

Strengthening Student Character through the Practice of Islamic Culture (A Study at MIN 13 Pidie Jaya)

Azizah^{1*}, Nazaruddin², Saifuddin³

¹ Mahasiswa Pascasarjana Universitas Islam Aceh, Indonesia

^{2,3} Dosen Universitas Islam Aceh, Indonesia

Email: [*azizahmt26@gmail.com](mailto:azizahmt26@gmail.com) ¹

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ABSTRACT

The cultivation of student character through the integration of Islamic culture in State Elementary Schools (MIN) represents a vital approach to fostering a generation that excels not only academically but also morally. This research seeks to explore the Islamic cultural values implemented at MIN 13 Pidie Jaya and to assess how these values contribute to the enhancement of student character. A qualitative methodology is employed in this study, utilizing data collection methods such as observation, interviews, and document analysis. The findings indicate that the incorporation of Islamic cultural values at Madrasah Ibtidaiyah Negeri (MIN) 13 Pidie Jaya plays a crucial role in the educational process, serving as a conduit for the transmission of traditions and beliefs across generations. The educational focus of this institution extends beyond academic achievement to include the character development of students grounded in Islamic principles. The values promoted encompass respect and ethics, spirituality and worship, as well as moral character traits such as honesty and responsibility. Students are encouraged to engage actively in their communities, appreciate the significance of collaboration, and are recognized for their positive behaviors aligned with Islamic teachings. The daily practices of Islamic culture, including prayer, fasting, and zakat, instill lessons of discipline, responsibility, and respect. Activities such as congregational prayers and collective supplications prior to lessons illustrate the madrasah's dedication to embedding Islamic values into the lives of students. Furthermore, social interactions characterized by mutual respect and sharing, along with initiatives for charity and sacrifice, highlight the importance of social responsibility. The principal and educators play an active role in the implementation of Islamic culture, thereby enriching the educational experiences of students and reinforcing the connection between the school and the broader community.

Keywords: Strengthening Student Character, Practice, Islamic Culture

INTRODUCTION

Character Education is an essential element in shaping students' personalities based on moral and ethical values. At Madrasah Ibtidaiyah Negeri (MIN), strengthening student character through the implementation of Islamic culture becomes a strategic step to create a generation that not only excels academically but also possesses high moral integrity. The Islamic culture applied in the daily life of the madrasah serves as a foundation for shaping student behavior and attitudes in accordance with Islamic teachings.⁴

¹ Mahasiswa Pascasarjana Universitas Islam Aceh

² Dosen Universitas Islam Aceh

³ Dosen Universitas Islam Aceh

⁴ Abdurrahman R. Mala, Membangun Budaya Islami Di Sekolah, *Irfani*, Vol. 11, No. 1, 2015, hlm. 1.



As an Islamic educational institution, the madrasah plays a crucial role in instilling and preserving Islamic values in students. The implementation of Islamic culture within the madrasah environment encompasses various aspects, ranging from social interactions, teaching methods, to students' daily habits. The Islamic values taught include honesty, discipline, responsibility, social care, and cooperation all of which contribute to shaping students' character to become noble individuals.⁵

In Aceh Province, where the application of Sharia law is part of community life, madrasahs carry an even greater responsibility in internalizing Islamic culture among students. The implementation of Islamic culture is not merely a moral education effort but also a form of implementing Sharia in everyday life. Therefore, the integration of Islamic culture into the madrasah education system becomes a necessity to ensure that students not only understand Islamic values theoretically but are also able to apply them in real life.

Islamic culture in the madrasah can be observed through various daily activities carried out by students, such as the habit of greeting one another, maintaining cleanliness and neatness, speaking politely, respecting teachers and peers, and fostering a love of knowledge through reading and discussion. In addition, religious activities such as congregational prayers, Qur'an recitation, and participation in other Islamic activities play an important role in shaping the Islamic character of students.⁶ However, in practice, the implementation of Islamic culture in madrasahs faces several challenges, such as the lack of in-depth understanding of Islamic values among students, a gap between theory and practice, and the influence of external environments that do not support the strengthening of Islamic character. Therefore, cooperation between teachers, parents, and the community is needed to create an environment that supports the development of students' character based on Islamic values.

Relevant previous studies play a very important role in research. Firstly, they provide a theoretical foundation and a deep understanding of the issue being studied. By reviewing existing research, researchers can identify knowledge gaps or unresolved problems, which can become the focus of new research. Secondly, previous studies also serve as a guide for researchers in designing appropriate methodologies. Vebri Angdreani, Idi Warsah, and Asri Karolina (2020)⁷, Imam Mawardi, Norma Dewi Shalikhah, and Akhmad Baihaqi (2020)⁸, Sari Irmawati (2021)⁹, Toni Ardi Rafsanjani dan Muhammad Abdur Razaq (2018)¹⁰, Muhammad Mushfi El Iq Bali dan Susilowati (2019)¹¹, dan Ajib Hermawan (2020)¹² have found various

⁵ Abdurrahman R. Mala, *Membangun Budaya Islami Di Sekolah...*, hlm. 3.

⁶ Istiqomah dan Moh. Soehadha, *Menjelajahi Keragaman Budaya Islam: Sebuah Studi Literatur Review*, *Madania: Jurnal Ilmu-ilmu Keislaman*, Vol. 13, No. 1, 2023, hlm. 115.

⁷ Vebri Angdreani, Idi Warsah, Asri Karolina, *Implementasi Metode Pembiasaan: Upaya Penanaman Nilai-nilai Islami Siswa SDN 08 Rejang Lebong, At-Talim: Media Informasi Pendidikan Islam*, Vol. 19, No. 1, 2020. DOI: <http://dx.doi.org/10.29300/attalim.v19i1.3207>.

⁸ Imam Mawardi, Norma Dewi Shalikhah, Akhmad Baihaqi, *Penguatan Pendidikan Karakter (PPK) Berbasis Budaya Islami Sekolah Di MI Muhammadiyah Sidorejo Bandongan*, *JPPM: Jurnal Pengabdian dan Pemberdayaan Masyarakat*, Vol. 4, No.1, 2020. DOI: [10.30595/jppm.v0i0.5673](https://doi.org/10.30595/jppm.v0i0.5673).

⁹ Sari Irmawati, *Penerapan Budaya Islami di Lingkungan Sekolah*, *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam*, Vol. 1, No. 3, 2021. <http://202.162.210.184/index.php/guau/article/view/62>.

¹⁰ Toni Ardi Rafsanjani dan Muhammad Abdur Razaq, *Internalisasi Nilai-nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara*, *Profetika: Jurnal Studi Islam*, Vol. 2, No. 1, 2018, hlm. 16-29. DOI: <https://doi.org/10.23917/profetika.v20i1.8945>.

¹¹ Muhammad Mushfi El Iq Bali dan Susilowati, *Transinternalisasi Nilai-nilai Kepesantrenan Melalui Konstruksi Budaya Religius Di Sekolah*, *Jurnal Pendidikan Agama Islam*, Vol. 16, No. 1, 2019. DOI: <https://doi.org/10.14421/jpai.jpai.2019.161-01>,

¹² Ajib Hermawan, *Nilai Moderasi Islam Dan Internalisasinya Di Sekolah*, *Insania: Jurnal Pemikiran Alternatif Pendidikan*, Vol. 25, No. 1, 2020. DOI: <https://doi.org/10.24090/insania.v25i1.3365>.

important concepts, theories, and strategies that help us better understand the issue under study. With the presence of these studies, the current research can offer deeper analysis, fill in the gaps from previous studies, and strengthen arguments based on existing findings.

METHODS

This study adopts a qualitative method aimed at deeply understanding the implementation of Islamic culture among the students of MIN 13 Pidie Jaya.¹³ Using a phenomenological approach, the research explores the students' experiences and the meanings they attribute to Islamic values in their daily lives.¹⁴ Data collection was conducted through participatory observation, in-depth interviews, and document analysis to obtain a comprehensive picture of how Islamic culture is internalized within the school environment. Observations were carried out in various contexts, including classroom interactions, religious activities, and social relationships among students. Interviews with students, teachers, and the school principal aimed to understand their perspectives on the application of Islamic culture. Additionally, document analysis was conducted to review school programs and policies related to Islamic character education.

In analyzing the data, this study employs the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. Data reduction was performed by filtering and grouping information based on main themes such as religious practices, the role of teachers, and the impact of the school environment on the development of Islamic character. The data presentation is delivered in the form of descriptive narratives and direct quotes from interviews to provide a deeper understanding. This process enables further analysis in drawing conclusions regarding the role of Islamic culture in shaping students' character. The research findings show that the internalization of Islamic values such as honesty, discipline, and responsibility contributes significantly to the formation of students' character. The success of this process is greatly influenced by the collaboration between the school, family, and community in creating an educational environment that supports Islamic values.¹⁵

RESULT AND DISCUSSION

Understanding of Character

The origin of the term "character" can be traced back to ancient Greek, where its root word is *charassein*, meaning "to engrave" or "to carve." This term referred to the physical act of inscribing or carving something onto a surface, often applied in the creation of art or writing. From this point, the understanding of character began to evolve. In the context of ancient Greek culture, the concept of character was applied to humans. A person was considered to have a strong "character" if their traits or morality were clearly and permanently engraved within them, similar to a sculpture or writing carved in stone.¹⁶

The origin of this idea spread from Greece to Roman culture and later to Western Europe through classical intellectual and cultural heritage. In Europe, the concept of character became connected to the rise of philosophy, morality, and literature. In the following centuries, as the English language developed, the term "character" became increasingly associated with

¹³ Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 2002), hlm. 177.

¹⁴ Sugiyono, *Metode Penelitian Kualitatif: Suatu Pendekatan Praktis*, (Bandung: Alfabeta, 2017), hlm. 219-225.

¹⁵ Iqsan Hasan, *Analisis Data Penelitian Dengan Statistik*, (Jakarta: Bumi Akasara, 2004), hlm. 29-30.

¹⁶ M. John Echols dan Hassan Shadily, *Kamus Inggris Indonesia: An English Indonesia Dictionary*, Cet. XXI, (Jakarta: Gramedia, 1995), hlm. 214.

descriptions of individual traits moral, personality, or the public perception formed of a person or thing. Today, the term has broadened in usage. It not only refers to individual traits but also to elements within narratives, such as fictional characters in literature or distinctive features in particular situations or places. Thus, the etymological journey of the word "character" reflects the evolution of human thought regarding traits, morality, and identity, and how this concept has been realized through language and culture throughout history.¹⁷

In Indonesian, the term *karakter* has broad and varied meanings. Conventionally, in the Indonesian dictionary, *karakter* is defined as temperament, psychological traits, morality, or character that differentiates one individual from another, and as disposition. This reflects an understanding of individual complexity and how these unique features shape identity. Additionally, *karakter* may refer to specific elements in technological contexts, such as letters, numbers, spaces, or special symbols displayed on screens via keyboards. In this context, *karakter* plays a key role in representation and communication through digital media, such as computers or smartphones.¹⁸

Beyond formal definitions lies a deeper dimension of meaning. Character is not only defined as someone with good moral traits but also includes those who demonstrate integrity, honesty, and loyalty to their values. This includes the ability to distinguish right from wrong and to act in accordance with the principles they uphold. Character reflects the essence of one's personality, including how they interact with others, respond to challenges, and face everyday life. Individuals with strong character generally possess emotional and mental resilience that allows them to remain steadfast in the face of trials and hardships.¹⁹

In the social context, good character holds significant value as it serves as the foundation for healthy relationships, effective collaboration, and sustainable community development. Therefore, emphasis on character building from primary to higher education is crucial in developing resilient and responsible individuals. Overall, the concept of character encompasses more than just physical attributes or individual traits. It is the foundation of moral identity, personality, and human interaction and is key to building a strong and civilized society.²⁰

Character Education in Islam

Character education in Islam is grounded in the moral teachings found in the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him). In Islam, *akhlaq* (morals) are considered the fundamental basis of life, clearly emphasized in Surah Al-Qalam verse 4, which highlights the noble character of the Prophet as a role model for the ummah. Good character education not only focuses on academic achievement but also prioritizes moral values such as honesty, patience, and compassion.²¹ In the educational process, character development is a crucial aspect in guiding students to have spiritual awareness and moral responsibility. By integrating Islamic values into the education system, it is hoped that individuals will emerge who are not only intellectually capable but also socially aware and possess good personalities.²²

The core of character education in Islam includes *tawhid* (the oneness of God), *taqwa* (God-consciousness), and *akhlaqul karimah* (noble character). *Tawhid* emphasizes belief in the

¹⁷ Abdul Mujib, Konsep Pendidikan Karakter Berbasis Psikologi Islam, *Seminar Nasional UMS*, 2012, <https://publikasiilmiah.ums.ac.id/xmlui/handle/11617/1746>.

¹⁸ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Cet. I, (Jakarta: Pusat Bahasa, 2008), hlm. 682.

¹⁹ Republika.co.id, Selasa, 19 November 2019, Nashih Nashrullah, 5 Sifat Ulama yang Bisa Jadi Penyejuk di Tengah Umat. Diakses 18 November 2024.

²⁰ Republika.co.id, Selasa, 17 Desember 2013, Pendidikan Karakter Tak Perlu Jadi Mata Pelajaran Sendiri. diakses 18 November 2024.

²¹ Abdul Majid & Dian Andayani, *Pendidikan Karakter Perspektif Islam*, (Bandung: Remaja Rosdakarya, 2012), hlm. 58.

²² Abdul Majid & Dian Andayani, *Pendidikan Karakter...*, hlm. 58.

oneness of Allah as the foundation of life, shaping moral responsibility in every action.²³ *Taqwa* teaches individuals to always be aware of Allah's supervision, encouraging them to act according to Islamic values, maintain integrity, and behave with responsibility.²⁴ Meanwhile, *akhlaqul karimah* highlights the importance of good behavior in interactions with others, such as honesty, empathy, and respect.²⁵ By understanding and internalizing these values, Islamic character education not only creates faithful and pious individuals but also builds a harmonious, civilized society that contributes positively to communal life.²⁶

Islamic School Culture

Islamic school culture is more than a set of rules or religious activities carried out in madrasahs. It encompasses ways of thinking, attitudes, and values that shape the identity and interactions within the educational environment. This culture is reflected in various aspects such as school policies, working methods, social interactions, and the physical design of school buildings. Every member of the school community from principals, teachers, administrative staff, and students to the surrounding community plays an important role in forming a school culture that reflects Islamic values. With a strong and positive school culture, a learning environment that supports both academic development and student character formation can be created, making the school an institution with a distinct identity in society.²⁷

Three main elements that support the formation of a quality Islamic school culture are learning processes, school leadership, and applied traditions and culture. The learning process reflects the values upheld by the school community through teaching methods and teacher-student interactions. Effective leadership is essential in building a positive school culture, where principals and staff must set an example in applying Islamic values. Additionally, distinct school traditions such as celebrating Islamic holidays and extracurricular activities can strengthen the relationship between students, teachers, and the school community. A continuously evolving school culture will reinforce the identity of the educational institution, create an inclusive learning environment, and support students' academic and character development sustainably.²⁸

The Role of Islamic Culture in Student Character Formation

The role of Islamic culture in shaping student character is highly significant, as emphasized in Surah Al-Hujurat verse 13. This verse highlights the importance of mutual recognition and respect among individuals, serving as a foundation for creating an inclusive culture, tolerance, and collaboration in educational settings. By instilling these values, students are taught to form harmonious relationships, appreciate differences, and work together toward shared goals. Al-Maraghi's interpretation stresses that ethnic and national diversity is a divine gift intended to strengthen unity, not division. Therefore, in the context of education, Islamic culture functions

²³Hamdani Hamid dan Beni Ahmad Saebani, *Pendidikan Karakter Perspektif Islam*, (Jakarta: Pustaka Setia, 2013), hlm. 41.

²⁴Roswita Lumban Tobing, Rohali, dan Indraningsih, Pengembangan Karakter Ketaqwaan, Kemandirian, Dan Kerja Sama Siswa Sekolah Dasar, *Jurnal Pendidikan Karakter*, Vol. 4, No. 3, 2013, hlm. 321-330. DOI: <https://doi.org/10.21831/jpk.v0i3.2754>

²⁵Junil Adri, dkk, Perspektif Pendidikan Karakter Akhlak Mulia Pada Perubahan Tingkah Laku Siswa, *Edukasi: Jurnal Pendidikan*, Vol. 18, No. 2, Desember 2020, hlm. 170-181. Doi: 10.31571/edukasi.v18i2.1845.

²⁶ Azizah Munawaroh, Keteladanan Sebagai Metode Pendidikan Karakter, *Jurnal Penelitian Pendidikan Islam*, Vol. 7, No. 2, 2019, hlm. 141-155. DOI: <https://doi.org/10.36667/jppi.v7i2.363>.

²⁷ Imam Tholikhah, *Menciptakan Budaya Beragama Di Sekolah*, (Jakarta: Al-Ghazali Center, 2008), hlm. 128.

²⁸ Muhammad Afifullah Nizary dan Tasman Hamami, Budaya Sekolah, *Al-Ta'fikir: Jurnal Pendidikan, Hukum dan Sosial Keagamaan*, Volume 13, Nomor 2, Tahun 2020, hlm. 161-172. <https://doi.org/10.32505/at.v13i2.1630>

as the basis for developing students into individuals with noble character, mutual respect, and taqwa as the ultimate measure of a person's worth before Allah.²⁹

Islamic culture also encompasses high moral and ethical values such as honesty, patience, compassion, and responsibility. Through education grounded in Islamic culture, students are taught to live with a balanced perspective between worldly and spiritual matters, value knowledge, and maintain a continuous passion for learning. Furthermore, Islamic culture encourages students to be independent and responsible in every action and decision they make. In the madrasah environment, these values are implemented through various activities such as routine worship practices, role-model-based learning, and social interactions that reflect Islamic principles. Hence, madrasahs not only serve as places for knowledge transfer but also as institutions for holistic character and personality development.³⁰

Discussion

Islamic Cultural Values Applied at MIN 13 Pidie Jaya

Islamic cultural values play a crucial role in education as they are legacies passed from one generation to the next. These values provide guidance on what is permitted and prohibited critical elements for the lives of the younger generation, especially students. The transmission of this culture occurs through education, habitual practice, and role modeling by educators.

At MIN 13 Pidie Jaya, the implementation of Islamic cultural values is evident in various educational aspects and daily activities. Educators play a vital role in teaching and instilling these values through methods such as promoting mutual respect, collective prayer, and integrating Islamic values into academic subjects.³¹

According to the principal, the Islamic values at MIN 13 are reflected in the school's vision and mission. The vision emphasizes the development of Islamic character based on *akhlaqul karimah*, while the mission includes delivering quality education, improving literacy in Latin and Arabic, and strengthening understanding and practice of Islamic teachings based on the Qur'an and hadith.³²

Educators at MIN 13 stress the importance of character education in shaping students' morals. Mrs. Mirnani, S.Pd.I, MA, highlights the practice of students greeting and kissing teachers' hands upon arrival and departure as a form of respect. Additionally, communal prayer before lessons is a tradition aimed at increasing students' spiritual awareness. These practices are intended to develop students with good character who use Islamic teachings as a guide in daily life.³³ Moreover, Mrs. Yulidar explains that Islamic values are integrated into every subject. For example, in math or science classes, principles of honesty and fairness are consistently linked to academic concepts being taught. This demonstrates that education at MIN 13 focuses not only on academics but also on character formation and the internalization of Islamic values.³⁴

1. Value Internalization Process

Value internalization is a process whereby students not only understand Islamic values theoretically but also apply them in daily life. At MIN 13, practices such as kissing teachers' hands, praying before lessons, and studying noble character are part of a continuous internalization effort.

²⁹M. Qurais Shihab, *Tafsir Al-Misbah*, Cet. 1, (Jakarta: Lentera Hati, 2002), hlm. 461-463.

³⁰Nindiya Norianda, dkk, Internalisasi Nilai Dan Karakter Melalui Budaya Sekolah (Studi Budaya Sekolah Jumat Berkah), *WASKITA: Jurnal Pendidikan Nilai dan Pengembangan Karakter*, Vol. 5, No, 1, 2021, hlm. 45-57. DOI: <https://doi.org/10.21776/ub.waskita.2021.005.01.4>.

³¹ Observasi di MIN 13 Pidie Jaya, Rabu 15 Oktober 2024.

³²Wawancara dengan kepala madrasah MIN 13 Pidie Jaya Bapak Drs. Basri, Selasa 15 Oktober 2024.

³³ Wawancara dengan guru MIN 13 Pidie Jaya Ibu Mirnani, S.Pd.I, MA, Rabu 9 Oktober 2024.

³⁴ Wawancara dengan guru MIN 13 Pidie Jaya Ibu Yulidar, S.Pd.I, Rabu 9 Oktober 2024.

2.Integration in Education

At MIN 13, Islamic values are integrated into both the curriculum and social interactions. Teachers link Islamic principles with academic subjects, helping students understand the importance of honesty, responsibility, and care in various life aspects. This approach creates a learning atmosphere conducive to comprehensive value internalization.

3.Influence of Environment and Socialization

The educational environment and the habits it fosters play a crucial role in character building. Traditions like kissing teachers' hands and communal prayers serve as examples of value socialization implemented from an early age, aiming to instill positive habits for broader societal life.

4. Challenges and Responses to Change

The growth of technology and increased access to information pose challenges for educational institutions in maintaining Islamic values. Therefore, MIN 13 implements filtering mechanisms to prevent students from being influenced by external negative values. Through wise approaches, the madrasah strives to keep Islamic values relevant amid changing times.

Through various strategies, MIN 13 Pidie Jaya has successfully internalized Islamic cultural values into students' lives, ensuring they not only receive academic education but also grow into individuals with *akhlaqul karimah* who uphold Islamic values in daily life.

The Practice of Islamic Culture at MIN 13 Pidie Jaya

At MIN 13 Pidie Jaya, the implementation of Islamic culture is carried out through various strategies aimed at strengthening students' character education. The principal explains that the school creates a dynamic religious atmosphere through activities such as communal Yasin recitation, congregational prayers, and community engagement, including participation in takziah events. To instill Islamic discipline, all students are required to attend supervised congregational prayers.³⁵

One of the school's flagship programs is "Love for Charity and Sacrifice on Eid al-Adha." Launched in 2018, this program raised funds from teachers and students, enabling the purchase of eight cows for *qurban* in 2019. The initiative received positive responses from parents and became part of Islamic value internalization in the school environment.³⁶

Additionally, the madrasah integrates Islamic culture into the learning process through practices such as collective prayer before lessons, memorization of *Asmaul Husna*, and encouraging students to bring prayer equipment such as *mukena* and *peci*. Teachers including Mrs. Yulidar³⁷ and Mrs. Fazliana³⁸, emphasize the importance of discipline and cleanliness in worship as part of character education.

Students' social interactions and daily behaviors at MIN 13 also reflect the practice of Islamic culture. Mutual respect, helping others, and sharing are integral to everyday life. For instance, sharing food with neighbors or helping friends in need are real-life applications of Islamic values in social interaction.

1. Role of Educators and Parents

Teachers play a vital role in helping students internalize Islamic values. By encouraging practices such as praying before class, instilling discipline in worship, and teaching etiquette toward teachers and peers, students find it easier to understand and apply Islamic values in daily life.

³⁵ Observasi di MIN 13 Pidie Jaya, Rabu 15 Oktober 2024.

³⁶ Data Dokumentasi di MIN 13 Pidie Jaya, Rabu 15 Oktober 2024.

³⁷ Wawancara dengan guru MIN 13 Pidie Jaya Ibu Yulidar, S.Pd.I, Rabu 9 Oktober 2024.

³⁸ Wawancara dengan guru MIN 13 Pidie Jaya Ibu Fazliana, S.Pd.I, Rabu 9 Oktober 2024.

In addition to teachers, the involvement of parents and the community significantly contributes to the value internalization process. Through *Maulid Nabi* celebrations and various Ramadan activities, students become more aware of the importance of participating in religious activities with their families and communities. This creates continuity between madrasah education and reinforcement of Islamic values at home.

2. Contribution of Extracurricular Activities

Extracurricular activities at MIN 13 also play a role in practicing Islamic culture. Competitions such as *azan*, Qur'an memorization, and Islamic quizzes provide students with opportunities to develop their potential while upholding Islamic values. These activities also boost students' confidence and strengthen their Islamic character.

CONCLUSION

The Islamic cultural values implemented at MIN 13 Pidie Jaya play a highly significant role in shaping students' character based on *akhlaqul karimah* (noble character). These values are applied not only in academic aspects but also through various habits, traditions, and social interactions that occur within the madrasah environment. The internalization of Islamic values is carried out continuously through positive routines such as kissing the teacher's hand, collective prayers before lessons, and the teaching of noble morals. These values are also integrated into the curriculum by linking Islamic principles with academic subjects, enabling students to understand the importance of honesty, responsibility, and compassion in their lives. The educational environment at MIN 13 Pidie Jaya contributes to the formation of students' Islamic character through activities that promote positive habits, such as congregational prayer, regular Yasin recitation, and participation in religious social activities like *takziah* and the "Love for Charity and Sacrifice on Eid al-Adha" program. All of these activities aim to instill Islamic values into students' daily lives. Despite challenges brought about by technological advancement and globalization, MIN 13 Pidie Jaya strives to maintain the relevance of Islamic values by filtering information and adopting wise approaches in education. With the active involvement of teachers, parents, and the community, the process of internalizing Islamic values becomes stronger and more sustainable. In addition, extracurricular activities such as *azan* competitions, *tahfiz* (Qur'an memorization), and Islamic quiz contests also contribute to strengthening students' understanding and practice of Islamic values in their lives. Through a comprehensive strategy, MIN 13 Pidie Jaya has successfully created an educational environment that not only focuses on academic achievement but also fosters students with Islamic character who uphold moral and spiritual values in their everyday lives.

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