

## MORAL FORMATION EFFORTS AT AL-BAYYINAH ISLAMIC SCHOOL THROUGH DA'WA AND CHARACTER EDUCATION

Erlyana Febrianti<sup>1</sup>, Munawar Rahmat<sup>2</sup>,  
Edi Suresman<sup>3</sup>, Fathur Baldan Haramain<sup>4</sup>

<sup>123</sup>Universitas Pendidikan Indonesia; Indonesia

<sup>4</sup>Universitas Al-Azhar; Mesir

Correspondence email: erlyanafebrianti@gmail.com

Submitted: 20/08/2024

Revised: 29/10/2024

Accepted: 24/12/2024

Published: 26/02/2025

### Abstract

This study aims to explore the role of da'wah and character education in shaping morals at Al Bayyinah Islamic Boarding School. The research methodology used is a qualitative approach with a case study. This study uses primary and secondary data. Primary data were obtained through interviews with the principal, teachers, parents, and students, as well as through direct observation and documentation related to the learning process. Meanwhile, secondary data includes journals relevant to the topic of this study, where data is collected through in-depth interviews, observations, and document analysis. Data analysis techniques used include data reduction, data presentation, and drawing conclusions using a thematic analysis approach to identify patterns and relationships between data. The subjects in this study were the Principal of Al-Bayyinah Islamic Boarding School, the Supervisor/Guardian, the Deputy Head of Curriculum, the Aqidah Akhlak Teacher, and Al-Bayyinah Students. The results of the study indicate that the integration between da'wah and character education at Al Bayyinah Islamic Boarding School is carried out through a structured curriculum, extracurricular programs, and routine religious activities. Teaching Islamic values such as honesty, responsibility, and tolerance, as well as the habituation of positive behavior in daily life at school, has proven effective in shaping noble morals in students. In conclusion, preaching and character education that are applied consistently and systematically can produce students who have noble morals and behave well in accordance with the Islamic values that are taught.

### Keywords

da'wah, education, Islamic school, al-bayyinah.



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## INTRODUCTION

Although the role of da'wah and character education has become an integral part of the Islamic education system in Indonesia, globalization challenges such as technology and information continue to influence it, making the effective integration of both into the formal curriculum still a challenge (Hariyanti & Roqib, 2024). Many Islamic educational institutions, including Madrasah Islam Al Bayyinah, face the dilemma of harmonizing the transfer of religious knowledge with the internalization of moral values in students' daily lives (Praja & Muslih, 2021). The available curriculum often emphasizes cognitive aspects over character formation based on Islamic values, resulting in a gap between religious understanding and its application in students' attitudes and behaviors. This aligns with Sri Asih's findings, which indicate that religious education in Indonesia tends to be trapped in a normative-informative approach without deeply instilling the values of *akhlaqul karimah* (Sri Asih, 2023). Therefore, this study aims to explore how the integration of da'wah and character education at Madrasah Islam Al Bayyinah is designed to bridge this gap and assess its effectiveness in shaping students' morality.

Furthermore, although character education has been incorporated into national education policies (Habibah et al., 2024), its implementation at Madrasah Islam Al Bayyinah requires further examination to understand its contribution to improving students' morality. Extracurricular programs, role-model-based learning, and daily religious practices are part of the madrasah's strategies for shaping students' character (Ibnu Azka, 2023). However, there is still a lack of empirical studies measuring the impact of character education that is integrated with da'wah on students' daily behavior at this madrasah. Does the applied approach truly shape students' character in accordance with Islamic values, or does it merely serve as a formal activity without significant behavioral changes?

On the other hand, madrasah policies in supporting da'wah and character education programs also play a crucial role in the successful formation of students' morality (A.S. Patimah, Syafrudin Raharjo, 2024). Clear policies, supported by strong management and collaboration between teachers, parents, and the madrasah community, are essential to ensuring the sustainability of these programs (Harmadi et al., 2022). However, challenges often arise in the form of limited resources, lack of training for educators in delivering da'wah materials contextually, and external environmental influences that are not always aligned with the values taught at the madrasah (Thornberg & Oğuz, 2016). Therefore, this study will also examine how the policies implemented by

Madrasah Islam Al Bayyinah support da'wah and character education programs, as well as their effectiveness in creating a conducive learning environment for fostering *akhlaqul karimah* among students.

Several previous studies have examined the relationship between da'wah and character education in shaping morality. Azka et al. studied the role of da'wah and the environment in shaping the character of teenagers in Paccinongan. Their study found that family harmony and community-based da'wah approaches significantly impacted character development in adolescents. Da'wah programs involving families, religious leaders, and local youth successfully created an environment that reinforced moral and religious values among teenagers. Meanwhile, Dacholfany examined Islamic education reform in facing global challenges. His study suggested that Islamic education requires curriculum reform, improved teaching methods, and technology integration to remain relevant. The recommended approach includes strengthening character education based on Islamic values, utilizing technology in learning, and enhancing teachers' capacity to face digital era challenges. Furthermore, the synergy between Islamic education and advancements in science and the global economy is considered essential to producing Muslim generations who can compete intellectually without losing their Islamic identity (Dacholfany, 2015).

Another study conducted by Subqi (Subqi, 2016), examined communication patterns in shaping children's personalities. His research revealed that effective communication patterns, such as persuasive, dialogical, and exemplary communication, have a significant impact on forming religious and well-mannered children. Children raised in an environment with positive religious communication tend to have a stronger understanding of Islamic values and are more disciplined in practicing religious obligations and social ethics. On the other hand, Nur Agnia et al. (Agnia et al., 2021) Analyzed the impact of media and technological developments on students' character formation. Their research found that advancements in technology and mass media influence students' mindset and behavior, necessitating that character education strategies in schools be more adaptive to these influences. Wulandari et al. (Wulandari et al., 2024) Also discussed the challenges of globalization on local values in character education, emphasizing how globalization presents significant challenges to preserving traditional values, requiring moral education strategies to adapt to remain relevant in a global context.

From the above studies, the author observes that there are still research gaps that need further exploration. Most studies focus on the role of family and pesantren environments in character formation, but few have thoroughly examined how the integration of da'wah and character education occurs within the formal madrasah curriculum, particularly at the Islamic madrasah level. Research on *da'wah bil hal* (preaching through actions) is more commonly applied in pesantren and has not been extensively studied in the context of formal education in madrasahs (Hasbially et al., 2024). Additionally, there is a lack of research specifically evaluating the impact of madrasah policies in supporting da'wah and character education programs on students' moral development.

This study offers novelty by specifically examining the integration of da'wah and character education within the curriculum of Madrasah Islam Al Bayyinah. The primary focus of this study is to explore how da'wah and character education are implemented in both the curriculum and extracurricular activities at the madrasah. Furthermore, this research will assess the extent to which character education contributes to the improvement of students' morality through a qualitative approach. Additionally, this study will evaluate the role of madrasah policies in supporting da'wah and character education programs and their impact on students' moral development. Thus, this research aims to fill the existing research gap and contribute to the development of a da'wah-based character education model in madrasahs, particularly at the Islamic madrasah level.

Therefore, this study holds academic urgency in addressing the issue of the effectiveness of integrating da'wah and character education in shaping students' morality at Madrasah Islam Al Bayyinah. This research is expected to contribute to the development of a da'wah-based character education model that is not only relevant to this madrasah but can also serve as a reference for other Islamic educational institutions in facing the challenges of the modern era.

## METHOD

This study uses a qualitative method. This approach was chosen to explore in depth how da'wah and character education are applied in the school environment in shaping students' morals. The study was conducted using a case study design, which encourages researchers to understand the phenomenon in depth in a particular context, namely Al-Bayyinah Islamic School. This study relies on primary and secondary data in analyzing the role of da'wah and character education in the formation of students' morals. Primary data were obtained through interviews with principals,

teachers, parents, and students to understand how character values are taught and applied in the school environment. Direct observation and documentation were also conducted to see the learning process that integrates character education in academic and non-academic activities. Meanwhile, secondary data consisting of relevant journals were used as a theoretical basis for examining the effectiveness of character education and da'wah strategies in forming students' personalities with noble morals.

Data were obtained through various techniques, including participant observation, in-depth interviews, and document analysis. Observations were made to observe daily school activities, such as the learning process, religious activities, and interactions between teachers and students, which reflect the application of moral values. Interviews were conducted with the principal, teachers, students, and parents to understand their perspectives on the role of da'wah and character education in shaping students' morals. Document analysis includes reviewing the curriculum, learning modules, and school policies related to character education. The data analysis technique used was thematic analysis, which involved coding data based on themes that emerged from the results of observations, interviews, and documents. Data validity was maintained through data triangulation, namely by comparing information from various sources and methods.

## FINDINGS AND DISCUSSION

### Findings

Islamic education is not only aimed at transferring knowledge but also at shaping students' character (Hasbially et al., 2024). ). In the modern era, challenges such as technological influences and social changes make character formation increasingly complex (Kim & Sankey, 2009). Therefore, an effective approach is needed to ensure that Islamic values remain embedded in students' lives (Hafeez et al., 2020).

One strategy used is the integration of da'wah and character education into the school curriculum. Da'wah is not merely the delivery of Islamic teachings but also a moral cultivation process applied within the educational environment (Salam et al., 2024). Character education complements this process by instilling values such as honesty, responsibility, and *akhlaqul karimah* (noble character).

Madrasah Islam Al-Bayyinah implements this approach through value-based Islamic learning, religious extracurricular activities, and the active role of teachers as role models. Through these strategies, the school seeks to create a generation with noble character, prepared to face contemporary challenges. Below, the author presents the research findings on the implementation of da'wah and character education in this school and its impact on students.

**Table 1.** Efforts to Build Morality Through Da'wah and Character Education  
at Madrasah Islam Al-Bayyinah

No	Research Aspect	Research Findings	Data Source
1.	Integration of Da'wah and Character Education	Da'wah and character education are integrated through an Islamic values-based curriculum and extracurricular activities.	Interview with the Head of Madrasah, Curriculum Document Analysis
2.	Teaching Strategies	Teaching methods include lectures, role modeling, and direct practice in daily life.	Classroom Observations, Teacher Interviews
3.	Extracurricular Programs	Activities such as <i>pesantren kilat</i> (Islamic boarding program), Islamic studies, and Quran memorization programs support students' moral development.	Interview with Vice Principal for Student Affairs, Extracurricular Program Documentation
4.	Teachers' Role in Moral Development	Teachers serve not only as educators but also as moral mentors and motivators for students.	Interview with Aqidah Akhlak Teacher, Teacher-Student Interaction Observation
5.	Impact on Students	Students show increased discipline, honesty, and responsibility after participating in the da'wah and character education programs	Interviews with Students and Parents, Student Behavior Observation
6.	Implementation Challenges	Limited time in formal learning and external influences such as technology and the surrounding environment pose major challenges.	Interview with Madrasah Supervisor, External Factor Analysis

Source: Research Findings 2023-2024

The integration of da'wah and character education at Madrasah Islam Al-Bayyinah is carried out through an Islamic values-based curriculum. This curriculum includes not only religious subjects but also incorporates *akhlaqul karimah* values across other subjects. Additionally, the school organizes various extracurricular activities to support students' character development, such as

regular religious studies and leadership training based on Islamic values. This data was obtained through interviews with the Head of Madrasah and curriculum document analysis, which highlights how Islamic values are embedded in the learning system.

The teaching strategies implemented combine lecture methods, role modeling, and direct practice in daily life. Teachers do not merely provide theoretical lessons on Islamic morality but also serve as role models for students through their conduct and behavior within the school environment. Practical learning is also applied, such as simulations of Islamic social interactions and the "Model Student" program, which motivates students to apply moral values in their daily lives. These findings were obtained through classroom observations and interviews with teachers, revealing how these methods are applied in the learning process.

Extracurricular programs play a crucial role in supporting students' moral development. Madrasah Islam Al-Bayyinah organizes activities such as *pesantren kilat*, Islamic studies, Quran memorization programs, character education through congregational prayers, sports and arts activities (*PORSENI*), *Al-Bayyinah Camp*, and *Madrasah Ramadhan* programs. These activities aim to strengthen students' religious understanding and accustom them to Islamic values in daily life. Documentation of extracurricular programs and interviews with the Vice Principal for Student Affairs indicate that these activities effectively increase students' commitment to Islamic practices and *akhlaqul karimah*.

Teachers' roles in moral development are not limited to delivering lessons; they also act as moral mentors and motivators for students. For example, Aqidah Akhlak teachers not only teach moral theory but also guide students in addressing everyday moral and social challenges. Observations of teacher-student interactions and interviews with teachers show that a personal approach and teachers' attentiveness to students' character development play a significant role in fostering positive behavior within the school environment.

The impact of the implementation of da'wah and character education is evident in students' increased discipline, honesty, and sense of responsibility. Many students have shown positive changes in their daily habits, such as becoming more diligent in worship, more polite in communication, and more responsible with their tasks. Interviews with students and parents, combined with direct observations of student behavior, confirm that the implemented programs have yielded tangible results in shaping better character.

However, despite these successes, there are challenges in implementing these programs. Limited time in formal learning is a major constraint, given the already packed academic curriculum. Additionally, technological influences and external environmental factors often contradict the values taught at school. Interviews with the Madrasah Supervisor and analysis of external factors indicate that to overcome these challenges, additional strategies are needed, such as continuous mentoring and increased parental involvement in character education.

The research findings indicate that the integration of da'wah and character education at Madrasah Islam Al-Bayyinah has had a positive impact on students' moral development. Despite some implementation challenges, the applied approach has proven effective in enhancing students' *akhlaqul karimah*.

## **Discussion**

This study found that da'wah and character education at Al-Bayyinah Islamic School are integrated into the curriculum based on Islamic values and supported by various extracurricular activities. The learning strategy is used through several activities, such as lecture methods, role models, and direct practice in everyday life. The role of teachers in assisting students' moral development is very important, where teachers are actively involved not only as teachers but also as moral guides (Unar et al., 2024). The impact of this approach is seen in increasing student discipline, honesty, and responsibility. However, behind that there are also major challenges that must be faced in this era such as the influence of technology, globalization, and time constraints in formal learning (Alfian & Ilma, 2023). The role model-based learning model is also supported by Bandura's theory in Sumianto et al.'s study on social-cognitive learning, which states that children learn through observation and imitation of authoritative figures around them (Sumianto, Adi Admoko, 2024).

The concept of da'wah and character education is closely related to shaping an individual's morals. According to Al-Ghazali, as cited in Qonita's study, education is not merely the transfer of knowledge but also a process of shaping the soul and character based on Islamic values (Eny Maria Qonita, 2014). The integration of da'wah in character education at Madrasah Islam Al-Bayyinah aligns with this view, where an Islam-based curriculum is designed not only to enhance religious knowledge but also to develop students' personalities.



The results of this study strengthen previous findings that character education combined with da'wah is effective in shaping students' morals (Juwairiyah, 2025). However, this study also criticizes the approach that only focuses on the cognitive aspect of Islamic education without considering practical methods that shape good habits in everyday life. In contrast to Chowdhury's study, which emphasized that character education is more effective if driven by the family, this study shows that the role of schools, especially through systematic da'wah programs, also has a major impact on shaping students' morals (Chowdhury, 2016). Therefore, the discussion above not only emphasizes the importance of da'wah-based character education in Islamic schools but also presents challenges that need to be overcome so that this system can run more effectively amidst the dynamics of the modern era.

This study has similarities with the study conducted by Muharram (Muharram, 2024). This study found that the integration of da'wah and character education in Islamic-based schools can significantly improve students' morality. Similar findings were also put forward by Maidugu and Isah (Maidugu & Isah, 2024), who emphasized that without the integration of Islamic values in education, students tend to experience a gap between knowledge and morals. However, Taufik's research highlights that the challenges of character education in the modern era are increasingly complex, especially due to the influence of digitalization and new communication patterns in the family (Taufik, 2020).

This research aligns with the findings of Yasin et al., who studied the role of value-based education in shaping students' character in madrasahs. They found that education incorporating Islamic values into the curriculum can enhance students' understanding of morality (Khamdan Yuafi Yasin, 2024). However, Yasin's study lacks emphasis on extracurricular activities as part of character education, whereas this research highlights that activities such as short-term Islamic boarding programs (*pesantren kilat*) and Islamic study groups further reinforce the internalization of moral values.

The author argues that the integration of da'wah and character education must be systematically embedded within both formal and informal curricula. Otherwise, there is a risk that character education will become merely an additional component without a significant impact on students' moral development. The teaching methods applied at Madrasah Islam Al-Bayyinah combine lectures, role modeling, and hands-on practice in daily life. Ibn Khaldun, as cited in Bermi et al.'s study, emphasized in his work *Muqaddimah* that education should be based on direct

experience so that values can be deeply ingrained in individuals (Wibawati Bermi, Sudarto, 2024). Observations in this research indicate that teacher role modeling is highly effective in shaping students' behavior (Kusworo et al., 2025).

Muhibah et al.'s study on character education in Islamic schools also found that a role-modeling approach is more effective than lectures alone (Muhibah & Ridwan, 2023). However, Muhibah's study did not specifically examine the impact of hands-on practice in daily life. Therefore, this research complements the discussion by asserting that character reinforcement cannot rely solely on theory but must be instilled through repeated practice.

As a counterargument, Nababan et al.'s research argues that role-modeling teaching strategies are less effective in addressing globalization challenges because students are more influenced by social media than by teachers at school (Nababan et al., 2020). However, this study proves that with repeated approaches in daily life, the negative impact of media can be minimized. Extracurricular programs at Madrasah Islam Al-Bayyinah, such as short-term Islamic boarding programs and Islamic study groups, play a significant role in shaping students' morals. This aligns with Al-Attas' view, as cited in Yulia et al.'s study, which states that character education in Islam does not only occur in the classroom but also through social experiences outside of it (Muchlasin et al., 2021). Extracurricular activities provide students with the space to internalize Islamic values in their social interactions (Ruslan Gunawan, 2023). These findings are reinforced by Mahmudinata's research, which found that Islamic schools adopting experience-based religious programs achieve higher success rates in shaping student character compared to those that rely solely on academic approaches (Mahmudinata, 2024). However, this study also notes that the effectiveness of extracurricular programs depends on students' active participation. If students engage only as a formality without internal awareness, the impact will be minimal.

The author argues that the effectiveness of extracurricular programs in shaping morals must be supported by regular evaluations and approaches that appeal to students. If programs become routine without innovation or contemporary cultural relevance, they will lose their attractiveness and effectiveness. Teachers play a central role in guiding students in the process of character education (Islamic et al., 2024). This research shows that teachers at Madrasah Islam Al-Bayyinah are not only instructors but also moral mentors and motivators. According to Waruwu, the success of character education is greatly influenced by the quality of interaction between teachers and students (Waruwu, 2024).

Ramadhan et al.'s research supports these findings, demonstrating that teachers' personal approaches to students significantly contribute to shaping positive attitudes and behaviors (Ramadhan et al., 2024). However, Ramadhan's study focuses more on general schools, whereas this research emphasizes the importance of teachers' roles in the context of Islamic education, which has a stronger spiritual dimension. As a counterargument, Adiyono et al. argue that in the digital era, the role of teachers is diminishing as students rely more on information from the internet (Adiyono et al., 2024). However, this research indicates that teachers still play a crucial role as moral mentors who cannot be replaced by digital media, especially in guiding students to understand Islamic values in context. Nevertheless, teachers must continuously adapt to digital media to remain relevant to today's students (Haleem et al., 2022).

This study found improvements in students' discipline, honesty, and responsibility after participating in da'wah and character education programs. This is consistent with the findings of Kurniasih et al., who stated that Islam-based education is effective in shaping students' positive character when implemented consistently (Ramdani et al., 2024). However, challenges remain in implementation, particularly regarding limited formal learning time and external environmental influences. Johan et al.'s study highlights that the main challenge in character education is the influence of media and environments that do not always support it (Johan et al., 2024). Therefore, this research emphasizes that character education must involve families and communities to maximize its impact.

In this context, the author argues that character education in schools must be strengthened through collaboration between schools, parents, and society. Relying solely on schools will not yield optimal results, especially amidst globalization and rapid technological advancements. This discussion demonstrates that the integration of da'wah and character education at Madrasah Islam Al-Bayyinah has a positive impact on students' moral development. Previous research findings indicate that this approach aligns with both classical and modern Islamic education concepts. Despite challenges in implementation, this research also explains that with the right strategies and approaches, character education can be a solution to the growing moral issues in the modern era. Finally, this study emphasizes that character education cannot stand alone but must involve the roles of teachers, families, and social environments to have a broader and more sustainable impact.

## CONCLUSION

Based on the results and discussion above, this study demonstrates that the integration of da'wah and character education at Al-Bayyinah Islamic School has made a significant contribution to shaping students' morals. This process is carried out through a curriculum based on Islamic values, extracurricular activities that reinforce moral development, and the active role of teachers as moral mentors and motivators. The teaching methods applied include lectures, role modeling, and direct practice in daily life, which effectively help students internalize Islamic values. The findings also indicate an improvement in students' discipline, honesty, and responsibility as a result of the da'wah and character education programs. Although this study successfully reveals the role of da'wah and character education in shaping students' morals, the author acknowledges several limitations that need to be noted. One of these is the limited time for observation and interviews, which may affect the completeness of the data. Additionally, external factors such as family environment and technological developments pose challenges that are difficult to measure in-depth within this research. This study also focuses only on a single educational institution, limiting the generalization of findings to other schools. For future research, it is recommended to conduct a broader study involving multiple Islamic schools to obtain a more comprehensive comparison. Further research could also explore the role of parental involvement in supporting these programs and assess the effectiveness of various character education strategies in addressing the challenges of the digital era.

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