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Holistic-Integrative Model of Islamic Values Internalization in Shaping Students' Character

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Abstract: This study aims to construct and describe a holistic-integrative model of Islamic values internalization in shaping students' character at MTs Raden Fatah Banyuanyar Probolinggo. The research method employed is a qualitative approach with a case study design. The study was conducted at MTs Raden Fatah Banyuanyar Probolinggo, from May to July 2026. Data collection techniques included participant observation, in-depth interviews, and documentation. Data sources used were primary and secondary with snowball sampling technique. Informants consisted of nine persons: foundation caretaker, head of madrasah, vice principal for curriculum, counseling teacher, fiqh teacher, aqidah akhlak teacher, two administrative staff, and three student representatives. Meanwhile, data analysis was carried out using the Miles and Huberman model: data collection, data reduction, data display, and conclusions. The results show that Islamic values that grow and develop at MTs Raden Fatah are religious, tolerance, nationalism, respect and politeness, and environmental awareness. Meanwhile, strategies for internalizing Islamic values for holistic character formation are carried out through three main strategies: habituation strategy (habituation), exemplary strategy (uswah hasanah), and mauidhatul hasanah (good advice). These three strategies are implemented in an integrated manner through formal and non-formal approaches, both in classroom learning and daily habituation. This finding is in line with Al-Ghazali's moral education concept and Thomas Lickona's holistic character education theory. This research provides an empirical contribution to the development of a holistic-integrative model of Islamic values internalization in formal Islamic education.

INTRODUCTION

In the 21st century, the world has experienced very rapid development, especially in the fields of technology, information, and globalization which increasingly blur the boundaries of culture and national identity. The digital era brings great influence on the mindset and behavior of the younger generation, with easy access to information from various corners of the world without adequate filters. The positive impact is progress in various aspects of life, but the negative impact is the emergence of challenges to character and morality.

Indonesia, as a country with very rich cultural, ethnic, and religious diversity, faces major challenges in maintaining national integrity and strengthening national character amidst existing social dynamics. As a country whose population is predominantly Muslim, Indonesia has deep religious values that are expected to become a foothold in shaping national character (Aswidar and Saragih, 2022). However, along with the times, threats to Islamic and national values have emerged.

Character formation among the younger generation is one of the main issues in education and human development in various countries, including Indonesia (Dwi Novianti, Feri Riski Dinata, 2023). In this context, character is not only intellectual intelligence but also includes moral, ethical, social, spiritual, and nationalism aspects. Holistic character will equip individuals with the ability to adapt and develop in an increasingly complex life.

The character crisis in today's young generation is a major challenge in national education. Phenomena such as increasing violence among students, low respect for teachers and parents, instant culture, and the rise of intolerant behavior indicate that cognitive learning alone is not enough to form a generation with noble morals (Indramawan, Bachtiar, and Lazzavietamsi, 2024). Many social phenomena reflect character crisis and degradation of religious values.

Based on data from KPAI, there are many cases of fights between students such as brawls, liquor, theft, harassment or bullying (Malvinas Rahman, Aliman Aliman, 2020). In 2014 there were 67 cases where children became criminals. In 2015 the number increased to 79 cases where children were perpetrators of violence. In 2016 there were 530 children as perpetrators of violence while 477 children were victims. These phenomena indicate that national character and morals need serious attention. Other facts found at the Bandung City Education Office revealed survey data on promiscuity. This survey was conducted on 60 teenagers under 14 years old. The minor survey found 56 percent of 60 respondents admitted to having had sexual intercourse (Rifa'i, 2023).

This research departs from problems at MTs Raden Fatah Tarokan Banyuanyar, where moral and ethical decline among students still occurs. There are still some students who behave impolitely, lack respect for others, for example there are students who when meeting their teacher do not greet, and behavior that does not reflect religious values, such as individualism and lack of empathy for others. Lack of student awareness about school rules, many of them violate rules such as being late and not dressing neatly.

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In response, MTs Raden Fatah instills Islamic values through religious habituation and additional activities to increase students' sense of nationalism, not only that teachers also play a role in learning process to instill Islamic and national values. All aimed at forming students' holistic character. Based on the phenomenon of character degradation among teenagers in Indonesia and practical phenomenon of student character at MTs Raden Fatah Banyuanyar Probolinggo, education is one of the main keys in forming character based on strong moral and ethical values.

One important aspect in character education in Indonesia is the integration of Islamic values (Fikri, 2019). Education as a basic human need becomes increasingly important along with advances in science and technology that bring increasingly complex changes and growth (Sarbini, 2020). However, education also faces challenges, especially in bridging the gap between expectations and results achieved in educational process (Hariadi et al., 2023).

Education as an effort to foster and develop human personality in spiritual and physical aspects must take place gradually (Mi'rotul, 2023). Thus, maturity that ends at optimization of development and growth can only be achieved if it takes place through processes towards ultimate goal of development and growth (Imamuddin and Isnaniah, 2023). With internalization of Islamic values instilled in schools, such occurrences can be prevented. Internalization of Islamic values is a process to live and deeply understand Islamic religious values so that those values are embedded in each human being (Azizah, 2021). Thus, the purpose of national education explained in Article 3 of Law No. 20 of 2003 is: National Education functions to develop capabilities and shape character and civilization of dignified nation.

Islamic values which include justice, compassion, tolerance, and simplicity have a very big role in shaping individual personality (Baharun, 2018). Islamic teachings teach importance of humanizing humans based on principle of justice, where each individual is treated equally regardless of social, economic, and cultural background (Najiburrahman et al., 2022). The concept of compassion in Islam encourages people to respect each other, maintain harmonious relationships, and show empathy towards others, both fellow Muslims and all humanity. This compassion also leads to caring for environment and supports creation of peace and unity (Jazilurrahman, 2022).

Previous relevant research includes holistic learning management in Islamic Religious Education Lesson at Class VII SMP Darul Hikam Bandung (Nuryana, Saepudin, and Khambali, 2022), where holistic learning management at SMP Darul Hikam Bandung was in accordance with holistic learning principles by modifying official curriculum and school typical curriculum forming moral education based on TCB (Taqwa Character Building) and daily worship habituation so as to form student personality. Another study on character internalization strategies at MTs, including teacher roles (exemplary, moral community), environment (good habituation, school-community synergy), resulting in character values such as honesty, religiosity, and creativity (Islamiati, Marliana, Jazuli, 2024).

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Literature review study shows that classical guidance is effective for integration of religious values for character formation of santri (Budiyono et al., 2024). Internalization of Pancasila values through Islamic Religious Education is able to form holistic and adaptive student personality in post-pandemic era (Oktafiani and Muhtarom, 2022).

Previous studies discuss internalization partially and have not formulated a comprehensive model that integrates spiritual, intellectual, and socio-emotional dimensions simultaneously. They also have not explained how religious, tolerance, nationalism, respect, and environmental values are internalized in an integrated system.

Novelty of this research lies in formulation of Holistic-Integrative Model of Islamic Values Internalization. Holistic refers to coverage of five character pillars (religious, tolerance, respect, nationalism, environmental awareness) that include moral knowing, feeling, and action (Lickona, 1991; 2004). Integrative refers to integration of three pathways: formal (classroom learning), non-formal (habituation culture), and informal (hidden curriculum and exemplary), and integration of three strategies: habituation, exemplary, and mauidhatul hasanah. This model offers replicable framework for formal Islamic education to move from partial to systemic character formation.

Therefore, objective of this study is to construct Model Holistik-Integratif Internalisasi Nilai-Nilai Keislaman dalam Pembentukan Karakter Siswa at MTs Raden Fatah, describing values, strategies, and integration mechanism that produces holistic character.

RESEARCH METHOD

This study uses a qualitative approach and case study type with the reason that this research is conducted to describe, understand and interpret phenomena, events, cases and activities of internalization of Islamic values towards holistic character formation of students at MTs Raden Fatah Banyuanyar Probolinggo.

This research was conducted at MTs Raden Fatah Banyuanyar Probolinggo from January to May 2025. Data collection technique with snowball sampling technique. Data sources used are primary and secondary. Informants in the study amounted to nine people: Chairperson of Foundation (KY), Head of Madrasah (KM), Vice Principal for Curriculum (WK), Counseling Teacher (G.BP), Fiqh Teacher, Aqidah Akhlak Teacher (G), two representatives of administrative staff (TU), and three student representatives (S).

Table 1: Informant Codes

NO	NAME	CODE
1	Caretaker/Foundation	KY
2	Head of Madrasah	KM
3	Vice Principal for Curriculum	WK
4	Counseling Teacher	G.BP
5	Teacher (Fiqh/Aqidah)	G
6	Administrative Staff	TU
7	Student	S

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Data collection techniques were employed through participant observation, in-depth interviews, and documentation (Creswell, 2014; Moleong, 2016). This triangulation of techniques was deliberately chosen to capture the phenomenon of Islamic values internalization holistically and to ensure validity through source triangulation (Sugiyono, 2019). Through participant observation, researchers were directly immersed in the daily cultural life of MTs Raden Fatah — observing morning assembly, tadarus Al-Qur'an, Dhuhr prayer in congregation, Friday Sholawat, and Green Madrasah activities — not merely as outsiders but as part of the educational ecosystem. Meanwhile, in-depth interviews with nine informants using snowball sampling were conducted to explore subjective meanings, experiences, and motivations behind habituation, exemplary, and mauidhatul hasanah strategies. Documentation was used to strengthen empirical evidence through school programs, rules, and visual artifacts of character activities.

Researchers provide structured explanations as facts in the field, which can also be measured regarding existing conditions at research location both in form of objects studied and facts related to those conditions to draw conclusions later (Miles, Huberman, & Saldana, 2014). Analytically, this statement reflects the principle of naturalistic inquiry in qualitative case studies where data are not manipulated but described as they are in natural setting (Yin, 2018). The emphasis on "structured explanations" and "measurable existing conditions" indicates methodological rigor through systematic data reduction and data display. Interpretatively, this approach ensures that the construction of the Holistic-Integrative Model is not based on normative assumptions but grounded in empirical facts — both tangible objects and intangible facts. Thus, the conclusion drawn about five Islamic values and three integrative strategies is verifiable, contextual, and transferable.

In this study, qualitative descriptive analysis of Miles and Huberman type is used. Through this analysis, a clear picture of research focus is expected. Descriptively, this analysis emphasizes that the study does not aim to test hypotheses statistically but to construct a deep, contextual, and holistic understanding of Islamic values internalization phenomenon. Qualitative descriptive analysis is chosen because the focus of research — formation of holistic character through habituation, exemplary, and mauidhatul hasanah — is a complex, layered, and processual phenomenon that cannot be captured through numbers alone (Creswell & Poth, 2018; Moleong, 2016). Through this analysis, researchers seek to present a clear picture (thick description) of how five core values are internalized in daily life of madrasah, not merely as program list but as lived culture.

Data analysis techniques in case study research include structured and specific methods developed by Miles and Huberman: data analysis is carried out with reference to concepts of data collection, data reduction, data display, and conclusions (conclusion drawing/verification) (Miles, Huberman, & Saldana, 2014). Analytically, this four-stage model provides systematic rigor to avoid subjective bias.

Data collection is carried out simultaneously with analysis; data

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reduction is filtering process where raw data from observations, interviews, and documentation are coded, categorized, and focused on relevance to holistic-integrative model; data display is presented in narrative text, Table 1 (Informant Codes), and Figure 1 (Holistic-Integrative Model) to facilitate pattern recognition; and conclusion drawing/verification is done through triangulation and member check to ensure credibility (Yin, 2018; Sugiyono, 2019). Interpretatively, the use of Miles and Huberman ensures that the final model — INPUT (5 values) -> PROCESS (3 strategies x 3 pathways) -> OUTPUT (Holistic Character: Moral Knowing, Feeling, Action) — is not speculative but constructed through iterative, verifiable, and structured qualitative analysis.

RESULTS AND DISCUSSION

In this discussion, research findings and discussion obtained through participant observation, interviews and document studies on internalization of Islamic values towards holistic character formation of students at MTs Raden Fatah Banyuanyar Probolinggo will be described. Then findings will be analyzed and discussed with relevant theories. The research findings and discussion are as follows:

Islamic Values that Grow and Develop: The Content of Holistic Character

Based on field findings, five core Islamic values grow and develop at MTs Raden Fatah, which constitute content of holistic character. These five values are religious, tolerance, respect and politeness, nationalism, and environmental awareness (W.KM.2026).

Religious Value (Qimah Diniyah): Foundation of Spiritual Quotient (SQ)

MTs Raden Fatah instills main Islamic values such as honesty, discipline, responsibility, tolerance, and social care summarized in character education program based on Islamic values. For example, every morning students are required to participate in tadarus Al-Qur'an, morning assembly, and habituation of Dhuhr prayer at school (W.KM.2026).

Religious value is main pillar in Islamic-based character education, reflecting vertical relationship with God and horizontal with fellow humans (Mi'rotul, 2023). At school, religious value is not only taught theoretically but instilled through habituation and exemplary (Indramawan et al., 2024). In holistic-integrative perspective, religious value is foundation of Spiritual Quotient (SQ). Without SQ, other values lose spiritual orientation. This aligns with Al-Ghazali's concept of tazkiyatun nafs where worship habituation purifies soul before knowledge enters.

Tolerance Value (Qimah Tasamuh): Foundation of Social Quotient

At MTs Raden Fatah, tolerance is formed through integrated process in learning, social activities, and daily habituation (W.WK.2025). Teachers state: "Tolerance we teach as part of Islamic morals that respects differences, both opinions, backgrounds, and individual characters. Students are trained to respect each other, not insult each other, and prioritize deliberation (W.GF.2026)."

Tolerance is fundamental in multicultural and pluralistic social life (Latifah et al., 2022). In holistic model, tolerance is core of Social Quotient (SoQ) and Emotional Quotient (EQ). It creates inclusive, harmonious,

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civilized learning environment (Jazilurrahman, 2022). This value operationalizes principle of ukhuwah Islamiyah, wathaniyah, and basyariyah.

Respect and Politeness Value (Qimah Ihtiram): Foundation of Moral Action

Respect and politeness are internalized consistently as part of Islamic character formation. "Respect and politeness as important part in student character formation. Attitude of respect for teachers, parents, and fellow friends we instill through daily activities such as greeting, kissing teacher's hand, and polite way of speaking (W.GA.2026). Emphasizing importance of adab before knowledge."

Respect and politeness are integral part of character education emphasizing ethics in interaction (Cahyono, 2016). In Islamic teachings, respect for parents, teachers, fellow humans is akhlakul karimah (Aswidar and Saragih, 2022). In Lickona's framework, this is manifestation of moral action - real behavior after moral knowing and feeling. Holistic-integrative model places adab as bridge between knowledge and practice.

Nationalism Value (Qimah Wathaniyah): Foundation of Civic Character

Nationalism is instilled as part of character education based on Islamic values emphasizing unity, respecting differences, and loving nation as worship (W.WK.2026). "We instill nationalism as part of Islamic teachings that love homeland. Through flag ceremony, commemoration of national holidays, and PPKn lessons integrated with Islamic values, students are invited to love nation (W.WK.2026)."

Nationalism in Islamic education is manifestation of love for homeland as part of faith, hubbul wathan minal iman. Islam encourages active involvement in social and national life (Setyazi et al., 2022). Being good citizen is part of practicing Islamic values (Budiono, 2021). In holistic model, nationalism integrates spiritual (faith) and social (citizenship) domains, forming civic character that is religious-nationalist.

Environmental Awareness Value (Qimah Bi'ah): Foundation of Ecological Intelligence

Environmental awareness is developed through 'Green Madrasah' program and routine community service teaching importance of maintaining cleanliness and sustainability. In holistic-integrative model, this value represents ecological intelligence, expansion of SQ that loves God and all His creation. It completes holistic character: not only human-God and human-human, but human-nature relationship.

Table 2. Islamic Values that Grow and Develop: The Content of Holistic Character

Islamic Value	Empirical Manifestation	Quotient Foundation	Theoretical & Philosophical Linkage
1. Religious Value (Qimah Diniyah)	Morning tadarus Al-Qur'an, morning assembly, Dhuhr prayer congregation (W.KM.2026), honesty discipline responsibility	Foundation Spiritual Quotient SQ, main pillar vertical God → horizontal humans	Al-Ghazali tazkiyatun nafs purifies soul before knowledge, Mi'rotul 2023; Indramawan 2024
2. Tolerance Value (Qimah Tasamuh)	Integrated learning social activities daily habituation, respect differences opinions backgrounds deliberation deliberation (W.WK.2025, W.GF.2026)	Foundation Social Quotient SoQ and EQ, Inclusive harmonious civilized environment	Jazilurrahman 2022, Latifah 2022, ukhuwah Islamiyah wathaniyah basyariyah
3. Respect and Politeness (Qimah Ihtiram)	Greeting kissing teacher hand polite speaking adab before knowledge (W.GA.2026)	Foundation Moral Action, Lickona moral action after knowing feeling	Cahyono 2016; Aswidar & Saragih 2022 akhlakul karimah, bridge between knowledge and practice
4. Nationalism (Qimah Wathaniyah)	Flag ceremony national holidays PPKn integrated Islamic values loving nation as worship (W.WK.2026)	Foundation Civic Character religious-nationalist, Hubbul wathan minal iman	Setyazi 2022; Budiono 2021 good citizen part of Islamic values, integrates spiritual and citizenship
5. Environmental Awareness (Qimah Bi'ah)	Green Madrasah program routine community service clanliness sustainability	Foundation Ecological Intelligence, Expansion of SQ loves God and all creation	Completes holistic human-God human-human human-nature relationship

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Strategies of Internalization: The Process of Holistic-Integrative Model

Research findings state three strategies are used, which in this study are formulated as three pillars of holistic-integrative model:

Habituation Strategy (Ta'wid): Cultural Pathway to Form Habitus

MTs Raden Fatah uses habituation with morning assembly, Al-Qur'an recitation, Dhuhr prayer in congregation, Friday sholawat and alms, respect and politeness, and environmental awareness (W.KM.2026). Habituation carried out continuously will instill religious values in students' subconscious until it becomes habit. Habituation forms character because it strengthens connection between belief and action (Ministry of Religious Affairs, 2019). This aligns with (Lickona, 2004): Character is formed through repeated actions becoming habits reflecting believed values.

In holistic-integrative model, habituation is cultural pathway that works at level of moral action. Through Bourdieu's habitus concept, repeated daily culture at madrasah forms habitus Islamy that is automatic. This strategy is implemented through formal (intra-curricular) and non-formal (Green Madrasah, morning assembly) pathways. Without habituation, values remain cognitive knowledge.

Exemplary Strategy (Uswah Hasanah): Social Learning Pathway

Process of internalizing Islamic values by teachers conveying that character formation cannot only use theory but needs example and teachers can provide exemplary as attitude in Islamic education (W.GA.2026).

Qur'an explicitly mentions Prophet Muhammad SAW as uswah hasanah - main role model. This contains concept of education through exemplary (modeling), emphasizing ideal behavior will be more easily accepted if shown through real examples. Albert Bandura's social learning theory explains humans learn through observational learning of behavior of others, especially significant others. Exemplary is stronger than verbal instruction because it involves visual, emotional, and imitative aspects.

In holistic-integrative model, exemplary is social learning pathway that works at level of moral feeling. Students see, feel, and imitate. Teacher is not only mudarris (knowledge transfer) but also murabbi (character model). This strategy activates mirror neurons and emotional connection, making values internalized not only rationally but emotionally. It integrates IQ and EQ.

Mauidhatul Hasanah Strategy (Good Counsel): Spiritual-Affective Pathway

Internalization carried out by giving advice, lectures, habituation, and providing examples and giving encouragement and motivation (W.WK.2026). Mauidhoh Hasanah functions as spiritual and moral awareness. With this method, students are not only given religious knowledge, but also repeatedly reminded about importance of faith, charity, and morals. As hadith: "Religion is advice (HR. Muslim). Lectures and advice can be media for internalizing religious values reflectively and touching heart (Abuddin Nata, 2012)."

Mauidhatul hasanah provides space for students to reflect and self-evaluate, not only cognitively but also feeling meaning of Islamic values (Dwi Novianti et al., 2023). Heart-touching advice (not patronizing) will

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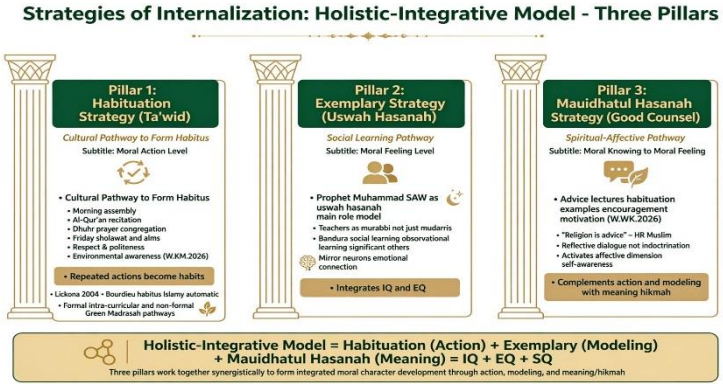
activate students' affective dimension (Azizah, 2021).

Figure 1. Strategies of Internalization: The Process of Holistic-Integrative Model



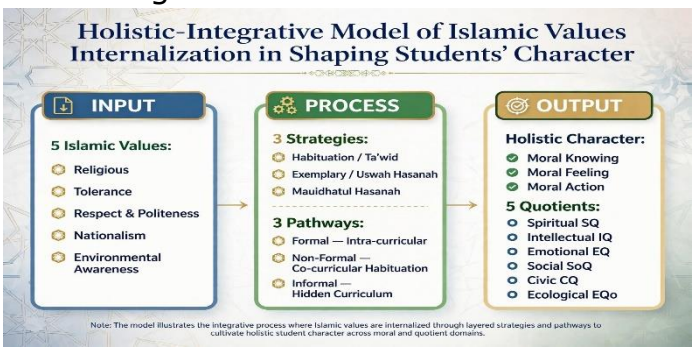
In holistic-integrative model, mauidhatul hasanah is spiritual-affective pathway working at level of moral knowing and moral feeling. It moves from knowing to feeling. It is not indoctrination but reflective dialogue that arouses self-awareness. This strategy complements habituation (action) and exemplary (modeling) with meaning (hikmah).

Integration Mechanism: Construction of Holistic-Integrative Model

Findings show process runs effectively and structured, both through formal approach in classroom and non-formal approach in form of habituation, exemplary, and direct character building (W.KM.2026). This has strong correlation with Al-Ghazali's moral education concept where education is tazkiyatun nafs and ta'lim.

If associated with Thomas Lickona (1991), Islamic values internalized have alignment with nine pillars of children's character basis of Holistic Character-Based Education Model (PHBK) from Indonesia Heritage Foundation. Nine pillars include love for God and creation, independence and responsibility, honesty, respect and politeness, etc.

Figure 2: Holistic-Integrative Model of Islamic Values Internalization



The model constructed from MTs Raden Fatah can be formulated as follows: INPUT (Values): Five core values (Religious, Tolerance, Respect-Politeness, Nationalism, Environmental Awareness) sourced from Qur'an, Hadith, and national values (Pancasila).

Strategies and Pathways as the Process Dimension: Analytically, the Process of this Holistic-Integrative Model operates through an integration of three strategies and three pathways. The three strategies — Habituation, Exemplary, and Mauidhatul Hasanah (Knowing/Feeling) — represent Lickona's trilogy of moral formation in Islamic terms. Habituation (ta'wid) works at the level of Moral Action through repetitive cultural habituation

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that forms habitus and subconscious behavior; Exemplary (uswah hasanah) works at the level of Moral Feeling through social learning and observational modeling where teachers act as murabbi, not merely mudarris, activating affective and emotional attachment; while Mauidhatul Hasanah works at the level of Moral Knowing and Feeling through reflective good counsel that provides meaning, hikmah, and spiritual awareness.

These three strategies are operationalized through three educational pathways: Formal Pathway (Intra-curricular) through integrated Fiqh, Aqidah Akhlak, and PPKn lessons that internalize cognitive understanding of aqidah-ibadah-akhlak; Non-Formal Pathway (Co-curricular) through institutionalized daily culture such as morning assembly, tadarus Al-Qur'an, Dhuhr prayer, Friday Sholawat, alms, and Green Madrasah; and Informal Pathway (Hidden curriculum) through invisible yet powerful school culture including teacher example, collective norms, and 3S culture.

The output of this process is not a partial character but a holistic character manifested in five quotients: Spiritual Quotient (Religious, God-consciousness), Intellectual Quotient (Understanding of aqidah-ibadah-akhlak), Emotional & Social Quotient, Civic Quotient, and Ecological Quotient (Environmental awareness), which is ultimately manifested in Lickona's three dimensions: Moral Knowing (knows the good), Moral Feeling (loves the good), and Moral Action (does the good).

Integration in Practice and Model Contribution: Interpretatively, this model is not theoretical construct alone but is empirically grounded in practice at MTs Raden Fatah. The integration is visible when love for God is realized through worship habituation, love for homeland through flag ceremony internalizing principle of *hubbul wathan minal iman*, environmental awareness through *Madrasah Hijau* program, tolerance through habituation of respecting different opinions, and respect through *salam* and hand-kissing culture.

This model is called Holistic because it covers six dimensions of human development — spiritual, intellectual, emotional, social, civic, and ecological — which have been fragmented in previous character education models.

It is called Integrative because it integrates four elements simultaneously: 5 values, 3 strategies, 3 pathways, and 5 quotients into one systemic whole. Theoretically, this model contributes by developing previous models such as TCB (Taqwa Character Building) at Darul Hikam which was still school-typical, into a transferable holistic-integrative model, and operationalizing Al-Ghazali's classical akhlak education concept (habituation + exemplary + advice) into modern madrasah management system based on formal, non-formal, and informal integration.

Practically, this model provides a replicable blueprint for madrasah leaders: start from structuring daily culture, strengthening teacher capacity as role model, and institutionalizing reflective advice spaces, while for teachers, internalization must be consciously designed in lesson plans (RPP) not only at cognitive level but also affective and psychomotor levels of Islamic values, thus moving from teaching character to living character.

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CONCLUSION

Based on discussion above, this study successfully constructs Holistic-Integrative Model of Islamic Values Internalization in Shaping Students' Character. First, Islamic values that grow and develop at MTs Raden Fatah consist of five core values forming content of holistic character: Religious value as foundation of Spiritual Quotient, Tolerance as foundation of Social Quotient, Respect and Politeness as foundation of Moral Action, Nationalism as foundation of Civic Character based on hubbul wathan minal iman, and Environmental Awareness as foundation of Ecological Intelligence.

Second, strategies for internalizing Islamic values are not single but three pillars integrated: Habituation Strategy (ta'wid) as cultural pathway forming habitus and subconscious habit, Exemplary Strategy (uswah hasanah) as social learning pathway forming modeling based on Bandura's theory and Qur'anic principle of uswah hasanah, and Mauidhatul Hasanah Strategy as spiritual-affective pathway activating self-reflection and meaning.

Third, novelty of this study lies in Integration Mechanism that formulates Holistic-Integrative Model: INPUT (5 values) - PROCESS (integration of 3 strategies x 3 pathways: formal, non-formal, informal/hidden curriculum) - OUTPUT (holistic character covering moral knowing, feeling, action and five quotients: SQ, IQ, EQ, CQ, EQo). This model moves from partial to systemic, from knowing to being.

RECOMMENDATION

This model implies that character formation cannot be separated from daily culture, teacher example, and continuous good advice. For future research, this model needs to be tested quantitatively to measure effectiveness level and developed into assessment instrument for holistic character based on Islamic values.

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