


Internalization of Hanifiyyah Values in Character Education for Students of Madrasah Ibtidaiyah

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Abstract: Internalization of Hanifiyyah Values in Character Education for Students of Madrasah Ibtidaiyah

Objective: This study aims to explore the internalization of Hanifiyyah values rooted in pure monotheism, sincerity, simplicity, and the moral integrity of Prophet Ibrahim AS in character education at MIS Al-Huda Haur Wangi, Cianjur. **Method:** The research design employs a qualitative case study, involving research informants comprising the head of the madrasah, teachers, parents, and 100 students. Data collection was conducted through in-depth interviews, participatory observation, and documentary studies. **Results:** Hanifiyyah values are systematically integrated through routine practices (such as Sunnah prayers), teacher role modeling, and school policies. The majority of students showed significant improvement in honesty, worship discipline, and social awareness. **Conclusion:** A holistic and practice-oriented Hanifiyyah-based character education approach can be employed to cultivate students' noble character, particularly in Islamic schools. **Contribution:** This research presents a Hanifiyyah-based character education model as a philosophical-pedagogical framework that bridges the gap between abstract theological doctrine and pedagogical practice in instilling Islamic character education.

Keywords: Hanifiyyah; Islamic Character Education; Islamic Pedagogy; Habituation; Moral Development

Abstract: Internalisasi Nilai-nilai Hanifiyyah dalam Pendidikan Karakter Siswa Madrasah Ibtidaiyah.

Tujuan: Penelitian ini bertujuan untuk mengeksplorasi internalisasi nilai *Hanifiyyah* yang berakar pada tauhid murni, keikhlasan, kesederhanaan, dan integritas moral Nabi Ibrahim AS dalam pendidikan karakter di MIS Al-Huda Haur Wangi, Cianjur. **Metode:** Desain penelitian menggunakan studi kasus-kualitatif, I informan penelitian terdiri dari kepala madrasah, guru, dan orang tua, serta melibatkan 100 siswa. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. **Hasil:** Nilai *Hanifiyyah* diintegrasikan secara sistematis melalui pembiasaan rutin (shalat Sunnah), keteladanan guru, dan kebijakan sekolah. Mayoritas siswa menunjukkan peningkatan signifikan dalam kejujuran, kedisiplinan ibadah, dan kepedulian sosial. **Kesimpulan:** Pendekatan pendidikan karakter berbasis *Hanifiyyah* yang holistik dan berorientasi praktik dapat digunakan dalam membentuk akhlak mulia siswa khususnya pada di sekolah berbasis islam. **Kontribusi:** Kontribusi penelitian ini menawarkan model pendidikan karakter berbasis Hanifiyyah sebagai kerangka filosofis-pedagogis antara doktrin teologis yang abstrak dan praktik pedagogis, dalam menanamkan pendidikan karakter islam.

Kata Kunci: Hanifiyyah; Pendidikan Karakter Islam; Pedagogi Islam; Pembiasaan; Perkembangan Moral

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A. PENDAHULUAN

Character education, as the foundation for shaping students' personalities, has become a significant focus in global education systems, including those in Indonesia (Wairisal et al., 2025; Arjuna et al., 2024). Character education in Islam emphasizes the development of moral and ethical values based on the teachings of the Qur'an and Hadith (Laeli, 2023). The primary objective of character education is to cultivate individuals with noble character (akhlaq al-karimah), which aligns with Islamic values (Umairah, 2025; Ramadhani et al., 2023; Rivaldi & Ramadhan, 2024). Character education does not only focus on cognitive aspects, but also affective and psychomotor aspects (Alannasir, 2020). In Islam, character education is an integral part of religious education, leading to the development of good morals (Khobir & Hasanah, 2021). In its implementation, the internalization of Hanifiyyah values in schools is an essential aspect. This internalization process enables students not only to understand these values theoretically but also to live them in their daily lives. Through character education that integrates Hanifiyyah values, students are expected to internalize Islamic teachings in every aspect of their lives, both in and outside of school.

In the context of Islamic education, Hanifiyyah values, which refer to the principles of purity, sincerity, and absolute obedience to Allah SWT as taught by Prophet Ibrahim AS, have significant potential to become a moral foundation in shaping students' character to be strong and noble (Rofiq, 2017). However, the implementation of Hanifiyyah values in character education still lacks special attention, especially at the elementary education level, such as Madrasah Ibtidaiyah (MI). This research is important for two main reasons: (1) The moral crisis among the younger generation, such as consumptive behavior, hedonism, and social disintegration, demands educational solutions that are not only theoretical but also religious and practical (Soto-Sanfiel & Mäder, 2019; Fitriani et al., 2024). The value of hanifiyyah, which emphasizes simplicity, honesty, and social solidarity, can be an antidote to these problems (Ma'rufi et al., 2024). (2) The need for a character education model that is relevant to the local and global context, in which MI Swasta Haurwangi Cianjur, as an Islamic educational institution that seeks to integrate religious values with modern life, becomes a strategic locus for testing the effectiveness of the internalization of hanifiyyah values.

Hanifiyyah in Islam refers to pure monotheistic beliefs, which lead to the purification of the teachings of tawhid (the oneness of God) (Nasruddin et al., 2022). This concept is often associated with human nature, which tends to gravitate towards the One God (Drew, 2018). In this context, Hanifiyyah encompasses not only religious understanding but also moral attitudes reflected in everyday life (Sulaiman et al., 2024). In the Qur'an, the word "hanif" is used to describe someone who remains true to their nature, that is, to the pure teachings of monotheism (Craver, 2020). Verses such as those in Surah Al-Baqarah (2:135) teach that hanifiyyah is the straight and true path, unlike deviant religions. The values in hanifiyyah, which include sincerity, simplicity, honesty, and obedience to God, form a strong foundation in character education (Kuorikoski & Marchionni, 2016). Instilling these values in the character formation of students is an effort to guide them towards a life that is in harmony with religious teachings.

Previous studies have discussed character education from an Islamic perspective. Research by Sirait (2023) discusses the integration of character education in Islamic education in general, but without elaborating on the philosophical elements of hanifiyyah that emphasize consistency and renewal of values. Research by Azra (2018) emphasizes the importance of integrating Islamic values into the curriculum, but does not discuss the aspects of istiqamah (consistency) and tajdid (renewal), which are at the core of hanifiyyah. The study by Al Fatha et al. (2023) highlights Islamic character in various educational contexts. However, it remains at a general level without linking it to the principles of hanifiyyah in a theological sense. Research by Hasanah (2020) and Surudin & Mahmudi (2024) explores the values of the Qur'an and Hadith that form the basis of character education; however, both still focus on identifying the content of values without discussing how hanifiyyah, as an educational philosophy, can

strengthen behavioral transformation. Studies on character education in schools tend to focus more on external methods, such as habituation, without exploring the theological roots that lend legitimacy to these values (Mu'min et al., 2025). Meanwhile, Hamid (2025) in his study reviews various approaches to managing Islamic character education, including the integration of religious values, but has not specifically developed a Hanifiyyah philosophical framework that links these values with consistency (*istiqamah*) and renewal (*tajdid*) in the practice of character education. Overall, these studies focus on instilling Islamic values but have not internalized hanifiyyah as a philosophical and pedagogical foundation that leads to authentic behavioral transformation.

Although there has been considerable research on *tahfidz* learning management and the learning environment, most studies still lack discussion of the internalization of theological values, such as hanifiyyah, in the context of character education, especially at the elementary level, such as in Madrasah Ibtidaiyah. Most existing studies tend to focus more on external habits and the influence of teaching methods on learning motivation, but do not explore in depth how moral values based on tauhid (hanifiyyah) can be internalized in students' daily lives. This study fills this gap by integrating Hanifiyyah values as a philosophy of character education in the context of Madrasah Ibtidaiyah. This area has not been widely explored in the relevant literature. This gap provides an opportunity to deepen our understanding of the relationship between religious values, behavioral habits, and learning motivation among students in *Tahfidz* learning at the elementary level.

The purpose of this study is to examine how the internalization of Hanifiyyah values, which are rooted in the teachings of pure tawhid and the character of Prophet Ibrahim AS, can be implemented in character education in Madrasah Ibtidaiyah, particularly in *tahfidz* learning. This study aims to explore the process of internalizing these values through habituation, role modeling, and school policies, and to analyze their impact on student motivation for learning and character development. Using a qualitative approach, this study also seeks to provide a deeper understanding of the role of the learning environment and learning management in strengthening students' moral and spiritual values, as well as their contribution to the formation of noble character in accordance with Islamic teachings.

This study makes a scientific contribution through three dimensions. First, theoretically, this study enriches the discourse on Islamic character education by introducing the concept of hanifiyyah as an alternative philosophical approach that connects the doctrine of tauhid with pedagogical practices. Second, practically, the findings of this study will provide an implementation model that can be replicated by other Islamic educational institutions, especially in designing learning strategies that combine religious values with the challenges of the digital era. Third, contextually, this study provides an empirical picture of the dynamics of internalizing Hanifiyyah values at MIS Haurwangi, located in the Cianjur region, with its unique socio-cultural complexities. With a qualitative and participatory approach, this study aims to bridge the gap between theory and practice, thereby strengthening the moral foundation of the younger generation amid the tide of globalization.

B. METODE

This study uses a qualitative approach with a case study design to explore the internalization of Hanifiyyah values in character education. The study was conducted at MIS Al-Huda Haur Wangi, Cianjur, in the even semester of the 2024/2025 academic year, specifically in June 2025. The research subjects were selected using purposive sampling techniques, comprising key informants such as the head of the madrasah, Islamic education teachers, class teachers, and parent representatives, to gather in-depth data on learning strategies. In addition, this study involved 100 students in grades IV to VI as respondents for the questionnaire, providing supporting data related to perceptions of character change.

Data was collected through three main techniques: participatory observation of daily activities such as Dhuha prayers and infaq; in-depth interviews with key informants; and documentation studies of the Lesson Plan (RPP), annual program, and behavior monitoring book. The research instruments included interview guidelines, observation sheets, and student questionnaires. Data analysis was conducted using content and thematic analysis, which involved the stages of data reduction, data presentation, and conclusion. Data validity was assessed through source and method triangulation to ensure the consistency of findings across teacher perceptions, school documents, and student behavior.

C. HASIL DAN PEMBAHASAN

Results

1. Teachers' Understanding and Strategy towards Hanifiyyah Values

This research was conducted at MIS Al-Huda Haur Wangi. Interviews with the principal and teachers' council showed that Hanifiyyah values are understood as moral principles derived from the purity of tauhid and the teachings of Prophet Ibrahim AS. Based on in-depth interviews, the strategy for internalizing Hanifiyyah values at MIS Al-Huda Haur Wangi is not carried out doctrinally, but rather through exemplary behavior and the integration of values into real activities. The principal emphasized that these values must be present in all student activities, not just in religious classes. This is supported by the statement of the education teacher who links the material of tawhid with the story of Prophet Ibrahim AS's steadfastness as the main role model.

"Hanifiyyah values are not only taught in religious classes, but are also sought to be present in every student activity." (Interview with the Principal, June 20, 2025, 09:18 WIB).

A fifth-grade teacher added that the approach used is not indoctrination, but rather habituation through real activities.

"We teach honesty not only through lectures, but also through examples. For example, teachers are not allowed to take students' stationery without permission, even if it seems trivial." (Interview on June 20, 2025, 10:10 a.m. WIB).

The Islamic education teacher also emphasized that Hanifiyyah values are often associated with the teaching of faith and the stories of the prophets:

"I relate the material on tauhid to the story of Prophet Ibrahim, how he remained steadfast in his faith even when tested. This is what we bring to class discussions." (Interview on June 20, 2025, 11:30 a.m. WIB).

From these interviews, the understanding and practice of Hanifiyyah values have become an integral part of the character education approach being implemented. Findings from the documentation study show that Hanifiyyah values have been integrated into various learning tools and institutional activities at MIS Haurwangi.

2. Integration of Hanifiyyah Values in School Documents and Programs

The findings of the documentation study show that these values have been formalized in school planning documents. As shown in Table 1, the Lesson Plan (RPP) and Annual Work Program explicitly include indicators of honesty and obedience.

Table 1. Documentation Data on the Hanifiyyah Character Education Program at MIS Haurwangi

No	Document Type	Relevant Content/Points			Hanifiyyah Value Evidence
1	Lesson Plan for Grade VI, Theme 6, Subtheme 3	Affective objective: demonstrate honesty in observation results..."	objective: honesty in presenting	"Students	Honesty, obedience to Allah
2	Annual Work Program	Routine activities: Friday prayer in congregation, Morning Movement	charity, Dhuha	Honesty	Simplicity, discipline, social awareness

No	Document Type	Relevant Content/Points	Hanifiyyah Value Evidence
3	Class Monitoring Book	Student behavior notes: "Returning found items," "Admitting mistakes"	Honesty, personal responsibility
4	Student Activity Report	Indicator: student participation in religious and social activities	Exemplary behavior, integrity, commitment

In several Learning Implementation Plans (LIPs) that were analyzed, particularly in grade VI, theme 6, sub-theme 3, there are attitude indicators that explicitly mention the strengthening of Islamic character, such as honesty in conveying observation results as a form of obedience to Allah. According to the documentation results, it can be concluded that MIS Haurwangi has systematically incorporated hanifiyyah values into its curriculum and school activity programs. This is clearly evident in the Lesson Plans (RPP), annual work programs, and even students' daily behavior records. The integration of these documents forms the basis for implementing structured, routine, habit-forming programs.

3. Observation of Student Behavior in Daily Activities

The effectiveness of the above strategies and programs is reflected in participatory observation and student perceptions. Visually, student behavior shows high consistency in performing worship and social behavior (see Table 2).

Table 2. Results of Student Behavior Observation in the Implementation of Hanifiyyah Values

No	Observed Activity	Frequency & Participation	Hanifiyyah Value Indicators
1	Congregational Dhuha Prayer	Participated by >90% of students every day	Discipline, obedience
2	Friday Charity (Infak)	Participation by >80% of students	Simplicity, social empathy
3	Honesty Corner	A shortage of only Rp3,000 from transactions over 1 month	Honesty, responsibility
4	Politeness in interactions	85% of students greet and ask for permission correctly	Etiquette, respect for teachers

In addition, the school's annual work program document also includes a series of structured character programs, such as "Friday Alms," "Congregational Dhuha Prayer," and "Morning Honesty Movement," which are carried out regularly. The existence of homeroom teacher monitoring books further reinforces that the internalization of hanifiyyah values is not only conceptual, but has been systematically applied in daily practice. Observation data show consistent active student involvement in practicing these values, such as honesty in transactions and discipline in worship. Observational evidence, such as the number of participants in dhuha prayer and the amount of infak, also reinforces the internalization of values in practice.

4. Student Perceptions of Character Change

The observation data are directly proportional to the students' perceptions as gathered through questionnaires (see Table 3). A total of 77% of students agreed that religious values should be applied daily, indicating that the values of Hanifiyyah have been internalized into personal awareness, not merely enforced by school rules.

Table 3. Results of Student Questionnaires on Character Change

No	Statement in Questionnaire	Percentage of "Agree" Responses	Character Meaning
1	"I have become more disciplined in worship at school"	74%	Obedience, discipline

No	Statement in Questionnaire	Percentage of "Agree" Responses	Character Meaning
2	"I am used to telling the truth even in difficult situations"	68%	Honesty, integrity
3	"I prefer to help friends who are in difficulty"	71%	Empathy, social care
4	"I understand that religious values should be applied in daily life"	77%	Internalization of Hanifiyyah values

The implementation of these programs was then observed directly through observation activities and reinforced by student questionnaire data. During the two weeks of observation, students appeared to participate in these religious and social activities with a high level of awareness and engagement. In practice, students did not merely carry out the activities mechanically, but also exhibited behaviors that reflected Hanifiyyah values, such as independence, responsibility, and caring. For example, in the "Honesty Corner" program, student participation occurred without direct supervision, and the transaction records revealed a high level of honesty.

This aligns with the questionnaire results, in which 74% of students stated that school activities helped them become more disciplined in worship, and 68% admitted to being more accustomed to telling the truth in everyday situations. Thus, the school program document is not merely an administrative formality, but is truly reflected in student activities that are observed and measured through their own perceptions. The questionnaire distributed to 100 students in grades IV to VI showed changes in students' perceptions and attitudes towards honesty, discipline, and social awareness. These figures confirm that the school's approach of instilling values contributes directly to the formation of students' character.

Discussion

The findings of this study confirm that the internalization of hanifiyyah values through habituation, exemplification, and curriculum integration can significantly transform students' character. This aligns with the concept of character education in Islam, which does not rely solely on cognitive transmission but also on the development of affective and moral aspects that are deeply internalized in daily behavior.

Conceptually, hanifiyyah values refer to the purity of tawhid and commitment to truth, as taught by Prophet Ibrahim AS (Gaffar et al., 2022). These values include honesty, simplicity, sincerity, and absolute obedience to Allah SWT. Instilling these values is not enough through teaching materials alone, but requires a lively and applicable learning context (Ali et al., 2021). In this context, social-cognitive learning theory (2022) also provides reinforcement, whereby individuals learn through observation and imitation of relevant behavioral models, which in this case are teachers, the school environment, and a learning system that prioritizes exemplary behavior (Magdalena et al., 2021).

Theoretically, the internalization of Hanifiyyah values in character education has a strong foundation rooted in the teachings of pure monotheism and the purity of Islamic teachings. These values include sincerity, honesty, simplicity, and absolute obedience to Allah SWT, which are reflected in the life of Prophet Ibrahim AS. Islamic character education, as described by Khobir et al. (2021), prioritizes the formation of noble character as its primary goal. This theory emphasizes that character education encompasses not only cognitive aspects, but also affective and psychomotor aspects, where the internalization of religious values in daily life is crucial in forming a person with a noble character (Hafizallah, 2024). By integrating Hanifiyyah values, students are expected to be able to implement Islamic teachings in various aspects of their lives.

The integration of Hanifiyyah values through habituation, exemplary behavior, and curriculum integration can significantly transform students' character. This is in line with the

concept of character education in Islam, which does not rely solely on cognitive transmission but instead on the formation of affective and moral aspects that are deeply internalized in daily behavior, as explained by [Amin et al. \(2020\)](#), who state that Islamic character education integrates spiritual values with moral education to form a whole person. Conceptually, the value of hanifiyyah refers to the purity of monotheism and commitment to truth, which includes honesty, simplicity, sincerity, and absolute obedience to Allah SWT. According to [Syahrin & Susanto \(2021\)](#), this value requires an educational approach based on real-life experiences so that it can be effectively instilled in students' daily lives. Instilling these values requires a lively and applicable learning context, not just the delivery of teaching materials, as suggested by [Yusra et al. \(2019\)](#), who emphasized the importance of role modeling in learning to strengthen the process of internalizing character values through observation and imitation of relevant behavioral models.

The internalization of Hanifiyyah values in character education has a strong foundation, rooted in the teachings of pure monotheism and the purity of Islamic teachings. These values, such as sincerity, honesty, simplicity, and absolute obedience to Allah SWT, are reflected in the life of Prophet Ibrahim AS ([Yusmarita, 2024](#)). Islamic character education prioritizes the formation of a noble character as its primary goal, focusing not only on cognitive aspects but also on affective and psychomotor aspects. The internalization of religious values in daily life is key to forming a person of noble character. By integrating hanifiyyah values, students are expected to be able to implement Islamic teachings in various aspects of their lives ([Prayatni et al., 2025](#)). In practical terms, the habit of engaging in religious activities at school, such as Dhuha prayer and infaq, plays a crucial role in shaping discipline and enhancing students' social awareness. This habit is not only practiced in the context of religious learning but also implemented in daily activities outside the classroom, creating an environment that supports the internalization of Hanifiyyah values as a whole ([Khasanah & Lestari, 2024](#)). This study demonstrates that a practical approach, incorporating habit formation, role modeling, and supportive school policies, is an effective method for implementing religion-based character values.

In practical terms, research conducted by [Fitriani et al. \(2024\)](#) demonstrates that the practice of religious activities in schools, such as Dhuha prayers and infaq, plays a significant role in shaping student discipline and enhancing their social awareness. This habit is not only carried out in the context of religious learning but also implemented in daily activities outside the classroom. This creates an environment that supports the internalization of Hanifiyyah values as a whole, allowing students to apply these values in their daily lives. This study provides an overview of how a practical approach, incorporating habit formation, role modeling, and supportive school policies, is an effective method for applying religious-based character values.

A review of previous research findings reveals that although the integration of Islamic values in the curriculum is crucial, many studies have not thoroughly explored theological principles such as *istiqamah* and *tajdid*, which are at the core of Hanifiyyah values. This study fills this gap by introducing the concept of hanifiyyah as a philosophical-pedagogical framework that not only encompasses theoretical understanding but also the application of these values in daily practice. Thus, this study adds a new dimension to Islamic character education that is more applicable and contextual, relevant to the challenges of the times, especially in primary education, such as Madrasah Ibtidaiyah.

This study is also consistent with findings from studies on character education at the Madrasah Ibtidaiyah level, which show that implementing holistic religious values based on spiritual principles can lead to positive changes in students' character. The internalization of Hanifiyyah values through role modeling and routine habits at school has succeeded in improving students' honesty, discipline in worship, and social awareness. This indicates that religious-based character education, when systematically and practically integrated into daily

life, can foster better student character, encompassing not only cognitive but also affective and psychomotor skills (Khasanah & Lestari, 2024).

Furthermore, these findings fill a gap in previous research, which has tended to emphasize the normative aspects of character education without a philosophical exploration of the roots of theological values, such as hanifiyyah. The integration of Islamic values into the curriculum is important. However, it has not specifically highlighted consistency and renewal (istiqamah and tajdid) as key principles of hanifiyyah, which are reflected in the field practice of this study. Empirical findings in this study demonstrate that students not only understand these values but also consistently apply them, as reflected in the observation data and questionnaire results. This demonstrates the success of a character education model that is not top-down and doctrinal but participatory and contextual. Thus, the model of internalizing Hanifiyyah values at MIS Haurwangi can be considered a representation of holistic, contextual, and praxis-oriented Islamic value-based character education practices.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

This research has broad implications in four main aspects. Theoretically, these findings confirm that character education must be rooted in the foundation of monotheism (Hanifiyyah), not merely social ethical norms. Practically, educators are required to transform themselves into concrete *uswah hasanah* (good examples), not merely conveyors of material. From a managerial perspective, schools need to create a supportive ecosystem through structured policies (such as the "Honesty Corner" program and routine monitoring) to facilitate the internalization of values. Finally, methodologically, this study suggests the use of a participatory qualitative approach in evaluating student character, so that the data obtained are more authentic than those obtained from surveys alone.

2. Research Contribution

This research contributes by offering a Hanifiyyah-based character education model as a specific philosophical-pedagogical framework, filling a gap in the previous literature, which tended to be general. This study bridges the gap between abstract theological doctrine and pedagogical practice, providing empirical evidence that the value of faith can be translated into relevant practical behavioral indicators to respond to the moral crisis in the modern era.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

Further research is recommended to expand the scope through comparative studies between institutions, testing the adaptability of the Hanifiyyah model in various school cultures, given that this study was limited to a single location. Furthermore, exploring the integration of Hanifiyyah values in digital literacy is necessary to address current technological challenges. The use of longitudinal methods is also recommended to measure the long-term impact on alum character, as well as a more in-depth study of school and parent collaboration in strengthening the character education ecosystem at home.

F. CONCLUSION

The internalization of Hanifiyyah values at MIS Haurwangi is carried out through a comprehensive and planned approach. This process begins with integration into the curriculum, which directs learning to focus not only on cognitive aspects but also on character building through exemplary behavior and habits in daily activities. Educators serve as primary role models for students, both in attitude and action, by demonstrating values such as honesty, simplicity, sincerity, and obedience to Allah SWT. This exemplary behavior extends not only to the classroom but also to daily interactions between teachers and students, which reflect the noble values taught in Islam.

In addition to role modeling, the habit of hanifiyyah values is also implemented through well-organized routine activities, such as congregational prayers, other religious activities, and character-building programs that involve students in various aspects of daily life. For example, habits in social activities, such as giving alms and helping others, are an essential part of teaching social empathy and the importance of sharing. This habit serves to strengthen the internalization of these values in students' lives, so that they can apply hanifiyyah values in the context of their social lives more tangibly and consistently.

School documentation and institutional programs also play a crucial role in ensuring that the internalization of Hanifiyyah values proceeds smoothly. The integration of these values is reflected in the Lesson Plan (RPP), annual work programs, and student behavior monitoring books, which are used to monitor student character development on an ongoing basis. The results of observations and questionnaires indicate that students have experienced improvements in various aspects of character, including discipline in worship, honesty in actions, and empathy towards others. The systematic instillation of Hanifiyyah values through this approach demonstrates that Islamic value-based character education can lead to significant positive changes in shaping better students.

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AUTHORS' CONTRIBUTION STATEMENT

All authors discussed the results and contributed to the preparation of the final manuscript. PP: Conceptualization, Methodology, Writing - Original Manuscript, Analysis and Interpretation. AM: Conceptualization, Writing - Revision & Editing. AMA: Writing - Revision & Editing. SAH: Conceptualization.

DECLARATION OF INTEREST

The authors declare that there are no financial, professional, or personal conflicts of interest that could influence the results or interpretation of this study.

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