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Character Education in Islamic Religious Learning: Roles of Teachers, Parents, and Schools at State Junior High School 1 Grobogan

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ABSTRACT

Islamic education aims to develop students who are not only intellectually competent but also possess noble character (akhlakul karimah). However, character education in schools is often emphasized on cognitive aspects, while moral and behavioral development receives less attention. This study explores the role of Islamic Religious Education in fostering students' akhlakul karimah and identifies the challenges and supporting and inhibiting factors in its implementation at State Junior High School 1 Grobogan. This research employed a qualitative approach using in-depth interviews, participatory observation, and document analysis. Participants included Islamic Religious Education teachers, school administrators, students, and parents. Data were analyzed through data reduction, data display, and conclusion drawing to ensure the validity of the findings. The results indicate that students' akhlakul karimah is influenced by the roles of teachers, parents, and the school environment. Teachers play a central role through modeling, habituation, and discipline, while parental involvement and school climate support character development. The main challenges include negative peer influence, exposure to digital media, limited resources, and inconsistent role modeling from adults. These findings imply that effective character education requires strong collaboration among teachers, parents, and schools to create a supportive moral learning environment.

1. Introduction

Islam plays a fundamental role in guiding human life in all its dimensions, encompassing faith, law (*sharia*), and morality (*akhlak*) (Bhat, 2024). As a comprehensive religious system, Islam provides guidance not only for spiritual development but also for shaping ethical behavior and social responsibility (Ahmad et al., 2023). Education in Islam, therefore, is not merely oriented toward

intellectual development but also toward the formation of noble character (*akhlakul karimah*), which becomes the foundation of personal and social life (Ayuhan et al., 2025). In the national context, the importance of character formation is explicitly stated in Law No. 3 of 2005 on the National Education System, Article 3, which emphasizes that education aims to develop students who are faithful, morally upright, knowledgeable, creative, independent, and responsible citizens. This indicates that the ultimate goal of education is the formation of holistic human beings who possess both intellectual competence and commendable character (Nasir et al., 2024).

Teachers play a strategic role in achieving these educational goals. Beyond transferring knowledge, teachers are responsible for educating, guiding, modeling, and habituating positive values in students' daily lives (Hussein, 2025). Seidel et al., (2021) highlights that teachers are tasked with understanding students' characteristics, fostering positive behavior, correcting undesirable actions, and continuously evaluating students' moral and academic development. In the context of Islamic education, teachers are expected to become moral exemplars whose attitudes and behaviors serve as direct references for students. However, various studies and field observations indicate that character education in schools is often still dominated by cognitive-oriented instruction, while affective and behavioral aspects receive less systematic attention (Corres et al., 2024; Kosel et al., 2023; Rohaeni et al., 2021). Empirical observations at State Junior High School 1 Grobogan reveal that some students continue to display negative behaviors such as disrespect toward teachers, violations of school rules, bullying, and a lack of responsibility, despite their academic potential. This condition suggests a gap between the ideals of Islamic character education and its practical implementation in the school environment.

Previous studies have emphasized the role of Islamic Religious Education teachers in shaping students' moral character through habituation, discipline, and role modeling. Other research highlights the importance of parental involvement and a supportive school environment in strengthening character education. Nevertheless, many existing studies tend to examine these factors separately, without sufficiently exploring their interrelated roles, the challenges faced in practice, and the supporting and inhibiting factors within a specific school context. This study addresses this gap by examining character education as an integrated process involving teachers, parents, and the school environment. The objective of this research is to explore the role of Islamic Religious Education in fostering students' *akhlakul karimah*, as well as to identify the challenges and supporting and inhibiting factors in its implementation at State Junior High School 1 Grobogan.

2. Methodology

Research Design

This study employed a qualitative research approach using a descriptive case study design. A qualitative approach was chosen to obtain an in-depth understanding of

values, behaviors, and processes related to Islamic character education and the formation of students' *akhlakul karimah*. Qualitative research is appropriate for exploring social phenomena in their natural settings and understanding meanings constructed by participants (Sugiyono, 2021).

Research Site and Participants

The research was conducted at State Junior High School 1 Grobogan, Central Java, Indonesia. This site was selected purposively because the school actively implements Islamic Religious Education programs and faces observable challenges related to students' moral behavior. The participants of this study consisted of Islamic Religious Education teachers, school administrators, students, and parents. Informants were selected using purposive sampling, based on their involvement and relevance to character education practices. Islamic Religious Education teachers and school administrators were selected due to their direct roles in planning and implementing character education, while students and parents were involved to obtain perspectives on character formation in both school and family environments.

Research Instruments

In qualitative research, the main instrument is the researcher, who is directly involved in data collection and interpretation (Sugiyono, 2021). Supporting instruments included semi-structured interview guidelines, observation sheets, and document analysis checklists. Interview guidelines were designed to explore participants' perceptions of *akhlakul karimah*, challenges faced, and supporting and inhibiting factors. Observation sheets were used to record students' behavior, discipline, and interactions during learning activities. Documents analyzed included school regulations, lesson plans, and character education programs.

Data Collection Techniques

Data were collected through in-depth interviews, participatory observation, and document analysis. In-depth interviews were conducted with Islamic Religious Education teachers, school administrators, students, and parents to obtain detailed information regarding character education practices and challenges. Participatory observation was used to observe students' behavior and interactions in the classroom and school environment, enabling the researcher to gain a deeper understanding of daily educational practices (Sugiyono, 2021). Document analysis was carried out to examine written policies and programs related to character education implemented at the school.

Data Analysis

Data analysis was conducted using thematic analysis. The analysis process involved several stages: data reduction, data coding, data display, and conclusion drawing (Sugiyono, 2021). First, data reduction was performed by selecting and focusing on relevant information related to the research objectives. Next, thematic coding was applied to identify recurring themes, such as the roles of teachers, parents, and schools, as well as challenges and supporting and inhibiting factors. The coded data

were then organized and presented in narrative form to facilitate interpretation. Finally, conclusions were drawn based on patterns and relationships among the identified themes.

Trustworthiness of Data

To ensure data validity and trustworthiness, triangulation techniques were applied. Source triangulation was conducted by comparing data obtained from teachers, students, parents, and school documents. Method triangulation was also employed by using interviews, observations, and document analysis to examine the same phenomena from different perspectives (Sugiyono, 2021). These strategies were used to enhance the credibility and reliability of the research findings.

3. Results and Discussion

Results

Students' Akhlakul Karimah in the School Context

Based on field observations and interviews, students' *akhlakul karimah* at State Junior High School 1 Grobogan is reflected through daily behaviors such as discipline, manners in communication, responsibility, and respect toward teachers and peers. Classroom observations showed that disciplinary rules were consistently applied, including regulations requiring students to remain seated during lessons and to follow classroom norms. A school administrator stated:

“During the learning process, students are required to stay in their seats and follow class rules to avoid noise and conflicts among students.” (*School administrator interview, June 2025*)

Observational data also indicated that violations related to impolite speech, such as using harsh language or arguing with teachers, were directly addressed by teachers through verbal warnings and corrective actions. These practices were intended to habituate students to polite communication and respectful behavior.

The Role of Islamic Religious Education Teachers

Empirical findings show that Islamic Religious Education teachers play a central role in shaping students' *akhlakul karimah* through modeling, habituation, and discipline. Teachers consistently demonstrated polite language, neat appearance, and respectful attitudes during teaching and interaction with students. One Islamic Religious Education teacher explained:

“Students tend to imitate what they see. If teachers speak politely and behave well, students will usually follow.” (*Teacher interview, June 2025*)

Observation results revealed changes in students' behavior after the implementation of consistent discipline. Students who previously used impolite language gradually reduced such behavior, and improvements were also observed in students' appearance, such as wearing uniforms properly and maintaining cleanliness.

The Role of Parents in Character Formation

Interview data indicate that parents play an important role in supporting character formation at home. Parents who actively monitored their children's behavior and learning activities tended to report more positive character development. A parent stated:

"At home, we try to remind our child to speak politely and respect teachers, but it needs to be consistent between home and school." (*Parent interview, June 2025*)

However, several parents admitted having limited time to supervise their children due to work commitments. This condition reduced consistency in character education between the school and home environments.

The Role of the School Environment

Findings from observation and interviews show that the school environment significantly influences students' character development. The large number of students in each class, ranging from 30 to 32 students, was reported to reduce the effectiveness of classroom control. A teacher noted:

"With many students in one class, it becomes more difficult to monitor behavior and apply character education effectively." (*Teacher interview, June 2025*)

Observations also revealed that some students still engaged in disruptive behaviors, such as making noise, littering, and leaving the classroom without permission. These behaviors indicate challenges in creating a fully conducive learning environment.

Challenges in Forming Students' Akhlakul Karimah

Several challenges were identified based on empirical data. Peer influence was reported as a major challenge, as students tended to imitate friends' negative behaviors. A teacher stated:

"Some students follow their friends' behavior, even when it contradicts school rules." (*Teacher interview, June 2025*)

In addition, excessive exposure to digital media was identified as a challenge. Teachers and parents reported that students often accessed non-educational content, which affected their attitudes and discipline.

Supporting and Inhibiting Factors

Supporting factors identified in this study include teachers' persistence in habituation practices and students' learning motivation. Teachers consistently implemented routines such as greetings, discipline, and moral reminders during lessons. Conversely, inhibiting factors include negative peer environments, limited parental involvement, lack of role modeling from some adults, and limited resources. Observations showed that inconsistent adult behavior reduced the effectiveness of character education efforts.

Discussion

Akhlakul Karimah (Noble Character)

Islam is a religion that highly upholds moral principles in the order of human life. One of the main pillars that becomes a source of pride for Muslims is the establishment of education that provides knowledge and shapes attitudes, personality, and behavioral skills, which form the foundation for a Muslim in living life (Zahira et al., 2024). This has become direct guidance from Allah SWT, where such noble character was then exemplified by the prophets and messengers of Allah SWT in their daily behavior. The findings reveal three key points: the verses illustrate the exemplary character of Prophet Ibrahim and Prophet Ismail in their patience, spiritual resilience, and obedience to divine commands (Firdaus et al., 2025).

In accordance with this, the character education applied especially for Grade 9 students at SMPN 1 Grobogan, as implemented by Mr. Tri Mulyanto as the school principal, explains that during the learning process discipline is enforced. Each student is prohibited from leaving their seat while lessons are in progress. The purpose of implementing this discipline is to prevent students from being noisy in class and to avoid disturbances or fights among students. The values taught by Mr. Tri Mulyanto include disciplining students in their manner of speech. If there are students who use vulgar or harsh words, call their friends by their parents' names, or dare to argue against the teacher, then the teacher will act firmly and directly reprimand the student. This serves as a solution applied during the learning process. The role of teachers in character education is to provide examples of polite speech and good appearance, because children are good imitators. Therefore, the teacher's role is very central and becomes a focus of attention for their students.

Consistency in producing a young generation with *akhlakul karimah* is achieved by continuously enforcing firmness and discipline toward every student without discrimination. All students are treated equally; when a student violates the rules, they must be prepared to accept the agreed-upon consequences. For example, cleaning the classroom as a form of responsibility for having violated the rules or regulations that were mutually agreed upon.

The word *akhlak* comes from Arabic, from the plural form *khuluq*, which means "character, disposition, or behavior" (Johan et al., 2024). Meanwhile, according to

the Indonesian Dictionary (KBBI), *akhlak* means character or conduct (Kemdikbud, 2021). Ali Abdul Halim Mahmud explains that morality (*akhlak*) is a complete component that contains characteristics which make a person distinctive. These characteristics shape actions and behavior in accordance with one's character and values in different situations and conditions (Ma'arif, 2016). Thus, it can be concluded that *akhlak* is an action embedded in a person's soul, forming a distinctive personality with characteristics that differentiate them from others.

The Role of Teachers in Shaping Students' Character

The formation of students' *akhlakul karimah* is influenced by the family, school, and community environments. Parents are the first educators for a child or student in shaping noble character. The role of schools is also very decisive in character formation. However, a major mistake that often occurs is that some parents entrust their children entirely to schools, expecting that once their children attend school they will automatically become intelligent and possess *akhlakul karimah*. In fact, character education can only be successfully implemented when parents and teachers work together (Yusuf et al., 2024).

In this regard, teachers have a very central role in preparing students not only to be intelligent or academically capable, but also to be pious, noble in character, responsible, and to possess good ethics. Teachers play a crucial role in developing students' abilities in the cognitive, affective, and psychomotor domains, while simultaneously shaping *akhlakul karimah* in daily life. Education is a primary factor in shaping human personality and plays a significant role in forming noble character (Muzianah, 2017). The way to assess a teacher's success in shaping students' character is by observing changes that occur in each student. For example, students who previously spoke rudely or used vulgar language may improve their speech after the implementation of discipline in speaking. Another concrete example is students who previously had poor appearance, such as wearing uniforms improperly; after firm guidance from teachers, they are able to dress neatly and properly. Thus, simple things like these can be felt and observed when a character-building program runs effectively.

1) The Role of Parents in Character Formation

The presence of a child within the family environment naturally gives rise to parental responsibility. Parents' responsibility toward their children is based on the motivation of love and affection. Essentially, parental love and affection for their children animate the moral responsibility of education. Consciously, parents assume the task and obligation to guide, nurture, care for, and preserve their children's education until they are able to stand independently (Hidayanti et al., 2023). The role of parents in instilling character education is very important. Character education is essential in order to prevent a split of personality, where individuals are unable to unify words with actions, resulting in a gap between theory and practice (Ficky & Sukari, 2024).

Maturing children physically, socially, and morally, education is the parents' duty to lay the foundations of education toward independence in achieving children's maturity at the elementary school age. The role of parents is crucial in determining the success of character education or moral formation in children. In instilling traits, attitudes, and character in children, parents act as educators, motivators, and facilitators or guides (Viona et al., 2022).

The family is an educational institution for child development within the family environment, functioning as micro-level education. It serves as the foundation for guiding children, who will later receive further education at school. Education carried out within the family, or micro education, is the initial step in nurturing children. The role of parents in instilling moral attitudes or character education in children will accustom them to having a sense of responsibility (Viona et al., 2022). Parents can only release their children to receive education at school if the education carried out within the family, or micro education, has been well established. Parental responsibility must include creating a learning atmosphere that can foster children's enthusiasm for learning (Sipahutar et al., 2024). Parents must be able to generate better learning motivation at home and create an effective and efficient learning environment. They should also be able to build a learning situation that is more conducive and enjoyable.

2) The Role and Responsibility of Schools

Schools are a forum for activities aimed at preparing students to become responsible citizens. The findings indicate that Social Studies learning positively contributes to students' character development, particularly in cooperation, empathy, and responsibility (Hanifa et al., 2025). The role of schools must be more sensitive in meeting the educational needs of community members in order to realize their potential. Schools are educational institutions that function to develop students as participants in the educational process. One supporting aspect of achieving educational goals and forming students' character is the school climate or condition. A conducive school environment is created by three components: the physical, cultural, and social environments (Gampu et al., 2022). Islamic character education in schools not only increases students' moral awareness, but also reduces deviant behaviors such as bullying and other social offenses (Defriyadi et al., 2025).

An example of the physical school environment includes facilities and infrastructure; good facilities and infrastructure will contribute to character education for students. In addition, school culture plays its role through educators. Therefore, educators must understand students' characteristics and be able to foster character development in a more positive direction. One of the most dominant influences in the school environment is classmates. Here, a teacher must be able to interact with students to control student misbehavior. An ideal school is one that can create an atmosphere aligned with educational quality; with a positive school environment, it will be able to form disciplined and responsible character (Ardiyansyah et al., 2019). Schools have several responsibilities, namely institutional responsibility, scientific responsibility, and professional responsibility (Abdullah & Arifin, 2024). The findings show that the principal plays a crucial role

in integrating character education into the school's curriculum, daily routines, and extracurricular activities (Dewi et al., 2025). At SMPN 1 Grobogan, the large number of students makes classroom learning less conducive and efficient. Each class has an average of 30–32 students. With such a large number of students, the character education implemented at SMPN 1 Grobogan is not effective and becomes a particular obstacle to achieving success in character education.

Basically, schools are not merely places for transferring knowledge from teachers to students; rather, the role of schools is as a venue for efforts in the learning process that focuses on character formation (Raharjo, 2010). The role of the school's physical environment greatly influences the learning process; for example, students feel comfortable learning when the classroom atmosphere is clean and quiet, which supports the formation of students' character (Suwandayani & Isbadriantingtyas, 2019). This opinion contrasts with the condition at SMPN 1 Grobogan, where a calm learning atmosphere and classroom cleanliness have not been well implemented. There are still many students who litter carelessly, and some students continue to create noise in the classroom, such as banging on desks, which makes the classroom noisy and disturbs other students. During lessons, many students also enter and leave the classroom without the teacher's permission, indicating the need for serious guidance for students who commit such violations, because essentially students should obey and respect the teacher in the classroom.

The role of the school's social environment enables students to cooperate well with their peers. Through the school environment, students can socialize with those around them, especially during the learning process. When students possess such character, the learning process becomes easier (Nurlailah & Ardiansyah, 2022). At SMPN 1 Grobogan, particularly in Grade 9, many students are still unwilling to interact or socialize with others; some even mock one another. When students are divided into groups for learning activities, there are still some who refuse to group with certain classmates. Therefore, it can be concluded that the school environment plays a very significant role in shaping students' character. This is in line with the opinion of Nurfirdaus & Hodijah (2018) who states that the school environment supports students' behavior in developing positive conduct.

Challenges Faced in Forming Students with Akhlakul karimah (Noble Character)

The main challenge I face is creating a school environment that truly supports the formation of *akhlakul karimah*. This is not only about religious instruction, but also about how all of us teachers and staff set good examples through every action and word. At times, there is a gap between the values taught at school and what students see in their surrounding environment, including on social media. Therefore, it is important for us to continuously strengthen communication with parents and the community in order to create positive synergy.

In this digital era, students are exposed to various kinds of information and influences, both positive and negative. One of the greatest challenges is how to protect them from negative influences such as non-educational content or behaviors

that are not in accordance with the values of *akhlakul karimah*. We strive to address this by providing digital literacy education, instilling critical thinking values, and organizing positive and creative activities to divert students' attention from negative influences.

At times, we face limitations in resources, both financially and in terms of expert personnel, to implement comprehensive character-building programs. In addition, support from parents and the community is not always optimal. Some parents may be too busy or lack understanding of the importance of character education. Therefore, we continuously seek solutions to overcome these limitations, such as establishing cooperation with related parties and improving communication with parents. Each student has a different background, character, and potential. The challenge for us is how to provide a personal approach that suits the needs of each student in forming *akhlakul karimah*. We strive to understand each student individually, identify their strengths and weaknesses, and provide appropriate guidance and support so that they can develop into individuals with noble character.

Another challenge is how to integrate the values of *akhlakul karimah* into every subject, not only religious education. This requires creativity and commitment from all teachers to design learning that focuses not only on cognitive aspects, but also on affective and psychomotor aspects. We strive to create a fun and meaningful learning atmosphere in which students can learn while practicing values of goodness. The concept of learning by doing serves to bridge the gap between the world of formal education and the practical needs of society (Mananna et al., 2025).

Supporting and Inhibiting Factors for Islamic Religious Education Teachers in Shaping Students' Akhlakul karimah

In carrying out habituation activities, both in the classroom and outside the classroom, Islamic Religious Education teachers cannot be separated from supporting and inhibiting factors in fulfilling their responsibility to shape students' *akhlakul karimah*. Supporting factors enable teachers to carry out positive daily habituations with high enthusiasm and extraordinary perseverance, in order to produce students with noble character. Meanwhile, inhibiting factors serve as self-evaluation for teachers in implementing these habituation activities, so that they can be carried out optimally. Based on the research findings, one of the supporting factors in fostering *akhlakul karimah* is as follows:

1) Supporting Factors from Educators

Teachers are individuals who have the ability to convey or teach the knowledge they possess (transfer of knowledge) and are also responsible for transferring values or norms (transfer of values) to their students. Teachers act as substitutes for parents in educating children, since parents have the obligation to guide and educate their children so that they become righteous individuals and do not fall into misguidance. One of the supporting factors in fostering students' *akhlakul karimah* is the perseverance or diligence of Islamic Religious Education teachers. Diligence in nurturing students' noble character serves as the foundation for teachers in carrying

out positive habituation practices. These good habits are implemented by Islamic Education teachers as evidence of their responsibility and role-modeling in carrying out their duties as educators. Ultimately, this aims to create students with *akhlakul karimah*, shaping their personalities to become better both at school and in the community.

2) Supporting Factors from Students

Students are learners who are members of the school environment and strive to develop their potential through the learning process, both at school and in the community. Therefore, students have an obligation to learn according to the educational level that has been determined. Another supporting factor in shaping students' character is providing learning motivation to all students so that they develop and understand the character of discipline and responsibility (Datu et al., 2022). At SMPN 1 Grobogan, there are still many students who lack concern for education. For example, during interviews conducted in this research regarding the importance of school, some students stated that playing on their mobile phones is better than going to school because school is very boring. Moreover, many students are frequently absent, as if attending school depends solely on their desires entering or not entering school at will. Thus, a key supporting factor for the success of the learning process is the students' own learning motivation.

Based on the research findings regarding supporting and inhibiting factors in fostering students' *akhlakul karimah* at SMPN 1 Grobogan, it was found that supporting factors implemented through habituation activities align with Sugihartono's view, which explains that all actions intentionally carried out repeatedly can become habits. In educational psychology, the habituation method is known as operant conditioning (Burhus Frederic Skinner). Operant conditioning is a process of reinforcing operant behavior (positive or negative reinforcement) that can cause the behavior to be repeated or eliminated as desired (McLoed, 2025). Therefore, it can be understood that the habituation practices carried out by Islamic Religious Education teachers serve as supporting factors in fulfilling their duties as educators, with the aim of creating positive habits that shape students' personalities with *akhlakul karimah* in accordance with Islamic teachings. Furthermore, based on the research findings, there are several inhibiting factors encountered in fostering students' *akhlakul karimah*, one of which includes the following:

1) Environmental Factors

The environment is a condition that is closely related to human behavior and has a strong influence on attitudes and character in everyday life. Environmental factors greatly affect the development of students' *akhlakul karimah*, especially influences from peers. At times, some students are slow in adopting good habits and positive behaviors. Peers function as a medium of communication in developing each student's potential; therefore, peers in a positive environment will have a positive influence on students' psychological development. Conversely, peers in a negative environment will also negatively affect students' psychological development.

Thus, it can be understood that environmental influences can become inhibiting factors, where peer groups may hinder the implementation and evaluation of positive habituation carried out by Islamic Religious Education teachers in the school environment. The goal of these efforts is for students to develop character-based personalities grounded in *akhlakul karimah* in accordance with Islamic teachings. Based on the research findings and referring to Ibn Miskawayh, *akhlakul karimah* is defined as a movement of the soul that encourages actions without requiring deep thought or consideration (Umam & Jannah, 2024). Therefore, a movement of the soul that exists within a positive environment will encourage positive directions in developing good habits, with the aim of forming character-based personalities grounded in *akhlakul karimah* in accordance with Islamic principles.

2) Negative Impact of Social Media and Technology

In the digital era, social media and technology have a significant impact on the development of students' character. Non-educational content, hate speech, cyberbullying, or exposure to lifestyles that are not in line with religious and cultural values can damage students' morals and character. We strive to provide education on digital literacy and wise use of social media; however, the challenge lies in controlling and filtering the information that students access outside the school environment.

3) Lack of Role Modeling from Adults

Role modeling from adults, both within the school and the wider community, is very important in shaping students' character. However, at times we observe uncommendable behavior from teachers, school staff, or community figures that can set poor examples for students. This certainly becomes an obstacle in our efforts to instill the values of *akhlakul karimah*. Therefore, we continuously strive to raise awareness and strengthen the commitment of all school members to serve as good

4) Limited Resources and Support

Limited resources, whether financial, infrastructural, or in terms of expert personnel, can also hinder the implementation of effective character-building programs. In addition, support from the government, community, and parents is not always optimal. A lack of cooperation and participation from various parties can obstruct efforts to create an environment conducive to students' character development. Therefore, we continuously seek to establish cooperation with various stakeholders and find solutions to overcome existing limitations.

4. Conclusion

This study found that the formation of students' *akhlakul karimah* at State Junior High School 1 Grobogan is influenced by the integrated roles of Islamic Religious Education teachers, parents, and the school environment. Teachers play a central role through consistent modeling, habituation, and disciplinary practices, while

parental involvement and a supportive school climate strengthen the effectiveness of character education. However, the implementation of character education still faces several challenges, including negative peer influence, excessive exposure to digital media, limited parental supervision, inconsistent adult role modeling, and constraints related to class size and school resources.

The practical implication of this study is that character education should be implemented as a collaborative and continuous process. Schools need to strengthen cooperation between teachers and parents, develop consistent role modeling among all school members, and create a more conducive learning environment to support students' moral development. Islamic Religious Education teachers are encouraged to integrate character values systematically into daily learning activities and school routines. Future research is recommended to explore character education using a comparative or longitudinal approach, involving multiple schools or educational levels, to gain a broader understanding of effective strategies for fostering students' *akhlakul karimah* in diverse educational contexts.

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