



## Integration of Akhlak Values in the Education System: A Terminological and Etymological Review of Character Education

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### ABSTRACT

**Purpose of the study:** This study aims to explore the integration of moral values in character education from the perspective of Islamic Religious Education, analyze the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*, and examine their relevance in strengthening students' moral identity in the digital era.

**Methodology:** This study employed a qualitative library research method using descriptive-analytical and interactive analysis models by Miles, Huberman, and Saldaña. Data sources included the Qur'an, Hadith, Ibn Miskawaih's *Tahdzib al-Akhlak wa Tathir al-A'raq*, scientific journals, educational policy documents, and character education textbooks. Data were collected through documentation, literature review, content analysis, triangulation techniques, and expert validation.

**Main Findings:** The study found that character education in Islam requires the integration of moral values through the epistemological trilogy of *tarbiyah*, *ta'lim*, and *ta'dib*. The internalization of character occurs through a holistic spiral process involving cognitive, affective, and psychomotor domains. The findings also revealed that moral resilience in the digital era depends on the internalization of *hay'ah* (stable moral disposition), not merely on technical digital literacy or formal compliance-based education.

**Novelty/Originality of this study:** This study offers a new conceptual framework by reconstructing *tarbiyah*, *ta'lim*, and *ta'dib* into an integrated epistemological trilogy of Islamic character education. It also introduces a spiral internalization model and theorizes digital moral resilience based on *hay'ah*. These contributions advance Islamic character education studies beyond normative and technical approaches toward a more philosophical, holistic, and paradigmatic perspective.

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## 1. INTRODUCTION

Education is a process that shapes individuals holistically, focusing not only on intellectual development but also on moral, spiritual, and social development for students. However, the current phenomenon of globalization and digital change poses significant challenges to the character development of the younger generation. Advances in information technology, which should promote educational progress, have instead given rise to various moral obstacles, such as increased violence, bullying, misuse of social media, and low academic integrity in the educational sector. The Federation of Indonesian Teachers' Unions (FSGI) reported that between January and July 2024, 15 incidents of violence occurred in educational institutions, with the

majority occurring at the junior high school/Islamic junior high school level [1]. In fact, between January and September 2024, the number of incidents increased to 36, resulting in 144 student victims, including several deaths due to physical violence in the classroom [2]. Furthermore, FSGI also revealed eight cases of sexual violence in educational institutions during 2024, with a total of 101 minors as victims [3].

This phenomenon demonstrates that educational institutions still face serious challenges in character formation and improving student morals. This issue is not only related to students' social behavior, but also to aspects of academic honesty. Based on the results of the 2024 Educational Integrity Assessment Survey released by the Corruption Eradication Commission, it was revealed that 43% of high school students and 58% of university students in Indonesia are still involved in cheating practices [4]. This situation indicates a mismatch between academic achievement and the moral quality of students. Education tends to focus more on achieving cognitive values rather than character development and instilling ethical values. As a result, character education is often considered merely an addition to the curriculum and has not been significantly integrated into the overall educational process. In this context, character building is considered a strategic method for developing students' moral identity. Character education focuses not only on understanding good values but also encompasses the development of moral awareness and positive behavioral habits in everyday life. This idea aligns with the Islamic view of morality as an inner state that encourages individuals to act intuitively without the need for extensive thought [5]. Thus, education from an Islamic perspective is understood not only as a process of transferring knowledge but also as a process of internalizing values and creating a personality aimed at producing individuals with good morals.

Several previous studies have explored character education from an Islamic perspective with various focuses. Research conducted by Sabar Budi Raharjo emphasizes the importance of character education as a planned effort to formulate good behavior through habituation and example within the educational context. Muchlinarwati's research also reveals that character education in Islam has a strong relationship between intellectual development and moral development in students [6]. Furthermore, several other studies emphasize the implementation of character education through learning methods, school culture, and the reinforcement of religious values within the family and community.

Despite this, the various existing studies still largely address practical and implementative aspects, resulting in a lack of studies on the conceptual basis of character education, particularly from an Islamic Religious Education perspective. Previous research often focuses more on strategies for implementing character education in schools, while analysis of the integration of moral values with fundamental Islamic educational concepts, such as *tarbiyah* (Islamic education), *ta'lim* (Islamic study), and *ta'dib* (Islamic guidance), remains limited. Meanwhile, these three concepts play a vital role in building an Islamic education paradigm that emphasizes not only the mastery of knowledge but also the development of students' manners, morals, and spiritual identity. Thus, there is a gap between the ideals of Islamic education, which prioritize morality as the center of instruction, and the reality of academic research, which remains focused on the technical aspects of character education implementation. Based on the identified gaps, this study introduces an innovative approach that integrates moral values with the concepts of *tarbiyah*, *ta'lim*, and *ta'dib* in the context of Islamic Religious Education. Unlike previous research that focused on the implementation of character education in educational institutions, this study emphasizes strengthening the philosophical, terminological, and etymological foundations of character education in Islam. This integrated analysis is expected to create a more comprehensive conceptual construct regarding character education based on morals, thus maintaining its relevance to current educational developments and the moral challenges of the digital age.

Based on this explanation, this study seeks to answer several research questions. First, how can moral values be integrated into the character education system from an Islamic Religious Education perspective? Second, what are the meanings of the terms *tarbiyah*, *ta'lim*, and *ta'dib* in the process of student character formation? Third, what is the relevance of character education in strengthening students' moral identity in the digital age? Thus, this study aims to explore the integration of moral values in the character education system, examine the terminological understanding of the concepts of *tarbiyah*, *ta'lim*, and *ta'dib* in the character development process, and examine the etymological relationship of character education in strengthening students' moral identity in the digital age.

## 2. RESEARCH METHOD

### 2.1 Research Desig

This study employs a qualitative approach through a literature review method. The selection of this approach is based on the objective of the research, which is to investigate in depth the concept of integrating moral values into the educational system by examining it from terminological and etymological perspectives. A qualitative approach enables researchers to explore socio-religious phenomena holistically and comprehensively based on perspectives derived from both primary and secondary literature sources [7], [8]. The literature review

design was chosen because the primary focus of this study is to conduct an in-depth analysis of normative texts and relevant academic literature to formulate an understanding of moral value integration that can be implemented in modern Islamic education. This approach is consistent with previous studies that have also relied on literature review as the main method for analyzing concepts in Islamic education [9].

## 2.2. Research Subjects and Objects

The sources of information in this study are categorized into two types: primary and secondary sources. Primary sources include the Qur'an, the Hadiths of the Prophet related to character development and morality, and classical works on Islamic education, particularly Ibn Miskawayh's thoughts in *Tahdzib al-Akhlaq wa Tathir al-A'raq* concerning ethical education [10]. Meanwhile, secondary sources are obtained from reputable national and international scientific journal articles published within the last five years, textbooks on character education, and policy documents related to the Islamic Religious Education curriculum. The focus of this study is the process of integrating moral values into the Islamic educational system, which includes: (1) the etymological and terminological dimensions of the concept of *akhlaq* (morality), (2) pedagogical spirituality from the Islamic perspective, and (3) value transformation in educational implementation [11].

## 2.3. Data Sources and Data Collection Techniques

Data collection was conducted through documentation techniques, including identifying, reading, classifying, and recording literature relevant to the research focus. Primary data were obtained from: (1) the Qur'an as the primary reference text concerning moral values in Islam, (2) Hadiths of the Prophet relevant to character formation, and (3) classical works, particularly Ibn Miskawayh's thoughts on moral education. Secondary data were collected from: (1) reputable scientific journal articles published within the last five years, (2) textbooks on character education, and (3) policy documents related to the Islamic Religious Education curriculum. Source triangulation was employed to enhance the validity and reliability of the research findings by comparing and verifying data from various literature sources [7].

## 2.4. Research Instruments

The main tool utilized in this research is the researcher themselves, functioning as a human instrument who gathers and interprets information from different literature sources. In qualitative research that emphasizes literature, the researcher acts as the essential instrument that guides the study's focus, chooses and processes pertinent sources, and provides an interpretation of the data in a contextual and thorough manner [7]. This position offers adaptability and awareness of subtle concepts within the literature, adhering to qualitative research guidelines that highlight the significance of the researcher's role in analyzing data and interpreting meanings [8].

Additional instruments include documentation guidelines, literature note sheets, and content analysis matrices. Documentation guidelines are used to record sources related to the integration of moral values. Literature note sheets facilitate organized and in-depth data collection through systematic text analysis. Content analysis frameworks are utilized to chart ethical ideas according to their historical and definitional aspects, assist in data triangulation, and enhance the trustworthiness and accuracy of the results [12].

## 2.5. Data Analysis Techniques

Data analysis was conducted using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of three stages: (1) data reduction, involving the selection and simplification of conceptual data related to morality; (2) data display, involving the systematic organization of data based on etymological and terminological aspects; and (3) conclusion drawing and verification, aimed at formulating the integration of moral values applicable to the modern Islamic educational system. Data interpretation was carried out using a descriptive-analytical approach and continuously verified throughout the research process.

Table 1. Categorization of Research Data Sources

Variable	Category	Description
Al-Qur'an	Primary	Main normative source
Hadith of the Prophet	Primary	Main normative source
Ibn Miskawayh's Literature	Primary	Classical reference
Scientific Journals (last 5 years)	Secondary	Analytical support
Textbooks and PAI Policy Documents	Secondary	Analytical support

## 2.6. Data Validity and Trustworthiness

The credibility of the information in this research was enhanced via several methods, including using multiple sources, employing various techniques, and conducting member validation. Source triangulation was performed by analyzing details from different references, specifically the Qur'an, Hadiths, and contemporary

scholarly publications, to confirm the reliability and consistency of the data. Technique triangulation included utilizing different methods for collecting data, like text analysis, content evaluation, and documentation review, which enabled findings to be validated from diverse viewpoints. Furthermore, member checking was executed through discussions with specialists in Islamic education to verify the precision and understanding of the information [7]–[13].

Moreover, the process of gathering data was performed through thorough and organized searches of the literature. The investigator compiled information while preserving the integrity of the original documents, guaranteeing that the data genuinely mirrored the real circumstances and events related to Islamic education. This observational method guarantees that the outcomes truly depict the nuances of how moral values are internalized as illustrated in the reviewed materials [8].

### 3. RESULTS AND DISCUSSION

#### 3.1. Integration of Moral Values in Character Education as a Deconstruction of the Over-Cognitive Paradigm

The findings of this study confirm that the application of ethical values in character education is not merely a voluntary teaching option, but a fundamental necessity arising from the tension between Islamic philosophical idealism and the current moral crisis. The data obtained show an increase in moral decay among students, as reported by the FSGI through 36 incidents of violence and 101 cases of sexual violence in 2024, and information from the Corruption Eradication Commission regarding 43% of male and 58% of female students involved in academic dishonesty (copying), which can no longer be understood simply as a technical issue of implementation in the field [2]–[4]. The core problem is fundamental and paradigmatic: modern education suffers from a misguided orientation, prioritizing formal cognitive outcomes over the development of inner character. This phenomenon of moral deficiencies resulting from an excessive focus on cognitive aspects aligns with the criticisms expressed by Abdillah & Nurjanah [14] and Julyanis & Purnamasari [15], who assert that Islamic Religious Education and Character Education are often trapped within the confines of the curriculum, thus losing their ability to transform students' character.

In this context, the crucial question addressed in this study is not how much moral values have been conveyed, but rather how effectively these values are internalized to create a consistent inner disposition. This is where the theoretical position and focus of this study shift from previous studies. Muchlinarwati [6] emphasized the importance of the relationship between intelligence and moral development in the current curriculum as a response to social change. This research has practical validity, but still fails to answer the fundamental question: why do habits and examples not always result in strong internalization of values in students? This study presents a theoretical answer: true moral internalization requires collaboration between the three domains of consciousness (cognitive, affective, and psychomotor) built on the foundation of monotheism, not merely as a reaction to existing socio-cultural norms. This argument is supported by the analysis of Amir & Tomagola [16] and Izzati & Irawan [17] who emphasized that monotheism plays a role as the most important spiritual foundation in Islamic education; without monotheism, the character that is formed will tend to be weak because it loses its theological basis.

To analyze the depth of this internalization, the perspective of Tahdzib al-Akhlaq in modern studies provides a highly effective analytical tool. The concept of good morals is defined as a deeply ingrained state of mind capable of naturally generating positive behavior without the need for lengthy logical calculations. The implications of this theory create a benchmark for the success of character education that is far more stringent than the conventional model: Islamic character is not evaluated based on behavior exhibited under the supervision of educators or school rules, but rather measured by the decisions and actions taken spontaneously by individuals in situations without external supervision. The moral challenges faced by today's students demonstrate that the religious education received only scratches the surface and has not yet reached the spiritual level. This mismatch between formal knowledge and internal personality is highlighted in depth by M. Ainur Rafiq et al. [18] as a systematic failure to build an ethical foundation for the younger generation.

Structurally, there are similarities between the Islamic internalization model (moral knowledge, moral love, and moral action) and the group of Western developmental psychology theories that integrate aspects of knowledge, emotion, and moral behavior, as analyzed in recent research by Aisyah [19]. However, the conceptual innovation found in this study demonstrates a fundamental difference: the Islamic model incorporates a transcendental spiritual element that is absent from secular Western theories. Within the Islamic moral framework, love for goodness (moral love) is not driven solely by emotional satisfaction or socio-utilitarian considerations, but is also a direct expression of innate awareness and love for God (lillah). This transcendental motivation ensures that an individual's character remains stable and unaffected by environmental changes, an original theoretical contribution offered by this study to complement the secular Western models of character psychology.

### **3.2. Tarbiyah, Ta'lim, and Ta'dib as a Reconstruction of the Epistemological Trilogy of Islamic Character**

The analysis of terms and their origins conducted in this study successfully uncovered a reductionist bias that has developed in discussions about contemporary Islamic education. This research demonstrates that tarbiyah, ta'lim, and ta'dib are not simply interchangeable terms, but rather that these three concepts represent three moments of knowledge that form a unified, systematic trilogy in character education design. This relational approach confirms the shortcomings of previous studies, as expressed by Darmiah [20], which positioned these terms separately and explained them solely as theoretical learning methodologies, without establishing a synergistic relationship between them.

#### **3.2.1 Tarbiyah as an Ontological Dimension of Character**

Etymologically, tarbiyah means maintenance, nurturing, growth, and gradual development. Philosophical analysis places tarbiyah within the ontological dimension of education: it identifies the individual receiving education and the goals for developing their internal potential. From the perspective of tarbiyah, humans are recognized as being born with a spiritual nature that requires natural guidance following the rhythm of their development, a principle that clearly rejects the teachings of tabula rasa and biological determinism. In the pedagogical aspect, character cannot be produced through unilateral indoctrination of information. This finding is in line with Daya's opinion [21] who stated that tarbiyah functions as a provider of a biological-spiritual framework, which is tasked with preparing the affective and mental space for students to be able to accept higher moral values.

#### **3.2.2 Ta'lim as an Epistemological Dimension of Character**

Ta'lim operates in the realm of knowledge. Its primary goal is to develop students' intellectual abilities so they can systematically recognize, differentiate, and analyze the concepts of right and wrong, good and bad, and permissible and forbidden. However, a critical analysis of this research reveals that ta'lim separated from tarbiyah can result in character dysfunction, as seen in the phenomenon of 'ilm bila 'amal (individuals who know about ethics but lack the internal motivation to apply it). This deficiency in knowledge underlies Rokhman et al.'s [22] analysis of the failure to internalize values: A large amount of religious material is stored in students' memories as cognitive memorization, but it stagnates and fails to transform into ethical awareness due to the lack of internal oversight derived from the tarbiyah process.

#### **3.2.3 Ta'dib as an Axiological Dimension of Character**

In research on modern Islamic educational philosophy, ta'dib is the most comprehensive term to describe Islamic education because it combines elements of knowledge ('ilm), belief, and action simultaneously within the framework of adab. This research strengthens this theoretical position by demonstrating that ta'dib functions on the value dimension; it ensures that the cognitive abilities acquired through ta'lim and the natural potential developed through tarbiyah can be clearly manifested in dignified behavior. Ta'dib serves as the operational bridge closest to the concept of the state of the soul; it is tasked with shaping the inner qualities that enable adab to emerge in an authentic and natural manner.

The theoretical novelty of this construction lies in the relational formulation of the trilogy: tarbiyah provides the ontological container, ta'lim fills that container with epistemological content, and ta'dib actualizes that content into axiological behavior. If any link in this trilogy is broken, the structure of character education will be inherently flawed. Comparative analysis with local Nusantara wisdom reveals substantial parallels: the concept of budi pekerti in the Javanese tradition, as examined by Rahmadani et al. [23] through the thoughts of Ki Hajar Dewantara, he combines the aspects of budi (rational-moral awareness) which is parallel to ta'lim, and pekerti (manifestation of real behavior) which is parallel to ta'dib. However, the hermeneutic analysis of this research found that this horizontal-cultural tradition does not have an explicit equivalent for tarbiyah as a process of divine guidance which is vertical and transcendental. The presence of this vertical dimension is what essentially distinguishes Islamic character education from the moral approach based on local culture which is merely horizontal-humanistic.

### **3.3 Etymological Relevance and the Spiral Internalization Cycle as a Holistic Framework**

This research demonstrates that etymological analysis is not merely a matter of rigid linguistics but also a hermeneutical tool that can reveal the philosophical assumptions hidden behind educational practices. The term "character" etymologically conveys a strong message that moral formation requires an iterative process, sharp tools, and a responsive environment. This metaphor has a functional connection with the concepts of riyadhah (spiritual practice) and ta'wid (consistent habits) in the Islamic tradition. The etymologies of both traditions agree that character is not something given directly or instantly, but rather as a work of art formed through a deliberate, conscious, and continuous process.

However, a theological shift occurs when we examine the etymological relationship between the Arabic words *khuluq* (morals) and *khalafa* (creating). Given that morality shares the same root as the act of creation, from an Islamic perspective, moral formation is not merely a secular, human domain. It is a form of active human participation in transforming oneself to align with the natural blueprint desired by the Creator. This theological construct offers transcendental motivation that goes beyond the logic of social pressure or pragmatic utilitarian calculations that have been criticized by Kumar et al. [24] in organizational value theory. This provides a theoretical explanation as to why a character education model based on religious values has much stronger resilience in facing external moral challenges compared to a character education model that only focuses on civic values.

Operationally, the process of internalizing Islamic character values found in this study begins with cognitive understanding (knowing morals), then progresses to affective appreciation (loving morals), then to psychomotor habits (acting morally), and finally to a state of mind (*hay'ah*). This suggests that this internalization mechanism occurs in a reciprocal spiral, not simply a one-way linear process. The old paradigm that viewed these stages as sequential-normative has been successfully dismantled by this research [19]. Each repetition of the cycle simultaneously deepens the quality of inner dispositions at a more subtle level. This explains why habituation programs (*ta'wid*) implemented mechanically and externally in schools (such as administrative obligations) often fail to shape authentic character; these habits lack affective engagement and cognitive awareness of meaning.

These findings have direct implications as a tool for criticizing compliance-based educational practices commonly found in formal institutions. As noted by Nubuwah et al. [25] and Zaini [26], programs such as congregational prayer routines or memorizing verses often only serve to fulfill administrative obligations because they are not designed as a holistic internalization medium that involves cognitive, affective, and psychomotor aspects as a whole. This research provides a strong argument regarding the need for a radical transformation of the PAI curriculum: changing from a compliance-based model to a model based on internalizing values into the soul.

### **3.4. Moral Resilience in the Digital Age and the Limits of Technical Literacy and Validation of the *Hay'ah* Concept**

The latest and significant findings from this research indicate that the digital cyber era is not only a new challenge for the education sector, but also an arena that reveals the structural weaknesses of traditional character education models that rely on external compliance. The digital environment creates a high degree of anonymity, social media algorithms weaken moral filters, and a wave of information that exceeds the limits of students' cognitive search. In this cyberspace, which lacks physical boundaries, supervision from external parties such as parents and teachers becomes completely ineffective. Recent research by Muhamad Wisnu and Neng Desti Ramadhani [5] and Parhan et al. [27] emphasizes that the absence of physical supervision requires an internal filter in the form of strong beliefs and morals, not just formal institutional regulations. Only individuals who successfully absorb values to the level of *hay'ah*, where the drive to choose good arises from the steadfastness of their soul's identity (*hay'ah nafsiah*), are able to maintain moral integrity in cyberspace.

A previous study, conducted by Siregar et al. [28] and Syafiqurrohmah [29], have raised this digital disruption as a factor that needs to be responded to by Islamic Religious Education (PAI) strategies. However, this study found that the solutions they offered were generally trapped in a technical and superficial approach: limited to the digitization of Islamic Religious Education content, the provision of religious learning media, or value-based digital literacy training. This study provides a strong critique that these technical methods will never be sufficient. Moral issues in the digital world are not simply a matter of skills (students do not know how to comment appropriately), but rather a matter of inner disposition (students lack the inner strength to choose the right action when deviant actions feel easier, anonymous, and supported by the cyber ecosystem). The serious limitations of these formal-technical solutions are clearly evident in the case study report at an Islamic college by S. Syamhadi and R. Rokhmadi [30], which shows that digital immoral behavior among students continues despite the institution having widely provided digital religious literacy tools.

This is where the idea of a stable mental state finds relevance in the modern era. If character is understood as a stable mental state, it will not be dependent on supervision in physical space or cyberspace. Students whose souls are already connected with good morals do not need the presence of a teacher in person to maintain honest behavior online; they choose honesty because it has become an intrinsic part of their identity. Therefore, the spiritual and transcendental dimensions of Islamic education are not merely accessories or religious elements, but rather functional, logical, and measurable moral defense mechanisms in this digital age.

The practical policy implications require changes in the use of technology in Islamic Religious Education (PAI). The use of technology should not be limited to providing a platform for religious content, but should function as a reinforcing tool after the process of internalizing values has been carried out in depth through the trilogy of *tarbiyah-ta'lim-ta'dib* in the students' inner realms. To emphasize the scientific position and

clarify the contribution of this research amidst the roadmap of previous research, the following analytical synthesis table is presented:

Table 2. Synthesis of Research Findings, Prior Studies, and Theoretical Implications

Analysis Dimension	Previous Studies and Initial Draft	Findings of This Study	Theoretical Implications
Research Focus	Focused on practical implementation and character-learning strategies in classrooms (Muchlinarwati, 2024; Abdillah & Nurjanah, 2022).	Establishes a conceptual-philosophical foundation through integrative analysis of the terminology and etymology of <i>tarbiyah</i> , <i>ta'lim</i> , and <i>ta'dib</i> .	The reconstruction of the Islamic education paradigm must begin with clarifying its foundational concepts before formulating technical implementation applications.
Internalization Model	Adopted the stages of <i>moral knowing – loving – acting</i> partially, linearly, or limited to methodological aspects (Aisyah, 2024; Darmiah, 2022).	Identifies an internalization model as a Holistic Spiral Cycle, in which the three dimensions interact reciprocally and continuously.	Character evaluation systems should be able to measure the depth of inner dispositions ( <i>hay'ah</i> ), not merely observable behavioral outcomes.
Theoretical Sources	Referred to Western concepts either partially or through normative textual references without contextualization to contemporary realities (Kumar et al., 2021).	Synthesizes classical and contemporary character theories to address the cyber-moral crisis of the modern era.	The intellectual heritage of Islamic scholarship possesses high functional relevance for addressing moral disorientation in the digital sphere.
Key Concepts	Positioned morality ( <i>akhlaq</i> ) merely as the ultimate goal, without distinguishing it as an integrated conceptual system.	Constructs morality ( <i>akhlaq</i> ) as the outcome of a trilogy system of epistemological work: <i>tarbiyah – ta'lim – ta'dib</i> .	Complements the limitations of Western character psychology models by incorporating the spiritual-transcendental dimensions of Islam.
Digital Context	Treated digital challenges only as background issues or problems solved through technical adaptation (Siregar et al., 2025; Syafiqurrohman, 2020).	Positions the digital era as an active testing ground ( <i>stress-test</i> ) for the resilience of the internalization model.	Cyber-moral resilience requires strengthening the inner moral foundation ( <i>hay'ah nafsiyyah</i> ), not merely technical digital literacy skills.

### 3.5. Novelty of Findings and Scientific Contribution

Collectively, the analysis conducted in this chapter confirms three key scientific innovations of this research:

1. Formulation of a Systemic Epistemological Trilogy: This research is the first to successfully revamp the existing understanding of the terms *tarbiyah*, *ta'lim*, and *ta'dib* and reintegrate them into a unified epistemological system that comprehensively connects the ontological, epistemological, and axiological dimensions in character formation.
2. Conceptualization of the Spiral Internalization Model: This research challenges the dominance of one-way linear models in the literature on character by presenting a reciprocal spiral cycle model. These findings demonstrate that the cognitive, affective, and psychomotor domains function simultaneously, with each cycle deepening the quality of students' inner dispositions.
3. Theorizing a Digital Character Fortress Based on *Hay'ah*: This research presents a new direction for the study of morality in cyberspace by providing theoretical evidence that moral courage in the digital era is a result of the deep internalization of *hay'ah* (mental state), not the result of technical skills in digital literacy.

These three innovations play a significant role in shifting the direction of Islamic character education studies: from a normative-descriptive-routine approach to a scientific discourse that is analytical-evaluative-paradigmatic. This theoretical contribution is crucial for Islamic Religious Education curriculum developers,

education policymakers, and practitioners in the field who are facing the complexities of moral decline among the younger generation in this digital era.

#### 4. CONCLUSION

This research demonstrates that integrating moral values into character education from an Islamic Religious Education perspective is crucial for addressing students' ethical issues in the digital age. The research findings confirm that the objectives outlined in the initial section have been achieved: explaining the integration of moral values into character education, analyzing the concepts of tarbiyah, ta'lim, and ta'dib, and assessing their relevance in strengthening students' moral identity. The discussion emphasized that Islamic education should not solely focus on cognitive achievement but must also consciously and consistently shape attitudes that lead to noble behavior. This research also demonstrates that the trilogy of tarbiyah, ta'lim, and ta'dib is a complementary unit in shaping Islamic character. Tarbiyah plays a role in developing students' spiritual potential and innate nature, ta'lim serves to foster intellectual and moral awareness, while ta'dib transforms values into civilized behavior. Furthermore, the process of character formation occurs in a spiral through the interconnectedness of the cognitive, affective, and psychomotor domains, so character education cannot be limited to formal habits and administrative compliance alone. In the digital era, students' moral resilience can only be built through a deep internalization of values, so that they become part of their inner state (*hay'ah*). Further research could focus on empirically testing the tarbiyah-ta'lim-ta'dib model in formal and non-formal educational practices, as well as the development of character assessment tools based on value internalization. Furthermore, the integration of Islamic character education with digital technology and artificial intelligence holds excellent prospects for strengthening the moral resilience of the younger generation amidst the increasingly complex developments of the digital era.

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