



From Tauhid to Social Responsibility: An Integrative Framework of Character Formation in Islamic Religious Education

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Abstract: Character education has become a major concern in contemporary education due to increasing challenges related to moral degradation, social intolerance, and the weakening of ethical responsibility among young people. Although numerous studies have examined the role of Islamic Religious Education (PAI) in character development, existing discussions remain fragmented and often focus on isolated dimensions of spirituality, morality, worship, or social behavior. This study aims to develop a comprehensive understanding of how Islamic educational values collectively contribute to character formation. Employing a qualitative literature review approach, the study analyzed classical Islamic scholarship, contemporary educational theories, and empirical studies published in national and international academic sources. Data were examined through thematic analysis and conceptual synthesis to identify recurring themes and patterns across the literature. The findings reveal three major dimensions underlying character formation in Islamic education: the spiritual-ethical foundation of character, the internalization of values through worship and educational practices, and the manifestation of character through social responsibility. The analysis further demonstrates that tauhid, akhlaq, worship, and social responsibility function as interconnected and mutually reinforcing dimensions rather than separate educational components. Based on these findings, the study proposes an integrative conceptual framework that positions Islamic Religious Education as a holistic system of character formation. This framework contributes to the theoretical development of Islamic education and provides a foundation for future research, curriculum design, and character education policy in contemporary educational contexts.

Keywords: Islamic Religious Education; Character Education; Islamic Values; Character Formation.

Abstrak: Pendidikan karakter menjadi perhatian penting dalam dunia pendidikan kontemporer seiring meningkatnya tantangan berupa degradasi moral, intoleransi sosial, dan melemahnya tanggung jawab etis di kalangan generasi muda. Meskipun berbagai penelitian telah mengkaji peran Pendidikan Agama Islam (PAI) dalam pembentukan karakter, pembahasan yang ada masih bersifat terfragmentasi dan cenderung menempatkan spiritualitas, moralitas, ibadah, atau perilaku sosial sebagai dimensi yang berdiri sendiri. Penelitian ini bertujuan membangun pemahaman yang lebih komprehensif mengenai bagaimana nilai-nilai pendidikan Islam secara kolektif berkontribusi terhadap

pembentukan karakter. Penelitian menggunakan pendekatan kajian pustaka kualitatif dengan menganalisis literatur klasik Islam, teori pendidikan kontemporer, serta hasil penelitian empiris yang dipublikasikan dalam berbagai sumber akademik nasional dan internasional. Data dianalisis melalui analisis tematik dan sintesis konseptual untuk mengidentifikasi tema-tema utama yang muncul dalam literatur. Hasil penelitian menunjukkan tiga dimensi utama pembentukan karakter dalam pendidikan Islam, yaitu fondasi spiritual-etik karakter, internalisasi nilai melalui ibadah dan praktik pendidikan, serta manifestasi karakter dalam bentuk tanggung jawab sosial. Analisis juga menunjukkan bahwa tauhid, akhlak, ibadah, dan tanggung jawab sosial merupakan dimensi yang saling terhubung dan saling menguatkan. Berdasarkan temuan tersebut, penelitian ini menawarkan kerangka konseptual integratif yang menempatkan Pendidikan Agama Islam sebagai sistem holistik dalam pembentukan karakter. Kerangka ini berkontribusi pada pengembangan teori pendidikan Islam serta menjadi dasar bagi penelitian, pengembangan kurikulum, dan kebijakan pendidikan karakter di era kontemporer.

Kata Kunci: Pendidikan Agama Islam; Pendidikan Karakter; Nilai-Nilai Islam; Pembentukan Karakter.

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Introduction

Character education has become a central concern in contemporary educational discourse due to increasing challenges related to moral degradation, social intolerance, digital misconduct, and the weakening of ethical responsibility among young people (Lickona, 2018; Berkowitz & Bier, 2014). Rapid technological development and globalization have transformed not only how students learn but also how they interact, communicate, and construct their moral identities (Arthur, 2005; Nucci & Narvaez, 2014). Consequently, educational institutions are increasingly expected to cultivate not only cognitive competence but also ethical awareness, social responsibility, and moral integrity. Within this context, character education is widely recognized as an essential component of sustainable educational development because it contributes to the formation of responsible citizens capable of navigating complex social realities (Lickona, 2018).

Islamic Religious Education (PAI) occupies a strategic position within character education because it integrates spiritual, moral, and social values derived from Islamic teachings (Al-Attas, 1991; Halstead, 2004). Core values such as tauhid (monotheism), akhlaq (morality), ibadah (worship), and social responsibility provide a normative foundation for shaping students' attitudes, behaviors, and life orientations (Al-Ghazali, 2004; Hashim & Langgulang, 2008). Unlike approaches that treat character education primarily as behavioral training, Islamic Religious Education emphasizes the interconnected development of faith, morality, and social

ethics (Halstead, 2004; Huda et al., 2023). Therefore, PAI has the potential to function not merely as a curricular subject but as a comprehensive value system capable of guiding students' personal and social development.

Existing studies have consistently demonstrated the positive contribution of Islamic Religious Education to character formation. Previous research has explored the role of PAI in strengthening religious character, moral awareness, social responsibility, discipline, and tolerance among students (Rahmadania et al., 2023; Wahidah et al., 2023; Salsabila et al., 2025). Other studies have examined the implementation of Islamic values through classroom instruction, school culture, religious habituation programs, and curriculum integration (Erviani et al., 2024; Pratiwi et al., 2024). Collectively, this body of literature confirms that faith-based education contributes significantly to students' moral and behavioral development.

However, despite these valuable contributions, the existing literature remains fragmented in several respects. Most studies focus on empirical implementation within specific educational institutions and primarily examine practical outcomes of character education programs (Junaidin & Hadi, 2022; Rahmah & Wirian, 2025). Consequently, the discussion tends to remain descriptive and context-bound, emphasizing how Islamic values are implemented rather than explaining how different Islamic educational values interact conceptually as a coherent framework for character formation. In addition, many studies analyze isolated dimensions such as morality, discipline, religiosity, or school culture without examining the broader philosophical and ethical structure that connects these dimensions within Islamic education (Wahidah et al., 2023; Masykuri et al., 2024).

This limitation reveals an important gap in the literature. While substantial evidence confirms the effectiveness of Islamic Religious Education in supporting character development, scholarly effort remains limited to constructing a systematic conceptual understanding of how Islamic educational values function as an integrated character-education system. As a result, discussions concerning Islamic Religious Education often remain fragmented across separate themes and have not yet produced a comprehensive framework capable of explaining the relationship between spiritual values, moral development, social responsibility, and educational practice (Halstead, 2004; Huda et al., 2023). Addressing this gap is important not only for theoretical advancement but also for providing a clearer foundation for educational policy and curriculum development.

Therefore, this study aims to analyze the integration of Islamic Religious Education values in the formation of students' character through a literature review approach. Rather than examining a particular institution or educational program, the study seeks to synthesize classical Islamic scholarship, contemporary

educational theories, and empirical research findings to develop a more comprehensive understanding of the role of Islamic values in character education.

The novelty of this study lies in the development of an integrative conceptual framework that positions Islamic Religious Education as an interconnected ethical, philosophical, and educational system. Unlike previous studies that primarily focus on implementation practices, this research conceptualizes tauhid, morality, worship, and social responsibility as mutually reinforcing dimensions within a holistic character-education model. In doing so, the study contributes to the theoretical development of Islamic education by providing a systematic framework that may serve as a reference for future research, curriculum development, and character-education policy in contemporary educational contexts.

Method

This study employed a qualitative literature review to develop a comprehensive conceptual understanding of integrating Islamic Religious Education (PAI) values into students' character formation. Unlike empirical studies that focus on specific educational settings, this research sought to synthesize theoretical perspectives, classical Islamic scholarship, and contemporary educational research to construct an integrative conceptual framework. The literature review approach was considered appropriate because the study focused on examining ideas, concepts, and scholarly arguments concerning the relationship between Islamic educational values and character education.

Data were collected from three main categories of sources: (1) classical Islamic literature discussing the foundations of Islamic education, morality, and character formation; (2) contemporary books on Islamic education and character education; and (3) peer-reviewed journal articles published in reputable national and international journals. Literature searches were conducted through Google Scholar, Scopus-indexed databases, and other academic databases accessible through institutional library resources. The search process employed combinations of keywords such as "Islamic Religious Education," "character education," "Islamic values," "moral education," "student character formation," and "religious education." To ensure relevance and contemporary significance, priority was given to publications from 2015–2025, although several classical and seminal works were included because of their theoretical importance. Sources were selected using inclusion criteria that required direct relevance to Islamic educational values, character education, moral development, or value integration in educational settings. Publications that lacked academic rigor, duplicated findings, or showed limited relevance to the study objectives were excluded from the analysis.

The analysis was conducted through thematic analysis and conceptual synthesis. First, all selected sources were read repeatedly to identify recurring

concepts, arguments, and themes related to Islamic Religious Education values and character formation. Second, the literature was coded into several thematic categories, including tauhid (monotheism), morality (akhlaq), worship (ibadah), social responsibility, value internalization, and character development. Third, similarities, differences, and complementary perspectives across the literature were compared and interpreted to identify broader conceptual patterns. Particular attention was given to areas of convergence and divergence between classical Islamic scholarship and contemporary educational research. Finally, the findings were synthesized into an integrative conceptual framework that explains how Islamic Religious Education values operate as an interconnected ethical system contributing to students' character formation. To enhance analytical rigor, the synthesis process involved continuous comparison among sources and iterative refinement of emerging themes throughout the review process.

Results And Discussion

Results

Internalization of Islamic Values through Worship and Educational Practices

The second major theme emerging from the analysis concerns the process through which Islamic values are internalized and transformed into enduring personal dispositions. Across the reviewed literature, worship (ibadah) consistently appears as a central mechanism through which moral and spiritual values become embedded within students' daily lives. While worship is often understood primarily as a religious obligation, the thematic analysis reveals that its educational significance extends far beyond ritual observance. Worship functions as a process of habituation that cultivates discipline, self-control, sincerity, patience, humility, and responsibility (Taufiq & Sutarno, 2022; Nabila & Jasminto, 2025).

A recurring pattern identified in the literature is the role of repetition in shaping character. Educational values are not automatically internalized through cognitive understanding alone; rather, they require continuous practice and reinforcement. Daily prayers, Qur'anic recitation, remembrance of God, fasting, and other religious activities expose students to repeated experiences that strengthen moral awareness and behavioral consistency (Mahmudah & Hidayat, 2022; Pamuji et al., 2024). Through this process, values gradually move from the level of knowledge to the level of habit and eventually become part of students' personal identities. This finding suggests that character formation in Islamic education is fundamentally experiential rather than merely instructional.

The analysis further indicates that worship serves as a bridge between belief and behavior. Several studies highlight that students may understand moral principles theoretically, yet such understanding does not necessarily translate into ethical action unless supported by opportunities for repeated practice and reflection

(Rahmadania et al., 2023; Alkadry et al., 2024). Worship provides a structured environment in which students continuously exercise self-discipline, emotional regulation, and personal accountability. Consequently, the educational function of worship lies not only in strengthening spirituality but also in facilitating the practical implementation of moral values.

Another important finding concerns the role of educational environments in supporting value internalization. The reviewed literature consistently demonstrates that schools characterized by strong religious cultures tend to create more effective conditions for character development (Wahidah et al., 2023; Erviani et al., 2024). School assemblies, communal worship activities, religious celebrations, character-building programs, and value-oriented policies collectively contribute to the creation of an environment in which students repeatedly encounter and practice Islamic values. This suggests that character formation is influenced not only by individual learning experiences but also by institutional cultures that reinforce shared moral expectations.

Teacher exemplarity also emerged as a significant factor within the internalization process. The literature indicates that students are more likely to adopt values when they observe those values being consistently practiced by educators (Salsabila et al., 2025; Pratiwi et al., 2024). In this context, teachers function not only as transmitters of knowledge but also as role models whose behavior shapes students' perceptions of moral conduct. The consistency between educational messages and teachers' actions strengthens the credibility of character education and facilitates deeper value internalization.

The analysis additionally reveals that effective internalization requires the integration of cognitive, emotional, behavioral, and spiritual dimensions. Character education becomes most effective when students understand values intellectually, experience them emotionally, practice them behaviorally, and connect them to broader spiritual meanings. This multidimensional process distinguishes Islamic character education from approaches that focus primarily on cognitive moral reasoning or behavioral regulation. Consequently, the findings suggest that worship and educational practices operate together as interconnected mechanisms through which Islamic values become embedded within students' identities and everyday conduct.

The synthesis of the literature, therefore, indicates that internalization is not a single event but a continuous educational process. Through repeated worship practices, supportive educational environments, and consistent teacher exemplarity, students gradually develop habits and dispositions that reflect Islamic values. This process transforms abstract religious principles into concrete forms of behavior, providing an essential link between spiritual beliefs and character development.

Social Responsibility and the Integrative Character Education Framework

The third major theme identified through the thematic analysis concerns social responsibility as the manifestation of successfully internalized Islamic values. Across the reviewed literature, the ultimate goal of Islamic character education is consistently portrayed as the development of individuals who contribute positively to society through ethical conduct, social awareness, and active participation in communal life (Suprpto, 2020; Masykuri et al., 2024). Character formation therefore, extends beyond personal morality and encompasses broader responsibilities toward others and society.

The analysis reveals that values such as empathy, cooperation, tolerance, justice, compassion, and social solidarity are among the most frequently discussed outcomes of Islamic character education (Rahmah & Wirian, 2025; Junaidin & Hadi, 2022). These values are regarded as indicators of successful character formation because they demonstrate the ability of individuals to translate spiritual and moral commitments into constructive social behavior. The recurring presence of these values across the literature suggests that Islamic education seeks to cultivate not only morally responsible individuals but also socially responsible citizens capable of contributing to social harmony and collective well-being.

Another important pattern emerging from the literature is the strong relationship between religious commitment and prosocial behavior. Several studies indicate that students who successfully internalize Islamic values tend to demonstrate higher levels of empathy, concern for others, willingness to cooperate, and sensitivity toward social problems (Wahidah et al., 2023; Rahmadania et al., 2023). This finding challenges the misconception that religious education focuses exclusively on personal spirituality. Instead, the evidence suggests that Islamic educational values encourage active engagement with social realities and promote ethical responsibility within broader communities.

The reviewed studies also emphasize that social responsibility becomes increasingly important within contemporary educational contexts characterized by globalization, cultural diversity, digital transformation, and social fragmentation (Hamzah & Jusoh, 2025; Sholihah & Maulida, 2020). In such environments, character education must equip students with the capacity to navigate complex social relationships while maintaining ethical principles and respect for others. The literature therefore, highlights tolerance, dialogue, social inclusion, and mutual respect as important manifestations of character in pluralistic societies.

A particularly significant finding emerging from the synthesis is that social responsibility should not be viewed as a separate outcome detached from spiritual and moral development. Rather, it represents the culmination of a broader educational process. Spiritual awareness (tauhid) establishes the foundation of

moral consciousness, akhlaq provides ethical orientation, and worship facilitates the internalization of values. Together, these dimensions contribute to the emergence of socially responsible behavior. This pattern appeared consistently across the reviewed literature and suggests that character formation operates as an interconnected developmental process rather than a collection of isolated educational outcomes.

Based on these recurring patterns, this study proposes an integrative conceptual framework for understanding the contribution of Islamic Religious Education to character formation. The framework consists of four interconnected dimensions: tauhid as the spiritual foundation, akhlaq as the moral orientation, worship as the mechanism of value internalization, and social responsibility as the practical manifestation of character. Rather than functioning independently, these dimensions reinforce one another within a unified ethical system. The framework demonstrates that character formation in Islamic education involves a progression from spiritual awareness to ethical commitment, from ethical commitment to value internalization, and from value internalization to socially responsible behavior.

This integrative framework represents the principal finding of the study and addresses an important gap identified in previous literature. While earlier studies have often examined spirituality, morality, worship, or social responsibility separately, the present synthesis demonstrates how these dimensions operate collectively within a coherent educational system. The framework therefore offers a more systematic understanding of character education grounded in Islamic values and provides a conceptual basis for future research, curriculum development, and educational policy.

Overall, the thematic analysis suggests that Islamic Religious Education contributes to character formation through a holistic process that integrates spiritual development, moral orientation, behavioral habituation, and social engagement. Character is not formed through isolated instructional activities but through the interaction of multiple educational dimensions that collectively shape students' beliefs, values, habits, and social responsibilities. This finding reinforces the view that Islamic education functions not merely as religious instruction but as a comprehensive framework for human development capable of addressing contemporary educational challenges while preserving ethical and spiritual foundations.

Discussion

Islamic Religious Education as an Integrated System of Character Formation

The findings indicate that character formation within Islamic Religious Education cannot be understood as the result of isolated moral instruction but rather as the outcome of an interconnected system linking spirituality, morality, worship,

and social engagement. This finding aligns with classical Islamic educational perspectives that emphasize the integration of faith, ethics, and social responsibility within human development (Al-Attas, 1991; Al-Ghazali, 2004). It also supports contemporary character education theories arguing that effective character development requires the integration of cognitive, affective, and behavioral dimensions rather than relying solely on moral instruction (Lickona, 2018; Berkowitz & Bier, 2014). The thematic synthesis demonstrates that tauhid, akhlaq, worship, and social responsibility function as mutually reinforcing dimensions that collectively shape students' character.

This finding is particularly significant because much of the existing literature tends to examine spirituality, morality, religiosity, or character education as separate educational constructs (Rahmadania et al., 2023; Wahidah et al., 2023; Junaidin & Hadi, 2022). Previous studies generally focus on the effectiveness of religious programs, moral instruction, or character-building activities within specific institutional contexts. While these studies provide valuable empirical insights, they often fail to explain how various dimensions of Islamic education interact within a coherent framework of character formation. The present study extends existing scholarship by demonstrating that spiritual awareness, moral orientation, value internalization, and social engagement should be understood as interconnected components of a unified educational system.

The findings also resonate with holistic education theories, which emphasize the development of the whole person rather than focusing exclusively on academic achievement (Miller, 2019). However, unlike many holistic education models that are grounded primarily in humanistic or secular philosophies, Islamic education places spiritual consciousness at the center of character development. Consequently, the present study contributes a distinct perspective by positioning tauhid as the foundational source of ethical commitment, moral responsibility, and social behavior. This conceptualization provides a more systematic understanding of how Islamic Religious Education contributes to sustainable character formation in contemporary educational settings.

Beyond Moral Instruction: Worship as a Mechanism of Value Internalization

Another important finding concerns the role of worship as a mechanism through which Islamic values are internalized and transformed into enduring personal dispositions. The thematic analysis revealed that worship functions not merely as ritual observance but as an educational process that cultivates discipline, self-control, patience, sincerity, and personal accountability. This finding supports experiential learning theories, which argue that meaningful learning emerges through repeated practice and reflection rather than through abstract knowledge acquisition alone (Dewey, 1938; Kolb, 1984).

Several empirical studies have similarly demonstrated that religious practices contribute positively to character development by strengthening self-regulation and moral consistency (Mahmudah & Hidayat, 2022; Pamuji et al., 2024; Taufiq & Sutarno, 2022). However, previous studies generally discuss worship as one among many educational activities without examining its broader pedagogical function. The present synthesis suggests that worship serves as a bridge connecting spiritual beliefs with ethical behavior because it provides repeated opportunities for students to practice values in concrete and structured ways. Consequently, worship should be understood not only as a religious obligation but also as a pedagogical mechanism facilitating value internalization.

The findings further indicate that the educational effectiveness of worship depends on its integration with broader educational environments. Character formation is strengthened when worship practices are reinforced through teacher exemplarity, institutional culture, classroom interaction, and school traditions (Erviani et al., 2024; Salsabila et al., 2025). This finding supports ecological perspectives on education, which emphasize the influence of environmental factors on human development (Bronfenbrenner, 1979). Students internalize values more effectively when they encounter consistent moral messages across different educational contexts rather than through isolated religious activities.

This interpretation expands existing discussions on Islamic character education by highlighting the multidimensional nature of value internalization. The reviewed literature consistently demonstrates that worship influences cognitive, emotional, behavioral, and spiritual dimensions simultaneously. Therefore, character education should not be viewed as a process of transmitting moral knowledge alone but as a process of cultivating habits, dispositions, and ethical commitments through sustained educational experiences. Such a perspective provides a more comprehensive explanation of how Islamic values become embedded within students' identities and everyday conduct.

Social Responsibility as the Manifestation of Internalized Values

The findings also reveal that social responsibility represents the practical manifestation of successfully internalized Islamic values. Across the reviewed literature, values such as empathy, tolerance, justice, cooperation, compassion, and social solidarity consistently emerge as indicators of character development (Rahmah & Wirian, 2025; Suprpto, 2020; Masykuri et al., 2024). This finding suggests that the ultimate objective of Islamic character education extends beyond personal piety toward active engagement in promoting social harmony and collective well-being.

This interpretation is consistent with social learning theory, which emphasizes the importance of social interaction in shaping behavior and values (Bandura, 1986).

It also aligns with ecological perspectives suggesting that individual development occurs through interactions between personal characteristics and social environments (Bronfenbrenner, 1979). However, the present study offers an additional perspective by demonstrating that social responsibility within Islamic education is grounded not only in social expectations but also in spiritual commitment and moral obligation. Students are encouraged to contribute positively to society because such actions are understood as expressions of faith and ethical responsibility.

The findings challenge narrow interpretations of religious education that focus exclusively on ritual observance or individual morality. Instead, the literature consistently indicates that Islamic educational values encourage students to become socially responsible individuals who actively contribute to their communities. This finding is particularly relevant in contemporary societies characterized by cultural diversity, social fragmentation, and increasing ethical challenges. The ability to combine personal convictions with respect for others and commitment to social justice has become an increasingly important educational objective.

Moreover, the synthesis demonstrates that social responsibility should not be viewed as a separate educational outcome. Rather, it emerges from the interaction between spiritual awareness, moral orientation, and value internalization. Students who develop strong spiritual consciousness, internalize ethical values, and engage in consistent worship practices are more likely to demonstrate empathy, cooperation, and concern for the common good. Consequently, social responsibility can be understood as the culmination of a broader developmental process linking spirituality, morality, and social engagement.

Toward an Integrative Conceptual Framework of Islamic Character Education

The principal contribution of this study lies in the development of an integrative conceptual framework that explains how Islamic Religious Education values collectively contribute to character formation. Existing studies have generated substantial evidence regarding the role of spirituality, morality, worship, and social responsibility in education (Rahmadania et al., 2023; Wahidah et al., 2023; Salsabila et al., 2025). Nevertheless, these dimensions are frequently examined independently, resulting in fragmented understandings of character formation.

The present study addresses this limitation by proposing a framework in which tauhid functions as the spiritual foundation, akhlaq provides moral orientation, worship facilitates value internalization, and social responsibility represents the practical manifestation of character. These dimensions operate as interconnected and mutually reinforcing components rather than separate educational outcomes. Character formation begins with spiritual awareness,

develops through moral commitment, is strengthened through repeated practice, and ultimately becomes visible through ethical behavior and social engagement.

The proposed framework contributes theoretically by offering a more systematic explanation of character formation within Islamic educational contexts. It also contributes methodologically by demonstrating how thematic synthesis can be employed to integrate findings from diverse bodies of literature into a coherent conceptual model. From a practical perspective, the framework suggests that educational institutions should move beyond fragmented character-building initiatives and adopt integrated strategies that simultaneously strengthen spirituality, morality, worship practices, and social responsibility.

More broadly, the framework contributes to international discussions on values education and character development by demonstrating how faith-based educational traditions can offer holistic approaches to human development. In an era characterized by moral uncertainty, social polarization, and rapid technological transformation, the integration of spiritual awareness, ethical commitment, and social responsibility provides an alternative educational perspective capable of supporting sustainable character formation. Therefore, Islamic Religious Education should be understood not merely as religious instruction but as a comprehensive educational system that contributes to the development of morally grounded, socially responsible, and ethically conscious individuals.

Conclusion

This study demonstrates that the contribution of Islamic Religious Education (PAI) to character formation extends beyond the transmission of religious knowledge and functions as an integrated educational system linking spirituality, morality, worship, and social responsibility. The thematic synthesis identified three major dimensions underlying character formation in Islamic education: the spiritual-ethical foundation of character, the internalization of values through worship and educational practices, and the manifestation of character through social responsibility. One of the most important findings is that character development in Islamic educational perspectives is not achieved through moral instruction alone but through the interaction of spiritual awareness, ethical commitment, repeated value internalization, and socially responsible behavior. An important insight emerging from the analysis is that worship functions not merely as a religious obligation but also as a pedagogical mechanism through which values become embedded within students' habits, dispositions, and identities.

From an academic perspective, this study contributes to the literature by proposing an integrative conceptual framework of Islamic character education. While previous studies have generally examined tauhid, akhlaq, worship, and social responsibility as separate educational themes, the present study demonstrates that

these dimensions operate as interconnected and mutually reinforcing components of character formation. The framework positions tauhid as the spiritual foundation, akhlaq as the moral orientation, worship as the mechanism of value internalization, and social responsibility as the practical manifestation of character. This contribution extends existing discussions on Islamic education by providing a more systematic explanation of how Islamic values collectively shape character development. Furthermore, the study contributes methodologically by illustrating how thematic synthesis can be employed to integrate diverse bodies of literature into a coherent conceptual model.

Despite these contributions, the study has several limitations. The analysis was restricted to literature focusing primarily on Islamic Religious Education and character education, which may limit the inclusion of broader interdisciplinary perspectives from psychology, sociology, and comparative educational studies. In addition, as a qualitative literature review, the study emphasizes conceptual synthesis rather than empirical verification. Future research is therefore encouraged to test and refine the proposed framework through empirical studies conducted in diverse educational settings, including schools, madrasahs, Islamic boarding schools, and higher education institutions. Comparative and cross-cultural studies are also needed to examine how Islamic educational values interact with different social, cultural, and educational contexts. Such investigations would strengthen the empirical foundation of the framework and contribute to the development of more comprehensive character education policies and practices in contemporary educational environments.

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