The Dynamics of the Islamic Education System in Shaping Character

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Abstract

This research was written to describe the dynamics of the Islamic education system in shaping national character and its philosophical values in realizing harmony among religious communities. The type of research used is qualitative descriptive research employing Systematic Library Review (SLR) literature sources from several journals, books, and proceedings related to the topic of discussion. The stages of literature mapping gone through in this research were identification, screening, feasibility, and inclusion. Meanwhile, the references used in this research were limited only to reputable international journals. Based on the results of data analysis, it was uncovered that character education is a basic principle that every individual must possess because the character is the main determinant of the good and bad of a person's attitudes, behaviors, and speech. The findings that can be contributed to this research are strengthening character as a projection for the 21st century to become one of the pillars of changing times, which is the main representation of educational success, including moral character and performance character. Moral character is related to faith, honesty, piety, humility and compassion. In addition, the performance characters are hardworking, tenacious, tough, not giving up easily, thorough, and have high loyalty. In the national context, character education is crucial, as

the nation's generation is directed to have personality values, which include national values, religious values, integrity values, independence values, and mutual cooperation values.

Keywords: Dynamics, Iilamic education, character

A.   Introduction

This topic is essential to study as it relates to efforts to form national character and philosophical values in realizing harmony between religious communities in the nation and homeland (Ahmadi, 2021). As mentioned in several indicators of Islamic education, one of the primary indicators of the success of implementing the Islamic education system in shaping national character can be measured by the development of noble morals in each individual of the nation's generation in living their lives (Agus Puspita W, 2019). This is because the character, in the context of religion, represents noble virtues that are the fundamental foundation for achieving harmony and peace. Peace itself is the primary need for humans to lead their lives in this world (Futaqi & Mashuri, 2023).

Noble characters have a significant influence on attitudes, behavior, and speech, and these principles will bring forth positive values. Through the foundation of noble virtues, a dynamic community environment can be realized, characterized by social sensitivity, friendliness, mutual cooperation, empathy, sympathy towards others, and a sense of nationalism with principles of solidarity and patriotism in the nation and state (Sikdisnas, 2022). Positive character traits demonstrated through noble virtues will be the determining factor in the formation of a positive and productive cultural heritage, thus accelerating the achievement of the nation's vision for a progressive Indonesia (Fuad et al., 2023).

In another context, it is assumed that the success of a nation in achieving its vision and mission, as outlined in its objectives, is marked by the emergence of a generation with noble character traits, as mentioned in an article written by Hosaini with the theme *"Behavior-based Learning in the Islamic Perspective."* It states that one of the indicators of a nation's success in achieving its vision and mission is marked by the presence of noble character in every individual in society.

This is reinforced by Act No. 20 of 2003 regarding the National Education System, which is implemented in the form of Presidential Regulation No. 87 of 2017 concerning

the Strengthening of Character Education. This regulation states that in order to realize a cultured nation through the strengthening of religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, appreciation for achievements, communicativeness, love for peace, love for reading, concern for the environment, social awareness, and responsibility, as well as in order to create a generation of believers who are conscious of Allah, accompanied by noble character and excellent human resources, the government deems it necessary to have a system related to character education strengthening.

Nevertheless, existing facts exhibit that the intensity of character development in the current generation has decreased quite significantly. As stated by Irvan Hermawanto in the article *The Phenomenon of Decline in the Character of the Indonesian Nation*, the causes of this decline include the findings that the education system places less emphasis on character formation but more emphasis on intellectual development and there is an environment that does not support good character development.

The formation of character is not sufficient when conveyed conceptually alone; it requires a process of habituation to instill these characteristics in the personalities of the nation's generation. Institutions like Islamic boarding schools (pesantren) have been practicing this extensively since before Indonesia's independence up to the present day. In the context of Islamic studies, Islam views the best positive character traits as exemplified by the Prophet Muhammad ﷺ, as mentioned in the Quran, Surah Ali Imran, Verse 159.

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۗ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ (١٥٩)

"The passage you provided discusses the importance of showing compassion and forgiveness, as well as seeking God's mercy. It emphasizes that if you were harsh and hard-hearted, people would distance themselves from you. Therefore, it advises to forgive, seek forgiveness for them, and consult with them in matters. Additionally, it encourages putting trust in God after making a decision, as God loves those who put their trust in Him."

According to Al-Hasan Al-Bashri (tafsir expert), such were the morals of the Prophet Muhammad ﷺ whom Allah SWT sent to bring these morals. The meaning of this verse is almost the same as the meaning of another verse, namely His words: "Indeed,

a messenger has come to you from your own people, he feels the severity of your suffering, he really wants (faith and salvation) for you, he is very merciful and merciful towards people who believe" (At-Taubah: 128).

Meanwhile, Imam Ahmad said: Has told us Haiwah, has told us Baqiyyah, has told us Muhammad bin Ziyad, has told us Abu Rasyid Al-Harrani who said that Abu Umamah Al-Bahili once held his hand, then told us that the Messenger of Allah ﷺ once held his hand and said: "O Abu Umamah, indeed among the believers, there are those who are able to soften their hearts."

A review of literature related to this topic includes the following.

Results of research conducted by Ahmad Fauzi (2019) with the theme *"Integrating Character Education in the Islamic Education Curriculum"* in the Journal of Islamic Education Research (JIER), Vol. 7, No.2, explain how the character of education is involved in the Islamic education curriculum in secondary schools in Indonesia. This research found that a well-designed curriculum can direct students to become good and responsible citizens. Values such as honesty, discipline, and responsibility are taught through a holistic approach that includes classroom learning and extracurricular activities.

Siti Nurhaliza, in her research results entitled *"The Role of Islamic Boarding Schools in Forming Student Character,"* highlights the role of Islamic boarding schools in forming student character. This research reveals that Islamic boarding schools have succeeded in instilling moral and ethical values in the daily lives of students through a comprehensive and intensive approach. Students who graduated from Islamic boarding schools tend to have a strong character and can face social challenges wisely and responsibly.

In his research *"Contribution of Islamic Education to the Formation of National Identity,"* Amin Abdullah explores how Islamic education contributes to the formation of national identity. This research indicates that Islamic education plays an important role in instilling national values that align with Islamic teachings, such as patriotism, solidarity, and justice. Through Islamic education, students are taught to appreciate and understand the history and culture of the nation, which ultimately strengthens national identity (Fuad et al., 2023).

The literature review above covers various aspects of the Islamic education system to shape national character and instill important moral values. These studies show the great contribution of Islamic education in creating a generation with strong character and high integrity, with a focus on the curriculum, the role of Islamic boarding schools, implementation in madrasas, curriculum dynamics, and the formation of national identity.

The difference between this research and research conducted by previous researchers is that if previous researchers discussed character education conceptually with a more general study, the topic of this research would discuss strengthening the character education of the nation's generation, more specifically as an indicator of national education, which is projected to be the main indicator in achieving national education results as a pillar of change in the 21st century.

In the context of character education for the nation's generation, it suggests the need for creative policy innovations related to character education. These policies should be formally implemented in both government and private institutions under the Ministry of Religious Affairs of Indonesia. This encompasses partner institutions like Islamic boarding schools (pesantren), which share a common vision with the nation. It is acknowledged that pesantren plays a crucial role in providing education based on moral values, along with science and technology, preaching, and community empowerment. It also has a significant historical contribution to the independence of the Republic of Indonesia. Therefore, the state must collaborate with the Kyai (religious leaders) of pesantren in formulating innovative program frameworks in preparation for Indonesia's progress towards 2045, based on character, similar to the efforts of Sukarno, Bung Tomo, General Soedirman, and KH. Hasyim Asy'ari. For that reason, the objective of this research is to understand the concept and dynamics of the Islamic education system in shaping character and to implement it in human life.

B. Method

This type of research is descriptive qualitative research using library sources *and systematic literature review* (SLR). Thus, all theoretical bases related to the study in this research are in the reference list. It is systematic because the literature used is journals/articles that are relevant to the problem formulation that has been determined. It is also systematic since the identification and authentication of search

results from journals/articles are clearly formulated, i.e., about the application of Islamic educational values in shaping national character.

The research aims to describe the dynamics of the Islamic education system in shaping national character and its philosophical values in realizing harmony between religious communities in the nation and homeland. Several stages in mapping the literature were used in research, such as identification, screening, feasibility, and inclusion (Habibi & Artha Glory Romey Manurung, 2023).

Phase 1: Identification

The process of identifying articles that met the criteria for a systematic literature review began by determining the database, namely Google Scholar and ERIC, with a range from 2019 to 2024. Searching for journals/articles in this research employed two database sources, namely ERIC and Google Scholar. The ERIC database uniquely combines a wide range of scientific literature from various disciplines. In comparison, the Google Scholar database is a free and accessible search engine that covers the vast majority of peer-reviewed literature from a wide range of scientific disciplines. Articles were identified through related keywords based on the two search engines required for the review, as shown in Table 1.

Table 1: Databases and keywords used in searching for articles

BASIS DATA	KEYWORDS
ERIC	The dynamics of the Islamic
Google Scholar	The education system in shaping character and internalization of Islamic education values in forming character

Table 1 details that the keywords used in searching for relevant articles were Islamic education values in forming character. The specified focus in this literature was on the impact of emotional intelligence.

The next stage was to determine the criteria for the article, *including* (feasible) and *excluding* (not feasible) the focused themes according to the framework required for the review, as presented in Table 2.

Table 2: Inclusion and Exclusion Criteria

INCLUSION CRITERIA	EXCLUSION CRITERIA
Journal Articles	Book chapters, Book, Proceedings, Review
Articles published in 2019-2023	Articles published outside 2019-2023
Related articles: character-based education system, spiritual, and emotional intelligence	Articles that are not related to character education, spiritual, and emotional intelligence

Table 2 illustrates the articles selected and followed up based on inclusion and exclusion criteria. The full text of each article was downloaded, and articles that met the exclusion criteria were excluded. In short, articles that met the inclusion criteria were then reviewed and analyzed in depth to answer research questions. Determining inclusion and exclusion is vital, as it will produce good systematic literature review research.

Phase 2: Screening

Literature search results from the ERIC and Google Scholar databases were filtered using ZOTERO software to separate articles that were duplicated or published outside the specified year. Next was the title and abstract filtering process, namely mapping articles based on the title and abstract. Titles were filtered because they are relevant and match the keywords used. Then, the abstract of each article was filtered and scanned according to the predetermined inclusion and exclusion criteria.

Phase 3: Feasibility Phase

At this stage, articles were analyzed and checked for suitability using Zotero software. Articles were selected by adjusting the inclusion and exclusion criteria in Table 2. Once the articles were identified as feasible, the full text of the article could then be downloaded, and the articles that met the excluded criteria were separated. In this phase, articles that are determined to be appropriate must be able to map out answers to the questions in the research.

Phase 4: Inclusion Phase

After checking the feasibility of the article based on the inclusion and exclusion criteria, the feasible articles for the inclusion criteria were extracted and analyzed according to the statement to be used as a guide, namely Participant, Intervention, Comparative Conditions, Outcomes, and Studies (PICOS).

C. Results and Discussion

Educational Movement in the Reform Era

In the reform era, Islamic education received top priority from the government. Education no longer remained confined within the national boundaries, but in the reform era, Islamic education integrated with the international community for the development of the nation and the state (Suntiah, 2021).

The state of Islamic education in the reform era can be outlined as follows. Firstly, there was the policy of strengthening Islamic education as part of the national education system. This effort was made through the refinement of Act No. 2 of 1989, which was later revised to Act No. 20 of 2003 concerning the National Education System. Secondly is the policy of increasing the budget for Islamic education. This policy was exemplified by the allocation of 20% of the State Budget (APBN) for education, including teachers' and lecturers' salaries, educational operational costs, scholarships for less privileged students, provision of free books, infrastructure, facilities, learning media, and human resource development for educational institutions under the Ministry of Religious Affairs and the Ministry of National Education. With the allocation of funds for education, the education sector has experienced significant growth, development, and progress compared to previous conditions, including Islamic education (Ainissyifa & Nurseha, 2022).

Thirdly, the Nine-Year Compulsory Education Program mandates that every Indonesian child must have a minimum education up to the completion of junior high school (SMP or *Tsanawiyah*). In line with the implementation of compulsory education, the government introduced free schooling for children from less privileged families. This means that they are exempted from operational education fees, as schools providing free education receive school operational assistance, commonly known as BOS. Fourthly is the establishment of national-standard (SBN) and international-standard (SBI) schools. These are educational institutions where all components, including vision, mission, objectives, curriculum, teaching and learning processes, facilities,

management, and evaluation, must meet national and international standards (Wahyuni et al., 2022).

Fifthly, the policy of teacher and lecturer certification for all educators, both in public and private institutions, covers both general and religious teachers, regardless of whether they are under the Ministry of National Education or the Ministry of Religious Affairs (Syam et al., 2023). This program is related to the quality improvement initiative, starting with enhancing the quality of teachers and lecturers as professional educators. To support the implementation of teacher and lecturer certification, the government issued Government Regulation No. 74 of 2005 concerning Teacher and Lecturer Certification (Muhtadin et al., 2023).

Sixthly is the development of a competence-based curriculum (KBK/2004) and a School-Based Curriculum (KTSP/2006) (Gökçekuyu, 2023). Through these curricula, students are required not only to master the subject matter but also to have the experience of acquiring knowledge, such as reading books, understanding, summarizing, collecting data, discussing, answering questions, performing tasks, problem-solving, and analyzing. Seventhly is the development of student-centered learning approaches, moving away from the traditional teacher-centered approach. This encourages active, creative, effective, and enjoyable learning experiences through participative, innovative, and research-oriented activities (Yusuf et al., 2022).

Eighth is the implementation of management oriented towards providing good and satisfying services to all customers, as found in the concept of Total Quality Management (TQM) (Suriagiri, 2022). Related to this, in the Reform Era, Government Regulation No. 19 of 2005 concerning National Education Standards (SNP) was introduced (Halomoan et al., 2023). This regulation covers a) Content standards (curriculum), b) Graduation quality standards, c) Learning process standards, d) Education and educational staff standards, e) Management standards, f) Facility standards, g) Financing standards, and h) Assessment standards. Ninth is the policy of changing the nomenclature and nature of madrasahs to the religious characteristics of public schools. With this characteristic, madrasahs become like regular public schools because, in madrasahs (*Ibtidaiyah, Tsanawiyah,* and *Aliyah*), students receive not only religious education but also general education similar to elementary, junior high, and senior high schools. However, it must be acknowledged that among these madrasahs, there are still many with various shortcomings and weaknesses, similar to those found

in regular schools. With this policy in place, it is not impossible that madrasahs may become the primary choice for the community in the future.

Dynamics of the Islamic Education System in Shaping Character

The term "system" originates from the Greek word *"Sistema,"* which means a whole composed of several parts. Among these parts, there are regular interactions (Sajadi, 2021). Etymologically, the term education is translated into Arabic as *"Tarbiyah,"* with the verb form *"Robba,"* which means fostering, educating, and nurturing. In a terminological sense, Ki Hajar Dewantara defines education as the demands in the growth of children's lives. This means that education guides all the natural abilities present in children so that they, as humans and members of society, can achieve the highest level of safety and happiness (Halomoan et al., 2023).

Islamic education is an educative process aimed at shaping morality or personality. The concept of education, as mentioned above, refers to a system, namely the "Islamic education system" (Ramayulis, 1994: 4). According to Zakiah Drajat, Islamic education is more directed towards improving mental attitudes that will manifest in theoretical and practical actions, both for one's needs and others. Thus, Islamic education means the guidance process of educators towards the physical, spiritual, and intellectual development of students towards the formation of a good Muslim personality *(Insan Kamil).* The basic concept of Islamic education consists of *tarbiyah, taklim,* and *ta'dib* (Andrei, 2023)*.*

These three concepts—*tarbiyah, taklim,* and *ta'dib*—are integral parts of the foundational principles of Islamic education in shaping character, inseparable from one another. The study of Islam in Indonesia is characterized by the existence of an Islamic education process. Islamic education is defined as the process of imparting knowledge by a teacher to a student in a specific manner to achieve a certain understanding. It typically begins in a *musalla*/mosque or surau, led by a teacher who gathers students in a circle and imparts knowledge. If they are deemed unfamiliar with basic learning, instruction starts with something fundamental (Lailaturrohmah, 2016).

Secondly, the most effective system of educating students in character formation can be carried out in pesantrens. Pesantrens serve as hubs for various educational elements under their auspices, ranging from specialized religious institutions like madrasahs to other public institutions. The primary focus of education in pesantrens is often on Islamic education. Pesantrens have their distinct management as a

characteristic feature, and they adopt two systems: *salaf* and *khalaf*. If a pesantren adheres only to the Salaf education system, the institutions under its umbrella consist solely of madrasahs. However, if a pesantren adopts both *salaf* and *khalaf* systems, the educational approach encompasses both religious education through madrasahs and general education (McDonald, 2023).

The dynamic development of madrasahs is closely related to the establishment of Islamic organizations in Indonesia, such as Muhammadiyah (1912 AD) with its Educational Council, Nahdlatul Ulama (1926 AD) with its Maarif Education, as well as al-Irsyad (1913 AD), Jamiyyatul al-Washliyah (1930 AD), and others (Hasan, 2006: 187).

Starting from the movements of various large organizations, the progress of madrasahs experienced rapid advancement. Muhammad Tholhah Hasan explains that elementary-level madrasahs (MI), junior high schools (MTs), and senior high schools (MA), both public and private, reached 39,309 madrasahs. The development of madrasahs from the period of 1999-2000 to 2003-2004 increased from 34,071 madrasahs to 39,309 madrasahs. This indicates an annual increase of approximately 3%. This number does not include newly established madrasahs that have not yet been documented, as many of them are located in hard-to-reach rural areas (Hasan, 2006: 23);(Perspectives & Keilmuan, n.d.)

The Islamic education system in the current context continues to show its developmental progress over time (Hamdani & Garut, 2023). Despite facing various challenges and issues that have adorned the face of Islamic education (pesantren and madrasa), the quality and existence of pesantren education remain at the forefront. It is evident that the number of students receiving education in pesantrens and madrasahs has significantly increased over time (Musekiwa, n.d.). The status and existence of Islamic education institutions have been present since before Indonesia's independence, and today, pesantren education continues to advance as a transformational engine, processing raw materials into the future's golden generation.

Character Education as the Foundation of Nationhood

Character education is a fundamental principle that every human being must possess, as character is the main determinant of one's behavior, speech, and actions (Bondowoso et al., 2022). The primary source of character education is the teachings of Islam, narrated in the form of religious education with the aim of enhancing noble

morals and spiritual values in children. This demonstrates that religious education plays a crucial role in implementing character education in schools. Therefore, religious education becomes one of the compulsory subjects in primary, secondary, and tertiary education (Ainiyah, 2013).

Since the 1990s, the terminology of character education began to be widely discussed in the Western world. Thomas Lickona was considered its advocate at that time, and through his influential work (Lubis et al., 2023) *"The Return of Character Education,"* he raised awareness in the field of education about the concept of character education as a fundamental concept that should be applied in life (Abidin, 2022). This marked the beginning of the development of character education by many people worldwide (Theology, 2023).

Character education or moral education (Purnamasari, 2020) has been considered essential in education from its inception. For instance, John Dewey, as quoted by Frank G. Goble in 1916, once stated, "It is a common belief in educational theory that the formation of character is a general aim of teaching and moral education in schools" (Mu'in, 2011: 297). In Indonesia, character education was initiated by President Susilo Bambang Yudhoyono (SBY) on National Independence Day, May 2, 2010. Character education became a hot topic at that time, prompting the government to make the development of character and national culture an integral part of the national education system that should be seriously supported (Mu'in, 2011: 323). Thus, all educational institutions in the country are obligated to support this presidential policy.

In the Constitution of the Republic of Indonesia Number 20 Year 2003 regarding the national education system, in Chapter 1, Article 1, it is stated that "education is a conscious and planned effort to create a learning atmosphere and learning process so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation, and state" (Hanafi et al., 2022). National education is education based on Pancasila (the state ideology) and the 1945 Constitution of the Republic of Indonesia, rooted in the values of religion and Indonesian national culture and responsive to the demands of change (Fathurrahman, 2002).

The curriculum content of religious education is explained in the Attachment to Act No. 22 of 2006, which includes the curriculum of Islamic religious education with the

aim of producing individuals who always strive to perfect their faith, piety, and morals and actively contribute to the advancement of civilization and the harmony of life, especially in promoting the dignity of the nation (Zuhri, 2019). In the context of statehood, character education is crucial because the nation's future generations are directed to possess personal values that include the following (Sakir, 2020). The first is national values (Hasan, 2023). The first value is developed to ensure that the future generations of Indonesia have a way of thinking and behaving that demonstrates the highest concern, loyalty, and respect for the nation. Several aspects that should be held in high regard include language, culture, social, economic, and political matters. The second is religious values (Hanafi et al., 2021). In addition to having a nationalistic spirit, noble individuals are those who have a religious aspect and believe in the One Almighty God. This is expected to be reflected through attitudes of tolerance, a strong belief, and a resilient spirit. The third is integrity values. This value is taught to form a commitment and loyalty to humanitarian elements and the nation's morals. This can be done through actions, words, and deeds. The fourth is independence values. Independence teaches everyone not to overly rely on one another (He et al., 2023). Instead, they should use their strength and intellect to achieve a better life. The fifth is mutual cooperation values. The value of mutual cooperation is taught so that each individual can appreciate all forms of collaboration. The goal is to build good communication so that various problems can be solved together (Toit et al., 2021).

In an effort to realize these values, the government has formally established new regulations regarding the mandatory curriculum structure, including religion, Pancasila (the state ideology), citizenship, and the Indonesian language, which must be implemented in each educational institution, from primary to tertiary levels. Its purpose is to equip the nation's future generations with a deeply ingrained noble character and excellent human resources based on intellect and skills (Yunita & Mujib, 2021). Character education is a concept instilled in a person to shape their character to be more courteous, cultured, physically and spiritually healthy, resulting in a better disposition in life (Yunita & Mujib, 2021).

Even in the 21st century, character education is projected as a primary representation of the success of an education system. According to Anies R. Baswedan (the 27th Minister of Education and Culture of Indonesia from 2014 to 2016), there are three projections for 21st-century education: character, competence, and literacy.

Character is divided into two categories: moral and performance. Moral character consists of faith, piety, honesty, patience, and others. Meanwhile, performance character comprises hard work, resilience, not easily giving up, and the like. Competence here means critical thinking, creativity, communication, and collaboration. As for literacy, it is not only about literacy in the traditional sense but also about having a broad perspective.

The statement of the law above is highly relevant to the main principles of implementing character education in Islamic educational institutions, and the formulation is as follows (Yusuf, M., & Ahmad, 2017). The first is through the integration of Islamic values into the curriculum. The integration of Islamic values in every subject is a crucial first step. A curriculum containing Islamic religious values helps students internalize Islamic teachings in everyday life (Rahman, 2019). For example, in science subjects, values such as perseverance and honesty can be emphasized as part of Islamic morals.

The second is through the example from educators. Educators in Islamic educational institutions must be good role models for students. Educators who demonstrate noble behavior and are consistent with Islamic values will be easier for students to follow. Educators who behave well can be concrete examples of how Islamic values are applied in everyday life (Hassan, R., & Saeed, 2020).

The third is the implementation of religious practices. Regular implementation of religious practices, such as congregational prayers, reading the Koran, and dhikr, is an important part of character education. These activities not only strengthen students' spiritual aspects but also form discipline and perseverance. The fourth is a supportive environment. A supportive school environment is vital in shaping student character. This includes good interactions between students, a conducive atmosphere, and adequate facilities. A positive environment can encourage students to apply Islamic values in daily interactions.

Fifth, strengthening character through extracurricular activities such as scouts, social activities, and sports can be effective media for instilling values, including cooperation, responsibility, and leadership. Such activities give students the opportunity to practice the values they learn in a broader and more diverse context. Moreover, collaboration with parents is prominent in character education. Parents must be involved in the character education process so that the values taught at school align with

the values applied at home. This collaboration ensures that students receive consistent support in building their character.

Implementation of character education in Islamic educational institutions requires a holistic and integrative approach (Hamdan, 2018). Through the integration of Islamic values in the curriculum, examples from educators, implementation of religious practices, a supportive environment, strengthening through extracurricular activities, and collaboration with parents, it is anticipated that a generation can be created that is not only intellectually intelligent but also has a noble character in accordance with Islamic teachings.

D.   Conclusion

Based on the results of this research, the authors can conclude that the Islamic education system forming character is characterized by the existence of educational institutions in the Islamic boarding school environment, which receive special recognition from the government as part of the national education system. The main substance of the Islamic boarding school curriculum includes strengthening mastery of Islamic religious knowledge, with the main emphasis on character formation, in-depth understanding of religious knowledge, general knowledge, and problem-solving skills. Character education is a basic principle that every individual must have because character is the main determinant of good behavior related to a person's actions and words. The content of the religious education curriculum is outlined in the Attachment to Act Number 22 of 2006, including the Islamic religious education curriculum, with the aim of producing individuals who always strive to perfect their faith, piety, and morals and play an active role in education to form a national civilization with the character of Pancasila and an Islamic spirit. In the 21st century, character education is highly anticipated, as it is the main success of education. In the national context, character education is crucial since it directs the nation's generation to have personal values encompassing nationalism, religious values, integrity values, independence values, and mutual cooperation values. The findings of this research include moral character and performance character, which are the main characteristics of Islamic teachings.

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