



Teachers, Parents, and the Digital Challenge: Understanding Islamic Character Formation in Singapore's Madrasa Education

Ulil Amri Syafri¹ ✉, Hanafiah Bin Budin²

Postgraduate School of Ibn Khaldun University Bogor, Indonesia¹

Muhammadiyah College, Singapore²

Email: ulilamri.syafri@uika-bogor.ac.id, hanafi_sg@yahoo.com.sg

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Abstract

This study explores the practical implementation of Islamic character values within classroom and school environments in Singaporean madrasas. It also investigates how parents and teachers perceive the effectiveness of character education. Employing a mixed-methods approach within a sequential exploratory design, this research integrates qualitative data from interviews, observations, and documentation with quantitative data from questionnaires. To provide a comprehensive understanding, Case studies were conducted at Madrasa Wak Tanjong Al-Islamiah (a full-time madrasa) and Andalus Corporation (a part-time madrasa). Qualitative findings were used to identify relational patterns among variables, which were then tested using quantitative surveys. The findings reveal that Islamic character education is implemented through teacher exemplars, social interactions, and structured religious activities that form part of the madrasa's institutional culture. Both teachers and parents perceive the process positively, acknowledging its systematic and value-based nature. This layered process emphasizes character formation not merely as knowledge transmission, but as the internalization of values through habituation and spiritual development. A key challenge, however, lies outside the madrasa-particularly digital distractions such as social media and unfiltered online content, which often contradict the values taught within the madrasa context.

Keywords: Islamic character education, Singaporean madrasas, Mixed methods approach, Teachers' and parents' perceptions, Digital challenges.

Abstrak

Penelitian ini mengeksplorasi implementasi praktis dari nilai-nilai karakter Islam di dalam kelas dan lingkungan sekolah di madrasah-madrasah di Singapura. Penelitian ini juga menyelidiki bagaimana orang tua dan guru memandang efektivitas pendidikan karakter. Dengan menggunakan pendekatan metode campuran melalui model eksplorasi berurutan, penelitian ini mengintegrasikan data kualitatif yang digali melalui wawancara, observasi, dokumentasi, serta data kuantitatif melalui kuesioner, untuk memberikan pemahaman yang komprehensif. Studi kasus dilakukan di Madrasah Wak Tanjong Al-Islamiah (madrasah penuh waktu) dan Andalus Corporation (madrasah paruh waktu). Temuan kualitatif digunakan untuk mengidentifikasi pola hubungan antar variabel, yang kemudian diuji melalui hipotesis dengan menggunakan survei kuantitatif. Temuan menunjukkan bahwa pendidikan karakter Islam diimplementasikan melalui keteladanan guru, interaksi sosial, dan kegiatan keagamaan terstruktur yang menjadi bagian dari budaya kelembagaan madrasah. Baik guru maupun orang tua siswa memandang proses ini secara positif, mengakui sifat sistematis dan berbasis nilai dari pendidikan

Islam. Proses berlapis ini menekankan pembentukan karakter tidak hanya sebagai transmisi pengetahuan, tetapi juga internalisasi nilai melalui pembiasaan dan pengembangan spiritual. Namun, tantangan utama terletak di luar madrasah-khususnya gangguan digital seperti media sosial dan konten online yang tidak tersaring, yang sering kali bertentangan dengan nilai-nilai yang diajarkan dalam konteks madrasah.

Kata Kunci: Pendidikan karakter Islam; Madrasah Singapura; Pendekatan campuran (mixed methods); Persepsi guru dan orang tua; Tantangan digital.

INTRODUCTION

Character education is one of the important pillars in developing the personality of students who are not only intellectually intelligent but also morally and spiritually mature (Hendrowibowo & Kristanto, 2023; Zulkifli et al., 2023a). In some developed countries, character education has become a flagship in their education system (Istiningsih, 2016; Mulyadi, 2020). Japan has even implemented character education since childhood education because it assumes that character building that begins in childhood will be easier to do than during adolescence or adulthood (Apologia et al., 2024; Ikhwan et al., 2025; Mulyadi, 2020; Nurdi & Ahmad, 2025; Vebrianto et al., 2025). Japan wants to show that character education does not always have to be through the learning curriculum but can be applied in everyday life (Zhang, 2023). The results of this character education can certainly build the strength of the country and its people, as well as foster a sense of nationalism (Dahliana et al., 2024).

Singapore also pays great attention to the character building of its children (Pratama et al., 2023). Character education has become an important issue in national education in the country. Character education and civic education materials are compulsory subjects in their schools (Peterson, 2020). This was also emphasised by the Minister of National Development, Khaw Boon Wan, who said that instilling the right character in the younger generation is very important, as it is what will take the country to the next leap to reach greater heights (Kadir, 2018). Madrasas are part of Singapore's national education system. Although known as a multicultural country that adheres to a secular system, Singapore pays great attention to the involvement of each multi-ethnic community in various aspects of social life, including Islamic education (Pratama et al., 2023). Madrasas are given the widest possible space to grow and develop together as part of the identity of the Muslim community there (Helmiati, 2021). As a diverse and modern city-state, Singapore provides limited but significant space for madrasas.

In the context of Islamic education, character cannot be separated from Islamic values sourced from the Qur'an and Sunnah (Syafri, 2024). Values such as honesty, trustworthiness, responsibility, discipline, and compassion in conception can be taught, but the essence of Islamic character must also be instilled from an early age (Abidin et al., 2025; Madkan et al., 2025). In Malaysia, for example, they incorporate these moral and character values into religion and citizenship subject (Mahanani et al., 2022). In Indonesia, Islamic character values are incorporated into Islamic religious education (Sirait, 2023). This shows that Islamic character values are integrated with Islamic religious education. Likewise, madrasas Singapore present Islamic education for the Malay Muslim community. Islamic religious education is the identity of madrasa Singapore. While each madrasa in Singapore has its own unique history, identity, vision, and mission, they are all bound to the same fundamental education system that is based on Islamic traditions and values with a modern and progressive outlook. As part of the national

education system, madrasas in Singapore have continued to evolve in line with the government's changing expectations of the Malay-Muslim community.

Madrasa Wak Tanjong Al Islamiah and Andalus Education Centre represent two types of madrasas in Singapore, namely half-time madrasas and full-time madrasas. Firstly, part-time madrasa due to its informal learning environment, which takes place on the mosque premises and is not full-time throughout the day, it is known as a Mosque Madrasa (Aljunied & Ahmad, 2017; Ishomuddin & Mokhtar, 2017; Syafri et al., 2022). The Singapore Islamic Education System (SIES), a unique curriculum program developed by MUIS, is used in part-time madrasas. The 'Learning Islamic Value Everyday' (aLIVE) curriculum was introduced in this program (Syafri et al., 2022). Secondly, full-time madrasa that provide formal education throughout the day and are recognised as such by the Singapore government (Helmiati, 2021). These madrasas serve as formal educational institutions for Muslim children in Singapore and have come to be regarded as such (Muslih, 2021). The educational programs offered by the full-time madrasa include I'dadi Primary Level (6 years), Thanawi Intermediate Level (4 years), and Aliyah Pre-University Level (2 years). (Radzi et al., 2019)

Madrasas such as Andalus Corporation (half-time madrasa) and Madrasa Wak Tanjong (full-time madrasa) have become the bastion of Islamic character development for the Muslim generation amidst the challenges of secularism and globalisation of values. However, the implementation of Islamic character education in Singapore madrasas faces many challenges: from limited hours of religious learning, the influence of secular global values, differences in students' family backgrounds, to limited teaching resources (Helmiati, 2021). Under these conditions, it is important to understand how the implementation of Islamic character values is carried out practically in the classroom and school environment, as well as how teachers and parents perceive the implementation of Islamic character education values in Singapore madrasas. This research becomes relevant to provide an empirical picture and challenges of Islamic character education in Singapore.

Several studies related to the implementation of character education in madrasa have been conducted. Some of them are studies that focus on strengthening character in classroom-based madrasa, strengthening school culture-based character education, and strengthening community curriculum-based character education; (Mappaenre et al., 2022), integrating character into subjects, self-development, and Madrasa culture; (Ahsan, 2023), the implementation of self-reliance character education through the creation of a school climate; (Fakhrurrazi et al., 2022), and a comparison of the implementation of character education in Japan, Singapore, and Indonesia based on the culture or values that have developed in each country's society (Syamsurrijal, 2018).

All of these previous studies used qualitative methods with a case study approach in several madrasas in Indonesia. While the research to be conducted by the researcher will use a mixed qualitative and quantitative method, namely to find out the perceptions of the community, in this case teachers and parents, towards the implementation of character education in madrasa Singapore.

METHOD

This research uses a combination of two research approaches, namely qualitative and quantitative methods, or Mixed Methods Research (MMR), which collects data, analyses data, and combines quantitative and qualitative research methods in a series of studies to understand problem research. This research integrates qualitative data obtained through interviews, observations, documentation, and quantitative data obtained through questionnaires. The approach used uses a sequential exploratory model, which collects and analyses qualitative data at an early stage and continues to collect and analyse quantitative data at a later stage. The aim is to connect the two findings and integrate the findings (Hands, 2022). The choice of MMR in this study was because it wanted to get a full picture of the implementation of Islamic character values in Singapore madrasas. Qualitative data is needed to complement and strengthen the survey or research (Timans et al., 2019).

The researcher used a case study approach. The selected case study sites were two types of Singapore madrasas, namely the Wak Tanjong Al Islamiah madrasa, which represents a full-time madrasa with a unified curriculum (religious and general), and the Andalus madrasa, which represents a part-time madrasa with national school children as students. Qualitative data were collected through interviews, limited observation, and documentation. Interviews were conducted to explore the views, experiences, and understandings of informants, in this case the principal and teachers, related to the implementation of Islamic character values in the madrasa environment (Moleong, 2019). Observations were conducted in order to find out directly the process of fostering students' character carried out by teachers in the classroom. Meanwhile, documentation is needed to analyse related documents (Sukmadinata, 2019). The triangulation technique was used to collect data from observations, interviews, and documentation while testing the credibility of the data (Haydn, 2019). Furthermore, the researcher compiled a pattern of relationships between variables as research findings with qualitative methods, which were then determined as hypotheses (Lim, 2025).

In the next stage, the hypothesis is tested through questionnaires to see how teachers and parents perceive the success or obstacles of character education. The population and sample used were parents and teachers randomly in Singapore madrasas. For data collection, the authors designed several instruments according to the number of research variables (Timans et al., 2019). Furthermore, the data were analysed to test the hypothesis using quantitative descriptive statistical techniques. Mixed methods research offers flexibility in designing research, incorporating theory building, and testing hypotheses and is less tied to established disciplines and research paradigms (Martiny et al., 2021).

RESULTS AND DISCUSSION

Findings

Madrasa Wak Tanjong Al Islamiah and Andalus Corporation are two of the madrasas in Singapore. They were chosen to represent the full-time madrasa (Madrasa Wak Tanjong Al Islamiah) and half-time madrasa (Andalus Corporation) in Singapore. Initially, madrasas only taught Islamic sciences as they were established to provide Islamic education to Muslim children before Singapore's independence (Norrudin & Jamil, 2017). They began to adjust as the Singapore Ministry of Education undertook major reforms (Ma'arif et al., 2020). These

madrasas have now been modified and developed in line with Singapore's national education framework (Mohd Nor et al., 2017; Tan & Abbas, 2017).

Currently, madrasas in Singapore are managed by the Majelis Ugama Islam Singapore (MUIS). Across these madrasas, there are an estimated 220 teachers and 4,400 students in total (Rahman et al., 2019). Each madrasa's activities is governed by the Administrative of Muslim Law Act (AMLA), which is administered by the Islamic Religious Council of Singapore (MUIS). Under the act, each madrasa has registered a management committee with the Ministry of Education through MUIS (Rahman et al., 2019; Thahir, 2016; Zulkifli et al., 2023b). The Islamic studies curriculum evolves with the times, taking into account Singapore's social and cultural circumstances (Helmianti, 2021). The establishment of the Joint Madrasa System (JMS) in 2008 with the aim of improving administration and ensuring the continuation of the madrasa's vision and mission of creating Muslim scholars is one of the advancements achieved by MUIS. A thorough and balanced curriculum that blends Islamic and contemporary sciences has also been developed by the Joint Madrasa System (Muhidin et al., 2023).

Full-time madrasa is specialised in that it provides full educational services so that Singaporean Muslim children have sufficient knowledge of Islam as a provision for the identity of a Muslim, including Islamic character development (Radzi et al., 2019). Character development of Muslim children is one of the main objectives of the madrasa curriculum. Qur'anic materials, hadith, tafsir, and other religious materials are taught so that they can become pillars in shaping the Islamic character of Muslim children through the values contained there in (Nasution, 2023).

For the full-time madrasa, MUIS places a strong emphasis on three key elements of Islamic education: subjects in religious and academic disciplines, mastery of life skills, and character and spiritual development (Majelis Ugama Islam Singapore, 2023). As for the half-time madrasas, MUIS enforces the Singapore Islamic Education System (SIES), which develops the 'Learning Islamic Value Everyday' (aLIVE) curriculum, which nurtures children to be soleh/solehah, have piety and good character, be knowledgeable about Islam, become devout Muslims, and have care and concern for others (Syafri et al., 2022).

Madrasa Wak Tanjong Al Islamiah, located in the eastern part of Singapore, is a private Islamic religious school registered with the Singapore Ministry of Education (MoE) under the Education Act since 1975 (Nahwiyah et al., 2024). This madrasa is quite old in witnessing the various educational policies that occur in the world of Islamic education in Singapore. Madrasa Wak Tanjong Al-Islamiah has a vision to create a community of learners who are noble and progressive, upholding Islamic values, and a mission to nurture learners holistically with strong Islamic beliefs that are relevant to the needs of society (Madrasa Wak Tanjong Al Islamiah, 2023). This madrasa organizes Islamic education in three levels of education, namely low rank (elementary school level) for 6 years, middle rank (junior high school level) for 4 years, and pre-U rank (high school level) for 2 years. The curriculum includes 50% religious education and 50% general education. The graduation rate of the students is quite good, and the standard is recognised by the Singapore Ministry of Education (Budin, 2023).



Figure 1. The Learning Process at Madrasa Wak Tanjong Al Islamiah Singapore

Andalus Corporation is a mosque madrasa for Muslim children attending public schools. The centre offers nursery, preschool, kindergarten, secondary, youth, adult, tahfiz, and diploma-level classes to the Muslim community in Singapore. Andalus Corporation Singapore was established in 1996 and has set out to become one of the leading Islamic education centres in Singapore. The vision of this institution is to produce human resources who excel in achievement, national insight, and morality. Fostering programs in the religious field is a priority for the Andalus Corporation (Amin, 2023).



Figure 2. The Learning Process at Andalus Corporation Singapore

Madrasa Wak Tanjong Al Islamiah and Andalus Corporation share a common point in their curriculum, which is to emphasise the importance of producing graduates with good character. In a more general context, good character means instilling character values in students that include the components of knowledge, awareness in students that include knowledge, awareness, or willingness, and action to implement these values (Muharom, 2023). The educational components involved in the implementation of character education in these two madrasas are the curriculum, learning process, and evaluation. This aims to bring out the learners' ability to make good and bad decisions, maintain what is good, and realise that

goodness in everyday life. This means that Islamic character education instilled in Singapore madrasa students can become morals that emerge from themselves (Syafri, 2024).

The strengthening of character in the curriculum at Madrasa Wak Tanjong Al-Islamiah and Andalus Corporation is based on the Republic of Singapore Act, Chapter 175, which states that education in Singapore has two objectives, namely fostering students' attitudes and preparing them to become good citizens and willing to work (Ministry of Education, 2011). Therefore, both madrasas integrate Islamic character values through the materials compiled in the Islamic religious education curriculum.

Table 1. Curriculum of Madrasa Wak Tanjong Al-Islamiah

Level	Academic	Arabic	Religious	Language
P1 – P3	English	Qira'ah		
	Math	Kitabah		
	Malay	Muhadasah	Sirah	
	ICT	Imla'	Al-Qur'an	English
			Hadith	Arabic
P4 – P6	English	Insya'	Fiqh	Malay
	Math	Nahwu	Tauheed	
	Malay			
	Science			
	ICT			

Source: <https://mwti.edu.sg/>

Table 1 describes the three subject matter compositions included in the curriculum of Madrasa Wak Tanjong Al-Islamiah Primary School. Students P1-P6 (levels 1-6) receive equal portions of academic and religious subjects. From the interviews conducted by the researcher, it was found that the character values to be instilled in the madrasa students are integrated into the subjects. They are introduced as knowledge (knowing), action or implementation (acting), and become a habit or habituation (habit) (Aisah et al., 2025; Gunawan, 2022; Ma'arif et al., 2024).

For example, in *fiqh* lessons, the character values taught are how students can be responsible for their obligations as a Muslim. In *Tamhid* lessons, students are taught to love the Creator as the only God to be worshipped. In Hadith and *Sirah* lessons, students are instilled with love for His Messenger as the last prophet who carries the message of Islam. All of this is implemented through science, which is then made into the daily culture of the madrasa.

Similarly, the half-time madrasa, Andalus Corporation, uses the aLIVE curriculum in its learning process. The aLIVE program aims to nurture children to become solehah/solehah, have good morals, be knowledgeable about Islam, become devout Muslims, and have care and concern for others (Syafri et al., 2022). The aLIVE program seeks to instill character values through exemplary methods so that students can see these values exemplified by their teachers. The teachers also guide the students in the process of building morals and building these values into the madrasa culture.

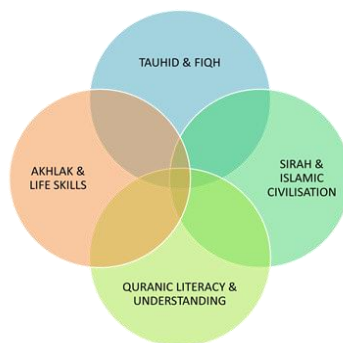


Figure 3. Curriculum of aLIVE Programme

The aLIVE curriculum seeks to provide a customised National Islamic education foundation curriculum for Islamic children and youth aged from 5 to 20 years old. It aims to help young Muslims face the challenges of life with their strong Islamic identity in Singapore's multi-ethnic and multi-religious society. The program teaches materials on *tawhid*, *fiqh*, *akhlak*, life skills, the *sirah* and history of Islamic civilisation, and Qur'anic mastery skills. The teachers who implement the aLIVE curriculum have received special training in order to carry out the objectives of the program.

From the observation of the learning process at the Wak Tanjong Al Islamiah and Andalus Corporation, it can be concluded that teachers play an important role in the implementation of Islamic character education at the madrasas. They not only teach knowledge as the scientific basis of the students but also emphasise the character values in the learning process in the classroom. That is, the main thing in building the character of madrasa students is through the example of teachers, through daily interactions with peers, congregational worship activities, and collective learning inside and outside the classroom, all of which are made into a cultured habit.



Figure 4. Teachers play an important role in implementing Islamic character education in Madrasa Wak Tanjong Al-Islamiah.

Discussion

The researcher has created a questioner or questionnaire through google form to measure community perceptions of the implementation of character education in madrasa. Respondents were parents and teachers living in Singapore who were taken randomly, totaling 40 people. The following respondent data is presented in the form of a picture:

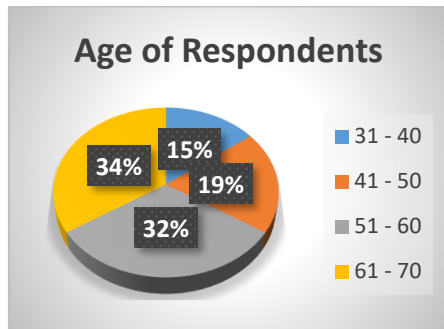


Figure 5. Age of Respondents

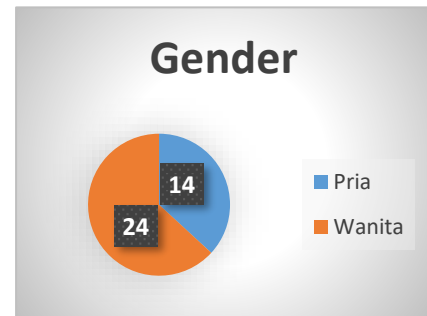


Figure 6. Gender of Respondents

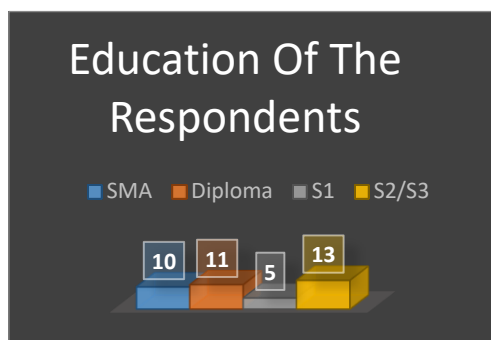


Figure 7. Education of the Respondents

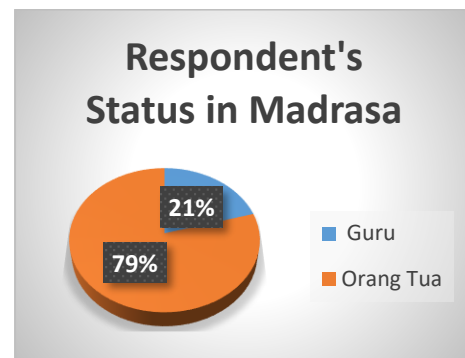


Figure 8. Respondent's status in Madrasa

The researcher proposed ten question instruments with 5 answer options: (1) strongly disagree; (2) disagree; (3) neutral; (4) agree; (5) strongly agree; and three instruments with open-ended questions (qualitative). Of the ten instruments asked of respondents, point 5 (strongly agree) appeared frequently. This means that the implementation of character education in madrasa according to parents and teachers is going well.

Table 2. Society's Perception of Islamic Character Education in Singapore

No.	Instrument	Point	Presentation
1.	Comprehension of key Islamic character values such as honesty, trustworthiness, responsibility, and manners.	5	62,5%
		4	-
		3	7,5%
		2	-
		1	30%
2	Madrasas consistently teach Islamic character values in teaching-learning activities	5	42,5%
		4	25%
		3	5%

		2	5%
		1	22,5%
3	Teachers and parents have a shared understanding of Islamic character development.	5	37,5%
		4	22,5%
		3	15%
		2	10%
		1	15%
4	Involvement in instilling Islamic character values at home/madrasa	5	40%
		4	22,5%
		3	10%
		2	10%
		1	17,5%
5	The madrasa activity program (congregational prayers, <i>kultum</i> or religious talk, social activities, etc.) supports the formation of students' Islamic character.	5	45%
		4	22,5%
		3	5%
		2	2,5%
		1	25%
6	Communication between the madrasa and parents regarding character education goes well.	5	25%
		4	25%
		3	25%
		2	7,5%
		1	17,5%
7	Positive attitude changes in students in carrying out Islamic values after participating in character building in madrasas	5	30%
		4	22,5%
		3	22,5%
		2	7,5%
		1	17,5%
8	Madrasa provides a space for teachers and parents to evaluate Islamic character development periodically.	5	25%
		4	17,5%
		3	30%
		2	10%
		1	17,5%
9	Islamic character values taught in madrasa are in line with the values instilled at home.	5	25%
		4	25,5%
		3	20%
		2	7,5%
		1	20%
10	Challenges in fostering students' Islamic character come more from the environment outside of school and home.	5	25%
		4	17,5%
		3	25%
		2	10%
		1	22,5%

Source: Questioner of Google Form

The table above shows that parents and teachers appreciate well the process of strengthening the value of Islamic character education that occurs in madrasa, because character education has become a culture and a habit that is taught as knowledge, modeled by teachers, and practiced in daily interactions in the classroom. They understand the main values of Islamic character that are taught (62.5%) and parents recognize the changes in their children's character

after receiving guidance in madrasa (52.5%). The overall percentage results of this quantitative research show that more than 60% of respondents appreciate the implementation of Islamic character education. Although they are also aware that the challenges of Islamic character development do not only come from within (42.5%), but can also come from within madrasa and home (32.5%).

Table 3. Open-ended Question Instrument Analysis (Qualitative)

No.	Instrument	Perception	Theme
1.	The most effective form of Islamic character development in madrasa	1. Moral education itself 2. Religious education 3. Introducing religious rules	Moral education, religion, and internalization of values and laws
2.	The main challenges faced in supporting the formation of Islamic character in children/students	1. Use of social media 2. Madrasa and home environments are different 3. Children listen more to friends' advice than parents.	Technological challenges, Environmental disintegration, and Peer dominance
3.	Respondents' expectations of the Islamic character education program in madrasa	1. Can emulate the Prophet Muhammad. 2. Have a religious principle for life 3. The moral development program can continue without stopping	Internalization of the Prophet's example as a model of Islamic character

Source: Questioner of Google Form

Next is an open-ended question instrument, where respondents freely answer the instruments asked. From these instruments it can be seen that moral education is the key in fostering Islamic character (1). Respondents hope that Islamic character education will continue to be implemented, exemplifying the story of the Prophet as a role model. (3). However, respondents also realize that the challenges of technology are so rapid that it becomes the main challenge, in addition to the disintegration of the environment between madrasa, home, and the influence of peers (2).

From table 3 it can be concluded that respondents emphasize moral education in internalizing Islamic character education values. Values such as honesty, responsibility, trustworthiness and manners are the main characters taught. Respondents strongly agreed that madrasa students receive religious education materials and Islamic norms (fiqh) as taught knowledge (cognitive), to be practiced in their daily lives.

The challenges in fostering students' Islamic character pretty much come from the environment outside the school. In this case there is digital distraction, the influence of social media, access to free content. This means that the community, in this case parents and teachers, also give the perception that Islamic character education is not easy. The answer of the community in Singapore who made the influence of social media the toughest thing to achieve the success of the Islamic character education process can be understood, considering the conditions of Muslim children in many Islamic countries also feel it (Gussevi & Muhfi, 2021).

Table 4. Character Education Challenge Analysis

No.	Challenge	Analysis	Theme	Description
1.	Social media use is the biggest challenge	Digital distraction, social media influence, free content access	Technological challenges	The influence of social media on Islamic character
2.	Different home and madrasa environments	Value disharmony, environmental inconsistency, educational dualism	Environmental disintegration	Value conflict between home and madrasa
3.	Children listen more to friends' advice than parents	Peer influence, crisis of parental authority, shifting family roles	Domination of peer influence	Declining influence of family authority in character building

Character education has become a culture in Singapore madrasas. It becomes a habit that is taught as knowledge, modeled by teachers, and practiced in daily interactions in the classroom. For this reason, it requires strengthening from all parties, such as parents, teachers, government, media, and others, in order to provide exemplary behavior, intervention, and habituation that is carried out consistently (Komalasari & Yakubu, 2023; Mappaenre et al., 2022; Parhan et al., 2024; Qasserras, 2024) This means that character strengthening requires the development of exemplary behavior that is transmitted, intervention through learning, training, consistent long-term habituation.

CONCLUSION

Teachers play an important role in implementing Islamic character education in madrasa Singapore. This begins with character building through direct role modelling in everyday life, especially in the school environment. Character values are instilled through social interaction to shape the basic character of students and become part of the madrasa culture. Furthermore, the educational process is followed by the internalisation of character values through a structured religious curriculum, where students are introduced to the conceptual principles of Islamic teachings such as honesty, responsibility, and compassion. The final stage is the implementation of Islamic law, where students are guided to understand and apply Islamic jurisprudence norms in real life. This tiered approach is the conclusion of this study that Islamic character education cannot be considered merely as legal knowledge, but rather the result of a process of training

and habit formation, understanding of values, and religious awareness among students. This study has research limitations as it only draws from two madrasas in Singapore and students at the primary school level. Further research with more diverse cases and larger samples is needed for a deeper and more comprehensive understanding. This will yield more in-depth and comprehensive results, enabling the formulation of more appropriate policies.

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