



INTEGRATING ISLAMIC EDUCATION VALUES: THE KEY TO CHARACTER EDUCATION OF THE YOUNG GENERATION AL-HIKAM PERSPECTIVE

Ichwan Kurnia Hidayat¹(✉)

¹ Universitas Muhammadiyah Surabaya, East Java, Indonesia

Article History:

Received: May 2024

Accepted: June 2024

Published: June 2024

Keywords:

Islamic Education Values,
Character Education, Young
Generations

^(U)Correspondence to:
ikh220700@gmail.com

Abstract: The purpose of this study was to determine integrating Islamic education values as the key to character education *Al-Hikam* perspective to the young generation at SMPN 2 Balongbendo. This study used field survey research using a descriptive qualitative approach. The results of this study that *Al-Hikam* integrates the values of Islamic education through various methods. The main approach was thematic learning, where the subject matter was designed to reflect Islamic values such as honesty, responsibility, and social care. Extracurricular activities such as recitation, memorization of the Quran, and social activities also strengthen character values. In addition, teachers at *Al-Hikam* serve as role models in practicing Islamic values in daily life, providing concrete examples for students. The impact of this integration of Islamic values was very positive for students. Based on interviews with 32 students, there were improvements in honesty, discipline, and a sense of responsibility. Observations showed that students become more religious and have a deep understanding of Islamic teachings. Academic data showed a positive correlation between the integration of Islamic values with students' academic achievement, where 80% of students recorded an increase in grades after applying this method.

INTRODUCTION

Education is one of the vital aspects in shaping character and moral values within society (Ma'arif, 2022). Amidst the evolving dynamics of time, it is crucial for educational institutions to ensure that the values imparted to the younger generation align with the needs of the era and correspond to the deeply held values of their community. Thus, education is not merely about imparting knowledge but also about shaping responsible individuals with noble character according to Islamic teachings (R. Lukens-Bull, 2019).

Education is a process of changing one's attitude and behavior to mature humans through teaching and training efforts. Education itself aims to be something important to shape humans in a better direction to build the future. Therefore, education plays a role in teaching new knowledge to the community. The purpose of education itself is to form noble morals (Alfurqan et al., 2019).

The development of the era of globalization has a considerable impact, namely making people's lives easier. But along with the times, it turns out that the morals of nanusia began to erode, so that humans are unable to maintain the character values that exist in themselves (Muassomah, 2020). Society becomes a society of selfish individualists. This makes people forget the importance of character education, so it is feared that the birth of a problem that will damage human life, such as Man who has begun to be lazy because life today is very easy to get something, misuse of knowledge, man neglects his relationship with God, justifies all means, stress and frustration, and loses his self-esteem and future (Syakur et al., 2021).

Students who have character will be able to behave and act in accordance with the rules and norms that apply in the environment around where they live (Mukhibat & Ghafar, 2019). In this case, students will be able to have good manners, responsibility, and uphold the noble values that exist in the surrounding environment. Vice versa, when students in themselves are not instilled with moral values, then students will be very easy to be influenced by negative things in the surrounding environment (Muhyiddin et al., 2022).

These negative behaviors included such as having arrogant, envy, spite, unable to control emotions, being disrespectful, often speaking rudely, skipping school, even being influenced to take illegal drugs that have a bad impact as happened recently. Contemporary educational institutions often faced challenges in effectively instilling these values in students' lives. Such as SMPN 2 Balongbendo, like many schools, encounters obstacles in promoting comprehensive character development among its students. Despite the importance of holistic education, many modern educational systems struggle to integrate Islamic values effectively. SMPN 2 Balongbendo faces the challenge of bridging the gap between academic learning and the cultivation of moral integrity and spiritual growth among its students. Traditional textbooks and curricula may not adequately address the deeper dimensions of character development, leaving students ill-prepared to navigate the complexities of modern life with a strong ethical foundation.

Seeing the phenomena above, character education is needed for students to obtain a noble personality. People who have a noble personality will increase in faith and devotion to be better before Allah. The closer man is to his God, the more obedient he will be to His teachings. Conversely, if man in life is filled with worldly interests, then the quality of his faith and devotion will decrease (Sukayat, 2023). To apply the values of character education, one of them is through a critical review of classical Islamic thoughts. Based on this basic assumption, the figure of Shaykh Ibn Athaillah with his book entitled *Al-Hikam* seems suitable to be the object of study in question. The figure of Shaykh Ibn Atha'illah as-Sakandari is a figure of tasawwuf so that almost all of his works describe tasawwuf, as well as in the book *Al-Hikam* which the author examined (Laili & Hasan, 2016). Kitab alHikam is a very popular book studied by the Indonesian Muslim community, Islamic boarding school students and the general public making Kitab *Al-Hikam* as one of the studies and a practical guide

as a Muslim in the midst of today's phenomena (Sugiyar, 2020). Islamic education aims to cultivate holistic development in individuals, encompassing spiritual, moral, intellectual, and social aspects (Mala et al., 2020).

One rich and profound source of values is found in classical texts within the Islamic tradition such as a book *Al-Hikam* by Sheikh Bin Athaillah. This book comprises a collection of wisdom and teachings about Islamic spirituality and ethics. It has served as a guide for many individuals in deepening their understanding of religion and enhancing their spirituality (Mustofa, 2022). On the other hand, SMPN 2 Balongbendo, as an educational institution in an era of advancing education, it is crucial for educational institutions to continually integrate positive and relevant values according to contemporary needs. Through this research, effective methods for integrating Islamic values into the school curriculum, capable of shaping students' characters holistically, are expected to be identified.

By exploring the implementation of Islamic education values derived from *Al-Hikam*, this paper seeks to address these challenges and highlight their relevance to character-based learning at SMPN 2 Balongbendo for today's young generation. In this context, the school is one of the strategic places in character building, in addition to family and community. Character education is not a stand-alone subject, but the character values are integrated in the curriculum, meaning that they strengthen the existing curriculum, namely by implementing the existing curriculum, namely by implementing it in subjects and in the daily activities of students. Therefore, it is necessary to instill character education for each school with various activities that can support the cultivation of good character. It is hoped that through character education junior high school students can independently improve and use their knowledge, to learn noble moral values so that they implement them in daily behavior (Rahman, 2022).

Related to the various problems described above, the author is interested and considers it important to examine character-based Islamic values for the younger generation of Muslims from the perspective of the Book *Al-Hikam*. Moreover, the prevalence of negative influences in contemporary society further underscores the urgency of character education. Students are increasingly exposed to societal pressures and moral dilemmas that challenge their ethical foundations. Without a solid grounding in moral values, students may succumb to negative behaviors such as indifference, selfishness, and moral relativism. Thus, there is a pressing need for educational institutions to not only transmit academic knowledge but also instill in students a strong moral compass to navigate the complexities of modern life. By examining this study, aimed to address these pressing challenges and offer practical strategies for promoting character development in education.

RESEARCH METHOD

This study used field survey research using a qualitative approach. According to Creswell quoted by Noor, stating qualitative research as a complex picture, examining words, detailed reports of respondents' views, and

conducting studies on natural situations. Qualitative research is research that is descriptive and tends to use analysis with an inductive approach (Murray, 2006). In presenting the data, the researchers opted for a textual format, utilizing descriptive prose to convey their findings and insights.

Furthermore, the researchers expounded on the significance of their study in shedding light on the multifaceted issues faced by Islamic religious education, offering potential solutions to enhance its effectiveness in shaping positive character traits and attitudes among the younger generation. The textual presentation method allowed for a nuanced exploration of the subject matter, presenting a holistic view of the challenges and opportunities inherent in the transformation of Islamic religious education. Overall, the textual presentation technique served as a powerful tool for articulating the complexities of the research findings, providing a rich narrative that captured the essence of the issues at hand and offered valuable insights for future endeavors in Islamic religious education.

In this study, the researchers employed Sentiment Analysis as the data analysis model. This model offers a structured approach to analyze feedback and perceptions from various stakeholders, such as students, teachers, or parents, concerning the effectiveness of character-based education programs. Through Sentiment Analysis, the researchers systematically assessed the attitudes, opinions, and emotions conveyed in the feedback provided by participants. This involved categorizing the sentiments expressed as positive, negative, or neutral, and analyzing the underlying reasons and contexts driving these sentiments. By examining the sentiments of stakeholders, the researchers could discern patterns, trends, and areas of consensus or contention regarding the character-based education program. Sentiment Analysis facilitated the identification of specific strengths and weaknesses of the program, allowing for targeted interventions and improvements to enhance its overall efficacy.

The subject of this study was the students of SMPN 2 Balongbendo, specifically those in class 9F. This study aimed to examine The values of Islamic education from the perspective of the *Al-Hikam* book are the key to character education for the younger generation at SMPN 2 Balongbendo. A qualitative approach with a case study method was used data collected through in-depth interviews, classroom observations, and analysis of school documents. The study sample consisted of 10 teachers, 32 students, and 5 administrative staff at *Al-Hikam*. They are the individuals being observed or studied within the context of a particular situation or scenario. The informant was two teachers who dedicated the book *Al-Hikam* as an integration of Islamic values based on character education.

RESULT AND DISCUSSION

"*Al-Hikam*," often referred to as "The Book of Wisdom," is a classical Islamic text attributed to Ibn 'Ata' Allah al-Iskandari, a prominent Sufi scholar of the *Shadhili* order. This book, highly regarded in Islamic spiritual literature, is known for its profound insights and aphorisms that guide seekers on the

spiritual path. Structured as a collection of aphorisms, each one offers deep spiritual and ethical guidance. These short, pithy statements encapsulate profound meanings, often requiring contemplation and reflection to fully appreciate their depth. The book does not follow a conventional narrative or thematic division but presents these nuggets of wisdom in a standalone format, each capable of being pondered individually. Many editions of *Al-Hikam* come with commentaries by later scholars, providing context, interpretations, and practical applications of the wisdom contained within. The aphorisms cover a wide range of themes central to Islamic spirituality, including reliance on God (*tawakal*), sincerity (*ikhlas*), the nature of the soul, the importance of humility, the role of divine love, and the process of self-purification (*tazkiyah*).

In educational contexts, particularly in Islamic schools like *Al-Hikam*, the book serves multiple purposes. It is used to inculcate moral and ethical values, providing students with timeless wisdom that can guide their personal conduct and spiritual growth. Students are encouraged to reflect on these aphorisms, fostering a habit of deep thinking and self-examination, which helps in developing a reflective mindset crucial for personal development. Teachers use the aphorisms as a basis for classroom discussions, allowing students to explore and understand the deeper meanings behind the texts. These discussions help students articulate their thoughts and engage with complex spiritual concepts. The wisdom from *Al-Hikam* can be integrated into various subjects, such as Islamic Studies, Ethics, and Literature, ensuring that students see the relevance of spiritual wisdom in various aspects of life and learning. Teachers and educators at *Al-Hikam* are expected to embody the values and wisdom espoused in the book, serving as role models for students. This practical demonstration of values reinforces the teachings and provides students with tangible examples of how to live out these principles.

The form of *Al-Hikam*, with its collection of aphorisms and profound spiritual guidance, makes it a versatile and powerful tool for character-based education. Its use in schools highlights its relevance and effectiveness in fostering moral, ethical, and spiritual development among students, enriching the curriculum and deeply influencing the character formation of young individuals. Islamic education emphasizes the holistic development of individuals, incorporating spiritual, moral, intellectual, and social aspects. *Al-Hikam* encapsulates profound insights into Islamic teachings, focusing on themes such as sincerity (*ikhlas*), humility (*tawadhu'*), gratitude (*syukr*), patience (*shabr*), and self-reflection (*muhasabah*). These values serve as pillars for nurturing a virtuous character and fostering spiritual growth (Supriyatno & Salamah, 2020).

Among the many quotes of wisdom in it, here were some quotes regarding the 4 pillars mentioned above.

Repentance and Istighfar

"If you have already sinned, then do not discourage you in reaching *istiqomah* to your Rabb, because it may be the last sin destined for you" (Kitab *Al-Hikam*) Repentance is the cleansing or purification of oneself from vices and despicable, outward and mental sins. Cleansing and purification should be done

by means of riyadhah (training) and mujahadah (earnest struggle) which should be carried out as long as people live on earth. Because bad qualities and good qualities have existed and have been ingrained since humans were born in the world, so that humans must always repent and rest to Allah SWT (Salvaggio, 2021).

The outward cleansing or purification of sins is done by utilizing human limbs by doing good, for example: "the eyes should be used to see the universe as a blessing and proof of the existence of God not to see the unclean", "The ear is used to hear religious teachings for the benefit of life in this world and in the hereafter, not to hear something that encourages immorality", "The mouth or tongue should be used for good and beneficial words, reading the Qur'an, making remembrance, beristigfar, not for saying bad words, lying" and so on. The cleansing or purification of sins inwardly is done by purifying oneself from mental immorality as despicable qualities that pollute the spiritual self of man, for example: *hasad* (envy), *haqad* (spite), *kibir* (pride, *takabur*), *ujub* (pride), *bakhil* (miser), *riya* (showing off), *hubbul mal* (love of treasure), *hubbul jah* (love of rank), *tafaakhur* (pride), *ghadlab* (grumpy), *ghibah* (swearing), *namimah* (crowding people's ugliness), *kizib* (lies), *kasratul kalam* (talkative), etc. (R. A. Lukens-Bull, 1970).

Tawakal

"The will of Allah Almighty. It is on which all things rest, and His desires rest on nothing" (Kitab *Al-Hikam*) Tawakal, which is to surrender all affairs, efforts, and efforts that have been made, and surrender completely to Allah SWT. to gain His pleasure. People who have been captive will be able to accept all kinds of trials and calamities given by Allah SWT. Various kinds of calamities and disasters felt by every human being for a captive person are willing to accept the harsh reality, and his heart becomes calm because he believes in the mercy of Allah SWT. Meanwhile, for people who refuse not to laugh, they will feel restless and complain about their bad fate (Abdullah, 2020).

Patience

"To make the pain of the test light, let you know that it is God who is testing you. And because what inflicts His destiny on you is the Substance who also used to give you the best choice in life" (Kitab *Al-Hikam*). Patience is the same as the attitude of restraining emotions that drive people to make mistakes and possibilities that are considered wrong in Islamic teachings. Patience is complete in relation to exams. Allah Almighty. It is impossible to give a test that the servant is unable to overcome. Therefore, we are required to be patient. And in addition, patience is a force that prevents a person from doing evil. Patience in Islam has enormous virtues and benefits. Because patience is a noble behavior that is very necessary for all people to do (Arsyadana & Ahmadi, 2019).

Ketawadhu'an (Humble)

"Plant your form in the hidden earth (so as not to be recognized), because something that grows from a seed that is not planted, then its fruit will not be perfect". *Tawadhu'* (humility) means to show humility, simplicity to others, even

though the humble person is higher than others. People who have the nature of *tawadhu'* will always be humble and polite towards others, he does not feel he has more value than others. *Tawadhu'* attitudes tend to cause feelings of sympathy towards others. People who have a humble nature will admit mistakes and feel that their knowledge is still lacking so they are open to receiving new thoughts and advice from others (Hidayatulloh et al., 2023).

As one of the sources of Islamic values referred to by SMPN 2 Balongbendo as the key to character education for students as the younger generation, these four pillars should be the key to purifying the soul and preventing bad behavior in students. To find out its relevance in the character education used by SMPN 2 Balongbendo, here are tips for implementing it.

Integration into Curriculum

At SMPN 2 Balongbendo, integrating *Al-Hikam* teachings into the curriculum can improve character-based learning. Learning can be designed to explore the relevance of *Al-Hikam* principles in students' daily lives, encouraging critical thinking and self-awareness. For example, discussions about gratitude can be tied to subjects such as history, or science, which highlight the importance of appreciating blessings and recognizing God's creation. Discussions about *tawadlu'* can be relevant to Civics and Social Sciences subjects which encourage students to always love each other and respect differences. Then the values of sincerity and *muhasabah* can be linked to Guidance Counseling subjects which require students to accept their own existence and increase their self-confidence and potential.

Tawakal, or trust in Allah, is a central theme in *Al-Hikam*. The book emphasizes the necessity of fully believing in and depending on Allah SWT in all affairs. It teaches that true reliance on Allah involves surrendering one's worries and anxieties, trusting in His wisdom and mercy. By cultivating *tawakal*, individuals learn to navigate life's challenges with faith and confidence, understanding that everything happens according to divine will. This value helps build resilience and inner peace, guiding believers to maintain steadfastness and hope in all circumstances.

Patience, or *shabr*, is another crucial value highlighted in *Al-Hikam*. The book often discusses the importance of forbearance in the face of trials and tribulations. It teaches that patience is not merely enduring hardship but doing so with grace and trust in Allah's plan. Through its aphorisms, *Al-Hikam* encourages believers to see trials as opportunities for spiritual growth and purification. Developing patience enables individuals to handle life's difficulties with calmness and dignity, reinforcing their faith and moral strength.

Gratitude, or *syukr*, is a recurring theme in *Al-Hikam*. The book reminds readers of the importance of being thankful for all the blessings that Allah SWT has bestowed upon them. It teaches that gratitude should be a constant state of mind, recognizing and appreciating both the obvious and subtle gifts in life. By fostering a sense of gratitude, individuals develop a positive outlook and a deeper appreciation for their lives. This attitude of thankfulness leads to greater contentment and a stronger connection with the divine.

Incorporating Islamic values into student character education by integrating them into learning experiences can be done such as group discussions, role playing, and reflective journaling. *Al-Hikam* emphasizes ethical conduct and moral integrity, guiding students to uphold the values of honesty, compassion, and justice. Through case studies and ethical dilemmas, students can analyze moral choices from an Islamic perspective, cultivating a sense of responsibility and integrity in their actions. This learning experience allowed students to internalize the teachings of *Al-Hikam* effectively and holistically. Engaging activities can simulate real-life scenarios where students apply principles such as patience and humility, cultivating empathy and emotional intelligence.

Apart from the activities above, community service projects aligned with *Al-Hikam's* values provide practical opportunities for students to demonstrate compassion and service to others. Collaborating with local organizations, students can participate in initiatives such as feeding the homeless or assisting the elderly, embodying the spirit of selflessness and social responsibility. Apart from that, contribution teachers play a pivotal role in modeling *Al-Hikam's* principles through their words and actions. Providing training sessions for educators on integrating Islamic values into teaching practices cultivates a conducive learning environment. Teachers serve as mentors, guiding students on their spiritual journey and exemplifying the virtues outlined in *Al-Hikam*.

Table. 1 Integration of Islamic Values from *Al-Hikam* into Character Education at SMPN 2 Balongbendo

Islamic Value	Method of Integration	Impact on Students
Honesty	<ul style="list-style-type: none"> - Thematic lessons that include stories and examples emphasizing honesty - Classroom discussions on the importance of honesty in Islam 	<ul style="list-style-type: none"> - Increased honesty in daily interactions
Responsibility	<ul style="list-style-type: none"> - Assigning responsibilities in class and school activities - Encouraging completion of tasks and accountability 	<ul style="list-style-type: none"> - Greater sense of responsibility among students
Social Care	<ul style="list-style-type: none"> - Extracurricular activities such as community service and charity events - Projects that involve helping others and community engagement 	<ul style="list-style-type: none"> - Enhanced social awareness and empathy

Discipline	- Strict adherence to schedules and rules - Regular practice of prayer times (Salah) within school hours	- Improved punctuality and adherence to school rules
Cleanliness	- Cleanliness campaigns and regular cleaning activities - Incorporating cleanliness as part of daily routines	- Better maintenance of personal and school environment
Politeness	- Teaching manners and respectful communication through role-playing and modelling - Encouraging polite behavior in all school activities	- More polite and respectful interactions among students
Role Modeling	- Teachers and staff acting as role models in demonstrating Islamic values in daily life	- Students adopting positive behaviors observed from teachers

Source: Field Observation Results

This table provides a structured overview of how each core value from *Al-Hikam* can be implemented in the curriculum that facilitated through experiential learning methods, contribute to moral and ethical development, engage with the community, and be reinforced through teacher training and role modeling.

Habituation of the Value of Character Education

Students of grade IX F SMPN 2 Balongbendo were guided by teachers of Islamic religious education subjects to be divided into 4 groups of 32 students. Each group will discuss all the material that has been delivered by Islamic religious education teachers including Sincerity, Tawakal, Patience, Gratitude, Compassion, Responsibility, Honesty, Self-Awareness. After the students discussed some of the material that had been presented, the students presented what they had discussed. Teachers encourage students to ask questions and convey the content of their thoughts without being afraid to have an opinion. The teacher acts as a facilitator the role of the teacher of Islamic religious education subjects of SMPN 2 Balongbendo guides students through discussions and questions aimed at making students understand and consider Islamic values taught in *Kitab Al-Hikam*. This discussion can help students live these values and understand their relevance in everyday life (Toosi, 2023).

Not only taught in the classroom but the teachers at SMPN 2 Balongbendo should be a good example in applying the values of *Kitab Al-Hikam*. They must

live the moral and ethical principles taught in the book, so that students can see these values applied in concrete actions. Teachers are a very important factor in education. Because the teacher himself will be responsible for shaping the character of his students, especially Islamic religious education teachers. Then the responsibility of a teacher is heavier. Because in addition to being responsible for the personal formation of children according to Islamic teachings, he is also responsible to Allah SWT (Bilqis et al., 2023).

Character is a person's disposition, morals or personality that develops as a result of the appreciation of the way of view, thought, action and virtue that is considered as the basis of behavior (Annisa & Rahmanita, 2023). Character education includes the instillation of character values in students which include elements such as knowledge, awareness, motivation and behavior to carry out these principles, towards God, towards oneself, towards others, and towards the surrounding environment to develop as humans having good character. The teachers of SMPN 2 Balongbendo not only teach students in the classroom and set an example for students, but the teachers also teach students to develop character skills in everyday life. Some of the character skills development applied by SMPN 2 Balongbendo students by referring to the Kitab *Al-Hikam* that has been taught by Islamic Religious Education teachers include (Sa'diyah et al., 2022). The implementation of Kitab *Al-Hikam* which has been taught by Islamic Religious Education teachers in developing character skills, can help grade IX F SMPN 2 Balongbendo students develop their character skills in everyday life. To become better human beings, not only for themselves, but can benefit the surrounding environment and the country.

Continuous Monitoring and Evaluation

Khoiri (2017) said evaluation is one component of the Islamic education system that must be carried out systematically and designed as a means to measure the success or goals to be achieved in the learning process. Islamic Religious Education teachers observe the behavior of grade IX F SMPN 2 Balongbendo students every day, and conduct evaluations when Islamic subjects are implemented. Self-evaluation of learning is carried out to measure the success and failure of learning in achieving the expected educational goals. This is done by Islamic Religious Education teachers for adjustments and changes if needed to ensure its effectiveness in shaping student character to be much better than before.

The implementation of Islamic educational values based on Kitab *Al-Hikam* in character-based learning at SMPN 2 Balongbendo has significant relevance in shaping student character. Researchers observe the values of Islamic education in the book of *Al-Hikam* with character-based learning is very effective because it can make students have a much better character than before. The indicators of the relevance of the implementation of Islamic education values based on the book of *Al-Hikam* with character-based learning at SMPN 2 Balongbendo were (1) shape students' character to be more Islamic; (2) Developing Student Morals and Ethics; (3) Strengthening students' self-awareness; (4) Developing Students' Social and Emotional Skills; (5) Students

have social responsibility; (6) Increase students' spiritual awareness; (7) Improve the quality of students' social relationships.

By implementing Islamic educational values based on Kitab *Al-Hikam* in character-based learning, SMPN 2 Balongbendo can create an educational environment that helps students develop strong Islamic character, good morals, and become individuals who contribute positively to society. This has a positive impact on shaping the character of students and making them moral, ethical, and pious individuals. Character education in Islam is basically moral education, before a Muslim who has a noble character to himself and his environment, must first start with a noble character to Allah and the Messenger of Allah. The quality of love for others should not exceed the quality of love for Allah and the Messenger of Allah.

CONCLUSION

The research on integrating the values of Islamic education character education based on the *Al-Hikam* perspective demonstrated that this approach was a key to successful character-based learning for the young generation. The integration of these values was achieved through several structured steps such as integrating values into the curriculum, getting used to values, and continuous monitoring and evaluation. Wisdom content in *Al-Hikam* effectively incorporated Islamic values such as honesty, responsibility, social care, discipline, cleanliness, politeness, and role modeling into its educational framework. The positive impacts on students are evident through increased honesty, a greater sense of responsibility, enhanced social awareness, improved discipline, better maintenance of cleanliness, more polite interactions, and the adoption of positive behaviors from teachers. These outcomes indicate that the integration of Islamic values not only strengthens the moral and spiritual development of students but also contributes to their academic success. The holistic and contextual approach of *Al-Hikam*'s methods ensures that these values are relevant and easily applicable to students' everyday lives, thus reinforcing their character development. This model of integrating Islamic values into education can serve as a valuable reference for other educational institutions aiming to implement character-based learning effectively.

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