



The Role of Character Education in the Madrasah Curriculum: A Study on Students' Social Behavior

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Abstract. *Character education in madrasahs is an important component in shaping students' social behavior, especially in the modern era which is full of social challenges. Character values such as empathy, responsibility, and cooperation play a significant role in improving the quality of students' social interactions inside and outside the school environment. This study aims to analyze the role of character education in the madrasah curriculum on the formation of positive social behavior in students. This study uses a quantitative approach with a descriptive survey design. Data was obtained from 150 madrasah students in Indonesia through a questionnaire that measured the level of implementation of character education and its impact on social behavior. The analysis was carried out with a correlation test to see the relationship between the intensity of character education and students' social behavior. The results of the study show that character education has a significant influence on improving students' social behavior, such as empathy and responsibility. Students who receive intensive character education show better self-control and a more empathetic attitude towards their peers. In addition, these findings reveal challenges in the implementation of character education, such as limited time and lack of training for teachers. The implication of this study is the need for the development of more intensive character education programs and training support for teachers to maximize the positive impact of character education in madrasahs.*

Keywords character education, social behavior, empathy, responsibility, madrasah

1. Introduction

Character education has become the main focus in the modern education system, especially in the madrasah environment that prioritizes the formation of moral and social values in students. Good character is not only important for the formation of responsible individuals but also essential for a harmonious and ethical society ^{1 2 3}.

¹ Binti Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," *Jurnal Pendidikan Karakter*, no. 1 (2016): 90–101, <https://doi.org/10.21831/jpk.v0i1.8615>.

² T. Lickona, *The Return of Character Education, Educational Leadership*. (Educational Leadership., 1993).

³ Suyadi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: PT Remaja Rosdakarya, 2013).

Madrasah, as an institution that combines religious and general education, has a strategic role in instilling character values in students from an early age ^{4 5}.

In the era of globalization, students' social behavior experiences many challenges, such as the negative influence of social media, peer pressure, and lack of supervision from busy parents. This phenomenon raises an urgent need for madrasahs to strengthen character education in their curriculum in order to form positive and sustainable social behavior in students ^{6 7}. Character education in madrasahs is expected not only to focus on cognitive aspects but also touch on affective aspects, such as empathy, responsibility, and concern for others ^{8 9 10}.

Data from the Indonesian Ministry of Education and Culture shows that 60% of madrasah students who receive intensive character education show an increase in positive social behaviors, such as cooperation and tolerance. The theory of social psychology developed by Bandura through the concept of social learning states that individuals learn social behavior through observation and imitation of the environment, so that an educational environment rich in moral values plays a very important role in shaping students' character ^{11 12 13}. The diagram below illustrates the relationship between the intensity of character education and the social behavior of students.

Several previous studies have shown the positive role of character education in students' social behavior. For example, research by Fitriyah shows that students who receive character education have higher levels of empathy and responsibility than students who do not ¹⁴. Maunah also found that character education that is applied consistently can encourage students to appreciate differences more and improve their ability to communicate effectively^{15 16 17}. However, most of these studies are still

⁴ Keiza Panjaitan et al., "Peran Guru Dalam Membentuk Karakter Disiplin Peserta Didik Di Sekolah Menengah Atas," *EDUKATIF: JURNAL ILMU PENDIDIKAN* 6, no. 4 (June 18, 2024): 2820–33, <https://doi.org/10.31004/EDUKATIF.V6I4.6778>.

⁵ Heri Gunawan, *Pendidikan Karakter : Konsep Dan Implementasi* (Alfabeta., 2017).

⁶ Heri Gunawan.

⁷ Heri Gunawan.

⁸ Suyadi, *Strategi Pembelajaran Pendidikan Karakter*.

⁹ Suyadi.

¹⁰ Erika Nur Fitriyah and Supriyadi Supriyadi, "Penguatan Pendidikan Karakter Nasionalis Siswa Sekolah Dasar Melalui Pembiasaan Sabtu Bersih Dan Sehat," *EduInovasi: Journal of Basic Educational Studies* 4, no. 1 (August 1, 2024): 172–84, <https://doi.org/10.47467/EDUI.V4I1.4767>.

¹¹ A Bandura, *Social Learning Theory* (Prentice Hall, 1997).

¹² Lickona, *The Return of Character Education*.

¹³ Muchlas samani and Hariyanto, *Konsep Dan Model Pendidikan Karakter* (Remaja Rosdakarya., 2011).

¹⁴ Fitriyah and Supriyadi, "Penguatan Pendidikan Karakter Nasionalis Siswa Sekolah Dasar Melalui Pembiasaan Sabtu Bersih Dan Sehat."

¹⁵ Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," 2016.

¹⁶ Heri Gunawan, *Pendidikan Karakter : Konsep Dan Implementasi*.

¹⁷ A. Zubaidi, *Desain Pendidikan Karakter* (Kencana, 2011).

limited to public schools and not many have specifically examined the role of character education in madrasas.

Although the role of character education in improving students' social behavior has been extensively researched, there is a gap in research that focuses on the context of madrasas. Madrasah has unique characteristics, namely the integration of religious values in the curriculum, which can provide a different dimension to character education compared to public schools¹⁸. This research aims to fill this gap by examining how character education in madrasas contributes to students' social behavior, especially in the aspects of empathy, cooperation, and responsibility.

The novelty of this study lies in its focus on character education in the madrasah environment and its impact on students' social behavior. Unlike previous research that focused more on public schools, this study raises the context of madrasas that have a special approach in integrating character education based on religious values. Thus, this research is expected to provide a new perspective on how religious values can be integrated in character education to form positive social behavior¹⁹.

The purpose of this study is to analyze the role of character education in the madrasah curriculum on the formation of students' social behavior. This study also aims to identify the factors that support and hinder the implementation of character education in madrasas as well as their influence on students' social behavior, such as empathy, responsibility, and cooperation. By understanding the role and impact of character education in madrasas, this research is expected to provide recommendations for the development of a more effective curriculum in shaping the character of resilient and ethical students^{20 21}.

2. Method

The population of this study is madrasah students at the junior secondary level in Indonesia. The sample was taken by stratified random sampling technique to ensure that all regions of Indonesia are proportionally represented. A total of 150 students from 5 madrasas in different regions were selected to provide representative results on the impact of character education on their social behavior²².

¹⁸ Panjaitan et al., "Peran Guru Dalam Membentuk Karakter Disiplin Peserta Didik Di Sekolah Menengah Atas."

¹⁹ Suyadi, *Strategi Pembelajaran Pendidikan Karakter*.

²⁰ Wolfgang Althof and Marvin W. Berkowitz, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," *Journal of Moral Education* 35, no. 4 (December 1, 2006): 495–518, <https://doi.org/10.1080/03057240601012204>.

²¹ Arief Setyawan, Sarwiji Suwandi, and St. Y Slamet, "Character Education Values in Pacitan Folklore," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, Dan Seni* 18, no. 1 (2017): 90–106, <https://doi.org/10.24036/komposisi.v18i1.7727>.

²² Nur Ilmi and Reskiyanti Tajuddin, "Jurnal Lingue," *Jurnal Lingue : Bahasa, Budaya, Dan Sastra* 2, no. 1 (2020): 88–95.

The instrument of this research is a questionnaire consisting of two main parts: 1) a character education scale that measures the extent to which character education is applied in madrasahs, and 2) a scale of students' social behavior that includes the dimensions of empathy, responsibility, and cooperation. The questionnaire uses a 5-point Likert scale, from 1 (strongly disagree) to 5 (strongly agree), to measure students' responses to various statements related to character education and social behavior ²³.

Data was collected through a direct survey in each participating madrasah. The questionnaire is distributed to students selected as a sample, and they are asked to fill out the questionnaire independently. To ensure the validity of the data, the researcher provided an explanation before filling out the questionnaire began and supervised the filling process at the location. This method was chosen to ensure that respondents understood the questions asked and provided accurate answers ²⁴.

Research begins with preparation, including the preparation and testing of research instruments to ensure their validity and reliability. After the instrument is ready, the researcher contacts the madrasah to obtain a research permit and schedule a data collection time. In each madrasah, researchers distributed questionnaires to randomly selected students and gave them enough time to fill out the questionnaires. Once the data is collected, questionnaires are collected and coded for analysis ²⁵.

The data obtained were analyzed using descriptive and inferential statistics. Descriptive statistics are used to describe the level of application of character education and social behavior of students in general. The Pearson correlation test was carried out to measure the relationship between character education variables and students' social behavior. In addition, simple regression analysis was used to find out how much character education contributes to students' social behavior. The results of this analysis are presented in the form of tables and graphs to facilitate interpretation ²⁶.

This research method is designed to provide a comprehensive insight into the impact of character education in the madrasah curriculum on students' social behavior, as well as identify the factors that affect the implementation of character education in madrasahs.

²³ Sugiyono, *Metode Penelitian: Kuantitatif, Kualitatif, R&D* (Bandung: Penerbit Alfabeta, 2017).

²⁴ John W. Creswell, *Research Design. Qualitative, Quantitative, and Mixed Methods Approaches* (Sage Publication, 2017).

²⁵ Imas Cintamulya, Warli, and Lilik Mawartiningsih, "The Development of Project-Based Learning Models That Accommodate the Reflective and Impulsive Cognitive Style," *Studies in Learning and Teaching* 5, no. 1 (2024): 59–72, <https://doi.org/10.46627/silet.v5i1.279>.

²⁶ P Koudelková, F Milichovský - LITTERA SCRIPTA, and undefined 2019, "LITTERA SCRIPTA Economics M Management Corporate Finance Finance and Valuation," *Littera-Scripta.Com* 12, no. 2 (2019).

3. Result & Discussion

A. Level of Implementation of Character Education in Madrasah

The survey results show that most madrassas have intensively integrated character education into their curriculum, signaling a strong commitment to the moral and ethical development of students. About 80% of students reported that they received character-related materials in each subject, focusing on values such as responsibility, cooperation, and caring for others. This level of implementation indicates that madrasas not only teach cognitive aspects, but also emphasize the affective and social development of students through structured and systematic character education ²⁷.

Character education in madrassas is often applied through a variety of methods, including the integration of character values in the academic curriculum, extra-curricular activities, and counseling guidance. Many madrassas use activity-based approaches, such as group discussions, simulations, and social projects, which give students the opportunity to apply character values in real-life situations. These activities are considered effective because students can learn from direct experience and reflection, so that values such as care and empathy are easier to understand and internalize ²⁸.

In addition, observations show that teachers in madrassas play a central role as exemplary models in character education. Teachers not only deliver character education materials, but also exemplify ethical behavior and care in daily interactions with students. This approach is in line with the social learning theory put forward by Bandura, where students learn behavior through observation of people they consider to be role models. Therefore, the role of teachers in character education is an important key in shaping positive social behavior among students ²⁹.

However, the survey results also indicate that there are variations in the level of intensity and quality of character education implementation between madrasas. Some madrasas report limited time and resources as kendala dalam menyelenggarakan pendidikan karakter yang mendalam. Selain itu, tidak semua guru memiliki kemampuan khusus dalam mengajarkan nilai-nilai karakter secara efektif, terutama jika mereka lebih terbiasa mengajarkan mata pelajaran akademik dibandingkan aspek afektif ³⁰. Therefore, training and support for teachers are needed to improve the

²⁷ Azzam Amin and Nourollah Zarrinabadi, "The Representation of Unity, Social Sustainability, and National Identity in the Linguistic Landscape of Doha, Qatar," *Sustainability (Switzerland)* 14, no. 22 (2022): 1–16, <https://doi.org/10.3390/su142215018>.

²⁸ Zubaidi, *Desain Pendidikan Karakter*.

²⁹ Bandura, *Social Learning Theory*.

³⁰ Suyadi and Engkus Kuswandi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2013).

quality of character education in madrasahs, so that they can create an optimal learning environment for student character development.

The following diagram illustrates the percentage of students who experience the intensity of character education in their madrasahs, showing that most students receive character education consistently. These findings reinforce the assumption that the higher the intensity of character education, the greater the influence on the understanding and application of good social values among students. Therefore, madrasahs have great potential to create an educational environment that not only focuses on academic achievement, but also on the formation of responsible and ethical student character ³¹.

The high level of implementation of character education in madrasahs has a positive impact not only on students, but also on the school environment as a whole. Madrasahs that successfully implement character education consistently tend to have a harmonious and conducive atmosphere for learning, where students respect and support each other. This implementation not only improves the quality of student behavior but also contributes to the image of the madrasah as an educational institution that prioritizes moral values in learning

B. The Relationship between Character Education and Student Social Behavior

Correlation analysis showed that there was a significant positive relationship between character education and social behavior of students in madrasahs. Students who receive intensive character education show more positive social behaviors, especially in terms of empathy, responsibility, and cooperation. This correlation shows that character education plays an important role in shaping good student social behavior ³².

The following table shows the results of the correlation test between character education variables and the dimensions of students' social behavior. A high correlation value indicates that madrasahs can significantly improve students' social behavior through consistent and in-depth character education ³³.

TABLE 1. Correlation between Character Education and Student Social Behavior

Dimensi Perilaku Sosial	Koefisien Korelasi (r)	Signifikansi (p)
Empati	0.62	<0.01
Tanggung Jawab	0.55	<0.01

³¹ Heri Gunawan, *Pendidikan Karakter : Konsep Dan Implementasi*.

³² Marniati and Mohammad Fadzeli Jaafar, "The Realisation of the Refusal Speech Act in Tanjung Tanah Dialect of Kerinci," *Jurnal Arbitrer* 9, no. 2 (2022): 94–106, <https://doi.org/10.25077/ar.9.2.94-106.2022>.

³³ Fitriyah and Supriyadi, "Penguatan Pendidikan Karakter Nasionalis Siswa Sekolah Dasar Melalui Pembiasaan Sabtu Bersih Dan Sehat."

Kerjasama	0.60	<0.01
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The results of the correlation analysis showed that there was a significant positive relationship between character education and social behavior of students in madrasahs. Students who receive intensive character education tend to show more positive social behaviors, especially in terms of empathy, responsibility, and cooperation. These findings confirm that consistent character education helps students understand and internalize the values that drive them to act with a sense of responsibility and care for others ³⁴. These good social behaviors play an important role in forming healthy relationships in the school environment, where students can interact with mutual respect and support.

Character education applied effectively in madrasahs makes use of a variety of approaches, such as project-based learning and group discussions, which allow students to interact directly with their peers. This interaction provides an opportunity for students to learn social values through real experience, so values such as cooperation and empathy can be applied in practical situations. For example, students who work in groups to complete projects are given the responsibility to contribute fairly and value their peers' ideas. This experience not only teaches technical skills, but also encourages students to respect differences and understand the importance of cooperation in achieving common goals ³⁵

Furthermore, the social learning theory proposed by Bandura states that social behavior can be learned through observation and imitation of models or examples of good behavior. In madrasahs, teachers and teaching staff play a leading role in character education, where they exemplify positive attitudes such as patience, honesty, and responsibility. Observation of teacher behavior allows students to understand how character values are applied in daily life. For example, teachers who treat each student with respect and fairness provide a real model of how to respect others, which students then imitate in their interactions ³⁶.

Survey data also showed that students who took intensive character education were better able to control their emotions and tended to have better self-control. This is closely related to positive social behavior, where students who have self-control tend to be less involved in conflict and more able to express emotions constructively. For example, students who are trained to respect the feelings of others through character education tend to be more empathetic and open to dissent, which helps

³⁴ Lickona, *The Return of Character Education*.

³⁵ Umi Nadhiroh and Anas Ahmadi, "Pendidikan Inklusif: Membangun Lingkungan Pembelajaran Yang Mendukung Kesetaraan Dan Kearifan Budaya," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, Dan Budaya* 8, no. 1 (2024): 11, <https://doi.org/10.30872/jbssb.v8i1.14072>.

³⁶ Bandura, *Social Learning Theory*.

prevent conflicts from arising. This self-control is important in creating a safe school environment and supporting effective learning ³⁷.

In addition, the positive relationship between character education and social behavior is also seen in the high participation of students in social and extracurricular activities organized by madrasas. These activities, such as community service, social donations, and community service programs, provide space for students to apply character values on a wider scale. Active participation in this social activity not only strengthens the sense of togetherness and empathy, but also builds students' sense of responsibility towards the environment and the surrounding community. Thus, character education not only shapes students' social behavior in the classroom, but also encourages them to contribute positively to society, making students as individuals who have a high level of concern for others ³⁸.

The strong relationship between character education and students' social behavior in madrasas shows that character education has a long-term impact on the formation of good students' personalities. With consistent habituation, students learn to integrate character values in their daily actions, forming behaviors that are responsive to their social environment. Awareness of values such as empathy, responsibility, and cooperation, which is gained from character education, is expected not only to apply as long as students are in the madrasah but also to become the foundation for their social life in the future. Through continuous character education, madrasas play an important role in preparing students to become ethical individuals and contribute positively to the wider society ³⁹.

C. The Role of Character Education in Increasing Student Empathy

Character education has a very significant role in developing empathy in students, which is one of the important aspects of social behavior. Through character education applied in madrasas, students are taught to understand and feel the conditions and feelings of others. Students who are consistently exposed to character values are more likely to have sensitivity to the social situation around them and can put themselves in the shoes of others, so that they develop a sense of concern for their friends, teachers, and environment ⁴⁰. This ability to understand the feelings of others is the basis of an empathic attitude that can build healthy interpersonal relationships among students.

³⁷ Marie Hennecke and Pooja Kulkarni, "Metacognitive Knowledge about Self-Control," *Current Opinion in Psychology* 59 (2024): 101861, <https://doi.org/10.1016/j.copsyc.2024.101861>.

³⁸ Panjaitan et al., "Peran Guru Dalam Membentuk Karakter Disiplin Peserta Didik Di Sekolah Menengah Atas."

³⁹ A R. Hidayah, D. Hedyati, and S W. Setianingsih, "Penanaman Nilai Kejujuran Melalui Pendidikan Karakter Pada Anak Usia Dini Dengan Teknik Modeling," *Penguatan Karakter Bangsa Melalui Inovasi Di Era Digital* 1, no. 1 (2018): 109–14.

⁴⁰ Sumaryati, "Manajemen Pendidikan Karakter," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 13, no. 02 (March 6, 2016): 205–20.

Character education in madrasas is often carried out through activities that allow students to interact directly with various parties, both inside and outside the school environment. Activities such as social service, community service, and group projects teach students to be mindful of the needs of others and feel happiness when helping others. This process helps students develop empathy that is not only based on theory, but also practiced in real life. Through activities like this, students can experience how sharing and caring for others has a positive impact on their environment, while increasing their self-confidence and social connection ⁴¹

The development of empathy through character education also involves active learning approaches, such as classroom discussions about social issues or personal experiences that are relevant to students' daily lives. Teachers often facilitate this discussion by asking students to share their views on a particular situation and try to see it from someone else's perspective. This reflective process allows students to exercise their emotional sensitivity and better understand the differences that exist in their social environment. This approach is in accordance with Bandura's social learning theory, which states that students can learn through observation and imitation of behavioral examples given by teachers and their peers ⁴².

Teachers in madrasas also play a key role in fostering empathy in students. As an example and role model, teachers show empathy and care for students inside and outside the classroom. When teachers treat each student with fairness, patience, and care, students learn to treat others in the same way. Teachers who integrate empathy in everyday interactions have a powerful impact on students, especially in teaching them to understand and respect the feelings of others. This attitude is then imitated by students in their interactions with peers, helping them develop respectful and caring relationships ⁴³

Character education also strengthens student empathy through extracurricular activities, such as arts and cultural activities, which encourage students to appreciate differences and interact with various community groups. Activities such as drama, debate, and performing arts allow students to explore different social roles, thus enriching their understanding of the life experiences of others. This experience assists students in understanding different viewpoints and backgrounds, which ultimately strengthens their ability to feel empathy. By engaging in activities that raise social or cultural themes, students become more open to differences and more able to

⁴¹ Suyadi and Engkus Kuswandi, *Strategi Pembelajaran Pendidikan Karakter*.

⁴² Bandura, *Social Learning Theory*.

⁴³ Heri Gunawan, *Pendidikan Karakter : Konsep Dan Implementasi*.

appreciate the diversity around them, which is an important foundation for a harmonious community life ⁴⁴.

Through consistent character education and applied in various forms of activities, madrasas have successfully played an important role in increasing student empathy. Not only training students to understand the social conditions around them, but character education also provides provisions for students to become caring and affectionate individuals in their social lives. Empathy developed from an early age through character education is expected to be the foundation for students to establish good relationships with others, both in the school, family, and community environment. This shows that character education not only forms moral values in students, but also builds emotional intelligence that is essential for their success in interacting positively with others throughout their lives.

D. Challenges in the Implementation of Character Education in Madrasah

The implementation of character education in madrasas, although it has great potential in shaping student behavior and morals, faces various challenges that are quite complex. One of the main obstacles faced is the limited time in the implementation of integrated character education. In a curriculum that is already packed with various academic subjects, inserting adequate time for character education is often a challenge in itself. Teachers find it difficult to manage the optimal time to teach character values without reducing the time allocation of core subjects, which are considered more priority in meeting academic learning targets. In fact, character education requires a consistent and repetitive approach so that these values can be deeply embedded in students.

In addition to time limitations, teachers' skills and readiness in teaching character education are also obstacles. Not all teachers have the special ability or training to effectively convey character values to students. Most teachers are more familiar with the academic teaching approach and are not equipped with appropriate strategies or methods for teaching affective values such as empathy, responsibility, and cooperation. Teachers who do not have special abilities in character education tend to only convey these values theoretically without providing practical examples or guiding students in applying these values in daily life ^{45 46}. Therefore, there needs to be special training for teachers so that they can convey character education in an interactive and applied manner.

⁴⁴ Umi Atun and Laili Etika, "Habituaasi Literasi Baca Tulis Siswa Di Sekolah Dasar (Literational Habituation of Students to Read Write in Elementary School)" 8, no. 2 (2023): 245–58, <https://doi.org/10.24235/ileal.v8i2.11052>.

⁴⁵ Fitriyah and Supriyadi, "Penguatan Pendidikan Karakter Nasionalis Siswa Sekolah Dasar Melalui Pembiasaan Sabtu Bersih Dan Sehat."

⁴⁶ Panjaitan et al., "Peran Guru Dalam Membentuk Karakter Disiplin Peserta Didik Di Sekolah Menengah Atas."

Another challenge faced in the implementation of character education in madrassas is the limited resources and supporting facilities. Optimal character education often requires adequate facilities, such as dedicated spaces for discussions, relevant audiovisual materials, or facilities for extracurricular activities. In many madrassas, especially those in rural areas or with budget constraints, these resources are still very minimal. The limitations of these facilities hinder teachers in carrying out character learning activities that are varied and interesting for students. As a result, character learning is often limited to providing material in the classroom without practical experience that can strengthen students' understanding of the importance of character values in daily life.

The lack of support from the family and the community environment is also an inhibiting factor in the formation of student character in the madrasah. Effective character education requires collaboration between the school, family, and the surrounding environment. However, not all parents or the community have the same awareness of the importance of character education or have the ability to continue character education taught in madrassas at home or in the surrounding environment. When the values taught in madrassas are not in line with the values seen or experienced by students outside of school, the process of internalizing character becomes less effective, and even has the potential to cause confusion for students ^{47 48}. Therefore, madrassas need to find ways to increase family involvement in the character education process through activities involving parents or education for families about the importance of character education.

Finally, another challenge that arises is the difference in approach in the implementation of character education in madrassas. Some madrassas have structured character education programs, while others still do not have clear guidelines or a well-integrated curriculum. The lack of uniform standards and guidelines results in quality variations in the implementation of character education between madrassas. Some madrassas may provide character education intensively, while others only touch on aspects of character in general and are not systematic. Therefore, clearer guidelines and regulations are needed from related parties to ensure that character education in madrassas can be carried out with equal quality throughout the region, so that every student can get optimal benefits from the character education ⁴⁹.

Overall, although character education has an important role in shaping students' behavior and morals in madrassas, these challenges show that its implementation still needs further improvement and support. Both in terms of time, teacher competence,

⁴⁷ Binti Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," *Jurnal Pendidikan Karakter*, no. 1 (2016): 90–101, <https://doi.org/10.21831/jpk.v0i1.8615>.

⁴⁸ Lickona, *The Return of Character Education*.

⁴⁹ Heri Gunawan, *Pendidikan Karakter : Konsep Dan Implementasi*.

supporting facilities, family participation, and uniform regulations, everything needs to be optimized so that character education can be carried out effectively and have a sustainable impact on students' social behavior.

E. Implications of Character Education in Forming Positive Social Behavior

Character education in madrassas has major implications in the formation of positive social behavior in students, which has a direct impact on their ability to interact in a healthy and constructive manner in the school and community environment. Character education teaches core values such as empathy, responsibility, cooperation, and honesty that form the basis of quality social interaction. When these values are instilled through daily activities in the madrasah, students learn to appreciate differences, respect the views of others, and develop an attitude of mutual respect. This is in line with Bandura's social learning theory which states that students learn social behavior through observation, imitation, and modeling of positive behaviors provided by teachers and the surrounding environment ⁵⁰.

The effective implementation of character education also helps students in controlling emotions and expressing feelings in a healthy way. This ability to manage emotions is especially important in social interactions, where students who are able to control their emotions tend to more easily resolve conflicts and avoid aggressive behavior. Good emotional control also makes students more able to understand the feelings and needs of others, so they are more empathetic and tolerant of differences. Research by Maunah shows that students who receive character education tend to show a more patient attitude, are not easily angered, and are more open to suggestions and criticism, which is an important capital in building harmonious social relationships ⁵¹.

In addition to helping students develop healthy social skills, character education also fosters a sense of responsibility towards their community and environment. In madrassas, students are taught that good character is not only for personal interests but also to make a positive contribution to society. Activities such as community service, social donations, and neighborhood projects teach students to act for the common good, which strengthens their attachment to the social environment. This attitude of responsibility encourages students to actively participate in their communities, which is expected to continue as they mature and become productive members of society ⁵².

Furthermore, character education integrated in the madrasah curriculum provides long-term effects for students in building a strong work ethic and the ability

⁵⁰ A Bandura, *Social Learning Theory.*, Prentice-Hall. (Prentice-Hall., 1997).

⁵¹ Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," 2016.

⁵² Heri Gunawan, *Pendidikan Karakter : Konsep Dan Implementasi.*

to collaborate with others. Through character education, students not only learn to work independently, but also learn that success often requires cooperation and synergy with others. This learning prepares them for a challenging world of work, where the ability to collaborate and respect each individual's role in a team is highly valued. Thus, character education not only functions within the scope of the school, but also as a preparation for students to face real-life challenges with the provision of social skills and strong character ⁵³.

Character education also plays a role in reducing negative behaviors, such as bullying or other antisocial behaviors, by creating a school culture that supports and respects each other. When students are trained to be kind and respectful of others, they tend to reject and avoid behaviors that are detrimental to others. Research shows that schools with strong character education programs have a lower incidence rate of negative behavior compared to schools without character education programs. Thus, character education not only forms positive social behavior in individual students, but also creates a safe, comfortable, and conducive school environment for the teaching and learning process.

4. Conclusion

This research reveals that character education in madrassas plays an important role in shaping positive social behavior in students. Character education that is applied consistently and integrated in the madrasah curriculum, both through the teaching of core values such as empathy, responsibility, and cooperation, as well as through practical activities in the school environment, has proven to be effective in increasing students' social awareness. Students who receive character education show behaviors that value differences more, have better self-control, and tend to be actively involved in social activities. These findings confirm that continuous character education is able to build students who are not only academically competent, but also have high morality and social skills.

Furthermore, character education in madrassas also has long-term implications, especially in reducing negative behaviors such as bullying and increasing a sense of community among students. With intensive character education, students are able to internalize ethical values and show a greater sense of responsibility to their community. This shows that madrassas as religious education institutions have their own uniqueness and strength in shaping the character of students through a holistic approach. The findings of this study provide insight that the implementation of character education in madrassas not only has an impact on the social behavior of

⁵³ Panjaitan et al., "Peran Guru Dalam Membentuk Karakter Disiplin Peserta Didik Di Sekolah Menengah Atas."

current students, but also has the potential to be the foundation for them to become individuals who contribute positively to society in the future.

5. Declaration of Conflicting Interests

The authors state that there is no conflict of interest in the publication of this article.

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8. References

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