

Madrasah Culture-Based Integrative Ethics Education Model: A Case Study of Character Formation in Indonesia

¹Fitratul Uyun, ²Agus Maimun, ³Muhammad Walid, ⁴Triyo Supriyatno, ⁵Ahmad Barizi, ⁶Aninda Tri Safinatun Najah

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia



Corresponding Author:

Fitratul Uyun
fitratuluyun@uin-malang.ac.id

Keywords:

ethics education;
madrasah culture;
character education;
integrative model;
Islamic education

Abstract. *Ethics education in madrasahs has generally been understood as part of character education implemented through formal learning. Consequently, it has not yet adequately explained how ethical values are constructed as an integrated system within the overall madrasah educational ecosystem. This study aims to analyze how ethics education is constructed in a high-achieving madrasah, to explain how ethical values are integrated into the curriculum and educational practices, and to explore the contribution of this integration to students' character formation in supporting the Golden Generation 2045 agenda. A qualitative single-case study design was employed at MAN 2 Malang City. Data were collected through participant observation, semi-structured in-depth interviews, and document analysis, and were analyzed interactively through data condensation, data display, and conclusion drawing and verification. The findings indicate that ethics education in a high-achieving madrasah is not developed solely through classroom instruction but through an ethics education ecosystem that integrates the madrasah's vision and policies, religious culture, exemplary conduct, habituation, formal curriculum, co-curricular and extracurricular activities, the physical environment, and institutional support systems. This integration is associated with the internalization of four cardinal virtues, namely hikmah (wisdom), 'iffah (self-restraint), syaja'ah (moral courage), and 'adl (justice), which are reflected in students' moral awareness, discipline, responsibility, critical thinking, and social concern, while also revealing tensions such as uneven integration across subjects, limited supervision outside school, and weak assessment of ethical growth. The study's novelty lies in the Madrasah Culture-Based Integrative Ethics Education Model, a conceptual framework that, unlike models treating institutional components as parallel programs, positions madrasah culture as the mediating mechanism linking institutional inputs to habituation, exemplary conduct, and reflection (process), to the four cardinal virtues (output) and students' character (outcome), sustained by a continuous feedback loop.*

Abstrak. Pendidikan etika di madrasah selama ini lebih banyak dipahami sebagai bagian dari pendidikan karakter yang diimplementasikan melalui pembelajaran formal, sehingga belum mampu menjelaskan bagaimana nilai-nilai etika dikonstruksi sebagai

suatu sistem yang terintegrasi dalam keseluruhan ekosistem madrasah. Penelitian ini bertujuan menganalisis bagaimana pendidikan etika dikonstruksi di madrasah unggul, menjelaskan bentuk integrasi nilai-nilai etika dalam kurikulum dan praktik pendidikan, serta mengeksplorasi kontribusi integrasi tersebut terhadap pembentukan karakter peserta didik dalam mendukung agenda Generasi Emas 2045. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus tunggal di MAN 2 Kota Malang. Data diperoleh melalui observasi partisipatif, wawancara semi-terstruktur mendalam, dan studi dokumentasi, kemudian dianalisis secara interaktif melalui tahapan kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa pendidikan etika di madrasah unggul tidak dibangun melalui pembelajaran di kelas semata, tetapi melalui suatu ekosistem pendidikan etika yang mengintegrasikan visi dan kebijakan madrasah, budaya religius, keteladanan, pembiasaan, kurikulum formal, kegiatan kokurikuler dan ekstrakurikuler, lingkungan fisik, serta sistem pendukung kelembagaan. Integrasi tersebut berkaitan dengan internalisasi empat kebijakan utama, yaitu hikmah (kebijaksanaan), 'iffah (pengendalian diri), syaja'ah (keberanian moral), dan 'adl (keadilan), yang tampak pada kesadaran moral, kedisiplinan, tanggung jawab, kemampuan berpikir kritis, dan kepedulian sosial peserta didik, sekaligus menampakkan ketegangan berupa integrasi yang belum merata antar mata pelajaran, pengawasan yang terbatas di luar sekolah, dan penilaian pertumbuhan etika yang masih lemah. Kebaruan penelitian ini terletak pada Model Pendidikan Etika Integratif Berbasis Budaya Madrasah, yaitu kerangka konseptual yang, berbeda dari model yang memandang komponen kelembagaan sebagai program yang berjalan paralel, menempatkan budaya madrasah sebagai mekanisme penghubung antara input kelembagaan dengan pembiasaan, keteladanan, dan refleksi (proses), empat kebijakan utama (output), serta karakter peserta didik (outcome), yang dijaga melalui siklus umpan balik berkelanjutan.

A. INTRODUCTION

Human resource development is a strategic agenda in realizing the vision of a Golden Indonesia 2045. The quality of human resources is a key determinant of national competitiveness amid global transformation driven by advances in digital technology, social change, and the evolving dynamics of social interaction. At the same time, various ethical issues have become increasingly prominent, including declining academic integrity, rising intolerance, bullying and cyberbullying, misuse of digital media, and weakening social responsibility (Han, Ye, & Zhong, 2025; Marstiyaningtiyas, Suparta, & Askar, 2026). These phenomena demonstrate that the quality of education needs to be understood more comprehensively by positioning character development and moral awareness as essential components of educational outcomes. Therefore, ethics education serves as a strategic foundation for preparing a generation capable of adapting to change without losing its moral, religious, and national identity. This orientation is also embedded in Indonesia's national education goals, which require education to develop learners who are faithful, pious, and of

noble character (Pradana, Mahfud, Hermawan, & Susanti, 2021)

Madrasahs are widely regarded as institutions in which academic, spiritual, and social dimensions of learning are combined in students' daily lives (Nini, Zulpadrianto, Fajri, & Ihsan, 2026; Sarwadi & Raihan, 2025). In such settings, ethics education may develop through religious culture, teachers' exemplary conduct, habituation, the leadership of the madrasah principal, interpersonal interactions, and a learning environment that supports students' moral development. However, not every madrasah organizes these elements coherently; in some institutions they remain separate programs rather than a shared system. This variation makes the madrasah a relevant site for asking under what conditions culture becomes an effective vehicle for ethics education. Organizational culture is a system of shared values, norms, and habitual practices that guides the behavior of an organization's members (Andreas & Gumanti, 2023; Tadesse Bogale & Debela, 2024). When it is consistently enacted, it translates abstract values into repeated daily experiences, and school-wide approaches in which culture, relationships, and routines are aligned have been associated with effective character education (White, 2026) (Berkowitz & Bier, 2004).

This point is directly relevant to the Golden Generation 2045 agenda. The national aspiration for a generation that is both competitive and of integrity cannot be achieved through policy statements and curriculum documents alone; it depends on whether the values stated in those documents are experienced repeatedly in everyday school life. Madrasah culture is one of the means through which this translation occurs: it converts the national goals of faith, noble character, and responsibility (Daryaman, Mayasari, Supriadi, Hoerudin, & Susandi, 2024) into routines of greeting, worship, discipline, service, and mutual reminding that students practice every day. Understanding how a high-achieving madrasah builds such a culture therefore informs how educational institutions can contribute to the character dimension of the 2045 agenda.

Various previous studies have confirmed the importance of character education and ethics education in shaping students' personalities. Zamsiswaya et al. (2024) developed a character education framework based on the perspective of Buya Hamka's Tafsir Al-Azhar, while Rubini (2018) compared the construction of moral education according to Al-Zarnuji and John Locke. Aini et al. (2024) demonstrated that the internalization of social ethical values takes place effectively through residential life, while Bahri et al. (2026) emphasized that character development is a fundamental prerequisite for realizing the Golden Generation of Indonesia 2045. Other studies have highlighted the importance of teachers' exemplary conduct, religious culture, and habituation as key instruments in shaping students' character (Herfany & Abdurrasyid, 2024; Solihah, Sugara, & Fathoni, 2024).

A review of these studies reveals three research gaps. First, many studies continue to position ethics education as a component of character education, resulting in discussions that primarily focus on value internalization or moral learning in a fragmented manner. Second, existing studies often examine only one or two educational components, such as the curriculum, exemplary conduct, or religious culture, without explaining the relationships among these components in forming a comprehensive educational system. Third, relatively few studies have developed a conceptual model explaining how madrasah organizational culture, leadership, curriculum, the hidden curriculum, the physical environment, habituation, and social interaction are integrated to form a sustainable ethics education ecosystem. Thus, the existing literature still leaves considerable room for understanding ethics education as a comprehensive institutional system.

Building on these research gaps, this study is grounded in the assumption that the success of ethics education in a high-achieving madrasah depends on the institution's capacity to develop an organizational culture that integrates all educational processes into a unified value system. The field data (interviews, observations, and documents) indicate that

ethics education at MAN 2 Malang City is constructed through the integration of the madrasah's vision and policies, religious culture, leadership, teachers' exemplary conduct, habituation, formal curriculum, co-curricular and extracurricular activities, the physical environment, and various hidden curriculum practices, which collectively shape students' moral experiences.

The study examines this integration through four cardinal virtues: hikmah (wisdom), 'iffah (self-restraint), syaja'ah (moral courage), and 'adl (justice). These virtues are drawn from the classical Islamic ethical tradition, notably Miskawayh's account in which three faculties of the soul, the rational, the appetitive, and the irascible, give rise to wisdom, temperance, and courage, and justice results from their balance (Miskawaih, 1969); recent work continues to draw on this tradition for character education (Qamariah, Zamroni, Tamam, & Solekhin, 2024; Wibawanti, 2025). They were used as an analytical framework for examining what the madrasah's practices aim to produce and were then examined against the field data. They were adopted because, taken together, they cover moral judgment, self-regulation, moral action, and fairness toward others, which are the capacities most relevant to the digital-era challenges described above. Informants associate these virtues with students' discipline, responsibility, social concern, critical thinking skills, and moral maturity.

The novelty of this article lies in its conceptual model, which views ethics education as an institutional ecosystem. Unlike previous studies that have tended to emphasize value internalization or character education in a fragmented manner, the model proposed in this article differs in three respects. First, it positions madrasah culture not as one component among many but as the mediating mechanism that connects institutional inputs (vision and leadership, religious culture, curriculum, hidden curriculum, and the educational environment) to the learning processes through which values are internalized. Second, it specifies the relationships among input, process, output, outcome, and long-term impact, rather than listing components. Third, it links the classical Islamic cardinal virtues to contemporary digital-era challenges and to the competencies expected of the Golden Generation 2045, and includes a sustainability loop that keeps the system self-renewing. Accordingly, this study makes a conceptual contribution through the development of the Madrasah Culture-Based Integrative Ethics Education Model, which broadens the scope of Islamic education studies while offering a framework for developing madrasah culture as a strategy for character formation in support of the Golden Generation 2045 agenda.

The significance of this study is threefold. For researchers in Islamic education, it offers a system-level conceptualization of ethics education that goes beyond examining isolated programs. For madrasah principals, teachers, and education officials, including those at the Ministry of Religious Affairs, it provides a framework for designing character-strengthening policies based on organizational culture. For students and the wider community, it clarifies the conditions under which moral education is experienced consistently across classroom, organizational, and everyday settings.

Based on this background, the study addresses three main research questions: (1) How is an ethics education ecosystem developed through madrasah culture at MAN 2 Malang City? (2) How are ethical values integrated into the curriculum and educational practices? and (3) How were the components and relationships of the Madrasah Culture-Based Integrative Ethics Education Model derived from the empirical findings, and how does the model explain students' character formation?

B. RESEARCH METHOD

This study employed a qualitative approach with a holistic single-case study design following Yin. A case study is appropriate when the research questions ask "how" a

contemporary phenomenon operates within its real-life context and when the boundary between the phenomenon and its context is not clear-cut (Yin, 2017). That is the situation here: ethics education in a madrasah cannot be separated from the culture, relationships, and routines in which it takes place. Compared with other qualitative designs, a case study fitted the aims better. Ethnography centers on the culture of a group through prolonged immersion, grounded theory aims to generate theory without a bounded case, and phenomenology focuses on the essence of individuals' lived experience; a case study, by contrast, allows a bounded institution to be examined through multiple sources of evidence while keeping context central (Reeves, Peller, Goldman, & Kitto, 2013) (Kramer & Adams, 2017)

MAN 2 Kota Malang was purposively selected for five reasons: it is accredited A and has won numerous achievements, which were visible on site as trophies; it has become a "Madrasah Digital" with an integrated digital management system; it shows an explicit commitment to character and akhlak education; it has strong support from the madrasah committee and parents; and it is a madrasah unggulan that also offers an optional boarding program, Ma'had Al-Qalam. MAN 2 Kota Malang is a state madrasah aliyah in Malang City, East Java, accredited A. In addition to its regular program, it offers a boarding facility, Ma'had Al-Qalam. Boarding is optional: candidates who wish to live in the dormitory must pass a Ma'had commitment test, so not all students live there. Its leaders describe it as a "model madrasah" that is a reference in academic and non-academic matters and, above all, in akhlakul karimah (principal, interview). It has adopted a digital management system connecting teachers, students, and parents, and its work culture is summarized in the slogan "Juara Prima" (honest, hardworking, achieving, dignified). Its curriculum combines the national curriculum of the Ministry of Education and the curriculum of the Ministry of Religious Affairs, and it implements the Pancasila and Rahmatan lil Alamin Student Profile Strengthening Project (P5RA).

Table 1. Informants and interview focus

Informant	Code	Main focus
Madrasah principal	P	Vision, planning, work culture, challenges
Vice principal for curriculum	VPC	Curriculum integration, P5RA
Vice principal for student affairs	VPS	Habituation, student organizations, discipline
Vice principal for public relations	VPR	Dual curriculum, discipline, programs
Vice principal for facilities	VPF	Physical environment, facilities
Civic Education teacher	T-CE	Modeling, case-based learning, rules
Physics teacher	T-PH	Integration in science, honesty practices
Fiqh teacher	T-FQ	Fiqh learning, assessment, challenges
Librarian	LIB	Library as an ethics learning space
Students (n = 4)	S	Perceptions of role models

Data were collected using three techniques: participant observation, in-depth semi-structured interviews, and document analysis. The observation covered the school environment, the mosque, the library, symbols displayed at the front of the building, religious routines, discipline practices, and students' social interaction, and was guided by an observation protocol (Appendix 1) focusing on (a) daily religious routines, (b) teacher-student interactions and exemplary conduct, (c) classroom learning, (d) co-curricular and extracurricular activities, and (e) the physical environment and hidden curriculum practices. Semi-structured interviews were then conducted to explore the experiences, perceptions, and strategies of the informants listed in Table 1, who were selected purposively according

to their roles in ethics education. Finally, document analysis was used to corroborate interview and observation data. The documents were (a) the madrasah Strategic Plan (Renstra) 2025–2029; (b) the management guidelines for curriculum, student affairs, and facilities (2023); (c) the madrasah website's vision, mission, and motto page and its news reports on planning and evaluation meetings; (d) P5RA learning modules; and (e) the student code of conduct, program records, activity schedules, and photographs.

Data analysis followed the interactive model of Miles et al. (2013), consisting of data condensation, data display, and drawing and verifying conclusions, and was carried out together with data collection. During condensation, transcripts, field notes, and documents were coded and the codes were grouped into categories and themes following the steps of thematic analysis (Naeem, Ozuem, Howell, & Ranfagni, 2023). Data displays were used to compare themes across informants and data sources. Trustworthiness was addressed through credibility, transferability, dependability, and confirmability (Given, Saumure, & Seale, 2008; Lincoln & Guba, 1985). Source triangulation compared the accounts of the principal, vice principals, teachers, the librarian, and students, and checked them against the code of conduct, program records, P5RA modules, and curriculum documents. Methodological triangulation compared interview data with observations of greeting culture, discipline, respect for teachers, religious activities, and social interaction, and with documents such as photographs, schedules, modules, and policies (Bekhet & Zauszniewski, 2012). For member checking, interview transcripts and summaries of the findings were shown to the principal, teachers, and several students to obtain confirmation and clarification.

C. RESULT AND DISCUSSION

The findings are organized by the three research questions. Quotations come from interviews and are identified by the informant's code (Table 1); documents and observations are cited where they corroborate or qualify informants' accounts.

1. How the Ethics Education Ecosystem Is Developed through Madrasah Culture

The ethics education ecosystem at MAN 2 Kota Malang is developed through five linked mechanisms: (1) institutional anchoring through vision, planning, and cross-unit collaboration; (2) a shared work culture for adults (Juara Prima and the code of ethics) and an oversight body (BKM); (3) exemplary conduct by the principal, teachers, and peers; (4) structured habituation with educative correction; and (5) a physical environment designed to support these practices. These components form a system in which each element reinforces the others and values are experienced as knowledge, feeling, and action.

a. Anchoring ethics in vision, planning, and work culture

Ethics education at MAN 2 Kota Malang begins at the institutional level. The principal described services as built around the vision of a model madrasah with noble character (*akhlakul karimah*), "to form our children into good persons" (P). This orientation is documented in the Strategic Plan 2025–2029, built into the annual work plan and evaluated through the madrasah self-evaluation (EDM) (P), and shared across units, for example in the joint design of daily discipline and prayer activities by the curriculum and student affairs sections (VPC). Value construction is directed first at adults: a code of ethics and the work-culture slogan "Juara Prima" (honest, hardworking, achieving, dignified) must be "understood by all teachers and staff and implemented in service" (P), and a Madrasah Honor Board (BKM) monitors consistency. We found descriptions of the BKM from the principal and on the madrasah's social media but no records of cases it has handled, so its functioning remains to be examined.

These findings are consistent with Irfan et al (Irfan, Jabar, & Fariz, 2025), who explain

that school culture shapes behavior through consistently implemented values, norms, and practices. The case adds a different emphasis from Muslim & Santoso (Muslim & Santoso, 2018), who attribute ethical culture in a Muallimin–Muallimat madrasah to the habituation of bodily conduct: here, habituation is embedded in planning, work-culture, and oversight structures, which are distinctive of a madrasah context where institutional identity and religious mission are and resemble the synthesis of Islamic ethics and educational management joined (Martani, Subiyantoro, & Muna, 2026).

b. Exemplary conduct and habituation as core mechanisms

Informants consistently identified exemplary conduct as the main mechanism through which values reach students. The Civic Education teacher said students imitate ethical behavior from every element of the school, “especially from the principal” (T-CE), and a student agreed: “We see responsibility from what the teachers have been doing” (S). Teachers take turns welcoming students each morning (P), peers also act as models (S), and BDI members who deliver *kultum* “become role models in discipline” while OSIS rotates leadership in every committee (VPS).

Habituation is structured in time. Students begin each day with the *Quzido* program (Qur’an, Zikir, and Doa): *Dhuha* prayer, recitation, *wirid*, and spiritual advice, intended “to calm the heart and prepare students’ mentality” (VPS). Friday mornings add Qur’an memorization and spiritual coaching (T-PH), and an annual Safari Dakwah involves all students in social service (VPC). Violations are also handled through habituation: latecomers join Qur’an coaching, “so it is for guidance, not merely punishment” (T-PH), replacing earlier practices such as sweeping the field or standing on one leg (VPR).

This mechanism is consistent with Bandura’s (Bandura, 1977) social learning theory, Xu’s (Xu, 2021) account of observation, imitation, and reinforcement, and recent work on social learning for ethical behavior (Hashim et al., 2025); students treat teachers as the reference for responsibility (Turner, Prasasti, Baihaqi, & Andewi, 2024). The repetition of routines matches Aristotle’s (Curren, 2000) argument that virtue is acquired through habituation and Lickona’s (Lickona, 1992) view that character combines moral knowing (advice), feeling (prayer), and action (discipline and service). The shift from physical punishment to reflective coaching is, in our view, the most notable finding here, because habituation is paired with an explanation of why a rule exists. Similar weekly religious programs have been reported to strengthen students’ moral values (Sinaga & Ritonga, 2026). Two caveats apply: the student perspective rests on only four students, and the religious character of these practices limits transfer to non-religious schools, although the logic of aligning routine, example, and correction can be applied elsewhere (Darain & Hadi, 2026; Setiawan, Fadloli, Chalim, & Amalia, 2025).

c. The physical environment as a moral architecture

The physical environment is deliberately used as a pedagogical instrument. The vice principal for facilities described Qur’an and hadith placards, CCTV installed “to remind children to keep their behavior,” gates restricting access between floors, separate worship areas for male and female students, and duty rosters through which students care for their classrooms (VPF). We also observed the mosque and a globe symbol at the front of the building, explained by the principal as the union of knowledge and its fruit (P).

These arrangements support the claim that space is not morally neutral, but two tensions deserve attention. We did not ask students how they experience CCTV, so it is unclear whether it produces reflective self-restraint or simple avoidance of detection. And symbols are not self-evident: the librarian said students were not yet familiar with the library’s philosophy because it had just been renovated (LIB). A symbol that students do not understand cannot do the moral work attributed to it, so design needs explanation and

dialogue (Syam, Syahrul, & Arafah, 2026).

d. Challenges and tensions in construction

Informants were open about the limits of the system. The principal named the diversity of students' backgrounds as an initial obstacle and limited supervision given the number of teachers (P); the Fiqh teacher linked digital habits to low resilience (T-FQ); and the vice principal for student affairs noted that "after they go home supervision is the parents' responsibility" (VPS). Funding (VPF) and the need for "value filtering" in outside collaboration (P) were also mentioned.

These challenges show that the ecosystem is bounded by what a school can control. The weakening of influence outside school hours is consistent with the emphasis on joint action by madrasah, family, and community in religious character education (Mujahidah, 2025); parents are involved in drafting rules and in cases of violations, but we found no systematic program of preventive communication with families. The digital challenges also match the literature on digital-era moral decline (Han et al., 2025; Marstiyaningtiyas et al., 2026). As this is a high-achieving madrasah with strong leadership, the findings should be read accordingly.

2. How Ethical Values Are Integrated into the Curriculum and Learning Practices

a. Structural and planning integration

The madrasah follows two curricula at once, general subjects from the Ministry of Education and religious subjects from the Ministry of Religious Affairs, so that "the integration of general and religion is obtained" (VPR). Pancasila, Aqidah, Qur'an-Hadith, and Islamic Cultural History all carry moral content (VPR), and ethics is "a main part of religious subjects, Indonesian, and Civics" (P). At the micro level, integration is written into lesson plans and P5RA modules that cite verses or hadith for nine themes over three years (VPC), supported by subject-teacher forums (MGMP), workshops, and staff-meeting reminders (P; VPC). The integration is not uniform, however: it "has indeed not been even across all subjects" (VPC), is strongest in religious subjects, Civics, science, and P5RA, and depends on individual teachers' initiative.

b. Practices in the classroom

In the classroom, the Physics teacher begins and ends lessons with the basmala and hamdalah and designs tests to train honesty through seating arrangements and different question sets (T-PH). She also uses physics analogies to discuss values, such as linking charges that spark when too close to the need for distance and limits in relations between men and women (T-PH). In Civic Education, students analyze social problems and current events in groups "so that students think critically," and in the P5 project "Pesta Demokrasi" they learned from the city election commission while handling the technical implementation (T-CE). In Fiqh, groups research, report, and present topics such as marriage law and are "criticized by the other groups" (T-FQ).

These practices are consistent with research finding character education more effective when moral values are integrated across subjects (Wati & Aisyah, 2026) and connected with real situations (Andersson et al., 2022), and with approaches that join academic, social, and emotional dimensions (Yuan et al., 2025). The data also show difficulties. The Fiqh teacher said that "general teachers mostly have limited religious knowledge," and that students who were strong when science and religion were merely placed side by side proved "weak from the religious side" once questions combined them (T-FQ). Integration therefore requires balanced competence in both. The physics analogies depend on a teacher's initiative and carry normative messages, and the data do not show whether students are invited to question them, which Andersson et al. (Andersson et al., 2022)

consider necessary for critical examination of moral concepts.

c. Co-curricular and extracurricular experience

Beyond lessons, values are practiced in activities that give students real responsibility. OSIS and BDI work as agents of peer internalization, with kultum speakers coached beforehand (VPS), and leadership training (LDK) and the flag-raising squad (Paskibra) require students to make decisions and take responsibility (T-CE). Olympiad students take part in Insan Pro (Internalization of Islamic Values and the Olympiad Program), which includes congregational tahajud and Subuh prayer during quarantine (VPS). Such experiential activities are consistent with Greenfield's (Greenfield, 2026) conclusion that experiential learning influences moral development more than conceptual mastery alone. However, Insan Pro reaches only olympiad participants, so the most intensive form of ethical immersion is currently selective.

d. Assessing ethics education

Assessment is the least developed part of the system. Violations are recorded through a point system and the Edupanda application (T-CE), and affective assessment is discussed in plenary teacher meetings: "if the academics are good but the affect is poor, that becomes a note" (T-FQ). A "Model Graduate" award considers academic achievement, attitude, and character, but there is no structured reward for daily ethics, which is "difficult to measure objectively" (VPS). Ethics is thus assessed mainly through recorded violations and teachers' collective judgment. We found no rubric or validated instrument for ethical development in the interviews or documents reviewed. The point system is transparent but measures misbehavior rather than growth, and plenary judgments may be subjective, so recognizing ethical development is a clear area for improvement.

e. The hidden curriculum and a summary of integration

The hidden curriculum, the learning of values through culture, routines, social interaction, and the climate of madrasah life that is not explicitly designed in the formal curriculum (Sama', Atmoko, & Ekawati, 2026), contributes substantially: greeting teachers, cleanliness, punctuality, congregational prayer, and peers reminding one another, as reported elsewhere (Syam et al., 2026). Here, however, many of these practices are supported by the code of conduct, the point system, and weekly programs, so the boundary between hidden and formal curriculum is porous. Table 2 summarizes the integration.

Table 2. Integration of Ethics Education into the Madrasah Curriculum and Practices

Integration dimension	Implementation (evidence)	Ethical values	Source
Curriculum structure	National and Ministry of Religious Affairs curricula; ethics in religious subjects, Indonesian, and Civics; lesson plans and P5RA modules citing verses and hadith	Honesty, moderation, responsibility	P, VPC, VPR; curriculum guideline.
Classroom learning	Basmala and hamdalah; honesty-oriented test arrangements; video case analysis; problem solving in Fiqh	Honesty, responsibility, critical thinking	T-PH, T-CE, T-FQ
Co-curricular	P5RA projects (nine themes over three years); "Pesta Demokrasi"	Collaboration, civic responsibility	VPC, T-CE
Extracurricular	OSIS rolling leadership; BDI kultum; LDK; Paskibra; Safari Dakwah; Insan Pro	Leadership, discipline, social concern, self-control	VPS, VPC, T-CE, T-PH

Integration dimension	Implementation (evidence)	Ethical values	Source
Culture and hidden curriculum	Quzido; Friday recitation; teachers greeting at the gate; coaching for latecomers	Courtesy, religiosity, discipline	P, VPS, T-PH, VPR
Environment and systems	Placards; CCTV; access gates; separate worship areas; point system and Edupanda; Model Graduate award	Responsibility, fairness, self-restraint	VPF, T-FQ, T-CE, VPS; observation

In short, ethical values are integrated through structural design (dual curriculum and vision), planning (lesson plans, modules, and teacher forums), pedagogy (analogies, case studies, and problem solving), experience (P5RA and extracurricular activities), and evaluation (points and plenary meetings). Effectiveness depends on how well the formal curriculum and madrasah culture are aligned; the integration is uneven across subjects, depends on teachers' competence, and is weakly assessed.

3. Constructing the Madrasah Culture-Based Integrative Ethics Education Model

a. How the model was constructed

The model was built from the findings through explanation building (Yin, 2017). First, themes from Sections 1 and 2 about institutional foundations became the inputs: vision and leadership, religious culture, curriculum, hidden curriculum, and educational environment. Second, the mechanisms that carry values into students' experience (learning integration, habituation, exemplary conduct, moral experience, and reflection) became the process. Third, the four virtues, hikmah, 'iffah, syaja'ah, and 'adl, were treated as outputs because pattern matching with Miskawayh's ethics showed that they organized the practices informants described, and the characteristics informants associated with students became the outcomes. Fourth, challenges such as limited supervision, funding, and external influence showed the need for a continuing loop of strengthening culture, developing educators, partnering with parents and the community, evaluating and reflecting, and innovating.

Figure 1 shows the result. The *input* column is integrated through the *process* column, which places ethical value integration at the center, surrounded by exemplary conduct, habituation, learning integration, moral experience, and reflection. The process is directed at the internalization of the four virtues (*output*), expected to lead to *outcomes* in religious character, integrity, discipline, responsibility, social concern, critical thinking, independence, national awareness, and a moderate outlook, and ultimately to the Golden Generation 2045 (impact). The sustainability loop connects the final stage back to the inputs.

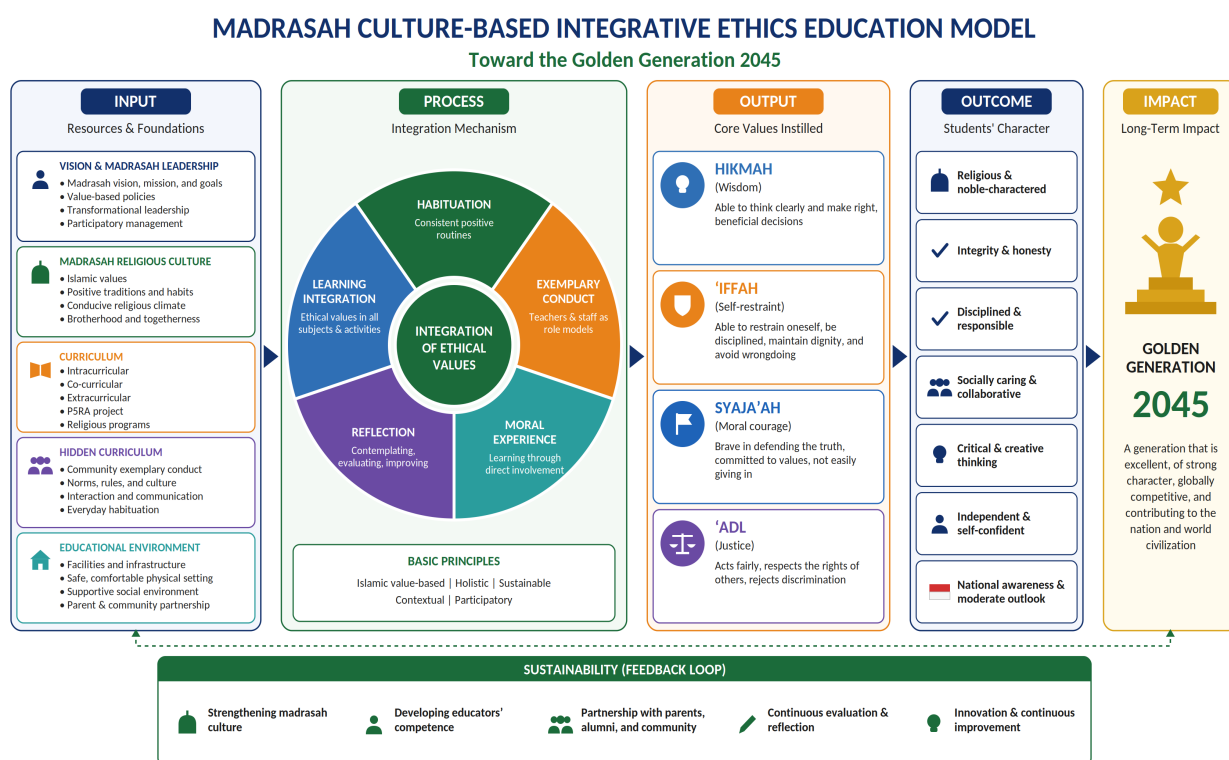


Figure 1. Madrasah Culture-Based Integrative Ethics Education Model

The model differs from a list of programs in two ways: it treats madrasah culture as the mediating mechanism that links inputs to processes, and it specifies how the same elements operate at institutional, classroom, and peer levels. It combines Bandura's (Bandura, 1977) modeling, Aristotle's (Curren, 2000) habituation, and Miskawayh's (1969) account of virtue, a combination also proposed in recent work (Cromwell, 2024).

b. The four cardinal virtues: what the data indicate

The four virtues come from Miskawayh's account of the balance of the three faculties of the soul: hikmah (rational), 'iffah (appetitive), and syaja'ah (irascible), balanced in 'adl (Miskawayh, 1969). They served as the framework for analyzing what the madrasah's practices aim to produce. Table 3 summarizes the indications for each virtue; the evidence consists of informants' descriptions and observations, not measures of moral development, so the findings are indications and not proof of effects.

Table 3. The four cardinal virtues: indications, evidence, and limits

Virtue	Indications in practice	Evidence	Limits noted
Hikmah (wisdom)	Rules drafted with students, teachers, staff, parents, the committee, and experts; latecomers asked why; BDI speakers coached; plan to train teachers on AI	VPS, VPR	AI training not yet extended to students
'Iffah (self-restraint)	Quzido as a calming routine; prayer before extracurricular training; dress adjustment after futsal; reflective discipline	VPS, VPR, T-PH	Control weakens outside school hours

Virtue	Indications in practice	Evidence	Limits noted
Syaja'ah (moral courage)	LDK and Paskibra; OSIS leadership; yearly student survey of service units; inquiry discussion; responsibility for project outcomes	T-CE, T-PH, VPS	Courage shown mostly in structured settings
'Adl (justice)	Duty rosters; consistent graduated sanctions; Edupanda recording; Model Graduate award decided by all teachers	VPF, T-CE, VPS	No structured reward for daily ethical conduct

Hikmah. Rules are drafted together with students, teachers, staff, parents, the committee, and experts, latecomers are asked to reflect on why they were late, and AI training for teachers is planned so that students can later avoid misusing technology (VPS). The effect is best described as a developing habit of reflective moral thinking, consistent with research that effective character education involves moral reflection and decision-making in addition to habituation (Anisa, Rahmi, Agustina, Azhari, & Yacob, 2026).

Iffah. Quzido trains students to settle themselves before academic activity, and extracurricular trainers require prayer before training. The aim is internal control and not only obedience, built through repeated practice, in line with the view that virtue develops through repeated cultivation of moral habits (Krettenauer & Stichter, 2023; Porcarelli, 2024). The vice principal acknowledged that the madrasah “does not claim” to control behavior outside school, so the effect is contextual and gradual.

Syaja'ah. Courage is trained by giving students space and responsibility: they give “comments, input, and criticism” on service units each year (T-CE), defend arguments in discussions, and lead activities, and one student worked until “willing to go without sleep to find complete references” (T-PH). The data do not show whether students speak up against peer pressure outside madrasah-organized settings, the form of moral courage most relevant to digital challenges.

'Adl. Justice appears in duty rosters, graduated sanctions that apply to all members, and recording of violations in Edupanda “objectively and in a structured manner” (T-CE). In Miskawayh’s account, ‘adl results from balance among the other faculties, which fits the madrasah’s emphasis on consistent systems. Informants admitted that forming justice is a long process, and the lack of a structured way to reward ethical conduct limits the visibility of the virtue.

c. Relevance for the digital era

The Golden Generation 2045 is expected to possess 21st-century competencies together with integrity and ethical responsibility (Yusuf & Tajab, 2023), and informants described gadget dependence, low resilience, and the risk of misusing technology (T-FQ; VPS). The four virtues are relevant to these challenges: hikmah to critical thinking before sharing information, ‘iffah to self-control in media use, syaja’ah to the courage to refuse unethical behavior, and ‘adl to fairness in digital spaces. This is an argument and not a demonstrated outcome, since programs for students’ digital ethics are not yet implemented (VPS; VPF); the connection remains to be tested, as also noted for ethics in the era of automation (Costa & Freitas, 2025; Robert Samuel Wright, 1870).

d. Conditions and limitations of the model

The data suggest several conditions for the model to work: credible leadership, teachers who practice the values they teach, coordination among units, adequate facilities, and parents who continue the work at home. Pitfalls include practices becoming symbolic if students do not understand them (the library symbol), oversight experienced as surveillance if unexplained (CCTV), integration depending on individual teachers, and a system that

judges mostly by violations. Because the model rests on one high-achieving madrasah with strong leadership, it should be adapted and examined further before being treated as a general model.

D. CONCLUSION

This study concludes that ethics education at MAN 2 Kota Malang is constructed through an integrated institutional ecosystem. This ecosystem is sustained by five main mechanisms: the anchoring of vision and work culture (the "Juara Prima" slogan), exemplary conduct by the academic community, structured habituation (such as the Quzido program), an adaptive physical environment, and the integration of values through a dual curriculum and P5RA modules. The internalization of the four cardinal Islamic virtues (*hikmah*, *'iffah*, *syaja'ah*, *'adl*) is transformed from mere individual learning outcomes into madrasah cultural practices implemented in both classroom routines and extracurricular activities. Nevertheless, the effectiveness of this system is constrained by student heterogeneity, gadget disruption, and the lack of structured ethical development assessment instruments beyond the standard violation point system.

Theoretically, this study extends Lickona's dimensions of character education and Bandura's social learning theory by integrating Miskawayh's classical concept of virtues into Bronfenbrenner's ecological systems approach. The novelty of this research lies in the construction of a conceptual model that positions madrasah culture as a mediating mechanism between institutional inputs and value internalization. This model shifts the discourse of ethics education in madrasahs from fragmented programs to a systemic approach relevant to digital-era challenges and the 2045 Golden Generation agenda.

Practically, this ecosystem model can be replicated by other Islamic educational institutions through the alignment of leadership policies, curriculum, and the physical environment, accompanied by the development of formative ethical assessment instruments. Because these findings are based on a single qualitative case study and did not isolate the boarding program (Ma'had) variable, further research is highly recommended. Future studies should test this model through multisite case studies, mixed-methods approaches, and longitudinal designs to validate the effectiveness of this character system across a broader madrasah demographic, particularly in responding to the dynamics of digital ethics.

REFERENCES

- Aini, I. N., El-Syam, R. S., & Farida, N. (2024). Internalisasi Nilai-Nilai Pendidikan Etika Sosial Bagi Santri Putri Di Asrama Sains SMP Takhassus Al-Qur'an Kalibebur Wonosobo. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2(4), 262–282. <https://doi.org/10.61132/jmpai.v2i4.406>
- Andersson, H., Svensson, A., Frank, C., Rantala, A., Holmberg, M., & Bremer, A. (2022). Ethics education to support ethical competence learning in healthcare: An integrative systematic review. *BMC Medical Ethics*, 23, 29. <https://doi.org/10.1186/s12910-022-00766-z>
- Andreas, A., & Gumanti, T. A. (2023). Organizational culture and company values: A cross-sectional study on public companies in Indonesia. *Jurnal Siasat Bisnis*, 76–85. <https://doi.org/10.20885/jsb.vol27.iss1.art6>
- Anisa, P., Rahmi, R., Agustina, M., Azhari, M., & Yacob, H. H. (2026). Character Education from Thomas Lickona's Perspective in Building Moral Intelligence in Primary Education. *Journal of Education Research*, 7(2), 322–327. <https://doi.org/10.37985/jer.v7i2.3467>
- Bahri, B., Pangalila, T., & Tati, A. D. R. (2026). Character Education: Realizing the SDGs in Welcoming a Golden Indonesia. In *Handbook of Asian Educational Innovation towards*

- the Futures of Education* (pp. 1–18). Springer, Singapore.
https://doi.org/10.1007/978-981-96-3901-4_102-1
- Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.
- Bekhet, A. K., & Zauszniewski, J. A. (2012). Methodological triangulation: An approach to understanding data. *Nurse Researcher*, 20(2), 40–43.
<https://doi.org/10.7748/nr2012.11.20.2.40.c9442>
- Costa, A. da, & Freitas, Z. da C. (2025). Digital Ethics and the Future of Education: An Urgent Dialogue. *Journal of Educational Technology Innovation and Applications*, 1(01), 27–34.
<https://doi.org/10.56741/jetia.v1i01.981>
- Cromwell, J. R. (2024). How combinations of constraint affect creativity: A new typology of creative problem solving in organizations. *Organizational Psychology Review*, 14(1), 3–24. <https://doi.org/10.1177/20413866231202031>
- Curren, R. R. (Ed.). (2000). *Aristotle on the Necessity of Public Education*. Rowman & Littlefield Publishers.
- Darain, A. S., & Hadi, S. (2026). Literature Study: Problems of Islamic Religious Education (PAI) Curriculum in Schools and Madrasah. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(4), 8755–8766. <https://doi.org/10.31004/riggs.v4i4.5004>
- Daryaman, D., Mayasari, A., Supriadi, D., Hoerudin, C. W., & Susandi, A. (2024). Implementation of Character Education in Madrasah Students. *International Journal of Education and Digital Learning*, 2(4), 35–46. <https://doi.org/10.47353/ijedl.v2i4.131>
- Given, L. M., Saumure, K., & Seale, C. (2008). Trustworthiness. In *The SAGE Encyclopedia of Qualitative Research Methods*. SAGE Publications, Inc.
<https://doi.org/10.4135/9781412963909>
- Greenfield, J. (2026). The Impacts of Experiential Learning on Moral Development. *Graduate Theses, Dissertations, and Problem Reports (ETD)*.
<https://doi.org/10.33915/etd.13205>
- Han, Z.-Y., Ye, Z.-Y., & Zhong, B.-L. (2025). School bullying and mental health among adolescents: A narrative review. *Translational Pediatrics*, 14(3), 463–472.
<https://doi.org/10.21037/tp-2024-512>
- Herfany, V. M., & Abdurrasyid, A. (2024). The Role of Islamic Religious Education Teachers in Shaping Students' Character at SMK 8 Negeri Medan. *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 9(4), 1099–1108. <https://doi.org/10.24815/jimps.v9i4.33600>
- Irfan, A., Jabar, C. S. A., & Fariz, A. B. A. (2025). Building Organizational Culture: The Role of Supportive Leadership of School Principals. *International Journal on Social and Education Sciences*, 7(4), 360–375. <https://doi.org/10.46328/ijonses.5791>
- Kramer, M. W., & Adams, T. E. (2017). Ethnography. In *The SAGE Encyclopedia of Communication Research Methods* (pp. 458–461). SAGE Publications, Inc.
<https://doi.org/10.4135/9781483381411>
- Krettenauer, T., & Stichter, M. (2023). Moral Identity and the Acquisition of Virtue: A Self-Regulation View. *Review of General Psychology*, 27(4), 396–409.
<https://doi.org/10.1177/10892680231170393>
- Lickona, T. (1992). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE.
- Marstiyaningtiyas, E., Suparta, M., & Askar, R. A. (2026). Students' Moral Crisis in the Digital Era: A Tarbawi Hadith Analysis from the Perspective of Character Education. *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 432–448.
<https://doi.org/10.59944/jipsi.v5i1.819>

- Martani, E., Subiyantoro, & Muna, M. Y. (2026). Madrasah Culture and Students' Religious Attitudes: A Socio-Religious Ecosystem Perspective. *Jurnal Tarbiyatuna*, 17(1), 182–199. <https://doi.org/10.31603/0s53bj68>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2013). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.
- Miskawaih, A. b M. I. (1969). *Miskawayh*.
- Mujahidah, M. (2025). The Role Of Islamic Religious Education In Shaping Students Self Control And Morality In The Digital Age In Primary Schools/Madrasah Ibtidaiyah. *Al-Ashr: Jurnal Pendidikan Dan Pembelajaran Dasar*, 10(2), 267–279. <https://doi.org/10.56013/alashr.v10i2.4793>
- Muslam, M., & Santoso, M. A. F. (2018). Mohamad Djazman And Muhammadiyah Cadre Education: Case Study of Pondok Hajjah Nuriyah Shabran Universitas Muhammadiyah Surakarta. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 2(1), 94–124. <https://doi.org/10.23917/iseedu.v2i1.10055>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research. *International Journal of Qualitative Methods*, 22, 16094069231205789. <https://doi.org/10.1177/16094069231205789>
- Nini, N., Zulpadrianto, Z., Fajri, S., & Ihsan, S. F. (2026). Islamic character education in a laboratory madrasah: A qualitative case study of school culture, habituation, and students' moral development. *Edulab : Majalah Ilmiah Laboratorium Pendidikan*, 11(2), 1–19. <https://doi.org/10.14421/edulab.2026.112.01>
- Porcarelli, A. (2024). Character education and virtues: A personalist pedagogical perspective. *Revista de Educación Religiosa*, 3(1), 9–26.
- Pradana, D. A., Mahfud, M., Hermawan, C., & Susanti, H. D. (2021). Nasionalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(4), 4026–4034. <https://doi.org/10.33258/birci.v3i4.1501>
- Qamariah, S., Zamroni, Z., Tamam, B., & Solekhin, M. (2024). 21st Century Character Education In Early Children In Implementing Islamic Religious Values Integration Of Local Wisdom In Paud Plus Puri Kencana Samarinda. *Proceeding Of International Conference On Education, Society And Humanity*, 2(2), 1419–1427.
- Reeves, S., Peller, J., Goldman, J., & Kitto, S. (2013). Ethnography in qualitative educational research: AMEE Guide No. 80. *Medical Teacher*, 35(8), e1365–e1379. <https://doi.org/10.3109/0142159X.2013.804977>
- Robert Samuel Wright. (1870). *A golden treasury of Greek prose, by R.S. Wright and J.E.L. Shadwell*. Retrieved from <http://archive.org/details/agoldentreasury00unkngoog>
- Rubini. (2018). Konstruksi Pemikiran Pendidikan Moral: Studi Komparasi antara Al Zarnuji dan John Locke. *Mukaddimah: Jurnal Studi Islam*, 3(2), 421–462.
- Sama', Atmoko, A., & Ekawati, R. (2026). The Role Of The Hidden Curriculum In Developing Discipline Attitudes Of Fifth-Grade Elementary School Students: A Case Study. *Jurnal Cakrawala Pendas*, 12(1), 177–189. <https://doi.org/10.31949/jcp.v12i1.16699>
- Sarwadi, S., & Raihan, N. (2025). Reinforcing Islamic Moral Values Through Contemporary Pesantren Education: A Pathway To Character Development. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(04). <https://doi.org/10.30868/ei.v14i04.9041>
- Setiawan, I., fadlioli, Chalim, A., & Amalia, A. R. (2025). Building Digital Ethics in the Perspective of Islamic Religious Education. *Journal of Research in Islamic Education*, 7(1), 245–255. <https://doi.org/10.25217/jrie.v7i1.5929>
- Sinaga, M. A. P., & Ritonga, A. A. (2026). Implementation Of The Friday Sermon Program In Strengthening Students' Creed And Moral Values. *Edusoshum : Journal of Islamic*

- Education and Social Humanities*, 6(3), 1900–1908. <https://doi.org/10.52366/edusoshum.v6i3.503>
- Solihah, A. M., Sugara, U., & Fathoni, A. (2024). Teacher's Role: Implementation of Religious Character Education through the Habituation Method in Elementary School. *Jurnal Ilmiah Sekolah Dasar*, 8(3), 402–412. <https://doi.org/10.23887/jisd.v8i3.63426>
- Syam, R., Syahrul, S., & Arafah, K. (2026). Evaluation of the Hidden Curriculum in Students' Character Formation at CLC SMPT Nabawan, Sabah, Malaysia. *Journal of Educational Sciences*, 10(2), 2316–2333. <https://doi.org/10.31258/jes.10.2.p.2316-2333>
- Tadesse Bogale, A., & Debela, K. L. (2024). Organizational culture: A systematic review. *Cogent Business & Management*, 11(1), 2340129. <https://doi.org/10.1080/23311975.2024.2340129>
- Turner, C., Prasasti, I. H., Baihaqi, Y., & Andewi, W. (2024). The Role of The Teacher as a Model in Forming Character Education in Primary School Students. *International Journal of Education, Culture and Technology*, 1(1), 47–52. <https://doi.org/10.69747/edu-ij.v1i1.53>
- Wati, R., & Aisyah, E. N. (2026). Inquiry-Based Learning and Character Education. *IC-ESTEHL: International Conference on Education, Social Studies, Technology and Health*, 1(1), 16–32.
- White, R. M. (2026). Cultivating Culturally Competent Communities of Character: A Transcultural Approach to Educational Leadership Across Differences. *Journal of School Leadership*, 36(4), 444–475. <https://doi.org/10.1177/10526846261424074>
- Wibawanti, D. (2025). A Culture-Based Character Education Through the Roan Tradition at Pondok Pesantren Riyadlatul Ulum, Batanghari, East Lampung. *JSP: Jurnal Studi Pesantren*, 4(2), 43–56. <https://doi.org/10.59005/jsp.v4i2.1139>
- Xu, H. (2021, May 20). *The Functions of Observational Learning in the Learning Processes*. 690–695. Atlantis Press. <https://doi.org/10.2991/assehr.k.210519.137>
- Yin, R. K. (2017). *Case Study Research and Applications: Design and Methods*. SAGE Publications.
- Yuan, M., MacDonnell, M., Poliakova, P., Hatchimonji, D. R., Linsky, A. C. V., Selby, E. A., & Elias, M. J. (2025). Testing the Social-Emotional and Character Development (SECD) approach with student mental health and academic outcomes. *Social and Emotional Learning: Research, Practice, and Policy*, 5, 100105. <https://doi.org/10.1016/j.sel.2025.100105>
- Yusuf, A., & Tajab, M. (2023). Strengthening Character Education Preparing the Golden Generation with 21st Century Skills. *Istawa: Jurnal Pendidikan Islam*, 8(1), 15–39. <https://doi.org/10.24269/ijpi.v8i1.6664>
- Zamsiswaya, Z., Ajmain, N., & Kirin, A. (2024). The Concept of Character Education in Al-Azhar Tafsir by Buya Hamka. *RUSYDIAH: Jurnal Pemikiran Islam*, 5(1), 22–39. <https://doi.org/10.35961/rsd.v5i1.1388>