

ASSESSING THE EFFECTIVENESS OF RAHMATAN LIL ALAMIN-BASED CHARACTER EDUCATION IN FOSTERING STUDENTS' CHARACTER DEVELOPMENT

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Abstract:

Character education has become increasingly important in addressing moral, social, and behavioral challenges among students in contemporary educational settings. In Islamic education, the Rahmatan lil 'Alamin paradigm offers a distinctive framework for character formation by emphasizing compassion, tolerance, justice, balance, respect for diversity, and social responsibility. However, the effectiveness of its implementation in developing students' character requires systematic assessment. This study aims to assess the effectiveness of Rahmatan lil 'Alamin-based character education in fostering students' character development. The study employed a qualitative evaluative approach to examine the implementation of character education within an Islamic educational context. Data were collected through observations, semi-structured interviews, and document analysis involving school leaders, teachers, and students. The data were analyzed thematically through data reduction, categorization, interpretation, and triangulation. The findings indicate that the implementation of Rahmatan lil 'Alamin-based character education contributes positively to students' character development, particularly in the areas of tolerance, responsibility, discipline, empathy, respect for differences, cooperation, and religious moderation. Its effectiveness is supported by the integration of Rahmatan lil 'Alamin values into learning activities, religious practices, school culture, teacher role modeling, and students' daily interactions. Nevertheless, several challenges remain, including differences in students' character backgrounds, consistency in teacher modeling, parental involvement, and the sustainability of character-building practices. The study concludes that Rahmatan lil 'Alamin-based character education provides a relevant and contextual approach to strengthening students' character development when implemented systematically and supported by a consistent institutional culture. The findings highlight the importance of strengthening school policies, teacher capacity, and collaborative engagement among schools, families, and communities to ensure the sustainability of character education.

Keywords: character education, Rahmatan lil 'Alamin, character development, religious moderation.

Abstrak : Pendidikan karakter menjadi semakin penting dalam menghadapi tantangan moral, sosial, dan perilaku di kalangan siswa dalam lingkungan pendidikan kontemporer. Dalam pendidikan Islam, paradigma *Rahmatan lil 'Alamin* menawarkan kerangka kerja yang khas untuk pembentukan karakter dengan menekankan pada kasih sayang, toleransi, keadilan, keseimbangan, penghormatan terhadap keberagaman, dan tanggung jawab sosial. Namun, efektivitas penerapannya dalam mengembangkan karakter siswa memerlukan penilaian yang sistematis. Penelitian ini bertujuan untuk mengkaji efektivitas pendidikan karakter berbasis *Rahmatan lil 'Alamin* dalam mendorong pengembangan karakter siswa. Penelitian ini menggunakan pendekatan evaluatif kualitatif untuk menelaah pelaksanaan pendidikan karakter dalam konteks pendidikan Islam. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan analisis dokumen yang melibatkan pimpinan sekolah, guru, dan siswa. Data

dianalisis secara tematis melalui tahapan reduksi data, kategorisasi, interpretasi, dan triangulasi. Temuan penelitian menunjukkan bahwa penerapan pendidikan karakter berbasis *Rahmatan lil 'Alamin* memberikan kontribusi positif terhadap pengembangan karakter siswa, khususnya dalam aspek toleransi, tanggung jawab, disiplin, empati, penghormatan terhadap perbedaan, kerja sama, dan moderasi beragama. Efektivitasnya didukung oleh integrasi nilai-nilai *Rahmatan lil 'Alamin* ke dalam kegiatan pembelajaran, praktik keagamaan, budaya sekolah, keteladanan guru, dan interaksi sehari-hari siswa. Meskipun demikian, masih terdapat beberapa tantangan, antara lain perbedaan latar belakang karakter siswa, konsistensi keteladanan guru, keterlibatan orang tua, dan keberlanjutan praktik pembentukan karakter. Penelitian ini menyimpulkan bahwa pendidikan karakter berbasis *Rahmatan lil 'Alamin* memberikan pendekatan yang relevan dan kontekstual untuk memperkuat pengembangan karakter siswa apabila diterapkan secara sistematis dan didukung oleh budaya institusional yang konsisten. Temuan ini menegaskan pentingnya penguatan kebijakan sekolah, kapasitas guru, serta keterlibatan kolaboratif antara sekolah, keluarga, dan masyarakat demi menjamin keberlanjutan pendidikan karakter.

Kata Kunci : pendidikan karakter, Rahmatan lil 'Alamin, pengembangan karakter, moderasi beragama

INTRODUCTION

Character education has become an increasingly important concern in contemporary education as schools face complex challenges associated with globalization, digital transformation, cultural diversity, and changing patterns of social interaction. The rapid development of digital technology has provided students with unprecedented access to information, but it has also created new challenges related to ethical behavior, empathy, tolerance, responsibility, and respect for others (Chadija Chadija dkk., 2026). Students are not only required to acquire academic knowledge but also to develop moral dispositions that enable them to interact responsibly within diverse social environments. Consequently, education needs to move beyond the transmission of cognitive knowledge toward the systematic development of students' character and ethical competencies. In this context, character education represents an important educational strategy for developing individuals who are intellectually capable while also demonstrating integrity, responsibility, empathy, and social awareness (Lestari dkk., 2023).

The importance of character development is particularly evident within Islamic education. Islamic education does not separate intellectual development from moral and spiritual formation because education is fundamentally directed toward the development of human beings who possess knowledge, faith, moral integrity, and social responsibility. The Qur'anic concept of *Rahmatan lil 'Alamin* provides an important philosophical foundation for developing such an educational orientation. Derived from Qur'an 21:107, the concept emphasizes mercy, compassion, peace, justice, and the responsibility to bring goodness to the wider community. In educational practice, *Rahmatan lil 'Alamin* can therefore be understood as a framework for cultivating students who are not only religiously committed but are also tolerant, respectful of differences, balanced in their attitudes, and willing to contribute positively to society.

The implementation of Rahmatan lil 'Alamin-based education has become increasingly relevant amid concerns regarding religious intolerance, polarization, discrimination, and exclusive attitudes among young people. Educational institutions have a strategic position in preventing these tendencies because schools and madrasahs function not only as places for academic learning but also as environments where students construct values, attitudes, habits, and social identities. The Ministry of Religious Affairs of the Republic of Indonesia has promoted the Rahmatan lil 'Alamin paradigm as an important orientation for Islamic education, particularly through the development of moderate, inclusive, and socially responsible religious attitudes. The paradigm emphasizes values such as *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *musawah* (equality), *shura* (deliberation), *ishlah* (reconciliation), and *qudwah* (exemplary conduct). These values provide a potentially comprehensive foundation for character education because they connect personal morality with social responsibility.

Previous studies have demonstrated that character education can contribute significantly to students' moral and social development when values are integrated into the broader culture of educational institutions rather than delivered merely as isolated classroom content. Character education becomes more effective when students encounter consistent values through curriculum, teaching practices, school policies, extracurricular activities, relationships, and teacher role modelling (Agustina dkk., 2025). Teachers play a particularly important role because students learn character not only through explicit instruction but also through observation and everyday interaction. Thus, the consistency between institutional policies, teachers' behavior, and students' experiences is an important determinant of the effectiveness of character education.

Studies of Islamic education have similarly emphasized the potential of religious moderation and Islamic values to foster tolerance, social harmony, and respect for diversity. Religious moderation has increasingly been positioned as an educational response to religious exclusivism and intolerance, particularly within pluralistic societies such as Indonesia. Previous research indicates that educational institutions can cultivate moderate religious attitudes through curriculum integration, habituation, dialogue, collaborative activities, and contextual learning (Ali dkk., 2021). However, the implementation of religious moderation does not automatically produce changes in students' behavior. The effectiveness of educational programs depends on how consistently their underlying values are translated into institutional practices and students' everyday experiences.

Although previous research has provided valuable insights into character education and religious moderation, several limitations remain. First, much of the existing literature discusses character education from a general moral education perspective, while studies that specifically examine character education through the Rahmatan lil 'Alamin framework remain relatively limited. Second, research on Rahmatan lil 'Alamin has frequently focused on

conceptual interpretations, curriculum development, or the promotion of religious moderation, rather than systematically assessing whether its implementation effectively contributes to students' character development. Third, some studies tend to evaluate educational programs based on their implementation processes without sufficiently examining the relationship between program practices and observable character outcomes. This indicates a knowledge gap concerning how Rahmatan lil 'Alamin values are operationalized in educational environments and how their implementation contributes to students' actual character formation.

Another important gap concerns the evaluation dimension. The success of character education cannot be adequately determined simply by the existence of curriculum documents, school programs, or religious activities. Evaluation needs to examine whether educational inputs and processes generate meaningful changes in students' attitudes and behavior. A comprehensive assessment should therefore consider the institutional context, available resources, implementation processes, and resulting outcomes (Fayard dkk., 2016). The CIPP framework—comprising context, input, process, and product—offers a useful evaluative perspective because it enables researchers to examine educational programs systematically rather than focusing solely on their final outcomes (Eickelman, 1978). Applying such an evaluation perspective to Rahmatan lil 'Alamin-based character education can provide a more comprehensive understanding of the conditions under which the program is implemented effectively (Azwirman & Novriadi, 2025).

The state of the art of this study therefore lies in positioning Rahmatan lil 'Alamin not merely as a theological or philosophical concept but as an operational framework for character education that can be systematically assessed. The study seeks to connect three areas that are often examined separately: character education, Islamic religious moderation, and program evaluation. By examining how Rahmatan lil 'Alamin values are integrated into learning, school culture, religious practices, teacher modeling, and students' daily interactions, this research provides a more contextual understanding of character formation in Islamic educational settings. The originality of the study lies in its attempt to assess the effectiveness of Rahmatan lil 'Alamin-based character education through observable dimensions of students' character development, including tolerance, responsibility, discipline, empathy, respect for diversity, cooperation, and religious moderation (Asman dkk., 2021).

Furthermore, the study responds to the need for an educational model that is simultaneously rooted in Islamic values and responsive to the realities of pluralistic and digitally connected societies (Asman dkk., 2021). Character education based on Rahmatan lil 'Alamin has the potential to bridge religious commitment and social inclusivity by encouraging students to understand religious values as a source of compassion, justice, peace, and constructive engagement with others. Such an approach is particularly significant in Indonesia, where educational institutions operate within a highly diverse social, cultural, and religious context (Hidayat dkk., 2021). The effectiveness of this

approach, however, needs to be examined empirically rather than assumed from the existence of institutional programs.

Based on this background and the identified research gap, this study aims to assess the effectiveness of Rahmatan lil 'Alamin-based character education in fostering students' character development. Specifically, the study examines how the values of Rahmatan lil 'Alamin are implemented through educational programs and school culture, identifies the forms of character development demonstrated by students, and analyzes the factors that support or constrain the effectiveness of implementation. By doing so, the study is expected to contribute theoretically to the development of Islamic character education and practically to the design, implementation, and evaluation of character-building programs in Islamic educational institutions.

RESEARCH METHOD

This study employed a qualitative research approach using a case study design to assess the effectiveness of Rahmatan lil 'Alamin-based character education in fostering students' character development at MA Nurul Ummah Yogyakarta, Indonesia. A qualitative case study was considered appropriate because the study aimed to gain an in-depth understanding of the implementation of character education within its natural educational context, including the policies, practices, interactions, experiences, and institutional culture that shape students' character development. The case study enabled the researchers to examine comprehensively how the values of Rahmatan lil 'Alamin were translated into educational practices and how these values were reflected in students' daily attitudes and behaviors. The research was conducted at MA Nurul Ummah Yogyakarta, which was purposively selected as the research setting because of its Islamic educational environment and its relevance to the implementation of religious and character-based educational practices. The research focused on activities related to character formation both inside and outside the classroom, including learning activities, religious practices, student habituation, extracurricular activities, and social interactions within the madrasah environment.

In this qualitative study, the researchers served as the primary research instruments and were directly present at the research site to collect, interpret, and analyze the data. The researchers conducted observations, interviews, and document analysis while maintaining a non-participatory position during the observation process. Their presence enabled them to understand the social and educational context in which Rahmatan lil 'Alamin-based character education was implemented. Research participants were selected purposively based on their involvement and knowledge of the character education program. The participants included the madrasah principal, personnel responsible for curriculum and student affairs, teachers, and selected students. Additional informants were involved when their information was considered relevant to clarifying data obtained from the primary participants. The selection of participants was guided by the principle of information adequacy, and data

collection continued until the researchers obtained sufficient information and reached a level of data saturation in which additional interviews no longer produced substantially new information.

Data were collected through three complementary techniques: semi-structured interviews, observations, and document analysis. Semi-structured interviews were conducted with school leaders, teachers, and students to explore their understanding of Rahmatan lil 'Alamin, the policies and objectives of character education, strategies for integrating character values into learning, religious and habituation activities, teacher role modeling, students' responses, perceived changes in students' character, and factors supporting or constraining program implementation. The semi-structured nature of the interviews allowed the researchers to maintain consistency in the main questions while providing flexibility to explore emerging issues and participants' experiences. Observations were conducted directly within the madrasah environment to examine the actual implementation of character education. The observations focused on classroom learning, religious activities, teacher-student interactions, peer relationships, extracurricular activities, habituation programs, and other activities associated with character development. Particular attention was given to observable manifestations of Rahmatan lil 'Alamin values, including tolerance, empathy, responsibility, discipline, respect for differences, cooperation, fairness, social concern, and religious moderation.

Document analysis was conducted to complement interview and observation data and to examine the consistency between formally stated educational objectives and their implementation in practice. Relevant documents included the madrasah curriculum, institutional policies, lesson plans, student activity programs, school regulations, religious activity schedules, character education guidelines, evaluation documents, and other records related to students' character development. These documents provided contextual information regarding how character education was formally planned and institutionalized. The use of multiple data collection techniques allowed the researchers to conduct methodological triangulation and compare information obtained from different sources and forms of evidence.

Data trustworthiness was established through source triangulation, technique triangulation, member checking, and the maintenance of an audit trail. Source triangulation was conducted by comparing information obtained from school leaders, teachers, and students, while technique triangulation involved comparing interview findings with observation results and relevant institutional documents. Member checking was conducted by confirming selected interpretations with relevant participants to ensure that the researchers' interpretations accurately represented their experiences and perspectives. An audit trail was maintained throughout the research process by documenting data collection procedures, coding processes, analytical decisions, and the development of interpretations. These procedures were undertaken to strengthen the credibility, dependability, and confirmability of the research findings.

The data were analyzed thematically through an iterative process involving data familiarization, data condensation, coding, categorization, theme development, interpretation, and conclusion drawing. Interview transcripts, observation notes, and documents were reviewed repeatedly to identify meaningful information related to the implementation and effectiveness of Rahmatan lil 'Alamin-based character education. Relevant statements and observations were assigned initial codes and subsequently grouped into broader categories. These categories included institutional policies, curriculum integration, teacher role modeling, student habituation, religious activities, social interaction, character development, supporting factors, and implementation challenges. The categories were then examined to identify recurring patterns, relationships, similarities, and differences among the data.

The analysis particularly focused on how the values of Rahmatan lil 'Alamin were translated into observable dimensions of students' character development. These dimensions included tolerance, empathy, responsibility, discipline, respect for diversity, cooperation, justice, social concern, and religious moderation. The effectiveness of character education was interpreted by examining the consistency between educational objectives, implementation practices, student experiences, and observable behavioral outcomes. Therefore, the effectiveness of the program was not determined merely by the existence of formal character education activities but by the extent to which the values promoted through the program were reflected in students' attitudes, interactions, and everyday behavior. The researchers subsequently developed an interpretive synthesis to explain how Rahmatan lil 'Alamin-based character education was implemented within the institutional context of MA Nurul Ummah Yogyakarta and to identify the factors that supported or constrained its effectiveness. This analytical process enabled the study to provide a contextual understanding of the contribution of Rahmatan lil 'Alamin-based character education to students' character development.

FINDINGS AND DISCUSSION

The findings of this study indicate that the implementation of Rahmatan lil 'Alamin-based character education at MA Nurul Ummah Yogyakarta is reflected in the integration of Islamic values into classroom learning, religious habituation, teacher role modeling, student interaction, and the overall culture of the madrasah. Based on interviews, observations, and analysis of institutional documents, character education is not positioned merely as an additional educational program but is incorporated into students' daily educational experiences. The implementation emphasizes the development of students who possess religious commitment while simultaneously demonstrating tolerance, responsibility, discipline, empathy, cooperation, respect for differences, and concern for others. These findings indicate that the Rahmatan lil 'Alamin paradigm provides a contextual framework for connecting religious education with students' social and moral development.

The first finding concerns the understanding and institutionalization of

Rahmatan lil 'Alamin values within the madrasah. The implementation begins with the understanding that Islamic education should produce students who are not only academically competent and religiously observant but also capable of interacting positively with people who have different backgrounds. The values associated with Rahmatan lil 'Alamin, particularly tolerance, balance, justice, compassion, mutual respect, and social responsibility, are reflected in the educational orientation of the madrasah. This orientation is subsequently translated into learning activities, student programs, religious activities, and daily interactions. The institutionalization of values is important because character education tends to be more effective when moral values are embedded within the culture of the educational institution rather than treated as separate instructional content (Udin dkk., 2022).

Table 1. Implementation of *Rahmatan lil 'Alamin*-Based Character Education at MA Nurul Ummah Yogyakarta

No.	Implementation Area	<i>Rahmatan lil 'Alamin</i> Values	Character Development
1	Classroom learning	Balance, responsibility, respect	Discipline, responsibility, critical thinking
2	Religious activities	Faith, compassion, moderation	Religious commitment, empathy
3	Student habituation	Discipline, responsibility, cooperation	Independence, discipline, responsibility
4	Teacher role modeling	Justice, tolerance, exemplary conduct	Respect, honesty, empathy
5	Peer interaction	Tolerance, equality, mutual respect	Social awareness, cooperation
6	Extracurricular activities	Cooperation, social responsibility	Leadership, solidarity, concern for others
7	Madrasah culture	Peace, tolerance, justice	Religious moderation and inclusive behavior

The second finding concerns the integration of Rahmatan lil 'Alamin values into classroom learning. Observational data indicate that character formation occurs not only through explicitly religious subjects but also through the interaction between teachers and students during learning activities. Teachers have an important role in creating a learning environment that encourages students to express opinions, listen to others, respect differences, cooperate with peers, and take responsibility for learning tasks. Such practices

demonstrate that character education can operate through pedagogical processes rather than solely through explicit moral instruction. This finding is consistent with the view that character education requires the integration of moral understanding, emotional engagement, and habitual action within authentic educational contexts.

The third finding relates to religious habituation and daily practices. Character development is strengthened through activities that provide students with repeated opportunities to practice religious and moral values. Religious practices are not understood merely as ritual activities but as opportunities to cultivate discipline, responsibility, sincerity, empathy, and self-control. The repeated performance of positive behaviors is important because character is developed through habituation and consistent practice. In this context, Rahmatan lil 'Alamin provides an interpretive framework through which religious practices can be connected to social and ethical behavior. Religious commitment is therefore expected to manifest not only in individual worship but also in students' relationships with teachers, peers, and the wider community.

The fourth finding highlights the significance of teacher role modeling. Interviews and observations suggest that teachers function as important figures in translating abstract values into observable behavior. Students encounter the values of tolerance, fairness, respect, discipline, and compassion through teachers' daily interactions and responses to students. This finding reinforces the argument that character education cannot be separated from the behavior of educators. When teachers demonstrate consistency between what they teach and how they behave, students receive concrete examples of the values promoted by the institution. Conversely, inconsistencies between institutional expectations and teacher behavior may weaken the internalization of character values.

The fifth finding concerns students' social interaction. The implementation of Rahmatan lil 'Alamin-based character education encourages students to interact with peers through principles of mutual respect, cooperation, tolerance, and equality. These values become particularly significant in an educational environment where students may possess different social, cultural, intellectual, and personal backgrounds. Students are encouraged to recognize differences without allowing those differences to become sources of conflict or exclusion. This finding demonstrates the relevance of Rahmatan lil 'Alamin to the development of inclusive character because the concept emphasizes that religious identity should be accompanied by compassion and social responsibility.

The sixth finding concerns the development of religious moderation. The implementation of Rahmatan lil 'Alamin contributes to the development of students' understanding of religion in a moderate and balanced manner. Religious moderation is manifested through students' ability to respect differences, avoid excessive attitudes, maintain constructive relationships, and understand religious values within a pluralistic social context. Previous studies have emphasized that religious moderation can be strengthened through educational processes that promote dialogue, tolerance, contextual

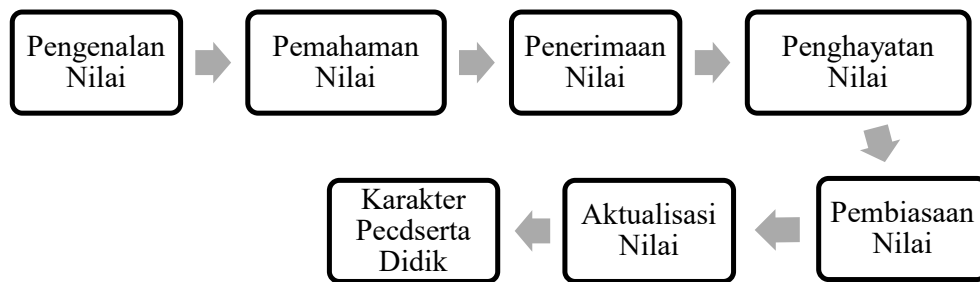
understanding, and positive interaction among students (Akhmadi, 2019; Sutrisno, 2019). In this regard, the implementation of Rahmatan lil 'Alamin provides an Islamic normative foundation for cultivating such attitudes.

The seventh finding concerns the supporting factors and challenges in implementing character education. Several factors potentially strengthen implementation, including institutional commitment, teacher involvement, religious habituation, supportive school culture, and the integration of character values into educational activities. The involvement of various components of the madrasah is particularly important because character formation cannot be achieved through individual teachers or isolated programs. It requires consistency across policies, classroom practices, student activities, and interpersonal relationships.

At the same time, the implementation faces several challenges. Students enter the madrasah with different family backgrounds, previous educational experiences, personalities, and levels of character development. Consequently, the internalization of values does not occur at the same pace for all students. Another challenge is maintaining consistency among educators in demonstrating the expected character values. Parental involvement is also important because character development at school may be weakened when students encounter substantially different behavioral expectations at home. These findings indicate that character education requires sustained collaboration between the madrasah, teachers, students, parents, and the broader community.

The transformation moves from values that are outside of the learner to values that are understood, accepted, lived, habituated, and finally become part of the behavioral orientation. The process can be described as follows:

Each stage has a different function. Introduction provides initial knowledge about values, understanding gives meaning to values, acceptance builds a willingness to make values a guideline, appreciation connects values with awareness and feelings, habituation turns values into behavioral patterns, while actualization shows the ability of students to apply values in various life situations. In the final stage, values no longer depend entirely on external instruction or supervision, but begin to function as internal guidelines in determining attitudes and actions. With this construction, the character of students can be understood as the result of an internalization process that takes place repeatedly, consistently, and supported by the educational ecosystem. This means that the stronger the connection between learning, example, habituation, madrasah culture, and social experience of students, the greater the chance for the value of Rahmatan lil 'Alamin to develop from knowledge to character. On the other hand, if values only appear in certain curriculum documents or activities without consistent environmental support, then internalization has the potential to stop at the level of moral knowing.



Thus, the results of this comparative study show that the core of the problem of internalization of Rahmatan lil 'Alamin does not lie in how values are introduced, but how these values move from cognitive space to affective space and finally become relatively sedentary behavior. This then becomes the conceptual basis for research to develop a synthesis of the internalization of Rahmatan lil 'Alamin in strengthening character education. This position also emphasizes the knowledge gap of research, namely the need to integrate various internalization approaches that have been partially studied into a conceptual construct that explains the relationship between values, internalization processes, educational ecosystems, and student characters.

From a theoretical perspective, the findings strengthen the position of Rahmatan lil 'Alamin as an important framework for Islamic character education. The concept provides a broader orientation than character formation based solely on individual religious observance because it connects spirituality with social ethics. Values such as tolerance, justice, balance, compassion, cooperation, and respect for diversity demonstrate that Islamic character education can simultaneously strengthen students' religious identity and their capacity to participate constructively in a pluralistic society.

The findings also have practical implications for madrasah management. Character education should be incorporated into institutional planning, curriculum development, teacher development, student activities, and evaluation mechanisms. Teachers need continuous professional development to ensure that Rahmatan lil 'Alamin values are consistently reflected in pedagogical practices and interpersonal relationships. In addition, the madrasah needs to develop indicators that allow character development to be observed and evaluated systematically. Such indicators should move beyond students' cognitive understanding of religious values and include observable dimensions such as tolerance, responsibility, empathy, discipline, cooperation, respect for differences, and social responsibility.

Thus, the implementation of Rahmatan lil 'Alamin-based character education at MA Nurul Ummah Yogyakarta demonstrates the potential of an Islamic value-based approach to strengthen students' character development. Its effectiveness is closely related to the consistency of value integration across learning, habituation, teacher modeling, religious practices, and school culture. The findings further indicate that character education becomes more meaningful when students are given continuous opportunities to experience and practice the

values promoted by the institution. Therefore, Rahmatan lil 'Alamin should not merely function as a conceptual slogan but should be operationalized as an institutional educational framework that guides policies, pedagogical practices, student activities, and character assessment.

CONCLUSION

This study concludes that Rahmatan lil 'Alamin-based character education at MA Nurul Ummah Yogyakarta provides a relevant and contextual approach to fostering students' character development within an Islamic educational setting. The findings demonstrate that the effectiveness of character education is reflected not merely in the implementation of formal programs but in the integration of Rahmatan lil 'Alamin values into classroom learning, religious activities, student habituation, teacher role modeling, peer interaction, and the broader culture of the madrasah. Values such as tolerance, responsibility, discipline, empathy, cooperation, respect for diversity, justice, and religious moderation constitute important dimensions through which students' character development can be observed. The study further indicates that consistent teacher modeling, institutional commitment, habituation, and a supportive educational environment are essential for transforming Rahmatan lil 'Alamin from a conceptual principle into everyday character practices.

Conceptually, the study strengthens the position of Rahmatan lil 'Alamin as an Islamic educational framework that connects religious commitment with social and ethical responsibility. Rather than emphasizing religious observance as an individual dimension alone, the framework encourages students to express religious values through compassionate, inclusive, balanced, and socially responsible behavior. The findings therefore suggest that character education based on Rahmatan lil 'Alamin has the potential to contribute not only to students' personal morality but also to the development of religious moderation and harmonious social interaction in a pluralistic educational environment. The effectiveness of the approach, however, depends on sustained institutional support and consistency among educators, students, families, and the wider educational community.

Based on these findings, madrasah leaders and educators are encouraged to strengthen the institutionalization of Rahmatan lil 'Alamin values through curriculum integration, teacher professional development, systematic character assessment, student habituation, and stronger collaboration with parents and communities. Character assessment should also focus on observable attitudes and behaviors rather than relying solely on students' cognitive understanding of religious and moral concepts. Future research should examine the implementation of Rahmatan lil 'Alamin-based character education across different types of Islamic educational institutions and geographical contexts. Further studies using mixed-methods or longitudinal designs are also recommended to measure changes in students' character development over time and to identify more precisely the relationship between institutional practices, teacher engagement, family involvement, and students' character outcomes.

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