school. At home, sometimes we get lazy, but at school, everyone prays so we feel embarrassed if we don't join.*"

Another student added:

"*During the pesantren kilat (short-term Islamic boarding program), I learned a lot about responsibility and respecting friends. Activities like that bring us closer and make us more caring.*"

Overall, the findings from interviews and observations show that character education at Madrasah Nurul Iman is implemented through an integrative approach, encompassing teacher role modeling, daily habituation, assignment of responsibilities, and contextual religious activities. Character formation is not merely theoretical but is practically embedded in students' daily routines [21]. Nevertheless, challenges remain, particularly the external influences of the surrounding environment and social media, which sometimes conflict with Islamic values. However, with the active involvement of all parties within the madrasah, character education efforts have become more effective and meaningful [22].

Religiosity

Character education based on religiosity at Madrasah Nurul Iman serves as the fundamental foundation for shaping students with noble character, integrity, and a strong sense of responsibility [23]. The head of the madrasah emphasized that character formation is not solely focused on academic achievement, but also on reinforcing Islamic values through habituation of religious activities such as greetings, congregational prayers, and religious-social activities like infaq (charity) [24]. This finding is supported by student interviews indicating that they are more motivated to perform prayers on time due to the collective religious culture at school, which instills a sense of shame for non-participation. Field observations confirmed that students actively participate in routine religious activities such as tadarus (Qur'anic recitation) and congregational prayers, and the school environment is enriched with religious symbols that enhance students' spiritual awareness [25].

Research by Azhari indicates that integrating Islamic values into character education can effectively foster positive attitudes and behaviors among students. The implementation of character education through religious practices such as congregational prayers, collective supplications, and Qur'an reading helps instill religious values, discipline, responsibility, and cooperation among students. These activities are not merely routine but serve as an essential means to develop students' noble character [26].

Figure 1. Communal Prayer Activity

The religious school environment also significantly contributes to character development. The presence of religious symbols throughout the school reinforces students' spiritual awareness. Anam found that madrasahs employ methods such as role modeling, discipline cultivation, and habituation to build students' religious character [27]. Teachers of Islamic Religious Education (PAI) play a central role in this process by guiding students through habituation, motivation, enculturation, and exemplary behavior. Therefore, the approach to character education based on religiosity at Madrasah Nurul Iman has proven effective in cultivating morally upright students. However, to achieve optimal results, it is essential to provide training for educators and strengthen collaboration between the madrasah and parents [28].

Discipline

Character education based on discipline at Madrasah Nurul Iman is implemented through an integrated and consistent approach, including teacher role modeling, positive habituation, continuous supervision, and a supportive school environment [29]. Teachers of Islamic Religious Education (PAI) emphasize that teacher consistency and exemplary conduct are critical to the success of character education, especially in terms of discipline. The failure of teachers to be punctual or to uphold consistent behavior can hinder students' discipline development [30]. In practice, teachers consistently reprimand undisciplined behavior and reward students who demonstrate positive conduct. Research by Kusumastuti supports the importance of teacher role modeling in enhancing student discipline, showing that teacher exemplification has a positive impact on reducing tardiness and unexcused absences among students [31].

Students at Madrasah Nurul Iman are accustomed to classroom duty schedules, maintaining cleanliness, and adhering to school regulations. Observations show that students perform these duties diligently and responsibly. Consistent positive habituation plays a vital role in fostering a disciplined character [32]. Teachers who regularly remind and supervise students' adherence to school rules help reinforce the importance of discipline in daily life. Winarni emphasized that consistent positive habituation can effectively build student discipline. A conducive school environment also plays a crucial role in instilling discipline values. Madrasah Nurul Iman fosters a religious atmosphere with moral messages and religious symbols displayed throughout the campus [33]. This environment reinforces

students' understanding of discipline as an integral part of Islamic values. Anam found that religious and morally symbolic school environments support the development of student character, including discipline. Students in such environments are more likely to internalize positive values being taught [34].

Furthermore, Madrasah Nurul Iman integrates discipline values into the curriculum and extracurricular activities. PAI teachers instill the importance of discipline through lessons and class discussions, while programs like scouting and the student council (OSIS) provide real-life contexts in which students can practice these values. Research by Hanik demonstrates that integrating character values into both curriculum and extracurricular activities effectively fosters student discipline, as students involved in these activities exhibit increased responsibility and rule compliance [35]. Thus, character education based on discipline at Madrasah Nurul Iman is successfully implemented through a combination of teacher modeling, consistent habituation and supervision, a supportive environment, and curriculum integration. This approach aligns with Berkowitz and Bier's character theory, which posits that discipline can be cultivated through clear rule-setting, supervision, and behavioral modeling by authority figures [36].

Responsibility

Character education based on responsibility at Madrasah Nurul Iman is implemented through structured strategies that assign specific roles and duties to students [37]. Homeroom teachers explain that each student is given responsibilities such as maintaining classroom order and leading prayers, which serve as opportunities for personal growth and social cooperation. PAI teachers also emphasize the integration of responsibility values into extracurricular activities such as OSIS and scouting, while setting themselves as role models for students [38]. Students acknowledge that participation in activities such as pesantren kilat (short-term Islamic boarding program) and their active involvement in school affairs help them learn how to become responsible and caring individuals. Observations show that students perform their roles diligently and demonstrate mutual support among peers [39].

Figure 2. Extracurricular Activities

According to Lickona, responsibility is one of the core pillars of character that must be cultivated through real-life experiences and social interactions. Therefore, the structured delegation of responsibility at the madrasah is an effective method for fostering student independence and accountability. Research by Wahono shows that extracurricular scouting activities can foster a sense of responsibility among students through activities that emphasize discipline, cooperation, and leadership. Similarly, Farida and Rohani found that student participation in extracurricular activities significantly influences their sense of responsibility, with a correlation coefficient of 0.40336 indicating a moderate relationship between participation and responsibility. These findings suggest that active involvement in extracurricular activities can strengthen students' responsibility values [40].

Analysis of Islamic Educational Values in the Formation of Student Character: A Case Study in Seberang Kota Jambi

This study, conducted at Madrasah Nurul Iman in Seberang Kota Jambi, illustrates the significant role of Islamic educational values in shaping the character of students. The findings emphasize the holistic approach adopted by the institution, which integrates both formal Islamic education and local cultural traditions. This dual focus helps cultivate a strong foundation of religious, ethical, and social values among the students, ultimately contributing to their moral and character development.

Religiosity as a Cornerstone of Character Formation. Religiosity plays a pivotal role in the formation of students' character at Madrasah Nurul Iman. The study highlights how routine religious practices such as congregational prayers, Qur'anic recitation (tadarus), and charitable giving (infaq) have become integral aspects of daily school life. These activities not only reinforce students' spiritual awareness but also teach essential values like discipline, responsibility, and cooperation. The school environment, rich in religious symbols, further instills a sense of devotion and moral integrity. Interviews with students confirm that the collective religious culture at the madrasah plays a critical role in motivating them to maintain religious practices, even when faced with challenges at home. This shows that the school successfully nurtures the students' spiritual identity, strengthening their connection to both their faith and community [40].

Discipline through Role Modeling and Habituation. Discipline is another central value integrated into the character education process at Madrasah Nurul Iman. The study demonstrates that discipline is instilled through a combination of teacher role modeling, consistent supervision, and positive habituation. Teachers not only instruct but also serve as exemplars of the values they teach. The importance of punctuality, orderliness, and adherence to school rules is emphasized in both the classroom and extracurricular activities. The positive reinforcement of disciplined behavior is evident in the students' active participation in daily duties such as maintaining cleanliness, performing prayers, and engaging in class duties. Observations support this approach, showing that students who are regularly reminded and supervised regarding their behavior tend to internalize these values, contributing to their personal growth [40].

Additionally, the structured school environment reinforces discipline. The presence of religious symbols and moral messages throughout the campus serves as constant reminders of the values that students are expected to uphold. This environment, coupled with teacher guidance, significantly impacts students' attitudes and behavior, highlighting the importance of a conducive atmosphere in supporting character education.

Responsibility through Structured Assignments and Extracurricular Activities. Responsibility is another key value emphasized at Madrasah Nurul Iman. The school employs structured strategies, such as assigning specific roles to students, to foster a sense of responsibility. These roles include classroom duties, leading prayers, and participating in extracurricular activities like scouting and the student council (OSIS). Students are encouraged to take ownership of these tasks, which not only promotes personal accountability but also encourages cooperation among peers. Interviews with students reveal that participation in activities such as the pesantren kilat (short-term Islamic boarding program) further strengthens their sense of responsibility, as they learn to work together and support one another [41].

The study aligns with Lickona's theory of character education, which emphasizes that responsibility is best cultivated through real-life experiences and social interactions. The structured delegation of responsibilities within the school setting serves as a critical method for developing students' independence, accountability, and leadership qualities. Moreover, the involvement in extracurricular activities allows students to practice and internalize these

values in a real-world context, making the learning experience more meaningful and applicable to their daily lives.

Challenges and the Need for Community Support. While the study shows that Islamic educational values have positively influenced students' character development, it also highlights ongoing challenges, particularly the external influences that may conflict with the values promoted within the madrasah. For example, the rise of social media and other external factors can undermine the effectiveness of character education. The study suggests that for character education to be most effective, it requires a consistent support system from both the school and the surrounding community, including parents. Strengthening this collaboration between the madrasah and the home environment could further reinforce the students' moral foundations, making character development a more holistic and sustainable process [41].

In conclusion, this case study demonstrates that the integration of Islamic educational values and local cultural traditions is an effective approach to shaping students' character at Madrasah Nurul Iman. By emphasizing values such as religiosity, discipline, and responsibility, the school successfully nurtures students who are not only academically capable but also morally grounded. The combination of role modeling by teachers, structured responsibilities, and participation in religious and extracurricular activities provides students with the tools they need to navigate life with integrity, responsibility, and a strong sense of community. The findings of this study contribute to the ongoing discussion on the importance of character education and its role in building a generation of responsible, ethical, and compassionate individuals.

CONCLUSION

This study has effectively demonstrated that Islamic educational values play a crucial role in the formation of students' character at Madrasah Nurul Iman, Seberang Kota Jambi. By blending formal education with Islamic-based local traditions, the madrasah provides a comprehensive approach to character development. Key values such as religiosity, discipline, and responsibility have been systematically integrated into the educational practices and daily routines of the students. The results indicate that these values are not merely taught theoretically but are embedded in the students' daily activities, ensuring that character education is both practical and effective. A significant finding of this study is the pivotal role of teacher role modeling in instilling character values. Teachers at Madrasah Nurul Iman are not just instructors but also exemplars of the values they impart. This is crucial because students tend to internalize what they observe in their teachers. Through direct example and consistent behavior, teachers effectively model the key virtues of honesty, discipline, and responsibility. Furthermore, the study highlights the importance of religious practices such as daily congregational prayers, Qur'anic recitation (tadarus), and charitable giving (infaq) in reinforcing moral and spiritual values among students. These activities provide students with structured opportunities to practice and internalize values that go beyond academic learning. Moreover, the inclusion of extracurricular activities such as scouting and participation in the student council (OSIS) offers students a platform to practice social responsibility and leadership skills. These activities complement the formal education and religious practices, providing real-world contexts for students to develop important character traits such as accountability, teamwork, and discipline. As a result, students have shown positive behavioral and attitudinal changes, especially in terms of their social awareness and commitment to community service. In conclusion, the integrative approach at Madrasah Nurul Iman effectively fosters a balanced development of both academic and moral character. By combining formal education with Islamic values and local traditions, the madrasah has created a nurturing environment that supports the holistic growth of students. This approach not only equips students with knowledge but also

prepares them to become responsible, disciplined, and morally upright individuals who can contribute positively to society. Thus, this study underscores the importance of integrating Islamic educational values into character education, as it has proven to be an effective method for shaping students' character in a holistic and meaningful way.

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Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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