

Developing a Character Education Model Based on Riyadhush Shalihin in an Islamic Senior High School

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Abstract

This study aims to develop a moral education model based on the Riyadhush Shalihin book at SMA Babussalam Assunnah Depok through intracurricular, cocurricular, and extracurricular activities. This research employs a qualitative approach through literature review and field research, involving interviews with eight expert informants, including the principal, teachers, and supervisors. The data were analyzed using thematic analysis. The results reveal three main findings. First, the moral education model in intracurricular activities is implemented through an integrated approach that combines the integration of values in learning, the role of teachers as role models, student participation, and a conducive classroom climate based on hadith principles. Second, the moral education model in cocurricular activities is implemented through an integrated approach that combines mentoring and halaqah, adab-based social interaction, habituation of worship practices, and spiritual enrichment grounded in hadith values. Third, the moral education model in extracurricular activities is implemented through an integrated approach that combines activities, the role of supervisors, behavioral attitudes, and value reflection. The implication of this study is that the Riyadhush Shalihin-based moral education model can serve as a practical reference for Islamic educational institutions in integrating character development comprehensively through intracurricular, cocurricular, and extracurricular activities.

Keywords: Moral Education; Character; Riyadhush Shalihin; Senior High School; Islamic School

Abstrak

Penelitian ini bertujuan mengembangkan model pendidikan akhlak berbasis Kitab Riyadhush Shalihin di SMA Babussalam Assunnah Depok melalui kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dan penelitian lapangan dengan wawancara ke delapan orang informan pakar yang meliputi kepala sekolah, guru, dan pembina. Data dianalisis menggunakan analisis tematik. Hasil penelitian menunjukkan 3 temuan utama, pertama, model pendidikan akhlak pada aktifitas intrakurikuler diimplementasikan melalui model terpadu yang menggabungkan integrasi nilai dalam pembelajaran, peran guru sebagai teladan, partisipasi siswa, dan iklim kelas yang kondusif berdasarkan prinsip-prinsip hadits. Kedua, model pendidikan akhlak pada aktifitas kokurikuler diimplementasikan melalui model terintegrasi yang menggabungkan mentoring dan halaqah, interaksi sosial berbasis adab, pembiasaan ibadah, serta pendalaman spiritual yang berlandaskan

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nilai-nilai hadits. Ketiga, model pendidikan akhlak pada aktifitas ekstrakurikuler diimplementasikan melalui model terintegrasi yang menggabungkan aktifitas, peran supervisor, sikap perilaku, dan refleksi nilai. Implikasi dari penelitian ini adalah bahwa model pendidikan akhlak berbasis Riyadhus Shalihin dapat menjadi acuan praktis bagi lembaga Pendidikan Islam dalam mengintegrasikan pembinaan karakter secara komprehensif melalui kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler.

Kata kunci : Pendidikan Akhlak; Karakter; Riyadhus Shalihin; Sekolah Menengah Atas (SMA); Sekolah Islam

I. Introduction

In the contemporary Indonesian context, the moral crisis among students has become increasingly evident through rising levels of violence, criminality, and behavioral deviance in schools and higher education institutions. Data from JPPI (2024) and KPAI (2024) indicate a significant increase in cases of violence, while data from the Criminal Investigation Agency of the Indonesian National Police (Pusiknas Bareskrim Polri, 2025) show a growing involvement of children in criminal activities. Throughout 2024, KPAI received 2,057 complaints related to violations of children's rights, of which 954 cases were processed to the termination stage, while the remainder received psychoeducational services or referrals to local support services. The largest categories of complaints included family and alternative caregiving conflicts (1,097 cases), sexual violence against children (265 cases), obstacles to children's fulfillment of education, leisure, culture, and religion (241 cases), physical and psychological violence (240 cases), and pornography and cybercrime (40 cases). These phenomena reflect a critical condition for the future of Indonesian civilization. They indicate that the deterioration of students' moral conduct is not merely an individual problem but is shaped by external social and educational factors. This situation confirms that the crisis of education is not only cognitive but also rooted in the fragility of students' faith and moral foundations, as Islam affirms that the quality of faith is directly proportional to the quality of moral character (Hadith reported by al-Tirmidhi).

Despite the growing body of literature on Islamic character education, several critical gaps remain insufficiently addressed. First, existing studies on Riyadhus Shalihin-based education tend to focus primarily on textual analysis and moral values extraction, rather than transforming these values into a systematic and operational educational model applicable in formal schooling contexts. For instance, studies such as Afriyani (2025) emphasize the internalization of moral values from hadith texts but do not elaborate on structured implementation strategies within institutional curricula. Similarly, Al-Hamdani (2016) highlights the ethical richness of hadith literature but remains limited to normative discussion without proposing integrative pedagogical frameworks. This indicates a gap between normative Islamic moral teachings and their practical application in modern education systems. Likewise, Tukinem & Waharjani (2020) discuss character education integration but do not specifically anchor their framework in

classical hadith sources such as Riyadhush Shalihin.. This reveals a lack of studies that bridge classical Islamic texts with institutional educational design across intracurricular, cocurricular, and extracurricular domains.

In the pesantren context, several studies have demonstrated the pedagogical value of Riyadhush Shalihin as a primary source for teaching akhlak. Research and development on contextual teaching materials based on Riyadhush Shalihin has proven effective in improving students' moral understanding and learning outcomes (Fazlinawati & Ikrom, 2024). In addition, conceptual studies on prophetic education (Madrasah Nabawiyah) emphasize that the Prophet Muhammad's model integrates spiritual, moral, and social dimensions of character formation (Althof et al., 2025; Rismawati & Hidayat, 2023).

However, despite these contributions, most existing studies remain fragmented in scope. Research on akhlak education is largely concentrated on family-based moral upbringing or pesantren instructional materials, while conceptual works focus on normative ideals of prophetic education rather than institutional practice. Few studies have systematically translated the ethical framework of Riyadhush Shalihin into a school-wide, operational character education model that integrates intracurricular, cocurricular, and extracurricular activities in Islamic secondary schools (Tukinem & Waharjani, 2020; Mabruroh & Yanah, 2025). Moreover, existing research tends to emphasize either teaching methods or textual interpretation, leaving a gap in understanding how Riyadhush Shalihin can function as a comprehensive, implementable model of character education within modern Islamic schooling. This gap highlights the need for research that connects classical Islamic moral texts with contemporary institutional educational practice.

Thus, the novelty of this study lies in the development of a moral education model based on the integration of the classical hadith-ethical text Riyadhush Shalihin with contemporary moral education practices in Islamic schools. Unlike previous studies that are predominantly normative or text-oriented, this research operationalizes hadith-based moral values into a structured, school-wide model that integrates intracurricular, cocurricular, and extracurricular dimensions, supported by empirical findings from field data. This results in a framework that is not only normatively theological but also practical, implementable, and contextually grounded within the realities of Islamic secondary education.

This study has three main objectives: (1) to develop a Riyadhush Shalihin-based moral education model in intracurricular activities at SMA Babussalam Depok; (2) to develop a Riyadhush Shalihin-based moral education model in cocurricular activities at SMA Babussalam Depok; and (3) to develop a Riyadhush Shalihin-based moral education model in extracurricular activities at SMA Babussalam Depok. The contribution of this research lies in producing an integrative and operational model of moral education grounded in hadith-based ethical principles, which can be applied more broadly in Islamic senior high

schools. This model is expected to serve as a practical reference for educators and institutions in implementing comprehensive character education that integrates religious values with educational practices across various learning domains.

II. Research Methodology

This study employs a qualitative research approach using library research and field research through in-depth interview to several expert respondents. The qualitative approach is selected because moral and character education are complex, value-laden, and context-dependent phenomena that cannot be adequately captured through quantitative measurement alone. Instead, they require in-depth exploration of meanings, processes, interactions, and lived educational experiences. The research aims not only to describe existing practices but also to develop a systematic model of moral education based on *Riyadhus Shalihin* that is both theoretically grounded and practically applicable in Islamic senior high schools. Therefore, this study integrates conceptual analysis of classical Islamic texts with empirical investigation of contemporary school practices.

The research design consists of two interrelated stages. The first stage is a library-based textual analysis of *Riyadhus Shalihin* to identify its moral values, principles, and pedagogical methods. The second stage is a field study using in-depth interview conducted at SMA Babussalam Assunnah Depok to examine how moral education is implemented through curricular, co-curricular, and extracurricular activities. The results of both stages are then integrated through the model development to formulate a comprehensive moral education framework.

This study utilizes primary and secondary data sources. Primary data were obtained from school leaders, teachers, extracurricular supervisors, and students at SMA Babussalam Assunnah Depok. Informants were selected through purposive sampling based on their roles in character education. The key participants included the school principal, five teachers of Islamic Religious Education and homeroom teachers and three extracurricular supervisor. Secondary data included school documents, such as curriculum guides, syllabi, character education programs, student activity reports, and institutional policy documents, as well as academic literature related to Islamic moral education and *Riyadhus Shalihin*.

To ensure methodological clarity, the analysis of *Riyadhus Shalihin* was conducted through a systematic qualitative text analysis procedure. The study began with a comprehensive review of the kitab, focusing on chapters directly related to moral conduct (akhlak), such as sincerity (ikhlas), honesty (sidq), patience (sabr), social relations, and ethical behavior. The selection of hadiths was guided by specific criteria, namely: (1) relevance to moral education and character formation, (2) frequency and emphasis within the text, and (3) applicability to educational contexts, particularly in school settings.

After selecting the relevant hadiths, the researcher employed a thematic content analysis approach, in which each hadith was coded based on the moral values it conveys (e.g., responsibility, discipline, empathy, self-control). These codes were then grouped into broader categories representing key dimensions of moral education, such as personal morality, social ethics, and spiritual development. Furthermore, the analysis involved interpreting how these values can be operationalized within contemporary educational practices, particularly in intracurricular, cocurricular, and extracurricular settings. Through this process, moral values were not only identified at the textual level but also conceptually translated into practical educational principles, forming a coherent framework that bridges classical Islamic teachings and modern pedagogical implementation.

Field research was conducted through in-depth interviews. In-depth interviews were held with teachers and extracurricular supervisors to explore collective perspectives on the implementation of moral values in the school. These discussions revealed how values such as honesty, discipline, and social responsibility were embedded in daily school routines and instructional practices. The interviews also explored how the teachings of Riyadhus Shalihin were integrated into intra-co-extracurricular activities at school.

Thematic analysis was applied to both textual and field data. In analyzing Riyadhus Shalihin, sampling units included selected chapters and hadiths, coding units consisted of moral values and educational themes, and context units were the broader narrative of Islamic ethics. Thematic categorization allowed the researcher to identify patterns of moral instruction and pedagogical orientation. To ensure credibility and validity, this study employed triangulation of sources, methods, and theory. Interview data were compared with observations and document analysis to verify consistency. Expert validation further strengthened conceptual reliability.

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III. Result and Discussion

This section presents a descriptive and analysis of the moral education model implemented at SMA Babussalam Assunnah Depok. These findings are derived from in-depth interviews conducted with eight respondents at SMA Babussalam Assunnah Depok. The collected qualitative data were systematically analyzed through a coding process, including open, axial, and selective coding stages. This analytical procedure enabled the researchers to identify key themes and synthesize them into a structured model of moral education in extracurricular activities. Based interviews with the school principal and Islamic education teachers, the model is found to be integrative and holistic. Moral education is not taught as a separate subject but is embedded across all school activities, including curricular, co-curricular, and extracurricular programs. Core Islamic values such as honesty, discipline, responsibility, respect for teachers, and social concern are continuously internalized through daily routines, teacher role modeling, school regulations, and a value-based school culture.

The implementation of moral education operates through three main domains: intracurricular, co-curricular, and extracurricular activities. Intracurricular learning integrates moral values into formal classroom instruction, while co-curricular activities reinforce and apply these values beyond regular lessons. Extracurricular programs, such as student organizations, religious activities, sports, and community service, function as practical arenas for applying Islamic ethics in real-life contexts. Through these activities, students are trained to practice responsibility, discipline, cooperation, leadership, and social care, making extracurricular education a strategic component in the holistic formation of Islamic character.

A. Model of Moral Education in Intracurricular Activities

Intracurricular activities at SMA Babussalam Assunnah Depok are implemented within a modern pesantren-based boarding school system that enables continuous and comprehensive student development. This residential model allows the school to integrate Islamic values into all aspects of formal learning and daily life, covering academic, spiritual, and character formation. As a continuation of SMPI Babussalam, the senior high school level is designed to strengthen students' intellectual, spiritual, and social development through a curriculum that emphasizes not only knowledge

acquisition but also the formation of a strong Islamic personality. The school's vision of producing knowledgeable, pious, and morally upright Muslim generations serves as the philosophical foundation for all intracurricular programs, positioning education as an integral process of holistic tarbiyah.

Academically, the intracurricular program integrates the National Curriculum (Kurikulum Merdeka) with a distinctive Diniyyah curriculum focused on Islamic sciences. Students study general subjects alongside core Islamic disciplines such as Qur'anic memorization, Arabic language, hadith, jurisprudence, creed, and moral education. In addition, students choose between science (IPA) and social studies (IPS) tracks to develop their academic potential in line with their interests and talents. This integrated curriculum reflects a holistic Islamic education paradigm in which intellectual competence, spiritual depth, and moral integrity are developed simultaneously and sustainably.

Based on interview data and participatory observation, the data were analyzed through coding by identifying key words and central meanings emerging from respondents' statements, such as "honesty," "discipline," "teacher role modeling," "respect for ustadz," and "a conducive classroom atmosphere." During the coding stage, these codes were grouped into broader categories: (1) integration of moral values in instruction, (2) the role of teacher exemplarity, (3) students' attitudes and participation, and (4) classroom climate in intracurricular learning. Subsequently, selective coding produced a core theme that the implementation of moral education at SMA Babussalam Assunnah Depok operates in an integrated manner through the formal curriculum, reinforced by teacher role modeling and students' behavioral habituation, despite variations in classroom dynamics.

Table 1. Thematics Synthesis of Respondents' Perspectives on Intracurricular Moral Education (Empirical Evidence)

Axial Coding (Thematic Category)	Open Coding (Initial Findings)	Synthesized Findings from Respondents
Integration of Moral Values in Learning	Teachers embed values such as honesty, discipline, and responsibility into subject content	Moral values are consistently integrated across subjects (e.g., aqidah, fiqh, tafsir, history). Students demonstrate honesty during exams (minimal cheating), discipline in attendance, and responsibility in completing tasks such as memorization without relying on books.
Teacher Role Modeling (Exemplarity)	Teachers demonstrate polite, patient, and ethical behavior in teaching and correction	Teachers act as moral exemplars by showing good manners and patience, including modeling the character of Prophet Muhammad. Students respond positively to advice and correction, indicating effective internalization of values.

Axial Coding (Thematic Category)	Open Coding (Initial Findings)	Synthesized Findings from Respondents
Student Participation and Behavior	Students show respect, honesty, discipline, and mutual respect	Students actively demonstrate respectful behavior, such as greeting teachers, listening attentively, participating in tasks, and maintaining discipline. Most students exhibit strong moral attitudes, although minor issues (e.g., fatigue) occasionally affect engagement.
Classroom Climate	Learning environment is conducive, respectful, and spiritually oriented	The classroom atmosphere is generally conducive, respectful, and value-driven. Students behave politely, listen attentively, and maintain order, although classroom dynamics may fluctuate depending on time and student conditions.

1. Integration of Moral Values in Intracurricular Learning

The findings indicate that moral values such as honesty, discipline, and responsibility are consistently embedded in intracurricular activities at SMA Babussalam Assunnah Depok. Teachers do not limit moral education to religious subjects but integrate it across all subjects, including diniyyah courses such as creed (aqidah), jurisprudence (fiqh), Qur'anic exegesis (tafsir), and Islamic history (tarikh), as well as general academic subjects. This is evident in classroom practices that emphasize honesty during examinations, discipline in attendance and formation, and responsibility in completing academic tasks. This integration aligns with Lickona's (1991) concept of holistic character education, which emphasizes that character formation must be embedded throughout the curriculum and school culture rather than taught as a separate subject. Studies by Thapa and Cohen (2023) and Lawrence (1977) also show that schools with consistent moral integration tend to have more positive learning environments and student behavior.

From the perspective of Riyadhus Shalihin, the integration of moral values into all aspects of life, including learning, reflects the inseparability of knowledge and action ('ilm and 'amal). Imam an-Nawawi includes numerous hadith that emphasize honesty and trustworthiness as foundational virtues in all human activities. The Prophet SAW said: "Truthfulness leads to righteousness, and righteousness leads to Paradise... and falsehood leads to wickedness" (Bukhari & Muslim). This hadith underscores that honesty in academic practices, such as examinations and assignments, is part of a broader moral framework. In addition, the Prophet SAW said: "Each of you is a shepherd and each of you is responsible for his flock" (Bukhari & Muslim), highlighting the value of responsibility in fulfilling one's duties, including learning. Thus, the integration of moral values across subjects at SMA Babussalam reflects the holistic Islamic view that all knowledge should cultivate ethical conduct and accountability (An-Nawawi, 2018).

2. Teacher Role Modeling as a Pillar of Moral Education

Interviews reveal that teacher role modeling is a dominant factor in the implementation of moral education at SMA Babussalam Assunnah Depok. Teachers are described as polite, patient, and respectful in correcting students, making their guidance more readily accepted. This exemplarity is reflected not only in verbal interactions but also in teachers' daily conduct. This finding aligns with al-Ghazali's view that educators must serve as *uswah hasanah* (good role models), as students tend to imitate teachers more readily than follow verbal advice (*Ihya' Ulumuddin*). In modern educational theory, teacher exemplarity significantly influences moral internalization and long-term character formation (Aini & Syamwil, 2020). At SMA Babussalam, this is further reinforced by emulating the character of Prophet Muhammad as the ideal moral model, demonstrating that moral education is rooted in both prophetic tradition and contemporary pedagogy.

In Riyadhus Shalihin, the significance of exemplary conduct is strongly emphasized through the character of the Prophet SAW, who served as the ultimate role model in all aspects of life. The Prophet SAW said: "The most beloved of you to me and the closest to me on the Day of Resurrection are those who have the best character" (Tirmidhi), indicating that moral excellence is demonstrated through behavior rather than words alone. Furthermore, he said: "Allah is Gentle and loves gentleness in all matters" (Bukhari & Muslim), which reflects the importance of patience and kindness in teaching. Imam an-Nawawi also highlights that guidance delivered with gentleness is more effective in influencing others. Therefore, teachers who embody patience, respect, and ethical conduct serve as living examples of these hadith, making their role central in shaping students' moral character (An-Nawawi, 2018).

3. Student Participation and Moral Response

Student participation reflects a positive response to moral education. Students demonstrate respect for teachers, regularly greet others, behave honestly, and show discipline in learning activities. Low levels of cheating and active engagement in memorization indicate the internalization of honesty and responsibility. In Ibn Miskawayh's framework, moral character is formed through *ta'wid* (habitual practice). The findings suggest that consistent habituation at SMA Babussalam has produced relatively stable moral behavior among students. This is supported by Sutrisno et al. (2021), who found that moral habituation within a disciplined religious school environment significantly contributes to character development.

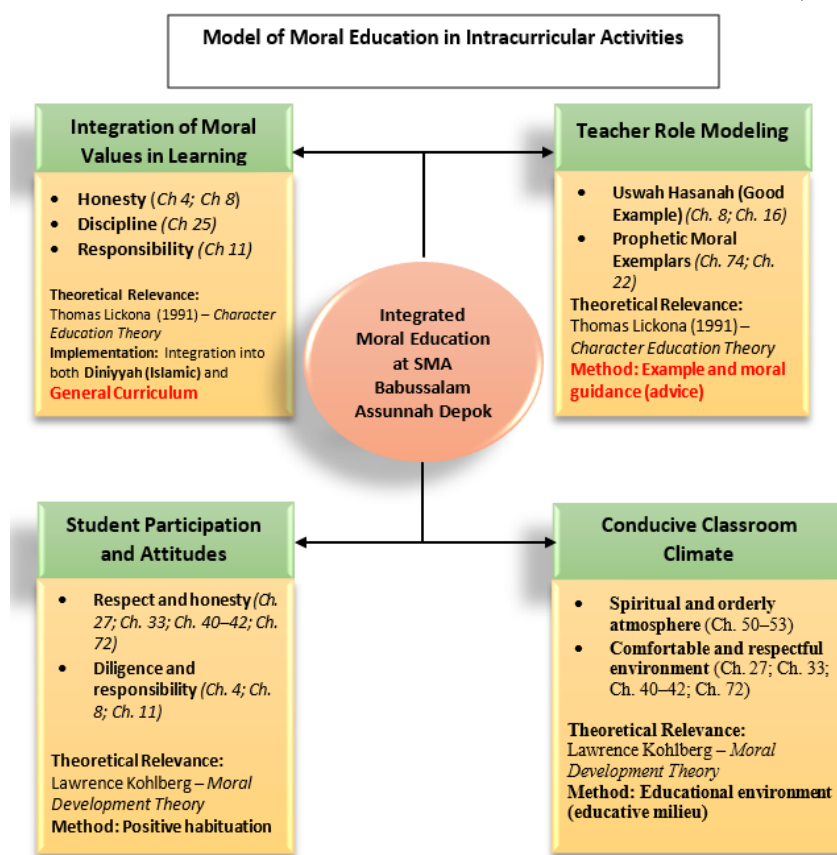
Riyadhus Shalihin emphasizes that moral character is formed through continuous practice and habituation of good deeds. The Prophet SAW said: "The most beloved deeds to Allah are those that are consistent, even if they are small" (Bukhari & Muslim), highlighting the importance of repeated actions in shaping character. This is further supported by the hadith: "The believer is one from whom people are safe regarding their

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wealth and lives” (Tirmidhi), which reflects honesty and trustworthiness in social and academic interactions. These teachings indicate that students’ consistent behaviors, such as honesty, discipline, and respect, are not incidental but the result of sustained moral practice. Thus, student participation in moral actions at SMA Babussalam represents the gradual internalization of values through habituation, as emphasized in the prophetic tradition (An-Nawawi, 2018).

4. Classroom Climate as a Moral Context

The classroom climate is generally respectful, orderly, and spiritually oriented. Students listen attentively and maintain decorum during lessons, although fatigue sometimes affects focus. Berkowitz and Bier (2005) argue that a positive classroom climate is a prerequisite for effective character education, though it must be continuously managed. In Islamic pedagogy, a spiritually grounded classroom supports tazkiyat al-nafs (purification of the soul), as emphasized by al-Ghazali. Despite challenges, the classroom climate at SMA Babussalam largely supports moral education.

In Riyadhush Shalihin, the learning environment is closely related to spiritual awareness and ethical conduct. Imam an-Nawawi includes hadith that emphasize maintaining proper conduct in gatherings and seeking knowledge. The Prophet SAW said: “No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, except that tranquility descends upon them, mercy covers them, and the angels surround them” (Muslim). This hadith highlights the importance of a calm and respectful learning atmosphere in fostering spiritual and moral growth. Additionally, the Prophet SAW said: “Whoever believes in Allah and the Last Day, let him speak good or remain silent” (Bukhari & Muslim), reinforcing discipline and respect within social settings, including the classroom. Therefore, a conducive and spiritually oriented classroom climate, as observed at SMA Babussalam, supports not only academic learning but also the purification of character and the development of moral awareness (An-Nawawi, 2018) Therefore, based on the interview findings and the coding analysis of key terms that emerged from the respondents’ statements, the following figure summarizes the moral education model implemented in the intracurricular activities based on Riyadhussalihin.



Chapter *n* = Relevance to the Book of Riyadhusshalihin
 Theoretical Relevance = Relevance to Educational Theories

Figure 1. Model of Moral Education in Intracurricular Activities

Therefore, the implementation of moral education intracurricular activities at SMA Babussalam Assunnah Depok can be synthesized into a structured model as illustrated in the figure. The responses of participants converge into four interconnected components. First, the integration of moral values in learning emphasizes the embedding of honesty, discipline, and responsibility across subjects, reflecting both Islamic teachings and character education theory. Second, teacher role modeling highlights the importance of *uswah hasanah* (good example) and prophetic character as demonstrated by teachers, reinforced through advice and ethical guidance. Third, student participation and attitudes indicate the internalization of moral values through respectful behavior, honesty, and responsibility, supported by continuous habituation. Finally, the conducive classroom climate reflects the creation of a spiritually oriented, orderly, and respectful learning environment that supports moral development. These four elements are integrated into a holistic framework, showing that moral education in intracurricular settings is not delivered in isolation but operates through the synergy of curriculum integration, exemplary teaching, active student engagement, and a supportive educational environment

B. Model of Moral Education in Cocurricular Activities

Co-curricular activities at SMA Babussalam Assunnah Depok are an integral part of its boarding-school system, designed to strengthen and complement formal classroom learning. These activities run throughout the students' daily routines, from early morning until night, and function as a continuous process of internalizing moral values, spirituality, and discipline. Through structured and repetitive practices, such as congregational prayers, Qur'anic memorization (tahfizh), and daily self-management, students are trained to develop sincerity, responsibility, independence, and Islamic etiquette as part of their everyday life.

From pre-dawn prayers (qiyamul lail) and Subuh congregation to halaqah tahfizh, Arabic sermons, Islamic study circles, and supervised evening study, co-curricular activities create a spiritually supportive learning environment that reinforces both academic focus and moral formation. Regular worship, repeated memorization sessions, and close guidance from dormitory mentors foster consistent habits and ethical awareness. Overall, this co-curricular system plays a strategic role in shaping students into disciplined, religious, and morally grounded individuals who are well prepared for both academic and social challenges.

In the coding stage, the initial codes were grouped into more conceptual categories. Four main categories were identified: (1) moral development through mentoring and halaqah, (2) student social interaction based on proper conduct (adab), (3) habituation of religious values in daily activities, and (4) spiritual deepening and moral awareness. These four categories are interconnected and form a holistic system of moral education. Moral education does not stand as a separate program but is integrated into the dynamics of pesantren life. This aligns with Thomas Lickona's (1991) concept of holistic character education, which argues that effective character education must address cognitive, affective, and behavioral aspects simultaneously.

The selective coding stage produced the core theme of the study: the implementation of moral education in co-curricular activities at SMA Babussalam Assunnah Depok takes place through structured value formation, habituation of worship, socially ethical interactions, and continuous spiritual reinforcement, although there remain variations in the degree of internalization among individual students. This theme provides the basis for further discussion on the effectiveness and challenges of implementing moral education in the context of a modern pesantren.

Table 2. Thematic Synthesis of Respondents' Perspectives on cocurricular Moral Education (Empirical Evidence)

Axial Coding (Thematic Category)	Open Coding (Initial Findings)	Synthesized Findings from Respondents
Moral Development through Mentoring and Halaqah	Mentors instill moral values through dialogue, advice, and guidance	Moral education is delivered through halaqah, mentoring, and counseling, supported by monitoring systems. While generally effective, challenges such as student lateness and low engagement are still observed.
Student Social Interaction (Adab-Based)	Students demonstrate politeness, care, and mutual respect	Students show respectful and caring behavior, avoid bullying, and actively advise one another, reflecting the internalization of adab in peer interactions.
Habituation of Religious Values	Regular practice of worship (prayer, tilawah, supplication)	Religious practices are consistently habituated through congregational prayers, Qur'an recitation, and voluntary worship, often performed without external enforcement.
Spiritual Deepening and Moral Awareness	Development of religious consciousness and moral responsibility	Students exhibit varying levels of spiritual awareness; while many demonstrate strong moral behavior and religious commitment, some are still motivated by external factors such as rules or punishment.

1. Moral Development Through Mentoring, Halaqah and Conseling

Interview results indicate that moral development in co-curricular activities is carried out through various forms of guidance, such as mentoring, halaqah, Islamic studies, and student counselling (Martin, 2026). Educators do not merely deliver one-way advice but engage in dialogue with students to understand their psychological and spiritual conditions. This approach is consistent with the teachings in Riyadhush Shalihin, particularly in the chapter on An-Nashihah (sincere advice), which emphasizes that advice should be given with wisdom, gentleness, and exemplary conduct (An-Nawawi (2018). Dialogical moral education enables students not only to know moral values but also to understand their meaning and relevance in daily life. However, challenges were also found, such as students arriving late or being less focused during halaqah sessions. This indicates that moral internalization is a gradual process that requires consistency and patience from educators.

From the perspective of Riyadhush Shalihin, moral development through mentoring and halaqah is deeply rooted in the prophetic method of tarbiyah, which combines instruction, dialogue, and gradual character formation. Imam an-Nawawi compiles numerous hadiths showing how the Prophet educated his companions through gentle communication and personal engagement. For example, the Prophet SAW said: "Religion is sincere advice (ad-dīn an-naṣīḥah)" (Muslim), highlighting that moral guidance must be delivered with sincerity and care. In another narration, he said: "Make things easy and

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do not make them difficult; give glad tidings and do not repel people” (Bukhari & Muslim). These hadiths emphasize a dialogical and compassionate approach in moral education. Thus, mentoring and counseling in co-curricular settings align with the prophetic educational tradition that prioritizes wisdom, gentleness, and continuous guidance in nurturing students’ character (An-Nawawi, 2018).

2. Student Social Interaction Based on Adab

The findings show that student interactions in the co-curricular environment are relatively conducive and reflect moral values such as politeness, mutual respect, and minimal instances of ridicule and bullying. Several respondents stated that a culture of mutual advice has developed among students, both among peers and between seniors and juniors. This phenomenon reflects the implementation of *ukhuwah Islamiyah* (Islamic brotherhood) as described in *Riyadhush Shalihin*, especially in chapters on the rights of fellow Muslims, which emphasize guarding one’s speech, respecting others, and avoiding harm (An-Nawawi, 2018). In the educational context, positive social interaction is an important medium for shaping students’ character and morality (Triyono & Mediawati, 2023).

In *Riyadhush Shalihin*, social ethics (*adab al-mu’amalah*) are central to the formation of moral character. The Prophet SAW said: “A Muslim is the one from whose tongue and hand other Muslims are safe” (Bukhari & Muslim), which underlines that true morality is reflected in how one treats others. He also said: “None of you truly believes until he loves for his brother what he loves for himself” (Bukhari & Muslim), emphasizing empathy and mutual respect. Furthermore, the hadith “Do not envy one another, do not hate one another... but be servants of Allah as brothers” (Muslim) reinforces the importance of maintaining harmonious relationships. These teachings affirm that positive peer interaction, mutual care, and the absence of bullying among students represent the practical implementation of Islamic moral values as outlined in *Riyadhush Shalihin* (An-Nawawi, 2018).

3. Habituation of Religious Values in Daily Activities

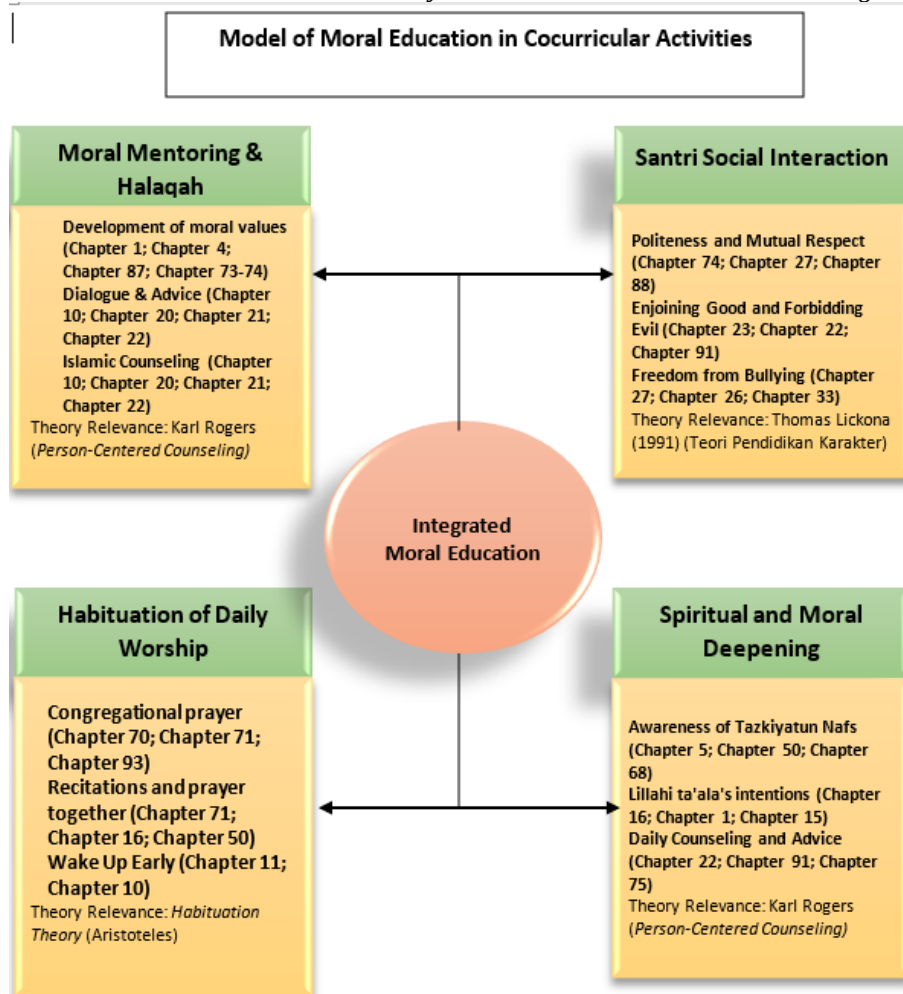
The habituation of congregational prayers, supplication, and Qur’anic recitation is a dominant feature of co-curricular activities at SMA Babussalam Assunnah Depok. Students are accustomed to performing the five daily prayers in congregation, participating in Qur’anic *halaqah*, and practicing Islamic etiquette without always needing to be instructed by supervisors. This condition indicates that religious values have been internalized in students’ behavior. From Imam an-Nawawi’s perspective, righteous deeds performed consistently, even if small, are more beloved by Allah than large deeds performed intermittently (An-Nawawi, 2018). Therefore, the habituation of worship in co-curricular activities plays an important role in shaping students’ moral and spiritual consistency (Triyono & Mediawati, 2023).

The concept of habituation in *Riyadhus Shalihin* is closely linked to the consistency of righteous deeds. The Prophet SAW said: “The most beloved deeds to Allah are those that are consistent, even if they are small” (Bukhari & Muslim). This hadith highlights that repeated acts of worship—such as congregational prayer, Qur’an recitation, and daily supplications—play a crucial role in shaping moral character. Another narration states: “Establish prayer, for prayer prevents immorality and wrongdoing” (Qur’an 29:45, often cited in related discussions), reinforcing the moral impact of ritual practice. Through continuous habituation, external acts of worship gradually become internalized values, fostering discipline, sincerity, and awareness of Allah (*taqwa*). Therefore, the routine religious practices observed in co-curricular activities reflect a prophetic method of character formation through consistency and repetition (An-Nawawi, 2018).

4. Spiritual Deepening and Moral Awareness

Although worship practices are well established, the study also found variations in students’ levels of spiritual awareness. Some students perform acts of worship and good behavior based on personal consciousness, while others are still motivated by external factors such as supervision or fear of sanctions. This finding shows that moral education is not only about behavioral compliance but also about forming inner intention and moral awareness. In *Riyadhush Shalihin*, Imam an-Nawawi places the hadith on intention (*innamal a’malu binniyyat*) as the foundational principle of all actions (An-Nawawi, 2018). Therefore, ideal moral education should guide students from external motivation toward internal motivation based on faith (Munawaroh, 2024).

Therefore, based on the interview findings and the coding analysis of key terms that emerged from the respondents’ statements, the following figure summarizes the moral education model implemented in the cocurricular activities based on *Riyadhussalihin*. *Riyadhus Shalihin* places strong emphasis on inner intention and spiritual awareness as the foundation of moral conduct. The Prophet SAW said: “Actions are judged by intentions, and each person will have what they intended” (Bukhari & Muslim), which Imam an-Nawawi places at the beginning of his compilation to highlight its central importance. Additionally, the Prophet ﷺ said: “Indeed, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds” (Muslim), emphasizing the primacy of inner sincerity over outward actions. Another hadith states: “There is a piece of flesh in the body; if it is sound, the whole body is sound... it is the heart” (Bukhari & Muslim). These narrations affirm that true moral excellence stems from purified intentions and spiritual consciousness. Thus, the variation in students’ motivation reflects different stages of spiritual development, where the ultimate goal of moral education is the transformation from externally driven behavior to internally grounded faith and awareness (An-Nawawi, 2018).



Chapter *n* = Relevance to the Book of *Riyadhusshalihin*
 Theoretical Relevance = Relevance to Educational Theories

Figure 2. Model of Moral Education in cocurricular Activities

Therefore, the implementation of moral education cocurricular activities at SMA Babussalam Assunnah Depok can be synthesized into a structured model as illustrated in the figure. The synthesis of respondents' answers reveals four main interconnected components. First, moral mentoring and halaqah function as the primary medium for value formation through dialogue, advice, and counseling, enabling students to internalize moral teachings in a guided setting. Second, santri social interaction reflects the application of adab in daily relationships, where students demonstrate politeness, mutual respect, and an anti-bullying culture. Third, habituation of daily worship strengthens moral discipline through consistent practices such as congregational prayer, Qur'an recitation, and other devotional activities, which are carried out both collectively and independently. Fourth, spiritual and moral deepening emphasizes the development of inner awareness (*tazkiyatun nafs*) and sincerity of intention, supported by continuous guidance and reflection. These four elements are integrated into a holistic framework of

moral education, indicating that character formation in cocurricular activities is not incidental but systematically nurtured through mentoring, habituation, social interaction, and spiritual reinforcement, although variations in the level of students' internalization remain evident.

C. Model of Moral Education in Extracurricular Activities

Extracurricular activities at SMA Babussalam Assunnah Depok play a strategic role in supporting students' talents, interests, and personal development beyond formal academic learning. Within the pesantren-based Islamic education system, these activities are not merely leisure programs but are designed to cultivate balanced character, practical skills, and personal growth across intellectual, spiritual, and physical dimensions. Together with intrakurikuler and kokurikuler programs, extracurricular activities form an integrated and holistic educational framework that allows students to explore creativity, express themselves, and develop real-world competencies while maintaining Islamic values and proper conduct.

Among the compulsory extracurricular programs (website development, multimedia, and coding) reflect the school's strong commitment to digital literacy and technological skills. These activities equip students with essential abilities in digital content management, media design, and basic programming, which are crucial in today's digital era. From the Islamic education perspective, technology is viewed as a means (*wasilah*) to serve the greater good of the ummah, ensuring that technological proficiency remains aligned with moral responsibility and ethical purpose.

Through website activities, students learn digital information management and ethical content publication, fostering responsibility and honesty in online engagement, while multimedia programs cultivate creativity, teamwork, and visual communication through the production of educational and da'wah content. Coding activities introduce logical thinking and problem-solving, nurturing patience, perseverance, and responsibility as key elements of Islamic character. In addition, sports extracurriculars such as archery, badminton, basketball, and futsal support physical fitness while instilling values of discipline, cooperation, and sportsmanship. Archery, in particular, holds religious significance in Islamic tradition, encouraging focus, self-control, and perseverance. Team sports further teach students how to manage emotions, respect others, and act fairly in competition. Altogether, these extracurricular activities form an integrated platform for nurturing balanced Muslim individuals who are intellectually capable, morally grounded, physically healthy, and prepared to face the challenges of modern life.

The coding was conducted by grouping the initial codes into categories that shared conceptual relationships. From this process, four main categories were identified:

1. the internalization of moral values through types of extracurricular activities,
2. the role of mentors as moral role models and guides,

3. students' behavior and attitudes during activities, and
 4. reflection and evaluation of moral values after activities.
- These four categories represent a complete cycle of moral education, beginning with activity design, followed by mentoring processes, behavioral practice, and concluding with value reflection.

Table 3. Thematic Synthesis of Respondents' Perspectives on Extracurricular Moral Education (Empirical Evidence)

Axial Coding (Thematic Category)	Open Coding (Initial Findings)	Synthesized Findings from Respondents
Types of Activities and Moral Values Developed	Activities promote values such as discipline, cooperation, empathy, responsibility, and confidence	Various extracurricular activities (e.g., scouting, social service, public speaking) serve as effective media for developing moral values. Students actively participate and show enthusiasm, particularly in collaborative and skill-based activities.
Role of the Supervisor	Supervisors provide moral guidance and act as role models	Teachers and coaches play a significant role in guiding students and modeling moral behavior. Their presence ensures that values are consistently reinforced during activities.
Student Attitudes and Behavior During Activities	Students demonstrate cooperation, sportsmanship, and politeness	Students exhibit positive behaviors such as teamwork, respect, and high sportsmanship. Participation levels vary but generally reflect good moral conduct.
Reflection on Values After Activities	Students reflect on moral meanings of activities	Reflection sessions (e.g., <i>mulazahah</i>) help students understand the benefits and moral lessons of activities, contributing to improved behavior and social interaction.

1. Types of Extracurricular Activities as Media for Moral Internalization

Interview findings indicate that various extracurricular activities (such as community service, sports, public speaking, and social activities) are designed to foster discipline, cooperation, empathy, responsibility, and students' self-confidence. Students were observed to be enthusiastic and actively involved in collaborative activities, indicating emotional and social engagement in the moral learning process. These findings confirm that experiential learning is effective in instilling moral values, as students learn through direct practice rather than merely verbal instruction (Hamid, 2024).

From the perspective of *Riyadhus Shalihin*, moral values are not only taught but must be practiced through real actions (*'amal*). Imam an-Nawawi compiles many hadiths that emphasize the importance of righteous deeds as manifestations of faith. The Prophet SAW said: "*The most beloved deeds to Allah are those that are most consistent, even if they are small*" (Bukhari & Muslim). This hadith highlights that repeated practical actions, such as cooperation, discipline, and responsibility in activities, are essential for internalizing

moral values. Furthermore, the Prophet SAW also said: *“Every joint of a person must perform a charity each day... helping a man with his mount... or removing harmful things from the road is charity”* (Bukhari & Muslim), indicating that everyday actions and social activities are forms of moral practice. Thus, extracurricular activities function as concrete media for transforming moral knowledge into lived behavior (An-Nawawi, 2018).

2. The Role of Mentors as Moral Role Models

All respondents emphasized the importance of mentors in extracurricular activities. Mentors do not merely function as technical supervisors but also serve as moral exemplars who provide guidance, advice, and models of ethical behavior. The presence of mentors, both internal and external to the school, strengthens moral education through role modeling. This aligns with the Islamic concept of *uswah hasanah*, in which the educator's conduct becomes the most effective medium for moral learning (Putra, 2020).

In *Riyadhus Shalihin*, the importance of role modeling is reflected in numerous hadith describing the exemplary character of the Prophet SAW as the primary source of moral guidance. The Prophet SAW said: *“I was only sent to perfect good character”* (Ahmad), emphasizing that moral excellence is conveyed through lived example. Additionally, he said: *“Whoever guides to good will have a reward similar to the one who does it”* (Muslim), which underscores the responsibility of mentors in shaping students' behavior. Imam an-Nawawi also includes narrations that highlight gentleness and patience in leadership, such as: *“Allah is Gentle and loves gentleness in all matters”* (Bukhari & Muslim). These teachings affirm that mentors, through their conduct and interaction, become central agents in transmitting moral values, making their role indispensable in extracurricular moral education (An-Nawawi, 2018).

3. Students' Attitudes and Behavior During Activities

Students demonstrated sportsmanship, cooperation, and politeness while participating in extracurricular activities. In sports and games, high levels of sportsmanship were reflected in their acceptance of rules and outcomes. In public speaking activities, students showed diverse styles and techniques, reflecting self-confidence and respect for differences. These behaviors indicate that extracurricular activities contribute to the development of students' social and emotional skills, which are integral components of moral education (Maltufah, 2025).

The behaviors demonstrated by students during extracurricular activities reflect the practical application of *akhlaq* as emphasized in *Riyadhus Shalihin*. The Prophet SAW said: *“The best among you are those who have the best character”* (Bukhari), indicating that moral excellence is the ultimate *معيار* (measure) of a person. In another hadith, he stated: *“A strong person is not the one who overcomes others by strength, but the one who controls himself when angry”* (Bukhari & Muslim), which is closely related to sportsmanship and self-control in competitive activities. Furthermore, the hadith *“The believer is friendly and easy to get along with”* (Ahmad) highlights the importance of

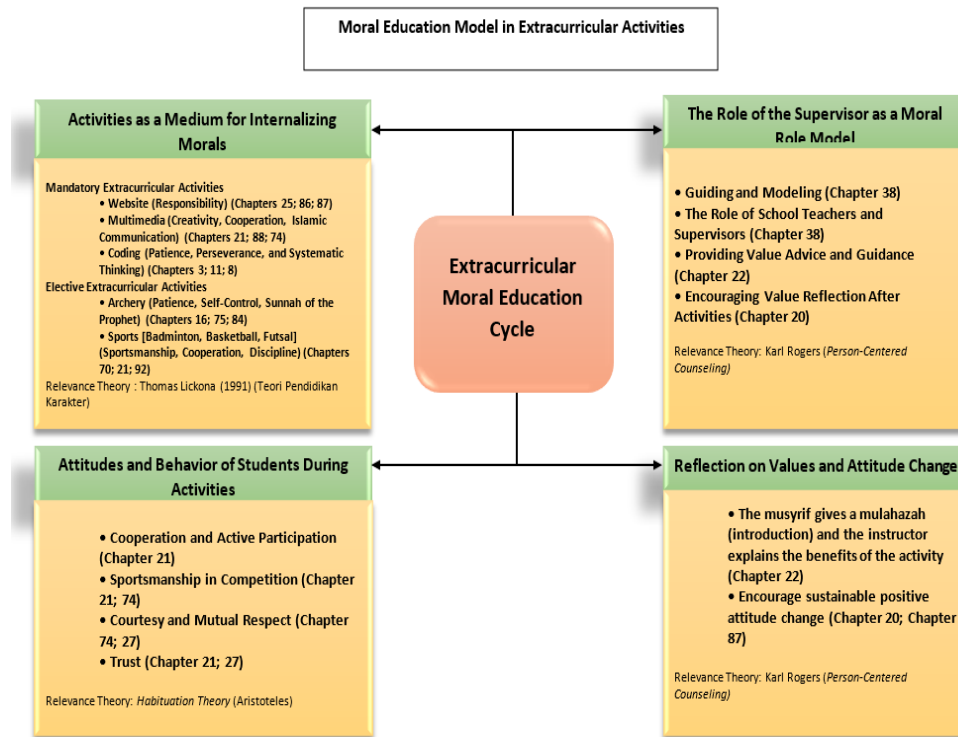
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cooperation and positive social interaction. These teachings show that students' behaviors, such as teamwork, respect, and sportsmanship, are concrete expressions of Islamic moral values in action (An-Nawawi, 2018).

4. Value Reflection and Attitudinal Change

Another important finding is the presence of value reflection after activities, either through feedback from dormitory supervisors (*musyrif*) or through mentors' explanations of the benefits of the activities. This reflection helps students understand the moral meaning of what they have done and relate it to their daily lives (Maltufah, 2025). Several respondents noted changes in students' social behavior (*mu'amalah*), indicating that moral education through extracurricular activities does not stop at momentary participation but has a sustained impact on students' social conduct (Rijal et al, 2022).

Reflection (*muhasabah*) and self-awareness are central themes in *Riyadhus Shalihin*, particularly in chapters related to repentance, sincerity, and mindfulness of Allah. The Prophet SAW said: "*The wise person is the one who holds himself accountable and works for what comes after death*" (Tirmidhi), emphasizing the importance of reflecting on one's actions. Another hadith states: "*Fear Allah wherever you are, follow a bad deed with a good one to erase it, and treat people with good character*" (Tirmidhi), which highlights continuous moral improvement through reflection and action. Imam an-Nawawi also includes hadiths on repentance and self-correction, showing that moral growth is an ongoing process. Therefore, reflective practices in extracurricular activities help students internalize moral lessons, leading to sustained changes in behavior and social conduct (An-Nawawi, 2018).

Therefore, based on the interview findings and the coding analysis of key terms that emerged from the respondents' statements, the following figure summarizes the moral education model implemented in the extracurricular activities based on Riyadhussalihin.



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Figure 3. Model of Moral Education in Extracurricular Activities

Therefore, the implementation of moral education cocurricular activities at SMA Babussalam Assunnah Depok can be synthesized into a structured model as illustrated in the figure. The synthesis of respondents' answers reveals four main interconnected components. First, activities as a medium for internalizing morals show that both mandatory and elective extracurricular programs, such as scouting, multimedia, coding, archery, and sports, serve as practical arenas for cultivating values like responsibility, discipline, cooperation, and perseverance. Second, the role of the supervisor as a moral role model highlights the importance of teachers and coaches in guiding, exemplifying, and reinforcing moral values through advice and direct interaction. Third, students' attitudes and behavior during activities reflect the internalization of these values, as seen in active participation, teamwork, sportsmanship, mutual respect, and trust. Fourth, reflection on values and attitude change emphasizes the role of structured reflection and guidance (e.g., *mulahazah*) in helping students understand the moral meaning behind activities and encouraging sustainable character development. These components form a continuous cycle of extracurricular moral education, indicating that character formation is developed experientially through activity-based learning, reinforced by role modeling and reflection, leading to observable behavioral change among students.

IV. Conclusion

This study addresses three primary objectives, which are reflected in three key conclusions. First, the implementation of moral education within intracurricular activities is realized through an integrated approach that incorporates value integration in the learning process, the exemplary role of teachers, active student participation, and the establishment of a conducive classroom environment grounded in hadith principles. Second, in cocurricular activities, moral education is fostered through a structured integration of mentoring and halaqah, adab-based social interactions, the habituation of worship practices, and spiritual enrichment rooted in hadith values. Third, within extracurricular activities, the model is operationalized through a holistic integration of program activities, supervisory roles, behavioral development, and reflective value internalization. Overall, this study highlights that a Riyadhush Shalihin-based moral education model offers a practical and systematic framework for Islamic educational institutions to implement comprehensive character development across intracurricular, cocurricular, and extracurricular domains.

Several important managerial and policy implications emerge from this study. First, school leadership should formally position moral education as a core institutional policy by integrating it into the school's vision, mission, annual plans, and performance indicators, ensuring that moral outcomes are assessed alongside academic achievement. A formal guideline from the governing board should establish Riyadhush Shalihin as a primary ethical reference for character development. Second, coordination among teachers, dormitory supervisors, and extracurricular mentors should be institutionalized through regular meetings, integrated reporting systems, and standardized moral assessment tools (such as *mulahazah*) with clear rubrics and follow-up procedures. In addition, the school should develop clear SOPs for implementing moral education across all activities, provide continuous professional development to strengthen teachers' roles as moral role models and mentors, enhance structured collaboration with parents, and adopt a formal digital ethics policy to guide students' responsible use of technology in line with Islamic values.

This study has several limitations, first, the research was conducted in a single institution, namely SMA Babussalam Assunnah Depok, which may limit the generalizability of the findings to other Islamic schools with different socio-cultural contexts, management systems, or student backgrounds. And second, the study primarily employed a qualitative approach, relying on interviews, observations, and document analysis, which may involve subjective interpretation and potential researcher bias despite efforts to maintain validity and triangulation. Therefore, while the findings provide an in-depth understanding of the integrative and holistic moral education model implemented in this school, further research with broader samples, comparative designs, and quantitative measurements is needed to strengthen empirical evidence and enhance

the model's wider applicability. Future research also should employ quantitative or mixed-method approaches to measure the impact of Riyadhush Shalihin more objectively-based moral education on students' attitudes and behavior. Further studies may also compare different types of Islamic institutions to assess the adaptability of this model. In addition, research focusing on the specific roles of teachers, dorm supervisors, and extracurricular mentors would deepen understanding of how moral values are internalized in daily educational practice.

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