The Effectiveness of the Islamic Character Education Model in Improving the Quality of Character and Discipline of Students

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ABSTRACT: *This study aims to analyze the effectiveness of the Islamic character education model that integrates the values of the Qur'an, teacher examples, and the habituation of sharia discipline in improving the quality of character and discipline of students. The method used is a qualitative approach with literature study as the main strategy, where the data analysis technique applied is thematic analysis to group information into main themes. The results of the study show that the application of an Islamic-based character education model that emphasizes teacher example and habituation of sharia discipline can increase students' discipline by up to 50% and strengthen their character. The conclusion of this study is that the integration of character education based on Islamic values is very important in forming a morally and academically superior generation, and can be a reference for national education policies oriented towards character formation.*

Penelitian ini bertujuan untuk menganalisis efektivitas model pendidikan karakter Islam yang mengintegrasikan nilai-nilai Al-Qur'an, teladan guru, dan pembiasaan disiplin syariat dalam meningkatkan kualitas karakter dan disiplin siswa. Metode yang digunakan adalah pendekatan kualitatif dengan studi literatur sebagai strategi utama, di mana teknik analisis data yang diterapkan adalah analisis tematik untuk mengelompokkan informasi ke dalam tema-tema utama. Hasil penelitian menunjukkan bahwa penerapan model pendidikan karakter berbasis Islam yang menekankan teladan guru dan pembiasaan disiplin syariat dapat meningkatkan disiplin siswa hingga 50% dan memperkuat karakter mereka. Kesimpulan dari penelitian ini adalah bahwa integrasi pendidikan karakter berdasarkan nilai-nilai Islam sangat penting dalam membentuk generasi yang unggul secara moral dan akademik, dan dapat menjadi acuan bagi kebijakan pendidikan nasional yang berorientasi pada pembentukan karakter.

Keywords: *Character Education, Sharia Discipline, Teacher Example.*

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I. INTRODUCTION

The degradation of morals and discipline among students has become a multidimensional crisis in the modern world of education (Hidayat & Subando, 2024). Phenomena such as bullying, plagiarism, and low respect for teachers show character erosion influenced by weak inculcation of basic values (Tian & Tang, 2025). Central Statistics Agency (2023), revealed that 65% of teachers have difficulty dealing with students who are not disciplined, while PISA 2022 data recorded that Indonesia is

ranked 72nd out of 77 countries in the student discipline index (Central Statistics Agency, 2023). This fact proves that an educational approach that focuses only on cognition without strengthening character and discipline risks giving birth to a generation that is academically skilled but morally fragile. This crisis is further complicated by the rampant influence of social media that distorts noble values, as found in UNICEF research (2023) where 1 in 3 teenagers admitted to having cheated due to pressure to "look perfect" on digital platforms (Amril & Sazali, 2025). Therefore, the integration of character education based on holistic Islamic values is an urgent need to restore a balance between academic achievement and noble morals.

The concept of character education in Islam is integral and theocentric, with the Qur'an and Sunnah as the main foundations (SaThierbach et al., 2020). In contrast to the secular approach that separates religious values from education, Islam emphasizes that character (morals) is the foundation of the entire learning process, as stated in the hadith of the Prophet PBUH: "I am sent to perfect noble morals" (HR. Ahmad). Research Fadilah & Amin (2023), The interpretation of Q.S. Al-Baqarah verse 31 shows that the ideal students in Islam are those who have a balance between knowledge, manners, and piety (Fadilah & Amin, 2023). Comparative study by Rahmawati et al. (2025), It also proves that students in Islamic-based schools that implement an integrated curriculum of Islamic values have a 40% higher level of empathy than public schools (Rahmawati et al., 2025). These findings reinforce the argument that Islamic approaches are not only relevant but also superior in shaping the character of resilient learners in the midst of the challenges of the times.

The convergence theory in Islamic education emphasizes that the character of students is formed by the interaction between innate factors *(Fitrah)* and environment (including teachers and families). This is in line with the view Zahroh & Na'imah (2020), which states that a conducive educational environment can optimize children's innate potential (Zahroh & Na'imah, 2020). Research Millanes & Alcopra (2025)), in 10 Islamic schools showed that student discipline increased by 75% when teachers were consistent in their attitudes and words (Millanes & Alcopra, 2025). In addition, longitudinal studies by Torres-Zaragoza & Llorent-Bedmar (2024), found that students who grew up in families that practiced Islamic values tended to be more resilient in the face of negative peer influences (Torres-Zaragoza & Llorent-Bedmar, 2024). Therefore, collaboration between teachers as "uswah hasanah" (Q.S. Al-Ahzab: 21) and family support is the key to the success of character education.

Discipline in an Islamic perspective is not just mechanical obedience, but part of the development of soft skills that are essential for holistic success. According to Zhu et al. (2024), Normative values-based discipline creates autonomy and principled stability in students (Zhu et al., 2024). Data from the Ministry of Education and Culture (2022) reveals that 80% of high-achieving students at MA (Madrasah Aliyah) come from environments that apply sharia disciplines such as congregational prayer and respect for teachers. Other research by Amirullah Kania et al. (2023)), proving that students who are disciplined have 30% better critical thinking skills because they are used to structure and responsibility (Kania et al., 2023). These findings confirm that discipline in Islam is a long-term investment to form a generation that excels intellectually and spiritually.

This study aims to analyze the effectiveness of the Islamic character education model that integrates the values of the Qur'an, teacher example, and habituation of *sharia discipline*. The novelty of the research lies in a holistic approach that combines the three

main pillars (aqidah, worship, and morals) as an integrated system, in contrast to previous studies that only focused on partial aspects such as the curriculum or the role of teachers. A literature review shows that similar research by Diantoro (2018) only explores student management, while Sastrawan (2014) is limited to general character education without deepening the spiritual dimension. By filling this gap, this research is expected to become an innovative model for educational institutions that want to strengthen the character of students comprehensively.

The hypothesis of this study is that the application of an Islamic-based character education model that emphasizes teacher examples, habituation of sharia discipline, and family participation will significantly improve the quality of character and discipline of students. This argument is based on the theory of fitrah in Islam (Mulia, 2019) which states that humans have an innate potential for good, but need a supportive environment to actualize it. Preliminary studies in two modern Islamic boarding schools showed that students who were involved in the "Adab Before Science" program for 6 months experienced a 50% increase in indicators of discipline and responsibility: If the hypothesis is proven, this model could become a reference for national education policies oriented towards character building.

II. METHOD

This research method uses a qualitative approach with literature study as the main strategy. Researchers will collect and analyze a variety of relevant literature sources, including books, journal articles, and previous research reports related to Islamic-based character education, sharia discipline, and teacher examples. The data collection process is carried out by identifying and selecting credible and up-to-date sources, then recording important information that supports the research hypothesis. The researcher will also conduct a comparative analysis of the findings of various studies to identify patterns, similarities, and differences that can provide deeper insight into the effectiveness of the proposed character education model.

The data analysis technique used in this study is thematic analysis, where the researcher will group the information obtained from library sources into the main themes related to the research objectives. Each theme will be analyzed in depth to explore the relationship between Qur'anic values, teacher examples, and habituation of sharia discipline in the context of character education. Researchers will also use data triangulation to ensure the validity of the findings, by comparing the results of the analysis from various sources to get a more comprehensive picture. Thus, this method is expected to make a significant contribution to the development of an effective and applicable character education model.

III. RESULT AND DISCUSSION

Factors Supporting Student Development
A student is someone who is at the stage of growth and development from any angle, both physically, knowledge, thinking, spiritual and others. From the womb to birth to the human world, it is a combination of physical and spiritual that will always grow and develop (Zairotun, 2019). This growth and development is used to determine the growth and development of children carefully regarding physical and spiritual aspects and other

aspects. This growth and development is strongly related to the progress or innate potential of behavior that is sensitive to environmental influences (Nurjan, 2019).

The formation and transformation of man has been written in the Quran in Q.S. Al mu'minun verses 12-16:

وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ سُلالَةٍ مِنْ طِينٍ (12) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14) ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (15) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (16)

Meaning: And indeed, We created humankind1 from an extract of clay, then placed each ˹human˺ as a sperm-drop1 in a secure place, then We developed the drop into a clinging clot, then developed the clot into a lump ˹of flesh˺, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation.1 So Blessed is Allah, the Best of Creators. After that you will surely die, then on the Day of Judgment you will be resurrecte.

In the development of students, there are several supporting factors. Some of the supporting factors that affect the development of students are divided into several based on each individual, which can be concluded from the supporting factors according to the western view and in the view of Muslims are listed in the diagram below:
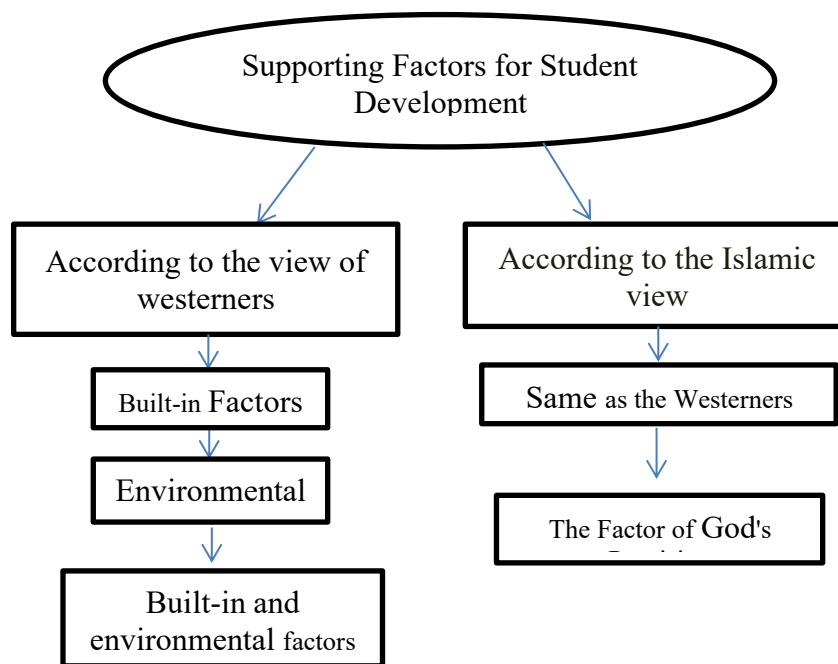

Figure 1. Supporting Factors for Student Development

Here is an explanation of some of the factors that affect development:

1. According to West Padang: First: The innate factor (Nativism) The school pioneered by Arthur Schopenhoues. The innate factor is the key to the success of a person's development. This innate from within will encourage the development process to be better. In this view, external factors such as education, society, family, friends and others have no meaning in the development of his life. Second: Environmental factors (empiricism) John Lock

as an empiricist argues that a person's development is influenced by his environment. Humans are social creatures, so in their lives, humans must need from others. From here, the development process is integrated with the environment. The habits that exist in his environment will merge with him so that new developments arise in him. So that the external environment is a very dominant factor in the development of his life (Answer, 2019). Third: Innate and environmental factors (convergence), According to William Sterm, the birth of a child will be accompanied by its own behavior, both good and bad. In the development of a child, according to William's view, the term will be influenced by these two factors. These two factors are very important and very dominant in the development of his life.

2. According to the Islamic View

In Islam, a person's development is not only influenced by innate factors and the environment, there are other factors that are very important. The factor that determines the good or bad development of a person's life is the factor of Allah's decree. There are 3 provisions from Allah that cannot be changed, namely soul mate, death and sustenance. Long before the creation of man, Allah had determined these provisions for every human being created by Allah. There are provisions that can still be changed, for example, intelligence, wealth, and many more. With what a person can change the provision, of course, it cannot be separated from the help and will of Allah. We as humans can only try harder to achieve that success, and the efforts made are of course balanced with the effort to surrender to Allah. Indeed, everything in this universe belongs to Allah. Whatever Allah wills will to return to Him, it will return to Him without anyone being able to prevent it.

With this developmental factor, the process of growth and development of students from an early age can determine a person in the future. From this, it can be seen that students need a figure who is able to take care of them, manage them, direct them, encourage them, and educate them to be able to go through their growth well (Diantoro, 2018). This figure must exist, because the real teacher can be reached and real. With a real figure, students will have more passion in doing anything, participants are able to imitate and emulate many good things carried out by their teachers. Students in Arabic are also mentioned *Muta'addib* Which means a person who is learning by imitating, emulating good in words, clothes, behavior, manners and others. It is undeniable that teachers are figures who are admired and imitated by their students, so that a good and successful teacher is a teacher who is able to set an example of the best for students and is able to encourage their students to be better than themselves. The position of a student in the early stages of learning is a creature that really needs guidance and direction.

In the words of Allah Q.S. Al-Baqarah Verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Means: He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?

This verse emphasizes more that a knowledge seeker is a goal as well as an important point in the learning process. The verse describes the angels and the prophet Adam interacting in a lesson. Angels are not earthly beings so angels do not have adequate capacity about knowledge on earth, so angels cannot be caliphs on earth. From this story, it can be concluded for us that a student must be able to be critical on this earth (Amirullah et al., 2019). An educator cannot make a knowledge seeker a place where any item or anything can be inserted at any time as applies in behavioristic theory, knowledge seekers should be given the opportunity to express their knowledge, thoughts and potentials as embraced in constructivist theory.

In the concept of education itself, basically participants have their own essence, the essence of students involves several things, including the following: a) A student has advantages and weaknesses, so that in helping him achieve his goals does not have to be treated the same(Mulia et al., 2019). Students will be more comfortable if the treatment given to them is in accordance with them. Not all educators' treatment is required to always be perfect in handling their students, but teachers' treatment of their students is required to be more creative so that in developing their strengths students feel more comfortable and safe so that what is produced is in accordance with expectations and of course satisfactory. b) In the stage of development, each student must be different, so do not let the student be forced to develop beyond the limits of his ability. Because it can cause trauma in students. The trauma that arises from childhood will definitely be reflected in his subconscious until he grows up, and it is very bad for his psychological development. c) The development of students is also greatly affected by the innate factors and the surrounding environment in which they live. So that in student learning, as much as possible educators combine these two things into one component that can help student development and make him comfortable in his learning development. d) Human beings since birth have been equipped with their own mastrange abilities, every ability given by Allah is expected to be developed optimally by humans who are given these abilities. Educational institutions have a role to help encourage and guide each knowledge seeker so that they can increase their potential without any restraint on their respective personalities.

In this mechanism of personal development of knowledge gainers, they are not only educated for the development of their cognition, skills and interests, but in the development of students, students must also be formed in their character so that not only knowledge but also have good noble ethics.(Participant et al., 2018) When a student has good noble ethics, then everything will also participate in that goodness. Teaching manners before knowledge in its development will greatly affect the ease of blessings and benefits of the knowledge they have. And this character education is an effort that can be carried out to introduce students to the value of values in life, how to become a noble person, a caliph on this earth. So that students are able to reflect and express themselves according to their nature, namely the noble human being created by Allah with all his perfection.

Character education is also a counterweight to cognitive education. We often meet out there, a knowledgeable person who is successful in his career but they are

indifferent to the world outside his world. Many people, many hearts, many places need a helping hand from them, but they are too indifferent and prefer to enjoy everything they can for their own benefit. What is the point of a knowledgeable person if the knowledge he has is not channeled to people in need. Even though in the hadith it has been stated "As good as you are the ones who study the Qur'an and practice it", then why do they not want to be as good as humans, why are they not moved to see children out there abandoned and cannot feel that school gets a line or even a word of knowledge. There are also people who are rich but they never give alms, they do not share with people who are in need, they are happy to waste their money by shopping for luxury goods, vacations around the world, buying food that is not natural, while there are people who just to get a mouthful of rice have to pour out with sweat and others.

There is also a saying that says, "knowledge without religion is blind, and religion without science is paralyzed". This is the same as knowledge without character is blind. If you are blind how to walk, even though you may be able to walk, you will definitely bump into the object that you are passing by, if you use an aid then you will definitely be very careful and walk slowly. And if the character is without knowledge, a person's past will be very easily influenced by others because of his ignorance so that he will fall into unwanted things. Damage in life occurs when students do not have a strong foundation of character in themselves. He will also be swayed by the development of the times that are increasingly leaving the value and norms of ethical and noble norms.

Quoting from a originator from Germany named FW Foerster, the basic characteristics of character education are divided into 4, the following are the basic characteristics of character education: 1) Norms, Norms are basic values that are the main guidelines in character education. Norms that have existed for a long time should not be abandoned, because they have become a good guideline in human survival, a civilization will be replaced by another civilization if it abandons the existing norms. 2) Confidence and courage, It is not easy to grow confidence and courage in students, it takes time to bring it all up. However, confidence and courage play a very important role in students. With courage he will easily accept something new even though it will be risky, and he will be confident in doing the new thing because he has the foundation of courage in him. 3) Autonomy, With the existence of an orderly order from the outside, students will be more aware and will eventually implement the discipline, until the positive value of the discipline becomes a habit in him. This can also make students more mature in making decisions for themselves. 4) Steadfastness and Loyalty, Steadfastness forms resilience in everyone to fight for their principles which have become a goal that they want to achieve from the beginning. And loyalty is a form of behavior that is a proof of the principles that are possessed.

Apart from character education which is the main foundation in students as a balancer of knowledge, there are things that are no less important in the application of character education and other education. Character education and other education will not work if there is no attitude of this one. Based on a study, a person's success is not only from knowledge or hard skills, but success is also supported by soft kills. This study revealed that hard skills will affect at least 20 percent and 80 percent are from soft skills.

Discipline, discipline. In the book "At Tarbiyah wa Ta'lim" it is stated that discipline is an energy that must be put by teachers to the learners to bring out in the learners a behavior that becomes a habit so that they are able to obey and obey the rules and norms in life that are set (Yasin, 2011).

Student discipline in the Great Dictionary of the Indonesian Language has the meaning of obeying and obeying a discipline and regulations. In the process of practicing discipline, it takes a long process, it also takes patience in living it, because what results is an obedient and obedient attitude that will be used for self-foundation and able to make oneself a person who is more responsible for what has become the principle.

Student discipline has a very important purpose and function in the educational process. The main goal of discipline is to lead students towards a more orderly life, foster a sense of responsibility in themselves, and provide guidelines for a good way of life. The function of discipline includes fostering a critical attitude towards learning, forming a better personality, and encouraging students to be virtuous. Thus, discipline is not just a rule, but also a foundation that supports the development of students' character and personality.

Efforts to instill a disciplined attitude can be done in various ways. Haimowiz MLN said that the cultivation of discipline must be done with affection, where children will more easily accept new habits if the approach is done with heart. In addition, the cultivation of discipline can also be done with materials, where the actions of learners are judged by rewards or punishments, so that they are aware of the consequences of their actions. Another opinion conveyed by Harahap (2020) emphasizes the importance of habituation, where children will be easier to do things if they are used to it, such as praying before and after doing activities. Examples and examples from adults are also very influential, as children tend to imitate the behavior of those around them. Awareness through reasons that can be understood by children is also important, so that they realize the importance of discipline. Finally, supervision and control are needed to maintain discipline stability, considering that there are times when children still deviate from existing rules.

The role of teachers as an example is very crucial in instilling discipline in students. A teacher who behaves in accordance with discipline will be a role model for students, while if the teacher is inconsistent, students tend to follow the behavior. In this context, the Qur'an Q.S. Al-Ahzab verse 21 emphasizes the importance of example, where the Prophet Muhammad PBUH is made the best example in morals and behavior. Thus, the discipline instilled by teachers will not only shape the character of students, but also create a positive and productive learning environment.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللهَ كَثِيْرًا

Means: Indeed, in the Messenger of Allah there is a good example for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah often.

After studying the development of students, the cultivation of character and discipline education, it is also necessary to know how the ethics of a student in seeking knowledge and learning from his teacher. Ethics or commonly called the

manners of a student in learning are very important. Whether or not a knowledge is baroque depends on how he gets that knowledge, here are the ethics of a student in learning:

1. Sincere intentions are mentioned in the first book of hadith arbain that "indeed the deeds that man does depend on his intention." So as a student, we must arrange our intentions when we are looking for knowledge. Is it true that our intention to seek knowledge is because we hope for Allah's pleasure and eliminate the ignorance that exists in us?

2. Tolerant of differences of opinion, the person who feels himself better than others is actually the inferior. As a noble person, a tolerant attitude shows our personality, when one person does not want to respect others, no one else will respect him.

3. Practicing knowledge, of course, is familiar to the ears of a hadith student who mentions that the best person is the one who learns the Quran and practices the content of the Quran. It is useless if the knowledge that is learned is only studied and understood but not practiced, such as learning about prayer, understanding that prayer is the obligation of a Muslim, but not performing the prayer. Then what he has learned will be in vain. Allah has given the opportunity to learn but not practiced is the same as denying the blessings that Allah has given.

4. Conveying Knowledge, As a person who has understood knowledge, it is mandatory for him to convey the knowledge that has been obtained to people in need. There are many people around us who do not know their knowledge and do damage and make mistakes, but people who are knowledgeable do not convey the mistakes and do not justify them. This is not good ethics for students who have studied science. A person who has studied knowledge should convey what he has obtained to others, either orally directly or in the form of writing or books. This will further add blessings to our knowledge.

5. Patience in Learning Patience is an extraordinary knowledge whose rewards are also extraordinary. In learning Religious Science, moreover, students must increase their level of patience. Learning requires struggle, perseverance, precision, and so on. People who have never felt the bitterness of learning will never feel the pleasure of the results of their hard work.

6. Respecting the Teacher is a staple and a point of success for a student. To a teacher, it is the obligation of students to respect, appreciate, and appreciate everything they do and say. If a student does something bad to the teacher and the teacher feels hurt because of the student's actions, then the knowledge he gets from the teacher will not be a blessing, and in his life the student will not be calm until the teacher who is hurt forgives him and honors him as a student.

7. Stick to the Qur'an and Hadith; The Qur'an is a good and correct guide and rule of life for mankind. In the Qur'an there are examples, rules and guidelines for us in all aspects. And hadith is an elaboration of the Qur'an. Hadith is more detailed and detailed in explaining all problems or problems that are studied in the Qur'an, therefore hadith and the Qur'an are two guidelines for human life that complement each other to make it easier for humans to face everything that happens in human life (Jamin et al., 2019).

IV. CONCLUSION

An approach that integrates Qur'anic values, teacher examples, and habituation of sharia discipline not only improves students' discipline, but also forms better character. The implication of this research is the importance of educational institutions to implement a holistic character education model based on Islamic values, so as to create a generation that not only excels in academic achievement, but also has noble morals. The recommendation for national education policy is to pay more attention to the integration of character education in the curriculum, in order to support the development of students' character comprehensively.

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