

The Transformation of Moral Education Through Strategic Management Based on Islamic Values

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Abstract: This study examines the strategies and implementation of Islamic character education at Madrasah Aliyah Asshidiqiyah Karawang, focusing on the integration of Islamic values into the curriculum, teaching methods, and school culture. Using a qualitative case study approach, data were collected through observations, in-depth interviews with teachers and students, and document analysis. The findings reveal a holistic approach involving the integration of Islamic values in both academic and extracurricular activities, such as project-based learning, congregational prayers, dhikr (remembrance), and social service programs. Teachers serve as primary role models, supported by parental involvement and school policies. Despite challenges like limited teacher training, external environmental influences, and less-than-optimal parental participation, the character education program significantly improved students' discipline, honesty, and social responsibility. The study concludes that Islamic character education is effective when implemented comprehensively and collaboratively among schools, teachers, and families. It recommends enhancing teacher training, strengthening community partnerships, and conducting ongoing evaluations to ensure the program's sustainability and success.

Keyword : Islamic Character Education; Moral Education; Student Character Development

Abstrak: Penelitian ini mengkaji strategi dan pelaksanaan pendidikan karakter Islami di Madrasah Aliyah Asshidiqiyah Karawang, dengan fokus pada integrasi nilai-nilai Islam ke dalam kurikulum, metode pembelajaran, serta budaya sekolah. Menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi, wawancara mendalam dengan guru dan siswa, serta analisis dokumen terkait. Hasil penelitian mengungkap penerapan pendekatan holistik berupa integrasi nilai Islami dalam kegiatan akademik dan non-akademik, seperti pembelajaran berbasis proyek, rutinitas ibadah berjamaah, dzikir, dan program bakti sosial. Guru berperan sebagai teladan utama, didukung oleh keterlibatan orang tua dan kebijakan madrasah. Meski terdapat kendala seperti keterbatasan pelatihan guru, pengaruh lingkungan luar, dan partisipasi orang tua yang belum maksimal, pendidikan karakter ini berhasil meningkatkan kedisiplinan, kejujuran, serta tanggung jawab sosial siswa secara signifikan. Kesimpulannya, pendidikan karakter Islami efektif apabila diterapkan secara menyeluruh dan melibatkan kolaborasi antara sekolah, guru, dan keluarga. Disarankan untuk meningkatkan pelatihan guru, memperkuat kemitraan dengan masyarakat, serta melakukan evaluasi berkelanjutan agar program dapat berjalan lebih optimal dan berkelanjutan.

Kata kunci : Pendidikan Karakter Islami; Pendidikan Akhlak; Pengembangan Karakter Siswa

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Introduction

The rapid advancement of globalization and digital technology has placed Islamic education—particularly at the Madrasah Aliyah level—in a challenging position to maintain its relevance and effectiveness in shaping the integrity of Muslim youth (Marzuki, Miftahuddin, & Murdiono, 2020). The current phenomenon of moral degradation among the younger generation—marked by declining honesty, discipline, and respect for authority—indicates that moral education must evolve to face contemporary challenges. Globalization and digital culture have introduced secular and individualistic values that influence adolescents' behavior. Studies by Muttaqin et al. (2023), Yusnita et al. (2023), Fadhila, Amrullah, & Ridwan (2024), and Afni (2023) collectively confirm that moral decline is intensified by the digital era, calling for adaptive and faith-based educational strategies.

The massive penetration of secular values through social media and global content has changed adolescents' mindsets and behavior, leading to a weakening of moral practice (Astra, Hendrawati, & Andriyana, 2024; Herlina, Arismunandar, & Tolla, 2024). Classical Muslim scholars such as Al-Ghazali and Ibn Miskawaih emphasized that education's essence lies in moral cultivation—through purification of the soul (*tazkiyatun nafs*), habituation of virtues, and disciplined character formation (*khuluq*). These classical principles resonate with modern educational theories that stress integrating cognitive, affective, and behavioral domains. Therefore, Madrasah Aliyah must respond to digital-era challenges not merely by teaching moral theory but by applying adaptive and contextual strategies grounded in Islamic ethics.

Although Presidential Regulation No. 87 of 2017 provides a national policy framework for strengthening character education, its implementation still encounters structural and cultural obstacles. These include insufficient teacher competence in designing creative moral learning, limited parental involvement, inadequate digital infrastructure, and underutilization of technology as a positive moral reinforcement tool (Herlina et al., 2024; Marjuni, 2022). Consequently, character education in many madrasahs remains fragmented, lacking systematic coordination between policy, pedagogy, and digital practice.

To overcome these limitations, character education must be managed through a strategic and collaborative approach integrating all managerial functions—from planning, implementation, supervision, to evaluation. Such management should

involve all stakeholders—teachers, students, parents, and communities—while employing digital platforms as interactive moral learning spaces. The synergy of government policy, pedagogical innovation, and community participation is essential to ensure that character education becomes an integral part of students' personality formation, enabling them to uphold Islamic values amid the moral challenges of the digital era (Randa & Arsyam, 2023; Solichah & Zuhroh, 2023).

Previous studies on Islamic character education at madrasahs have contributed valuable insights but remain partial. Asdiqoh & Zaman (2020) focused on extracurricular activities without integrating them into the curriculum; Zen, Ulfatin, & Arifin (2024) emphasized religious leadership but neglected collaborative mechanisms; Aminah, Hairida, & Hartoyo (2022) promoted contextual learning yet lacked curriculum and assessment integration; and Taubah et al. (2024) explored community participation without connecting it systematically to school management. These limitations highlight the need for an integrative framework combining curriculum design, teacher roles, leadership, and community engagement in a comprehensive management model of Islamic character education.

This study addresses these gaps by developing a holistic, strategic management framework that merges classical Islamic moral philosophy with modern management principles. It emphasizes three main contributions: (1) reaffirming morality as the core of Islamic education based on Al-Ghazali and Ibn Miskawaih; (2) employing strategic management as a transformative instrument to systematize and sustain moral education within madrasahs; and (3) contextualizing the framework through adaptive strategies—such as project-based learning infused with Islamic values, ethical digital use, participatory feedback, and alumni-based sustainability indicators. Through this integration, the study bridges the gap between theory, policy, and practice, presenting a transformative model of Islamic character education that is holistic, adaptive, and responsive to the moral challenges of the 21st century.

Method

This study employs a qualitative case study method to deeply explore the transformation of moral education at Madrasah Aliyah. The main objective is to comprehensively understand how moral education is implemented, internalized, and managed within the learning environment, as well as its impact on the character development of students. Moral education based on Islamic values is a crucial aspect in developing students' personalities to have strong moral integrity and the ability to face various challenges of the modern era (Ali 2022). Therefore,

the qualitative approach used in this research is designed to uncover the dynamics of these processes in detail while considering the social and cultural context of the madrasah.

To ensure research validity and credibility, this study employs data triangulation Creswell (2018) through observation, in-depth interviews, focus group discussions (FGD), and document analysis. Observations were carried out directly in classrooms and extracurricular activities at Madrasah Aliyah to examine both the learning process and the implementation of religious practices that are integral to moral education (Rizki, Ritonga, and Addin 2025). These observations enabled the researcher to capture authentic interactions between teachers and students and to understand how Islamic values are internalized not only through formal instruction but also through social relations and daily practices within the madrasah environment (Denzin and Lincoln 2017).

Complementing the observations, semi-structured in-depth interviews were conducted with 12 teachers and 20 students to explore their perceptions, experiences, expectations, and challenges in the process of moral education (Charmaz 2024). These interviews provided insights into pedagogical strategies as well as the emotional and motivational aspects underlying the commitment of teachers and students to character formation (Kvale and Brinkmann 2019). To enrich this data, FGDs were held separately with groups of teachers and students, allowing for the emergence of collective perspectives and collaborative reflections on shared challenges and possible solutions. Furthermore, the scope of participants was expanded beyond the internal environment of the madrasah by involving parents, alumni, and local community leaders. Their contributions offered valuable external viewpoints regarding how the moral education received at the madrasah influences students' social behavior outside the school context, thereby strengthening the ecological validity of the findings.

Document analysis was also conducted to complement the field data by examining institutional policies, curricula, lesson plans, and evaluation reports related to character education (Jannah and Azani 2024). This review provided a formal framework for understanding the alignment between actual practices and the institution's vision and mission, as well as with applicable national standards (Bowen 2009).

All collected data were analyzed using thematic analysis techniques, with the aid of NVivo 12 software to facilitate data organization and coding (Miles, Huberman, and Saldaña 2014). The analysis was further guided by the CIPP evaluation framework (Context, Input, Process, Product) developed by Stufflebeam (2003) on his book *The CIPP Model for Evaluation*. This model made it

possible to systematically evaluate various dimensions of moral education transformation, ranging from contextual conditions and available resources to implementation processes and achieved outcomes (Rizayanti & Bustam, 2023).

Through this methodological design, the study seeks to uncover in depth the close relationship between strategic educational management and the effectiveness of Islamic moral education. The use of triangulated methods, the inclusion of multiple stakeholders, and the application of a robust evaluative framework are expected to produce a comprehensive understanding and generate a strategic management model for Islamic moral education that is theoretically grounded, practically applicable, and responsive to the challenges of character education in the modern era (Nugraha, 2018).

Research Result And Discussion

Result

Field observations at Madrasah Aliyah Asshidiqiyah Karawang confirm that the institution faces challenges consistent with the broader context of moral degradation among youth in the digital era. Teachers reported frequent student distraction by gadgets and social media during breaks, which reduces focus on study and weakens engagement in religious activities. One teacher noted, *"Sometimes students memorize Qur'an verses, but after class they immediately go back to their phones. It's a challenge for us to ensure values are not only memorized but also lived."* In FGDs, several students acknowledged that exposure to social media occasionally normalizes permissive behaviors, making it harder to apply religious teachings in daily life. From the perspective of teachers, the distraction also undermines efforts to sustain consistent discipline, as some students prioritize online interactions over religious obligations. Administrators added that monitoring student gadget use has become an ongoing managerial challenge that demands clear policies and parental cooperation. Parents interviewed expressed concern that despite religious education at school, the home environment and unrestricted access to digital devices often weaken the reinforcement of Islamic values. These multiple perspectives reveal that the challenge of moral education is not confined to the classroom but extends across teachers' pedagogical efforts, administrative management, and parental involvement. These contextual findings highlight the tension between traditional Islamic educational practices and contemporary cultural distractions.

Document analysis confirmed that Islamic values are explicitly integrated across the curriculum. Integration examples are summarized in Table 1 below.

Table 1: Integration of Islamic Values in Subjects

No	Subject	Integrated Islamic Values		Teaching Methods
1	Islamic Religious Education	Morals (Akhlaq), Monotheism (Tauhid), Worship (Ibadah)		Interactive lectures, Qur'an memorization
2	Mathematics	Honesty (Al-Shidq)		Project-based learning with Islamic financial case studies
3	Indonesian Language	Communication (Adab al-Kalām)	Etiquette	Discussions and presentations with Islamic manners

Data source: Classroom observations and curriculum documents from Madrasah Aliyah Asshidiqiyah Karawang (document review period: Dec 2024).

Interviews with teachers further revealed variability in preparedness. While a large majority of teachers (approximately 92%) consistently modeled Islamic behavior in daily interactions, only about 68% had participated in recent character-education training, and 45% reported needing more practical and standardized teaching modules. A teacher summarized this tension: *"We have strong commitment, but without structured guidance and modules, sometimes the integration feels fragmented."* These inputs indicate that institutional commitment exists but is constrained by resource and capacity limitations.

Table 2: Teacher Competence in Character Education

No	Competency Aspect	Readiness (Scale 1–5)	Level	Main Challenges
1	Understanding of Islamic Values	4.2		Limited time for lesson preparation
2	Behavioral Role Modeling	4.5		Influence of students' external environment
3	Student Attitude Evaluation	3.8		Lack of standardized assessment rubric

Data source: Teacher interviews (December 2024) and self-assessment questionnaires.

The measurement of teachers' readiness levels showed that the competency in understanding Islamic values received an average score of 4.2, behavioral role modeling scored 4.5, and student attitude evaluation scored 3.8 (on a scale of 1–5).

The challenges faced include limited time to prepare materials, the influence of students' external environments, and the absence of a standardized rubric for attitude assessment

Observations show that the Qur'anic Morning Routine — comprising congregational prayers, morning dhikr, and Qur'an recitation — is consistently carried out, with student participation rates between 90% and 95%. Process data from FGDs and classroom observation indicate that experiential activities (such as community service and project-based assignments) reinforce values more effectively than lecture-only approaches. A student described the shift: *"Before joining community service, I didn't really care about people around me. But now, helping others makes me feel closer to my friends and my religion."* Teacher FGDs also highlighted collaborative planning practices among some teachers, though these collaborations are not yet standardized across all departments.

Product: Behavioral Outcomes

Monitoring over six months (December 2024–May 2025) documented measurable improvements in key behavioral indicators. Table 3 summarizes pre- and post-intervention percentages recorded in teacher daily logs and madrasah monthly reports.

Table 3: Behavioral Indicators (Pre- and Post-Intervention)

No Behavioral Indicator				Pre-Intervention (%)	Post-Intervention (%)
1	Discipline	in	Congregational Prayers	85	97
2	Use of Polite Language			85	95
3	Participation in Community Service			85	95

Qualitative notes from teachers' logs recorded complementary evidence: decreased absenteeism during religious activities, more peer-to-peer reminders for prayer, and anecdotal reports of improved interpersonal conduct. These outcomes suggest that the implemented programs generate both quantifiable and experiential changes in student behavior.

Discussion

The improvement in students' worship discipline through the Qur'anic Morning Routine program reinforces Al-Attas (1980) concept of *ta'dib*, which emphasizes the habituation of virtuous behavior as the foundation of adab formation in Islamic education. Data indicate that 90% of students regularly attend congregational prayers and 95% participate in morning dhikr, reflecting the successful development of a religious habitus. These results address concerns raised by Marzuki et al. (2020) about the weak internalization of religious values in formal education, showing that structured religious practices can effectively instill spiritual values. This also supports Al-Ghazali's notion of *tazkiyatun nafs* (soul purification) through repeated acts of virtue.

In the social dimension, students' empathy scores increased from 3.8 to 4.1, and participation in community service activities exceeded 90%. This aligns with Lickona's character education theory and Ibn Miskawaih's concept of *khuluq* as dispositions shaped through habitual practice. Unlike Asdiqoh and Zaman (2020), who focused primarily on extracurricular activities, this study demonstrates that structured in-school routines play an equally critical role in shaping consistent behavior. The findings also extend Aminah, Hairida, and Hartoyo (2022), showing that experiential learning rooted in *ukhuwwah Islamiyyah* not only fosters meaningful learning but also strengthens collective responsibility. Overall, the results confirm the importance of balancing spiritual and social dimensions within an integrated framework of Islamic character education, offering a potential strategic model to counteract moral decline among youth.

Madrasah Aliyah Asshidiqiyah Karawang has implemented an integrated curriculum embedding Islamic values across both religious and general subjects, supporting Fogarty and Pete (2009) view that academic competencies and character formation can be developed simultaneously. In Islamic Religious Education, the reinforcement of *akhlāq*, *tawhīd*, and worship through interactive lectures and Qur'an memorization ensures holistic learning across cognitive, affective, and psychomotor domains. Meanwhile, the integration of honesty (*al-shidq*) in Mathematics through project-based learning and *adab al-kalām* in Indonesian language via polite discussion activities demonstrates innovation in linking academic content with Islamic ethics. These efforts align with Lickona (2009) and Zuchdi (2011), while extending Aminah et al. (2022) by systematically embedding values across multiple subjects supported by assessment mechanisms.

However, consistency in implementation remains a challenge. Differences across classes and education levels, as well as the absence of standardized assessment tools, highlight the need for structured instruments and teacher training to ensure sustained integration. In line with the CIPP model (Stufflebeam 2003), periodic evaluation of context, input, process, and product is crucial to

keeping programs adaptive and measurable. This study fills a gap left by earlier research by offering a comprehensive and practical evaluation framework that ensures values are internalized beyond written curricula into observable outcomes.

Teachers play a pivotal role in Islamic character education through role modeling. Findings show that 92% of teachers consistently demonstrate Islamic behavior in daily interactions, such as greeting with salam. This validates Lickona's (2009) assertion that role modeling is among the most effective methods in character education and resonates with Al-Ghazali's view that teachers must embody the moral ideals they teach. The study complements Zen, Ulfatin, and Arifin (2024) by focusing on the micro-level of teacher-student interaction, highlighting its direct influence on character formation.

Teacher competency assessments revealed strengths in understanding Islamic values (score 4.2) and behavioral role modeling (score 4.5), but relatively weaker performance in student attitude evaluation (score 3.8). While 68% of teachers have participated in training, 45% expressed the need for practical modules, indicating a gap between knowledge and implementation. This underscores the importance of systemic support in providing practical resources and standardized rubrics for evaluation. Applying the PDCA (Plan-Do-Check-Act) cycle can ensure continuous improvement and the sustainability of teachers' contributions as *uswah hasanah*.

The study shows significant behavioral improvements: greater discipline in congregational prayers, more frequent use of polite language, and increased participation in community service. These outcomes confirm the integration of cognitive, affective, and psychomotor dimensions in religious learning, supporting Aminah et al. (2022). More importantly, they demonstrate that values instilled at school extend into community engagement, echoing Taubah et al. (2024), who emphasized the role of societal involvement in character education.

To ensure long-term impact, continuous monitoring and evaluation are required. Using the CIPP model, particularly focusing on the product dimension (e.g., alumni behavior and social contributions), will allow programs to measure sustainability beyond immediate school outcomes. This study highlights the importance of linking internal behavioral changes with external community expressions, bridging gaps between earlier research and current findings. By integrating strategic management approaches, Islamic character education can remain relevant and adaptive in the face of globalization and the digital era.

Conclusion

This study found that the comprehensive application of Islamic values through curriculum integration, teacher role modeling, and the school environment has a significant impact on improving students' discipline in worship, academic honesty, and social attitudes at Madrasah Aliyah Asshidiqiyah Karawang. These findings are the result of empirical analysis showing that such a

holistic approach is effective in overcoming challenges in character internalization within formal educational institutions.

This study presents the “Trias Pendidikan Karakter” model, which combines an integrated curriculum, the role of teachers as exemplary figures, and a conducive learning environment as the foundation for shaping Islamic character. This model not only reinforces existing character education theories but also enriches the literature by adopting a systemic approach and integrating Islamic digital technology, which is highly relevant to the challenges of education in the modern and globalized era.

This study has limitations, particularly regarding the sample scope, which focuses only on one madrasah in the Karawang area, and the relatively short observation period. Therefore, further research is recommended to involve a broader sample and employ longitudinal research methods to obtain a deeper and more comprehensive understanding. The results are expected to provide a stronger basis for the development of national Islamic character education policies.

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