

ALBIAH KHOIRUH UMMAH'S PRINCIPLES ON STUDENT CHARACTER EDUCATION AT MAS AL WASLHIYAH STABAT

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Abstrak

Penelitian ini membahas prinsip albiah khoiruh ummah dalam pembentukan karakter siswa di Madrasah Aliyah Swasta (MAS) Al Washliyah Stabat. Prinsip ini menekankan pembentukan umat terbaik melalui pendidikan berbasis nilai-nilai Islam. Tujuan penelitian ini adalah untuk menganalisis penerapan prinsip Albiah khoiruh ummah dalam proses pendidikan karakter siswa serta dampaknya terhadap perkembangan moral dan sosial mereka. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan deskriptif. Data diperoleh melalui observasi, wawancara, dan dokumentasi di MAS Al Washliyah Stabat. Hasil penelitian menunjukkan bahwa prinsip albiah khoiruh ummah diimplementasikan melalui berbagai kegiatan pembelajaran dan pembiasaan, seperti pembinaan akhlak, pembelajaran berbasis nilai Islam, serta interaksi sosial yang berlandaskan kesantunan dan kejujuran. Implementasi prinsip ini secara signifikan berkontribusi dalam membentuk karakter siswa yang religius, disiplin, dan memiliki rasa tanggung jawab sosial yang tinggi. Kesimpulan penelitian ini menegaskan bahwa penerapan prinsip Albiah khoiruh ummah di lingkungan pendidikan dapat menjadi model efektif dalam membangun karakter siswa yang berakhlak mulia. Oleh karena itu, penting bagi lembaga pendidikan Islam untuk terus mengembangkan metode pembelajaran yang berbasis nilai-nilai Islam guna mencetak generasi yang berintegritas.

Kata Kunci: Albiah Khoiruh Ummah, Pendidikan Karakter, Nilai Islam

Abstract

This study examines the albiah khoiruh ummah principle in shaping student character at Madrasah Aliyah Swasta (MAS) Al Washliyah Stabat. This principle emphasizes the formation of the best community through education based on Islamic values. The objective of this study is to analyze the implementation of the albiah khoiruh ummah principle in character education and its impact on students' moral and social development. This research employs a qualitative method with a descriptive approach. Data were collected through observation, interviews, and documentation at MAS Al Washliyah Stabat. The findings indicate that the Albiah khoiruh ummah principle is implemented through various learning activities and



habituation, such as moral coaching, value-based learning, and social interactions grounded in courtesy and honesty. The application of this principle significantly contributes to shaping students with religious devotion, discipline, and a strong sense of social responsibility. The study concludes that implementing the Albiah khoiruh ummah principle in educational settings can serve as an effective model for developing students with noble character. Therefore, it is crucial for Islamic educational institutions to continuously develop teaching methods based on Islamic values to foster a generation with integrity.

Keywords: *Albiah Khoiruh Ummah, Character education, Islamic values*

INTRODUCTION

The world of education today has an important direction and role in terms of developing the potential of humans who have faith and devotion in accordance with their outer identity. National education functions to develop abilities and form the character and civilisation of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Sisdiknas, UU No 20 tahun 2003). Moving on from the education system, it is clear that the real picture is present in all aspects of life which is systematically arranged based on the almighty God where we find it sourced from the Qur'an which contains all the rules in life and life in the world and the hereafter. besides that, education can strengthen good character in a person so that it can be an inspiration in behaviour and instil values and a sense of mutual respect and love for fellow servants of God (Damis, 2021).

In line with this, character education is essentially a process of transferring moral values to a person. So character education was born as an action that can be implemented to shape a person's ethics (Sadiah, 2021). As well as forming a moral generation that has a principle of truth so that it can be held accountable in society (Raharjo, 2022). With the implementation of character education in madrasas, educational innovations will be born that have character in all levels so that the quality and quantity can be in line with the essence of character education which contains the cultivation of moral and ethical values at an early age which can be started since children are 5 years old at the elementary school level. This is in line with the results



of the research obtained stating that Islamic values can foster understanding and character of moral and ethical values of students from an early age (Juliani, 2024). This is a very important clue in applying the principle of *albiah khoiruh ummah* in shaping student character in madrasah. In line with the concept of character education, one of the values emphasised in Islam contains the principle of *albiah khoiruh ummah*, which essentially emphasises the formation of morally superior individuals and social ethics in order to create a better society.

In line with the concept of character education, one of the values that is highly emphasised is the emergence of the figure of *albiah khoiruh ummah* in today's modern era where their presence can create common good (*al-masalih al-ummah*). Because, the negative aura of evil that arises at this time comes from all aspects of our lives. Only superior humans (*khairah mmmah*) can create these changes through the da'wah movement of *amar ma'ruf, nahi mungkar*. It is called so because human *khairah mmmah* is a da'wah elite that can cleanse the negative behaviour of society with superior behaviour from their exemplary attitude for example in the middle of the community environment. They are present specifically carrying the mission of da'wah for humans and humanity in the universe, and they are called to carry out this mission by inviting together to organise a better life.

In addition, the nature of Khoiruh Ummah is expected to bring up a figure who truly has intellectuality and *berakhlaqul karimah* and practices his intellect in accordance with the teachings of al-Qur'an and al-Hadith which become *rahmatan lil alamin*. In the context of state life in Indonesia, it is clear that they are very consistent in practising and adhering to the teachings of *ahlussunnah wal jama'ah* and upholding the Unitary State of the Republic of Indonesia. *Khoiru ummah* will be one of the main visions and goals of Islamic teachings and has been sourced from the Qur'an which contains good human beings in terms of social responsibility and character that helps each other. To achieve this vision and main goal, every human being must have an attitude of social responsibility in order to create a good and positive society and environment so that a true Islamic generation will be created (Damis, 2021). Many sections of the Muslim Ummah today are experiencing disintegration and dissent leading to conflict and division



(Ayaz et al., 2018). This is often due to a deviation from the teachings of the Qur'an and Sunnah (Ayaz et al., 2018).

Based on the value of *albiah khoiruh ummah*, researchers conducted field observations and found that student morale is still low. This can be seen from the number of students who skip classes, smoke outside the Madrasah Al Wasliyah Stabat area, and their lack of understanding of how to socialise with teachers and peers. As a result, negative values easily develop in students. This condition reflects the weak character of the students. Therefore, the application of the value of *albiah khoiruh ummah* is expected to be a solution in shaping the Islamic character of madrasah students in accordance with the guidance of the Qur'an. From the description above, the role of *albiah khoiruh ummah* is closely related to character education, including being able to shape ethical and moral values for the better in a person and the next generation (Halim, 2022). Therefore, to harmonise the concept of *albiah khoiruh ummah* in shaping the character of students at Madrasah Aliyah Swasta Al washliyah stabat, it is also necessary to arrange it properly and efficiently so that our basic foundation is always guided by the Qur'an and Hadith as the foundation of life towards the true life of the afterlife. Based on the explanation above, the researcher is interested in conducting research with the title “The Principle of *Albiah Khoiruh Ummah* on Student Character Education at MAS Al Waslhiyah Stabat”.

THEORETICAL FOUNDATION

Albiah Khoiruh Ummah

Albiah khoiruh ummah is a concept that refers to an idealised and united Muslim community, which is based on Islamic teachings and aims to achieve common prosperity. The concept is often associated with the Islamic values of unity, solidarity and justice. Ummah in Islam is a concept of unity that overcomes ethnic, racial, and cultural differences, forming a large, unified community (Ayaz et al., 2018),(Siti Zailiah, 2023). This unity is important to overcome the internal divisions and conflicts that often occur among Muslims (Ayaz et al., 2018). *Khoiruh Ummah*, or ‘the best Ummah,’ is a concept in Islam that refers to the ideal Muslim community, which observes Allah's commands and avoids His prohibitions. The concept is often associated with efforts to improve the welfare of the ummah through various



means, including education, unity, and management of resources such as waqf. Unity within the Islamic community is an important sharia obligation to prevent hostility and conflict. Said Nursi emphasised the importance of love, charity, brotherhood and the management of differences to achieve the unity of the ummah ('Akkiwi, 2015). Islamic education that focuses on moral and social values can mould individuals into part of the best Ummah. This education includes amar makruf, nahi munkar, and commitment to Allah's rules (Hakim, 2016a). Digital apps like Umma are used for da'wah to the younger generation, influencing their attitudes and behaviour through audio-visual content (Hopizal & Fahrurrazi, 2020).

The principle of albiah khoiruh ummah in character education is based on Islamic teachings that emphasise the importance of forming individuals who have noble morals, strong faith, and a sense of responsibility and intellect that is in line with ethics and morals (Rustiana, 2018). We can see this from student behaviour such as when arriving at the school environment always greeting the teacher in front of the class and mutual respect between fellow students and communicating with polite words. In the context of education, this principle aims to form a superior generation in the intellectual field by synergising the values of amar ma'ruf nahi mungkar which are contained in the current curriculum besides that, the concept of good character is also highly emphasised so that there is a harmonious life in society (Ramadhani, 2021).

To achieve this, character education must act as a means to realise and integrate the values of goodness (amar ma'ruf) and prevent badness (nahi mungkar) such as the implementation of PHBI activities that are routinely carried out in the madrasah environment and Friday activities to share alms with the poor. These are the two main tasks that must be carried out by Muslims at this time, as stated in the Qur'an. (QS. Ali Imran: 110).

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: *You (Muslims) are the best people born to mankind, (for you) enjoin the good, and forbid the evil, and believe in Allah. If the People of the Book had believed,*



it would have been better for them. Some of them believe, but most of them are unbelievers.

Albiah khoiruh ummah is a concept that describes the ideal Muslim community, united and based on Islamic teachings in order to achieve mutual prosperity. This concept emphasises the importance of ummah unity, solidarity and justice as the main foundations in building a harmonious society. Islamic education plays a major role in shaping individuals who have noble morals, strong faith, and high social responsibility. The principle of amar ma'ruf nahi munkar is the main guideline in building the character of the best people, as mentioned in the Qur'an.

In the context of education, the values of *Albiah khoiruh ummah* are integrated through various activities such as habituation of good manners, implementation of religious activities, and social programmes such as Friday sharing alms. Character education becomes the main means to instil good values and prevent bad ones, thus creating a harmonious environment in schools and communities. By applying this concept, the Muslim generation can grow into individuals who are intellectually superior, have good morals, and are able to contribute in building a better civilisation.

Character Education

Character education is an important aspect of the education system that aims to shape individual morals and ethics. In Indonesia, character education is the main focus of efforts to build a competent and morally good generation, in line with the challenges of the industrial era 4.0 and competition in the 21st century. Character education in Indonesia currently seeks to integrate character values into the school curriculum. Changes to the national curriculum emphasise the importance of character education which was previously only part of the hidden curriculum (Retnowati, 2020). Life skills education in strengthening character education can be done through life skills education that is oriented towards self-development and school culture (Defitrika & Mahmudah, 2021).

Despite the huge push for character education, its implementation faces various challenges. Teachers often experience difficulties in implementing character education due to the lack of effective teaching strategies and adequate evaluation tools (Fidyati et al., 2019). Selain itu, kurangnya disiplin dan kesadaran siswa untuk menghormati guru juga



menjadi hambatan dalam penerapan pendidikan karakter berbasis budaya lokal (Mustakim & Salman, 2019). Various methods have been proposed to improve character education. The use of folklore in early childhood education can help instil character values early on (Mentari et al., 2020). In addition, teaching performing and fine arts can also trigger creativity and humanistic character development in children (Hartono & Sari, 2020). In English language teaching, the integration of character education can be done by promoting moral values through social media and the learning process (Supriani & Dardjito, 2018).

Character education is a crucial aspect in Indonesia's education system to form moral and competent individuals, especially in facing the challenges of the industrial era 4.0. The integration of character values into the curriculum is a major focus, although it still faces various challenges, such as the lack of effective teaching strategies and student discipline. Various methods have been proposed to strengthen character education, including through folklore, art, and integration in language learning. These efforts are expected to build a generation with strong moral values and good life skills.

Islamic values

Islamic values cover various aspects of life focusing on morality, ethics and education. Research on these values shows how they can be integrated into various fields, including education and daily life, to shape good character and behaviour. Moral values in Islam are often associated with morals (duties and responsibilities in sharia) and adab (good manners). These values emphasise the importance of timeless religious principles, the role of the law in enforcing morality, and the motivation of moral behaviour with rewards in the afterlife (J. Mark Halstead, 2007). Islamic education emphasises core values such as tawhid (oneness of God), trust, justice and responsibility. These values play an important role in building character and avoiding stress reactions (Risnita & Sari, 2020),(Naldi et al., 2025)

The Islam-based peace education programme aims to minimise the gap between ideal and real Islam by socialising peaceful values through education. The programme includes seminars, workshops, and teacher training to build a culture of peace (Santoso & Khisbiyah, 2021). In pesantren, the internalisation of Islamic values is done through religious



activities such as congregational prayers and sunnah fasting. This process involves value transformation, value transaction, and value trans-internalisation (Suhartini, 2016). Integrating Islamic values in learning faces challenges due to teachers' limited knowledge. However, strategies such as incorporating Islamic values in subject matter and using Islamic names can help (Rohmana, 2020),(Irawan, 2020). The Islamic school leadership framework emphasises the importance of Islamic values in shaping the beliefs and practices of Muslim school leaders. It aims to address anti-Muslim sentiments and strengthen a non-Western approach in educational leadership (Brooks & Mutohar, 2018). Islamic values play an important role in shaping the morality and ethics of individuals and communities. Through education and integration of these values in various aspects of life, it is expected to build good character and create a peaceful and tolerant society.

RESEARCH METHODS

This research uses a descriptive qualitative approach to understand the application of the principle of Albiah khoiruh ummah in student character education at MAS Al Washliyah Stabat. The research subjects included the head of madrasah, teachers, students, and parents, who play a role in the character building process. Data were collected through observation, interviews, and documentation, which aims to explore in-depth information regarding the implementation of values such as as-sidqu (honest), al-amanah (trustworthy), at-tasamuh (tolerance), at-ta'awun (helping), and al-istiqomah (consistent) in students' daily lives (Moleong, 2014).

Data analysis was conducted using the Miles and Huberman model, which consists of data reduction, data presentation, and conclusion drawing. To increase the validity of the research results, triangulation techniques were used, namely comparing data from various sources to make it more accurate and objective. With this methodology, the research is expected to provide a clearer understanding of the effectiveness of the principle of Albiah khoiruh ummah in shaping students' Islamic character in madrasah (Miles & Huberman, 1994).

RESULTS AND DISCUSSION

MAS Al Washliyah Stabat is a madrasa with Washliyah religious organization and under the auspices of the Ministry of Religious Affairs of Langkat Regency, MAS Al Washliyah Stabat is an Aliyah Madrasah with



Accreditation A which is domiciled at JL. K.H Zainul Arifin No. 02 Stabat Baru, Stabat District, Langkat Regency, North Sumatra, Postal Code 20811. MAS Al Washliyah Stabat has NSM 131212050015 and NPSN 10264842. Madrasah Vision "To become an educational institution that is able to create a superior generation in the field of information technology knowledge and noble character." Madrasah Mission: 1). Creating a superior generation, skilled and exemplary in action. 2). Realizing a generation that is ready to use in the world of work and da'wah. 3). Achieving in the fields of knowledge, sports and religion and empowering science and technology products in religious nuances. 4). Empowering school facilities by increasing human resources. 5). Creating a clean, safe, orderly and beautiful environment.

**Table 1: Data on Education Personnel and Educators
MAS Al Washliyah Stabat**

No	Full Name and Title	Position
1	Marpetriani, S. Ag	Head of Madrasah
2	Juliana Rusda, S. Pd	PKM I Curriculum
3	Saidi Joko Andhika, S. Pd	PKM II Sarpras
4	Dedi Sovian, S. Pd	PKM III Student Affairs
5	Nurul Damayanti, S. Pd	PKM IV Public Relations
6	Panji Pangestu, S. Pd	Operator
7	Bunga Anggraini, S. Pd	Treasurer
8	Ade Ayu Trisna, S. Pd	GMP
9	Neng sari, S. Pd	Aqidah Akhlak Teacher

From the results of field research conducted by researchers, it is clear that albiah khoiruh ummah is the best solution that is very effectively applied in the Al Washliyah Stabat madrasah environment. By applying the principle of albiah khoiruh ummah, students are more organized and solemn in the process of congregational prayer activities and teaching and learning activities. In addition, various forms of ethical violations and despicable acts can be minimized by instilling the principle of albiah khoiruh ummah which has begun to be ingrained in the madrasa environment.

This is in line with the results of interviews conducted with Mrs. Marpetriani as the head of Madrasah Al Washliyah Stabat regarding the implementation policy of albiah khoiruh ummah as follows:

"Albiah khoiruh ummah is a step to become the best people, which is very closely related to ahlussunnah waljamaah, the goal is very



good to make humans truly become the best people. The values of *Albiah khoiruh ummah* instilled by educators in the classroom are quite a lot, for example, *keistiqomahan* in terms of worship such as *dzuhur* prayers in congregation and *dhuha* *sunnah* prayers. Likewise, in social matters, they have conveyed about honesty, mutual cooperation, cooperation and maintaining peace so that there is no conflict. Not all of them can be realized, what has been is honesty, cooperation, mutual cooperation, tolerance” (Marpetriani, 2025).

From the results of the above interview with the head of the madrasa, it is clear that the value of *albiah khoiruh ummah* has begun to seep into the hearts and minds of students so that students appear to be more active in all learning activities and worship activities carried out every day. In addition, students' interest in social activities is growing with the existence of Friday blessing activities every week, the number of cases of violations committed by students is decreasing and the attitude of helping each other is very identical and we often encounter in the madrasah environment. At MAS Al Washliyah Stabat, the principle of *albiah khoiruh ummah* is applied as the main guideline in shaping the character of students with Islamic morals. We instill values such as honesty, trustworthiness, tolerance and helpfulness in every aspect of madrasah life, both in academic and non-academic activities. Programs such as worship habits, Islamic studies, and moral guidance are carried out regularly so that these values are embedded in students' daily lives. Thus, we hope that students are not only intellectually intelligent, but also have a strong character in accordance with Islamic teachings.

This is in line with the results of an interview with Mrs. Juliana Rusda as PKM I Al Washliyah Stabat curriculum related to the policy of implementing *albiah khoiruh ummah* as follows:

"In the curriculum field, the principle of *Albiah khoiruh ummah* is applied through the integration of character values in every subject, especially *Aqidah Akhlak* and Islamic Religious Education. Teachers not only teach academic material, but also provide examples in behavior and speech. We also emphasize the importance of *istiqomah* in pursuing knowledge as well as familiarizing the attitude of discipline and responsibility in school duties. With this approach, students can understand that



the knowledge they learn must be applied in everyday life as part of worship to Allah Swt"(J. Rusda, 2023).

This is in line with the results of an interview with Saidi Joko Andhika as PKM II sarpras Al Washliyah Stabat regarding the policy of implementing albiah khoiruh ummah as follows:

"In terms of facilities and infrastructure, we ensure that the madrasah environment supports the application of the value of *albiah khoiruh ummah*. For example, we provide a comfortable place of worship, adequate hygiene facilities, and a conducive learning environment. The cleanliness and tidiness of the madrasah is maintained as part of the value of trust and responsibility of students. In addition, we also implement rules of order in the use of facilities so that students learn to appreciate and maintain madrasah assets, so that a sense of ownership and responsibility for the surrounding environment grows"(S. Joko Andhika, 2025).

This is in line with the results of an interview with Dedi Sovian as PKM III of Al Washliyah Stabat student affairs regarding the policy for implementing albiah khoiruh ummah as follows:

" In the field of student affairs, we instill the principle of *Albiah khoiruh ummah* with various activities that encourage Islamic character building, such as religious mentoring programs, leadership training, and social activities. We also form a culture of discipline by monitoring student behavior inside and outside the classroom. If there are students who break the rules, we emphasize an educational approach by providing an understanding of the importance of being honest, trustworthy and helpful. In this way, we hope that students have good character and are able to become role models for their surroundings"(D. Sovian, 2025).

This is in line with the results of an interview with Nurul Damayanti as PKM IV Public Relations of Al Washliyah Stabat regarding the policy of implementing albiah khoiruh ummah as follows:

"As part of the madrasah's public relations, we ensure that the principle of *Albiah khoiruh ummah* is also applied in students' relationship with the community. We encourage students to be active in social activities, such as social services, mutual



cooperation, and environmental awareness programs. Tolerance and caring for others are also an important part of character education in madrasah. We want students to not only behave well at school, but also become individuals who are beneficial to the wider community in accordance with Islamic teachings" (N. Damayanti, 2025).

In line with this, also based on the narration of the teacher in the field of aqidah Akhlak, Mrs. Neng Sari stated that the principle of albiah khoiruh ummah has a noble goal where the foundation is from the Qur'an, this was obtained during the interview as follows:

"Albiah khoiruh ummah is the process of turning humans into better selves, albiah khoiruh ummah is related to ahlussunnah waljamaah because the values of Albiah Khaira Ummah are also a kesunnahan when done. The purpose of khairuh ummah is to improve the quality of one's personality. I think everyone should learn the values contained in Khoiruh Ummah. If the value that I get in learning into Khoiruh Ummah is cooperation and mutual cooperation. For example in daily life, such as yasinan, tahlilan, helping each other, and cleaning the surrounding environment." (N. Sari, 2025).

"Albiah khoiruh ummah is a step to become the best ummah, which is very closely related to ahlussunnah waljamaah, the goal is very good to make humans truly become the best people. The values of Albiah khoiruh ummah instilled by educators in the classroom are quite a lot, for example, keistiqomahan in terms of worship such as dzuhur prayers in congregation and dhuha sunnah prayers. Likewise, in social matters, they have conveyed about honesty, mutual cooperation, cooperation and maintaining peace so that there is no conflict. Not all of them can be realized, what has been is honesty, cooperation, mutual cooperation, tolerance" (N. Sari, 2025).

From the results of the above interview with the head of the madrasa, it is clear that the value of albiah khoiruh ummah has begun to seep into the hearts and minds of students so that students appear to be more active in all learning activities and worship activities carried out every day. In addition, student interest in social activities is growing with the existence of Friday blessings every week, the number of cases of violations committed by students is decreasing and the attitude of helping each other which is very identical and we often encounter in the madrasah environment.

Then in the interview above, it emphasizes that the purpose of albiah khoiruh ummah is closely related to instilling social values that will be



applied in the school environment and in the community so that relations between people can be harmonious. The series of activities that are clearly realized by students from the implementation of albiah khoiruh ummah are clean Friday activities in the school environment which are carried out regularly every week and students compete to participate in environmental structuring activities in order to enliven the Republic of Indonesia Anniversary every year. Besides being implemented by Albiah Khaira Ummah educators, it is also implemented by school organizations such as student councils and various extracurricular activities in madrasas. This can be seen from the results of interviews with two students (Siska and Najwa) who stated that the concrete values that depend on albiah khoiruh ummah which are always applied in the madrasah environment are as follows:

" Albiah khoiruh ummah are values that become a way or method for someone to become a superior ummah. This includes the aim of improving human resources, both personal and organizational. The value of learning about Aswaja, for example, the law in religion. In the madrasa, it has been implemented, for example, the activity of reading the Qur'an together before the lesson begins, ubudiyah activities and behavior, for example obeying elders and greeting them" (Siska, 2025).

"Albiah khoiruh ummah can train morals from an early age. This is an important step in shaping good character and personality in children in socializing in their respective environments. In al-washliyah stabat school, it has been planted in every student where learning to respect teachers, greetings when meeting teachers, punished if they say harsh words and respect their elders So that because of the habit of having good character, students can carry good morals in their respective communities" (Najwa, 2025).

From a series of interviews conducted with students. It appears that albiah khoiruh ummah is the basic foundation embedded in the souls of students. Based on the research findings, it can be seen that the values of albiah khoiruh ummah have been applied to teaching and learning activities in the madrasah environment. The value of attitude that can be seen from this is that students compete in MTQ between sub-districts every year, then always uphold honesty wherever they are, and all behavior can always be trusted by anyone both in the madrasah environment and in the community.



DISCUSSION

To discuss related research on the principle of *albiah khoiruh ummah* in student character education at MAS Al Waslhiyah Stabat, the researcher presents concretely according to the phenomenon in the field during the research, including:

al-baikah khoirul umah meaning “Best Ummah” refers to a Ummah that has noble values that can be applied in daily life. In this context, the desired values are moral, ethical, and character values that are based on the principles of Islamic teachings. In Islam, the best ummah or khoirul ummah refers to a people who always try to do good deeds, invite goodness, and follow the instructions of Allah Swt and His Messenger (Ibrahim, 2014). The best people are those who call to goodness (*amar ma'ruf*) and prevent evil (*nahi munkar*) (Abdul Syukur et al., 2021),(Muslim & Farhan Ghifari, 2021),(Hakim, 2016). Strong faith in Allah is the foundation of the best people, leading them to carry out His commands and avoid His prohibitions (Hakim, 2016). Education in institutions such as pesantren often emphasizes the development of soft skills and character based on Islamic values, which aims to prepare students to be part of khoirul ummah (Baharuddin et al., 2024),(Asmariani et al., 2025).

In essence “*albiah khoiruh ummah* is the first step in the formation of the best people. *Khoiruh ummah* is a people who are able to carry out the tasks of amar makruf nahi mungkar which is the most important part. because both joints are absolutely necessary to support the realization of a life order that is blessed by Allah Swt as expected. This is intended to prevent negative consequences such as hatred and division in society, considering that maintaining harmony in society is an order contained in Islamic teachings.

The values of *albiah khoiru ummah* instilled by educators in the classroom are quite a lot of forms, starting from the attitude of keistiqomahan in terms of worship such as praying dhuhur in congregation and shala sunnah dhuha. Likewise, in terms of social activities, they have conveyed about honesty, mutual cooperation, cooperation and maintaining peace so that there is no conflict, and in the end we will get the soul of students who are able to apply the nature of asshidqu al-amanah walwafa bil ahdi, al-adalah to form a just character, attaawun, al-istiqamah in acting



and behaving in accordance with the basic principles of *albiah khoiruh ummah*.

In addition, the formation of student characters who are able to maintain harmony among madrasah residents and instill religious attitudes is an important aspect in creating a harmonious and peaceful madrasah environment. This process involves not only teaching theory, but also the application of moral and religious values in students' daily lives. Character education in the context of *albiah khoiruh ummah* aims to form students who have a strong understanding of the importance of living in harmony in diversity, respecting each other, and maintaining *ukhuwah Islamiyah* (brotherhood in Islam) with fellow madrasah residents.

To achieve this goal, character education based on *albiah khoiruh ummah* must instill basic values such as tolerance, mutual respect, and cooperation in various aspects of madrasah life. Students are taught not only to respect different opinions and backgrounds, but also to find common ground in maintaining balance and togetherness. In addition, the desired religious attitude includes understanding and practicing Islamic teachings consistently, such as honesty, discipline, and responsibility, which will shape students into individuals who can be good examples for the surrounding environment. Through learning approaches based on Islamic values, such as *amar ma'ruf nahi munkar*, students are taught to spread goodness and avoid bad deeds, both in personal and social relationships in madrasah. In addition, it is important to involve extracurricular activities that support character building, such as religious activities, social service, and collaborative learning that teaches students to help each other and work together in all matters.

Multicultural values such as tolerance and respect for ethnic and cultural differences are applied in Islamic Religious Education (PAI) learning. This helps to reduce conflict and enhance cooperation among students. Education in this school also emphasizes the importance of unity and justice, which helps students to live harmoniously and fairly in society (Atika & Yanuarti, 2023). A focus on all-round student development, including the integration of Islamic knowledge with contemporary knowledge, is important to form quality individuals who contribute positively to society (Adelia & Anbia, 2023). Character education not only



makes students smart, but also characterized and ethical, so that they can play a positive role in society (Mulyati et al., 2021).

The values of albiah khoiru ummah applied in education in these institutions emphasize the importance of tolerance, justice and character development. By integrating Islamic principles in modern education, students are expected to become individuals who contribute positively to society. With this comprehensive approach, students will be formed into individuals who not only have a deep understanding of religion, but are also able to maintain harmony among madrasah residents and instill religious attitudes in their daily lives. This is important to create a conducive, peaceful, and respectful atmosphere in the madrasah.

CONCLUSION

The results of research at MAS Al Washliyah Stabat show that the application of Albiah khoiruh ummah values has a significant role in shaping student character. The application of albiah khoiruh ummah values at MAS Al Washliyah Stabat has an important role in shaping student character through the habituation of values such as as-sidqu (honest), al-amanah (trustworthy), at-tasamuh (tolerance), at-ta'awun (helping), and al-istiqomah (consistent). These values are integrated in routine activities such as joint prayers, religious studies, and social practices in the madrasah environment. In addition, subjects such as Aqidah Akhlak become the main forum in instilling Islamic moral and ethical values to students. The role of teachers as role models is also very influential in internalizing these teachings, so that students not only understand the theory, but also apply it in their daily lives.

In addition to shaping individual character, Islamic education in madrasah also helps create a harmonious and tolerant atmosphere. Students are taught to respect differences, maintain harmony, and contribute to social activities such as Friday Sharing Alms, which fosters a sense of empathy and concern for others. With Islamic values-based education, students are expected to not only excel academically, but also have noble morals and a high sense of social responsibility. This makes them part of Khoiruh Ummah, the best people who are able to bring benefits to the environment and surrounding communities.



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