

The Axiological Implementation of Islamic Education in Character Development: A Case Study at Al-Maahira IIBS Malang

Reni Dwi Anggraini, Dimas Tri Prabowo, Rima Lailatul Husna, A. Nurul Kawakib

Universitas Islam Negeri Maulana Malik Ibrahim Malang

*Corresponding Author: rainy.anggraini0810@gmail.com

|| Received: 31-01-2025 || Revised: 12-03-2025 || Accepted: 15-03-2025

Abstract: This study aims to analyze and describe how the axiology or values of Islamic education play a role in the formation and development of students character within the environment of Al-Maahira IIBS Islamic boarding school in Malang. This research employs descriptive qualitative methods, with data collected through observation, interviews, and documentation. The primary data is derived from observations conducted by the researchers at the research site, supported by secondary data from documents such as lesson schedules, lesson plans, daily journals, attendance records, and profiles obtained from the Al-Maahira website. The results of this study indicate changes or influences from the learning outcomes of religious subjects and the habituation of spirituality by making teachers and musyrifahs as role models in the development of students' character at Al-Maahira IIBS Junior High School in Malang. Students, mostly from financially well-off families and lacking parental attention, present challenges in developing character in accordance with Islamic educational principles. Thus, this research aims to provide contributions to educators, students, and educational policymakers in the process of character formation based on the values and principles of Islamic education.

Keywords: The Axiology of Islamic Education; Character Development; Financial

Citation: Anggraini, R. D. ., Prabowo, D. T. ., Husna, R. L. ., & Kawakib, A. N. (2025). The Axiological Implementation of Islamic Education in Character Development: A Case Study at Al-Maahira IIBS Malang. *Abdurrauf Social Science*, 2(1), 34-48. <https://doi.org/10.70742/arsos.v2i1.152>



Copyright © 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Abstract: Penelitian ini memiliki tujuan untuk menganalisis dan mendeskripsikan bagaimana aksiologi atau nilai pendidikan islam berperan dalam pembentukan dan pengembangan karakter peserta didik dalam lingkungan pondok pesantren Al-Maahira IIBS Malang. Penelitian ini menggunakan penelitian deskriptif kualitatif dengan pengumpulan data menggunakan observasi, wawancara serta dokumentasi, untuk data primer sendiri berasal dari observasi yang peneliti lakukan di lokasi penelitian, serta didukung oleh data sekunder yang berasal dari dokumen-dokumen seperti jadwal pembelajaran, Rencana Pelaksanaan Pembelajaran (RPP), jurnal harian, absensi, serta profil yang dapat peneliti ambil dari website Al-Maahira sendiri. Hasil penelitian ini menunjukkan mengenai adanya perubahan atau pengaruh dari hasil pembelajaran mata pelajaran keagamaan serta pembiasaan sipiritualitas dengan menjadikan guru dan musyrifah sebagai role model pada pengembangan karakter peserta didik di SMP Al-Maahira IIBS Malang. Peserta didik yang kebanyakan berasal dari latar belakang keluarga yang berkecukupan secara finansial dan kurang akan perhatian orang tua menjadi permasalahan yang melatarbelakangi adanya karakter peserta didik yang kurang sesuai dengan prinsip pendidikan islam, maka penelitian ini hadir dengan tujuan untuk memberikan kontribusi bagi pendidik, peserta didik, dan pengambil kebijakan pendidikan dalam proses pembentukan karakter peserta didik berdasarkan nilai-nilai dan prinsip pendidikan Islam.

Keywords: Aksiologi Pendidikan Islam, Pengembangan Karakter, Finansial

Introduction

Islamic education is part of overall human development that not only prioritizes cognitive aspects, but also pays attention to moral and spiritual aspects. Syed Muhammad Naquib al-Attas described the goal of Islamic education as the balanced growth of the totality of the personality through the training of the spirit, intellect, rational self, feelings, and bodily senses, so that faith permeates the entire personality (Nuryanti & Hakim, 2020). In addition, Abu Hamid Al-Ghazali emphasized the importance of linking scientific disciplines with religious teachings, with the main goal of preparing individuals to participate more faithfully in Islamic teachings (Julis, 2015). This approach emphasizes the integration of spiritual, moral, and intellectual aspects in the educational process, with the aim of forming individuals with Islamic character who are able to contribute positively to society. The implementation of axiology in the context of Islamic education is an important foundation to be able to ensure that Islamic values can be realized and reflected in all aspects of learning. Axiology is a science that studies values and morals, which provides a solid foundation to be able to direct the educational process in accordance with the principles of Islamic education goals (Husniyah, 2018).

Education not only aims to channel religious knowledge, but also to be able to form a character that is in accordance with Islamic values. The axiom of Islamic education places values such as the values of justice, honesty, wisdom, patience, and compassion which are the main foundations in the educational process. That way, the implementation of axiology in Islamic education is not only in the academic scope, but also integrates moral and spiritual values in all learning activities (Husniyah, 2019). This is in line with the view that Islamic education aims to form individuals who are pious, devout, and charitable for the purpose of the hereafter (Fithriani, 2017). A clear example of this implementation can be seen in the application of the values of faith in children, which is done by familiarizing discussions about the most important aspects of faith, such as the recognition of Allah, teaching basic Islamic laws, learning to read the Qur'an, and teaching practical worship (Sholihah et al., 2019). Thus, Islamic education plays a role in instilling ethical, aesthetic, and social values, so that students are not only intellectually intelligent, but also have noble morals that are reflected in their daily lives (Hakim & Hambali, 2024).

The main goal of the implementation is to create a generation that is not only intellectually intelligent, but also has noble morals and high spiritual awareness. With students understanding and applying Islamic values, it is hoped that students will be able to become individuals who can contribute to the wider community in terms of behaving and living a life in accordance with religious guidance (Trisnani, 2022). The importance of axiology in Islamic education is also reflected in efforts to form a balanced personality both between general science and its morals (Darul & Banyuanyar, 2021). The implementation of the axiom of Islamic education is not only the responsibility of educational institutions, but also involves the active role of parents, the community and all social elements in forming an environment that supports the overall growth of students.

The financial condition of families that is adequate with the implementation of the axioms of Islamic religious education is relevant, considering that the success of the implementation of education does not only depend on the academic aspect but also related to the economic welfare of the family. But besides that, the financial condition of a well-off family is often a boomerang for the students themselves.

Students who come from family backgrounds who have sufficient financial conditions are often pampered by their parents by providing whatever needs are as much as possible, which makes students feel that everything that exists is their right so that related things affect the character formed in the child or the student himself (Simbolon & Firmanto, 2021). This is one of the

challenges faced by all educational institutions, especially in terms of teachers as teachers.

So through the implementation of Islamic education axioms, it is hoped that it can create a learning atmosphere that inspires, educates and guides students towards a deeper understanding of Islamic values that prioritize the development of students' character. This is not only for their personal interests, but also to be able to contribute positively to them in building a society based on Islamic morals and ethics. Several previous studies have shown that the integration of moral and spiritual values in Islamic education has a positive impact on the character building of students (Nuryanti & Hakim, 2020). Al-Attas (2011) emphasizes that the goal of Islamic education is the balanced growth of the total personality through spiritual, intellectual, and sensory training, so that faith permeates the entire personality of the individual. Nasution (2019) states that noble morals reflect a personality that is formed through an educational process based on Islamic values (Karwadi, 2022). The study conducted by Rahman (2020) confirms that axiology-based learning in Islamic education can increase students' moral awareness and social skills in everyday life (Nasir et al., 2024).

Therefore, this research aims to analyze how the implementation of axiology in Islamic education is able to shape the character of students who are balanced in intellectual, moral, and spiritual aspects. In addition, this study also aims to examine the factors that influence the successful implementation of axiology in the Islamic education system, both in terms of curriculum, the role of educators, and the support of the social environment of students.

Method

Research methods are a scientific way to collect accurate information, aiming to find, develop, and prove scientific theories to understand, solve, and anticipate problems. Sugiyono, Educational Research Methods, 10th ed. (Bandung: Alfabeta, 2010). The approach and type of research is qualitative case studies. This research is descriptive about something profound and also about an aspect of the social environment, including humans in it. In this study, the data sources consist of primary data sources and secondary data sources. Primary data is the main data in conducting research, namely the results of interviews sourced from several informants, including: curriculum developers of Al-Maahira Junior High School IIBS Malang, religious teachers both in schools and dormitories and several students of Al-Maahira Junior High School IIBS Malang. Meanwhile, secondary data that is related to primary data, namely the results of observations and documentation related to Al-Maahira IIBS Malang Junior High School data in written form, as well as other

references from books, journals, and articles. The methods used in this study include observation, *interviews* and documentation. The researcher conducts passive participant observation, where the researcher comes to the place of activity but is not involved in the activity. The researcher conducts a guided *interview*, namely the interviewer asks anything by bringing the guidelines to be asked. The required documentation is in the form of an institution profile, the vision and mission of the institution, the structure of the institution and the school's BK Records. The data analysis technique that will be used is to follow *the Miles and Huberman concept*, namely data condensation, data presentation and drawing conclusions. (Sugiyono, 2017)

Result and Discussion

Character Condition of Al-Maahira Junior High School IIBS Malang Students with Adequate Family Backgrounds

Al-Maahira IIBS Malang was established by a Tazkiyatun Nafsi educational foundation. Where this foundation already has educational institutions in the form of PG-TK and SD Mutiara Hikmah located in the Lawang area, Malang Regency since 2006 where the institution is present to meet the needs of parents in the world of education, especially for their female children. Which is now developing into a junior and senior high school educational institution located on Jl. Raya Karanglo, Karangploso Wetan, Kepuharjo, Karang Ploso District, Malang Regency, East Java, postal code. 65153.

Al-Maahira IIBS Malang gives a better commitment by bringing a student-friendly and student-based education concept using the Prophet PBUH's approach. With an Islamic *boarding* education system and supported by teachers who are experienced in their fields, Al-Maahira provides a learning environment with international nuances by raising the use of United Kingdom/Arabic as a daily language that is used both in the school environment and dormitory environment.

In addition, the environmental nuances of Al-Maahira IIBS Malang prioritize Islamic *values*. In addition, Al-Maahira also provides learning facilities, dormitories and other supporting facilities so that it can support the creation of a conducive, clean and comfortable environment for teaching and learning activities. Al-Maahira IIBS Malang is an Islamic educational institution that applies the concept of *boarding school* and *friendly learning approach*. With the concept of a *friendly learning approach*, a comfortable and fun learning environment will be created in activities at school and dormitories. Al-Maahira IIBS Malang itself has a vision and mission to realize an advanced and structured educational institution, related to its vision and mission, namely:

- Vision: "The realization of superior achievements, environmentally

friendly culture, focus on *Islamic Value, Excelent Academic, And Friendly Based Education* based on the Qur'an and As-Sunnah".

- Mission: "Instilling Aqidah, akhlah and muamalah students based on the Qur'an and As-Sunnah as well as preparing them to memorize the Qur'an and *life skills* according to the talents and interests of students".

Based on observations on November 28-30, 2023 regarding the character of students at Al-Maahira Junior High School IIBS Malang, they found negative student behavior or morals, both in interacting with peers and teachers. In addition, there are still many students who have not been able to take good care of themselves due to their young age. However, from several other observations, it was found that some students greeted the teacher and shook hands when they met on the way to school or the canteen. This shows that the character of students at Al-Maahira Junior High School IIBS Malang is heterogeneous, so in responding to it it is necessary to internalize Islamic values taught in schools.

The educational task at Al-Maahira Junior High School IIBS Malang, especially in the Islamic boarding school section, focuses on shaping the character of students, how to apply the value of kindness in the form of actions or behaviors, which were previously always pampered and pampered while at home, acting as they pleased. From observations and interviews on December 18, 2023, students at Al-Maahira Junior High School IIBS Malang are always motivated, given advice and guidance continuously carried out to them so that they always maintain morals, how to communicate with parents, upperclassmen and teachers at school, especially in the community around the student.

Imam al-Ghazali defines character as morality, which is the spontaneity of a human being in speaking and behaving, or doing deeds that have been integrated in him so that he does not need to think about it anymore when it appears. Therefore, Imam al-Ghazali stated that the main purpose of education is to get closer to God by doing all His commandments and forsaking all His prohibitions. (Hendayani, 2019).

As for the interview on December 18, 2023, which was conducted to several students of Al-Maahira Junior High School IIBS Malang, some of them admitted that they were not used to practicing Islamic values such as praying on time, often speaking disrespectful words to their teachers and friends, dressing impolitely, not being able to be independent, always relying on their parents and choosing food. The character of these two students is influenced by several factors, one of which is the upbringing of their parents and the finances of their families.

As expressed by Malya Shanum Amin as one of the students at Al-Maahira Junior High School IIBS Malang:

"Previously, Malya always involved mothers anywhere and anytime. Whatever Malya needs, it is always prepared with mom."

In addition, Apradita Arrahmi also revealed that:

"I got a big challenge in maintaining speech, attitude and ethics after being here. Because outside of that, there is a lack of supervision. And here, I am determined to further strengthen my relationship with the ustadzah and friends."

Reinforced, reinstated by the Malya musyrifah Shanum Amin, he said that:

"His child is spoiled. There must be a mother. From her diet, she has never eaten food in general such as soup, which is soupy. He must have eaten junk food continuously"

The process of internalizing values into character in oneself requires the role of parents, teachers, and friends, which will provide new experience and knowledge related to right and wrong values. This is in line with Swann, Chang-Schneider & Mc. Clarty that:

The self-concept and self-esteem possessed by each individual are influenced by several things, including family, school environment, or peers. Self-concept includes understanding strengths, weaknesses, abilities, attitudes, and the value of goodness in oneself. Meanwhile, self-esteem leads to the process of evaluating skills and abilities that have been embedded in each individual. (Mustoip et al., 2018, pp. 5-6)

Makmun's opinion regarding the factors behind a person's personality is 1.) Genetic factors (heredity), characteristics inherited by parents, namely biological and psychological factors 2.) Environmental factors, where each individual is raised and developed through norms in family, friends, social groups and other influences that can be experienced. (Ahmad Efendi, Syamsu Nahar et al., 2017)

So the role of teachers here must understand the characteristics of each student consisting of academic ability, age, maturity level, lesson motivation, experience, skills, psychomotor, cooperative ability, and social ability. In addition, there are also non-conventional characteristics. These include maturity level, minority or tribal groups, and disabilities. (Taufik, 2019) So it is necessary to have a character education method with the aim of directing, guiding, training and making it easier for students to become noble human beings.

The Process of Instilling Axiological Values of Islamic Education at Al-Maahira Junior High School IIBS Malang

Based on the history of the emergence of *Islamic Boarding School* is an alternative path for the education system in Indonesia today, where the education system functions to remake the value of Islamic values with the nuances of Islamic

boarding schools which are considered positive for the people of Indonesia. *International Islamic Boarding School* is an International-based Islamic Boarding School, from this understanding it can be concluded that IIBS is an Islamic School that combines with an International-based boarding system, namely with the use of two languages, Arabic and United Kingdom, and is provided with adequate facilities to improve the *life skills* possessed by students in the school (Erlangga, 2010).

IIBS is often backed by Islamic Boarding Schools that have implemented a dormitory system like this for a long time. Islamic boarding schools are an educational system that focuses on *tafaqquh fi ad-din*, and in the pesantren system they are very familiar with the figure of *kyai*, *santri*, the *yellow book* (Muliati, 2016). However, there is a difference between IIBS and Islamic Boarding Schools. Where in this IIBS, the students do not know *kyai* and also the *yellow book* which is very familiar to Islamic boarding school people. Because in their education system, students know their teachers only as *Ustadz*, and in their learning methods, they are given subject matter that has been structured for the existing learning curriculum.

According to Dhofier and van Bruinessen, Islamic Boarding School can be said to be an Islamic boarding school, when it has fulfilled 5 aspects, namely: the existence of *Kyai* as a role model, cottage or building, mosque, *santri* and the *yellow book* (Thahir, 2014). Therefore, IIBS al-Maahira cannot be said to be an Islamic boarding school, because in its education system there is no *kyai* figure who can be used as a role model. But there are only *ustadz* who teach them about education and are led by the CEO or Principal who leads their schools.

Based on observations made at Al-Maahira Junior High School IIBS Malang in the process of instilling the axiological values of Islamic education there, they have done several effective ways to achieve appropriate learning goals. Among the learning activities carried out is to instill moral values in students by giving them a good example. And also in the learning curriculum at Al-Maahira Junior High School IIBS implements an Islamic character formation program such as the habit of reciting the holy verses of the Qur'an every day, carrying out *tahsin* activities of the Qur'an, and others.

In the learning process in the classroom, there are several early curricula that include instilling the value of axiology education in students. Such as learning material on *Akidah*, *Fiqh*, *Morals*, *Hadith*, *Islamic History*, etc. Where in the material there are axiology educational values that can later be implemented directly in the daily lives of students accompanied by *asatidz* assistance (Anggraini et al., 2025).

As said *Ustadz Hendra* (Deputy Curriculum Officer of Al-Maahira

Junior High School) that "education at IIBS AL-Maahira can be said to be good, they are not only taught about international-based formal education. But they are also taught about manners, ethics towards others, how to dress well and correctly like a good Muslim. So, even though they come from well-off families, they are taught simplicity, independence and *Islamic ukhuwah*".

In the application of instilling axiological values in students, it is not only carried out at school, but also in their daily dormitory activities. Where they live side by side for 24 hours, which encourages them to get to know each other with the enactment of regulations based on Islamic educational values so that students are taught discipline that must be obeyed in activities in the dormitory (Efendi & Bueraheng, 2023), such as congregational prayers, extracurricular activities, character education for students, social education to support each other, and also to form *the Islamic ukhuwah*. So that without them realizing it, over time, these habits will become a good habit and will take root in their daily lives.

The Effect of the Implementation of Islamic Education Axiology on the Character Development of Students at Al-Maahira Junior High School IIBS Malang

With the character of Al-Maahira Junior High School students that have been described above, which is based on a family background that is financially adequate, it more or less has an influence on the character of the students who are formed. For this reason, the presence of them in educational institutions that of course provide teachings about the cultivation of axiological values in Islamic education is expected to have a great influence on the development of students' character in daily life (Akbar et al., 2021).

In the axiological perspective in this discussion, it focuses on character education where the importance of ethics in education (Frimayanti, 2017). In the process of instilling ethics in students, it cannot be done spontaneously in a short period of time, but it needs to go through a process that goes hand in hand with physical and spiritual development (Rasmuin et al., 2023). The process of internalizing Islamic educational values certainly begins within the scope of the family, which will increase when a child enters the school phase, then they will also get Islamic education values in the scope of learning at school (Sari & Haris, 2023). Plus if a child is given a facility in the form of a gadget that can easily access the internet, then the values they will get are sourced from the spectacle they see. So here the value they receive will certainly be different from each source they get (Hadiq et al., 2023, p. p. 304).

After learning about ethical values in Islamic education subjects presented at Al-Maahira Junior High School IIBS Malang and there is

additional reinforcement of religious learning in the IBS Malang dormitory environment, of course students experience changes by being able to apply to their characters used in daily life, especially in the Islamic boarding school environment. According to Apradita Arrahmi as a junior high school student at Al-Maahira IBS Malang grade 8 admitted:

"In the past, before I came here, I was known as a wasteful person, liked to be arbitrary, ignoring what my parents and teachers said when I was in elementary school, many friends said that I liked to play in the time zone instead of spending time studying. I do this because at home I don't get enough attention from my parents because my parents are busy working."

The statement of the student above describes the condition of the character of students who come from well-off families but lack parental attention because they are busy working, which makes them behave arbitrarily. However, after observation and interviews with one of the teachers and musyrifahs at Al-Maahira IBS Malang stated that, *"From most of the backgrounds of students who come from well-off families, it does lead to hedonism, where students make it easier to get some things because they find it quite easy to get something they want so that from here it can be known the character they have from before them Studying at Al-Maahira will be carried over to become a student here. However, along with the passage of time, the religious learning they get both at school and in the dormitory will more or less help them in terms of character development that previously became even better"*. Said Ustadzah Najma as an 8th grade moral faith teacher at Al-Maahira Junior High School IBS Malang.

Based on the skiology of character education, which reveals that the maturity of students and changes in behavior become one of the normative references. According to Lickona, a person's character can be said to be good if the person has gone through several processes in which he knows good things, wants good things, and then will change to do good. Because someone is considered to have a strong character if they can judge something good, care or pay attention to what they consider good and are able to do what they consider good. (Karim, 2010).

Therefore, we can judge that the religious learning that Al-Maahira IBS Malang Junior High School students carry out will gradually help change the character development of students who were originally lacking with a financially well-off family background that influenced their behavior and attitudes that were less Islamic then entered the Al-Maahira educational institution which presents religious learning and habituation that occurs in the school environment and dormitories has an influence on changes in the character of students.

The habituation carried out also does not only lead to a pattern of

habituation to students, but to be able to familiarize students with good behavior, it is necessary to have good examples or role models that they often see every day so that they can be used as examples for them to behave well (Sianipar & Irawati, 2022), which is none other than teachers within the scope of the school and of course musyrifahs who control those they meet while in the dormitory environment. As expressed by ustadzah Baiq Wahyu Diniyati as musyrifah and religion teacher in the dormitory environment in grade 9: *“Being a musyrifah in the Al-Maahira IIBS Malang dormitory environment is not a trivial and easy job, because it is like saying they are a substitute for their parents at home, because students will spend more time at school than in the dormitory environment, so when students return to the dormitory, of course the par amusyrifah plays a full role in accompanying and conditioning them to stay directed in existing dormitory activities, and of course the behavior and attitude of the musyrifah herself will be an example to students in behavior. Therefore, our Al-Maahira educational institution does not just look for people to be part of us, there is a selection with certain criteria to be able to join Al-Maahira, and we can be sure that those who join are selected and qualified people”*.

From this, students can imitate what is good from their teachers and musyrifahs at Al-Maahira which also influences the process of developing students' characters, because the target of Al-Maahira graduates is not only students who are proficient in intellectual knowledge, but character education and spirituality are also an important part to pay attention to (Rasmuin et al., 2024). So that students who graduate from Al-Maahira become a good person in terms of the quality of knowledge, spirituality and character which will be applied to everyday life in the community later.

Conclusion

Religious learning which is a necessity for students to continue to improve spirituality above general intellectual knowledge will have a major influence on personality and faith in Allah SWT. With the process of religious learning accompanied by habituation of students through examples from teachers and musyrifahs, it has more or less influenced the change or development of the character of students, which initially could be said to be still lacking, slowly leading to good progress, which is prepared for all students to be able to apply or be able to plunge into the scope of society with a character that is in line with the principles of Islamic education.

With a family background that is the first education for different students, then by choosing to study at Al-Maahira IIBS Malang Junior High School, it becomes an effort to harmonize character based on the principles of Islamic education values. With religious learning that leads to faith education and forms students with character, the curriculum used also refers to related

matters, so that the learning process becomes a supporting factor in the development of student character.

Religious learning which is a necessity for students to continue to improve spirituality above general intellectual knowledge will have a major influence on personality and faith in Allah SWT. With the process of religious learning accompanied by habituation of students through examples from teachers and musyrifahs, it has more or less influenced the change or development of the character of students, which initially could be said to be still lacking, slowly leading to good progress, which is prepared for all students to be able to apply or be able to plunge into the scope of society with a character that is in line with the principles of Islamic education.

References

- Ahmad Efendi, Syamsu Nahar, A. I., Efendi, A., Nahar, S., & Imran, A. (2017). Implementasi Pendidikan Akhlak Dalam Pembentukan Kepribadian Muslim Di Mts Ex-Pga Proyek Universitas Alwashliyah Medan. *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora*, 1(1), 27–39.
- Ahmad, H. (2020). Ilmu Pendidikan Islam: Perspektif Ontologi, Epistemologi, Aksiologi. *Istiqra'*, 7(2), 20–21.
- Akbar, I., Arif, M., & Arfaizar, J. (2021). Aksiologi Pendidikan Islam. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 6(1), 13–22. <https://doi.org/https://doi.org/10.48094/raudhah.v6i1.107>
- Anggraini, R. D., Nafiadi, F. H., Azizah, F., & Putri, Y. (2025). Internalisasi Nilai Moderasi Beragama (Adaptif terhadap Budaya Lokal) dalam Tradisi Perhitungan Weton pada Pernikahan. *Yasin: Jurnal Pendidikan Dan Sosial Budaya*, 5(April), 925–939. <https://doi.org/https://doi.org/10.58578/yasin.v5i2.5059>
- Arsyad, A. (2013). Pendidikan karakter. *Jurnal Al-Ulum*, 13(1), 52.
- Darul, S., & Banyuanyar, U. (2021). *Dimensi Aksiologis Pendidikan Islam*. 4(2), 217–237.
- Efendi, A., & Bueraheng, I. (2023). International Islamic Boarding School Strategy for Realizing Superior Islamic Boarding School Management. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 21(1), 80–92. <https://doi.org/10.21154/cendekia.v21i1.5943>
- Erlangga, A. (2010). Islamic Boarding School. *Unthergraduate Theses, Architecture Engineering, RSA 727.429 7 Erl i*, 2010, 28.

- Fithriani. (2017). Implikasi Aksiologi Dalam Filsafat Pendidikan. *Jurnal Intelektualita*, 5(1), 84.
<https://doi.org/https://dx.doi.org/10.22373/ji.v5i1.4359>
- Frimayanti, A. I. (2017). Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 227-247.
<http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/2128>
- Hadiq, A. Al, Rahayu, A., Sobirin, A. M., & ... (2023). Pentingnya Filosofi dalam Pendidikan Menurut Perspektif Aksiologi dan Epistemologi Pendidikan Karakter Islami di Era Society 5.0. *Social Science Academic*, 1(2), 303-320. <https://doi.org/10.37680/ssa.v1i2.3550>
- Hakim, A. R., & Hambali, A. (2024). Makna Aksiologi dalam Manajemen Pendidikan Islam untuk Pengembangan Kualitas Pendidikan. *IDAROTUNA: Jurnal Manajemen Pendidikan Islam*, 1(2), 151-159.
<https://doi.org/10.29313/idarotuna.v1i2.5694>
- Hendayani, M. (2019). Problematika Pengembangan Karakter Peserta Didik di Era 4.0. *Jurnal Penelitian Pendidikan Islam*, 7(2), 183.
<https://doi.org/10.36667/jppi.v7i2.368>
- Husniyah, N. I. (2018). Aksiologis Pendidikan Islam. *At-Tuhfah*, 8(1), 12-25.
<https://doi.org/10.36840/jurnalstudikeislaman.v8i1.162>
- Husniyah, N. I. (2019). Aksiologis Pendidikan Islam (Perspektif Islam dan Barat). *At-Tuhfah: Jurnal Keislaman*, 8(1), 12-25.
<https://journal.unugiri.ac.id/index.php/at-tuhfah/article/view/894/645>
- Julis, D. (2015). Al-Ghazali: Pemikiran Kependidikan dan Implikasinya Terhadap Pendidikan Islam di Indonesia. *Al-Fikrah: Jurnal Kependidikan Islam*, Vol. 6, 129-140. <https://www.neliti.com/publications/56661/al-ghazali-pemikiran-kependidikan-dan-implikasinya-terhadap-pendidikan-islam-di>
- Karim, N. (2010). PENDIDIKAN KARAKTER. *Shautut Tarbiyah: Pendidikan, Ilmu Sosial, Dan Keagamaan*, 16(1), 69-89.
<https://doi.org/https://dx.doi.org/10.31332/str.v16i1.120>
- Karwadi, K. (2022). Pendidikan Islam Ideal Menurut Harun Nasution. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(3), 1-14.
<https://doi.org/10.30868/ei.v11i03.4178>
- Khojir. (2011). Membangun Paradigma Ilmu Pendidikan Islam (Kajian

- Ontologi, Epistemologi dan Aksiologi). *Dinamika Ilmu*, 11(1), 1-13.
- Muliati. (2016). Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School. *Information Management Adn Business Review*, 8(4), 24-32. file:///Users/andreataquez/Downloads/guia-plan-de-mejora-institucional.pdf%0Ahttp://salud.tabasco.gob.mx/content/revista%0Ahttp://www.revistaalad.com/pdfs/Guias_ALAD_11_Nov_2013.pdf%0Ahttp://dx.doi.org/10.15446/revfacmed.v66n3.60060.%0Ahttp://www.cenetec.
- Mustoip, S., Japar, M., & MS, Z. (2018). *Implementasi Pendidikan Karakter*.
- Nasir, M., Muharir, M., & Subhi, M. (2024). Implementasi Metodologi Pendidikan dalam Al-Qur'an dan Hadis. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 16(1), 76-89. <https://doi.org/https://doi.org/10.47498/tadib.v16i1.3304>
- Nuryanti, M., & Hakim, L. (2020). Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 22(1), 73. <https://doi.org/10.22373/substantia.v22i1.5531>
- Rasmuin, R., Anggraini, R. D., Umam, R. K., & Huzaini, A. (2024). Persepsi Guru Madrasah Terhadap Implementasi Kurikulum Merdeka Belajar pada Mata Pelajaran Fiqih: Studi di MTsN 4 Malang, MAN 2 Malang. *Jurnal Diversita*, 10(1), 28-37. <https://doi.org/10.31289/diversita.v10i1.10609>
- Rasmuin, R., Dwi Anggraini, R., & Khoirul Umam, R. (2023). Kesetaraan dan Ketidakadilan Gender Pada Pengemudi Gojek Perempuan di Kota Malang. *Jurnal Diversita*, 9(1), 68-77. <https://doi.org/10.31289/diversita.v9i1.8124>
- Sajadi, D. (2015). Pendidikan Karakter dalam Islam. *Jurnal Ilmiah Islam Futura*, 1, 3.
- Salim, Suryani, I., & Fazira, E. (2020). Ontologi dan Aksiologi Sains Islam. *Al-Fatih: Jurnal Pendidikan Dan Keislaman*, III(1), 41.
- Sari, M., & Haris, M. (2023). Penanaman Nilai-Nilai Agama Islam dalam Pembentukan Karakter dan Etika Siswa di Tingkat Sekolah Dasar. *Al-Mujahadah: Islamic Education Journal*, 1(1), 54-71. <https://ejournal.stai-alkifayahriau.ac.id/index.php/almujahadah/article/view/230/48>
- Sholihah, M., Aminullah, A., & Fadhillah, F. (2019). Aksiologi Pendidikan Islam (Penerapan Nilai-Nilai Aqidah dalam Pembelajaran Anak di MI).

Auladuna (Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah), 01(02), 63–82.
<https://doi.org/https://doi.org/10.36835/au.v1i2.233>

Sianipar, H. M., & Irawati, W. (2022). Peran Guru Sebagai Teladan Dalam Upaya Pembentukan Karakter Siswa Berdasarkan Kajian Filsafat Aksiologi Kristen. *Didache: Journal of Christian Education*, 3(1), 58.
<https://doi.org/10.46445/djce.v3i1.483>

Simbolon, C. J., & Firmanto, A. D. (2021). Aksiologi Pendidikan Karakter Bagi Kaum Muda Remaja Di Indonesia Menurut Perspektif Ki Hajar Dewantara. *Turast: Jurnal Penelitian Dan Pengabdian*, 9(2), 87–98.
<https://doi.org/10.15548/turast.v9i2.2142>

Sugiyono. (2010). *Metode Penelitian Pendidikan* (10th ed.). Alfabeta.

Sugiyono. (2017). *Metode Penelitian & Pengembangan*. Alfabeta.

Taufik, A. (2019). Analisis Karakteristik Peserta Didik. *El-Ghiroh*, Vol. XVI(01).

Thahir, M. (2014). The Role and Function of Islamic Boarding School: An Indonesian Context. *Tawarikh*, 5(2), 197–208.
<https://doi.org/https://doi.org/10.2121/tawarikh.v5i2.574>

Trisnani, E. E. (2022). DIMENSI AKSIOLOGI PENDIDIKAN ISLAM STAI YPBWI Surabaya. *SJPED: Jurnal Studi Pendidikan Dasar*, 1(1).
<http://ejournal.kopertais4.or.id/susi/index.php/jsped/article/view/3683>