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Internalization of Character Education Values at SD MBS Yogyakarta in the Perspective of Al-Ghazali's Education

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Abstract

This study aims to analyze the process of internalizing Islamic character education values at SD Muhammadiyah Boarding School (MBS) Yogyakarta and examine its alignment with Al-Ghazali's educational thought. Employing a qualitative descriptive approach, data were collected through observation, interviews, and documentation involving school leaders, teachers, and students. The findings reveal that the integration of three curricula the National Curriculum, Muhammadiyah (ISMUBA), and Islamic Boarding School forms a holistic system of moral education. The internalization process is carried out through continuous habituation (ta'wīd), spiritual training (riyāḍah al-nafs), moral cultivation (tahdzīb), supervision (murāqabah), teacher modeling (qudwah ḥasanah), and social compassion (iḥsān fī al-mu'āmalah). Implementation at SD MBS includes daily dhuha and zuhur prayers, Qur'an memorization, mahfudzat recitations, fiqh classes, and community service programs. These practices align with Al-Ghazali's view that character education must harmonize intellectual, spiritual, and moral aspects. The study concludes that SD MBS Yogyakarta exemplifies a contextual model of Islamic character education that actualizes Al-Ghazali's moral framework through institutional culture, teacher exemplarity, and parental cooperation.

Keywords: Character Education, Al-Ghazali, Riyāḍah al-Nafs

Abstrak

Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai pendidikan karakter Islam di SD Muhammadiyah Boarding School (MBS) Yogyakarta dan mengkaji kesesuaiannya dengan pemikiran pendidikan Al-Ghazali. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan pimpinan sekolah, guru, dan siswa. Temuan penelitian mengungkapkan bahwa integrasi tiga kurikulum. Kurikulum Nasional, Muhammadiyah (ISMUBA), dan Pesantren membentuk suatu sistem pendidikan moral yang holistik.

Proses internalisasi dilakukan melalui pembiasaan berkelanjutan (ta'wīd), pelatihan spiritual (riyāḍah al-nafs), penanaman moral (tahdzīb), pengawasan (murāqabah), keteladanan guru (qudwah ḥasanah), dan kasih sayang sosial (iḥsān fī al-mu'āmalah). Implementasi di SD MBS meliputi salat dhuha dan zuhur setiap hari, hafalan Al-Qur'an, pengajian mahfudzat, kelas fiqih, dan program pengabdian masyarakat. Praktik-praktik ini sejalan dengan pandangan Al-Ghazali bahwa pendidikan karakter harus menyelaraskan aspek intelektual, spiritual, dan moral. Studi ini menyimpulkan bahwa SD MBS Yogyakarta merupakan contoh model kontekstual pendidikan karakter Islam yang mengaktualisasikan kerangka moral Al-Ghazali melalui budaya kelembagaan, keteladanan guru, dan kerja sama orang tua.

Kata Kunci: Pendidikan Karakter, Al-Ghazali, Riyāḍah al-Nafs

A. Introduction

Character education is a fundamental foundation in creating a young generation that is not only academically excellent but also possesses noble personality, social responsibility, and strong spirituality. Ideally, elementary school students should grow up with characters such as honesty, discipline, responsibility, care for others, and obedience to religious and social norms. Such character traits are essential capital for them to become individuals who can face the changing times with strong moral integrity and contribute positively to society and the nation.¹

The development of elementary school students' character is a process that must begin in early childhood and be continuously reinforced through the school, family, and community environments. At the elementary school stage, children begin to grasp elemental values such as respecting teachers and peers, carrying out small responsibilities in the classroom, and starting to understand the norms and rules that apply in community life. As they grow older and advance in education level, character aspects such as the ability to cooperate, self-control, and social awareness should be further enriched. Several studies suggest that through habituation in school, for instance through structured daily activities, students' character can be better formed.²

Nevertheless, in practice at the elementary school level, many student character problems are found that require serious attention. In general, elementary school students sometimes display behavior that is less orderly, low personal responsibility toward assignments, lack of discipline, and negative influences from the external environment such as social media or consumerist culture that affect their attitudes and values. This problem also indicates that character formation is not merely about instilling values in the classroom but requires synergy between the school, teachers, parents, and the surrounding community. Some research suggests that character education integrated into the curriculum and school culture plays an important role but is still faced with challenges such as lack of parental support and inconsistency in implementation.³

¹ Ambarwati, "Analisis Pendidikan Karakter Kedisiplinan Siswa Melalui Pembiasaan Di Kelas V SDN Barusari 02 Semarang," *DIKDAS MATAPPA: Jurnal Ilmu Pendidikan Dasar* 6, no. 3 (2023): 595–602.

² Rosendah Dwi Maulaya et al., "Design Character Education Curriculum in Modern Pesantren Darussalam Gontor to Strengthening the Profile of Santri in Facing the VUCA Era," *INTEGRATIA: Journal of Education, Human Development, and Community Engagement* 2, no. 2 (2024): 1–16, <https://doi.org/10.71155/integratia.v2i2.102>.

³ Syifa Salsabila Mahmuddah, "The Role of Character Education in Elementary Schools in the Digital Era," *Indonesian Values and Character Education Journal* 8, no. 1 (2025): 84–100, <https://doi.org/10.23887/ivcej.v8i1.90396>.

In the context of SD MBS Yogyakarta (MBS Yogyakarta Elementary School), through an interview with the Headmistress, Ustadzah Riza, it was revealed that the school combines the *pesantren* (Islamic boarding school) curriculum, the Muhammadiyah curriculum, and the governmental curriculum to implement character education that instills the values of worship, Islamic norms, responsibility, discipline, and other praiseworthy morals (*akhlak terpuji*).

B. Literature Review

Character Education

Character education fundamentally aims to shape individuals so that they possess a mature personality, good morals, and behavior consistent with social and cultural values. Modern education experts such as Lickona assert that character education must encompass three main dimensions: moral knowing, moral feeling, and moral action, which must be instilled through habituation and role modeling. In the context of basic education, character is not merely knowledge but must be translated into tangible actions through school routines, discipline, and positive culture.⁴

In previous studies, various challenges in character education have been identified, including the minimal role modeling by teachers, weak communication with parents, the negative influence of digital media, and a lack of a supportive learning environment. Therefore, *pesantren*-based schools such as SD MBS Yogyakarta have higher potential in integrating character values through a religious culture and intensive habituation.⁵

Islamic Character Education

In the Islamic education tradition, the character of morals (*akhlak*) is the core of the entire educational process. Prophet Muhammad SAW is the primary role model for moral education, and the entire Islamic educational system integrates elements of knowledge, spiritual appreciation, self-control, and the habituation of righteous deeds (*amal shaleh*). Values such as *sidq* (honesty), *amanah* (responsibility/trustworthiness), *adab* (etiquette), *tawadhu* (humility), discipline, and social awareness are the main pillars of Islamic character formation.⁶

Character education in Islam is also integrative—combining aspects of worship (*ibadah*), social relations (*muamalah*), and moral development (*akhlak*). This is in line with the curriculum at SD MBS Yogyakarta, which integrates religious studies, the habituation of worship, and general education into one holistic system. *Pesantren*-based schools consistently apply Islamic values in all teaching and learning activities, ranging from morning routines, habitual prayer, congregational prayers (*shalat berjamaah*), to social interaction within the school environment.⁷

⁴ Ikha Listyarini and Noor Miyono, “Analisis Pendidikan Karakter Melalui Pembiasaan Di Kelas III SDN Karanganyar Gunung 02 Semarang,” *Jurnal Pendidikan* 32, no. 2 (2023): 347–58, <https://doi.org/10.32585/jp.v32i2.4149>.

⁵ dewi Wulandari et al., “Analisis Pendidikan Karakter Disiplin Melalui Pembiasaan Pada Siswa Sekolah Dasar Analysis of Discipline Character Education through Habituation in Elementary School Students How to Cite,” *Jurnal Perspektif Pendidikan Dan Keguruan*, 14, no. 2 (2022): 85–93.

⁶ R. D. Maulaya, *ANALYSIS OF A RESILIENT CHARACTER EDUCATION CURRICULUM FOR THE STRAWBERRY GENERATION BASED ON BUYA HAMKA’S THOUGHT* (repo.unida.gontor.ac.id, 2025), <http://repo.unida.gontor.ac.id/id/eprint/7367>.

⁷ Maghfira Salsabilla et al., “Peran Pendidikan Agama Islam Dalam Membentuk Akhlak Pada Siswa Sekolah Dasar Di Era Revolusi Industri 4.0,” *Al Qodiri : Jurnal Pendidikan, Sosial Dan Keagamaan* 20, no. 1 (2022): 82–96, <https://doi.org/10.53515/qodiri.2022.20.1.82-96>.

Al Ghazali Theories

Imam Al-Ghazali is a central figure in Islamic education. His thinking emphasizes that morals (*akhlak*) are formed not only through knowledge but through continuous habituation (*Ta'wid*), self-development practice (*riyadah al-nafs*), and role modeling provided by the teacher (*Qudwah Hasanah*). According to Al-Ghazali, the change in a person's morals must be done gradually through moral observation (*Muraqabah*) and self-evaluation (*Muhasabah*).⁸

Al-Ghazali's concept is highly relevant to character education at MBS Yogyakarta. The school implements a daily system based on discipline, intensive supervision, habituation of worship, and teacher-student interaction that positions the teacher as a role model (*suri tauladan*) in all aspects of school life, supporting the practice of noble morals (*akhlak mulia*) every day.⁹

Thus, this theoretical framework serves as the foundation for analyzing how character values are internalized through the integrative curriculum, daily habituation, habituation of worship, and teacher role modeling, consistent with the concept of morals (*akhlak*) elaborated by Al-Ghazali.¹⁰

C. Metod

This research employs a qualitative approach with a descriptive method, as it aims to thoroughly understand and describe the implementation of Islamic character education habituation at SD MBS Yogyakarta within a natural and holistic context. This approach allows researchers to explore how Islamic values are instilled through daily habituation activities and how the interactions among teachers, students, and the school environment shape the students' character. The researcher serves as the main instrument, directly observing, interviewing, and reviewing relevant documents. Research data were collected using documentation study, interview, and observation techniques. Documentation study was conducted by reviewing various written sources, such as the integrated *pesantren* curriculum handbook, the '7 Kebiasaan Indonesia Hebat' handbook (7 Habits of Great Indonesia), and the integrated *pesantren* curriculum handbook, which serve as the main references for the implementation of the Islamic character habituation program at the school.¹¹

Interviews were conducted with the headmistress, teachers, and students to obtain in-depth information regarding the forms of habituation activities, the implementation strategy, and the supporting and inhibiting factors. Meanwhile, observation was conducted directly on students' daily activities, such as congregational worship activities (*ibadah berjamaah*), *tadarus* (reading) the Qur'an, *Dhuha* prayers (*salat dhuha*), and the implementation of the 5S culture (Smiles, Greetings, Hello/Politeness, Manners, and Courtesy – *Senyum, Salam, Sapa, Sopan, dan Santun*). All collected data were then analyzed qualitatively through the stages of data reduction, data presentation, and conclusion drawing, in order to obtain a

⁸ Arri Salaeh et al., "Character Education Concepts Based on Al-Ghazali's Perspective in Ihya' Ulumuddin," *Southeast Asian Journal of Islamic Education* 5, no. 2 (2023): 231–41, <https://doi.org/10.21093/sajie.v5i2.6398>.

⁹ S Riyanti and T Ningsih, "The Relevance of the Concept of Islamic Character Education of Imam Al-Ghazali in the Era of Society 5.0," *Theqjhsr.Com*, no. 06 (2022): 1–7.

¹⁰ Guntur Gunawan and Ayunia Lestari, "Al - Ghazali ' s Thoughts on Education," *AJIS: Academic Journal of Islamic Studies* 6, no. 1 (2021): 103–16, <https://doi.org/10.21111/at-tadib.v10i1.335.3>.

¹¹ Angel Deroncele-Acosta et al., "Qualitative Research From Grounded Theory to Build a Scientific Framework on the Researcher's Epistemic Competence," *International Journal of Qualitative Methods* 23 (2024): 1–9, <https://doi.org/10.1177/16094069241284218>.

comprehensive picture of the practice of Islamic character education habituation at SD MBS Yogyakarta.

Table 1.1 Date of Research Activity

Date	Research Activite	Data Sources	Theme/focus	Method/strategy
15 Oktober 2025	Observation of Islamic character habituation activities in the school environment.	Teachers, students, and the school environment.	The implementation of daily activities such as <i>Dhuha</i> and <i>Dhuhr</i> congregational prayers, memorization of prayers (<i>doa</i>), wise sayings (<i>mahfudzot</i>), and the 5S culture (Smiles, Greetings, Hello/Politeness, Manners, and Courtesy).	Direct observation.
17 Oktober 2025	Interview with the Headmistress	Ustadzah Riza (The Headmistress of SD MBS Yogyakarta)	Implementation of character education based on an integrative curriculum (<i>Pesantren</i> , <i>Muhammadiyah</i> , and Governmental); the role of teachers and challenges in program implementation.	Semi-structured interview.
18 Oktober 2025	Interview with the Head of Curriculum.	Ustadzah Khabibah (The Curriculum Section of SD MBS Yogyakarta" atau "The Head of Curriculum at SD MBS Yogyakarta).	Integration of Islamic values into the curriculum, students' daily habituation, and social activities such as community service around the school environment.	In-depth interview.

D. Result

Based on the collected data, character education at SD MBS Yogyakarta is implemented using an integrative-holistic approach, which involves combining the curriculum of the Education Office (Dinas Pendidikan), the Muhammadiyah curriculum (ISMUBA), and the *Pesantren* curriculum. This integration yields five main pillars of character values that are developed:

First, spiritual character and piety: demonstrated through the habituation of Dhuha and Dhuhr congregational prayers, tahfidz (Qur'an memorization), and understanding of the jurisprudence of worship (fiqh ibadah).

Second, social character and caring: realized through the 5S culture (smiles, greetings, hello/politeness, manners, courtesy), social work (bakti sosial), and mutual cooperation activities (gotong royong)

Fourth, character of integrity and noble morals (akhlak mulia): instilled through academic honesty, prohibition of coarse language, and a humble attitude.

Fifth, character of independence and self-awareness: developed through the boarding school program, self-management, and basic understanding of sex education.

The internalization process of these values is carried out through methods aligned with the concept of Al-Ghazali: *Ta'wid* (repeated habituation), *Riyadhah al-Nafs* (spiritual training), *Muraqabah* (moral supervision via a communication book), *Qudwah Hasanah* (teacher's role modeling/exemplariness), and *Ihsan fi al-Mu'amalah* (social care).



Table 1.2 Character Values Instilled at SD MBS

E. Discussion

1. Education Values at SD MBS Yogyakarta Spiritual Character and Piety

The spiritual character and piety at SD MBS Yogyakarta are directed toward fostering divine awareness (*kesadaran ilahiah*), which is the consciousness that all learning and behavioral activities constitute a form of servitude to Allah. Students are trained to have a close relationship with Allah through the habituation of worship and a sincere attitude (*ikhlas*) in seeking knowledge.

The values developed in this character include the spirit of seeking knowledge, honesty towards Allah, praying five times, tawakkal, almsgiving, and understanding of fiqh for women and men. The spirit of seeking knowledge and honesty is the moral foundation as affirmed by Al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, that

knowledge and morals are inseparable, knowledge becomes the way to know Allah, while morality is the fruit. Spiritual practices such as prayer and alms are forms of *riyāḍah al-naḥs* (soul training) that function to subdue lust and strengthen piety.¹²

Meanwhile, the understanding of gender fiqh instills the value of self-awareness and responsibility in carrying out social roles according to sharia. Through this habituation, students learn that piety is not only a matter of ritual, but also an attitude of mind that is sincere, obedient, and responsible before Allah.

Social Character and Care

Social character and concern emphasize the importance of harmonious relationships with fellow humans and the surrounding environment. SD MBS Yogyakarta instills social values so that students not only become spiritually pious individuals, but also have empathy, good manners, and the ability to work together in society.

The values developed include tolerance, good manners, getting used to saying please, thank you, sorry, forgiving each other, prohibition of hurting others, cooperation, and reminding each other in kindness. All these values are in accordance with the principle of *mu'āmalah ḥasanah* (good social relations) in Al-Ghazālī's thought, which emphasizes the importance of social moral awareness. In *Ihyā'*, Al-Ghazālī explains that good morals should be reflected in social interactions that are gentle, loving, and respectful of differences.

Tolerance and good manners at school are a means of habituation (*ta'wīd*) so that these behaviors grow naturally. Meanwhile, cooperation and helping activities reflect the practice of *iḥsān fī al-mu'āmalah*, i.e. doing good in social relations, which is clear evidence of the success of moral education¹³.

Character of Discipline and Responsibility

The character of discipline and responsibility function to form students who are organized, committed, and able to manage themselves in fulfilling their obligations. SD MBS instills this character through habituation of consistent behavior, both at home and at school, so that a deep-rooted discipline is formed.

The values developed include self-discipline, effort, responsibility for solving problems, and healthy and clean living manners. According to Al-Ghazālī, morality will only be formed through continuous practice until it becomes a habit (*malakah*). This process is called *riyāḍah* and *mujāhadah*, which is training the soul to control the desires and arrange the habits of life to conform to Islamic values.

The manners of a clean and tidy life show attention to the external dimension of morality, because for Al-Ghazālī, physical cleanliness is a reflection of the cleanliness of the heart. Through this character, students are expected to be able to become disciplined, responsible, and have moral awareness in carrying out their duties¹⁴.

Character of Integrity and Noble Morals

¹² Wanto Hermawan and Mahmudin Sudin, "Moral Education Approaches: Ibn Miskawayh And Imam Al-Ghazali," *Jurnal Hadratul Madaniyah* 12, no. 1 (2025): 80–90, <https://doi.org/10.33084/jhm.v12i1.9835>.

¹³ Riyanti and Ningsih, "The Relevance of the Concept of Islamic Character Education of Imam Al-Ghazali in the Era of Society 5.0."

¹⁴ Gunawan and Lestari, "Al - Ghazali ' s Thoughts on Education." 3

The character of integrity and noble morals directs students to have consistency between words, intentions, and deeds. SD MBS strives to form a person who is honest, humble, and behaves politely in every interaction.

The values developed include humility, simplicity, honesty towards oneself and others, and the prohibition of mocking or speaking rudely. According to Al-Ghazālī, the essence of noble morality (*al-akhlāq al-karīmah*) lies in the ability to refrain from reprehensible traits such as arrogance and lies, as well as to get used to commendable traits such as honesty and *tawadhu*. The prohibition of mocking or speaking harshly is included in the education of *adab al-lisān* (the ethics of speaking), which is the main concern of Al-Ghazālī because the verbal reflects the contents of a person's heart. Thus, this character trains students to build a harmonious moral integrity between heart, mind, and action ¹⁵.

Character of Independence and Self-Awareness

The character of independence and self-awareness is directed to foster students' ability to recognize their potential, maintain honor, and act responsibly. SD MBS instills these values so that students are not only obedient and polite, but also dare to think and make the right decisions based on Islamic values.

The values developed include managing relationships with the opposite sex, basic understanding of sex education, and believing in one's own abilities. In Al-Ghazālī's view, human beings have potentials (*al-quwwah al-'aqliyyah* and *al-quwwah al-ghadabiyyah*) that need to be developed through *riyāḍah* (training) and *ta'wīd* (habituation) in order to achieve the balance of the soul.

Self-understanding and the ability to maintain social boundaries also indicate a holistic moral education, as Al-Ghazālī explains that education should include the body, intellect, and heart. Through this habituation, students are expected to grow into courageous, confident, and highly moral awareness individuals in managing themselves in the midst of modern challenges ¹⁶.

2. Efforts to Internalize Values at SD MBS Yogyakarta

Islamic Character Habituation Program of SD MBS Yogyakarta. This program is a big umbrella for all character building activities based on Islamic values. The goal is to cultivate noble morals through the habit of worship, discipline, and example. This approach is in line with Al-Ghazālī's idea that morality is not enough to be taught theoretically, but must be practiced continuously until it becomes a character (*malakah*). The efforts made to internalize the character in SD MBS Yogyakarta are summarized in the following diagram:

¹⁵ Najamuddin Amy et al., "The Concept of Akhlaqul Karimah As a Basic Principle of Character Building in West Nusa Tenggara Indonesia," *Pjæe* 17, no. 6 (2020): 9144–53.

¹⁶ Kholil Chusyairi, "Building Holistic Education: Lessons from Al-Ghazali for the Modern Era," *Journal of Modern Islamic Studies and Civilization* 2, no. 03 (2024): 246–55, <https://doi.org/10.59653/jmisc.v2i03.1058>.

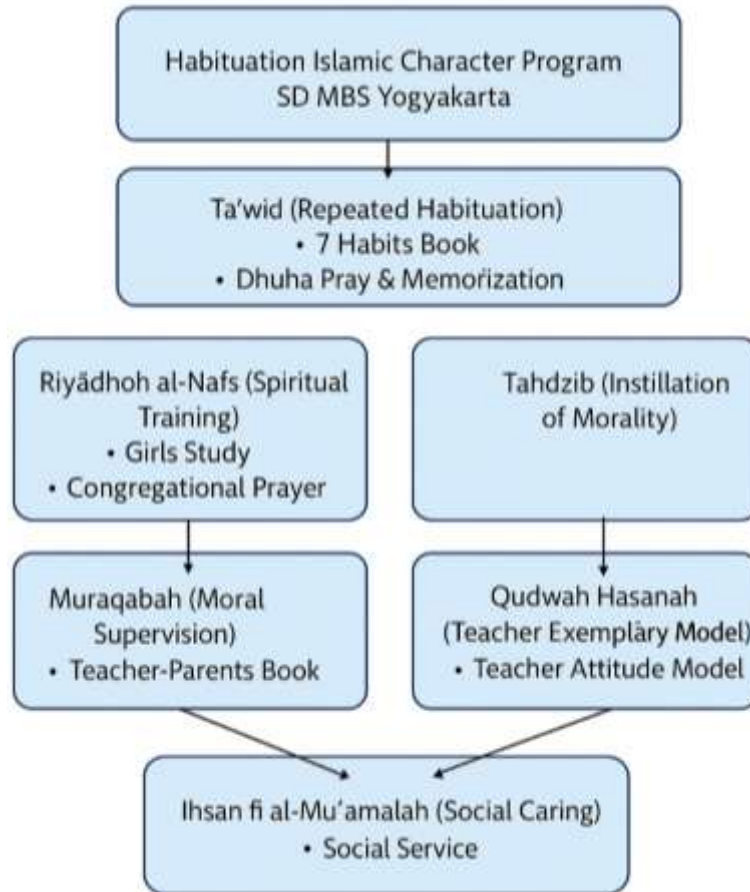


Diagram of the Implementation of the Tahdzib Al-Akhlak Al-Ghazali Theory in the habituation of Islamic characters in SD MBS Yogyakarta.

Ta'wid (Repetitive Habits)

The use of two books is 7 Great Indonesian Children's Habits and the Integrated Curriculum of Islamic Boarding Schools. It is a tangible form of *ta'wid*, i.e., repetitive moral practice through systematically controlled habits. Al-Ghazali emphasized that character is only formed if good deeds are done consistently until it becomes a permanent habit. This routine worship activity is a form of *riyādhah*, a spiritual exercise to subdue lust and strengthen self-control. In Al-Ghazali's view, congregational prayer fosters self-awareness and forms the spiritual discipline that is the foundation of morality¹⁷.

Riyāḍah al-naḥs (Spiritual Practice)

Activities such as the study of sons and daughters and the worship of dhuha and congregational dhuhur prayers per class function as *riyāḍah al-naḥs*, which are spiritual exercises to subdue lust and strengthen self-control. Through regular worship habits, students are trained to organize their intentions and control themselves from negligence. According to Al-Ghazālī, "The soul is ¹⁸ like a wild horse; it will not submit except by repeated practice and habit. Whoever accustomed himself to good deeds, then he

¹⁷ Hati Murdani and Ahmad Fauzi, "Developing Noble Morals in Children through Al-Ghazali's Concept of Moral Education," *Bestari* 21, no. 1 (2024): 31, <https://doi.org/10.36667/bestari.v21i1.1550>.

¹⁸ Fazlul Karim, "Ihya Ulum-Id-Din Vol I. (Fazlul Karim, Trans.)," in *Revival Of Religous ILarnings by Imam Ghazaali's Ihya Ulum-Id-Din*, preprint, 1993.)

will become his character." This implementation forms the personality of students who are patient, diligent, and used to carrying out goodness without coercion ¹⁹.

The cultivation of moral values is carried out through the integration curriculum of Islamic boarding schools, such as the tahfidzul Qur'an program, the habit of prayer reading, and mahfudzat (memorization of wisdom and prayer). The goal is for students to understand the relationship between knowledge, faith, and charity in their daily lives. Al-Ghazālī affirms that moral education must balance the aspects of knowledge and practice: "*Knowledge without charity is madness, and charity without knowledge will not be beneficial.*"

Muraqabah (Moral Supervision).

SD MBS Yogyakarta implements moral supervision through a teacher-parent liaison book, which is a means of monitoring student behavior at school and at home. This concept is in line with the murāqabah in Sufism Al-Ghazālī, which is the constant awareness that Allah is always watching over every human deed, so that students are encouraged to do good even without direct supervision ²⁰.

Qudwah Ḥasanah (Exemplary Teacher).

Teachers at SD MBS become a real model of character formation through example in congregational worship, time discipline, class order, as well as coaching the memorization of the Qur'an and social activities. In daily life, teachers not only direct, but also become direct role models for students, for example by participating in congregational dhuha and dzuhur prayers, leading daily tahfidzul Qur'an, and accompanying students in social service activities to the community around the school. Through this direct involvement, students learn the value of responsibility, empathy, and the spirit of ukhuwah through observation and imitation of teachers' behavior.

This view is in line with Al-Ghazālī's theory of moral education, which asserts that a true educator does not simply convey knowledge verbally, but must be a reflection of the values taught. Al-Ghazālī stated: "A teacher is like a farmer who plants in the field of the student's heart; so let him plant with charity before the speech."²¹

Thus, the example of teachers at SD MBS becomes a concrete character education strategy, where Islamic values such as honesty, discipline, politeness, and responsibility are not only taught through theory, but are instilled through real examples and common habits. This implementation reflects the concept of *qudwah ḥasanah* taught by Al-Ghazālī that the formation of the best morals is born from seeing and imitating living examples, not just from verbal explanations.

Ihsān fī al-Mu'āmalah (Compassion and Social Concern)

The implementation of this value can be seen in students' social service activities to the community around the school, such as cleaning mosques, sharing basic necessities, or social visits. This value teaches empathy and care for others. Al-Ghazālī wrote: "*Compassion is a branch of faith; Whoever does not have mercy on Allah's creatures, then he will not obtain mercy from Him.*" This activity fosters social awareness and a sense of humanitarian responsibility that is part of worship ²².

¹⁹ Abu Hamed Al-Ghazali, *Revival of Religion's Sciences: Ihya' Ulum Ad-Din (Volume III: The Quarter of the Destructives)*, 2011, 674.

²⁰ Al-Ghazali, *Revival Of Religion's of Sciences Volume Iv (Trs.Mohammad Mahdi)* (2011).

²¹ Abu Hamid Al-Ghazali, *Ihya Ulumuddin (Isa Al Bab Al-Halaby, 2018)*.

²² Ildira Az Zahra et al., "Instilling Social Values in Islamic Religious Education Learning in Junior High Schools," *Journal of Insan Mulia Education* 2, no. 2 (2024): 37–49, <https://doi.org/10.59923/joinme.v2i2.100>.

F. Conclusion

The internalization of character education values at SD MBS Yogyakarta reflects the concept of *tahdzīb al-akhlāq* Al-Ghazali which emphasizes a balance between intellectual development, spiritual development, and moral habituation. Through the integration of the curriculum of Dinas, Muhammadiyah, and Islamic Boarding School, this school has succeeded in developing a comprehensive character formation system. Values such as honesty, discipline, responsibility, social care, and example are instilled through daily worship activities, memorization of the Qur'an, mahfudzat, and social activities.

The teacher plays the role of *qudwah ḥasanah* by providing an example in speech, discipline, and devotion. The process of *riyāḍah al-nafs*, *murāqabah*, and *ta'wīd* makes the formation of morals take place repeatedly until it becomes a habit. This model shows that effective character education is not only taught cognitively, but is cultivated through continuous example and habituation. The challenge faced is to maintain consistency in implementation between teachers and active parental involvement. Therefore, further research is recommended to examine the replication of this model in other elementary schools as well as evaluate its impact on the moral and social development of students.

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