

DEVELOPMENT OF AN ISLAMIC CHARACTER EDUCATION MODEL BASED ON FULL-DAY SCHOOL IN MADRASAHs

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Abstract: Islamic character education remains a challenge for Islamic educational institutions, particularly in consistently internalizing religious values in students' daily lives. This study aims to analyze the implementation of Islamic character education, develop an Islamic character education model based on the *Full Day School* system, and examine its contribution to students' character development. This study employed a qualitative approach with a descriptive design. Data were collected through observation, in-depth interviews, and documentation, and were analyzed through data reduction, data presentation, and conclusion drawing. Data credibility was strengthened through source and technique triangulation. The findings indicate that Islamic character education has been implemented through classroom learning, religious habituation, teacher role modeling, social interaction, extracurricular activities, and madrasah culture, but these practices have not yet been systematically integrated into a comprehensive model. The developed model emphasizes the integration of Islamic values throughout the educational process through habituation, role modeling, institutional culture, and continuous character evaluation. The study concludes that *Full Day School* can provide a conducive environment for strengthening Islamic character when managed systematically, contextually, and sustainably with consistent support from the entire madrasah community.

Keywords: Full Day School, Islamic Education, Education Character

Abstrak: Pendidikan karakter Islami masih menjadi tantangan bagi lembaga pendidikan Islam, terutama dalam menginternalisasikan nilai-nilai keagamaan secara konsisten dalam kehidupan peserta didik. Penelitian ini bertujuan menganalisis pelaksanaan pendidikan karakter Islami, mengembangkan model pendidikan karakter Islami berbasis *Full Day School*, serta mengkaji kontribusinya terhadap pembentukan karakter peserta didik. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Kredibilitas data diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pendidikan karakter Islami telah dilaksanakan melalui pembelajaran, pembiasaan keagamaan, keteladanan guru, interaksi sosial, kegiatan ekstrakurikuler, dan budaya madrasah, tetapi belum terintegrasi secara sistematis dalam model yang komprehensif. Model yang dikembangkan menekankan integrasi nilai-nilai Islami dalam keseluruhan proses pendidikan melalui pembiasaan, keteladanan, budaya kelembagaan, dan evaluasi karakter berkelanjutan. Penelitian menyimpulkan bahwa *Full Day School* dapat menjadi lingkungan kondusif bagi penguatan karakter Islami apabila dikelola secara sistematis, kontekstual, dan berkelanjutan dengan dukungan seluruh warga madrasah secara konsisten.

Kata Kunci: Sekolah Full Day, Pendidikan Islam, Pendidikan Karakter

INTRODUCTION

Islamic character education constitutes a substantive dimension of Islamic education because educational success is measured not merely by students' mastery of knowledge but also by their ability to internalize and embody moral, spiritual, and social values in their daily lives. From the perspective of Islamic education, the development of the ideal human being (*insān kāmil*) requires the integration of intellectual, spiritual, emotional, and social dimensions (Al-Attas, 1999; Al-Zarnūjī, 2003). Accordingly, values such as honesty (*ṣidq*), trustworthiness (*amānah*), responsibility, discipline, perseverance (*mujāhadah*), tolerance, and social concern should not merely be taught as normative knowledge but should be cultivated through consistent educational experiences, habituation, exemplary conduct, social interaction, and institutional culture (Arthur, 2002; Lickona, 1991; Nucci et al., 2014). The fundamental challenge of character education, therefore, is not simply how values are introduced to students, but how these values are transformed into moral dispositions and behavioral patterns that become relatively stable (Berkowitz & Bier, 2004; Kristjánsson, 2015).

This perspective positions schools and madrasahs as strategic moral environments in the process of character formation. Students' character develops through the interaction between the formal curriculum and educational experiences embedded in everyday school life. Consequently, character education loses much of its transformative potential when it

is treated merely as instructional content, ceremonial activities, or an additional program separated from school culture (Lickona et al., 2007; Arthur, 2002). The literature on character education indicates that effective approaches require the integration of value instruction, behavioral habituation, interpersonal relationships, adult role modeling, and the creation of an institutional environment that supports moral development (Berkowitz & Bier, 2004; Berkowitz & Bier, 2007; Brown & Treviño, 2014). The challenge, therefore, lies in developing an educational system capable of transforming values from something that students merely know into something they experience, practice, and incorporate into their identities.

In the context of Islamic education, this challenge becomes increasingly complex because madrasahs have a dual mandate: developing students' academic competencies while simultaneously fostering religious commitment and moral character. Research on Islamic character education has expanded in recent years, including studies on the integration of Islamic values into the curriculum, teacher role modeling, religious habituation, and the development of Islamic school culture (Furqon & Hanif, 2022; Krishnawati et al., 2023; Maslani et al., 2023). Nevertheless, this growing body of research has not fully addressed how Islamic values can be systematically constructed into an operational educational model that can be implemented and empirically evaluated. Studies on Islamic education demonstrate the importance of character-oriented

learning management, integration of values into educational activities, and the creation of supportive institutional environments (Muhtarom et al., 2021; Ruswandi et al., 2023). These findings demonstrate the pedagogical potential of Islamic education for character formation, but they do not necessarily establish its effectiveness as a systematic model of Islamic character education based on an extended school-time framework.

This distinction is important because extending the amount of time students spend at school does not automatically produce stronger character. Additional educational time only becomes pedagogically meaningful when it is organized through an educational design with clearly defined objectives, strategies, activities, actors, environments, and evaluation mechanisms. Character education research emphasizes that successful character formation requires coherent program design, consistency between educational values and institutional practices, opportunities for students to practice virtues, and reinforcement through social environments (Berkowitz & Bier, 2007; Lickona et al., 2007; Nucci et al., 2014). Studies of Islamic education similarly indicate that character formation depends on the systematic management of learning, religious habituation, exemplary conduct, and institutional culture rather than on the mere presence of religious content (Muhtarom et al., 2021; Maslani et al., 2023). This suggests that the more significant scientific question is not simply whether extended educational

time is associated with character development, but rather how such time can be transformed into a systematic mechanism for character internalization that is consistent with the values and identity of an educational institution.

This gap becomes particularly significant in madrasahs with strong Islamic cultures. Full day school in madrasahs provides a pedagogical environment in which academic learning, Islamic education, religious practices, moral habituation, social activities, and extracurricular programs can potentially be integrated into a comprehensive educational ecosystem operating throughout the day. However, without a model that explicitly connects these activities to measurable indicators of Islamic character, full day school risks becoming merely an extension of instructional hours. Previous studies in Islamic education have identified various practices of character formation through curriculum integration, school culture, religious activities, and habituation (Furqon & Hanif, 2022; Krishnawati et al., 2023; Ruswandi et al., 2023). Recent studies have also identified challenges such as limited teacher capacity, the dominance of academic orientations, inadequate infrastructure, and insufficient institutional support. These conditions demonstrate the need for research that moves beyond implementation studies toward the development of a character education model with a clear conceptual and procedural structure (Rahayu et al., 2023; Wahib et al., 2023).

The research gap addressed in this study can be viewed from three dimensions. First, there is a conceptual gap, namely the limited integration between the concept of Islamic character education and the pedagogical characteristics of full day school. Research on Islamic character education often emphasizes Islamic values and religious habituation, whereas studies of extended school-time education tend to focus more on learning time and program implementation. The character education literature, however, suggests that the effectiveness of character formation depends on the coherence between values, educational practices, relationships, role modeling, and institutional culture (Arthur, 2002; Berkowitz & Bier, 2004; Nucci et al., 2014). Second, there is a methodological gap, reflected in the limited number of studies employing development-oriented approaches to produce models that are validated and subsequently tested for effectiveness. Much of the existing research remains descriptive, case-based, survey-oriented, or literature-based. Third, there is a contextual gap, as research on character education based on full day school has rarely focused on madrasahs with distinctive organizational cultures and Islamic traditions, particularly Madrasah Mu'allimin Al-Washliyah in Medan.

This context provides an empirical foundation for the present study. Madrasah Mu'allimin Al-Washliyah in Medan possesses characteristics that are relevant to model development because its educational process is conducted over an extended period and supported by a strong

Islamic culture. Students participate not only in academic activities but also in various religious activities, habituation programs, and personal development initiatives. Based on preliminary observations, Islamic character education is already embedded in various madrasah activities, but it has not yet been formulated into a systematic and documented model with operational guidelines connecting character objectives, Islamic values, educational activities, teacher roles, madrasah culture, and evaluation mechanisms. This condition creates an opportunity to reconstruct and develop a model that is grounded in actual institutional practices while also gaining legitimacy through systematic development and empirical testing. Such an approach is consistent with the view that character education requires coherence between institutional values, educational practices, and the social environment in which students develop (Arthur, 2002; Lickona et al., 2007).

Accordingly, this study is not intended merely to describe the implementation of full day school or to examine the relationship between learning duration and students' character. Instead, it aims to develop an Islamic character education model based on full day school that integrates Islamic character values into classroom learning, habituation, role modeling, religious activities, social interaction, extracurricular programs, and madrasah culture as an interconnected educational ecosystem. The novelty of this study lies in constructing a model that

positions full day school not merely as a system for organizing instructional time but as an ecological framework for the internalization of Islamic character. The model is designed according to the needs and characteristics of the madrasah and is subsequently validated and tested for effectiveness, thereby producing an academic product that extends beyond conceptual propositions toward stronger practical applicability. The emphasis on integration is supported by studies showing that Islamic character education becomes more meaningful when values are connected with curriculum, school culture, habituation, and concrete educational practices (Krishnawati et al., 2023; Maslani et al., 2023; Ruswandi et al., 2023).

In this position, the study contributes to two domains simultaneously. Theoretically, it expands the field of Islamic character education by integrating Islamic values with educational design based on time allocation and madrasah culture. Methodologically, it contributes through the development and testing of a model capable of bridging the gap between educational theory and practice. Practically, the resulting model can serve as a framework for madrasah principals and teachers to design, implement, and evaluate Islamic character education in a more systematic manner. Thus, the study argues that the effectiveness of full day school in Islamic education is determined not by the length of time students spend at the madrasah alone, but by the quality of the pedagogical design that transforms this time into meaningful, consistent, and character-oriented

educational experiences. On this basis, the development of an Islamic character education model based on full day school at Madrasah Mu'allimin Al-Washliyah in Medan possesses strong scientific and practical relevance while offering a meaningful contribution to the advancement of character education in madrasahs (Al-Attas, 1999; Al-Zarnūjī, 2003; Berkowitz & Bier, 2007; Rahayu et al., 2023; Saepudin et al., 2023).

METHOD

This study employed a Research and Development (R&D) approach to develop an Islamic character education model based on the *Full Day School* system that is contextual, systematic, and applicable to the madrasah setting. R&D was selected because the study was not limited to describing educational phenomena or examining relationships among variables, but was also intended to produce an educational model that could be implemented and empirically evaluated. A mixed-methods approach was adopted by integrating qualitative and quantitative procedures throughout the research process. The qualitative component was used to explore the existing implementation of Islamic character education, institutional needs, school culture, and the development and implementation process of the proposed model. The quantitative component was employed to examine changes in students' Islamic character following the implementation of the developed model.

The research and development process was adapted from established R&D procedures and contextualized to the characteristics of Islamic education in the madrasah. The development process consisted of six interconnected stages: (1) preliminary study and needs analysis; (2) model design; (3) initial product development; (4) limited trial; (5) revision and refinement; and (6) effectiveness testing. The preliminary stage involved observations, interviews, and document analysis to identify existing character education practices, institutional needs, strengths, and implementation challenges. Findings from this stage, combined with relevant theoretical and empirical literature, were used to formulate the conceptual framework and components of the Islamic character education model. The initial model was subsequently subjected to limited implementation to assess its feasibility, practicality, and initial responses from educational practitioners. Feedback obtained during this stage was used to revise and refine the model before effectiveness testing.

The study involved several sources of data. Qualitative data were obtained from the madrasah principal, teachers, and relevant educational personnel, while students served as the primary subjects for assessing character development. Documentary sources included the curriculum, school regulations, activity programs, institutional policies, and other documents relevant to Islamic character education and the *Full Day School* system.

Data collection employed observation, semi-structured interviews, questionnaires, and documentation. Observation was used to examine learning activities, religious habituation, interpersonal interactions, and school culture. Interviews explored the planning, implementation, perceived strengths, and challenges of Islamic character education. Questionnaires were administered to measure students' Islamic character and their responses to the developed model, while documentation provided supporting evidence concerning institutional policies and educational practices. The use of multiple data sources enabled methodological triangulation and strengthened the credibility of the findings.

Qualitative data were analyzed through data condensation, data display, and conclusion drawing. Quantitative data were analyzed by comparing students' character scores before and after the implementation of the model. The effectiveness analysis was used to determine the extent of change in students' Islamic character following the intervention. The findings from both strands were integrated during interpretation to evaluate the model comprehensively and to identify areas requiring further refinement. Thus, the methodological design ensured that the resulting model was grounded in empirical needs, theoretically informed, practically feasible, and supported by evidence concerning its effectiveness in

strengthening students' Islamic character within the *Full Day School* environment.

RESULTS AND DISCUSSION

The Factual Conditions of Islamic Character Education Implementation in the Context of Full Day School

The findings indicate that Islamic character education at Madrasah Mu'allimin Al-Washliyah in Medan has essentially become part of the students' daily educational activities, although it has not yet been formulated into a systematic and documented model. The Full Day School system implemented by the madrasah provides relatively extensive time for students to participate in academic, religious, habituation, and personal development activities. This condition creates an educational environment in which character formation can take place continuously, both through formally designed activities and through interactions and habits that develop within the daily life of the madrasah. Thus, Islamic character education is factually embedded in the madrasah's educational ecosystem; however, its implementation remains practically integrated without being fully structured at the conceptual level (Al-Attas, 1999; Arthur, 2002; Maslani et al., 2023).

In the learning process, Islamic character values are integrated into instructional content, particularly in Islamic Religious Education and other subjects related to Islamic values. Teachers do not merely deliver instructional materials as bodies of knowledge but also connect them with behaviors that students are expected

to demonstrate in their daily lives. Values such as honesty, responsibility, discipline, politeness, hard work, and concern for others emerge across various learning activities. Teachers also serve as role models through their attitudes, language, discipline, and patterns of interaction with students. These findings demonstrate that character formation in the madrasah does not occur solely through the hidden curriculum, but also through pedagogical practices that directly guide students toward behaviors consistent with Islamic values (Furqon & Hanif, 2022; Krishnawati et al., 2023; Brown & Treviño, 2014).

A more prominent aspect is evident in religious habituation activities. The extended educational time enables the madrasah to develop various activities that would be difficult to implement within a more limited instructional schedule. Religious activities have become part of students' routines, allowing religious values to be conveyed not only theoretically but also practiced repeatedly. Such habituation is significant because character internalization essentially requires consistent and repeated experiences. When students are continuously situated in an environment that encourages the practice of religious values, the process of character formation has greater potential to develop into habitual behavior. In this context, Full Day School has a strategic function not merely because of the extended learning time, but because it provides opportunities to integrate learning, habituation, role modeling, and social interaction within a single educational environment (Lickona,

1991; Nucci et al., 2014; Muhtarom et al., 2021).

Nevertheless, the findings also reveal that these practices have not yet been fully supported by integrated character education planning. Character values are present across various activities, but they have not been comprehensively organized around clear character indicators, measurable objectives, and standardized implementation and evaluation procedures. This condition causes character education practices to depend considerably on teachers' individual initiatives, established habits within the madrasah, and the policies governing particular activities. In other words, the madrasah already possesses relatively strong character education practices, but it does not yet have a comprehensive framework that systematically connects character values, educational activities, educators' roles, habituation, madrasah culture, and the evaluation of students' character development (Berkowitz & Bier, 2004; Berkowitz & Bier, 2007; Lickona et al., 2007).

These findings reveal an important distinction between the existence of character education and the organization of character education as a coherent system. Substantively, Islamic values are already embedded in the life of the madrasah; however, from managerial and pedagogical perspectives, they have not yet been fully constructed into an integrated system. This condition is consistent with the character education literature, which emphasizes that the effectiveness of character education

cannot be determined merely by the presence of values in the curriculum, but requires their integration into school culture and students' overall educational experiences. Character education requires coherence among educational objectives, pedagogical practices, relationships, institutional culture, and opportunities for students to practice moral values (Arthur, 2002; Berkowitz & Bier, 2004; Nucci et al., 2014). The present findings reinforce these arguments within the context of a madrasah implementing a Full Day School system.

From the perspective of Full Day School, these conditions indicate that the madrasah possesses substantial institutional resources for developing Islamic character education. Extended educational time, intensive teacher-student interaction, religious activities, and an Islamic institutional culture constitute significant supporting factors. However, this potential has not yet been fully transformed into a structured character education model. This issue is important because extending the amount of time students spend at the madrasah does not automatically lead to character internalization. Educational time needs to be filled with activities that have clearly defined character objectives and are systematically interconnected. Therefore, the primary issue identified by the study is not the absence of Islamic character education, but rather the absence of a system capable of organizing existing character education practices into a coherent and comprehensive model

(Lickona et al., 2007; Maslani et al., 2023; Rahayu et al., 2023).

These findings also provide an empirical foundation for the model development stage of the study. Existing practices do not necessarily need to be completely replaced; rather, they need to be reconstructed, integrated, and strengthened through a model with clearly defined components, stages, indicators, and evaluation mechanisms. Through this approach, model development does not follow a purely top-down process but is grounded in the actual needs and practices of the madrasah. This position is important to ensure that the resulting model possesses not only theoretical validity but also contextual relevance and practical feasibility within everyday educational activities. Therefore, the factual conditions identified in this study constitute an important foundation for designing a more systematic, contextual, and sustainable Islamic character education model based on the Full Day School system (Berkowitz & Bier, 2007; Krishnawati et al., 2023; Ruswandi et al., 2023).

Development of an Islamic Character Education Model Based on the Full Day School System

The findings indicate that the development of the Islamic character education model based on the Full Day School system was grounded in the existing conditions of the madrasah, institutional needs, student characteristics, and the educational resources already available. The preliminary findings revealed that Madrasah Mu'allimin Al-Washliyah in

Medan had implemented various practices that supported the development of Islamic character; however, these practices had not yet been integrated into a systematic model framework. Therefore, the model development process was not intended to create an entirely new educational system, but rather to reconstruct and integrate existing positive practices into a character education system with clearly defined objectives, components, processes, and evaluation mechanisms. This approach enabled the developed model to remain compatible with the institutional culture of the madrasah while simultaneously providing a stronger pedagogical structure (Arthur, 2002; Berkowitz & Bier, 2004; Maslani et al., 2023).

The developed model places Islamic character values at the core of the entire educational process. Character values are not limited to religious aspects in a narrow sense but encompass personal morality, academic responsibility, discipline, integrity, social concern, independence, perseverance, and the ability to establish positive relationships with others. These values are positioned as educational goals that should be internalized through students' daily educational experiences. Consequently, the model does not treat character education as a separate educational activity; instead, it integrates character formation into classroom instruction, habituation activities, role modeling, religious programs, social interactions, extracurricular activities, and the broader culture of the madrasah. This integration constitutes a defining

characteristic of the model, as character is fundamentally shaped through repeated and consistent experiences within a particular social environment (Al-Attas, 1999; Kristjánsson, 2015; Nucci et al., 2014).

Another important component of the model is the integration of character education into the learning process. Teachers are encouraged not only to deliver subject content according to academic competencies but also to identify character values relevant to instructional materials and learning activities. Learning experiences are then designed to provide students with opportunities to practice these values through assignments, discussions, group work, problem-solving activities, task responsibility, and respectful interactions with others. Through this approach, the connection between cognitive and affective dimensions becomes stronger. Knowledge of honesty, for example, extends beyond understanding its definition and is translated into honest academic behavior. Similarly, responsibility is not merely explained as a moral concept but is demonstrated through task completion and adherence to classroom agreements and expectations (Lickona, 1991; Nucci et al., 2014; Krishnawati et al., 2023).

The model also positions habituation as the primary mechanism for character internalization. The Full Day School environment provides opportunities for the madrasah to establish routines that enable students to repeatedly experience Islamic values in practice. Religious

habituation, time discipline, cleanliness, orderliness, environmental responsibility, courteous interaction, and concern for others are incorporated into students' daily lives. From a pedagogical perspective, habituation serves to reduce the gap between moral knowledge and moral action. Students not only learn what is right but also gain direct experience in practicing virtuous behavior in authentic contexts. This finding reinforces the argument that the Full Day School system can serve as an effective environment for character education when additional instructional time is utilized for meaningful and purposeful educational experiences (Berkowitz & Bier, 2004; Nucci et al., 2014; Rahayu et al., 2023).

Teacher and staff role modeling represents another key component of the model. The findings demonstrate that students learn not only through verbal instruction but also through observing the behavior of adults with whom they interact daily. Consequently, teachers are positioned not merely as instructional facilitators but also as behavioral models who embody Islamic values. Punctuality, responsibility, respectful communication, fairness in dealing with students, consistency in enforcing rules, and social concern are all considered essential aspects of exemplary conduct. Positioning teachers as role models strengthens the ecological nature of the developed model, as character education is understood as a process that occurs through interactions between students and their social environment (Brown & Treviño, 2014; Arthur, 2002).

The model further strengthens the role of madrasah culture in character formation. Madrasah culture is viewed as an environment that continuously conveys value-based messages to students. Institutional regulations, traditions, interpersonal relationships, language use, recognition of achievement, management of disciplinary issues, and communication patterns are all aligned with Islamic character values. Within this framework, character education is not solely the responsibility of Islamic Religious Education teachers but becomes the responsibility of all members of the madrasah community. The principal plays a role in policy development and supervision, teachers contribute through pedagogical implementation, educational staff support character development through services and exemplary conduct, and students become active participants in the process of value internalization. Such a framework enables character education to move beyond an individual-centered approach toward an institutional approach (Lickona et al., 2007; Ruswandi et al., 2023; Rahayu et al., 2023).

Another important aspect of the model is the inclusion of a systematic character evaluation mechanism. Prior to the development of the model, character assessment had not been systematically integrated into learning activities and school programs. The developed model provides opportunities for monitoring character development through behavioral observations, teacher records, student reflections, self-assessments, and relevant

character assessment instruments. Evaluation is not intended merely to assign scores but to gather information regarding students' developmental progress and to serve as a basis for improving character-building initiatives. Consequently, evaluation is positioned as an integral component of the character education cycle rather than as a separate stage detached from the learning process. Such an approach corresponds with the broader understanding of character education as a systematic process requiring clear objectives, implementation strategies, and mechanisms for monitoring developmental outcomes (Berkowitz & Bier, 2007; Nucci et al., 2014).

Conceptually, the developed model demonstrates that Full Day School should be understood as an educational ecosystem rather than merely a system that extends instructional hours. Extended educational time becomes meaningful when each activity is linked to character formation objectives. From this perspective, academic, religious, social, and extracurricular activities do not operate independently but reinforce one another in creating consistent educational experiences. This finding broadens the understanding of Full Day School by suggesting that its effectiveness depends not solely on the quantity of time available but on the pedagogical quality with which that time is organized and utilized. The emphasis on an integrated educational environment is consistent with character education perspectives that place school culture, relationships, habituation, and institutional practices at the center of

moral development (Arthur, 2002; Berkowitz & Bier, 2004; Nucci et al., 2014).

Therefore, the model developed in this study possesses integrative, contextual, and sustainable characteristics. It is integrative because Islamic character values are embedded throughout all educational activities; contextual because it is designed based on the needs and institutional culture of Madrasah Mu'allimin Al-Washliyah in Medan; and sustainable because character formation occurs consistently through planning, implementation, habituation, role modeling, cultural reinforcement, and evaluation. These characteristics distinguish the model from character education approaches that rely primarily on classroom instruction or isolated religious activities. The developed model subsequently requires empirical testing to ensure that its structure and mechanisms are not only feasible for implementation but are also capable of producing meaningful improvements in students' Islamic character development (Furqon & Hanif, 2022; Krishnawati et al., 2023; Maslani et al., 2023).

The Effectiveness of the Islamic Character Education Model Based on the Full Day School System in Shaping Students' Character

The effectiveness test results indicate that the implementation of the Islamic character education model based on the Full Day School system produced positive changes in students' character. These changes were reflected in increased tendencies toward the targeted character

dimensions, particularly religiosity, discipline, responsibility, honesty, independence, perseverance, and social concern. These findings demonstrate that the developed model is not only applicable within the educational activities of the madrasah but also has the potential to generate meaningful changes in students' behavior. This improvement is significant because the primary objective of developing the model was not merely to produce a conceptual framework but to establish an educational mechanism capable of connecting Islamic values with students' actual experiences throughout the educational process (Maslani et al., 2023; Rahayu et al., 2023; Saepudin et al., 2023).

The effectiveness of the model was particularly evident in behavioral changes observed in students' daily routines. Religious character was reflected not only in students' knowledge of Islamic teachings but also in their participation in religious activities and their consistency in practicing established religious habits. Similarly, discipline developed through regular participation in activities, compliance with institutional regulations, punctuality, and the completion of responsibilities. Responsibility was demonstrated through students' ability to complete both academic and non-academic tasks and their willingness to accept the consequences of their actions. These findings suggest that character development is more readily observable when values are translated into concrete behaviors and practiced repeatedly within a consistent educational

environment (Lickona, 1991; Nucci et al., 2014; Krishnawati et al., 2023).

The improvement in students' character cannot be separated from the characteristics of the model, which integrates multiple components of the educational process. Classroom learning represents one of the primary spaces for character development because students are provided with opportunities to connect knowledge with action. However, character development does not occur exclusively within the classroom. Habituation, teacher role modeling, religious activities, social interaction, and madrasah culture provide simultaneous reinforcement. The integration of these educational environments enables students to receive relatively consistent moral messages. When teachers teach responsibility, institutional regulations reinforce that responsibility, daily activities provide opportunities to practice it, and teachers recognize appropriate behavior, the process of value internalization becomes stronger (Berkowitz & Bier, 2004; Brown & Treviño, 2014; Rahayu et al., 2023).

These findings support the view that character education is an ecological process shaped by the interaction between individuals and their educational environments. Character is not developed solely through the transmission of information about moral values but through repeated social experiences. Within the Full Day School context, the intensity of interaction between students and the madrasah environment provides greater opportunities for this process to occur.

Students encounter more situations that require discipline, cooperation, responsibility, self-control, and concern for others. Therefore, extended educational time can serve as a supporting factor when it is organized within an educational design that has clearly defined character-oriented objectives (Arthur, 2002; Kristjánsson, 2015; Nucci et al., 2014).

Nevertheless, the effectiveness of the model should not be interpreted as being caused solely by the extension of instructional time. Rather, the findings indicate that the more determining factor is how the additional time is utilized. If extended time is filled exclusively with intensive academic activities, students may experience fatigue, and character development will not automatically occur. Conversely, when educational time is organized through a combination of learning, habituation, religious activities, social interaction, reflection, and personal development, Full Day School can function as an environment that supports the internalization of values. This finding reinforces the argument that Full Day School should be understood as an educational ecosystem rather than merely a policy concerning the length of time students spend at school (Berkowitz & Bier, 2004; Lickona et al., 2007; Maslani et al., 2023).

Changes in students' character also demonstrate that the process of value internalization requires consistency. During the early stages of model implementation, students still required supervision and reinforcement from teachers in practicing

certain habits. However, through repetition and consistent educational experiences, some behaviors gradually began to be performed more independently. This pattern indicates a transition from external regulation toward internal awareness. Such a transition represents an important indicator of successful character education because character formation should not be measured solely by students' compliance under supervision, but also by their tendency to demonstrate value-consistent behavior when external supervision is reduced (Lickona, 1991; Nucci et al., 2014; Peterson & Seligman, 2004).

From a pedagogical perspective, the effectiveness of the model was also strengthened by teachers' involvement as role models. Teachers who demonstrate consistency between what they teach and what they practice provide students with more authentic moral experiences. Such exemplary conduct gives Islamic values a concrete form in students' everyday lives. This is particularly relevant to Islamic character education because values such as trustworthiness, honesty, patience, responsibility, and social concern cannot be effectively developed through verbal explanation alone. Students need to observe how these values are embodied in the behavior of adults who serve as authoritative figures within the madrasah environment (Brown & Treviño, 2014; Furqon & Hanif, 2022).

The findings further demonstrate that the success of the model is influenced by the support of institutional culture. When regulations, routines, activities, and

interpersonal relationships within the madrasah move in the same direction, students experience a consistent environment for character development. Conversely, inconsistencies between the values being taught and institutional practices may reduce the effectiveness of character education. Therefore, the developed model positions the madrasah principal, teachers, educational staff, students, and the broader madrasah environment as interconnected elements within a single system. This approach ensures that character education does not depend solely on a particular subject or individual teacher but becomes a collective institutional responsibility (Arthur, 2002; Lickona et al., 2007; Ruswandi et al., 2023).

Overall, the effectiveness test results indicate that the Islamic character education model based on the Full Day School system strengthens the process of value internalization through the integration of learning, habituation, role modeling, madrasah culture, and evaluation. These findings further reinforce the research gap underlying this study: the fundamental challenge of character education lies not merely in the presence of values or the length of instructional time, but in the need for a model capable of organizing students' entire educational experiences into a systematic character formation process. The principal contribution of this study lies in demonstrating that Full Day School can be optimized as an ecosystem for Islamic character education when supported by a structured pedagogical design that is

responsive to the context of the madrasah. Accordingly, the developed model is not only relevant to Madrasah Mu'allimin Al-Washliyah in Medan but also has the potential to serve as an alternative framework for developing Islamic character education in other madrasahs with comparable educational characteristics (Al-Attas, 1999; Krishnawati et al., 2023; Rahayu et al., 2023; Saepudin et al., 2023).

CONCLUSION

This study concludes that Islamic character education at Madrasah Mu'allimin Al-Washliyah in Medan has been implemented as an integral part of students' daily educational experiences within the *Full Day School* system. However, its implementation was initially fragmented and had not yet been organized into a systematic, documented, and measurable model. The extended educational time, religious activities, habituation practices, teacher role modeling, and Islamic institutional culture provided substantial potential for strengthening students' character development. The study subsequently developed an Islamic character education model that integrates Islamic values into classroom learning, religious habituation, role modeling, social interaction, extracurricular activities, madrasah culture, and character assessment. The model is characterized by its integrative, contextual, and sustainable orientation, as it was developed based on the actual needs and characteristics of the madrasah

rather than imposed through a purely top-down approach.

The effectiveness test further demonstrated positive changes in students' Islamic character, particularly in religiosity, discipline, responsibility, honesty, independence, perseverance, and social concern. These findings indicate that the effectiveness of *Full Day School* depends not merely on extended educational time but on how that time is pedagogically organized and integrated with character-oriented activities. The developed model therefore offers a practical and theoretically relevant framework for strengthening Islamic character education and may serve as a reference for other madrasahs seeking to optimize *Full Day School* as an educational ecosystem for sustainable character formation.

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