

THE ROLE OF ISLAMIC EDUCATION IN BUILDING CHARACTER AND SOCIAL STABILITY AMONG STUDENTS AT MADRASAH ALIYAH IBNU HUSAIN IN SURABAYA

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Abstract

Islamic education plays a fundamental role in shaping students' character and maintaining social stability, particularly at the Madrasah Aliyah level, where adolescents experience complex cognitive, emotional, and social development. Current phenomena indicate a decline in moral values, increasing individualistic behavior, and weakening social awareness among students, making Islamic education highly relevant as a value-based educational system. This study aims to analyze the role of Islamic education in building character and social stability among students at Madrasah Aliyah Ibnu Husain Surabaya. This research employs a qualitative descriptive approach with a field research design. Data were collected through semi-structured interviews, direct observation, and documentation involving Islamic education teachers, homeroom teachers, and selected students. The findings reveal that Islamic education significantly contributes to character formation through the internalization of moral values via habituation, exemplary behavior (uswah hasanah), and integrated learning processes. Furthermore, Islamic education fosters social stability by promoting tolerance, empathy, cooperation, and harmonious interactions among students. Religious activities such as congregational prayers, Qur'anic recitation, and social programs strengthen both individual religiosity and collective social bonds. In conclusion, Islamic education not only develops students' moral and spiritual dimensions but also plays a crucial role in creating a stable and harmonious social environment within the school.

Keywords: *Islamic Education; Character Building; Social Stability*

INTRODUCTION

Islamic education plays a fundamental role in shaping the character and maintaining the social stability of students, particularly at the Madrasah Aliyah level, which is a crucial phase in adolescents' development toward adulthood. During this phase, students not only undergo cognitive development but also experience complex emotional and social dynamics.

Current phenomena indicate a trend toward declining moral quality, increasing individualistic behavior, and weakening social concern among students. This condition can be observed qualitatively through changes in students' attitudes and social interactions, as well as quantitatively through an increase in violations of school discipline and conflicts among students. In this context, Islamic education becomes crucial as an educational system that is not merely focused on the transfer of knowledge but also on the internalization of moral and social values as the foundation of communal life.¹

Furthermore, Islamic education in madrasahs possesses unique characteristics because it integrates general knowledge with Islamic values within a holistic educational system. This makes the madrasah a strategic institution in shaping a generation that is not only intellectually intelligent but also possesses a strong and socially stable personality. Research indicates that Islamic values such as honesty, responsibility, ukhuwah (brotherhood), and tolerance are systematically internalized through both the curriculum and madrasah culture. This process is carried out through both intrakurikuler and extracurricular activities focused on habit formation and modeling.² Thus, Islamic education holds great potential in fostering a balance between the individual and social dimensions of students.

A number of previous studies have examined the role of Islamic Religious Education (PAI) in shaping students' character. For example, research by Nakhma'ussolikhhah et al. indicates that PAI instruction significantly contributes to shaping students' ethical and religious character through the integration of values into the learning process and school culture.³ Furthermore, other studies reveal that Islamic education can foster moderate, tolerant, and inclusive character traits in students, which are crucial for maintaining social harmony within a pluralistic society.⁴ Moreover, the implementation of religious activities such as

¹ Nuruddin and M. Asif Nur Fauzi, "Manajemen Pengembangan Karakter Siswa Dalam Konteks Pendidikan Islam," *Alsyls: Jurnal Keislaman Dan Ilmu Pendidikan* 5, no. 4 (2025): 1546–66, <https://doi.org/https://doi.org/10.58578/alsyls.v5i4.6609>.

² Siti Muthoharoh, "Analisis Pendidikan Islam Terhadap Pengembangan Karakter Siswa Madrasah," *Jurnal Teknologi Pembelajaran* 2, no. 2 (2025).

³ Nakhma'ussolikhhah et al., "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Dan Etika Siswa Di Madrasah Aliyah Al-Hikmah Ciruas Serang Banten Bimbingan Dan Konseling Pendidikan Islam , Universitas Islam Bunga Bangsa , Indonesia Pujiono Centre Yogyakarta , Indonesia Pendidikan," *Reflection : Islamic Education Journal* 2, no. 3 (2025): 338–45, <https://doi.org/https://doi.org/10.61132/reflection.v2i3.1217>.

⁴ M. Hidayat Nur Wahid, M. Syaiful Anam, and M. Mahbubi, "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Era Digital," *SUKIJO CIRCLE : Journal of Contemporary Islamic Education Studies* 1, no. 2 (2025), <https://doi.org/10.59059/al-tarbiyah.v2i1.717>.

congregational prayer, Quran recitation, and the cultivation of noble moral conduct has proven effective in fostering positive student behavior within the madrasah environment.

Nevertheless, these studies still have certain limitations. Most research tends to focus on the development of religious character on an individual level without deeply linking it to aspects of students' social stability. In fact, good character should not only be reflected in an individual's relationship with God but also in social relationships, such as attitudes of tolerance, cooperation, empathy, and the ability to resolve conflicts. Furthermore, previous research has predominantly employed a descriptive qualitative approach that describes learning processes and strategies; however, few studies have empirically measured the comprehensive impact of Islamic education on students' social stability.⁵

On the other hand, some studies have attempted to integrate religious values into students' social activities, but these remain limited to specific contexts and have not yet formed a comprehensive analytical framework. Research on the internalization of values through religious and social activities indicates a link between religious activities and increased social awareness among students; however, it has not systematically explained how Islamic education as an educational system contributes to overall social stability.⁶ Consequently, there remains a research gap that needs to be addressed to understand the relationship between Islamic education, character, and social stability more comprehensively.

Based on the above discussion, there is a significant research gap, namely the lack of studies that integrate character development and social stability within a single, comprehensive analytical framework, particularly in the context of Madrasah Aliyah. Therefore, the novelty of this study lies in its effort to simultaneously examine the role of Islamic education in building character while fostering students' social stability. Furthermore, this study is conducted at the specific location of Madrasah Aliyah Ibnu Husain in Surabaya as an empirical context that provides a concrete picture of the implementation of Islamic education within the madrasah environment.

The objective of this study is to conduct an in-depth analysis of the role of Islamic education in shaping students' character and social stability at Madrasah Aliyah Ibnu Husain

⁵ Eva Saifuddin and Ali As'ad, "Strategi Pelaksanaan Pendidikan Karakter Siswa Melalui Kultur Madrasah Aliyah," *Edukatif: Jurnal Ilmu Pendidikan* 6, no. 2 (2024): 1242–55, <https://edukatif.org/edukatif/article/view/6484>.

⁶ Moh. Nasrul Amin, "Peningkatan Karakter Religius Siswa Melalui Internalisasi Nilai Dalam Kegiatan Keagamaan Dan Sosial," *Madinah: Jurnal Studi Islam* 11, no. 2 (2024): 296–312, <https://doi.org/https://doi.org/10.58518/madinah.v11i2.2950>.

in Surabaya. This study not only seeks to describe the learning process but also examines its impact on students' social behavior in daily life. Thus, this study is expected to address the shortcomings of previous research by presenting a more comprehensive approach, both in terms of concepts and methods, thereby making a more significant contribution to the development of Islamic education studies.

Furthermore, this study seeks to test the hypothesis that Islamic education has a significant influence on the formation of students' character and social stability. This implies that the more optimally Islamic education is implemented in the madrasah, the better the students' character and the more harmonious the social interactions among them. This hypothesis is based on the assumption that Islamic values not only shape an individual's spiritual dimension but also foster a social consciousness oriented toward justice, tolerance, and solidarity. By testing this hypothesis, the study is expected to provide both theoretical and practical contributions toward strengthening the role of Islamic education in addressing social challenges in the modern era.

METHODE

This study employs a field research design with a descriptive qualitative approach, as outlined by John W. Creswell, aimed at deeply understanding phenomena from the perspective of the research subjects.⁷ This approach was chosen because the study focuses on the processes and meanings of the role of Islamic education in shaping students' character and social stability. The research was conducted at Madrasah Aliyah Ibnu Husain Surabaya during the second semester of the 2025/2026 academic year. The research focus was directed toward the implementation of Islamic Religious Education instruction and madrasah culture related to character formation and students' social interactions in their daily lives within the school environment.

Data collection techniques were carried out through interviews, observations, and documentation in a planned and continuous manner. Semi-structured interviews were conducted with key informants, namely Islamic Religious Education teachers, homeroom teachers, and students selected purposively based on their active involvement in religious and social activities. Observations were conducted directly on classroom learning processes,

⁷ Nur Wulan Intan Palupi, Siti Risdatul Ummah, and Pipit Larasati, "Konsep Dan Praktik Metode Kualitatif Untuk Penelitian Sosial," *RISOMA: Jurnal Riset Sosial Humaniora Dan Pendidikan* 3, no. 4 (2025): 188–98, <https://doi.org/https://doi.org/10.62383/risoma.v3i4.860>.

religious activities such as congregational prayer and Quran recitation, as well as social interactions among students to observe the actual practices of internalizing Islamic values. Meanwhile, documentation was used to supplement data in the form of the curriculum, madrasah activity programs, school regulations, and student activity records relevant to character development and social stability.

The data sources in this study consist of primary and secondary data. Primary data were obtained from interviews and field observations, while secondary data came from official documents and relevant literature. The data types used were entirely qualitative, in the form of narratives, behavioral descriptions, and interview transcripts. Data analysis was conducted using interactive analysis techniques, which included data reduction, data presentation, and continuous drawing of conclusions throughout the research process. To ensure data validity, source and method triangulation techniques were employed, thereby ensuring the research results possess a high level of validity and credibility.

RESULTS AND DISCUSSION

1. The Role of Islamic Education in Shaping Student Character

The research findings indicate that Islamic education at Madrasah Aliyah Ibnu Husain in Surabaya plays a significant role in shaping students' character. This is evident from the implementation of Islamic Religious Education (IRE) instruction, which focuses not only on cognitive aspects but also on the internalization of moral values in daily life. Based on interviews with PAI teachers, instruction is conducted using the exemplary model (*uswah hasanah*), habit formation, and the integration of values into every lesson. Teachers do not merely convey content but also serve as role models in behavior, such as discipline, honesty, and responsibility.

Observation results indicate that students have become accustomed to performing religious activities such as congregational prayer, Quran recitation, and other Islamic activities that consistently foster religious character. Additionally, there are significant behavioral changes among students, such as increased politeness toward teachers, discipline in following school rules, and responsibility in completing assignments. Documented data also indicates the presence of structured character-building programs, such as routine religious activities and the cultivation of noble moral values.

These findings indicate that Islamic education serves as an effective means of internalizing values in shaping students' character. The character-building process occurs not only through formal learning but also through the madrasah's culture, which fosters a religious and conducive environment. Thus, Islamic education plays a central role in building students' personalities characterized by noble moral conduct.

2. The Role of Islamic Education in Building Students' Social Stability

In addition to shaping individual character, the research findings also indicate that Islamic education contributes to fostering students' social stability. Social stability in this study is demonstrated through attitudes of tolerance, cooperation, empathy, and students' ability to maintain harmonious social relationships. Based on the interview results, teachers stated that Islamic values such as *ukhuwah*, mutual assistance (*ta'awun*), and mutual respect are actively instilled in the learning process and madrasah activities.

Observations revealed that social interactions among students occur harmoniously, with relatively low levels of conflict. Students tend to demonstrate mutual respect for differences, collaborate in group activities, and show concern for peers facing difficulties. Activities such as group work, class discussions, and religious social activities serve as effective means to strengthen social bonds among students.

Documentation data also indicates the presence of madrasah programs that support social stability, such as community service activities, joint religious study sessions, and character-building programs based on the value of togetherness. These programs not only enhance religious awareness but also strengthen social solidarity among students. Thus, Islamic education not only shapes morally upright individuals but is also capable of creating a harmonious and stable social environment.

Analysis/Discussion

The research findings indicate that Islamic education at Madrasah Aliyah Ibnu Husain Surabaya plays a significant role in shaping students' character through the continuous internalization of moral values via the learning process and madrasah culture. These findings confirm that character development occurs not merely through the transfer of knowledge but through consistent practice and exemplary behavior. This aligns with research stating that Islamic education has a primary function in shaping students' personalities and behavior

through the systematic instillation of moral and spiritual values.⁸ Additionally, other studies also affirm that Islamic education can build character through the practice of habit formation and the integration of values into learning.⁹ However, this study provides further insight by demonstrating that this process occurs not only in the classroom but also through the madrasah's culture as a whole.

Furthermore, the research findings indicate that the role model approach (*uswah hasanah*) and habit formation serve as primary strategies in shaping student character. Teachers do not merely act as content deliverers but also as exemplary figures who directly influence student behavior. These results reinforce previous research stating that effective implementation of Islamic Religious Education is characterized by the integration of values and teacher role modeling within the learning process.¹⁰ Furthermore, research on innovations in the Islamic education curriculum also indicates that the instillation of Islamic values in daily activities is a key factor in strengthening students' character.¹¹ However, this study emphasizes that the combination of teacher role modeling and madrasah culture has a more comprehensive impact on character development.

In the context of social stability, the research findings indicate that Islamic education contributes to building harmonious social relationships among students, characterized by increased tolerance, empathy, and cooperation. This finding expands the understanding that Islamic education is not only oriented toward individual character development but also toward the social dimension of students. This aligns with research stating that Islamic education is capable of shaping students' social behavior and self-control as part of Islamic character.¹² However, this study offers a new contribution by demonstrating that these values directly impact the creation of social stability within the school environment.

⁸ Irhamullah et al., "Peran Pendidikan Agama Islam Dalam Pembentukan Karakter Siswa," *QAZI : Journal Of Islamic Studies* 2, no. 2 (2025): 525–35, <https://doi.org/https://doi.org/10.61104/qz.v2i2.438>.

⁹ Munawir, Wildan Maulidy Al Ahmad, and Zahrah Athirah, "Pengaruh Pendidikan Islam Terhadap Pembentukan Karakter Peserta Didik," *Jurnal Basicedu* 8, no. 2 (2024): 1420–27, <https://doi.org/https://doi.org/10.31004/basicedu.v8i2.7361>.

¹⁰ Eny Fatimatuszuhro Pahlawati, Moh. Irfan, and Mochamad Syaifuddin, "Implementasi Pembelajaran Pendidikan Agama Islam Dalam Pembentukan Akhlak Siswa SMA A. Wahid Hasyim 4 Gudo Jombang Tahun Pelajaran 2023/2024," *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya* 9, no. 2 (2024): 191–208.

¹¹ Agus Salim, Rusli Ibrahim, and Herni Hartati, "Inovasi Kurikulum Berbasis Karakter Dalam Pendidikan Islam," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 3 (2025), <https://doi.org/https://doi.org/10.23969/jp.v10i03.31789>.

¹² Irhamullah et al., "Peran Pendidikan Agama Islam Dalam Pembentukan Karakter Siswa."

Furthermore, the research findings indicate that religious activities such as congregational prayer, Quran recitation, and religious social activities play a crucial role in strengthening students' social solidarity. These activities not only enhance religiosity but also foster positive social interactions. This finding aligns with research stating that integrating Islamic values into learning activities and daily routines can improve the understanding and practice of Islamic values in daily life.¹³ However, this study adds that such activities also have significant social implications in fostering more harmonious relationships among students.

On the other hand, this study also found that the success of Islamic education in shaping character and social stability is influenced by environmental factors, both within and outside the school. Although madrasahs have implemented a sound educational system, the influence of external environments such as family and peer groups remains a challenge. This aligns with previous research indicating that character education is influenced not only by schools but also by complex external factors.¹⁴ Thus, Islamic education requires synergy among schools, families, and the community to achieve optimal results.

Furthermore, this study demonstrates that Islamic education implemented holistically can create a balance between students' spiritual and social dimensions. This aligns with studies in the philosophy of Islamic education that emphasize the importance of integrating cognitive, affective, and social aspects in the educational process.¹⁵ However, this study provides an empirical contribution by showing how such integration occurs in practice within the madrasah environment and directly impacts student behavior.

Overall, the results of this study reinforce and complement previous research by demonstrating that Islamic education plays a role not only in shaping students' religious character but also in fostering harmonious social stability. Thus, this study offers a new contribution to the field of Islamic education by integrating two crucial aspects—character and social stability—within a comprehensive analytical framework. These findings have

¹³ Khoirun Nisa et al., "Membangun Karakter Islami Siswa Sekolah Dasar Melalui Pendekatan Discovery Learning Dalam Pembelajaran PAI Di SDN 91 Rejang Lebong," *Cendikia: Jurnal Pendidikan Dan Pengajaran* 2, no. 12 (2024): 453–58.

¹⁴ M Choirul Muzaini and Umi Salamah, "Pembentukan Karakter Siswa Melalui Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama," *Jurnal At-Tarbiyah: Jurnal Pendidikan Islam* 9, no. 1 (2023): 82–99.

¹⁵ Mardinal Tarigan, Saddam Maulana, and Nurul Adinda Lubis, "Filsafat Pendidikan Islam Dalam Membentuk Karakter Siswa," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024).

important implications for the development of Islamic education policies that are more comprehensive and relevant to the social challenges of the modern era.

CONCLUSION

The results of this study indicate that Islamic education plays a significant role in shaping character while fostering social stability among students at Madrasah Aliyah Ibnu Husain in Surabaya. The most important finding of this study is that the holistic implementation of Islamic education through instruction, teacher role modeling, and madrasah culture not only cultivates individual religious character but also fosters harmonious social relationships among students. In other words, Islamic education not only impacts students' spiritual and moral dimensions but also directly contributes to social stability within the school environment. This finding is significant because it demonstrates that Islamic values such as tolerance, empathy, and cooperation can be effectively internalized through structured and sustained educational practices.

The novelty of this study lies in the integration of two main aspects—character development and social stability—within a single framework of Islamic education analysis. Unlike previous studies that tended to focus solely on religious character aspects, this study demonstrates that Islamic education also has strong social implications in fostering harmony among students. Thus, this study offers a theoretical contribution to the development of a more comprehensive study of Islamic education, as well as practical contributions for educational institutions in designing learning strategies that are not only oriented toward individual aspects but also social ones.

However, this study has several limitations. First, the study was conducted at only one location, namely Madrasah Aliyah Ibnu Husain in Surabaya; therefore, the results cannot yet be generalized to all madrasah contexts with different characteristics. Second, the limited number of informants means the research findings remain contextual and do not yet cover a broader range of variations, such as differences in students' backgrounds, gender, or grade levels. Third, the approach used was descriptive qualitative, so it has not yet been able to quantitatively measure the extent of the influence of Islamic education on students' character and social stability. Therefore, future research is recommended to involve a larger sample, more diverse locations, and employ a mixed-methods approach to yield more in-depth, comprehensive results that can serve as a basis for formulating more effective Islamic education policies

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