

## The Principal's Strategy in Strengthening Character Education Based on Islam

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### ABSTRACT

Islamic-based character education has an important role in shaping a generation with noble character and integrity. School principals as educational leaders have strategic responsibilities in integrating Islamic values in the curriculum, school culture, and collaboration with parents and the community. This study aims to analyse the principal's strategy in strengthening Islamic-based character education, especially in the aspects of leadership, curriculum integration, implementation of Islamic culture, collaboration with the community, and continuous evaluation and strengthening. This research uses the library research method by examining various scientific sources related to character education and principal leadership in the Islamic context. The results show that the effectiveness of character education is influenced by visionary principal leadership, integration of Islamic values in the curriculum, strengthening Islamic culture in the school environment, as well as active involvement of parents and the community. In addition, continuous evaluation using observation, self-reflection and digital technology plays a role in improving the success of character education programmes. The conclusion of this study emphasises the importance of a holistic approach in Islam-based character education. This research contributes by providing theoretical insights, practical guidelines, and policy recommendations for school principals and education stakeholders in strengthening Islamic-based character education to shape morally upright students.

Keywords: Strategy, Strengthening, School Principal, Character Education, Islamic-Based Education.

### ABSTRAK

Pendidikan karakter berbasis Islam memiliki peran penting dalam membentuk generasi yang berakhlak mulia dan berintegritas. Kepala sekolah sebagai pemimpin pendidikan memiliki tanggung jawab strategis dalam mengintegrasikan nilai-nilai Islam dalam kurikulum, budaya sekolah, serta kolaborasi dengan orang tua dan masyarakat. Penelitian ini bertujuan untuk menganalisis strategi kepala sekolah dalam penguatan pendidikan karakter berbasis Islam, khususnya dalam aspek kepemimpinan, integrasi kurikulum, penerapan budaya Islami, kolaborasi dengan masyarakat, serta evaluasi dan penguatan berkelanjutan. Penelitian ini menggunakan metode studi kepustakaan (library research) dengan mengkaji berbagai sumber ilmiah terkait pendidikan karakter dan kepemimpinan kepala sekolah dalam konteks Islam. Hasil penelitian menunjukkan bahwa efektivitas pendidikan karakter dipengaruhi oleh kepemimpinan kepala sekolah yang visioner, integrasi nilai Islam dalam kurikulum, penguatan budaya Islami di lingkungan sekolah, serta keterlibatan aktif orang tua dan masyarakat. Selain itu, evaluasi yang berkelanjutan dengan pendekatan observasi, refleksi diri, dan teknologi digital berperan dalam meningkatkan keberhasilan program pendidikan karakter. Kesimpulan penelitian ini menekankan pentingnya pendekatan holistik dalam pendidikan karakter berbasis Islam. Penelitian ini berkontribusi dalam memberikan wawasan teoretis, panduan praktis, serta rekomendasi kebijakan bagi kepala sekolah dan pemangku kepentingan pendidikan dalam memperkuat pendidikan karakter berbasis Islam untuk membentuk siswa yang berakhlak mulia.

Kata Kunci: Strategi, Penguatan, Kepala Sekolah, Pendidikan Karakter, Pendidikan Berbasis Islam.

## INTRODUCTION

Character education is an integral part of the process of shaping a human being (*insan kamil*).<sup>1</sup> In Islam, the purpose of education is not only to provide knowledge but also to build noble character. The Indonesian government has established the Policy for Strengthening Character Education (PPK) to enhance character development, which incorporates values such as integrity, nationalism, religiosity, independence, and mutual cooperation into the education system.<sup>2</sup> This shows that character education must become an integral part of all types of education, not just an additional component in the curriculum. Therefore, character education is not only aimed at producing students who excel academically but also at creating a generation that cares about society, can contribute to it, and firmly upholds moral and ethical principles.

School principals must become role models for all students in applying character values.<sup>3</sup> Character education will not be effective if taught only in theory without real examples from school leaders. Principals with integrity, discipline, responsibility, and social concern will become an inspiration for teachers and students to emulate the same attitude. Principals can create school environments that are not only academically excellent but also centers of strong character development with strong leadership focused on Islamic values. An Islamic-based character education is a powerful idea, but many challenges still hinder its implementation in schools. One of the main obstacles is that educators do not understand or realize the importance of character education within Islam.<sup>4</sup> Furthermore, the lack of parental involvement in character education poses an obstacle, as character formation in schools requires support from the family environment.<sup>5</sup> Therefore, principals and educators need to design more effective strategies, such as building a system of education based on exemplary behavior, increasing collaboration between school and family, and developing policies that protect students from negative influences from external environments.

Character education is a vital part of the education system because it is crucial to shape people who are not only intellectually smart but also morally upright.<sup>6</sup> If education focuses solely on academics without character development, students will become intellectually capable but morally weak.<sup>7</sup> In the modern era, social challenges such as free association, technology abuse, a low sense of responsibility, and a weak leadership spirit have become increasingly complex issues. Therefore, character education serves as a solution to

<sup>1</sup> Rana Meliantina, "Pendidikan Islam Membentuk Insan Kamil," *Skripsi UIN Fatmawati Sukarno Bengkulu*, 2022, 1–34.

<sup>2</sup> Kemendikbud, "Penguatan Pendidikan Karakter Jadi Pintu Masuk Pembenahan Pendidikan Nasional," Kementerian Pendidikan dan Kebudayaan, 2017.

<sup>3</sup> Afriadi Afriadi, "Peranan Kepala Sekolah Dalam Pelaksanaan Pendidikan Karakter Di Sekolah Menengah Pertama (SMP) Di Kecamatan Sindue," *Katalogis* 5, no. 1 (2017): 1–10.

<sup>4</sup> Eligia Wijaya and Universitas Tanjungpura, "Problematisasi Pendidikan Karakter Siswa Di Indonesia : Perspektif Filsafat Pancasila Dalam Transformasi Kepribadian Dan Sinergi Pendidikan," *Seminar Nasional Pendidikan (SNP)*, no. 1 (2024): 339–54.

<sup>5</sup> Rusli Malli, "Peran Orang Tua Dalam Pembentukan Karakter Anak Usia Dini Di Desa Bontoala Kecamatan Pallangga Kabupaten Gowa," *Islamic Journal: Pendidikan Agama Islam* 1, no. 1 (2022): 83–97.

<sup>6</sup> Fadhillah Quratul Aini et al., "Pendidikan Karakter Sebagai Landasan Pembentukan Generasi Muda," *Devantara: Jurnal Pendidikan Sosial Humaniora* 3, no. 4 (2024).

<sup>7</sup> Fani Ramadhanti Fuji Astuti, Aropah Ninda Nabila, and Sigit Vebrianto Susilo, "Pendidikan Moral Sebagai Landasan Nilai Karakter Berprilaku," *Journal of Innovation in Primary Education* 1, no. 1 (2022): 10–21.

cultivate students with resilient personalities, ready to face life's dynamics with responsible, honest, and disciplined attitudes.

School principals bear an important responsibility in organizing and implementing character education for all students as the environment's leaders.<sup>8</sup> They are not only administrators but also smart leaders responsible for creating a school culture based on character. In Islamic-based character education, principals must ensure that all school policies, including curriculum and extracurricular activities, reflect Islamic values. Integrating Islamic teachings into all aspects of education, including general subjects, is one way to achieve this. Such an approach will enable character values not only to be taught in religion classes but also to be embodied in daily school life.<sup>9</sup>

Previous studies relevant to providing a more profound understanding of principals' strategies in strengthening Islamic-based character education include research by Tawa,<sup>10</sup> Hartati and Supriyono,<sup>11</sup> Anis et al.,<sup>12</sup> Rosid et al.,<sup>13</sup> and Sukmara et al.<sup>14</sup> By exploring various pieces of literature discussing concepts, challenges, and best practices in implementing character education, this research can offer recommendations that principals, teachers, and education policymakers can apply to develop a more effective and sustainable system.

This study will also expand insights into how principals can act as moral leaders responsible for shaping a school culture based on Islamic values beyond mere administrative management. We expect its findings to serve as references for future research that seeks effective strategies and models of character education tailored to cultural contexts. Thus, this research has not only theoretical implications but also practical ones that can guide schools in improving the effectiveness of Islamic-based character education.

Islamic character education also aims primarily to form humans who are pious to Allah SWT. Islamic education must instill tawhid values in all aspects of life so that students act well not just due to social norms but also because they know all deeds will be judged by Allah SWT.<sup>15</sup> Therefore, Islamic-based character education not only produces individuals

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<sup>8</sup> Angelika Bule Tawa, "Peran Kepala Sekolah Dalam Implementasi Pendidikan Karakter Di SMAK Bakti Luhur Malang," *Sapa: Jurnal Kateketik Dan Pastoral* 5, no. 1 (2020): 88–109.

<sup>9</sup> Dahirin and Rusmin, "Integrasi Nilai-Nilai Keislaman Pada Peserta Didik Melalui Pembelajaran Pendidikan Agama Islam," *Dirasah* 7, no. 2 (2024): 762–71.

<sup>10</sup> Tawa, "Peran Kepala Sekolah Dalam Implementasi Pendidikan Karakter Di SMAK Bakti Luhur Malang."

<sup>11</sup> Tati Hartati and Supriyoko, "Implementasi Manajemen Kurikulum Pendidikan Islam Terpadu," *Media Manajemen Pendidikan* 3, no. 2 (2020): 197, <https://doi.org/10.30738/mmp.v3i2.4652>.

<sup>12</sup> Fahimatul Anis, Trapsila Siwi Hutami, and Prasetyo Adi Nugroho, "Peran Kepala Sekolah, Guru Dan Siswa Dalam Menerapkan Pendidikan Karakter Di MI Hidayatul Ulum Kisik," *Jurnal Elementaria Edukasia* 6, no. 4 (2023): 1587–96, <https://doi.org/10.31949/jee.v6i4.7249>.

<sup>13</sup> Moh. Harun Al Rosid Rosid and Imam Ghozali Alfaruq, "Manajemen Kepala Sekolah Dalam Pembentukan Karakter Religius, Disiplin, Dan Kreatif Pada Peserta Didik Smk Full Day Sunan Ampel Bangorejo Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam* 5, no. 2 (2023): 238–55, <https://doi.org/10.30739/jmpid.v5i2.2570>.

<sup>14</sup> Ghina Fadlilah Sukmara, Opik Taupik Kurahman, and Dadan Rusmana, "Efektivitas Kurikulum Pendidikan Islam Dalam Membentuk Karakter Siswa Di Sekolah Islam Terpadu Membentuk Karakter Siswa , Dengan Fokus Pada Pendekatan Holistik Yang Melibatkan Aspek Urgensi Penelitian Ini Terletak Pada Kebutuhan Untuk Memberikan Rekomenda," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 1 (2025).

<sup>15</sup> Rahimi and Mukhlizar, "Pendidikan Karakter Berbasis Tauhid-Tasawuf (Studi Penelitian Dayah Salafiyah Wilayah Barat Selatan Aceh)," *Edukasi Islami:Al-Ikhtibar: Jurnal Ilmu Pendidikan* 11, no. 1 (2024): 1–15.

who are exemplary in social interactions but also possess a strong spiritual consciousness as a foundation for every decision and action.

## METHOD

This study employs a library research (literature review) approach, which involves examining various literatures, scientific journals, books, and other relevant documents related to the topic.<sup>16</sup> The aim is to study concepts, theories, and previous research findings regarding the role of school principals in shaping a school culture based on Islamic values. The data collected comes from secondary sources, which are systematically analyzed to identify patterns, similarities, and differences among prior studies. A descriptive-analytical method is used to gather and interpret the data.

In data collection, this research utilizes documentation techniques, which involve tracing scholarly sources that discuss character education, school leadership, and the implementation of Islamic values within educational systems. Data analysis is conducted through content analysis, where each literature reviewed is classified according to main themes related to principals' strategies in strengthening Islamic-based character education. This analytical process involves identifying concepts, comparing theories, and synthesizing various findings to gain a deeper understanding. The results of this study are expected to contribute theoretically by developing a more effective school leadership model that can cultivate student character aligned with Islamic principles.

## RESULTS AND DISCUSSION

One of the critical components in shaping students' personalities is character education based on Islamic teachings. This approach helps students become not only academically successful but also morally aligned with Islamic principles.<sup>17</sup> In the school context, the principal plays a strategic role in ensuring that character education is effectively implemented through various policies and supporting programs.<sup>18</sup> Through this literature review, various strategies have been identified that school leaders can employ to strengthen Islamic-based character education, including leadership practices, integration of Islamic values into the curriculum, school culture development, collaboration with parents and the community, and ongoing evaluation.

This discussion will explore several key aspects focused on reinforcing Islamic-based character education in schools. First, the role of the principal as a leader in cultivating a character-building culture within the school environment. Second, how Islamic values can be integrated into the curriculum and learning processes, making them a part of holistic education. Third, the implementation of an Islamic school culture that actively supports character formation. Fourth, the importance of collaboration among schools, families, and community members in strengthening character education. Finally, the necessity of

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<sup>16</sup> Sugiyono Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, R&D," *Bandung: Alfabeta*, 2018, 1–11.

<sup>17</sup> Yuyun Yunita and Abdul Mujib, "Pendidikan Karakter Dalam Perspektif Islam," *Jurnal TAUJIH* 14, no. 01 (2021): 78–90, <https://doi.org/10.53649/jutau.v14i01.309>.

<sup>18</sup> Anis, Hutami, and Nugroho, "Peran Kepala Sekolah, Guru Dan Siswa Dalam Menerapkan Pendidikan Karakter Di MI Hidayatul Ulum Kisik."

continuous evaluation and reinforcement so that strategies for character education can evolve and adapt to societal changes.

By systematically elaborating on these points, it is hoped that this review offers a clearer picture of how school principals can actively participate in applying Islamic-based character education. The following presents findings from various relevant literature that have been reviewed.

### **The Role of the School Principal as a Leader in Character Education**

The leadership of the school principal is crucial for the effective implementation of Islamic-based character education in schools. As an educational leader, the principal bears strategic responsibility for setting school goals, directing policies, and creating an environment that supports the reinforcement of student character. According to Karisma et al.,<sup>19</sup> effective leadership in education must be transformational, where the principal carries out administrative duties and inspires, sets a good example, and guides all school members to realize the desired character values. In an Islamic context, the principal should embody the principle of *uswah hasanah* (exemplary leadership), as exemplified by the Prophet Muhammad.

As a leader, the principal is responsible for formulating and implementing policies that support character education. Research indicates that principals committed to character education with a clear vision are more capable of fostering a positive school culture.<sup>20</sup> Schools with strong leadership in character education demonstrate better student discipline, honesty, and responsibility. This evidence demonstrates that the principal's leadership is not merely about managing academic activities but also about building systems that strengthen moral and ethical values within the school environment.

Furthermore, the principal must be able to create a learning environment conducive to character development. Such an environment includes teacher-student interactions, school rules based on Islamic values, and parental involvement in the educational process. Sofiyandi's study found that principals who implement Islamic-based discipline policies—such as congregational prayers and reading the Qur'an before lessons—can boost students' discipline and religious attitudes.<sup>21</sup> This study reinforces the view that school leaders play a key role in cultivating a culture that shapes students' Islamic character.

Successful communication is also essential for the principal during their leadership tenure. Effective communication allows for synergy in implementing character education. According to Shandilia et al.,<sup>22</sup> principals who frequently communicate with teachers and provide direct guidance on character development can make the school environment more

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<sup>19</sup> Arrum Kharisma et al., "Kepemimpinan Transformatif Kepala Sekolah Di Lembaga Pendidikan SDIT Taruna Al-Qur'an," *PANDAWA: Jurnal Pendidikan Dan Dakwah* 4, no. 1 (2022): 96–110.

<sup>20</sup> Khikmah Anjarrini and Ida Rindaningsih, "Peran Kepala Sekolah Dalam Membangun Budaya Sekolah Sebagai Unggulan Sekolah Di Mi," *MANAZHIM: Jurnal Manajemen Dan Ilmu Pendidikan* 4, no. 2 (2022): 452–74.

<sup>21</sup> Muji Agus Sofiyandi, "Penerapan Metode Pembiasaan Dalam Meningkatkan Kedisiplinan Anak Melaksanakan Shalat Lima Waktu Di Taman Pendidikan Al-Qur'an Mamba'ul 'Ulum Seketeng Sumbawa Besar Muji," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 1, no. 4 (2023): 344.

<sup>22</sup> Cetra Shandilia et al., "Implementasi Kepemimpinan Transformasional Kepala Sekolah Penggerak Di TK," *Journal of Education Research* 5, no. 4 (2024): 4810–23.

peaceful and aligned with Islamic principles. Such intensive interaction between the principal and teachers enhances the effectiveness of character education programs.

Moreover, the principal must act as an agent of change in character education. In the face of shifting educational patterns and globalization challenges, principals are required to continually innovate in their strategies to strengthen character. Hidayati's research shows that schools led by principals actively developing programs based on Islamic values—such as halaqah (group discussions), religious mentoring, and Islamic-based social activities—demonstrate better results in shaping student character.<sup>23</sup> Through innovation and creativity in leadership, character education moves beyond theory to become a practical aspect of students' daily lives.

Additionally, the principal must possess integrity and consistency in executing character education policies. If the principal only enforces policies officially but fails to exemplify them daily, the effectiveness of character education diminishes. Rosid and Alfaruq's study found that principals who display exemplary behavior—such as punctuality, honesty, and respectful interaction—significantly influence the formation of the character of both students and teachers.<sup>24</sup> Hence, role modeling is a key factor in the success of Islamic-based character education.

In conclusion, the role of the principal in Islamic-based character education is highly complex, covering various aspects such as visionary leadership, creating a supportive environment, effective communication, program innovation, and personal integrity. School principals must continuously enhance their capabilities in both leadership and character education, as empirical studies show better behavioral outcomes in schools led by principals proficient in these areas. The evidence indicates that school leaders need to keep developing their skills to produce generations that are not only intellectually capable but also possess noble morals aligned with Islamic values.

### **Integration of Islamic Values in School Curriculum**

Islamic education not only imparts general knowledge but also incorporates Islamic values into every aspect of students' lives. The integration of Islamic values within the school curriculum aims to develop learners who are not only intellectually capable but also morally upright. According to research by Sukmara,<sup>25</sup> schools that successfully embed Islamic values into their curricula create a more conducive learning environment that fosters the development of students' Islamic character. This can be achieved through the implementation of Islam-based learning methods, aligning general subjects with Islamic principles, and strengthening religious practices within school activities.

One approach to integrating Islamic values is by linking each subject to Islamic teachings. For example, in science classes, teachers can explain how natural phenomena are signs of Allah's greatness (ayat kauniyah), so that learners not only understand scientific

<sup>23</sup> Luluk Hidayati, "Upaya Kepala Sekolah Dalam Membentuk Budaya Religius Di SMA Negeri 1 Ngelamplak Boyolali Tahun Pelajaran 2019/2020," *Skripsi Institut Agama Islam Negeri Surakarta* 8, no. 75 (2020): 147–54.

<sup>24</sup> Rosid and Alfaruq, "Manajemen Kepala Sekolah Dalam Pembentukan Karakter Religius, Disiplin, Dan Kreatif Pada Peserta Didik Smk Full Day Sunan Ampel Bangorejo Banyuwangi."

<sup>25</sup> Sukmara, Kurahman, and Rusmana, "Efektivitas Kurikulum Pendidikan Islam Dalam Membentuk Karakter Siswa Di Sekolah Islam Terpadu Membentuk Karakter Siswa, Dengan Fokus Pada Pendekatan Holistik Yang Melibatkan Aspek Urgensi Penelitian Ini Terletak Pada Kebutuhan Untuk Memberikan Rekomenda."

concepts but also develop a higher spiritual awareness. Studies by Dahirin and Rusmin found that this approach increases students' interest in learning and heightens their awareness of the relationship between science and faith.<sup>26</sup> This indicates that integrating Islam into the curriculum is not solely theoretical but can produce real impacts on students' understanding and motivation to learn.

Furthermore, an Islamic-based curriculum must include structured moral education across all subjects. Moral education is not only taught in Islamic religious education (Pendidikan Agama Islam - PAI) classes but also applied in other lessons such as language, science, and mathematics. For instance, in math classes, teachers can instill values such as honesty in calculations and accuracy as forms of discipline. Research by Anas and Iswantiir shows that students taught with this approach demonstrate increased discipline and responsibility compared to those receiving conventional lessons.<sup>27</sup> This proves that character education is more effective when integrated into academic learning.

The method of Islam-based learning is also a key factor in the success of integrating Islamic values in the curriculum. Models like problem-based learning with an Islamic approach assist students in developing critical thinking skills while understanding Islamic concepts more deeply. For example, in solving mathematical or economic problems, students can be encouraged to understand Islamic finance principles as an everyday alternative. Santoso's study found that applying this method in Islamic-based schools enhanced students' understanding of Islamic economics and fostered more ethical thinking in financial decision-making.<sup>28</sup>

In addition to curriculum integration, continuous religious practices in schools are an essential part of an Islamic-based curriculum. Programs such as congregational prayer, reading the Qur'an before lessons, and habitual supplication before and after studying help students internalize Islamic values in daily life. According to Alfansyah's research,<sup>29</sup> schools that consistently implement religious programs show increased religious behavior among students, including greater discipline in worship and more respectful attitudes among peers. This demonstrates that integrating Islam into the curriculum extends beyond academic content to influences school culture.

Teacher involvement in implementing Islamic values in learning is also a crucial factor for successful curriculum integration. Teachers must possess a strong understanding of Islamic principles and be capable of relating them to their teaching materials. Research by Hartati and Supriyoko shows that teachers who receive specialized training on integrating Islam into lessons are more effective in delivering Islamic values and can provide concrete

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<sup>26</sup> Dahirin and Rusmin, "Integrasi Nilai-Nilai Keislaman Pada Peserta Didik Melalui Pembelajaran Pendidikan Agama Islam."

<sup>27</sup> Iqbal Anas and Iswantiir, "Integrasi Nilai-Nilai Islam Dalam Kurikulum Berbasis STEM Di Sekolah Islam Terpadu," *Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2024): 1–14.

<sup>28</sup> Giri Slamet Santoso, "Penerapan Model Problem Based Learning Pada Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Kelas XII SMK Muhammadiyah Paruh," *Skripsi UIN Syarif Hidayatullah Jakarta* 1, no. 1 (2023): 51–69.

<sup>29</sup> Muhamad Alfansyah et al., "Program Keagamaan Bagi Siswa Di Sekolah Umum ( Studi Kasus Di SMPN 10 Lahat )," *PESHUM : Jurnal Pendidikan, Sosial Dan Humaniora* 4, no. 1 (2024): 114–21.

examples to students.<sup>30</sup> Therefore, professional development for teachers in this area is vital to improving the effectiveness of Islamic-based curriculum implementation.

In conclusion, integrating Islamic values into the school curriculum is a strategic step in building a generation that excels academically and possesses a strong Islamic character. Empirical studies indicate that this approach enhances spiritual awareness, motivation, and positive social behavior among students. Through synergy among subject matter, teaching methods, school culture, and teacher competence, schools can realize a holistic education system that balances worldly knowledge and spiritual excellence. Thus, continuous development and adaptation of Islamic value integration are necessary to keep education relevant and effective in shaping students' character amid modern challenges.

### **Implementation of an Islamic School Culture**

An Islamic school culture is a system of values, norms, and habits implemented within the school environment to create a learning atmosphere grounded in Islamic teachings. The goal of implementing an Islamic school culture is to shape students who are not only intellectually intelligent but also possess noble morals aligned with Islamic values. According to research by Maisyaroh et al.,<sup>31</sup> schools that consistently apply Islamic culture show improvements in student discipline, independence, and religiosity. This indicates that an Islam-based school culture has a positive impact on character building and helps develop a harmonious educational environment.

One of the main strategies in implementing an Islamic school culture is habituating students to perform religious practices within the school. Schools that incorporate religious activities such as congregational prayer, reading the Qur'an before lessons, and habitual supplication before and after studying can significantly foster students' religiosity. Sofiyandi's study found that students accustomed to worship at school tend to have higher levels of discipline in their daily lives.<sup>32</sup> Furthermore, instilling religious practices also strengthens students' sense of responsibility towards their religious obligations, making Islamic education not only a theoretical matter but also a practical aspect of daily life.

Besides religious habituation, Islamic culture can also be cultivated through creating an Islamic social environment. Schools should build an atmosphere reflecting Islamic values such as mutual respect, helping each other, and maintaining Islamic brotherhood (*ukhawah Islamiyah*). Research by Ayun'i shows that schools that embed social Islamic values through activities like *ta'awun* (mutual cooperation), *ukhawah* (brotherhood), and *musyawarah* (deliberation) in decision-making processes exhibit better social relationships among students and teachers.<sup>33</sup> This harmonious social environment plays a vital role in shaping students' character to be more compassionate and responsible towards others.

<sup>30</sup> Hartati and Supriyoko, "Implementasi Manajemen Kurikulum Pendidikan Islam Terpadu."

<sup>31</sup> Fitri Maisyaroh, Yes Matheos Lasarus Malaikosa, and Prima Rias Wana, "Implementasi Budaya Disiplin Dalam Membentuk Karakter Siswa Mi Ma'Hadul Muta'Allimin Katerban," *Idaarab: Jurnal Manajemen Pendidikan* 6, no. 2 (2022): 380–89, <https://doi.org/10.24252/idaarah.v6i2.28610>.

<sup>32</sup> Sofiyandi, "Penerapan Metode Pembiasaan Dalam Meningkatkan Kedisiplinan Anak Melaksanakan Shalat Lima Waktu Di Taman Pendidikan Al-Qur'an Mamba'ul 'Ulum Seketeng Sumbawa Besar Muji."

<sup>33</sup> A Q Ayun'i, "Peranan Budaya Sekolah Berbasis Islam Dalam Membentuk Karakter Sosial Siswa SD Islam Al Azhar 15 Pamulang," *Skripsi UIN Syarif Hidayatullah Jakarta*, 2018.



The application of an Islamic school culture can be further strengthened through school policies based on Islamic values. As the leader, the principal has an important role in designing and implementing policies that support the reinforcement of Islamic character. For instance, schools can enforce dress codes in accordance with Islamic Sharia, promote respectful language in daily communication, and adopt disciplinary systems that emphasize educational approaches rooted in Islamic values. Research by Annida indicates that schools with policies based on Islam are more effective in shaping discipline and decorum among students compared to schools that only implement punishment systems without integrating religious values.<sup>34</sup>

In addition to policies, teachers play a crucial role in developing an Islamic school culture. Teachers must serve as role models in embodying Islamic attitudes and behaviors to provide tangible examples for students. According to study by Krisnanda,<sup>35</sup> students learn more easily when they observe their teachers actively applying Islamic values in daily life. Teachers who demonstrate integrity and consistency in practicing Islamic culture are more effective in guiding students, both academically and socially. Therefore, teacher training on understanding and implementing Islamic values in education is essential.

Beyond internal factors, the successful implementation of an Islamic school culture also requires support from parents and the community. Schools need to establish cooperation with families and local communities so that the Islamic culture practiced at school can be reinforced outside of school environment as well. Research by Isnaini and Fanreza shows that students who receive consistent Islamic character education both at school and at home tend to have more stable personalities and are better prepared to face moral challenges in their social lives.<sup>36</sup> The synergy among schools, families, and communities makes the Islamic school culture more effective in shaping students' overall character.

A systematic effort to embed an Islamic school culture involves practices such as religious habits, social environment, Islamic-based policies, teacher role modeling, and parental and community support. Empirical studies indicate that schools which regularly apply Islamic culture create a better educational environment for character development. Therefore, schools must continually strengthen the implementation of Islamic culture to produce generations who excel academically and possess noble morals in accordance with Islamic values.

### **Collaboration Between Schools, Parents, and the Community**

Collaboration among schools, parents, and the community is a key factor in creating a conducive environment for students' academic and character development. Schools cannot stand alone in educating students; instead, they require support from families and communities to reinforce learning and holistically shape students' character. According to research by Kumalasari,<sup>37</sup> parental involvement in children's education positively impacts

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<sup>34</sup> Dede Nur Annida, "Penerapan Sosialisasi Nilai-Nilai Keragaman Sebagai Wujud Pendidikan Multikultural Di MA. PINK 03 Tambun Selatan Bekasi" (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2020).

<sup>35</sup> Lusi Krisnanda, "Pernan Guru PAI Terhadap Prestasi Belajar Agama Islam Siswa Sekolah Dasar," *Jurnal Komprehensif* 3, no. 1 (2025): 223–32.

<sup>36</sup> Hazizah Isnaini and Robie Fanreza, "Pentingnya Pendidikan Karakter Di Sekolah," *Semantik : Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 2, no. 4 (2024): 1.

<sup>37</sup> Shofi Eka Kumalasari, Afib Rulyansah, and Sunanto Sunanto, "Peran Orang Tua Dalam Meningkatkan

academic achievement, discipline, and motivation to learn. Therefore, synergizing efforts between schools, families, and communities must be continuously enhanced so that the education received by students is not only limited to the school environment but also continues at home and within their social circles.

One effective form of collaboration is through active communication between schools and parents. Schools can hold routine meetings, parenting seminars, and periodic reports on students' progress to ensure that parents have a clear understanding of their child's academic and character development. Studies by Rizalie and Aslamiah show that schools with good communication tend to have higher levels of parental concern for their children's education.<sup>38</sup> With open communication, schools and parents can work together to find solutions to students' problems in both academic and social aspects.

In addition to communication, direct parental involvement in school activities also has a significant impact. Programs such as inspirational classes, family-based extracurricular activities, and industry visits involving parents can provide additional insights to students. According to research by Susanti and Herawati,<sup>39</sup> schools that involve parents in educational activities see higher student participation and create a more inclusive learning environment. With active parental involvement, students feel more supported in their learning, which boosts their confidence and motivation to achieve better performance.

On the other hand, collaboration with the community is equally important in supporting student education. Schools can establish partnerships with various institutions, such as religious organizations, training centers, the private sector, and local government, to provide broader learning experiences for students. For example, cooperation with local mosques in programs to strengthen morals and worship can help students understand Islamic values more deeply.

Thus, collaboration between schools, parents, and the community is a highly strategic approach to creating an effective and sustainable educational environment. Empirical studies show that involving families and communities in education not only improves academic outcomes but also strengthens character and social skills. Therefore, schools need to continuously develop innovative models of cooperation to optimize synergy among all stakeholders. Through effective collaboration, education can be more comprehensive and capable of producing generations who excel intellectually, socially, and spiritually.

## CONCLUSION

It is highly important to provide Islamic-based character education in schools to shape a generation that is not only academically intelligent but also possesses strong morals and ethics. As educational leaders, school principals bear a strategic responsibility to ensure that Islamic values are integrated into school culture, curriculum, and collaborations with

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<sup>38</sup> Ahmad Muhyani Rizalie and Aslamiah, "Kajian Tentang Kepedulian Orang Tua Terhadap Proses Pendidikan Di Sekolah Dasar (Kajian Komparasi Pada Sekolah Dasar Negeri Dan Sekolah Dasar Swasta Di Kota Banjarbaru Kalimantan Selatan)," *Jurnal Paradigma* 10, no. 1 (2015): 7–16.

<sup>39</sup> Teni Susanti and Nenden Ineu Herawati, "Implementasi Pendidikan Inklusif Di Sekolah Dasar Kabupaten Badung Barat," *Jurnal Pendidikan Inklusi Citra Bakti* 2, no. 1 (2024): 64–74.

parents and the community. To guarantee the success of character education, continuous evaluation is essential. Evidence shows that observation, self-reflection, parental involvement, and the use of technology can enhance character education in schools. From various reviewed studies, it can be concluded that effective character education requires a holistic approach involving all elements of the school and the social environment of students. Systematic integration of Islamic values within the curriculum and school culture is necessary to develop students with high moral awareness and the ability to apply Islamic principles in everyday life. Collaboration between schools, families, and the community is crucial for improving character learning so that the values taught are not only theoretical but can also be practiced in real life.

As a recommendation for future research, further studies should explore the most effective evaluation methods for character education across different education levels. Additionally, more focus could be placed on analyzing the long-term impacts of Islamic-based character education on students' behavior and achievements after completing their formal education. In-depth studies on utilizing technology in character education are also needed to ensure that approaches remain relevant to current developments and student needs. Thus, character education can continue to evolve and become an integral part of creating an outstanding generation that is faithful, knowledgeable, and morally virtuous.

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