

Character Education in Indonesia Islamic Elementary Schools: A Systematic Literature Review (2014-2024)

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Abstract. Educational institutions strive to shape students into individuals with character and noble morals, enabling them to integrate intelligence, intellectual, emotional, and spiritual aspects. Research on character education in elementary schools, specifically Madrasah Ibtidaiyah, presents diverse viewpoints. Based on the data above. The focus of this study is on three specific issues. The first issue is the pressing need for character education in both elementary schools and Islamic elementary schools, also known as madrasah ibtidaiyah. The second concern pertains to the various forms of character education students receive. The third issue pertains to the implementation of the character education model in Islamic elementary schools. The researchers employed the systematic literature review method. The articles were chosen based on five stages, and data analysis was done using PRISMA. The themes and time period covered the last ten years, from 2014 to 2024, and global data from Scopus and Google Scholar, which added up to 483 articles, book reviews, proceedings, and conferences. The study's results indicate that schools must effectively and efficiently implement character education in Islamic elementary school students, through coaching, mentoring, and individual approaches. In addition, schools must strengthen educational components such as curriculum, learning media, madrasah programs, and the government through the education office. while the types of characters implemented in Islamic elementary schools, include: religious character, nationalism, mutual cooperation, social, and discipline, which are supported by several character education models such as Thomas Lickona's character education model, the G-Gold Way model, participatory observation learning model, and an education model based on strengthening collaboration between schools and parents. The study's theoretical implications emphasize the importance of fostering a positive school culture as the primary solution.

Keywords. *Character Education; Nationalism; Religious; Positive Culture*

Abstrak. Lembaga pendidikan berupaya membentuk peserta didik menjadi pribadi yang berkarakter dan berakhlak mulia, sehingga mampu mengintegrasikan aspek kecerdasan, intelektual, emosional, dan spiritual. Penelitian tentang pendidikan karakter di sekolah dasar, khususnya Madrasah Ibtidaiyah, menyajikan berbagai sudut pandang. Berdasarkan data di atas. Fokus penelitian ini adalah pada tiga isu khusus. Isu pertama adalah kebutuhan mendesak akan pendidikan karakter baik di sekolah dasar maupun sekolah dasar Islam, yang juga dikenal sebagai madrasah ibtidaiyah. Keprihatinan kedua berkaitan dengan berbagai bentuk pendidikan karakter yang diterima peserta didik. Isu ketiga berkaitan dengan implementasi model pendidikan karakter di sekolah dasar Islam. Para peneliti menggunakan metode telaah pustaka sistematis. Artikel dipilih berdasarkan lima tahap, dan analisis data dilakukan dengan menggunakan PRISMA. Tema dan periode waktu mencakup sepuluh tahun terakhir, dari 2014 hingga 2024, dan data global dari

Scopus dan Google Scholar, yang berjumlah 483 artikel, tinjauan buku, prosiding, dan konferensi. Hasil penelitian menunjukkan bahwa sekolah harus secara efektif dan efisien melaksanakan pendidikan karakter pada siswa Madrasah Ibtidaiyah, melalui pembinaan, pendampingan, dan pendekatan individual. Selain itu, sekolah harus memperkuat komponen pendidikan seperti kurikulum, media pembelajaran, program madrasah, dan pemerintah melalui dinas pendidikan. Sedangkan jenis karakter yang diimplementasikan di Madrasah Ibtidaiyah, meliputi: karakter religius, nasionalisme, gotong royong, sosial, dan disiplin, yang didukung oleh beberapa model pendidikan karakter seperti model pendidikan karakter Thomas Lickona, model G-Gold Way, model pembelajaran observasi partisipatif, dan model pendidikan yang berbasis pada penguatan kolaborasi antara sekolah dan orang tua. Implikasi teoritis penelitian ini menekankan pentingnya menumbuhkan budaya sekolah yang positif sebagai solusi utama.

Kata Kunci. Pendidikan Karakter, Nasionalisme, Religius, Budaya Positif

A. INTRODUCTION

The decline in students' character has become a serious concern for educational institutions in Indonesia. Issues such as student brawls (Nurhadiyanto et al., 2024), drug use (Davis et al., 2009; Iskandar et al., 2010), and free sex (Sovianti et al., 2024) have become alarming signs, highlighting the need to revitalize character education in schools (Saidek et al., 2016). As mandated by Indonesian law, character education must be implemented to its fullest extent. Education should not be limited to creating intelligent and academically successful individuals but should also focus on developing morally upright citizens (Islam & Aziz, 2020). Nevertheless, educational institutions are responsible for transforming individuals (students) into characters with noble morals, enabling them to integrate intellectual, emotional, and spiritual intelligence (Agung & Asmira, 2018). Putro et al. not only emphasized the importance of intellectual and skill development as academic elements, but also emphasized the role of character and spiritual education as non-academic elements that educational institutions must provide to students (Putro, 2019). Despite some data suggesting that schools prioritize student intellectuality over character development (Siska & Hadiwinarto, 2021), (Ramlan, 2023) reveals that teachers still maintain stereotypes about students who possess intelligence, a broad knowledge base, and good character.

Nurhasan also shares this perspective, asserting that the objective of character education is to equip the younger generation with the necessary skills to compete in the globalized era by enhancing mental health and intellectual intelligence (Nurhasnah, 2020). Furthermore, the primary factor in the development of character is the role as role models for students (Tohri, 2022). Students expect to emulate the behavior and speech of teachers. (Ramlan, 2023) also shares this perspective regarding teachers' role as supervisors and directors of children in all aspects of character development in schools. In essence, Lickona also emphasizes the significance of incorporating total moral quality (TMQ) into every learning process in schools, including (Lickona, 1991, 1996): moral modeling, moral coming, moral felling, and moral habituation.

Character education necessitates an ongoing process that commences at an early age. Additionally, it is imperative that the elementary school level be capable of developing human resources (teachers), curriculum, and materials that can bolster character education (Nurhasnah, 2020; Rahmat, 2016). Sugiarti and Burhanuddin emphasized the significance of fostering character development in elementary education by incorporating it into all learning processes (intracurricular and co-curricular). This includes the development of character, religious values (Erwinsyah & Putro, 2023), personality, social, nature, intellectual, and nationality (Sugiarti & Ozay, 2022). Additionally, we should strengthen the teacher's exemplary method to better serve students (Burhanuddin et al., 2018; Niswah &

Izzatin, 2021). Elihami, (2022) also shared a similar perspective, asserting that elementary schools must integrate information technology with character instillation, in addition to the learning process. his condition serves as evidence that schools are capable of addressing the challenges of education in the industrial revolution 4.0 era.

Additionally, (Putra et al., 2021) provided evidence from their research that schools must establish a curriculum that aligns with local wisdom. For instance, (Kasmawati et al., 2023), provided an example of an Islamic character-based curriculum in schools. This innovation can provide schools with a positive cultural design, enabling students to internalize superior Islamic character values. (Rofa, 2019a) advocated for the necessity of bolstering the school's vision and mission in order to cultivate Islamic character and national character through flag ceremony activities on Mondays and other national holidays, which is consistent with (Rohman & Mentari, 2024). research on integrated elementary schools. The urgency of character education as the primary solution to addressing social issues, including bullying at the Islamic elementary school level (Mappaenre et al., 2022), is irrepressible.

In Bandar Lampung city's elementary schools and Islamic elementary schools (madrasah ibtidaiyah), (Nursafitri & Rahayu, 2023), identified numerous additional models for character education and implemented them as school policies. These models include character religious values (P. Sari & Sumedi, 2024), nationalism, mutual cooperation, honesty, and independence. In contrast to Karwadi et al, who established the program on the basis of self-efficacy, a caring community, and school commitment (Karwadi & Deni Indrawan, 2023), teachers (Ulum & Hanim, 2024) and service are the determinants of success in character education. (Adi et al., 2024; Adnan, 2018) have implemented a variety of character education programs for Islamic elementary school students (madrasah ibtidaiyah) in response to the pressing need for character education in elementary schools (Amirudin et al., 2022; Hamdi et al., 2024; Kasmawati et al., 2023; Putra, 2021; Ramadhani & Febriani, 2023; Rofa, 2019a; Rohman & Mentari, 2024). Therefore, character education in Islamic elementary schools (madrasah ibidaiyah) remains a topic of discussion, necessitating the application of the systematic literature review (SLR) method. This will entail collecting data from published articles and conducting an in-depth analysis. The issue's focus involves determining the urgency of character education for Islamic elementary school students (madrasah ibtidaiyah), the types of characters implemented in these schools, and the model for enhancing character education in these students.

B. RESEARCH METHOD

1. Research Design

We used the systematic literature review (SLR) method as a research methodology. We created this model to facilitate an exhaustive examination of a published literature review. (Ansari et al., 2020; Donthu et al., 2021; Van Nunen et al., 2018) provided a bibliographic visualization of the findings. We map the data obtained with three main focuses and research question (RQ). 1. Implementing character education is urgent. 2. Types of characters and 3. A Model of Strengthening Character Education for Students in Islamic Elementary Schools. Utilizing third-party applications, such as publish or perlish, literature searches are conducted using global databases, including Scopus and Google Scholar. The themes that researchers employed during the search process were character education in Islamic education, character education in madrasah, character education in madrasah ibtidaiyah, and character education in Islamic elementary education. After that, we used the PRISMA analysis, a meta-analysis model with four separate parts: planning, identification, feasibility testing, and meta-analysis with relevant theories (Gaviria-Marin et al., 2018; Hutton et al., 2016).

2. Inclusion and exclusion of literature review research

In this study, the systematic literature review method involved a five-stage article selection process. The initial stage involved the inclusion of articles published in a journal (journal article) in the meta-analysis. We excluded articles published in conference results, proceedings, book reviews, book chapters, and other scientific works such as theses, dissertations, and theses. Secondly, a specific time frame categorizes the journal articles included in the meta-analysis. In this study, the time frame was 2014-2024, and the themes were character education in Islamic education, character education in madrasah, character education in madrasah ibtidaiyah, and character education in Islamic elementary education. Third, the article search process was exclusively reliant on two global databases: Scopus and Google Scholar. Fourth, researchers employed additional applications, such as Publis or Perlish, to preserve the credibility and objectivity of the article search. Fifth, we employed the English term "english" in the article search process, as it is certain that Scopus publishes articles in an international language (English).

3. Article Screening and Eligibility Analysis

On February 16, 2024, we sourced the article's eligibility data from two global databases, Scopus and Google Scholar, for the screening and analysis stage. We conducted the screening of articles using keywords, abstracts, and titles. The Scopus database yielded 38 articles, while the Google Scholar database yielded 445 articles. The screening stage received a total of 483 articles.

Table 1: Themes based on database in the 2014-2024 period

No	Keywords	Year	Databased	Count
1	character education in islamic education	2014-2024	Scopus	32
2	character education in islamic education	2014-2024	Google Scholar	200
3	character education in madrasah	2014-2024	Scopus	3
4	character education in madrasah	2014-2024	Google Scholar	109
5	character education in madrasah ibtidaiyah	2014-2024	Scopus	3
6	character education in madrasah ibtidaiyah	2014-2024	Google Scholar	30
7	character education in islamic elementary education	2014-2024	Google Scholar	106
Total				483

Out of a total of 483 articles discovered, we selected 60 for entry into Zotero and exported them in RIS format. We subsequently entered the RIS format results into the Vos Viewers application to assess the research theme's relevance in the subsequent stage. The procedure began with the creation of a bibliographic map. 2) Reference data. 3) selecting a folder (RIS). 4) Choose the calculation type, which encompasses comprehensive calculations and analysis based on keywords, starting with co-occurrence. 5) Keyword verification. 6) Completed. The visualization from VosViewers demonstrated this. The implementation of character education in elementary madrasahs is a highly intricate relationship, as illustrated in Figure 1.

Figure 1: Distribution of research results from Vosviewers on character education in Islamic

elementary schools (Madrasah Ibtidaiyah)

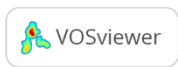
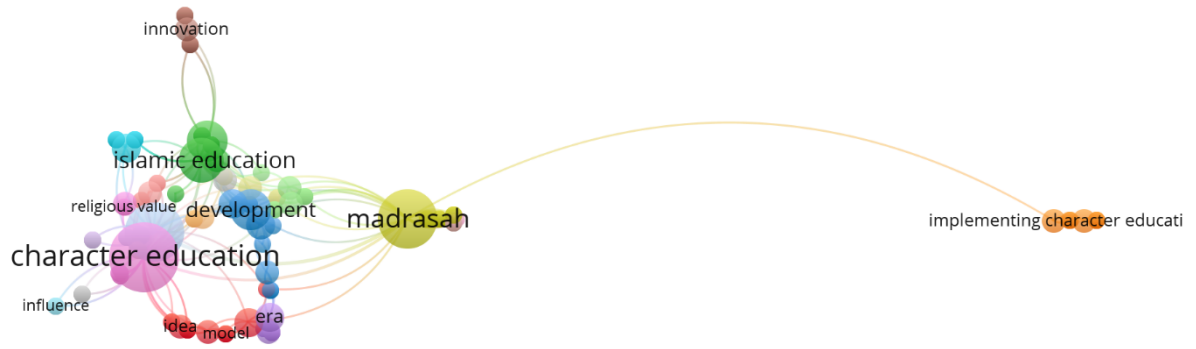
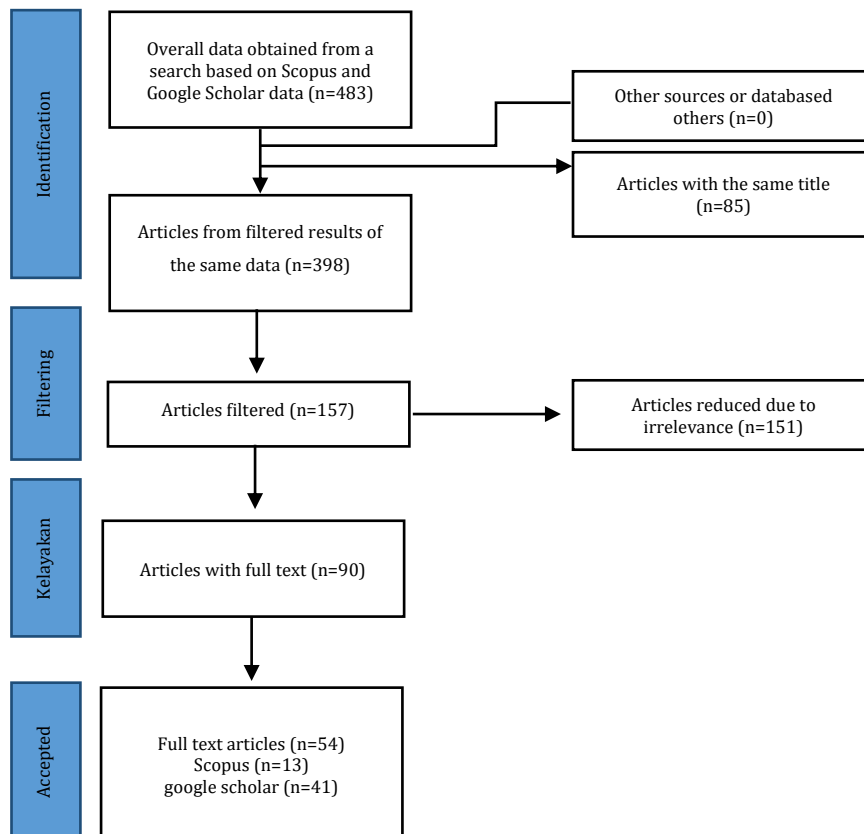


Fig. 1 Visualization of articles based on research network

Figure 1 shows that the discussion of character education has a very close relationship with elementary schools. Madrasah also engage in the implementation of character education, albeit with a deeper connection to the religious values of innovation, morality, and innovation in Islamic education.

4. PRISMA Analysis

The above process was carried out using PRISMA data analysis, which was based on initial findings with themes and a time span of the last ten years (2014-2024), as well as global data (Scopus and Google Scholar) totaling 483 articles, book reviews, proceedings, and conferences.



Data starts from initial identification, namely: (1) overall data obtained from searching based on Scopus and Google Scholar data (n = 483), Other sources (data-based) (n = 0), Articles with the same title (n = 85), Articles from filtered results from the same data (n = 398). (2) Filtering: Articles are filtered (n = 157); articles are reduced because they are not relevant (n = 151). (3) Article Eligibility: Full text articles (n = 90). (4) Articles accepted: articles with full text (n = 54), Scopus (n = 13), and Google Scholar (n = 41).

C. RESULTS AND DISCUSSION

Based on the results of the PRISMA analysis, the researcher will present it in tabular form, starting with the journal name (vol. number and year of publication), author's name, research method, country of origin of the researcher, database found by the researcher (Scopus and Google Scholar), language, and research question (RQ). 1. Implementing character education is urgent. 2. Types of characters and 3. A Model of Strengthening Character Education for Students in Islamic Elementary Schools.

No	Journal	Author	Method	Country	databased	RQ
1	Jurnal Pendidikan Islam Vol. 6 No. 1 2020	Agustin	Qualitative	Indonesia	Scopus	1,3
2	Journal of Law and Sustainable Development Vol 11 No. 6 2023	Ali Rahman	Qualitative	Indonesia	Scopus	2
3	Educational Administration: Theory and Practice Vol. 29 No. 2 2023	Choiriyah	Qualitative	Indonesia	Scopus	1
4	International Journal of Contemporary Islamic Education Vol. 3 No. 2 2021	Darlan et al	Qualitative	Indonesia	Scopus	2,3
5	Millah: Journal of Religious Studies Vol. 20 No. 2 2021	Muzayaroh et al	Qualitative	Indonesia	Scopus	1,2
6	Jurnal Pendidikan Islam Vol. 6 No. 2 2020	Nasih et al	Qualitative	Indonesia	Scopus	1,2
7	Millah: Journal of Religious Studies Vo. 20 No. 1 2020	Nudin et al	Studi literature	Indonesia	Scopus	3
8	Journal of Physics: Conference Series Vol. 1471 No. 1 2020	Nurhasnah	Qualitative	Indonesia	Scopus	2
9	Jurnal Ilmiah Peuradeun Vol. 9 No. 2	Putra et al	Qualitative	Indonesia	Scopus	2
10	Journal of Positive Psychology and	Rinawati	Qualitative	Indonesia	Scopus	1,3

	Wellbeing Vol. 6 No. 1 2022					
11	International Journal of Advanced Science and Technology Vol. 29 No.6 2020	Saihu et al	Qualitative	Indonesia	Scopus	1,2
12	Jurnal Pendidikan Islam Vol. 7. No. 1 2021	Syarnubi et al	Qualitative	Indonesia	Scopus	1
13	Jurnal Ilmiah Islam Futura Vol. 20 No.1 2020	Taufik et al	Qualitative	Indonesia	Scopus	2
14	Journal of Social Science Vol. 2 No. 2 2021	Abbas et al	Qualitative	Indonesia	Google Scholar	2
15	At-Tasyrih: Jurnal Pendidikan dan Hukum Islam Vol.8 No. 1 2022	Amiruddin et al	Qualitative	Indonesia	Google Scholar	3
16	Al-Ibda: Jurnal Pendidikan Guru Madrasah Ibtidaiyah Vol. 3 No. 1 2023	Ammalia et al	Qualitative	Indonesia	Google Scholar	2,3
17	IJIRCS: International Journal of Islamic Religion dan Culture Studies Vol. 1 No. 3 2023	As'ad dan Kistoro	Qualitative	Indonesia	Google Scholar	2,3
18	SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education) Vol.9 No. 2	Chayadi dan Della	Qualitative	Indonesia	Google Scholar	1
19	Jurnal Basicedu Vol. 6 No. 1 2022	Elihami	bibliografi	Indonesia	Google Scholar	1
20	Edupedia: Jurnal Studi Pendidikan dan Pedagogi Islam Vol. 9 No. 1 2024	Eriyanto dan bin Zakariya	Qualitative	Indonesia	Google Scholar	2
21	Intelegensia: Jurnal Pendidikan Islam Vol. 11 No. 2 2023	Erwinsyah dan Putro	Qualitative	Indonesia	Google Scholar	1,2
22	Jurnal Iqra': Kajian Ilmu Pendidikan Vol. 5 No. 1 2020	Fajrussalam et al	Qualitative	Indonesia	Google Scholar	2

23	Al- Tatwur : International journal of Social Science (TIJOSC) Vol. 2 No. 1 2024	Hamdi et al	Qualitative	Indonesia	Google Scholar	1
24	Rihlah Review: Jurnal Pendidikan Islam Vol. 2 No. 1 2023	Hanik et al	Qualitative	Indonesia	Google Scholar	1
25	As-Sunniyyah Vol. 3 No. 2 2023	Hartono dan Majidah	Qualitative	Indonesia	Google Scholar	1,2
26	HEUTAGOGIA: Journal of Islamic Education Vol. 3 No. 2 2023	Hidayat dan Hidayat	Qualitative	Indonesia	Google Scholar	1,2
27	Journal of Social Studies (JSS) Vol. 16 No. 2 2020	Husnaini et al	Qualitative	Indonesia	Google Scholar	2
28	Ta'dib: Jurnal Pendidikan Islam Vol. 21 No. 1 2016	Ismail	Qualitative	Indonesia	Google Scholar	3
29	Journal of Educational Policy and Development Vol. 6 No. 1 2018	Izzah dan Zuriah	Qualitative	Indonesia	Google Scholar	1
30	Jurnal Cakrawala Pendas Vol.9 No. 2 2023	Karwadi dan Deni Indrawan	Qualitative	Indonesia	Google Scholar	1
31	Journal of Leadership, Management and Policy in Education Vol. 1 No. 1 2023	Kasmawati et al	Qualitative	Indonesia	Google Scholar	1,2
32	Al-Tadzkiyyah: Jurnal Pendidikan Islam Vol. 14 No. 1 2023	Kurniawan dan Fitriyani	Qualitative	Indonesia	Google Scholar	2,3
33	Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah Vol. 5 No. 2 2022	Mappaenre et al	Qualitative	Malaysia	Google Scholar	2,3
34	Elementary:Jurnal Ilmiah Pendidikan Dasar Vol. 7 No. 2 2021	Niswah dan Izzatin	Qualitative	Indonesia	Google Scholar	1
35	International Journal of Students	Nursafitri dan Rahayu	Qualitative	Indonesia	Google Scholar	1

	Education Vol 2 No. 1 2023					
36	AL-ISHLAH: Jurnal Pendidikan Vol. 15 No. 4 2023	Oviana et al	Qualitative	Indonesia	Google Scholar	1,2
37	Educan: Jurnal Pendidikan Islam Vol. 7 No. 2023	Pratomo	Qualitative	Indonesia	Google Scholar	2,3
38	IJER (Indonesian Journal of Educational Research) Vol. 5 No. 1 2020	Prihartini et al	Qualitative	Indonesia	Google Scholar	2,3
39	DIROSAT: Journal of Education, Social Sciences & Humanities Vol. 23 No. 2 2024	Rahila dan Khozin	Qualitative	Indonesia	Google Scholar	2
40	Al-Misbah (Jurnal Islamic Studies) Vol. 10 No. 1 2022	Ramadanti et al	Qualitative	Indonesia	Google Scholar	1
41	Jurnal Pendidikan dan Pembelajaran Dasar Vol. 9 No. 2 2023	Ramadhani dan Febriani	Qualitative	Indonesia	Google Scholar	1
42	Ri'ayah: Jurnal Sosial dan Keagamaan Vol. 4 No. 2 2019	Rofa	Qualitative	Indonesia	Google Scholar	2
43	International Journal of Nusantara Islam Vol. 6 No. 2 2018	Rohana	Qualitative	Indonesia	Google Scholar	3
44	Jurnal Pendidikan PKN (Pancasila dan Kewarganegaraan) Vol. 5 No. 1 2024	Rohman dan Mentari	Qualitative	Indonesia	Google Scholar	3
45	Jurnal Penelitian Pendidikan IPA Vol.9 No. 11 2023	Safira dan Alfiansyah	Qualitative	Indonesia	Google Scholar	2,3
46	Studi Multidisipliner: Jurnal Kajian Keislaman Vol. 11 No. 1 2024	Sari dan Sumedi	Qualitative	Indonesia	Google Scholar	2,3
47	Jurnal Asy-Syukriyyah Vol. 25 No. 1 2024	Sari et al	Qualitative	Indonesia	Google Scholar	1,2

48	MUDARRISA: Jurnal Kajian Pendidikan Islam Vol. 15 No. 1 2023	Setyawan et al	Qualitative	Indonesia	Google Scholar	2,3
49	Jurnal Pendidikan Agama Islam Indonesia (JPAII) Vol. 4 No. 1 2023	Sirait	Qualitative	Indonesia	Google Scholar	3
50	International Journal of Islamic Education, Research and Multiculturalism Vol. 4 No. 2 2022	Sugiarti dan Ozay	Qualitative	Indonesia	Google Scholar	3
51	JUMADI: Jurnal Masyarakat Mengabdi Vol. 1 No. 1 2024	Suriyah et al	Pendampingan	Indonesia	Google Scholar	1,2
52	Indonesian Journal of Education (INJOE) Vol. 4 No. 1 2024	Ulum dan Hanim	Qualitative	Indonesia	Google Scholar	2,3
53	Nidhomul Haq: Jurnal Manajemen Pendidikan Islam Vol. 4 No. 1 2019	Umam	Qualitative	Indonesia	Google Scholar	3
54	Jurnal Ilmiah Wahana Pendidikan	Yudiyanto et al	Qualitative	Indonesia	Google Scholar	1

Discussion

1. The urgency of implementing character education in Islamic elementary school students (madrasah ibtidaiyah)

The initial foundation for promoting students' behavior in Islamic elementary schools is the implementation of character education, which is the highest ideal in the construction of world civilization, in accordance with the ideals of the Indonesian state (Adisel et al., 2022; Mappaenre et al., 2022). Abbas et al assert that the primary objective of the learning process (Abbas et al., 2021; Abdurahman, 2018; Ramlan, 2023), particularly in all learning materials, is the implementation of character education. Riinawati and Ngalimun outline the process of implementing character education using two models: initial Islamic religious education and citizenship education (Riinawati, 2022).. Secondly, they integrate learning with various subjects such as thematic, social sciences, history, and mathematics (Rohman & Mentari, 2024).

According to (Yudianto et al., 2020), strengthening Islamic identity through character education is a responsibility that Islamic educational institutions must prioritize. This is consistent with (Niswah & Izzatin, 2021), who stated that Islamic educational institutions, particularly elementary madrasahs, are in a strategic position to promote character education, as they serve as the primary foundation for the development of religious individuals, character (Muzayaroh, 2021), and providing role models (Rofa, 2019b). Additionally, the potential for inconsistency in student character may arise as a

result of the challenges associated with education in the industrial revolution 4.0 era, which places a high value on technology-based education (Elihami, 2022). In the interim, Rohana observed that character education is the essence of Islamic education (Rohana, 2018). Therefore, elementary madrasas must prioritize the implementation of character education as their primary focus (Abdurrahman, 2016), with support from educational components such as the curriculum (Bagaskorowati, 2023), learning media (Agustin, 2020), madrasa programs, and the government through the education office (Umam, 2019).

Ammalia et al noted that implementing character education in madrasahs (schools) benefits more than just the school itself (Ammalia et al., 2023). However, the community as a whole will reap the benefits more profoundly, as a robust moral compass will fortify the social structure. However, (Fauzi & Hosna, 2022) noted that a collaborative approach, mentorship, and coaching can effectively implement character education. Each person has a unique background, so they must employ distinct methods and demonstrate respect for one another.

2. Various characters implemented in Islamic elementary schools (madrasah ibtidaiyah)

Character education encompasses a variety of domains, such as the independent curriculum in Indonesia, which prioritizes five character traits: religious character, nationalism, integrity, mutual cooperation, and independence (Arifin & Muslim, 2020). In Islamic elementary schools, (Elihami, 2022; Muzayaroh, 2021; Setyawan et al., 2023) observed that the development of the religious character is crucial. Sari et al. bolster their argument by referencing the findings of a study conducted at Madrasah Ibtidaiyah in Aceh, which employs a variety of learning methods to instill religious values (R. Sari et al., 2024). These methods include storytelling, role models (Alirahman, 2023), advice (Syarnubi, 2021), deliberation, and habituation in classroom activities.

Yudianto et al also disclosed that the religious character is the most critical of the eighteen characters derived from government education (Yudianto et al., 2023). Schools, families, communities, government, and mass media must collaborate optimally to implement this character (Ismail, 2016). Madrasah Ibtidaiyah YAPPI Cekel Saptosari facilitates the practice of religious character through learning, role models, madrasah rules, habits, and the reinforcement of religious programs such as Istighosah, congregational prayer (As' ad & Kistoro, 2023), special guidance, and student discipline (Hidayat & Hidayat, 2023). Furthermore, Kawardi et al. observed that self-efficacy, a caring community, and teacher role models can achieve the cultivation of religious character (Karwadi & Deni Indrawan, 2023).

Islamic elementary Schools implement the character of nationalism in addition to religious values. For example, students are required to attend the flag ceremony (Husnaini et al., 2020), and the preservation of integrated Islamic education will contribute to the nation's character (Abbas et al., 2021). The primary emphasis of elementary madrasas is the character of discipline, which includes the requirement that students adhere to certain standards, including the wearing of full attire, punctuality, and timely departure (Hamdi et al., 2024; Syarnubi, 2021). In addition, elementary madrasas frequently employ social character, as evidenced by the distribution of takjil (is an Indonesian term for the light snacks or drinks typically served to break the fast during the month of Ramadan) to the community during the fasting month (Ramadan) and the fundraising efforts to assist in spontaneous disaster programs (Arif et al., 2021; Taufik, 2020).

Cahyadi and Della also revealed that the characters implemented in elementary madrasas are the characters of mutual cooperation exemplified in the history of Islamic culture and integrity in the creed, morals, and Qur'an and Hadith (Cahyadi & Della, 2021; Nudin, 2020), because basically every process of implementing character education is

included in the learning process of several subjects, including (Pratomo, 2023): creed, morals, history of Islamic culture, Qur'an and Hadith, and fiqh: in the chapter on Hajj, there is the development of characters of tolerance and discipline (Ramadanti et al., 2022).

3. Model for strengthening character education for students in Islamic elementary schools (Madrasah Ibtidaiyah)

The implementation of a culture of good character education will automatically influence student behavior. Nevertheless, in order to ensure that the implementation process operates at its best, it is essential to have a well-designed character education model (Choiriyah, 2023; Eriyanto & bin Zakariya, 2024). The development of various character education models, including Thomas Lickona's character education model (Lickona, 1991), aims to enhance the multiculturalism of students in elementary schools. It focuses on several key points, including the establishment of a positive culture within the madrasa, which is characterized by a rich mix of multicultural values, in order to encourage students to naturally adopt the madrasa culture. Second, a positive attitude is essential, and all educators must serve as role models for students. This guarantees that the madrasah education council sets a positive example, preventing any rejection. Third, strengthening cooperation with diverse stakeholders such as parents, the madrasah's surrounding community, and individual students is crucial to maintain the process of developing student character (Kurniawan & Fitriyani, 2023).

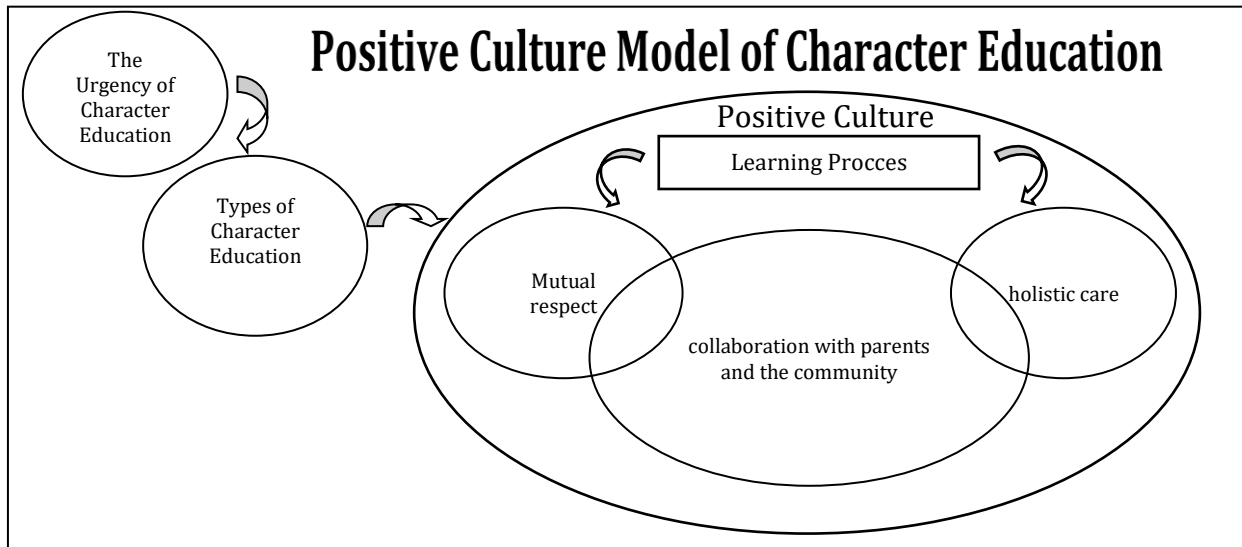
Another character education model is the G-Gold Way model, which is a process that combines character education with classroom learning and society-based learning to ensure that the learning process is innovative and can effectively convey character strengthening to students (Zubaidah et al., 2021). (Nasih, 2020) argues that the learning process can primarily impart character education. Consequently, it is imperative that educators select the appropriate learning model, such as the participatory observation learning model, which emphasizes the process of students directly observing each individual. (Prihartini et al., 2020; Rahila & Khozin, 2024) assert that developing a character education curriculum that prioritizes physical, moral, spiritual, and emotional development is the foundation for a learning process that enhances character education, thereby maximizing the opportunity for sustainable character development.

Hidayat et al (Hidayat & Hidayat, 2023), unlike Zubaidah et al, asserted that learning alone does not achieve character education (Zubaidah et al., 2021). Rather, Madrasah Ibtidaiyah can achieve character education by fostering collaboration among educators, parents, religion, and the surrounding community. This comprehensive approach will be capable of fostering the development of character in a meaningful and effective manner. In accordance with Husaini et al., who asserted that the most effective character education model is a collaborative model between schools and parents (Fajrussalam et al., 2020; Husnaini et al., 2020; R. Sari et al., 2024), schools serve as a system that regulates character development, while parents serve as the initial foundation in character education (Darlan et al., 2021; Izzah & Zuriah, 2018).

Hanik et al. further strengthen this perspective by arguing that the spirit of sustainability from school to home, along with the development of character culture, must primarily support the development of character education (Hanik et al., 2023). This includes establishing teacher role models and congregational prayer at the school, which students will imitate. Furthermore, schools may improve initiatives such as Program 40: Mindfulness, by the Heart, Feelings, and Sports. The SAFTA program, which includes siddiq, amanah, tabligh, and fathonah (Eriyanto & bin Zakariya, 2024), Maqam mahmudah (exemplary, learning, and empowerment of culture), and daily reading of the Qur'an, aims to cultivate students' religious character (Hartono & Majidah, 2023). Based on the perspectives above, the character education process must be continuous and grounded in the positive culture of

the school. Therefore, it is the responsibility of the school to develop a positive culture model as outlined by Cavanagh et al. The implication of this study is to reinforce the importance of building a positive culture, as illustrated below:

Figure 2: Character Education Strengthening Model



Strengthening a positive culture according to Cavanagh et al. involves, first, building and maintaining positive relationships—a process of fostering a positive culture through mutual respect between teachers and students. This includes meeting students' needs by creating a comfortable, non-discriminatory environment for participation. Second, it involves applying holistic care between students and teachers, as each student desires a school and teachers who are genuinely invested in the learning process (Alexander, 2012; Cavanagh et al., 2012). However, a distinguishing factor in this study is the need for schools to continually strengthen collaboration with parents and the surrounding community (Alexander, 2012). This approach enables a unified effort toward character education revitalization in schools, ultimately benefiting society as a whole.

D. CONCLUSION

In summary, schools must fulfill the obligation of incorporating character education into Islamic elementary school students (madrasah ibtidaiyah) through efficient and effective coaching, mentoring, and individual approaches. Furthermore, schools, through the education office, must enhance educational components such as curriculum, learning media, madrasah programs, and government involvement. Islamic elementary schools (Madrasah Ibtidaiyah) implement the following character education models: religious character, nationalism, mutual cooperation, social, and discipline. Various character education models support these models, including Thomas Lickona's character education model, the G-Gold Way model, participatory observation learning, and an education model that emphasizes the integration of schools and parents.

The theoretical implication of this study is that the primary solution is to enhance the positive school culture. We will achieve this through three stages: the establishment and maintenance of healthy relationships. Next, educators and students will implement a comprehensive approach. Third, the school's community and parents should collaborate more effectively. However, this investigation fundamentally restricts itself by exclusively focusing on three focal issues: the necessity of implementing character education, the various forms of character education, and the models of character education in Islamic

elementary schools (Madrasah Ibtidaiyah). Therefore, we recommend focusing future research on revitalizing positive school culture to cultivate positive student character.

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