

Integration of Religious Values in Character Education: Building the Morals of the Golden Generation

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ABSTRACT: *The integration of religious values in character education is one of the important strategies in shaping the morals and ethics of the young generation in the modern era. This study aims to examine how religious values can be integrated into character education in order to build a golden generation with noble character, integrity, and high social awareness. The method used in this study is a qualitative approach with a descriptive case study research type at SDII Muslim Madani. Researchers to dig up detailed information through observation, interviews, and documentation. The subjects of the study were the principal, teachers and students. Data analysis techniques include data reduction, data presentation, and drawing conclusions or verification. The results of this study indicate that the integration of religious values in character education takes place through habituation activities in schools including congregational prayer activities as a means of character and spiritual education, tadarus and memorization of the Qur'an as strengthening religious values, religious extracurricular activities as self-development and student potential, and alms programs as social awareness education. This study highlights how religious-based character education is not only instilled through formal teaching, but also through daily practices that shape school habits and culture. This study also provides a holistic perspective by linking religious activities with aspects of students' self-development and social development. This study may be limited to the context of a particular school with a strong religious culture, so generalization to schools with different backgrounds may be limited. In addition, the research method used is likely more qualitative, so it has not measured the specific impact of each activity on students' character development quantitatively. Further studies are needed to explore its effectiveness in the long term and in various educational settings.*

Integrasi nilai religius dalam pendidikan karakter menjadi salah satu strategi penting dalam membentuk moral dan etika generasi muda di era modern. Penelitian ini bertujuan untuk mengkaji bagaimana nilai-nilai religius dapat diintegrasikan dalam pendidikan karakter guna membangun generasi emas yang berbudi pekerti luhur, berintegritas, dan memiliki kepedulian sosial yang tinggi. Metode yang digunakan dalam penelitian ini adalah pendekatan

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kualitatif dengan jenis penelitian deskriptif studi kasus di SDII Muslim Madani. Peneliti untuk menggali informasi secara rinci melalui observasi, wawancara, dan dokumentasi. Subjek penelitian adalah kepala sekolah, guru dan siswa. Teknik analisis data meliputi reduksi data, penyajian data, serta penarikan simpulan atau verifikasi. Hasil penelitian ini menunjukkan bahwa integrasi nilai-nilai religius dalam pendidikan karakter berlangsung melalui kegiatan pembiasaan di sekolah diantaranya dengan kegiatan shalat berjamaah sebagai sarana pendidikan karakter dan spiritual, tadarus dan hafalan al-Qur'an sebagai penguatan nilai religius, ekstrakurikuler keagamaan sebagai pengembangan diri dan potensi siswa, dan program sedekah sebagai pendidikan kepedulian sosial. Penelitian ini menyoroti bagaimana pendidikan karakter berbasis religius tidak hanya ditanamkan melalui pengajaran formal, tetapi juga melalui praktik keseharian yang membentuk kebiasaan dan budaya sekolah. Studi ini juga memberikan perspektif holistik dengan menghubungkan aktivitas religius dengan aspek pengembangan diri dan sosial siswa. Penelitian ini mungkin terbatas pada konteks sekolah tertentu yang memiliki budaya religius yang kuat, sehingga generalisasi ke sekolah dengan latar belakang berbeda bisa terbatas. Selain itu, metode penelitian yang digunakan kemungkinan lebih bersifat kualitatif, sehingga belum mengukur dampak spesifik dari masing-masing kegiatan terhadap perkembangan karakter siswa secara kuantitatif. Studi lanjutan diperlukan untuk mengeksplorasi efektivitasnya dalam jangka panjang dan dalam berbagai setting pendidikan.

Keywords: *Religious Values, Character Education, Moral Generation.*

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I. INTRODUCTION

In the current era of globalization, information and communication technology development has influenced many aspects of life, including education. Although the world is increasingly advanced, the biggest challenge is maintaining individual morality and character, especially in the younger generation. In facing this, character education becomes an urgent need to form individuals who are not only intellectually intelligent but also have integrity, noble character, and care for others (Ardiansyah et al., 2023; Herlina & Dewi, 2021).

Character education is currently a significant concern in the Indonesian education system, considering the importance of forming a generation that is academically intelligent and has noble morals (Effendi, 2024). Ideal character education instills the values of goodness, honesty, and care, which are needed to live in a harmonious society (Fathoni et al., 2024; Syafi'i & Shokheh, 2025). In Islamic schools, religious values play an essential role in character education. These spiritual values, in addition to guiding students to good morals, also strengthen their faith and morality. In Indonesia's education context, character education emphasizes social and moral aspects and integrates religious values rooted in spiritual teachings (Madum & Daimah, 2024). This is in line with the vision of national education, which aims to shape students into individuals who are faithful, pious, and have noble morals.

One of the efforts to strengthen the nation's character is to implement character education in the school environment evenly on the national scale. Character education seeks to instill various good habits in students so they behave and act according to the values of the nation's culture and character (Lobud et al., 2025). Values are general principles that society uses as standard or assessment criteria for decisions regarding actions that are considered good or bad. Character education emphasizes 18 character values: religion, tolerance, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievement, and being friendly or communicative. Love of peace, reading books, caring for the environment, paying attention to social problems, and having a sense of responsibility (Sakti et al., 2024; Ülger et al., 2014). Among these character values, each school is free to prioritize which values will be developed according to the characteristics and needs of students and the surrounding environment.

Character education is a systematic process of forming positive habits in individuals, including honesty, responsibility, discipline, and respect for others (Effendi, 2024). According to the Ministry of Education and Culture, character education is the foundation for forming Indonesian people with noble morals (Handoko et al., 2024; Yuliani et al., 2024). On the other hand, religious values are based on religious teachings, in this case Islamic teachings, which include faith, morals, and worship. Religious value education in Islam involves a process of habituation and a deep understanding of religious teachings so that students can internalize these values in their daily behavior (Alfani et al., 2024). In this context, integrating character education based on religious values aims to create a generation with strong character and morals by Islamic values.

However, recently Indonesian society has begun to lose its identity, from central government officials to the lower classes. This change has an impact on the fading of its national character. Many Indonesians have begun to imitate negative foreign cultural habits (Manurung et al., 2022). If this continues, it can lead to disasters in various social, economic, political, and religious aspects (Widiastuti et al., 2023). If seen from a social perspective, society is starting to be indifferent to others if someone needs help, there is bullying or violence between friends, from a political perspective, corrupt practices occur in every government agency from the central government to the regions, such as the case of corruption of the Hajj pilgrimage quota at the Ministry of Religion which has recently been a hot topic of public and mass media discussion (Schramm, 2023; Ye, 2024). From a religious perspective, we can see the emergence of many deviant sects that lead society into sinful things.

If this continues, the character of the next generation of the Indonesian nation will be damaged. Because there is an expression that the great hope of society lies in individual character, each individual plays a role in the development of civilization (Hidayat, 2024). Education in Indonesia today is considered not to have encouraged national character development. Each country has a different national character, including Indonesia, which values honesty, tolerance, and noble character. This is where character education is essential to form students' character and noble morals in a complete, integrated, and balanced way. Furthermore, through character education, it is hoped that students will independently expand their knowledge, apply it, study it, and internalize and personalize the values of character and noble morals manifested in their daily actions (Hamim et al., 2021; Ramdani et al., 2023).

Therefore, character education must be taught early on through formal education, starting from kindergarten, elementary school, junior high school, high school, and even university. Character education can be integrated into sub-subjects in schools related to character, for example PKN, Indonesian Language and religious education (Arrosyid' & Nursikin, 2024; Ismail & Nugraha, 2024). Character education is the foundation of this country and must be taught from an early age. According to psychologists, early age is proven to be very decisive in determining a child's ability to develop their potential (Fathoni et al., 2024). Early age is a fundamental initial period throughout human growth and development. In addition, early age is also a golden period for children's development in developing positive character to form good morals and behavior for their lives now and in the future. Character education is not intended to add new subjects to educational institutions but rather to perfect the learning process so that each student has a character by the character of the Indonesian nation (Shabartini et al., 2023; Windria et al., 2024).

One practical approach to character education is the integration of religious values. Religious values such as honesty, discipline, compassion, and responsibility can be pillars in shaping the character of the younger generation. The integration of spiritual values in character education provides a clear direction in developing individuals who are not only intellectually intelligent but also moral and ethical. Therefore, applying religious values in formal and non-formal education has great potential to shape a generation with a strong commitment to humanitarian values.

One of the values in character education is religious values. This value is closely related to religious values because religious values come from religion and can penetrate a person's soul. Religiosity is one of the character values in character education. Religious values are values related to God Almighty (Ismail & Nugraha, 2024). Religious values underlie character education because Indonesia is a religious country (Alfani et al., 2024; Kuswandi, 2024). Religious values that are widespread are owned by each religion so that there will be no hegemony of the religion embraced by the majority over people who embrace minority religions (Asfina & Ovilia, 2017; Куклин & Куклина, 2021). Religious values used in character education are fundamental because a person's belief in the truth of the values from the religion they adhere to can be a strong spirit in building character. Of course, students' characters are built based on the widespread values of their respective religions so that students will have good faith, piety, and noble morals (Madum & Daimah, 2024).

Religious values are absolute and eternal and are based on human beliefs. In Pancasila, the character of religious values lies in the first principle, "Belief in the One and Only God" (Ihwanah et al., 2024; Ismail & Nugraha, 2024). If interpreted, Belief in the One and Only God does not mean One God or God who is only one. However, belief in the One and Only God implies God's noble and excellent nature, which must exist. In other words, the emphasis in the first principle of Pancasila is not on God but on noble and sublime qualities (Kristanto et al., 2024). Indonesia has a variety of religions. This diversity makes the Indonesian state guarantee the freedom to every citizen to embrace a religion according to their religious beliefs (Asfina & Ovilia, 2017).

However, the implementation of character education based on religious values is not without challenges. Some problems often faced include the lack of resources and training for educators, the inconsistency between religious values taught in schools and

the influence of the developing social environment, and the lack of synergy between schools, families, and communities in implementing these values.

Character education in elementary schools is one of the efforts made by the North Lombok Regency Education Office in character building for students. Various programs are created and implemented in all schools in North Lombok, especially elementary schools, and it is hoped that students' attitudes, behaviors and morals will have favorable characteristics. One elementary school that also implements character education is the Islamic Integration Muslim Madani Elementary School.

Madani Muslim Integration Islamic Elementary School is an elementary school in Indonesia under the auspices of the North Lombok Madani Muslim Foundation. Thus, SDII Muslim Madani greatly emphasizes religious education as taught in the Islamic religion. Madani Muslim Integration Islamic Elementary School as an Islamic educational institution seeks to instill religious values in students' character education. This school implements religious values in various aspects, both through the curriculum, extracurricular activities, and daily habits. The integration of religious values in character education aims to build students' personalities who excel and have noble character according to the teachings of the Islamic religion (Shabartini et al., 2023). However, in its implementation, schools face challenges such as limited time and a busy curriculum, which can affect the effectiveness of implementing these religious values.

Madani Muslim Integration Islamic Elementary School emphasizes character education and pays excellent attention to moral education when implementing teaching and learning activities. Reading the Qur'an every morning, praying the Dhuha prayer in the congregation every day, starting the teaching and learning process with prayer every morning, and integrating character education into every subject are steps SDII Muslim Madani takes to build character for students. According to the principal of SDII Muslim Madani, character education is a critical education, making it essential and primary education for the continuation of other education. Through religion, students are taught always to have good personalities and noble morals and form moral and Islamic individuals (Principal, 2024).

SD Islam Muslim Madani in implementing religious values in character education, several problems arise including 1) Limited time in implementing character education programs amid a dense academic curriculum, 2) Limited supporting facilities and infrastructure to support more effective religious activities 3) Limited resources, especially in terms of developing teacher competencies to integrate religious values in learning and daily habits at school.

This study explores how religious values can be integrated into character education to form strong morals for the younger generation. With an approach based on literature reviews and empirical analysis, this study will identify the impact of applying religious values on student behavior and character in the educational environment. It is hoped that the results of this study can provide valuable recommendations for education practitioners, government, and society to strengthen character education based on religious values to create a golden generation that is qualified and has integrity.

This study is based on the aim of analyzing the implementation of religious values in character education at SD Islam Muslim Madani, identifying factors that support and hinder the implementation of religious values in character education, providing recommendations that can help schools in increasing the effectiveness of the implementation of spiritual values to form the character of students with noble morals.

II. METHOD

This research method uses a qualitative approach with a descriptive research type. This approach was chosen because the study aims to gain an in-depth understanding of the implementation of religious values in student character education at SDII Muslim Madani. The qualitative approach allows for in-depth exploration through observation, interviews, and documentation so that it can provide a comprehensive picture of the process, practices, and challenges in integrating religious values into student character education (Hammoumi et al., 2024). As a descriptive study, this study focuses on systematically presenting phenomena without testing hypotheses or seeking cause-and-effect relationships. With this method, the study will explain how religious values are applied in learning activities, student and teacher interactions, and various other activities in the school environment, including revealing the perceptions of teachers, students, and schools regarding the importance of religious values in shaping student character (Hilapok, 2025; Lisa & Beni, 2024).

The data in this study were obtained from the results of observations, interviews, and documentation related to the implementation of character education based on religious values. Data sources consist of primary data obtained directly through interviews with the principal, teachers, and students, as well as the results of observations of religious activities in schools. Meanwhile, secondary data comes from school documents, education policies, and literature that supports this study. The subjects of the study included the principal of SDII Muslim Madani, teachers of grades IV and V, and students of grade VI. The selection of these subjects aimed to obtain diverse perspectives from various parties involved in the implementation of character education based on religious values in schools (Stanley, 2023).

Data collection techniques were carried out through three main methods, namely observation, interviews, and documentation. Observations were carried out to directly observe the practice of character education based on religious values in schools, such as congregational prayer activities, Al-Qur'an recitation, religious extracurricular activities, and alms programs. In-depth interviews were conducted with the principal, teachers of grades IV and V, and students of grade VI to explore their understanding and experiences related to the application of religious values in character education. In addition, documentation was used as a complement to the data, in the form of notes, photos, and school documents such as curriculum, religious activity schedules, and character education policies (Mohajan, 2018).

The data obtained were analyzed through three main stages, namely data reduction, data presentation, and drawing conclusions and verification. At the data reduction stage, information collected from the field is simplified, filtered, and focused on data that is relevant to the research objectives, so that the analysis becomes more focused. Irrelevant data were eliminated, while information deemed important was retained for further analysis. Furthermore, the reduced data were presented in the form of descriptive narratives, tables, or diagrams to make them easier to understand and allow researchers to recognize patterns or tendencies in the research findings. In the final stage, conclusions were drawn based on the analyzed findings, with verification carried out through data triangulation to ensure the accuracy and validity of the research results. By implementing these stages, the research is expected to provide a clear and in-depth picture of the implementation of religious values in character education at SDII Muslim

Madani and assist schools in developing more effective strategies to instill these values in students' daily lives (Fitri & Haryanti, 2020).

III. RESULT AND DISCUSSION

Character Education for Students at SDII Muslim Madani

Character education by habituating students and prioritizing religious values at SDII Muslim Madani has existed since the school was founded. The habituation at SDII Muslim Madani is still bare and only to teach and train students to be more responsible. Students' habituation and instillation of moral and religious values must begin with real, simple and practical exercises, not causing excessive fear, shame or guilt (Nurizah & Amrullah, 2024; Yaqin, 2023). Even though the 18 character values are not implemented in a school, the school still has a vital role in ensuring that all school activities positively impact students and always have a positive attitude.

This habituation is carried out by various activities at SDII Muslim Madani. The Ministry of National Education states that students carry out routine activities continuously and consistently (Lee et al., 2013). There are many routine activities carried out at SDII Muslim Madani that relate to the implementation of religious values. These routine activities are routine activities that are carried out every day, including:

1. Daily School Activities

Instilling religious values begins with daily habits, such as starting and ending each activity with prayer, greeting, and maintaining manners in interacting with friends and teachers. These habits are carried out consistently so students can internalize religious values such as politeness, respect, and caring. Teachers provide direct guidance to students and provide examples of implementing these values.

2. Congregational prayer activities and moral development

One of the main activities in the self-development program at SDII Muslim Madani is the Duha prayer and Zuhur prayer in congregation which are held daily. This congregational prayer is a form of worship and a means of forming discipline, togetherness, and obedience to religious teachings. In this activity, teachers teach the procedures and manners of prayer and the importance of maintaining solemnity and sincere intentions. Moral development is carried out through short lectures or advice before or after worship, hoping that students can apply the values taught daily.

3. Tadarus and memorizing al-Qur'an activities

Tadarus and memorizing Al-Qur'an activities are carried out routinely at SDII Muslim Madani as part of a self-development program. Through this activity, students are encouraged to love the Al-Qur'an and make the values contained in the Al-Qur'an a guideline for life. In addition to memorizing, students are also given an understanding of the meaning of the verses they learn, with the aim that they can apply them in everyday actions.

4. Activities through religious extracurricular activities

SDII Muslim Madani also provides extracurricular activities based on religion, such as religious studies, calligraphy competitions, Arabic and English speech competitions and religious quizzes. These activities hone students' skills and provide space to express and

deepen their understanding of Islamic values. In implementing these extracurricular activities, teachers motivate students to understand and internalize religious values as part of self-development.

5. Habituation of charity practices and social concern

Practicing charity and social concern is another form of implementing religious values. SDII Muslim Madani holds a charity program that is carried out routinely every week, every Friday. Students are invited to participate in this activity and are taught the importance of caring for others. This charity program helps students build empathy, solidarity, and social awareness early. This habit is expected to shape the character of students who care about their social environment.

The results of this study show that SD Islam Muslim Madani has succeeded in integrating religious values into a comprehensive self-development program. Various structured daily activities introduce values such as discipline, care, responsibility, and love for Islamic teachings. This self-development program not only focuses on aspects of worship but also on the application of noble morals in students' daily lives.

Integration of Religious Values in Character Education

Based on the research results, it is known that the religious values of character education implemented at SDII Muslim Madani are how schools prepare students to become a generation close to Allah and His Messenger, as well as being superior and quality agents of change. Character education implemented at SDII Muslim Madani is through habits at school and home. The habits carried out at SDII Muslim Madani are still basic, only to teach and train students to be more responsible. Habits and instillation of moral and religious values in students must begin with concrete, simple and practical exercises and not cause excessive fear, shame or guilt (Yaqin, 2023). However, these habits have not fully implemented the 18 character values in schools that prioritize religious values. Character values included in religious values include: The implementation of spiritual values in character education at SD Islam Muslim Madani shows that Islamic character education can be implemented through various daily activities, worship rituals, and extracurricular programs to strengthen Islamic values in students' lives.

Integration of Religious Values through Habitual Daily Activities

The habituation of daily activities implemented by SDII Muslim Madani such as praying together, greeting, and implementing Islamic manners in daily interactions forms the basis of students' Islamic character from an early age. Integrating religious values through these daily activities is effective because strong character is often formed through small habits carried out consistently. Based on social learning theory, repeating this positive behavior allows students to internalize these values, which will stick as good habits outside the school environment. A person's current behavior is the result of their past experiences. In certain situations, a person learns a behavior, over time the behavior can become a habit. When a child is faced with a similar situation, the person tends to behave according to the habits they have (Taylor & Francis, 2001; Zhang et al., 2025).

Emotional calmness and focus have a mutually supportive relationship in supporting student success (Martinez & Gomez, 2024; Stenfort Kroese et al., 2024). Emotional calmness allows students to face the pressure of learning with a cool head, supporting their focus in completing tasks. Conversely, when students can focus, they are more likely to experience positive emotions and feel motivated, thus creating a more

conducive learning environment (Nurhayati et al., 2024; Sibugan, 2025). According to Eysenck's Attentional Control theory, emotional calmness can strengthen students' attention control so that their focus remains despite distractions or pressures. This calmness allows the nervous system to work optimally without being disturbed by excessive stress or anxiety, ultimately enabling students to focus on tasks effectively (Monsillion et al., 2025; Stapleton et al., 2024). Habituating these daily activities such as praying together, greeting, and implementing Islamic manners in daily interactions not only strengthens students' relationships with religious values, but also creates a religious school environment and supports the development of students' Islamic character from an early age.

Congregational Prayer as a Means of Character and Spiritual Education

The implementation of congregational prayer significantly impacts forming students' character of discipline, togetherness, and obedience to Islamic teachings. Congregational prayer educates students in managing time and commitment to the obligation of worship. Furthermore, congregational prayer helps students feel a spiritual bond with their peers, builds a sense of togetherness, and strengthens social aspects. Psychologically, implementing congregational prayer at school provides emotional calm and increases focus, which can support students' learning success. Emotional calm refers to an individual's ability to feel and express emotions healthily and maintain self-stability in various situations (Nurhayati et al., 2024). According to Baumeister's self-regulation theory, emotional calm involves an individual's ability to manage negative feelings, such as anxiety, anger, or sadness, and prevent these emotions from interfering with daily activities (Baumeister, 2018; Reynolds & Baumeister, 2016). With supervision and role models from teachers, students learn religious theory and worship practices that can be applied independently at home.

Tadarus and Memorizing the Qur'an as Strengthening Religious Values

Integration SDI Muslim Madani habituates in forming students' character as a reinforcement of religious values through *tadarus* and memorization activities of the Al-Qur'an. *Tadarus* and memorization activities of the Al-Qur'an have a dual function. In addition to being a means of religious learning, this activity also strengthens students' love for the Al-Qur'an. It introduces moral and ethical values reflected in the contents of the Al-Qur'an. This approach supports the formation of good character through a direct understanding of the holy verses, which can become life principles for students. Memorizing the Al-Qur'an improves memory and trains discipline in carrying out memorization targets. In addition, understanding the meaning of the verses can direct students to apply these positive values in everyday life.

Memory is the brain's ability to store, maintain, and retrieve information when needed. According to Information Processing Theory, memory works through several stages: encoding, storage, and retrieval (Dongjie & Junnan, 2023). Improving memory can involve various ways to help the brain store information longer and access it easily. The Dual Coding Theory states that information will be more straightforward to remember if it is encoded in two ways, namely verbal and visual (Cuevas & Dawson, 2018). For example, when students read and see pictures or rewrite material, the information will be stored better. The encoding specificity principle also suggests that information will be more straightforward to remember if the learning context is the same as the remembering context.

Strong memory and discipline have a mutually supportive relationship in the learning process. Students with good memory tend to find it easier to follow instructions and understand learning materials, which ultimately supports a disciplined attitude in learning (MIHAI, 2022; Ros-Morente et al., 2024). Meanwhile, students disciplined in their study routines are more likely to repeat materials and utilize learning strategies that improve memory. According to Flavell's Metacognition theory, discipline in arranging study schedules, monitoring progress, and evaluating the learning process makes students more aware of techniques that help memory. With discipline in managing study time, students can optimize active learning methods, such as taking notes, re-teaching, or practicing material, so that information is stored longer in memory.

In Islamic education, memory and discipline can be trained through activities such as memorizing the Qur'an, *tadarus*, congregational prayer, and other religious activities that require routine commitment. Memorizing the Qur'an, for example, not only sharpens memory but also trains discipline in repeating memorization periodically. *Tadarus* activities teach students to have time discipline in reading the Qur'an, which ultimately also supports their memory of the verses and meanings studied.

Religious Extracurricular Activities as Self-Development and Student Potential

Extracurricular programs based on religion, such as religious studies, calligraphy competitions, Arabic and English speech competitions, religious quizzes, soccer, and Taekwondo, provide space for students to channel their interests and talents in religion and deepen their spiritual knowledge. These extracurricular activities also train students' social skills, such as working together, leadership, and healthy competition in an Islamic atmosphere.

Working together or collaborating is an essential skill in achieving common goals. In the social independence theory put forward by Johnson and Johnson (1989), working together is a condition where individuals or groups depend on each other to achieve common goals (Johnson, 2003; Wach, 2024). In this case, individual success depends on the group's success, which leads to strong and mutually supportive social bonds. In Islam, working together is highly recommended as a form of good deeds. The Qur'an teaches Muslims to help each other in goodness and piety (QS. Al-Ma'idah: 2). The principle of cooperation in Islam prioritizes *ukhuwah* (brotherhood) and helping each other in goodness. In Islamic education, working together in groups can help students understand the values of togetherness, mutual support, and respect for the contributions of others (Irwan et al., 2023). In addition, working together can also train students to learn to respect differences and communicate effectively.

Leadership is leading, guiding, and inspiring others to achieve common goals (Alfani et al., 2024; Vojdani et al., 2024). In the theory of Transformational Leadership, a good leader not only focuses on goals but also inspires, motivates, and develops the potential of his followers (Harsoyo, 2022; Violeta & Suwadi, 2023). A good leader can create a clear vision and encourage positive change in a group. Islam also provides guidance on responsible and service-oriented leadership. In the Qur'an and Hadith, leadership is represented by the *khilafah* (leadership on earth), which requires leaders to act pretty, prioritize the people's interests, and maintain trust. The Prophet Muhammad Saw is an example of an ideal leader who leads with wisdom, justice, and compassion. In education, leadership is seen not only from a formal position but also from an active role in making decisions, providing inspiration, and being an example for friends.

Students trained to become good leaders will learn to manage groups, listen to and respect the opinions of others, and make wise decisions.

The ability to work together, leadership, and healthy competition are essential social skills in education. When applied in an Islamic atmosphere, these three aspects will produce a generation that is not only academically intelligent but also has a strong character and can contribute positively to society. In Islam, all of this is based on mutual assistance, justice, and competing in goodness. Through the right approach, schools can create a learning environment that supports the development of these three skills to form individuals who excel and have noble character.

According to social development theory, interaction in extracurricular activities plays a vital role in developing students' identity and forming an emotional attachment to religious values (Martinez & Gomez, 2024). In addition, through these activities, students gain experience and knowledge that equip them to participate in society as individuals with Islamic integrity actively.

Alms Program as Social Care Education

Giving alms in schools teaches students the importance of empathy and social awareness. This program fosters a sense of social responsibility and teaches students to share with others, an essential aspect of Islamic character education. This program teaches students that academic achievement and attitudes toward others measure success and well-being. This social awareness education helps students develop a strong social spirit to grow into intellectually intelligent individuals who care about the social environment.

Social awareness education is an approach that aims to foster a sense of responsibility and empathy for social problems that exist in society (Stenfert Kroese et al., 2024). In education, social awareness involves understanding, awareness, and active action in responding to social issues such as poverty, injustice, social differences, and other humanitarian issues. Social awareness education helps individuals develop an attitude of caring for others and the environment and contributes to creating positive change in society (Zhang et al., 2025).

Social awareness education is often associated with character education. Character education includes learning about moral values that are important for forming individuals who are responsible, fair, and caring for others (Asfina & Ovilia, 2017; Pugra et al., 2025). One of the central values in character education is compassion or concern for others, which is an integral part of social awareness education. Social awareness is also highly emphasized. The Prophet Muhammad Saw taught his followers to help each other and care for others, especially those in need. The principles of *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance) in Islam illustrate the importance of building social solidarity and empathy for others (Alfani et al., 2024; As'adie & Hasanah, 2024). Social awareness education in the context of Islam teaches values of virtue such as giving alms, helping others, and fighting for the rights of marginalized people.

In Islamic education, social awareness is highly integrated with moral and spiritual values. Islam teaches its followers to care for others through *zakat*, *infak*, and *sedekah* and encourages them to engage in social activities that benefit society (Ridwan & Ikhwan, 2021; Saputri et al., 2022). Islamic education emphasizes the importance of working together in goodness and avoiding behavior that harms others. By teaching

these values, Islamic schools can shape the character of students who care about social issues and encourage them to participate in social programs, such as helping orphans and people with disabilities or getting involved in environmental activities. Islamic education also emphasizes role models, where teachers and parents are expected to be examples in demonstrating social concern in everyday life (Solihin et al., 2020). Social concern is also integrated with moral and spiritual teachings, which encourage students to contribute positively to society based on justice, compassion, and brotherhood principles.

IV. CONCLUSION

The integration of religious values in character education has been proven to have an essential role in building the morals of the younger generation. Character education is realized through habits carried out through various school activities. Character education is implemented at SDII Muslim Madani through habits at school and home. Habituation and instillation of moral and religious values in students must begin with real, simple and practical exercises, not causing excessive fear, shame or guilt. The implementation of religious values in character education at SDII Muslim Madani shows that Islamic character education can be implemented through various activities including 1) integration of religious values through the habit of daily activities, 2) congregational prayer as a means of character and spiritual education, 3) *tadarus* and memorization of the Qur'an as strengthening religious values, 4) religious extracurricular activities as self-development and student potential, 5) alms programs as social awareness education. Overall, the implementation of religious values in character education at SD Islam Muslim Madani shows that spiritual values, when applied consistently and supported by all related parties, can form students who are not only high achievers but also have strong characters based on faith, discipline, social concern, and other positive values. This is crucial in creating a generation with integrity, ethics, and positive contributions to society and the nation.

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