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## IMPLEMENTING CHARACTER EDUCATION STRATEGIES IN MAJOR ISLAMIC EDUCATIONAL INSTITUTIONS IN BANTEN PROVINCE

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### Kata Kunci:

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### ABSTRAK

**Tujuan:** Penelitian ini mengkaji strategi penerapan pendidikan karakter pada lembaga pendidikan Islam yang berada di bawah organisasi Islam besar di Provinsi Banten. **Metode:** Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi, wawancara, dan analisis dokumen di sekolah-sekolah yang berafiliasi dengan Muhammadiyah, Nahdlatul Ulama, Mathla'ul Anwar, dan Al-Khairiyah. **Hasil:** Hasil penelitian menunjukkan bahwa pendidikan karakter dilaksanakan melalui integrasi nilai-nilai Islam ke dalam kurikulum, keteladanan pendidik, pembiasaan melalui kegiatan keagamaan dan ekstrakurikuler, serta penguatan budaya sekolah. Faktor keberhasilan utama meliputi kepemimpinan institusional yang kuat, kompetensi pendidik, budaya organisasi yang mendukung, dan keterlibatan masyarakat, sedangkan tantangan utama mencakup inkonsistensi pendidik, keterbatasan partisipasi orang tua, serta pengaruh media digital terhadap perkembangan karakter peserta didik. **Kesimpulan:** Penelitian ini memberikan kontribusi berupa model pendidikan karakter kontekstual berbasis nilai-nilai Islam yang dapat diadaptasi oleh lembaga pendidikan Islam di wilayah lain dengan konteks sosio-religius yang serupa.

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<b>Keywords:</b>	<b>ABSTRACTS</b>
Character Education; Implementation Strategy; Islamic Community Organization; Educational Institution.	<p><b>Purpose:</b> This study examines strategies for implementing character education in Islamic educational institutions under major Islamic organizations in Banten Province. <b>Method:</b> Using a qualitative case study approach, data were collected through observations, interviews, and document analysis in schools affiliated with Muhammadiyah, Nahdlatul Ulama, Mathla'ul Anwar, and Al-Khairiyah. <b>Result:</b> The findings indicate that character education is implemented through the integration of Islamic values into the curriculum, exemplary conduct of educators, habituation via religious and extracurricular activities, and the strengthening of school culture. Key success factors include strong institutional leadership, educator competence, supportive organizational culture, and community involvement, while the main challenges are educator inconsistency, limited parental participation, and the influence of digital media on students' character development. <b>Conclusion:</b> This study contributes a contextual character education model based on Islamic values that can be adapted by Islamic educational institutions in other regions with similar socio-religious contexts</p>

## A. INTRODUCTION

Character building has become an important agenda in the national education system, particularly in responding to the moral and ethical crises emerging in contemporary society (Huda et al. 2020; Tohri et al. 2022), which are reflected in declining discipline, weakened social responsibility, and the erosion of ethical sensitivity among students. Consequently, character education is increasingly positioned as a core component of holistic education aimed at integrating moral integrity, social awareness, and civic responsibility. However, in general theoretical discourse, the implementation of character education strategies often remains normative and has not been comprehensively integrated into institutional education systems, especially those under the auspices of religious community organizations (Hatipoglu 2024; Nikmatullah et al. 2025). Character education is frequently articulated at the level of policy and curricular ideals but lacks systematic translation into institutional governance, learning practices, and evaluation mechanisms, causing its effectiveness to depend largely on individual initiatives rather than structured institutional commitment. In fact, religious-based educational institutions possess strong potential in shaping character grounded in spiritual, social, and local cultural values (Purwaningsih and Ridha 2024; Wasehuddin et al. 2023), as they provide an integrative environment where religious teachings, moral exemplarity, and community traditions can support the internalization of ethical values and holistic character development.

Social realities indicate that Banten Province is one of the regions with a strong Islamic foundation and serves as a base for major Islamic community organizations such as Nahdlatul Ulama (NU), Muhammadiyah, Mathla'ul Anwar (MA), and Al-Khairiyah, all of which manage extensive and diverse educational networks ranging from basic to secondary levels (Gunawan and Fajri 2023). This strong organizational presence positions Islamic educational institutions in Banten as strategic actors in transmitting religious values, social norms, and moral orientations to younger generations. However, despite this potential, many Islamic educational institutions in Banten face concrete challenges in implementing character education strategies in a systematic and

contextual manner. These challenges include limited institutional capacity to translate abstract organizational values and ideological principles into operational educational models, learning indicators, and evaluation systems, as well as variations in educator commitment, understanding, and pedagogical competence in applying character-based approaches in the classroom. In addition, weak alignment between institutional vision, curriculum planning, school management, and daily instructional practices often results in inconsistencies in character education implementation. As a result, character education is frequently carried out in a fragmented, programmatic, and incidental manner, rather than being embedded as an integrated and sustainable institutional system that consistently shapes students' character development.

In addition, globalization and the rapid development of information technology pose serious challenges to character education in Banten's Islamic educational institutions. The strong influence of digital media, social networking platforms, and instant culture has significantly shaped students' attitudes, learning habits, discipline, and moral behavior, often introducing value systems that contradict the ethical and religious principles promoted within schools. Continuous exposure to digital content without adequate guidance increases the risk of moral disorientation, reduced self-control, and weakening of social responsibility among students. However, many Islamic educational institutions have not yet developed comprehensive and effective strategies to integrate digital literacy with character education within their curricula and school culture. As a result, a noticeable gap emerges between the normative values taught in classrooms and students' real-life experiences in digital and social environments outside the school setting, reducing the relevance and effectiveness of character education in addressing contemporary moral challenges (Alafnan 2025; Faizudin et al. 2025).

Several previous studies have emphasized the importance of character education in Islamic educational contexts. Dakir and Umiarso (2022) highlight that Islamic educational institutions have significant potential in forming students' religious and social character through value-based learning and moral habituation, yet often lack structured, systematic, and applicable implementation models that can be consistently applied across institutional levels. Hafman (2023) demonstrates that integrative approaches combining Islamic values and local wisdom can enhance the effectiveness of character education by making moral teachings more contextual and culturally relevant for students. Similarly, Azmi, Hadijaya, and Syah (2022) stress the need for practice-oriented character education strategies that are aligned with institutional culture, leadership patterns, and daily educational practices to ensure sustainability and impact. However, despite these valuable contributions, most existing studies remain largely conceptual in nature or focus primarily on pesantren-based institutions, and therefore do not sufficiently explore the empirical implementation of character education within formal Islamic educational institutions managed by large community organizations, particularly in regions with strong socio-religious identities such as Banten, where organizational structures and institutional dynamics play a decisive role in educational practice.

Therefore, the research gap addressed in this study lies in the limited empirical examination of how character education model strategies are implemented within Islamic educational institutions affiliated with major Islamic community organizations, particularly when organizational values, institutional structures, leadership patterns,

and local socio-cultural contexts are taken into account. Existing studies have not sufficiently explored how abstract character education concepts are translated into concrete policies, learning practices, and institutional mechanisms within organizations that possess distinct ideological traditions and governance systems. This study is crucial because character education cannot be separated from the identity, culture, and value orientation of the organizations that manage educational institutions, especially in regions such as Banten where Islamic community organizations play a dominant role in shaping educational practices, school culture, and the moral framework guiding students' character development.

This study aims to analyze and describe the implementation of character education model strategies in educational institutions under the largest Islamic community organizations in Banten Province by examining the extent to which organizational values are internalized in institutional policies, curriculum design, learning processes, and student character development programs. The analysis focuses on how these values are translated into concrete educational practices, including teaching strategies, educator exemplarity, habituation activities, and school culture. By emphasizing real institutional practices and contextual challenges, this study seeks to bridge the gap between theoretical models of character education and their practical implementation in Islamic educational institutions, thereby providing a more comprehensive understanding of how character education can be effectively operationalized within organizational and socio-religious contexts.

The findings of this study are expected to contribute both theoretically and practically. From a theoretical perspective, the study enriches the discourse on Islamic-based character education by offering an empirically grounded and context-sensitive model that integrates organizational values, institutional culture, and local socio-religious dynamics. This contribution helps bridge the gap between normative theoretical frameworks and real institutional practices in Islamic education. From a practical perspective, the findings provide a valuable reference for policymakers, school leaders, educators, and Islamic educational organizations in designing, implementing, and evaluating more effective, consistent, and sustainable character education strategies. Moreover, the proposed model can be adapted and applied in other regions with similar socio-religious characteristics, thereby extending its relevance and applicability beyond the context of Banten Province.

## **B. METHOD**

This study employed a qualitative descriptive approach with a case study design to explore in depth the implementation of character education model strategies in Islamic educational institutions under the largest Islamic community organizations in Banten Province. This approach was selected because it enables researchers to examine social and educational phenomena holistically within their natural settings, allowing for a deeper understanding of meanings, values, practices, and institutional cultures related to character education. Through this design, the study captures the complexity of interactions among organizational values, institutional structures, and daily educational practices, which cannot be adequately explained through quantitative methods. The case study approach also provides rich and contextualized insights into

how character education strategies are planned, implemented, and experienced by various educational stakeholders (Creswell and Creswell 2018).

The research was conducted in several formal Islamic educational institutions affiliated with major Islamic community organizations in Banten Province, namely Muhammadiyah, Nahdlatul Ulama (NU), Mathla'ul Anwar, and Al-Khairiyah, at the junior secondary education level (Madrasah Tsanawiyah). **These institutions were selected purposively based on three criteria: (1) institutional affiliation with major Islamic community organizations, (2) active implementation of character education programs, and (3) representativeness of organizational values and educational practices in the Banten context.**

The main sources of data in this study were research participants who were directly involved in the planning, implementation, and evaluation of character education strategies within their respective institutions (Ishtiaq 2019). A total of 24 participants were involved, consisting of 4 school principals, 12 teachers, 4 administrative or educational staff members, and 4 students, representing different roles and perspectives within the school community. Participants were selected using purposive sampling to ensure that they possessed relevant experience, authority, and insights related to character education practices. This sampling strategy enabled the researchers to obtain in-depth and credible information regarding institutional policies, instructional practices, and students' lived experiences of character education within Islamic educational institutions.

Data were collected through observation, semi-structured interviews, and document analysis. Observations focused on learning activities, school routines, religious practices, and extracurricular programs related to character education (Creswell 2014). **Semi-structured interviews were conducted using an interview guide that allowed flexibility while maintaining consistency across participants. Key interview questions explored: (1) institutional policies and visions related to character education, (2) strategies and methods used by teachers to integrate character values into learning activities, (3) perceived supporting and inhibiting factors in implementation, and (4) the roles of leadership, educators, parents, and the community in character development.** Document analysis included institutional profiles, curriculum documents, school regulations, activity schedules, and other relevant records supporting character education programs (Wasehudin et al. 2024).

Data analysis was conducted through several stages. The first stage involved data collection from all sources. This was followed by data condensation, in which collected data were selected, simplified, and organized to focus on themes relevant to character education strategies. **Thematic analysis was applied to identify recurring patterns and themes, which were developed inductively from the data rather than**

**predetermined categories.** In the data display stage, the organized data were presented in a narrative and systematic format to facilitate interpretation. The final stage involved drawing conclusions and verification by identifying relationships between themes and interpreting their meanings within the institutional and socio-cultural context.

**To ensure the validity and trustworthiness of the findings, several strategies were employed, including data triangulation across observations, interviews, and documents; source triangulation by comparing perspectives from different participants; and member checking, in which preliminary findings were confirmed with selected participants (Creswell and Creswell 2018).** These procedures enhanced the credibility, dependability, and confirmability of the research findings

## C. RESULT AND DISCUSSION

### 1. Implementation Of Educational Strategies Character In The Institution Muhammadiyah Education

Based on results study Good through observation, interviews and studies documentation obtained that institution education under shade Muhammadiyah Islamic mass organization namely Muhammadiyah Pontang Middle School implementing educational strategies characters based on the *integrated curriculum*, namely integrate values Islam like honesty, responsibility responsible and disciplined in eye lesson general (Sukadari, Sukemi, and Sunarti 2019). This strategy is also strengthened by activities extracurricular like *Hizbul Wathan* and regular religious studies. Implementation of educational strategies character at Muhammadiyah Pontang Middle School show systematic and integrated approach in form personality participant education based on Islamic values. Based on results observation, interviews, and studies documentation, known that school This adopt *integrated curriculum* as runway strategic main, namely with combine values character Islam like honesty (*sidq*), responsibility responsibility (*trustworthiness*), and discipline to in every eye lesson general. For example, in lesson mathematics or science, teachers do not only focus on achievement academic, but also insert mark religious, such as importance honesty in do task or not quite enough answer to trust learn. This is show that education character No stand Alone as eye lessons, but rather united in the entire learning process. (Kim 2020).

In addition to strengthening within class, educational strategies characters are also supported through activity designed extracurricular activities for grow values leadership, solidarity, and religiosity students. Activities like *Hizbul Wathan* (movement Muhammadiyah scouting) functions as receptacle coaching character in context activity social and leadership based Islamic values. Meanwhile That is, routine recitations are carried out in a way periodically become means internalization spiritual and moral values that strengthen awareness religious students. Activities This No only nature ceremonial, but designed as room habituation and practice direct from values taught in class (Wasehudin et al. 2024).

Main pillars in educational strategies character at Muhammadiyah Pontang Middle School is approach exemplary behavior or *uswah hasanah*. In the interview with

head schools and some teachers, emphasized that teachers and staff education sued become example real from values the character you want implanted to students. Exemplary behavior This realized in behavior everyday life in the environment school for example in discipline time, politeness communication, and moral integrity (Syabuddin, Jannah, and Sulaiman 2020). With Thus, students No only get understanding cognitive about character, but also witness direct implementation values the in the daily lives of educators. This strategy assessed effective Because student tend more easy absorb values through observation and habituation, compared only through theory or formal instructions. **This finding indicates that Muhammadiyah's character education model emphasizes structural integration and educator professionalism as key instruments for effective character formation.**

## 2. Implementation Education Character In The Institution Education Nahdlatul Ulama (NU).

Based on results study Good through observation, interviews and studies documentation obtained that institution education under shade the Islamic mass organization Nahdhatul Ulama (NU), namely MTs Al- Fathaniyah more emphasize the strategy of Islamic boarding schooling through integration system boarding school and formal education. Character values like tawadhu, etiquette towards teachers, and enthusiasm nationality implanted through activity halaqah, shalawat, and strengthening tradition religious education strategy character developed in framework Ahlus Sunnah wall Jamaah An-Nahdliyah, which strengthens dimensions spirituality and social student (Ahmed 2019).

Islamic boarding school strategy implemented by MTs Al- Fathaniyah as institution education below shade Nahdlatul Ulama (NU) reflects characteristics typical education Islamic boarding school traditional which prioritizes formation morals and personality students in a way comprehensive. The boarding school or dormitory system allows internalization values character done in a way continuous, both inside both inside and outside class. Through routine activities such as functioning halaqah as receptacle discussion and study of classical books by students No only get understanding deep religious beliefs, but also learning For each other appreciate, listen, and develop attitude low heart (tawadhu). Activities prayers and practice practice traditional NU such as manaqiban, tahlilan, and dhikr congregation become means strengthening mark inherent spirituality in daily life student (Ishomuddin 2020).

Furthermore, strengthening tradition religious in education at MTs Al- Fathaniyah done No only for form religious students in a way formalistic, but also for turn on values social religious harmony with principle Ahlus Sunnah wall congregation. Within the framework this, education character No let go from habituation social such as mutual cooperation, respecting parents and teachers, and involvement in activity religious community. Spirit nationality also grows from the teachings of Islam lil ' alamin who became runway NU movement, where love homeland is part from faith. Therefore that, education strategy character developed by MTs Al- Fathaniyah creation - oriented individuals who do not only intelligent in a way intellectual, but also mature spiritually and socially, as well as Ready become civilized and contributing citizens active in public. **These findings show that NU institutions rely heavily on cultural habituation and spiritual immersion as the main mechanisms of character education rather than formal curricular structures.**

### 3. Implementation Education Character In The Institution Education Mathla'ul Anwar (MA)

Based on results study Good through observation, interviews and studies documentation obtained that institution education under shade Islamic mass organization Mathla'ul Anwar, namely MTs Mathla'ul Anwar develops character models based values local and nationalism. The dominant strategy is habituation mark character through daily routine activities like prayer together, apple morning, and activities extracurricular (Alsuhaymi and Atallah 2025).

The main strategies implemented is habituation mark character through various routine activities that have been become culture school activities the covering prayer together before and after learning, apple Morning with delivery moral messages and, as well strengthening values nationality and religion in activity class and outside class. Practices This aim for form attitude discipline, responsibility answer, love homeland, and religiosity student in a way sustainable (Nurjanah, Adisendjaja, and Kusumastuti 2018).

Furthermore, the school also implements special programs named " school" character "which is policy centralized from administrator center Mathla'ul Anwar. This program become reference in build system education more characters structured. Implementation of this program reflect a strong top-down approach, where policies designed by the center organization and then executed in a way systematically by schools under its shade (Yoshida and van der Walt 2018). This is show existence harmony vision and mission institutional between center and unit education, as well as commitment together for form generation that does not only intelligent in a way intellectual, but also strong morally and spiritually.

With Thus, the education model the characters developed by Mathla'ul Anwar combine element wisdom local, identity national, and strengthening institutional, so that capable create environment conducive education for formation character student in a way comprehensive. **The findings indicate that Mathla'ul Anwar adopts a top-down and structurally organized character education model that combines Islamic values with nationalism and institutional discipline.**

### 4. Implementation Education Character Institutionalized Al-Khairiyah education

Based on results study Good through observation, interviews and studies documentation obtained that institution education under shade Islamic mass organization al-Khairiyah Citangkil namely MTs Al-Khairiyah shows peculiarities in reinforcement education character based history struggle and values patriotism. Educational model character implemented through narrative struggle founder of Al-Khairiyah, KH. Sham'un , which was made as figure role model. The figure of KH. Syam'un No only introduced as figure history, but rather made into symbol mark relevant characters in identity formation participant education. Implementation strategy covering integration mark heroism in learning history and training leadership student.

Implementation strategy education character done through two approaches main: first, integration values heroism and patriotism to in eye lesson history, religion, and citizenship; second, the implementation of training programs leadership that emphasizes enthusiasm fight, take responsibility answer social, as well as Love

homeland. Through approach this, students No only get knowledge cognitive about figure struggle local, but also undergoes a process of internalization mark character in context life school every day. This is show that MTs Al-Khairiyah was successful developing educational models character based wisdom local contextual and relevant with need education national. **These findings suggest that Al-Khairiyah's character education model emphasizes historical consciousness and local identity as key foundations for character development, making moral values more contextual and meaningful for students.**

## Discussion

### 1. Integration of Islamic values as the basis of education character

Of the four Islamic mass organizations, seen that education character Not only made into as cargo curriculum, but also as system unified values with vision institutional research This strengthen that education character in Islamic perspective includes dimensions morals, spirituality, and social in a way Integrated. Integration of Islamic values as the basis of education character in institutions education below shade Islamic mass organizations do not only become component complement, but rather become foundation main in form personality participant educate. Character education executed in a way holistic with unite dimensions morals (ethics and morality), spiritual (relationships) with God, and social (relationships between humans), all of which sourced from Islamic teachings. Approach This ensure that the educational process No only transfer knowledge, but also form complete personality, morals noble, and oriented towards the welfare people. Research This find that in in practice, values the translated in a way different in accordance with framework ideology and culture of each mass organization, which is actually enrich pattern education characters in Indonesia.

Muhammadiyah, for example, emphasizes importance integration between rationality and exemplary behavior through approach systematic scientific and moral development in curriculum and activities school. Meanwhile that, Nahdlatul Ulama more emphasize on values spirituality and preservation Nusantara Islamic tradition, through practice religious like Shalawat, manaqib, and strengthening the morals of students. Mathla'ul Anwar emphasizes strengthening nationalism religious with implant mark Love deep homeland framework Islam, such as through Pancasila reading and activities nationality Islamic nuances. Al-Khairiyah makes values struggle and patriotism as the core of character education with make figure its founder, KH. Syam'un, as figure exemplary behavior. Integrative pattern This show that education character based Islamic values can develop in a way contextual, adaptive, and relevant to challenges of the times, as long as still based on principles universal and transformative Islam.

**When compared with character education studies in other Indonesian regions, such as pesantren-based institutions in East Java and Lombok, this finding is consistent with the emphasis on holistic integration of moral, spiritual, and social values (Tohri et al. 2022; Gunawan and Fajri 2023). However, the Banten context shows a stronger role of Islamic mass organizations as institutional frameworks that shape character education across formal school systems, not only within pesantren settings.**

### 2. Implementation strategy based culture organization

The results show that each organization develop strategies for implementing educational models consistent characters with culture mass organizations. This confirms that educational strategy character effective when in harmony with identity institutional. Muhammadiyah and Mathla'ul Anwar tend to use approach structural, while NU and Al-Khairiyah rely on approach cultural and historical.

Implementation strategy of education model character in institutional education organization the Islamic community in Banten Province shows existence strong connection between approach strategic and cultural organization of each mass organization. Each mass organizations develop strategies that are not only nature normative but also contextual, namely in accordance with values, traditions, and orientation ideological institution its parent. Findings This confirm that success implementation education character is very dependent on the extent to which the strategy is implemented capable united with institutional culture and values base organization. This is in line with theory culture organization that states that practice effective institutions No Can released from internal characteristics of the organization That Alone.

Islamic mass organizations Muhammadiyah and Mathla'ul Anwar demonstrated trend use approach structural in implement education character. This strategy marked with compilation curriculum integrated, standardization of daily programs, as well as involvement management institutional in control and evaluation mark character students. Approach structural This reflect Muhammadiyah's character as organization modernists who emphasize rationality, management structured, as well as efficiency in management education. Likewise, Mathla'ul Anwar utilizes system relative institutional organized and bureaucratic for mainstreaming values nationalism, discipline, and responsibility answer as part from identity education they.

Nahdlatul Ulama (NU) and Al-Khairiyah more emphasize approach cultural and historical in implementation education character. Approach This looks from strengthening tradition Islamic boarding school, habituation moral values, as well as integration history struggle figure founder in material learning and activities NU development, as organization traditionalist, maintain values local and religious through practice cultural like halaqah, tahlilan, and salawat as a medium of internalization character. Al-Khairiyah developed a character model based exemplary behavior history figure its founder, KH. Syam'un, to grow Spirit patriotism and religiosity.

**This pattern is comparable to faith-based education frameworks in countries such as Turkey and Malaysia, where character education is strongly influenced by institutional culture, religious traditions, and community involvement rather than solely by formal curriculum design(Hatipoglu 2024; Aderibigbe et al. 2023). However, the Banten context is distinctive because Islamic mass organizations function not only as educational providers but also as dominant moral and social authorities within society.**

### **3. Exemplary behavior and habituation as method main**

Implementation education character in fourth the institution places great emphasis on methods role model and habituation. This strategy has proven effective that education successful character always put educator as moral and consistent role model in habituation values.

Implementation education character in institutions education below shade organization Islamic communities such as Muhammadiyah, Nahdlatul Ulama, Mathla'ul Anwar, and Al-Khairiyah show strong tendency in depend on method role model and habituation as the main strategy. Exemplary put educator as figure central in the internalization process values character. Educator Not only play a role as teacher, but also as role models who demonstrate integrity, discipline, responsibility answer and attitude religious in life every day. In the context of this, moral credibility and consistency teacher's attitude becomes key success transformation character participant educate. When students witness direct How values character brought to life by the teacher in action real, educational process character become more authentic and rooted. **This finding aligns with holistic character education frameworks that emphasize affective and behavioral dimensions alongside cognitive learning, as also found in character education studies in various cultural and religious contexts (Kim, 2020).**

Apart from being an example, habituation strategies are also important. foundation important in the educational process characters. All institution education being studied in a way consistent build supportive routines formation character positive, such as implementation prayer together before learning, activities cleanliness environment school, greetings polite polite, and training not quite enough answer through tasks daily. Habituation This aim form repetitive and ongoing behavior until become part from personality students. The combination of role models and habits create climate conducive education for growth character. This strategy in harmony with approach education character holistic that is not only emphasize aspect cognitive, but also affective and psychomotor in a way simultaneously. With Thus, the method This proven effective and relevant for implemented in context education based values Islam and wisdom local.

#### **4. Strengthening extracurricular and environment Study religious**

Extracurricular religious like religious studies, prayers, and activity social become instrument strategic in strengthen character students. Environment Study religious institutions formed by institutions religious speed up internalization values character students. Reinforcement character student through activity extracurricular religious become an important strategy in form a person with integrity and morals noble. In the context of education based religious, extracurricular religious No just activity additional, but an integral part of the formation process character in a way holistic.

Apart from activities structured, environment Study religious institutions built by institutions education religious give conducive atmosphere for internalization values character. Environment This marked by culture each other respect, use polite language, as well as consistent practice of worship like prayer congregation, tadarus morning, and greetings Islamic. Environment like This become a strong social media in grow students' moral and spiritual awareness without coercion, but rather through exemplary behavior and habits.

**Similar approaches are also identified in faith-based education systems in other countries, where religious school environments and extracurricular religious activities play a crucial role in shaping students' moral and spiritual awareness beyond formal classroom instruction (Syarnubi et al. 2021).** A combination of extracurricular programs and creation environment religious create

ecosystem education that supports the formation process character in a way comprehensive. Through approach these values like honesty, trust, empathy, as well as Love homeland can grow in a way natural in self students. With Thus, strengthening character No only taking place in the room class, but become part from life daily student in environment nuanced education religious and humanist.

## 5. Challenges in Implementation

Although the implementation strategy education character has designed in a way systematically by institutions Islamic education under shade mass organizations large in Banten Province, the results study show that challenge main lies in the aspect implementation at the level practical. One of the obstacle significant is inconsistency some teachers in instill and give example values character to participant educate (Berkowitz 2022). Some teachers have not fully realize role strategic they as agent main in internalization values, especially when face burden Work administrative or limitations training pedagogy character. In addition, support from parents student Still varies. Not all family own the same commitment in continue habituation values characters in the environment home, so that happen gap between values instilled in schools and experienced students outside school.

Challenge other come from heavy current digital information, especially the influence of social media that can weaken values characters that have been built in schools. Information containing values hedonistic, violent, to culture instant spread widespread on social media, becoming distraction Serious to the formation process character students (Arumsari, Hudha, and Isti'Adah 2019). **These challenges are also reported in character education studies in other regions and countries, indicating that globalization and digital culture represent common obstacles that require collaborative responses involving schools, families, communities, and policy support** (Ilham and Rahman 2024). Therefore that, is necessary strong synergy between school, family and community in form ecosystem education cohesive character. School need strengthening digital literacy programs, while parents need more involved in supervision media content consumed children. Society is also expected play a role active through activity social and religious support internalization moral values. Only with harmonious collaboration inter-stakeholder, education character can implemented optimally and sustainably.

## CONCLUSION

The results of this study indicate that the implementation of character education model strategies in Islamic educational institutions under major Islamic mass organizations in Banten Province reflects a diverse and distinctive approach shaped by each organization's religious identity and institutional culture. Muhammadiyah, Nahdlatul Ulama, Mathla'ul Anwar, and Al-Khairiyah have developed character education strategies that are not only integrated into the formal curriculum but also deeply embedded in institutional values, traditions, and daily educational practices. Overall, these strategies have proven effective in instilling religious, nationalistic, and social character values through exemplary behavior, habituation, religious school environments, and Islamic- and nationalism-oriented extracurricular activities. However, the implementation of character education still faces several challenges, particularly in maintaining teachers' consistency as role models, ensuring active

parental involvement, and addressing the strong influence of digital media on students' behavior.

Based on these findings, character education grounded in Islamic values will be more effective when it is aligned with organizational identity and institutional culture. Therefore, educators are encouraged to integrate character values consistently across curricula, teaching practices, and school culture. Policymakers at both regional and national levels may use these findings as a reference for formulating context-sensitive character education policies that respect local religious and cultural characteristics. In addition, community leaders and Islamic organizations are expected to strengthen their roles as moral partners of educational institutions by supporting character education programs within schools, families, and the wider community. Strengthening synergy among schools, families, and communities is essential to ensure the sustainability and effectiveness of character education initiatives.

This study also highlights the need for further research, particularly on the long-term impact of character education strategies implemented by Islamic mass organizations on students' moral development, social participation, and academic achievement. Longitudinal studies are recommended to assess the sustainability of character internalization over time. Moreover, comparative studies across regions or countries with similar socio-religious contexts would provide deeper insights into the adaptability and effectiveness of organization-based character education models in diverse educational settings.

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