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CHARACTER EDUCATION STRATEGIES IN SHAPING NOBLE MORALITY OF STUDENTS IN MADRASAH IBTIDAIYAH

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Abstrak

Penanaman karakter yang baik sejak usia dini adalah fondasi utama dalam membentuk pribadi anak yang berakhlak mulia. Madrasah Ibtidaiyah, sebagai lembaga pendidikan dasar berbasis nilai-nilai keislaman, sehingga memiliki peran yang bagus dalam membentuk karakter peserta didik dengan pembelajaran yang terintegrasi pendidikan nilai. Penelitian ini bertujuan untuk mendeskripsikan strategi pendidikan karakter dalam membentuk akhlak mulia peserta didik di Madrasah Ibtidaiyah, serta mengidentifikasi pengaruh pendukungnya. Metode penelitian yang dilakukan adalah kualitatif, studi kepustakaan (*library research*), dengan pengumpulan data melalui observasi serta kajian berbagai literatur yang relevan. Pendekatan yang digunakan adalah teori *Ta'dib* dari Syed Muhammad Naquib Al-Attas, seorang tokoh pendidikan Islam kontemporer yang menekankan pentingnya adab sebagai inti dari pendidikan. Dalam perspektif ini, pendidikan karakter maupun pendidikan akhlak memiliki tujuan serupa dalam membentuk pribadi yang baik, namun pendidikan akhlak lebih menitikberatkan pada dimensi keimanan. Konsep *Ta'dib* menekankan penanaman adab sebagai pembentuk kepribadian yang mulia, yang mencakup kebiasaan, tabiat, dan perilaku. Hasil penelitian menunjukkan bahwa penerapan pendidikan karakter berbasis *Ta'dib* memberikan kontribusi signifikan terhadap pembentukan akhlak peserta didik, seperti sikap hormat kepada guru, kejujuran, tanggung jawab, serta kesadaran spiritual. Temuan ini menunjukkan bahwa pendekatan *Ta'dib* yang berlandaskan nilai-nilai Islam dapat menjadi solusi efektif dalam menghadapi krisis moral di dunia pendidikan dasar khususnya di era teknologi.

Kata Kunci: *Pendidikan Karakter, Akhlak Mulia, Madrasah Ibtidaiyah, Konsep Ta'dib, Habituasi Nilai Islam*

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Abstract

Instilling good character from an early age is the foundation for shaping children into individuals with noble character. Madrasah Ibtidaiyah, a primary educational institution based on Islamic values, plays a crucial role in shaping students' character through learning that integrates value education. This study aims to describe the influence of character education on the formation of noble character among students in Madrasah Ibtidaiyah and to identify the supporting factors influencing this process. The research method employed is qualitative, specifically a library research approach, by collecting data through observations and reviewing various relevant literature. The theoretical framework used is the concept of *Ta'dib* by Syed Muhammad Naquib Al-Attas, a contemporary Islamic education scholar who emphasizes the importance of adab (proper conduct) as the essence of education. From this perspective, both character education and moral education share the goal of shaping good individuals, although moral education places greater emphasis on the dimension of faith. The concept of *Ta'dib* focuses on instilling adab as the foundation for forming noble character, encompassing habits, dispositions, and behaviors. The results of the study indicate that the implementation of character education based on *Ta'dib* contributes significantly to the development of students' character, such as respect for teachers, honesty, responsibility, and spiritual awareness. These findings suggest that the *Ta'dib* based approach, grounded in Islamic values, can serve as an effective solution to address the moral crisis in primary education, particularly in technologi era.

Keywords: Character Education, Noble Morals, Elementary Madrasah, Ta'dib Concept, Habituation of Islamic Values

INTRODUCTION

In the era of globalization, education plays a crucial role in addressing the various challenges that arise. Society holds high expectations for the emergence of a generation that is not only intellectually intelligent but also possesses good morals. Therefore, to achieve this goal, education should not only rely on academic learning but must also be accompanied by the instillation of ethical and moral values. If the moral aspect is neglected, education risks producing individuals who are intelligent but lack a sense of humanity. For this reason, education and life must proceed in parallel, supporting and complementing each other

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(Prasetyo, 2012). Education plays a key role in shaping the personality and morality of future generations. More than just a process of delivering knowledge, the true purpose of education is to create individuals who are knowledgeable, morally upright, and contribute positively to society. In the context of primary education, the development of students' character from an early age is very important, as this is the stage at which the foundation of their personality is strongly built.

Essentially, education is a process of shaping and changing behavior. Ideally, through this process, students' behavior can be directed to align with the values that are expected. Since 2010, the Ministry of National Education has initiated the implementation of character-based education at all levels of education. This program emerged as a response to the fact that the previous educational system was deemed unsuccessful in producing individuals with noble character and dignity (Isna, 2011). However, the current situation presents a significant challenge in the educational world, particularly related to the moral crisis and the weakening of moral values among the youth in the media world. Symptoms such as a lack of manners, a diminishing respect for parents and teachers, deviant behavior, and a low level of honesty and responsibility are increasingly observed in daily life. This situation underscores that learning focused solely on cognitive aspects is insufficient to build a strong and well-rounded character.

Character education serves as the answer to these problems. Character education is not merely about providing an understanding of good and bad concepts, but rather a process of habituating noble values that are reflected in students' daily behavior. Values such as honesty, discipline, responsibility, empathy, and spirituality must be consistently instilled in the educational environment. Madrasah Ibtidaiyah, as a primary Islamic educational institution, has the advantage of integrating character education with the rich and comprehensive Islamic values. Ki Hadjar Dewantara has long emphasized the importance of character education as the core of the educational process. According to him, developing moral intelligence is a noble first step, as it is from here that noble character and integrity are formed. This strong moral character ultimately shapes an individual's true personality, enabling them to control their desires and conquer negative traits such as cruelty, anger, greed, and a hardened heart (Dewantara, 2008).

LITERATURE REVIEW

In essence, Islamic education aligns with the mission of Islam itself, which is to elevate human morality to the level of *akhlaq al-karimah* (noble character) in order to achieve happiness in this world and welfare in the

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hereafter. This is what distinguishes Islamic education from other educational systems. From an Islamic perspective, morality is the core of the entire educational process. Prophet Muhammad SAW was sent to the world to perfect the character of humanity. Therefore, the cultivation of noble character cannot be separated from meaningful education that is full of values. In the environment of Madrasah Ibtidaiyah, character education is not only conveyed through formal learning, but also instilled through the exemplary behavior of teachers, a supportive learning atmosphere, and various habituation activities rich in Islamic values (Muhammad Muntahibun Nafis, 2011). However, the implementation of character education in madrasahs still faces various challenges. These include a lack of teacher understanding in integrating character education into the curriculum, limited supporting facilities, and external influences such as media and peer environments that do not always align with Islamic values (Putri & Rosyidi, 2024). Therefore, a more systematic and values-based approach is needed to ensure that character education is effectively implemented and produces tangible impacts on students' lives. One relevant approach to addressing this challenge is the concept of *Ta'dib* proposed by Syed Muhammad Naquib al-Attas. This concept emphasizes the importance of *adab* (etiquette) as the core of education. *Ta'dib* not only shapes outward morality but also hones the spiritual and intellectual dimensions of students. This approach is highly suitable for implementation in Madrasah Ibtidaiyah to strengthen character education based on Islamic principles (Asti & Juliani, 2025; Fauzi Fahmi et al., 2022)

In this study, after conducting a literature review, the author found several works that serve as references for this research, focusing on themes related to the issues being studied. Among these is the journal titled "The Role of Teachers in Shaping Students' Discipline Attitudes at Madrasah Ibtidaiyah (MI) Badrul Maula," authored by Jazilurrahman from Universitas Nurul Jadid Probolinggo in 2023. This journal discusses forms of student discipline but focuses solely on its implementation in the madrasah environment (Jazilurrahman et al., 2023). Another reference is the journal "Concepts of Education According to Muhammad Naquib Al-Attas and Their Relevance to the National Education System," authored by Sri Syafa'ati from UIN Sunan Kalijaga Yogyakarta in 2020. This journal elaborates on Al-Attas' educational concepts, particularly related to the national curriculum system (Syafa'ati & Muamanah, 2020). Additionally, there is the journal "Optimization of Teacher Roles in the Implementation of the 2013 Curriculum in Private Madrasah Ibtidaiyah," authored by Sri Endang from IAIN Sultan Muhammad Syafiuddin Sambas in 2023, which

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examines the role of teachers in implementing the curriculum (S. E. P. Astuti et al., 2023).

Although these three studies focus on different aspects of education compared to this research, particularly on one approach in education according to Al-Attas, namely the *Ta'dib* approach and its relevance for early-age students in Madrasah Ibtidaiyah, they still serve as important references that provide relevant context and enrich the understanding of the topic under study. Based on this background, this study aims to analyze the impact of character education in shaping noble character among students in Madrasah Ibtidaiyah using the approach mentioned above. (Mehmet Ozay, 2022; Misnan et al., 2024)

There are several indicators that can be used to assess a person's noble character, such as honesty, trustworthiness, patience, politeness, and respect for parents, among others. Of these various indicators, politeness is one aspect closely related to the focus of this study. In line with this, the Trilogy of Leadership by Ki Hajar Dewantara encapsulates the philosophy of noble leadership through the principles Ing Ngarsa Sung Tuladha (lead by example), Ing Madya Mangun Karsa (in the middle, build enthusiasm), and Tut Wuri Handayani (from behind, give encouragement). A leader, when at the forefront, must be able to inspire through exemplary behavior; when in the middle, they must foster spirit and strengthen unity; and when at the back, they must provide support and confidence for those they lead to become independent individuals. These values teach that true leadership is not based solely on power but focuses on fostering, improving character, building positive habits, and empowering those being led (Wijayanti, 2019)

This study aims to identify various factors related to the implementation of character education in madrasahs, particularly at the ibtidaiyah level. It is hoped that the findings of this study will contribute both theoretically and practically to the development of Islamic character education at the primary or early education level. Therefore, this study is expected to enrich the understanding of the importance of character education in shaping a generation that is not only academically successful but also possesses noble character and is capable of playing an active role in society.

RESEARCH METHODS

The focus of this research is on character education in the context of Islamic education, specifically within the framework of Ta'dīb as proposed by Syed Muhammad Naquib al-Attas. The unit of analysis in this study includes conceptual and implementational aspects of Islamic education. It

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examines how the concept of Ta'dīb applies to contemporary character education, particularly in Madrasah Ibtidaiyah and how it influences the development of students' character, habits, and noble morality. The research explores the values of Ta'dīb, focusing on how they contribute to shaping students who are not only knowledgeable in general sciences but also possess strong moral character and faith in Allah SWT. This study also investigates the theoretical foundations provided by Dedy Darmawan's work on Islamic education and the practical implications of Ta'dīb for education today.

This study adopts a qualitative research design, using library research (*penelitian kepustakaan*) as the primary method. The research is grounded in conceptual analysis and focuses on reviewing and synthesizing existing literature to explore the application of Ta'dīb in character education within the context of Islamic education. The approach is theoretical and interpretive, aiming to analyze how Ta'dīb has been implemented historically and how it can be applied in the modern education system. By examining various secondary sources, such as academic books, scholarly articles, journals, and other relevant literature, this research will build a comprehensive understanding of Ta'dīb and its role in shaping the character of students in Madrasah Ibtidaiyah and beyond.

The data for this research is derived primarily from secondary sources, including academic books, scholarly articles, journals, websites, and other written materials. Primary data includes Dedy Darmawan's book on the Islamic educational thought of Muhammad Naquib al-Attas, which provides a key reference for the understanding of Ta'dīb in contemporary Islamic education (Darmawan, 2023). Secondary data consists of a range of scholarly works and articles that discuss the concepts of Islamic education, character education, and Ta'dīb. These include books, peer-reviewed articles, research papers, and relevant online resources that offer conceptual and practical insights into the implementation of character education in Islamic educational institutions.

Data collection in this study follows a documentary method and involves a systematic literature review. The researcher will conduct a comprehensive search of various academic databases, including Google

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Scholar, JSTOR, Mendeley, and ERIC, to gather relevant sources on character education and Ta'dīb in Islamic education. Primary sources, such as books and scholarly journals by Dedy Darmawan and Syed Muhammad Naquib al-Attas, will be reviewed. Secondary data from relevant research studies and official government documents will also be analyzed. The collected texts will be categorized based on thematic relevance to character education, Islamic values, and the application of Ta'dīb in the educational process.

The data analysis for this research will follow a qualitative content analysis approach, focusing on the thematic analysis of the literature collected. The first step involves identifying and categorizing the key themes related to *Ta'dīb*, such as its components (*adab*, habits, and character), its application in education, and its relevance in contemporary character-building. The second step involves synthesizing the arguments and findings from the literature to assess how *Ta'dīb* has been historically integrated into Islamic education and its implications for character formation in modern educational contexts. Critical discourse analysis will also be applied to deconstruct the ideological elements within the texts to understand how these concepts align with or challenge current educational practices. The final stage will involve drawing conclusions on the effectiveness of *Ta'dīb* as a character education framework and offering recommendations for its future integration in the educational system.

RESULTS AND DISCUSSION

Character Education

The word "character" originates from the Latin words "*kharakter*," "*kharassein*," and "*kharax*," which later developed into the English term "character" and the Greek term "*charassein*." Etymologically, this term means "to engrave," "to paint," "to scratch," or "to mark." In the realm of education and personality development, character is understood as a set of traits, values, and behaviors that shape an individual's identity. Character describes how an individual interacts with others and their surrounding environment, involving moral and ethical aspects that guide daily actions and decision-making. Therefore, character development is a crucial part of education, aimed at producing individuals who are not only academically successful but also morally upright and positively contribute to societal life (Marzuki, 2019).

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Character education is a planned process designed to educate and shape students' personalities, focusing on instilling good moral values and ethics relevant to daily life. The goal of this education is to produce individuals who exhibit positive attitudes, noble character, and the ability to act wisely in accordance with the rules that prevail in society (Munir, 2010). Character refers to inherent qualities embedded in an individual that influence their thought patterns and behaviors, including their habits and morals (Nata, 2012). Character education has become increasingly important in modern life, especially amidst technological advancements and globalization, which can impact individual morality. Without character education, the younger generation risks losing direction in life, becoming trapped in materialistic thinking, and neglecting noble values in society. Therefore, educational institutions such as Madrasah Ibtidaiyah play a vital role in integrating character education into the teaching-learning process. With a comprehensive approach, character education can be applied through various aspects such as the curriculum, social interactions, and role models provided by educators. Through effective character education, it is hoped that students will form good character, develop high moral awareness, and contribute positively to society. This will help them become individuals committed to good values.

According to Abdul Majid, character is an element that determines an individual's quality. Character functions as a consistent identity that transcends transient experiences. The maturity of character is a key indicator in assessing an individual's quality. Meanwhile, Hamdani Hamid asserts that character encompasses various dimensions such as inherent traits, personality, morals, behavior, personal identity, habits, and nature. Thus, character reflects an individual's personality (Abdul Majid dan Dian Andayani, 2012). In the implementation of character education, various methods are employed, including direct teaching by teachers, extracurricular activities, and examples of behavior demonstrated by educators. This is crucial because character values are not only taught theoretically but also must be exemplified and applied in everyday life. Educators who show good attitudes and noble character will serve as role models for their students, who will then imitate and implement these values in their community life (Saebani, 2013). Therefore, effective character education requires synergy between theory and practice, as well as the example set by educators (Sikarti et al., 2024).

Character education indicators serve as the main reference for assessing the extent to which students internalize noble values. These values include faith, honesty, tolerance, discipline, work ethic, creativity,

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independence, and democratic attitudes, which reflect integrity and a sense of responsibility towards society. In addition, indicators such as curiosity, patriotism, love for the homeland, respect for achievements, communication and socialization skills, and peaceful attitudes illustrate the social skills crucial for societal life. Other indicators, such as an interest in reading, concern for the environment and others, and a sense of responsibility, reflect active engagement in maintaining the continuity of life. All these indicators are interconnected to produce quality individuals. With these indicators in place, educators can design programs and activities that support character development, as well as monitor the progress made. This is important to ensure that character education strategies are successfully implemented and have a positive impact on individual and societal development (M. Astuti et al., 2018).

The primary objective of character education is to shape students to think logically, be mature, and responsible. In addition, character education also aims to develop positive mental attitudes, increase sensitivity to social issues, and instill optimism in facing various life challenges (Hamdani Hamid, 2013). Moreover, character education plays an essential role in shaping emotional intelligence and instilling noble values such as affection, patience, faith, piety, responsibility, trustworthiness, honesty, justice, and independence in students. Character education provided from an early age aims to strengthen the moral and ethical foundation of students, so they are not easily influenced by social problems. With character education, students are taught to think ahead, not be easily swayed by negative influences, and be able to distinguish wrong behavior according to religious and social norms. Equipped with these values, students are expected to protect themselves from harmful influences that can ruin their future. Therefore, character education not only emphasizes academic achievements but also the formation of a well-rounded personality, so that students can develop into individuals with integrity, contribute positively to society, and face life's challenges with wisdom (Rasyid & Wihda, 2024).

In this context, character education in Madrasah Ibtidaiyah should be integrated into every subject and daily activity. In Islamic education, good character involves applying religious values derived from the Al-Qur'an and Hadith. Therefore, character education at this level must pay attention to spiritual and moral aspects, making Islamic teachings the primary foundation for shaping students' personalities. Character education should not only be the responsibility of teachers but also involve parents, the community, and all parties related to students' lives. Collaboration between schools, families, and communities is crucial to

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strengthen and ensure the continuity of effective character-building processes. Character education is also closely related to the formation of noble morals, which is the main goal in Islamic education. This includes good behavior towards others, Allah SWT, and the universe. In this regard, developing empathy and social concern is an aspect that needs attention because students with empathetic character will be more sensitive to the needs of others and able to cooperate and respect differences. Overall, character education in Madrasah Ibtidaiyah plays a vital role in shaping individuals who are not only academically intelligent but also possess noble character. Through integrated and collaborative character education, it is hoped that students can develop into balanced, integral individuals, and be prepared to face future challenges.

Madrasah Ibtidaiyah Education

Madrasah education has become increasingly relevant in today's modern era, as madrasahs are part of the national education system that is more familiar and closer to the community compared to other formal educational institutions. Education experts analyze that madrasahs play an essential role in achieving the PUS-EFA (Education for All) goals because madrasahs provide education at an affordable cost and are easily accessible to lower-income communities. This makes the existence of madrasahs even more relevant in the face of global competition. Madrasahs not only function as educational institutions that teach general knowledge and religious subjects but also play a role in character building and moral development of students. With a comprehensive approach, madrasahs can provide balanced education between academic and spiritual aspects, producing individuals who are not only knowledgeable but also possess noble character. Furthermore, madrasahs contribute significantly to reducing illiteracy rates in Indonesia. By providing affordable and accessible education, madrasahs help increase literacy rates among the population, especially in remote areas that receive little attention from other formal educational institutions. In the context of globalization, madrasahs also play a role in preparing the younger generation to face the challenges of the times by instilling values of tolerance, cooperation, and intercultural understanding. Therefore, madrasahs are not just places to learn, but also centers for community empowerment that contribute to the advancement of the nation. The strong and relevant existence of madrasahs in the contemporary era demonstrates that Islamic education plays a crucial role in building a better future (Rasyid & Wihda, 2024).

Madrasah Ibtidaiyah (MI) is a primary educational institution that integrates Islamic values in its teaching process, designed for children aged

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early childhood up to around 12 years old. In MI, the curriculum includes general subjects such as mathematics, Indonesian language, science, and social studies, as well as Islamic subjects including Al-Qur'an, *fiqh, akhlaq*, *Islamic* history, and aqidah. The main focus of education in MI is character building, morality, and strengthening students' faith in accordance with Islamic teachings. The presence of madrasahs in the Islamic education world is an effort to develop and improve the learning system to respond to the development of knowledge and the increasing number of students year by year. In Indonesia, madrasahs were introduced in the 20th century and have become an important part of the Islamic education system. However, in the beginning, the madrasah education system lacked uniformity, particularly in terms of curriculum and teaching plans, which varied across regions. Efforts to unify and synchronize the madrasah education system only began after Indonesia's independence, around 1950. Over time, madrasahs were divided into several educational levels (Sirojudin, 2019).

Education in Madrasah Ibtidaiyah is expected to produce a generation that excels not only academically but also possesses good morals and a deep understanding of religion and life values. The curriculum applied in MI is designed differently from other general schools, integrating religious lessons as a core component of education. Additionally, education in MI emphasizes the development of good moral character. The teaching of morality in MI aims to form positive and commendable behavior such as honesty, patience, humility, respect for parents and teachers, and concern for others. In this view, good morals are the foundation of a Muslim's life.

Education at the madrasah level, which includes Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTS), and Madrasah Aliyah (MA), plays an important role in achieving three main objectives. First, instilling strong faith in students. Through intensive religious education, such as teaching Al-Qur'an, Hadith, and Islamic principles, madrasahs aim to form a generation with strong belief in Islamic teachings and the ability to apply them in everyday life. Second, building a positive spirit and attitudes that support the application of religious values in social life. Madrasahs are not just places to gain general knowledge but also shape character and social ethics, instilling values such as discipline, hard work, and responsibility. Thus, students are expected to contribute to society's advancement. Third, educating students to have a high level of tolerance among religious communities. In Indonesia's pluralistic society, education in madrasahs also aims to foster understanding and appreciation of differences, allowing students to live peacefully and harmoniously and play an active role in

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promoting social harmony and peace among religious communities (Sirojudin, 2019).

Education in Madrasah Ibtidaiyah focuses on creating an environment that supports the development of character and noble morals. A school environment filled with Islamic values such as maintaining cleanliness, discipline, and mutual respect serves as a medium that supports the process of character education. With this approach, students are expected to implement the principles of daily life, both in social relationships and in various other aspects of life (Tadjab, 2000)

Role of Teachers in Character Formation

Teachers play a crucial role in shaping students' moral values, as they serve as direct examples and role models in the development of these values. Character formation can be achieved through reinforcing the moral values within students. Morality serves as a guideline that helps individuals differentiate between right and wrong in their daily lives (Galuh et al., 2021). The process of moral development can begin in elementary school because this stage is crucial in the child's self-development phase. At this age, they begin to form an understanding of the values and norms that will guide their behavior in the future (Rifana et al., 2023).

At this period, children are highly sensitive to the influences of their surroundings and often imitate the actions of adults, including their teachers. Therefore, the moral formation process at school requires careful guidance and appropriate teaching. Teachers play a crucial role in guiding students to understand and internalize good moral values (Rifana et al., 2023). A good teacher not only functions as an instructor of academic content but also must be a good role model through their attitudes and behaviors. By showing integrity, honesty, and respect, teachers can provide positive examples for students. Additionally, teachers need to create a supportive learning environment where students feel safe and valued, allowing them to learn to interact healthily and develop mutual respect. With a careful and consistent approach, teachers can help students build a strong moral foundation that will guide them in facing various future challenges. Therefore, the role of teachers in shaping students' morals is crucial, as they not only educate academically but also shape the character and personality of students, which will impact their lives in society (Rifana et al., 2023).

In the context of education in Madrasah Ibtidaiyah, the influence of teachers in character formation is very important. Thus, they are not only tasked with teaching academic subjects but also with exemplifying or modeling religious and moral values through daily actions. For instance,

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attitudes of patience, honesty, responsibility, and respect shown by teachers can serve as direct role models for students. When teachers demonstrate noble morals in their interactions, students indirectly learn to imitate such behaviors. Additionally, a supportive and positive school environment also plays a significant role in the formation of students' morals. An atmosphere that supports Islamic values and morality will provide comfort and motivation for students to develop good character. Extracurricular activities, discussions, and social interactions at school can serve as effective means to further this goal.

The tolerance education at Madrasah Ibtidaiyah is implemented through role modeling and habituation in students' daily lives. Teachers serve as the primary role models by demonstrating tolerance through their actions and behavior, both inside and outside the classroom. The role modeling given by teachers greatly influences students' understanding of tolerance values. Furthermore, to strengthen tolerance, teachers also engage in habituation through activities that encourage students to interact with those of different backgrounds. This habituation is consistently carried out through activities such as group work, discussions, or joint activities that involve mutual respect for differences (Adolph, 2024).

Relevance of Character Education Values According to Syed M. Naquib al-Attas in Madrasah Ibtidaiyah

In the rapidly developing digital era, the stages of character education proposed by M. Naquib al-Attas in Madrasah Ibtidaiyah remain highly relevant and even more important. The three main elements proposed by al-Attas— *Tabiat* (nature), kebiasaan (habit), and karakter (character)—face great challenges due to the overwhelming flow of information, instant culture, and the influence of social media, which can quickly impact children's behavior. However, on the other hand, the digital era also opens up great opportunities. Various platforms and digital media can now be used to teach character values in a more creative and innovative way, such as through interactive learning apps or educational videos that emphasize proper etiquette in daily life. To ensure that this character education concept remains intact and develops amidst technological advancements, Madrasah Ibtidaiyah must adapt by integrating technology and the values of adab. Teachers, as educators and mentors, have a key role in ensuring that technology usage remains in line with Islamic values. Thus, the concept of character education proposed by Muhammad Al-Attas can not only survive but also grow stronger in the digital era, as long as madrasahs wisely manage this challenge and utilize technological

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opportunities to strengthen the formation of *Tabiat*, kebiasaan, and noble karakter among students.

Nature (*Tabiat*)

According to al-Attas, adab (etiquette) is a crucial aspect in the formation of an individual's character, playing a role in shaping a person to become a good, God-fearing individual and to achieve perfection in life. In his view, adab teaches a person to recognize and accept their position in alignment with their physical, intellectual, and spiritual abilities. With this understanding, an individual can behave according to their level and role in society and the world. Furthermore, al-Attas emphasizes that adab involves the understanding that knowledge and existence are structured hierarchically, where each level holds a different position. Therefore, adab teaches individuals to recognize and respect their position and role in the social and cosmic order, as well as to honor the degree of knowledge and values. This makes adab the foundation for interacting appropriately, both socially and in understanding knowledge and life (Adolph, 2024). In line with this, educators or *Muaddib* play a very important role in guiding students to be ready to carry a great responsibility in creating a high-quality civilization in the future. As mentors, *Muaddib* should not only teach knowledge but also instill morals and ethics, thus shaping the students' character to be ready to face global challenges and contribute positively to societal progress. A holistic and integrative approach is essential to ensure that students excel not only in knowledge but also in moral aspects, forming the foundation for building a better civilization.

Tabiat or nature is the primary foundation in the formation of character. This nature is an inherent tendency that begins to form from an early age and is influenced by repeated habituation. Thus, the formation of students' character is not only through the teaching of material or knowledge but also through the consistent habituation of positive behaviors. Continuous habituation will shape positive *Tabiat* in children, which will later become a strong foundation for their moral and ethical development in the future (Daud, 2003). An individual's basic traits form the primary foundation for character development. *Tabiat* is a natural tendency that develops from childhood through continuous habituation. Therefore, the development of students' character is not enough by merely teaching knowledge; it also requires the application of positive behavior consistently and routinely (Daud, 2003).

In Madrasah Ibtidaiyah, character education is instilled by habituating positive attitudes and behaviors in daily activities. For example, students are guided to respect teachers and peers, maintain personal cleanliness, and use polite language (Ahsanulkhaq, 2024). From the classroom, students are trained to routinely greet others when entering and leaving a room and show respect for older individuals. Through this habit, positive behaviors like respect and

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politeness grow and become part of the students' daily routine, which is expected to continue as they grow older.

Habit (*Kebiasaan*)

Habituation is a method provided to students by offering continuous opportunities to practice noble morals and implement religious teachings in daily activities (Ahsanulkhaq, 2024). Strategies to form religious character in elementary schools can be realized through habituation activities such as tadarus Al-Qur'an, congregational prayers, and activities that teach appreciation of differences. These efforts aim to instill religious values in students' daily lives (Putri & Rosyidi, 2024)

Habits formed through repeated practice will become an integral part of students' identities and influence their behavior in various situations. In Madrasah Ibtidaiyah, the formation of good habits can be done by integrating them into the school life routine. One important example is the cultivation of discipline in worship, such as performing prayers on time and in congregation. This habit can be introduced from an early age and applied consistently. For example, every morning before lessons begin, students are invited to perform *Shalat Dhuha* together. This habit not only builds discipline but also enhances the students' spiritual awareness. Through this routine, they are accustomed to prioritizing worship in their daily lives, thus strongly embedding religious values within themselves.

Character (*Karakter*)

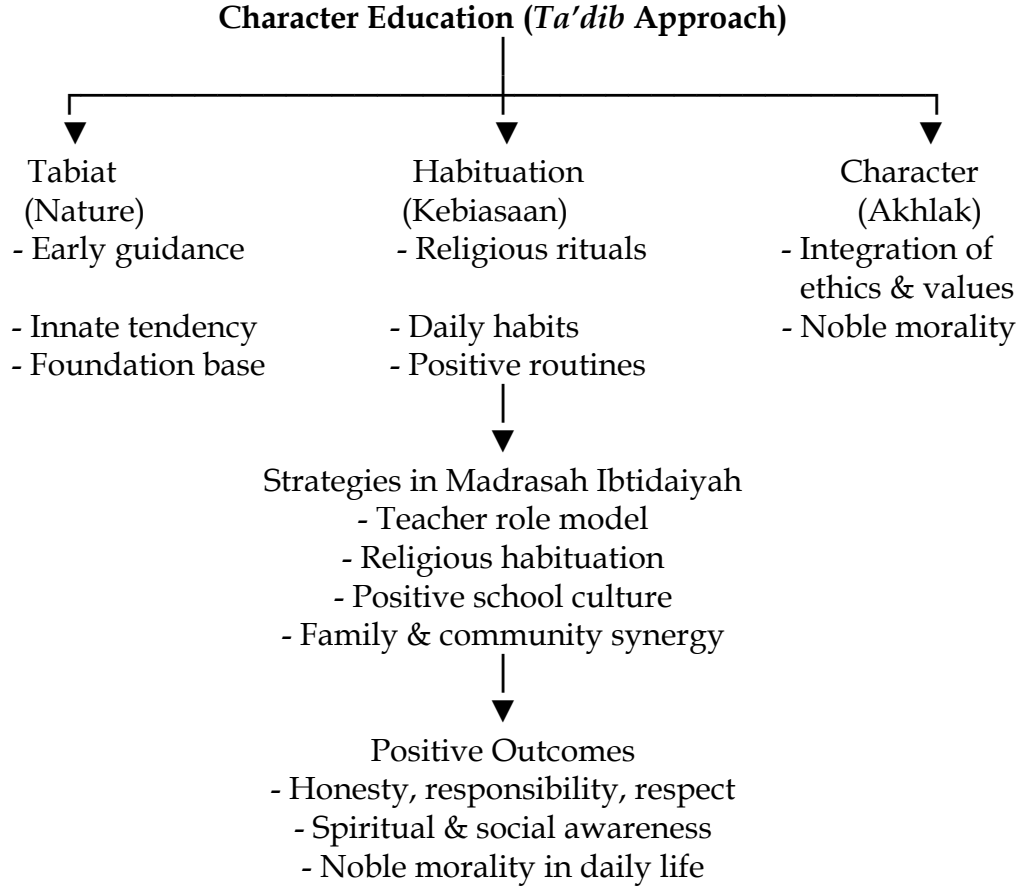
Character is formed through the learning process that occurs in the family, environment, and interactions with society. Character reflects the quality of a person, which ultimately differentiates them from others. Although character is closely related to personality and behavior, the three concepts have fundamental differences. Personality focuses more on how an individual displays attitude or ethics when interacting with others, including in speech, movement, dressing, and expressing opinions (Putri & Rosyidi, 2024). This approach is very important to shape students' character comprehensively, minimizing the possibility of social deviation. Every activity, whether in speech or action, should be guided by a clear conscience and self-awareness. Thus, students are not only skilled in academic aspects but also have a strong moral foundation in living in society (Putri & Rosyidi, 2024). Efforts to form students' character comprehensively are crucial to prevent deviant behavior in society. Every action and speech should always be grounded in a pure conscience and self-awareness.

The concept of *Ta'dib* introduced by al-Attas becomes highly relevant in the context of character formation in Madrasah *Ibtidaiyah*. *Ta'dib* emphasizes not only the development of intellectual aspects but also the formation of adab (etiquette) and ethics. Character education at the Madrasah Ibtidaiyah level is

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directed towards shaping students' behavior, social relationships with others, and closeness to Allah SWT, through positive habitual practices such as mutual respect and speaking politely. The implementation of *Ta'dib* in students' daily lives is carried out through the practice of noble habits, such as greeting teachers and elders, speaking gently without harsh tones or cursing, and helping friends in need. Moreover, character education is integrated with religious practices, guiding students to perform worship consciously and sincerely. Islamic-based character education in Madrasah Ibtidaiyah aims to form students who excel in knowledge but also possess noble character. This includes learning to respect differences, act justly, and cultivate love and compassion for others.

Figura 1: Conceptual Framwork



CONCLUSION

Character education has a profound influence on shaping the noble character of students in Madrasah Ibtidaiyah. Grounded in Islamic values,

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character education at this level focuses not only on intellectual development but also on cultivating students' nature, habits, and positive character traits. The approach proposed by Al-Attas, which emphasizes the importance of instilling *adab* (ethics or etiquette), has proven effective in fostering noble personalities. The implementation of character education is realized through the habituation of daily behaviors such as respecting teachers, greeting others, shaking hands with teachers or elders, speaking politely, and maintaining environmental cleanliness. Additionally, activities such as congregational prayer and sharing with others play a vital role in the internalization of character values within the school environment. This Islamic-based character education guides students to excel not only academically but also in the application of moral conduct in their lives. Overall, this study concludes that the implementation of character education grounded in theory contributes significantly to the formation of students' character. Education that integrates knowledge with practical deeds, alongside the inculcation of *adab* and Islamic moral values, effectively addresses moral challenges in primary education. Therefore, character education in Madrasah Ibtidaiyah represents a strategic solution for producing a generation that is not only academically intelligent but also morally virtuous.

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