Islamic Education Axiology and Character Building: Analysis of Implementation in Islamic Elementary Schools for Future Generations

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Abstract

The contribution of this study lies in its affirmation of the axiology of Islamic education as an analytical lens that bridges philosophical theory and the practice of character education in a systemic manner. In practical terms, this study has implications for the development of a value-based curriculum, the strengthening of the role of teachers as moral models, and the design of a coherent school culture in the context of Islamic primary education. Islamic education frequently presents axiology as a philosophical doctrine, yet it rarely clarifies how values operate within everyday character formation. This study aims to reconstruct Islamic educational axiology as a systemic framework that explains how values shape character education in Islamic elementary schools. The study employs a qualitative descriptive approach using a thematic literature review design. It analyses 23 peer-reviewed journal articles and academic monographs published primarily between 2018 and 2024. The researchers conduct iterative screening based on conceptual relevance and apply multi-stage thematic analysis, including coding, cross-source comparison, and interpretive synthesis, to identify operational patterns of value implementation. The analysis generates four interrelated themes. First, axiological values—ibadah, ihsan, amanah, and rahmatan lil-'alamin—function as teleological foundations that orient institutional goals and behavioural expectations. Second, teacher exemplarity mediates the translation of axiological principles into embodied pedagogical practice, as students internalise values through consistent daily interaction rather than abstract instruction. Third, school culture operates as an institutionalised moral ecology in which routines, rituals, and governance structures reinforce normative commitments. Fourth, systemic alignment among curriculum, leadership, family, and community strengthens continuity and prevents symbolic implementation. Together, these findings demonstrate that value internalisation depends on structural coherence across philosophical, pedagogical, and institutional levels. This study reframes Islamic educational axiology as a multi-level analytical lens rather than a supplementary moral discourse. It implies that schools must design coherent value-oriented systems to sustain character formation. Future research should empirically test this reconstructed framework and examine its measurable impact across diverse educational contexts.

Keywords: Islamic educational axiology; school culture; teacher role models; character education;

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Islamic primary schools.

Abstrak

Aksiologi pendidikan Islam sering diposisikan sebagai doktrin filosofis normatif, namun jarang dijelaskan bagaimana nilai-nilai tersebut bekerja secara konkret dalam pembentukan karakter di sekolah dasar Islam. Penelitian ini bertujuan merekonstruksi aksiologi pendidikan Islam sebagai kerangka konseptual–operasional yang menjelaskan mekanisme pembentukan karakter secara sistemik. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain thematic literature review. Peneliti menganalisis 23 artikel jurnal bereputasi dan monograf akademik yang diterbitkan terutama pada rentang 2018–2024. Proses seleksi dilakukan melalui penyaringan iteratif berbasis relevansi konseptual. Analisis dilakukan melalui pengkodean tematik bertahap, perbandingan lintas sumber, dan sintesis interpretatif untuk mengidentifikasi pola operasional implementasi nilai. Hasil analisis menghasilkan empat tema utama yang saling terkait. Pertama, nilai aksiologis, ibadah, ihsan, amanah, dan rahmatan lil-'alamin berfungsi sebagai orientasi teleologis yang mengarahkan tujuan kelembagaan dan ekspektasi perilaku. Kedua, keteladanan guru memediasi penerjemahan prinsip aksiologis ke dalam praktik pedagogis yang terwujud dalam interaksi sehari-hari. Ketiga, budaya sekolah membentuk ekologi moral institusional melalui rutinitas, ritual, dan tata kelola yang memperkuat komitmen nilai. Keempat, keselarasan sistemik antara kurikulum, kepemimpinan, keluarga, dan komunitas memperkuat keberlanjutan internalisasi nilai. Temuan ini menunjukkan bahwa pembentukan karakter berlangsung efektif ketika terdapat koherensi antara landasan filosofis, praktik pedagogis, dan struktur kelembagaan. Penelitian ini menegaskan aksiologi pendidikan Islam sebagai lensa analitis multi-level yang menjembatani teori dan praktik secara terpadu. Penelitian selanjutnya perlu menguji kerangka ini secara empiris dan mengevaluasi dampaknya pada berbagai konteks pendidikan Islam.

Kata kunci : Aksiologi Pendidikan Islam; Budaya Sekolah; Keteladanan Guru; Pendidikan Karakter; Sekolah Dasar Islam

I.   Introduction

Education, in its fullest sense, cannot be narrowed down to the process of transferring cognitive knowledge. Rather, education constitutes a value-laden process aimed at shaping moral consciousness, character orientation, and life meaning of learners. In the context of the current global era, the urgency of this dimension is increasingly prominent, given various social phenomena that indicate moral decline, increasing juvenile delinquency, and the fading of ethical foundations. Despite this urgency, educational success, including in Islamic education continues to be predominantly measured through academic achievement, while its foundational role in character formation remains marginally addressed (Bafirman (2016). This condition signals the need to re-examine Islamic education from an axiological perspective, not merely as a philosophical discourse, but as an operational foundation guiding educational practice (Akbar, Arif, & Arfaizar, 2021).

Islamic educational axiology, at this point, is not merely an abstract philosophical idea. It exists as a conceptual framework that can be practiced by integrating the values of worship (devotion), ihsan (kindness), amanah (responsibility), and rahmatan lil-

'alamin (universal compassion) into pedagogical practices (Sholihah, Aminullah, & Fadillah, 2019). However, existing studies indicate that these values are often articulated at a normative level without sufficient explanation of how they are internalized and enacted in everyday school practices, particularly at the elementary education level. Previous research on character education in Islamic elementary schools has largely emphasized curricular integration, instructional models, or thematic learning approaches (Faizah, 2022; Rahmadani, Armanto, Syafitri, & Umami, 2021). While valuable, such studies tend to treat values as pedagogical content rather than as an axiological framework that systematically shapes school culture, teacher practices, and institutional behaviour.

Based on this research gap, this study aims to formulate an operational framework for the implementation of Islamic educational axiological values in shaping student character at the elementary level. This article focuses on answering one central question: How can axiological values be effectively and integrally implemented in the practice of character education in Islamic elementary schools?

This study offers a dual contribution. Theoretically, it enriches the philosophy of Islamic education by positioning axiology not only as an abstract doctrine but also as a practical orientation relevant to addressing contemporary moral challenges. Practically, this study provides a new direction for the development of curricula, learning strategies, and educational policies that better balance the cognitive, affective, and psychomotor domains in a holistic manner.

II.   Research Method

This study adopts a qualitative descriptive approach employing a thematic literature review design. The methodological orientation of this research is interpretive and reconstructive rather than aggregative. Unlike systematic reviews that aim to statistically synthesise findings, this study seeks to conceptually interpret and reconstruct scholarly discourse on Islamic educational axiology and character education. The review is therefore positioned as a theoretically driven thematic synthesis rather than a bibliometric or meta-analytic.
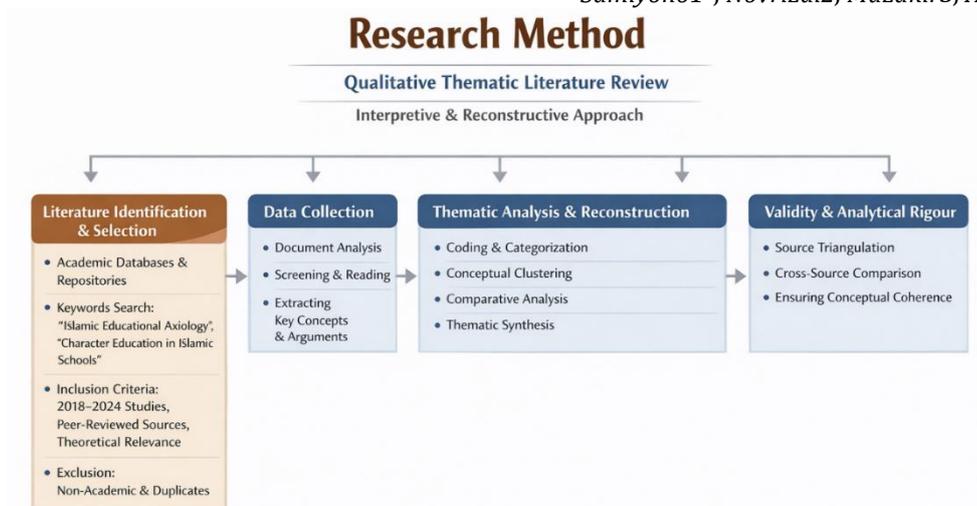
Figure 1. Qualitative Thematic Literature Review Design

Literature Identification and Selection Strategy, The analytical corpus consisted of selected peer-reviewed journal articles and academic monographs demonstrating strong conceptual relevance to Islamic educational axiology and character formation in Islamic elementary education contexts. While the review prioritised publications from 2018–2024 to capture contemporary scholarly developments, foundational methodological works were incorporated where necessary to ensure conceptual clarity and analytical rigour.

The literature search was conducted through academic databases and institutional repositories using keywords such as Islamic educational axiology, character education in Islamic schools, value internalisation, teacher role modelling, and school culture in Islamic education. The search process followed iterative refinement, allowing adjustment of search terms as conceptual patterns emerged. This approach aligns with flexible qualitative review strategies described in thematic and narrative review methodologies (Braun & Clarke, 2006; Snyder, 2019). Inclusion criteria were established as follows:

a) Publications discussing Islamic educational axiology, educational values, or philosophical foundations of Islamic education.

b) Studies addressing character education within Islamic educational institutions, particularly at the elementary level.

c) Peer-reviewed journal articles or academic monographs with clear theoretical or empirical grounding.

d) Conceptual or empirical relevance to mechanisms of value internalisation.

Excluded were non-academic opinion pieces, duplicated publications, and sources lacking substantive theoretical or contextual relevance. Following screening and full-text assessment, 23 core sources were selected as the primary analytical corpus.

Data collection was conducted using documentation techniques involving systematic searching, screening, and organisation of selected literature. Each source was read intensively to identify conceptual arguments, theoretical positions, operational descriptions of value internalisation, and institutional dimensions of character education.

Rather than extracting statistical indicators, the study focused on interpretive units, key concepts, normative propositions, explanatory mechanisms, and institutional patterns. This interpretive orientation is consistent with qualitative document analysis frameworks (Bowen, 2009).

Thematic Analysis and Conceptual Reconstruction The analysis followed a multi-stage thematic procedure inspired by reflexive thematic analysis (Braun & Clarke, 2006, 2019). First, an initial coding phase was conducted through close reading of each selected source. Recurring concepts related to axiological values (e.g., ibadah, ihsan, amanah, and rahmatan lil-'alamin), teacher exemplarity, school culture, and institutional management were identified and labelled. Second, these codes were grouped into higher-order themes through conceptual clustering. This stage enabled movement from descriptive categorisation toward interpretive abstraction. Third, a cross-source comparative analysis was conducted to identify similarities, differences, and conceptual tensions across the literature. Divergent positions were treated as analytical contrasts that enriched the reconstruction process rather than as inconsistencies to be eliminated. The final stage involved thematic synthesis, integrating axiological theory with operational dimensions of educational practice. Through this process, Islamic educational axiology was reconstructed as a conceptual–operational analytical lens capable of explaining systemic character formation in Islamic elementary schools.

To enhance interpretive validity, the study employed source triangulation by comparing arguments across different authors, publication types (conceptual and empirical), and theoretical orientations. This strategy strengthens analytical credibility in qualitative reviews (Nowell, Norris, White, & Moules, 2017). The study does not claim exhaustiveness in literature coverage; instead, its rigour lies in the depth of conceptual engagement and coherence of thematic synthesis. The objective is analytical reconstruction grounded in theoretically informed interpretation.

III.   Result and Discussion
A. Research Finding
1. Overview of Thematic Reconstruction

Following the multi-stage thematic analysis described in the methodology, the interpretive coding and cross-source comparison generated four major thematic constructions that explain how Islamic educational axiology operates within elementary character education contexts. These themes are not isolated categories but interrelated

dimensions emerging from conceptual clustering and comparative synthesis across the 23 core sources. The four themes are:

a) Axiological Foundation of Character Formation

b) Teacher Exemplarity as Embodied Value Transmission

c) School Culture as Institutionalised Moral Ecology

d) Systemic Integration and Institutional Support Mechanisms

Each theme represents a reconstructed analytical dimension derived from cross-source thematic synthesis rather than a descriptive summary of individual studies.

2. Axiological Foundation of Character Formation

The first major theme emerging from the analysis concerns the philosophical grounding of character education in Islamic educational axiology. Across the corpus, axiological discourse consistently emphasises values such as ibadah, ihsan, amanah, and rahmatan lil-'alamin as foundational moral categories.

Rather than functioning as abstract theological ideals, these values are conceptualised as normative frameworks that orient educational goals, behavioural expectations, and curriculum design. The analysis shows that character education in Islamic elementary schools is fundamentally teleological, aimed at cultivating morally responsible individuals grounded in transcendental accountability. Cross-source comparison reveals convergence on the idea that value internalisation must move beyond cognitive instruction toward habituation and moral embodiment.

3. Teacher Exemplarity as Embodied Value Transmission

The second theme highlights the centrality of teacher role modelling (uswah hasanah) as a mechanism of value internalisation. Across empirical and conceptual works, teachers are positioned not merely as transmitters of knowledge but as living representations of axiological commitments. The data indicate that value transmission operates performatively through daily interaction, behavioural consistency, and moral presence.

Comparative reading shows that inconsistencies between institutional discourse and teacher behaviour weaken value internalisation processes, indicating that exemplarity functions as a mediating variable between axiological theory and student character formation.

4. School Culture as Institutionalised Moral Ecology

The literature consistently frames school culture as a structured moral ecology composed of routines, rituals, symbols, collective practices, and disciplinary systems. Value internalisation is strengthened when institutional structures reinforce normative expectations through:

a) Daily worship practices

b) Communal rituals

c) Moral narratives

d) Institutional discipline systems

Cross-source analysis indicates that fragmented implementation reduces the systemic impact of axiological principles.

5. Systemic Integration and Institutional Support Mechanisms

The final theme concerns structural integration. The synthesis reveals that effective character formation depends on alignment among:

a) Curriculum design

b) Leadership commitment

c) Organisational governance

d) Parental involvement

The literature demonstrates that axiological discourse becomes transformative only when embedded systemically rather than treated as symbolic institutional rhetoric.

6. Integrated Thematic Synthesis

Taken together, the four themes indicate that Islamic educational axiology operates as a multi-layered conceptual–operational system comprising:

a) Philosophical foundations

b) Pedagogical embodiment

c) Institutional culture

d) Structural integration

The reconstruction suggests that character education in Islamic elementary contexts is most effective when these dimensions function coherently rather than independently.

B. Discussion

1. Reconstructing Axiological Foundations as Operational Educational Logic

The first thematic finding demonstrated that Islamic educational axiology functions not merely as philosophical discourse but as an operational framework structuring character formation. The literature reviewed consistently indicates that values such as ibadah, ihsan, amanah, and rahmatan lil-'alamin become effective when embedded within pedagogical routines rather than treated as abstract doctrines. The alignment between conceptual values and lived educational practice confirms the argument of Khoirin & Mujiburrohman, (2025), who emphasize that value internalization is strengthened when consistently enacted across multiple social contexts. Similarly, Arif, Chapakiya, & Dewi

(2024) show that thematic integration of Islamic values enhances prosocial and religious behavior when values are embedded in structured learning designs rather than delivered as isolated moral messages.

However, the present study extends these findings by reconstructing axiological discourse as a teleological logic guiding institutional design. Habibie, Chotib, & Mustajab, (2025) highlight micro-level teacher interventions, while Lisan & El-Yunusi (2024) stress the integration of universal and Islamic values. Taken together, these studies suggest that axiological coherence requires philosophical clarity combined with operational strategies. This review advances that argument by demonstrating that axiology operates as a systemic orientation rather than a supplementary curriculum component. Simanjuntak, Simamora, & Azizi, (2024) further reinforce that reflective practice strengthens value internalization. Thus, axiological principles must be structurally embedded in pedagogical planning, institutional routines, and student engagement mechanisms to move from normative aspiration to educational reality.

2. Teacher Exemplarity as the Mediating Mechanism of Axiological Transmission

The second thematic finding positions teacher exemplarity as the primary mediating mechanism between axiological principles and student character formation. Rather than functioning as mere knowledge transmitters, teachers embody and enact moral commitments through daily interactions. This finding resonates with (Bafirman, 2016) and is reinforced by Fauzi, Syafe'i, & Amiruddin (2022), who argue that the character of students is shaped predominantly through lived interaction with educators. Mustajab (2024) similarly demonstrates that at the elementary level, teacher conduct becomes habitual reference for student behavior. Hasyim, Su'aib, & Ulandari (2024), further confirm that strategic behavioral consistency, ranging from disciplined conduct to worship participation creates patterned moral guidance.

Saepudin, (2023) adds a psychological dimension, suggesting that emotional and moral stability enhances teachers' effectiveness as agents of value internalization. When interpreted through the thematic synthesis conducted in this study, these findings indicate that teacher exemplarity functions as a mediating variable that translates axiological abstraction into embodied pedagogy.

3. School Culture as Institutionalised Moral Ecology

The third thematic finding underscores school culture as a structured moral ecology that sustains value internalization. Character formation becomes durable when supported by institutional routines, rituals, governance systems, and shared symbolic practices.

Baidowi (2020) and Hamid, Bahari, & Hernawati (2025) emphasize that structured management systems are necessary to institutionalize values. Shiddiq, Ulfatin, Imron, & Imron (2024) demonstrate that adapting pesantren cultural practices, such as congregational worship and collective discipline, strengthens empathy and collective awareness. Purwoyuliyanto & Mujiburrohman (2025) and Lisan & El-Yunusi, (2024) argue that observable behavioral indicators are essential for operational clarity. The present study synthesizes these perspectives by framing school culture as an institutionalized moral ecosystem. Rather than treating culture as an incidental by-product of schooling, this review reconstructs it as a deliberate design mechanism that aligns philosophical commitment, pedagogical practice, and institutional governance.

4. Systemic Integration and the Extension of Moral Ecology Beyond School

The final thematic finding reveals that axiological implementation becomes most effective when supported by systemic alignment among schools, families, and communities. Value internalization weakens when institutional messages are disconnected from students' broader social environments. Khoirin & Mujiburrohman (2025) demonstrate that character education succeeds when continuity exists between school and home. Jakandar, Pantiwati, Sunaryo, & Fikriah (2025) show that parental involvement enhances behavioral consistency, particularly in responsibility and social awareness. Ruswandi, Firdaus, Ruswandi, & Supriatna (2023) emphasize cross-stakeholder collaboration as essential for sustainable character formation.

Through thematic synthesis, this study reframes such synergy not as supplementary reinforcement but as structural integration. Axiological coherence requires alignment across micro (teacher–student), meso (school culture), and macro (family–community) levels. This integrative reconstruction offers a multi-layered conceptual–operational model explaining how Islamic educational axiology transitions from philosophical foundation to lived institutional practice.

IV. Conclusion

This study aimed to reconstruct how Islamic educational axiology operates within character education in Islamic elementary schools. Through a thematic literature review of 23 core scholarly sources, the findings reveal that Islamic educational axiology functions not merely as a philosophical discourse but as a multi-layered conceptual–operational framework guiding systemic character formation. Four interrelated thematic dimensions emerged from the analysis. First, axiological values such as ibadah, ihsan, amanah, and rahmatan lil-'alamin operate as teleological foundations shaping educational aims and institutional direction. Second, teacher exemplarity serves as the primary mediating mechanism translating axiological principles into embodied

pedagogical practice. Third, school culture functions as an institutionalised moral ecology, sustaining value internalisation through structured routines, rituals, and governance systems. Fourth, effective character formation depends on systemic integration across school, family, and community contexts, ensuring continuity and coherence of value implementation.

Taken together, these dimensions demonstrate that value internalisation becomes sustainable only when philosophical commitment, pedagogical embodiment, and institutional structure operate in alignment. Islamic educational axiology therefore cannot be reduced to curricular content; rather, it serves as the structuring logic that integrates micro-level interactions, meso-level institutional culture, and macro-level social collaboration. Theoretically, this study contributes by reframing Islamic educational axiology from a predominantly normative construct into an analytical lens capable of explaining character formation as a systemic process. By synthesising philosophical, pedagogical, and institutional dimensions, the study advances a multi-level framework that clarifies how axiological coherence produces sustainable moral development within Islamic elementary education.

Practically, the findings imply that schools must articulate clear value orientations, cultivate consistent teacher exemplarity, institutionalise moral routines, and strengthen collaboration with families and communities. Without such coherence, axiological discourse risks remaining symbolic rather than transformative.This study is limited by its reliance on literature-based synthesis rather than empirical validation. Future research may empirically test the proposed framework, conduct comparative cross-contextual analysis, or explore measurable outcomes associated with axiological coherence in educational settings. In conclusion, Islamic educational axiology, when reconstructed as a systemic and operational framework, offers a robust foundation for sustainable character formation in contemporary Islamic elementary schools.

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