

## **Strengthening Character Education Based on Islamic Education Philosophy**

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### **Abstract**

This article examines the strengthening of character education based on the philosophy of Islamic education, which is based on the values of monotheism, morals, and social responsibility. The research approach applied is qualitative, using the literature review method by collecting and analyzing various relevant literature sources. The results of the study show that the integration of the principles of Islamic educational philosophy into the educational curriculum can have a positive impact on the formation of the character of the younger generation, increase moral awareness, and reduce negative behavior. Thus, this article recommends the application of Islamic educational values in the education system to address the problem of moral degradation and form a responsible generation.

Keywords: Strengthening; Character Education; Islamic Education

### **Abstrak**

Artikel ini mengkaji penguatan pendidikan karakter berbasis filsafat pendidikan Islam, yang berlandaskan pada nilai-nilai tauhid, akhlak, dan tanggung jawab sosial. Pendekatan penelitian yang diterapkan bersifat kualitatif, menggunakan metode kajian literatur dengan cara mengumpulkan dan menganalisis berbagai sumber pustaka yang relevan. Hasil penelitian menunjukkan bahwa integrasi prinsip-prinsip filsafat pendidikan Islam ke dalam kurikulum pendidikan dapat memberikan dampak positif dalam pembentukan karakter generasi muda, meningkatkan kesadaran moral, dan mengurangi perilaku negatif. Dengan demikian, artikel ini merekomendasikan penerapan nilai-nilai pendidikan Islam dalam sistem pendidikan untuk mengatasi masalah degradasi moral dan membentuk generasi yang bertanggung jawab.

Kata Kunci: Penguatan; Pendidikan Karakter; Pendidikan Islam

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## INTRODUCTION

Character education is the main focus in the world of modern education, aiming to form a moral and responsible generation.<sup>1</sup> In the midst of the challenges of globalization and technological developments, moral and ethical values are often overlooked, this phenomenon makes the young generation a generation that is vulnerable to negative behavior. The rise of *bullying*, drugs, fights between students, sexual harassment, and even murder, shows that the current young generation is experiencing moral degradation.<sup>2</sup> Moral degradation means the decline of the moral and ethical values of individuals, groups, or societies, when social, cultural, and religious norms that were previously upheld begin to be ignored, forgotten, or even rejected.<sup>3</sup>

This phenomenon of moral degradation has caused concern in various circles, especially in the world of education.<sup>4</sup> Education should not only play a role as a means to improve intellectual abilities, but also as an important medium in the formation of strong character and good character. As stated in Law Number 20 of 2003, education is a conscious and planned effort to create a learning environment and learning process that encourages students to actively develop their potential. The goal is for them to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills that are beneficial to themselves, society, nation, and country.<sup>5</sup> Therefore, character education should involve the development of morals, ethics, and religious spirituality to equip the younger generation to face the challenges of the times.

Previous research has discussed the importance of character education in the world of education. According to Arkani, character education must be seen as a fundamental effort in shaping students' personalities, not only related to the teaching of moral values, but also how these values are understood, lived, and embodied in daily actions, with an ontological, epistemological, and axiological foundation, character education helps students understand the purpose of life, as well as provides guidance in facing global challenges through moral behavior.<sup>6</sup> Another study by Zahroh stated that character education activities have a significant impact on the development of students' character, including by increasing awareness of worship, changing attitudes and more positive behaviors, as well as increasing students' knowledge and understanding of religion, helping students become individuals who are not

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<sup>1</sup> Siti Cholifah, "Educational Environment in the Implementation of Character Education," *Journal of Scientific Research, Education, and Technology (JSRET)* 3, no. 2 (2024): 816–825.

<sup>2</sup> "Violence in South African Schools: Trends, psychology, and amelioration," *Perspectives in Education* 42, no. 1 (29 Maret 2024), <https://doi.org/10.38140/pie.v42i1.7251>.

<sup>3</sup> N. K. Saffana and M. R. Subhi, "Moral Degradation Reviewed from the Perspective of Islamic Religious Education," *Journal of Islamic Religious Education* 2, no. 1 (2023): 65–73.

<sup>4</sup> Helfra Durasa dkk., "Emile Durkheim's moral perspective on reducing bullying and violence in schools: A phenomenological study," *International Journal of Didactical Studies* 5, no. 2 (2024): 27615.

<sup>5</sup> Government Regulation of the Republic of Indonesia, "Law of the Republic of Indonesia Number 20 of 2003" (2003).

<sup>6</sup> H Arkani, "Personality Formation by Teachers Through Character Education at SMA Puspita, Banyuasin Regency," *Proceedings of the 20th National Seminar of the Postgraduate Program of PGRI University Palembang*, 2017, 84–91.

only academically intelligent, but also moral and religious.<sup>7</sup> This shows that character education that is integrated with spiritual and religious values can have a positive impact on the formation of students' morals.

Research on strengthening character education based on the philosophy of Islamic education has been conducted by many academics and education practitioners. For example, research by Sholihul Anwar and Siti Rosyidah, emphasizes that character education in an Islamic perspective not only emphasizes moral and ethical aspects, but also comes from the values of monotheism, morals, and the holistic development of human nature potential.<sup>8</sup> This is in line with the findings of Fuad Srinio et. al., who show that Islamic education philosophy is able to provide a normative and transcendental basis in shaping the character of students through an integrative approach between spiritual, intellectual, and social values.<sup>9</sup> In addition, a study by Molina Ibrahim et. al., revealed that the implementation of Islamic educational philosophy values such as honesty, responsibility, and social care in the school curriculum can significantly increase students' moral awareness and positive behavior.<sup>10</sup> These studies show that Islamic philosophy of education has a great contribution in strengthening character education, especially in the context of formal and informal education in Indonesia.

Another research that supports the importance of Islamic education philosophy in strengthening character is a study conducted by M. Ishaq et. al., who explains that character education cannot be separated from basic Islamic values such as faith, sincerity, and trust. He emphasized that character education must be built on an Islamic view of life that is sourced from the Qur'an and Sunnah.<sup>11</sup> Meanwhile, research by Tumiran et. al., suggests that the application of Islamic-based character values in the learning process must be carried out integratively through teacher example, habituation, and instilling values through a hidden curriculum.<sup>12</sup> This finding is strengthened by the research of Umar Abdullahi Maidugu et. al., who found that schools that integrate the principles of Islamic education philosophy into learning programs and school activities tend to be more successful in forming religious, honest, and disciplined student characters.<sup>13</sup> From these various studies, it can be concluded that the philosophy of Islamic education is not only relevant, but also very strategic in strengthening the character of the younger generation in the midst of the challenges of globalization and moral degradation.

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<sup>7</sup> A. F. Zahroh and M. S. Asyhari, "Internalizing the Value of Islamic Religious Education through Character Education," *Journal on Education* 6, no. 3 (2024): 17101–11.

<sup>8</sup> Sholihul Anwar dan Siti Rosyidah, "DEVELOPMENT OF ISLAMIC PERSONALITY IN THE DIGITAL ERA WITH A MONOTHEISM-BASED CHARACTER EDUCATION MODEL," *JURNAL PEDAGOGY* 17, no. 2 (2024): 189–198.

<sup>9</sup> Fuad Srinio, Muslihun Muslihun, dan Muhammad Umair Khan Usman, "Comparison of Islamic and Western Education Systems: Opportunities for Integration of Islamic Values," *Adiluhung: Journal of Islamic Values and Civilization* 2, no. 1 (2025): 29–41.

<sup>10</sup> Molina Ibrahim dkk., "Addressing contemporary ethical and moral issues through islamic education," *Journal on Islamic Studies* 1, no. 1 (2024): 36–51.

<sup>11</sup> Glory Islamic, M. Ishaq, dan Umi Dayati, "Character education through philosophical values in traditional Islamic boarding schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42.

<sup>12</sup> Tumiran Tumiran dkk., "Spiritually Based Classroom Management as a Strategy For Improving Learning Quality Amid the Challenges of Modernity in Islamic Education," *Fitrah: Journal of Islamic Education* 6, no. 1 (2025): 49–66.

<sup>13</sup> Umar Abdullahi Maidugu dan Adamu Tanko Isah, "Islamic Education and its Value: A Vital Means for the Formation National Character," *Bulletin of Islamic Research* 2, no. 4 (2024): 725–744.

Although various efforts have been made to overcome the phenomenon of moral degradation, the truth is that character education is still not fully successful. Data from the Online Information System for the Protection of Women and Children (SIMFONI-PPA) shows that cases of violence against children in Indonesia continue to increase every year. In 2024, from January to February alone, there were 1,993 cases of violence, some of which occurred in the educational environment. This number represents an increase compared to 2023, which also recorded thousands of reports of violence against children.<sup>14</sup> This shows that there is a gap between the ideal educational goal and the reality on the ground.

This article offers an approach to the philosophy of Islamic education as a foundation to strengthen character education through the subject of Islamic Religious Education. Islamic Philosophy of Education is a philosophical study that discusses various educational issues based on the Qur'an and Hadith as the primary source, as well as the views of experts or philosophers as secondary sources. The philosophy of Islamic education teaches that education must be based on the development of morals based on monotheism (oneness of God) and morality. Islam emphasizes the importance of forming individuals who have a balance between science, spirituality, and good character.<sup>15</sup> By integrating these principles into the education system, it is hoped that the moral crisis characterized by moral degradation can be overcome. Therefore, this article aims to examine how the principles of Islamic educational philosophy can contribute significantly to strengthening character education, both in conceptual and practical aspects. This study will also explore the application of the fundamental values of Islamic educational philosophy in shaping the character of students who are noble, responsible, and able to face moral challenges in the modern era.

## RESEARCH METHOD

This research was written using a qualitative approach with a *literature review method*. *Literature review* is a research process that involves a critical and evaluative review of various literature sources that are relevant to the topic or research problem.<sup>16</sup> This method is taken because it allows researchers to collect and analyze data sources relevant to the research topic. The research data sources used are articles and books that are relevant to the research topic. These sources are selected based on the relevance and quality of the information presented, as well as journal articles that have been published for a maximum of 15 years. The data sources obtained were obtained in several ways, namely through the Publish or Perish application and Google Scholar using the keywords "character education, moral degradation, and philosophy of Islamic education". The literature found is then filtered based on its abstract, topic, and quality.

The data sources that have been collected are then analyzed using thematic analysis techniques, which is one of the methods used to analyze data to find content that is relevant to

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<sup>14</sup> A. M. Fahham, "Violence Against Children in Education Units," *Center for Parliamentary Analysis of the Expertise Body of the Secretary General of the House of Representatives of the Republic of Indonesia*, 2024.

<sup>15</sup> M. Tarigan, S. Maulana, and N. A. Lubis, "The Philosophy of Islamic Education in Shaping Student Character," *Journal of Tambusai Education* 8, no. 1 (2024): 544–54.

<sup>16</sup> R. Ferdiansyah, "Literature Review," *International Journal Labs*, 2014, [https://internationaljournallabs.com/blog/literature-review/#Apa\\_Itu\\_Literature\\_Review](https://internationaljournallabs.com/blog/literature-review/#Apa_Itu_Literature_Review).

the research through the data that the researcher has collected.<sup>17</sup> The data sources are then carefully analyzed through in-depth reading of each journal article and book that has been selected. In this process, important points relevant to the research topic are systematically recorded for further processing. This step aims to identify the main themes that emerge from the literature, as well as understand the relationships between concepts raised by various studies. This analysis technique not only helps in uncovering recurring patterns and trends, but also allows researchers to find gaps in the existing literature, so that they can make a more significant contribution to the understanding of the topic being studied.

## RESULTS AND DISCUSSION

### Problema Degradasi Moral

Moral degradation is a phenomenon that refers to the decline of moral and ethical values that are firmly held by individuals or groups. In the context of the younger generation, this moral degradation is reflected in behavior that moves further away from social, religious, and cultural norms that were previously considered important.<sup>18</sup> This phenomenon is increasingly striking with the increase in cases of bullying, drugs, fights between students, sexual harassment, and serious criminal acts such as murder involving students and adolescents. This condition shows that the younger generation is increasingly exposed to negative influences that damage the moral order.

The rapid development of technology and globalization that eliminates information limitations have also exacerbated moral degradation across all circles. Negative content that is freely available on the internet and social media is often a means of spreading values that are not in accordance with religious teachings or social norms in society. Digital technology, while bringing many benefits, also accelerates the dissemination of information that has the potential to influence adolescent behavior in a negative direction. As a result, many young generations have lost their moral direction and guidelines, resulting in a shift in their values.<sup>19</sup> In the educational environment, this moral degradation is also evident with the increase in cases of violence in schools, disobedience to teachers, and other disciplinary violations. Data from the Online Information System for the Protection of Women and Children (SIMFONI-PPA) shows a surge in cases of violence against children in Indonesia. During the period from January to February 2024 alone, there were 1,993 cases of violence, most of which occurred in the educational environment.<sup>20</sup> This shows that schools, which are supposed to be places to nurture and educate students, are instead one of the arenas where moral values are often ignored.

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<sup>17</sup> Heriyanto, "Thematic Analysis as a Method of Analyzing Data for Qualitative Research," *Anuva: Journal of Cultural, Library, and Information Studies* 2, no. 3 (2018): 317–24.

<sup>18</sup> A. Revalina, I. Moeis, and I. Junaidi, "Moral Degradation of Students in the Application of Pancasila Values Reviewed from Civic Education as Character Education," *JOURNAL OF COMMUNITY MORALS* 8, no. 1 (2023): 24–36.

<sup>19</sup> N. L. Sofyana and B. Haryanto, "Questioning Moral Degradation as an Impact of the Digital Era," *Journal of Islamic Management and Education* 3, no. 4 (2023): 223–35.

<sup>20</sup> Fahham, "Violence Against Children in Education Units."

The development of the nation's character has become one of the main focuses in the National Long-Term Development Plan (RPJPN) 2005-2025. The implementation of this concept in the world of education began to be realized in the era of the administration of President Susilo Bambang Yudhoyono (SBY) in 2010 through the policy of "Culture and Character Education of the Nation (PBKB)." This policy is developed through the integration of character values in subjects, student self-development programs, and the formation of a supportive school culture.<sup>21</sup>

In the era of President Jokowi's administration, the character education program was strengthened through a policy known as "Strengthening Character Education (PPK)." This policy is the implementation of the eighth point of Nawacita, which aims to strengthen the nation's character education. This is also part of the National Movement for Mental Revolution (GNRM), which aims to form a generation that has integrity, ethics, and is ready to face the challenges of the times.<sup>22</sup> In 2016, through the Ministry of Education and Culture (Kemendikbud), the government began to foster a number of schools to implement the Strengthening Character Education (PPK) policy. Then, in 2017, this policy was strengthened by the issuance of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education. A year later, the Regulation of the Minister of Education and Culture (Permendikbud) Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units was also enacted to further integrate character education in the formal education system.<sup>23</sup> Although various efforts have been made by the government, character education which should be a solution to face moral challenges in the modern era, in fact is still not able to have a significant impact in preventing negative behavior among the younger generation. One of the main reasons for the failure of character education in preventing moral degradation is an approach that tends to be theoretical and less applicable. Character education applied in schools often only teaches moral concepts cognitively without paying attention to the internalization of these values into the daily lives of students.

According to Wahyuni, character education should not only focus on teaching moral values theoretically, but also how these values are understood, lived, and manifested in real daily actions. Unfortunately, many schools only provide character education as part of the curriculum that students memorize, without providing space for them to truly internalize those values. As a result, while students may have knowledge of moral values, they are often unable to apply them in their social interactions, both inside and outside of school.<sup>24</sup>

This is also in line with one of the findings of Fauzana et. al., who highlight that although character education succeeds in increasing students' knowledge of religious and moral values,

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<sup>21</sup> Ministry of Education and Culture, *Development of Cultural Education and Character of the Nation: School Guidelines* (Jakarta: Puskur Kemendikbud, 2010).

<sup>22</sup> M Ariandy, "Curriculum Policy and Dynamics of Strengthening Character Education in Indonesia," *Sukma: Journal of Education* 3, no. 2 (2019): 137-68.

<sup>23</sup> M. Kosim, "Strengthening Character Education in the Industrial Era 4.0: Optimizing Islamic Religious Education in Schools," *TADRIS: Journal of Islamic Education* 15, no. 1 (2020): 88, <https://doi.org/10.19105/tjpi.v15i1.2416>.

<sup>24</sup> A. Wahyuni, *CHARACTER EDUCATION Forms a Positive and Superior Personality in School*, Umsida Press (Sidoarjo, 2021).



it is not enough to prevent negative behavior.<sup>25</sup> Character education that only focuses on the aspect of knowledge has not succeeded in guiding students to truly live and practice the moral values taught. As a result, many students remain trapped in behaviors that are not in accordance with religious teachings or social norms, even though they have received character education in school. Another factor that is a challenge for character education in dealing with moral degradation is the weak involvement of parents and society in supporting the formation of children's character.<sup>26</sup> Character education cannot only depend on school, the role of parents and the social environment is very important in shaping the personality of children with noble character.<sup>27</sup> Unfortunately, in this modern era, many parents are less involved in the process of moral education of their children, either because of the busyness of work, the influence of modern lifestyles that tend to be materialistic, or speculation that the child's education is entirely the responsibility of the teacher in the school.

### **Principles of Educational Philosophy in Strengthening Character Education**

The philosophy of education serves as the foundation that underlies every decision in education, including how the character of the student is formed. The philosophy of Islamic education offers strong principles in supporting efforts to form the character of students who not only excel academically, but also have strong morality and integrity. These principles are based on Islamic values which include monotheism, morality, responsibility, balance between knowledge and morals, and the goal of forming human beings as caliphs on earth.

Tawheed or belief in the oneness of Allah is the main basis in the philosophy of Islamic education. The principle of monotheism emphasizes that all activities, including education, must be oriented towards Allah. In the context of education, monotheism plays an important role in guiding students to understand that learning is not only to achieve academic achievements, but as a form of worship to Allah.<sup>28</sup> This gives a deep spiritual dimension to the educational process, where every knowledge learned must be seen as a mandate that must be accounted for before God. In its application, the principle of monotheism in character education shapes students into individuals who have spiritual awareness. For example, when students study, they should realize that the knowledge they acquire is not only for worldly success, but also for happiness in the hereafter. Thus, monotheism shapes students to always act with good intentions, make learning a form of worship, and always try to get closer to Allah in every activity. Tawhid-based education also teaches students to have strong moral values because every action must be in accordance with the will of Allah.

The principle of balance (*tawazun*) in Islamic philosophy of education emphasizes the importance of maintaining a balance between intellectual, spiritual, moral, and emotional

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<sup>25</sup> S. Fauzana, Sudirman, and Yuhasnil, "The Relationship between Students' Negative Behavior and Class VIII PKN Learning Achievement at SMP Negeri 1, Lareh Sago Halaban District," *STKIP Abdi Pendidikan Payakumbuh 1 Educational Journal*, no. 1 (2021): 1–37.

<sup>26</sup> F. Arifin et al., "THE IMPORTANCE OF CHARACTER BUILDING AS A PREVENTION OF MORAL DEGRADATION IN CHILDREN," *Jurnal Harkat: Gender Communication Media* 18, no. 2 (2022): 119–31.

<sup>27</sup> D. A. Nadina, Rakhyuni, and Nurhaliza, "The Role of Islamic Religious Education in Shaping Character" 3, no. 3 (2024): 139–51.

<sup>28</sup> M. Iqbal et al., "Implementation of Islamic Philosophy of Education Principles in the Counseling Guidance Process," *IRJE: Indonesian Research Journal on Education* 4, no. 2 (2022): 647–53.

aspects. Education that focuses only on the intellectual aspects without paying attention to the moral and spiritual aspects tends to produce intelligent individuals but without ethics. On the other hand, education that only emphasizes the spiritual aspect without intellectual development can hinder individuals in facing the challenges of the modern world.<sup>29</sup> Therefore, Islamic philosophy of education emphasizes the importance of integrating science with moral values, so that students not only become experts in certain fields of science, but also have high morality. The implementation of this principle of balance can be seen in a more holistic approach to the educational curriculum. Character education is not only taught through religious subjects, but is also applied in all aspects of learning. For example, in teaching math or science, students are taught to understand that the knowledge they learn is part of God's creation and should be used for the common good.

In this way, students are encouraged to develop their intellectual intelligence while still adhering to high moral values. The balance between science and morals is also seen in how education encourages students to apply their knowledge in daily life in an ethical and responsible way. For example, students who study technology should be encouraged to use it in a way that does not damage the environment or infringe on the rights of others. This balance shapes students into individuals who are not only intellectually skilled, but also responsible in applying their knowledge for the greater good.

Morals or moral behavior is one of the main aspects in the philosophy of Islamic education. This principle emphasizes that the main purpose of education is not only to impart knowledge, but also to form individuals who have noble morals. In Islam, morality is a manifestation of belief in Allah, and therefore, education should focus on the formation of good morals from an early age. Education that only emphasizes the cognitive aspect, without paying attention to the formation of morals, tends to fail in forming a whole individual.<sup>30</sup> In the context of character education, this principle is applied by paying special attention to the formation of morals through various learning methods. Exemplary (*uswah hasanah*) is one of the main methods in Islamic education. Teachers must be an example of good morals for students. In addition, advice (*mau'izhah*) is also used to provide a deep moral understanding to students, while habituation (*ta'lim*) helps students to apply moral values in daily life.<sup>31</sup>

Moral education also includes various aspects of morality, such as honesty, justice, responsibility, empathy, and humility. Each of these aspects is taught to students not only through lectures or classroom teaching, but also through hands-on experience, such as participation in social activities, cooperation in groups, and religious activities in schools.<sup>32</sup> Thus, the moral principle in Islamic philosophy of education focuses not only on teaching theory, but also on the application of moral values in the real life of students.

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<sup>29</sup> Ramayulis, *Philosophy of Islamic Education: A Philosophical Analysis of the Islamic Education System* (Jakarta: Kalam Mulia, 2015).

<sup>30</sup> S. Kurniawan, "CHARACTER EDUCATION IN ISLAM Al-Ghazali's Thoughts on Children's Character Education Based on Akhlaq al-Karimah," *Tadrib: Journal of Islamic Religious Education* 3, no. 2 (2018): 197, <https://doi.org/10.19109/tadrib.v3i2.1792>.

<sup>31</sup> A. Zamroni, "Moral Education Strategies in Children," *Sawwa: Journal of Gender Studies* 12, no. 2 (2017): 241, <https://doi.org/10.21580/sa.v12i2.1544>.

<sup>32</sup> M Faisal, "Islamic Religious Education as an Effort to Form Students' Morals," *Religion: Journal of Religion, Social, and Culture* 3, no. 3 (2024): 152-67.



Islamic philosophy of education views humans as caliphs on earth, which means humans have a responsibility to maintain and prosper the earth. This principle provides a clear moral orientation in education, where each individual must be prepared to carry out his responsibilities as a leader on earth. Education aims not only to impart knowledge to students, but also to shape them into morally and socially responsible individuals.<sup>33</sup> The application of this principle in character education can be seen in various aspects, such as environmental education, social ethics, and social responsibility. Students are taught to not only think about personal interests, but also to think about the interests of others and the surrounding nature.<sup>34</sup> For example, in environmental education, students are encouraged to understand the importance of preserving nature as part of their responsibilities as the caliph of Allah on earth. In social education, students are taught to care for others, help people in need, and play an active role in social activities that benefit society.

Thus, the goal of education in Islamic philosophy focuses not only on the success of the individual, but also on how the individual can make a positive contribution to society and the world as a whole. Responsibility-oriented character education as a caliph on earth helps students understand that they have a greater role to play in maintaining this world, both socially, morally, and ecologically.

The principle of beneficial knowledge (*al-'ilm an-nafi'*) emphasizes that science should be used for good, not for harm, and plays a role in developing human potential as a whole. In Islamic philosophy of education, knowledge is not only seen as a means to achieve material success, but also as a tool to get closer to Allah and benefit others. Every knowledge learned must be applied in a manner that is in accordance with Islamic moral and ethical teachings.<sup>35</sup> Every human being is born in a state of holiness and has good innate potential. Education is tasked with developing this potential so that individuals can become complete human beings in accordance with the purpose of His creation. Good education is education that is able to recognize and develop the talents, interests, and potentials that exist in each student.<sup>36</sup>

The application of this principle in character education leads students to use their knowledge wisely. For example, students who learn about technology or science are taught that their knowledge should be used to improve the quality of human life and protect the environment, not for destructive purposes. This principle also teaches students about the importance of ethics in the application of science, where every decision they make must consider the moral and social impact of their actions. In addition, the principles of useful knowledge also encourage students to continue to seek knowledge throughout their lives. Character education based on this principle emphasizes that learning is a lifelong process, and that the knowledge they acquire should always be directed to benefit others and improve their

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<sup>33</sup> Iqbal et al., "Implementation of Islamic Philosophy of Educational Principles in the Counseling Guidance Process."

<sup>34</sup> I. Kurniawati, W. Silvy, and H. P. Sari, "Al-Ghazali's Thoughts on the Philosophy of Islamic Education and Character Formation: Its Relevance to Society," *Tawshiyah: Journal of Socio-Religious and Islamic Education* 18, no. 2 (2023): 57–72, <https://doi.org/10.32923/taw.v18i2.4014>.

<sup>35</sup> Tarigan, Maulana, and Lubis, "The Philosophy of Islamic Education in Shaping the Character of Students."

<sup>36</sup> Ramayulis, *The Philosophy of Islamic Education: a philosophical analysis of the Islamic education system*.

own quality of life. Thus, useful science focuses not only on personal achievement, but also on broader social contributions.

### **Implementation of Islamic Education Philosophy Values in Character Strengthening**

Islamic education has a strong philosophical foundation, emphasizing the importance of character and moral development in addition to academic aspects. The implementation of Islamic educational philosophy values in character strengthening is very important to form individuals who are not only intellectually intelligent, but also have good morals.<sup>37</sup> One of the main ways to strengthen students' character is to integrate moral values into the curriculum.<sup>38</sup> This means that every subject, whether science, mathematics, or art, must touch on moral and spiritual aspects that are in accordance with Islamic teachings. The use of participatory learning methods is very effective in strengthening character.<sup>39</sup> This method encourages students to be actively involved in the learning process, either through group discussions, role-playing, or social projects.

The role of teachers as role models in character education cannot be ignored. Students will often imitate the behavior of teachers who reflect the moral values that are taught.<sup>40</sup> Therefore, it is important for teachers to show attitudes and behaviors that are in line with Islamic educational values, such as simplicity, honesty, and caring. In addition to teachers, a supportive environment, both at home and in the community, must also be in line with the principles of Islamic education. Families that apply moral values in daily life, such as sharing and respecting each other, will help strengthen children's character.<sup>41</sup> A community that supports positive activities is also very important to build an environment conducive to character development.

Conducting periodic evaluations to assess the extent to which students internalize moral values is an important step in strengthening character. This evaluation can be done through quizzes, exams, or attitude assessments that reflect students' behavior in their daily lives. In addition, inviting students to reflect on their actions and behaviors is very important. Discussions about daily experiences and how they apply moral values in the situation at hand can increase students' self-awareness. Thus, they can better understand the importance of morals in forming good character.

### **CONCLUSION**

The phenomenon of moral degradation that is increasingly prevalent among the younger generation shows that there is an urgent need to strengthen character education. The character

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<sup>37</sup> R. Darmawan, "The Essence of the Philosophy of Character Education in Shaping Muslim Personality and Its Relevance to Contemporary Islamic Education," *Journal of Education Window* 4, no. 01 (2024): 18–28, <https://doi.org/10.57008/jjp.v4i01.653>.

<sup>38</sup> D Brutu, S Annur, and I Ibrahim, "The Integration of Educational Philosophy Values in the Independent Curriculum in Islamic Educational Institutions," *Jambura Journal of Educational Management* 4, no. 2 (2023): 1–11.

<sup>39</sup> Zamroni, "Moral Education Strategies in Children."

<sup>40</sup> F. Setiawan et al., "The Policy of Strengthening Character Education Through Islamic Religious Education," *Al-Mudarris (Scientific Journal of Islamic Education)* 4, no. 1 (2021): 1–22, <https://doi.org/10.23971/mdr.v4i1.2809>.

<sup>41</sup> Arifin et al., "THE IMPORTANCE OF CHARACTER BUILDING AS A PREVENTION OF MORAL DEGRADATION IN CHILDREN."

education that has been implemented so far has not fully succeeded in handling complex moral challenges in the era of globalization and technological development. With the principles of monotheism, the balance between science and morals, human responsibility as a caliph on earth, as well as useful knowledge, can contribute significantly in strengthening character education. Character education not only focuses on the cognitive aspect, but also includes the development of affective and psychomotor aspects. It involves the formation of moral, emotional, and social values that help individuals to think, feel, and act in accordance with ethical principles and responsibility. The application of Islamic educational philosophy values into the education system, especially through the subject of Islamic Religious Education, can help form a generation that is not only intellectually intelligent but also has strong morality, social responsibility, and integrity in facing the challenges of the times.

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