

## Integration Of Character Education And Counseling Guidance At Madrasah Ibtidaiyah

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### *Abstract*

This research examines the integration model of character education and counseling guidance in Madrasah Ibtidaiyah through a qualitative approach with literature study method. This integration has strong Islamic philosophical foundations and pedagogical alignment with child development theories. The study identifies three integration models: curricular (value integration in learning), school culture (routine habituation), and collaborative (teacher-counselor-parent cooperation). Implementation of priority values such as religiosity, honesty, discipline, responsibility, and tolerance requires measurable strategies supported by individual and group counseling services. Major challenges include limited professional counselors, dense curriculum load, and inconsistency in value application. Strategic solutions encompass counseling certification training for MI teachers, special time allocation in curriculum, structured monitoring systems, and intensive parenting programs. Policy implications include Ministry of Religious Affairs regulations for minimum standards of counseling guidance services and madrasah organizational restructuring. Integration proves effective when supported by stakeholder commitment and consistent implementation.

**Keywords:** *Character Education, Counseling Guidance, Madrasah Ibtidaiyah*

## Abstrak

Penelitian ini mengkaji pendekatan bahasa al-Qurthubi dalam menentukan hukum riddah dari perspektif humanisme dalam tafsir al-Jami' li Ahkam al-Qur'an. Metode penelitian menggunakan tafsir tematik (al-tafsir al-maudhu'i) dengan analisis linguistik Arab meliputi leksikologi, morfologi, sintaksis, semantik, dan konteks sosio-historis. Hasil penelitian menunjukkan bahwa al-Qurthubi menetapkan hukuman mati bagi pelaku riddah berdasarkan hadis man baddala dinahu fa'qtuluahu, namun pendekatannya tidak komprehensif dalam menganalisis struktur bahasa ayat-ayat riddah. Analisis mendalam terhadap ayat la ikraha fi al-din dengan konstruksi la nafiyyah li al-jins dan ism nakirah membuktikan peniadaan segala bentuk paksaan dalam beragama. Ayat-ayat riddah seperti al-Baqarah 217 dan al-Ma'idah 54 hanya menetapkan sanksi ukhrawi berupa batalnya amal dan masuk neraka, tanpa menyebutkan hukuman mati di dunia. Hadis riddah perlu dipahami secara muqayyad dalam konteks perang, sehingga sanksi hukuman mati hanya berlaku bagi murtad yang memerangi Islam, bukan karena kemurtadannya semata. Pendekatan bahasa yang komprehensif membuktikan bahwa al-Qur'an menjunjung tinggi kebebasan beragama sebagai manifestasi humanisme Islam yang menghormati martabat dan hak asasi manusia sesuai maqashid al-syariah.

**Kata Kunci:** Hukum Riddah, Humanisme Islam, Pendekatan Bahasa,

## 1. INTRODUCTION

Character education is a top priority in Indonesia's national education system as an effort to form a generation that is not only intellectually intelligent but also has a noble personality. Law Number 20 of 2003 concerning the National Education System explicitly emphasizes that education aims to develop students' potential to become human beings who have faith, piety, noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Ramadhani et al., 2025). In the context of Madrasah Ibtidaiyah, character education has specificity because of its integration with Islamic values which are the spirit of every learning process. However, implementation in the field still faces various challenges requiring a comprehensive and measurable strategy (Singgih & Ibrahim, 2025).

Madrasah Ibtidaiyah as a basic educational institution with Islamic characteristics has a strategic role in instilling character values from an early age. Students aged 6 to 12 years are in a critical period for character and personality formation (Rizai et al., 2022). During this time, children are in a moral development stage greatly influenced by educational environment, family, and community. Instilling values of honesty, discipline, responsibility, tolerance, and religiosity will form a strong foundation for future character development. Therefore, a systematic and planned approach in character education at Madrasah Ibtidaiyah is essential (Siagian & Tambusai, 2023).

Counseling guidance at Madrasah Ibtidaiyah has a vital function in supporting students' holistic development. Services focus not only on academic problems but also personal, social, and career aspects tailored to developmental stages (Khana, 2025). Through counseling, students can recognize potential, overcome learning barriers, develop social skills, and form positive self-concepts. However, counseling services remain often marginalized or inadequately integrated with character education programs (Putri & Kurniawan, 2024).

Integration between character education and counseling guidance is necessary to achieve complete educational goals (Lestari et al., 2025). Character education provides values while counseling guidance offers methods for internalization. However, gaps persist between ideal concepts and field implementation in Madrasah Ibtidaiyah (Damanik et al., 2025). Limited resources, insufficient teacher understanding, and absent clear models are main obstacles. This study explores effective integration implementation to produce practical models improving students' character education quality (Isriyah & Rahmawati, 2025).

Several previous studies have examined character education and guidance counseling, but most remain partial or focus on different educational levels. Hidayat (2020) discussed the integration model of guidance counseling in

education generally but not specifically in the Madrasah Ibtidaiyah context and did not identify implementation barriers in the field. Rizai et al. (2022) examined character education through guidance counseling services but focused on junior high school level, not MI which has different student developmental characteristics. Siagian and Tambusai (2023) investigated guidance counseling teacher strategies in developing honest and responsible character, but only focused on the counselor's role without holistically integrating it with character education programs. Putri and Kurniawan (2024) explored teachers' roles in shaping MI students' character but had not specifically discussed guidance counseling aspects. Lestari et al. (2025) discussed the integration of Islamic Religious Education in guidance counseling services for character development but had not presented measurable practical implementation models for the MI context. These studies reveal important gaps including the absence of comprehensive studies specifically integrating character education and guidance counseling in Madrasah Ibtidaiyah, systematic integration models, identification of MI-specific barriers with solutions, and policy implications for the Ministry of Religious Affairs.

This research offers novelty distinguishing it from previous studies on character education and guidance counseling. First, it specifically examines the integration of character education and guidance counseling in the Madrasah Ibtidaiyah context, considering students' critical developmental period (ages 6-12) and Islamic values integration. Second, it develops a comprehensive three-dimensional integration model curricular, school culture, and collaborative with measurable practical implementation strategies for each priority character value. Third, it identifies MI-specific implementation barriers (professional counselor limitations, dense curriculum, value application inconsistencies) with applicable strategic solutions and policy implications for the Ministry of Religious Affairs. The theoretical contribution lies in developing a conceptual framework synergizing cognitive approaches (character value learning) with affective-

psychomotor approaches (individual and group counseling) adapted to MI students' moral development stages. Practically, this research produces a model serving as reference for policymakers and guidelines for madrasah principals and teachers in designing effective integrated character education programs.

Based on the above background, the formulation of the problem in this study is: What is the model of integration of character education and counseling guidance in Madrasah Ibtidaiyah? What are the supporting and inhibiting factors in the implementation of the integration of character education and counseling guidance in Madrasah Ibtidaiyah? How effective is the integration of character education and counseling guidance on the formation of students' character in Madrasah Ibtidaiyah?

This study aims to describe and analyze the integration model of character education and counseling guidance in Madrasah Ibtidaiyah, identify supporting and inhibiting factors in its implementation, and evaluate the effectiveness of these integrations on the formation of students' character. Through this research, it is hoped that a comprehensive, systematic, and practical integration model can be found in Madrasah Ibtidaiyah.

This research is expected to make a theoretical contribution in the form of developing the concept of character education integration and counseling guidance that is specific to the context of Madrasah Ibtidaiyah. Practically, the results of this research can be a reference for madrasah heads, teachers, and counselors in designing and implementing character education programs that are integrated with counseling guidance services, so as to increase the effectiveness of student character formation and the quality of educational services in Madrasah Ibtidaiyah as a whole.

## **2. LITERATURE REVIEW**

### **A. The Concept of Character Education in Madrasah Ibtidaiyah**

Character education at Madrasah Ibtidaiyah is an effort to shape children's personalities through the cultivation of good values in accordance with the teachings of Islam and Pancasila. Values such as honesty, discipline, responsibility, good manners, and religion are taught through daily learning activities, routine habituation, and examples from teachers. This process is carried out gradually according to the age and abilities of the child, so that these values can be firmly embedded in them. The goal is to form children who are not only smart but also have noble morals and can behave well in daily life (Saputro & Muslimah, 2025).

### **B. The Role and Function of Counseling Guidance at the Basic Education Level**

Counseling guidance at Madrasah Ibtidaiyah plays a role in helping students overcome various problems in learning, socializing, and developing themselves. Counseling tutors provide assistance to students who have difficulties such as being lazy to study, having difficulty getting along with friends, or feeling insecure. The service also helps students recognize their talents and interests early on. With a friendly and age-appropriate approach, counseling guidance is an important companion in the process of student growth and development at school (Sikana et al., 2025).

### **C. Character Education and Counseling Guidance Integration Model**

The integration of character education and counseling guidance is the combination of character building programs with assistance services for students to walk together. Subject teachers teach character values in each lesson, while counseling tutors help students who have difficulty practicing these values. Cooperation between all teachers, madrasah heads, and parents is very important for this program to run well. This model makes character education

more effective because there is special attention to the development of each student (Anhar & Indah, 2025).

#### **D. Integration Implementation Strategy in Madrasah Ibtidaiyah**

The implementation of the integration of character education and counseling guidance begins with making a clear program plan and involving all parties in the madrasah. Habituation activities such as congregational prayers, reading prayers before studying, and cleaning pickets are carried out daily to train students' discipline and responsibility. Teachers routinely observe student behavior and record their progress, then discuss with the counseling guidance teacher if there are students who need special attention. Parents are also involved through regular meetings so that character education at school can be continued at home (Agustian Vieri et al., 2025).

#### **E. Factors Supporting and Inhibiting Integration**

The success of the integration of character education and counseling guidance is influenced by various things. Supporting factors include madrasah heads who fully support this program, teachers who understand how to educate character well, and parents who actively help. However, there are also obstacles such as the lack of special counseling guidance teachers at Madrasah Ibtidaiyah, limited time due to the large amount of subject matter, and not all parents have the same understanding of character education. Overcoming this barrier requires training for teachers, additional time dedicated to character activities, and better communication with students' parents (Scientific et al., 2025).

### **3. RESEARCH METHODS**

#### **a. Approaches and Types of Research**

This research uses a qualitative approach with the type of literature research or *library research*. This method was chosen to analyze and examine

in depth various literatures, theories, and concepts related to the integration of character education and counseling guidance in Madrasah Ibtidaiyah. Literature research allows researchers to collect, analyze, and synthesize information from a variety of written sources to build a comprehensive understanding of the topic being researched without conducting direct field research.

#### **b. Research Data Sources**

The source of research data consists of primary data and secondary data. Primary data were obtained from textbooks, national and international scientific journals, as well as dissertations and theses that discuss character education and counseling guidance. Secondary data comes from seminar proceedings articles, research reports, education policy documents, and official publications of the Ministry of Religion and the Ministry of Education. All data sources are selected based on the relevance, credibility, and up-to-date information presented to ensure the quality of the research analysis.

#### **c. Technical Data Collection**

Data collection is carried out through documentation studies by identifying, collecting, and inventorying various literature relevant to the research theme. The researcher searched the literature through digital libraries, scientific journal databases such as Google Scholar, DOAJ, and the Garuda portal, as well as conventional libraries. Each source found is systematically recorded including the author's identity, year of publication, title, and important points related to the focus of the research to facilitate the analysis and citation process.

#### **d. Data Analysis Techniques**

Data analysis uses content analysis techniques with a descriptive-analytical approach. The analysis process begins with reading and understanding all the literature that has been collected, identifying the main



themes, classifying the information based on predetermined categories, then synthesizing and interpreting the findings to build conclusions. The analysis was carried out critically and in-depth to find new patterns, relationships, and concepts related to the integration of character education and counseling guidance in Madrasah Ibtidaiyah that can make a theoretical contribution.

#### **e. Data Validity**

The validity of the data is ensured through triangulation of sources by comparing information from various different literature to obtain a comprehensive and objective understanding. Researchers use credible and academically accountable sources, cross-verify between one source and another, and prioritize literature that has gone through a *peer review* process. In addition, the researcher also checked the conformity of the interpretation with the original context of each literature used to avoid bias and misinterpretation in the data analysis.

### **4. RESULTS AND DISCUSSION**

#### **A. Conceptual Foundations of Character Education Integration and Counseling Guidance**

Based on the literature review conducted, it was found that the integration of character education and counseling guidance in Madrasah Ibtidaiyah has a strong conceptual foundation both philosophically and pedagogically. Philosophically, this integration is based on a holistic Islamic view of education, where the formation of noble morals cannot be separated from the process of individual guidance and assistance to students. Concept *Tarbiyah* in Islam emphasizes the importance of character development through a comprehensive approach that includes teaching values, habituating behavior, and personal guidance. From a pedagogical perspective, this integration is in line with the theory of child development which states that character formation

at primary school age requires an approach that is not only cognitive but also affective and psychomotor with the support of structured guidance. This conceptual foundation is also supported by various contemporary character education theories that emphasize the importance of a comprehensive approach in character formation. Bronfenbrenner's developmental ecological theory suggests that children's character development is influenced by various environmental systems that interact with each other, thus requiring a coordinated intervention between classroom character learning and individualized counseling services. Bandura's social learning theory also reinforces the argument that character formation requires modeling, positive reinforcement, and opportunities to practice expected behaviors, which can be facilitated through the integration of character education programs with counseling services that help students internalize those values in their waking lives (Hidayat, 2020).

#### **B. Integration Model and Strategy in Madrasah Ibtidaiyah**

The results of the study show that there are several models of integration of character education and counseling guidance that can be applied in Madrasah Ibtidaiyah. The first model is curricular integration, where character values are integrated in each subject with the support of individual and group counseling services for students who need special assistance in internalizing these values. The second model is the integration based on school culture, where madrassas create a climate and culture that supports character formation through routine habits such as congregational prayers, tadarus, and social activities, whose development is monitored by counseling guidance teachers. The third model is collaborative integration, where there is systematic cooperation between subject teachers, homeroom teachers, and counselors in designing, implementing, and evaluating character building programs in an integrated manner. An effective integration implementation strategy requires systematic steps starting from the

planning stage to evaluation. At the planning stage, madrassas need to determine the priority character values to be developed, develop an annual program that integrates character targets with counseling services, and form a coordination team consisting of madrasah heads, senior teachers, and counselors. The implementation stage includes learning activities that integrate character values, consistent daily habits, individualized counseling services for students who experience obstacles in developing positive character, and parenting programs to involve parents. The evaluation stage is carried out through observation of student behavior, attitude assessment in report cards, progress records from counselors, and feedback from parents to measure the effectiveness of the program and make continuous improvement (Faiqoh & Makinuddin, 2025).

### **C. The Role of Teachers and Counselors in Integration**

The role of subject teachers in the integration of character education and counseling guidance is very strategic because they have intensive interaction with students in the daily learning process. Teachers not only play the role of teachers of academic materials but also as role models for students to become role models. In the context of integration, teachers are responsible for integrating character values in each learning through the selection of appropriate methods, creating learning situations conducive to character development, observing student behavior during the learning process, and identifying students who need special help to refer to counselors. Teachers also play a role in providing positive reinforcement to students' good behavior and providing educational reprimands for behaviors that are not in accordance with the character values developed. Counselors or counseling guidance teachers have a complementary role that is no less important in supporting the formation of student character. Counselors are responsible for providing individualized counseling services to students who experience barriers to developing positive

characters, such as students who lie frequently, are undisciplined, or have difficulty socializing. In addition to individual services, counselors also provide group tutoring services that focus on developing social and emotional skills such as empathy, self-control, and cooperation. Counselors act as consultants for subject teachers in handling student behavior problems, conducting periodic assessments of student character development, and coordinating communication with parents regarding children's character development. Harmonious collaboration between teachers and counselors is the key to the successful integration of this program (Siahaan & Arsyad, 2023).

#### **D. Implementation of Priority Character Values**

The implementation of priority character values in Madrasah Ibtidaiyah requires a systematic and measurable strategy for each value developed. Religious values are implemented through the habit of worship such as praying dhuha in congregation, reading and memorizing short verses, praying before and after studying, and integrating spiritual values in each subject. Counseling services support by providing guidance to students who have difficulty in carrying out worship or understanding the spiritual meaning of religious activities. The value of honesty is instilled through honesty canteen activities, the habit of admitting mistakes, and the creation of an open culture in the classroom where students feel safe to express their opinions. Counselors help students who have a tendency to lie to understand the negative impact of dishonesty and build an intrinsic motivation to behave honestly. The values of discipline and responsibility are implemented through the habit of arriving on time, completing assignments well, maintaining class cleanliness through the picket system, and following the madrasah rules consistently. Counselors provide counseling services to students who are often late, do not do assignments, or are not responsible for their obligations to understand the root of the problem and find solutions together. The values of mutual cooperation and tolerance are

developed through cooperative learning, social service activities, and the habit of working in heterogeneous groups. Group tutoring services are used to develop social skills such as listening to other people's opinions, respecting differences, and working together to achieve common goals. Each character value developed has clear and measurable behavioral indicators so that student development can be monitored objectively and continuously (Ulum et al., 2025).

#### **E. Challenges and Solutions in Integration Implementation**

The implementation of the integration of character education and counseling guidance at Madrasah Ibtidaiyah faces various challenges that require comprehensive solutions. The first challenge is the limitation of human resources, especially the lack of professional counselors who have a background in counseling guidance education at the Madrasah Ibtidaiyah level. Many madrasahs do not have a special counseling guidance teacher, so the counseling task is concurrently carried by subject teachers or homeroom teachers who do not have adequate competence in the field of counseling. The second challenge is the dense curriculum load so that the time for character building activities and counseling services is limited. Teachers feel pressured to complete the target of the subject matter so that the aspect of character formation is often overlooked. The third challenge is the inconsistency in the application of character values between the madrasah environment and the family and community environment, where not all parents have the same understanding and commitment in supporting character education programs. To overcome these challenges, several strategic solutions involving various parties are needed. First, the government through the Ministry of Religious Affairs needs to provide counseling training and certification programs for Madrasah Ibtidaiyah teachers so that they have basic competencies in providing counseling guidance services. Second, madrasahs need to allocate special time in the curriculum structure for character building activities and counseling services, for example through

special hours of counseling guidance or integrating them in extracurricular activities. Third, madrasas need to establish intensive communication with parents through routine parenting programs, liaison books, and digital communication applications to ensure consistency in the application of character values at home. Fourth, it is necessary to develop a simple but effective monitoring and evaluation system to monitor the character development of each student and identify students who need special intervention. With a comprehensive handling of these challenges, the integration of character education and counseling guidance can be implemented effectively and have a positive impact on the character formation of Madrasah Ibtidaiyah students (Tantowi, 2022).

**a. Policy Implications for the Ministry of Religious Affairs and Madrasah Ibtidaiyah Administrators**

The findings of this research have significant policy implications for various stakeholders in the Madrasah Ibtidaiyah educational ecosystem. For the Ministry of Religious Affairs, strategic policies are needed in the form of Ministerial Regulations establishing minimum standards for guidance counseling services in MI, including counselor-to-student ratios, required competencies, and allocated service hours. The Ministry also needs to develop certification programs and continuous training for MI teachers in basic guidance counseling competencies, given the limited availability of professional counselors at the MI level. Special budget allocation for developing teachers' capacity in character education integrated with guidance counseling becomes an urgent necessity, accompanied by the provision of modules and practical guidelines that can be directly implemented. For Madrasah Ibtidaiyah administrators, practical implications include the need for madrasah organizational restructuring by forming a character education coordination team consisting of madrasah principals, senior teachers, and teachers assigned to handle guidance

counseling. The madrasah curriculum needs to be revised to allocate specific time for guidance counseling activities, either through dedicated hours or integrated into extracurricular activities. A structured monitoring and evaluation system must be developed to periodically track each student's character development, using valid and user-friendly instruments. Intensive and continuous parenting programs also become essential to ensure consistency in applying character values between madrasah and family environments, so that the integration of character education and guidance counseling can run effectively and produce optimal impact on MI students' character formation.

## **5. CONCLUSION**

Based on comprehensive literature review, it can be concluded that the integration of character education and counseling guidance in Madrasah Ibtidaiyah is an urgent necessity with strong conceptual foundations both philosophically and pedagogically. An effective integration model encompasses three dimensions: curricular (integration of character values in learning), school culture (character-oriented routine habituation), and collaborative (systematic cooperation among teachers-counselors-parents). Implementation of priority character values such as religiosity, honesty, discipline, responsibility, and tolerance requires measurable strategies supported by individual and group counseling services. Major challenges include limited professional counselors, dense curriculum load, and inconsistency in value application between madrasah and family environments. Strategic solutions require Ministry of Religious Affairs policies in the form of counseling certification training for MI teachers, special time allocation in curriculum structure, structured monitoring systems, and intensive parenting programs. This integration proves effective in forming MI students' character holistically when supported by stakeholder commitment and consistent implementation.

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