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Author Name(s): Abdul Halim Muhammad, Dede Rosyada, Dimiyati Dimiyati, Suwendi Suwendi

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The concept of religious character education according to the perspective of K.H. Abdullah said for students

Abdul Halim Muhammad¹⁾, Dede Rosyada, Dimiyati Dimiyati, Suwendi Suwendi

Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

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ABSTRACT

This study aims to analyze the concept of religious character education proposed by K.H. Abdullah Said and its implementation at the Hidayatullah Islamic Boarding School in Balikpapan. Employing a qualitative case study design, data were collected through in-depth interviews, participatory observation, and document analysis. The findings indicate that religious character education is grounded in tawhid as an epistemological foundation shaping students' worldview, value orientation, and behavior in an integrated manner. The Systematics of Revelation functions as an educational manhaj that structures the internalization of values progressively, from spiritual awareness to social responsibility. The study also reveals the integration of the formal curriculum and hidden curriculum as a key factor in character formation, while identifying a gap between students' conceptual understanding of religious values and their behavioral consistency. This research contributes to Islamic character education studies by offering a holistic, tawhid-based educational model that is contextually rooted and responsive to contemporary educational challenges.



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Corresponding Author:

Abdul Halim Muhammad
Universitas Islam Negeri Syarif Hidayatullah,
Email: abdul_halimmuhammad23@mhs.uinjkt.ac.id

Introduction

Character education in Indonesia has emerged as a strategic response to the growing concern over moral decline among students, manifested in deviant behavior, violence, and the weakening of spiritual values. Many scholars argue that the education system has not fully succeeded in shaping a generation with noble character and strong moral integrity (Maryam et al., 2019; Solahudin et al., 2023). In this context, character education is not merely understood as moral instruction, but as a comprehensive effort to cultivate ethical awareness, moral commitment, and responsible behavior. Triana (2021) defines character education as an effort to help individuals understand, care about, and act based on fundamental ethical values. Similarly, Zubaedi conceptualizes character education as a process of internalizing values that involves the development of thinking skills, the formation of attitudes through value appreciation, and the habituation of actions aligned with noble values as part of one's identity (Putra, 2020).

From a broader educational perspective, Ki Hajar Dewantara emphasized that character education is an integral process combining moral cultivation, intellectual development, and physical growth, aiming to shape holistic human beings (Nuraeni & Labudasari, 2021). These views indicate that character education encompasses not only cognitive development but also affective and behavioral dimensions, reflected in an individual's relationship with God, oneself, others, and the surrounding environment. In the Islamic tradition, the concept of character is closely related to the notion of *khuluq* or *sajjyah*, which refers to morals, disposition, and character that guide human behavior (Hasibuan, 2021). This conceptual foundation highlights that character education, particularly religious character education, is deeply rooted in spiritual and ethical values.

Religious character education holds a central position within Indonesia's national education system, as mandated by Law Number 20 of 2003 concerning the National Education System, which emphasizes the formation of individuals who are faithful, pious, and of noble character. However, the persistence of moral degradation among students suggests a gap between normative educational ideals and their practical realization. This gap underscores the urgency of strengthening religious character education as a foundation for personal integrity and social order. From an Islamic perspective, religious character education is inseparable from moral guidance derived from the Qur'an and Sunnah, with the Prophet Muhammad SAW serving as the ultimate role model (*uswah hasanah*) in integrating faith, morality, and daily life practices. The Qur'an explicitly emphasizes the pedagogical importance of exemplary conduct, as stated in QS Al-Ahzab [33]: 21, which positions the Prophet as a comprehensive model for those who seek Allah and the Hereafter (Kusumah et al., 2022).

In the Indonesian context, Islamic boarding schools (*pesantren*) have historically played a significant role in transmitting Islamic values and shaping religious character through an integrated educational environment. Despite their contribution, *pesantren* face contemporary challenges related to modernization, social change, and the demand for educational relevance. National policies such as Presidential Regulation No. 87 of 2017 on Strengthening Character Education further emphasize the internalization of Pancasila values, religiosity, nationalism, independence, integrity, and mutual cooperation through holistic educational processes (Erlanda et al., 2022; Khoiriah et al., 2023). These values are operationalized through various character indicators, including faith, tolerance, discipline, honesty, social solidarity, and responsibility (Novita, 2021). Scholars such as Sumandya (2021) and Tatang (2018) stress that character education must be implemented integratively across curricular, cocurricular, and extracurricular domains, supported by school culture and community engagement.

Among the figures who offer a distinctive framework for religious character education is K.H. Abdullah Said, the founder of the Hidayatullah Islamic Boarding School in Balikpapan. He introduced the concept of tauhid-based education through the *Sistematika Wahyu* approach, which refers to the sequence of Qur'anic revelation as a pedagogical pattern for shaping the personality of the Prophet Muhammad and early Islamic society. This approach positions tauhid not merely as theological knowledge, but as an epistemological foundation that shapes worldview, moral orientation, and social responsibility. At *Pesantren Hidayatullah Balikpapan*, these ideas are implemented through role modeling, worship habituation, *pesantren* culture, and a cadre system that integrates cognitive, affective, and psychomotor dimensions of education.

Although several studies have discussed Hidayatullah as an institution or movement, scientific research that systematically examines the conceptual framework of religious character education according to K.H. Abdullah Said and its concrete implementation within the *pesantren* educational system remains limited. Existing studies tend to focus on ideological or organizational aspects, leaving a gap in understanding how tauhid-based character education is epistemologically grounded, pedagogically structured, and practically enacted. Addressing this gap is essential for enriching the discourse on Islamic character education and for offering alternative models that respond to contemporary moral and educational challenges.

Based on this background, this study aims to analyze the concept of religious character education from the perspective of K.H. Abdullah Said and to examine its implementation at the Hidayatullah Islamic Boarding School in Balikpapan. The findings are expected to contribute theoretically to the development of Islamic character education studies and practically to the formulation of a holistic and systematic model of religious character education that is relevant to the needs of modern education.

Method

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the concept of religious character education from the perspective of K.H. Abdullah Said and its implementation at the Hidayatullah Islamic Boarding School in Balikpapan. The case study approach was selected because it allows for an intensive exploration of meanings, values, and educational practices within their natural context, particularly in relation to tauhid-based character education and the application of the *Sistematika Wahyu* framework.

The research site was the Hidayatullah Islamic Boarding School in Balikpapan, which serves as the central institution for the development and implementation of K.H. Abdullah Said's educational ideas. The unit of analysis in this study was the system of religious character education as practiced in the pesantren, encompassing educational concepts, curricular structures, pedagogical methods, and daily practices. Research participants included pesantren leaders, educators, education managers, and santri who were directly involved in the character education process. Participants were selected using purposive sampling based on their roles, experiences, and depth of knowledge related to the research focus.

Data were collected through in-depth semi-structured interviews, participatory observation, and document analysis. Interviews explored participants' understanding, experiences, and perceptions of religious character education and the implementation of the *Sistematika Wahyu* approach. Observations focused on learning activities, worship practices, daily routines, and interactions between educators and students within the boarding school environment. Document analysis included curricula, educational guidelines, institutional archives, and policy documents relevant to character education.

Data analysis was conducted through an iterative process of data reduction, data display, and conclusion drawing. The researcher performed thematic analysis to identify recurring patterns and meanings related to tauhid-based character education. To ensure data credibility, triangulation of sources and techniques was applied, along with member checking to confirm the accuracy of interview interpretations. Ethical considerations were addressed by obtaining informed consent from participants, ensuring confidentiality, and maintaining the voluntary nature of participation throughout the research process.

Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2002). Data validity was maintained through source and method triangulation techniques, as well as rechecking information with research subjects. Thus, the research results are expected to have an adequate level of credibility and validity in accordance with qualitative research standards.

Results and Discussions

In this section, the author will present the results of the implementation of religious character education from the perspective of K.H. Abdullah Said at the Hidayatullah Islamic Boarding School in Balikpapan. Based on the results of the study, the author identified approximately 45 characters that are sought to be instilled in the students and residents of the Hidayatullah Balikpapan Islamic Boarding School. These 45 characters include 18 characters that have been announced by the Ministry of National Education in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education. In presenting the results of the implementation of religious character education from the perspective of K.H. Abdullah Said as applied at the Hidayatullah Islamic Boarding School in Balikpapan, the author presents three dimensions, namely the dimension of understanding these character values, the second dimension of internalization or appreciation of these character values, and the third dimension of behavior towards these values. Based on the concept of religious character initiated by R. Stark and C.Y. Glock (1970) in their work *American Piety: The Nature of Religious Commitment*, it is explained that religiosity consists of five dimensions, namely: the ideological dimension, the ritualistic dimension, the consequential dimension, experiential dimension, and intellectual dimension. In the context of this study, the aspect of understanding corresponds to the

intellectual dimension, the aspect of internalization corresponds to the experiential dimension, and the aspect of behavior corresponds to the ritualistic and consequential dimensions.

Aspect of Understanding (intellectual dimension)

In terms of understanding, interviews with Islamic boarding school alumni showed that their understanding of religious character values was very good. Informant Abdul Basit Muttaqin understood tauhid as the oneness of Allah in rububiyah, uluhiyyah, and asma' wa sifat, and placed it as the basis for all activities in life. In line with this, Abdan Qoribullah emphasized that all forms of worship, intentions, and devotion must be directed only to Allah. Other informants such as Basok Syarifuddin and Arham Arifin also stated that tauhid is the main foundation of faith, worship, and morals, and rejects all forms of shirk and dependence on anything other than Allah. In general, the majority of informants chose the indicator "very good" in their understanding of religious character values.

Experiential Dimension

In terms of the experiential dimension, the interview results show that religious character values are not only understood but also felt and experienced spiritually by the informants. Abdul Basit revealed that remembering Allah brings inner peace and spiritual awareness. Abdan Qoribullah said that fear (khauf), hope (raja'), love (mahabbah), and tawakal are the main motivations for maintaining obedience. Basok Syarifuddin stated that total dependence on Allah fosters humility and spiritual responsibility to maintain the purity of faith. In terms of moderation and tolerance, Wahyu Nur Cahyo and Arham Arifin emphasized the importance of maintaining wisdom, dialogue etiquette, and harmony in social and religious life. In general, the embodiment of most characters was in the "always" category, although some specific characters were still in the "often" category.

Behavioral Aspects (ritualistic dimension & consequential dimension)

Meanwhile, in terms of behavior, the results of interviews and observations show that religious character values have been manifested in the daily practices of students and alumni. In the ritualistic dimension, Abdul Basit and Basok Syarifuddin consistently perform obligatory and sunnah prayers on time, read the Qur'an regularly, and maintain etiquette towards the mushaf. In the consequential dimension, Arham Arifin shows social concern and readiness to help others, while Abdan Qoribullah shows an attitude of tawakal (trust in God) accompanied by effort and a commitment to maintaining good character in various situations. However, the results of the study also show that the quality of behavioral aspects is relatively lower than the aspects of understanding and internalization, as seen in the character of "fond of reading," which, although well understood and internalized, has not yet fully become a routine habit in daily behavior.

The interview results confirm that religious character education from the perspective of K.H. Abdullah Said at the Hidayatullah Islamic Boarding School in Balikpapan has succeeded in comprehensively shaping the religious character of students, from the cognitive, affective, to psychomotor domains. This model presents tauhid-based character education that is not only normative but also alive in consciousness, spiritual experience, and daily practice, although it still requires continuous reinforcement in terms of behavioral habits to be in line with the level of understanding and appreciation of religious values.

This discussion analyzes the implementation of religious character education at the Hidayatullah Islamic Boarding School in Balikpapan based on the educational thought of K.H. Abdullah Said, particularly through the Sistematika Wahyu framework. The findings are discussed critically by relating empirical data to Islamic education theory while acknowledging existing limitations and contextual challenges.

Religious character education at Hidayatullah is fundamentally grounded in tauhid, which functions not merely as theological content but as an epistemological foundation shaping students' worldview, values, and behavior. Field findings indicate that tauhid is embedded in curricular structures, pedagogical interactions, and pesantren culture, although its epistemological articulation often remains implicit rather than systematically conceptualized. This supports Abdullah Said's view of tauhid as the basis of personal and social transformation, while also reflecting the challenge of translating normative ideals into explicit pedagogical frameworks. This condition aligns with [Luthfiah and Zafi \(2021\)](#) and [Hilalludin and Haironi \(2024\)](#), who emphasize that Islamic character education must integrate monotheism, morality, and worship to produce sustainable behavioral change.

The *Sistematika Wahyu* serves as a pedagogical manhaj that interprets the sequence of early Qur'anic revelations as stages of character formation, from spiritual awareness to social responsibility. The study finds that these stages provide a coherent educational framework but are internalized unevenly among students due to differences in background, mentoring intensity, and length of participation in pesantren life. While the model aspires to produce graduates with strong faith, Qur'anic character, worship commitment, da'wah orientation, and communal discipline, these outcomes remain ideal targets rather than fully measurable achievements. Claims regarding the integration of character education with STEM competencies remain conceptual and indicate a direction for future research rather than empirically verified results.

The integration of the formal curriculum and hidden curriculum significantly reinforces character formation. The combination of the national curriculum and the Internal Tauhid-Based Curriculum (KBIT), supported by pesantren culture, worship habituation, and educator role modeling, creates a continuous value internalization process. This finding supports [Mufidah et al. \(2025\)](#) and [Yusuf \(2021\)](#), who highlight the effectiveness of pesantren environments in shaping religious character, although the success of the hidden curriculum depends heavily on consistency and institutional discipline.

The study also identifies a gap between students' cognitive understanding of religious values and their behavioral consistency. While most santri demonstrate strong conceptual comprehension, the affective and psychomotor internalization of values requires a longer process of habituation and guidance. This finding confirms the views of [Suyatno and Wantini \(2021\)](#), [Muali and Qodri \(2020\)](#), and [Azizah and Rahman \(2022\)](#), which emphasize the importance of role modeling, environmental support, and continuous mentoring in character education.

Educational methods such as tilawah, tazkiyah, and ta'limah function as integrative instruments that connect cognitive, spiritual, and behavioral dimensions of education. Consistent with [Nata \(2020\)](#), [Hidayat and Syamsudin \(2021\)](#), [Zarkasyi \(2020\)](#), and [Muhaimin \(2021\)](#), these methods strengthen the internalization of tauhid and moral values, although their effectiveness varies among students.

The evaluation of religious character education at Hidayatullah adopts a holistic and reflective approach through behavioral observation, interviews, and portfolios, complementing academic assessment. This approach aligns with the principles of authentic and humanistic evaluation ([Marzuki & Hakim, 2021](#); [Rahman & Kurniawan, 2022](#); [Sari & Fathurrohman, 2020](#)), yet it also faces challenges related to subjectivity and consistency. Overall, the findings indicate that religious character education at Hidayatullah represents a holistic tauhid-based model that is contextually effective, while still requiring clearer operational indicators and broader empirical validation to strengthen its academic contribution.

Conclusions

The results of the study indicate that religious character education from the perspective of K.H. Abdullah Said and its implementation at the Hidayatullah Islamic Boarding School in Balikpapan is based on the understanding that the manifestation of faith in all aspects of life is the essence of religious character, which is formulated through the Systematics of Revelation (the first five surahs: al-'Alaq, al-Qalam, al-Muzammil, al-Muddatstsir, and al-Fatihah) as a paradigmatic curriculum based on tauhid with the integration of rūḥiyyah, 'aqliyyah, and jismiyyah aspects and the educational method of QS. al-Jumu'ah verse 2 (tilawah, tazkiyah, and ta'limah). The implementation of religious character education in this pesantren is classified as very good in terms of understanding, internalization, and behavior, as shown through interviews with alumni and evaluation instruments on 45 character values (including 18 national characters), although there are gradations in achievement where understanding is higher than internalization and behavior. The Hidayatullah curriculum is designed to be integrated and tiered from kindergarten to college, combining religious, general, and skill-based knowledge, supported by a boarding school system, pesantren culture (congregational worship, discipline, da'wah, independence, leadership), strict rules and regulations, and a structured daily schedule for students. The Wahyu System functions as a transformative pedagogical framework that normalizes awareness of tawhid, internalizes spiritual values, and externalizes them in social piety and da'wah. Evaluation is carried out through authentic and contextual testing and non-testing techniques. These findings

confirm that Hidayatullah's religious character education is holistic, systematic, and oriented towards transforming the personalities of students, while also providing theoretical implications for the development of a revelation-based Islamic character education model and practical implications in the form of strengthening habits, role models, and character coaching so that the gap between understanding and behavior is minimized.

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