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Values Based Education: Implementation of Character Education Through Adab, Tahfidz and Science Program

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ABSTRACT. Values based education has become major concern in building character, especially for younger generation. This article explores implementation of character education through integration of politeness, tahfidz (spiritual memorization), and science learning programs. Research methods used include literature analysis and case studies to examine impact of these programs on student character formation. The findings suggest integration of modesty, tahfidz, and science learning programs can serve as strong foundation for building ethical and strong character. Adab program focuses on promoting good behavior and ethics, because adab program plays an important role in helping students understand ethics and good behavior when interacting with friends or other people. Meanwhile, tahfidz program strengthens spiritual values and obedience, helps shape students' pious character, which leads to improved behavior, discipline, enthusiasm for learning, and self-confidence, instill love Al-Qur'an and knowledge of religious practices. Additionally, science learning gives students deep understanding of universe and encourages critical and creative thinking. Science learning encourages students to think creatively, there are providing space for students to generate new ideas, explore alternative approaches, and develop innovative solutions to complex challenges. Integration of these three programs creates holistic and integrated learning environment, enabling students to develop as responsible and ethical individuals.

Keywords: *Character Education, Adab Program, Tahfidz, Science Learning.*

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INTRODUCTION

Study of education is very important and interesting to discuss, especially study of education which is oriented towards building student's character. Character education is very important in forming quality and ethics young generation of in modern society. Amidst social, technological, and cultural changes, character education programs have emerged to instill moral principles and wisdom in the next generation. These programs aim to increase academic knowledge while strengthening individual character (Muzakkir et al., 2024). The development of these programs reflects increasing importance moral and ethical values that need to be maintained and strengthened. Efforts to promote moral character judgments have shown that moral information can update impressions and reduce uncertainty, ultimately limiting the impact of attitudes on moral character judgments (Bocian et al., 2022). In addition, ethical ideologies, such as idealism and relativism can influence attitudes and concern for others among students.

Recognizing the importance of ethical ideology and its potential influence on future decision-making processes can help encourage positive changes in student behavior.

Education has very important role, more specifically character education. Various problems regarding character issues arise over time, such as increasing violence among teenagers, worsening use of language and words, drug use, student brawls, loss of respect for older people and teachers and many more problems that other arise. Another phenomenon of moral degradation that places character education in Indonesia needs special attention from parents, schools and the government. Because it has become social problem that has not yet been completely resolved. Strengthening character education currently very relevant to overcome the moral crisis that is currently hitting and needs to be implemented more optimally in order to stem various moral crises that are occurring. Especially happens in schools, integration of character education cannot fail. Teachers must be able and capable of integrating character education in learning, extra-curricular activities and school culture so it can become basis for soft skills which in future will become the forerunner of Indonesia's golden generation (Birhan et al., 2021).

The current lack of morality and national character can be corrected by instilling character education. Even though it's not something new, character education is an "exciting" commitment for the world of education in particular to improve morality of younger generation. Various alternatives to overcome the character crisis have been implemented. Education is considered preventive alternative, because education builds new generation for better nation. As preventive alternative, education is expected to be able to develop the quality of this nation's young generation in various aspects, and can minimize and reduce causes of cultural and national character problems. Because every human being basically has potential to have character in accordance with the nature of human creation when he is born, but in later life requires long process of character formation through nurturing and education from an early age. So, character education which is started from early age as an active effort to form good habits, needs to be instilled continuously (Yumnah, 2018).

Character education is important not only to form individuals who have knowledge and skills, but also to prepare them to face various life situations wisely and responsibly. As time goes by the moral challenges faced by the younger generation are increasingly complex. Therefore, comprehensive and integrated approach is needed in developing strong and ethical character. Values-based education offers relevant and effective framework in achieving this goal, by placing moral values at the core of learning (Moorthy et al., 2021). The approach used for character education is an emotional, rational, functional and exemplary approach which can be done by adopting a holistic approach in education focus on developing students' social and emotional skills as well as implementing self-development and emotional management programs to help students recognize and manage their emotions well, as well as building positive skills. Curriculum development by integrating character education in curriculum at every level of education and implementing learning activities that explicitly teach moral values such as integrity, responsibility, honesty, cooperation and empathy (S. Kim et al., 2019). One alternative that can be done in implementing character education in schools is by optimizing learning, in this case focusing on adab, tahfidz and science programs. By optimizing this program, it is able to produce people who always perfect their faith and piety and always have noble character.

The character education approach which integrates moral and ethical values in curriculum, has emerged as an effective solution to address complex moral and social challenges in contemporary society (Zhang et al., 2022). This approach prioritizes character education and places moral values at the core of learning process, expanding responsibility beyond family and religious institutions to formal education system (Mason et al., 2019). By incorporating values in education, students equipped with critical thinking skills, historical memory, and broad cultural horizons, making them highly qualified specialists (Ghosn-Chelala, 2020). To achieve this, interdisciplinary collaboration is needed, involving specialists from various fields such as

philologists, lawyers, educators, philosophers, cultural and political scientists, sociologists, and theologians.

In this context politeness, tahfidz, and science learning programs stand out as effective strategies in character education. The politeness program helps students understand and internalize values of good behavior and ethics in their social interactions (Fang & Huang, 2023). Character education at MIM Baleharjo is based on manners as the main thing in learning activities. Adab related to various things, whether related to personal values or values related to religion which must be learned, understood, believed and practiced by every individual. This is in order to realize the vision and mission of school which wants to create Muslim scholars based on adab and tahfidz. Adab education in Islamic observations has very special role, in fact almost every human activity is never separated from adab. Because ethical education is the foundation for humans to interact with Allah SWT and fellow humans (Guritno et al., 2023). Adab is so important that scholars pay a lot of attention to it, such as Imam Malik said: "Study adab before studying a science." Imam Abu Hanifah also said the same thing: "I like the stories of ulama and sitting with them more than mastering several chapters of fiqh because their stories teach adab and noble morals (Din et al., 2024).

Meanwhile, tahfidz program strengthens students' spiritual and religious dimensions through learning Al-Qur'an and hadith. Tahfidz Al-Qur'an program aims to improve the ability to read and memorize Al-Qur'an and at the same time students can increase their faith and devotion to Allah SWT. The basic need for students today is to cultivate character of love for Al-Qur'an so their behavior also adheres to good values in Al-Qur'an (Karim et al., 2023). In this context, MIM Baleharjo seeks to make Al-Qur'an an integrated part of character education, with the motto "Adab before knowledge, faith before Al-Qur'an". On the other hand, science learning provides deep understanding of the universe and encourages development of critical and creative thinking.

The integration of adab, tahfidz, and science learning programs in character education aims to develop responsible, ethical, and integrative individuals (Desti et al., 2023). This study explores implementation of effective character education through these programs and its impact on student development. By integrating moral values and science, students are provided with comprehensive education that encourages their growth as individuals with strong character. The integration of adab, tahfidz, and science learning programs allows students to develop sense of responsibility, ethics, and integration in their lives (Mohidem & Hashim, 2023). This integration is critical in preparing students to navigate the complexities of modern world and contribute positively to society.

The importance of character education goes beyond individual and has significant impact on society as a whole. Individuals with strong moral values contribute positively to building harmonious and civilized society. Therefore, efforts to strengthen character education are not only the responsibility of schools and educational institutions but also a long-term investment in social and cultural development (Lavy, 2020). In depth research on effective strategies for character education through variety of programs is critical to identifying the best approaches to shaping next generation of qualified individuals (Brown et al., 2023a).

Values-based education integrates moral and ethical values in educational curriculum, aim to develop resilient and ethical character in students, equipping them to navigate the challenges of everyday life wisely. This approach recognizes the importance of ethics and values in educational psychology and emphasizes their application in complex educational contexts (Bleazby, 2020). Additionally, values-based education recognizes need for interdisciplinary collaboration and shared decision-making, involving educational psychologists and other professionals to prioritize well-being and centrality of the child or young person.

The integration of values and virtues is also important in character education, with focus on moral education and teacher training in virtue education (Pike et al., 2021). By integrating

ethical principles into values-based education, students can internalize the values of social cohesion and tolerance, promoting good traits and reducing social conflict in society.

Based on background above, the problem formulation is how to implement character education through adab, tahfidz and science programs at Madrasah Ibtidaiyah Muhammadiyah Baleharjo. The aim of this research is to determine implementation of character education through adab, tahfidz and science programs at Madrasah Ibtidaiyah Muhammadiyah Baleharjo.

METHOD

Research methods used in this research include two main approaches: qualitative-descriptive analysis and case studies. Case study approach is an approach in qualitative research that is used to study problem that is being researched in depth and comprehensively (H. Kim et al., 2017). In case study research, the researcher studies research subject that is related to specific or typical phase of the whole. This approach aims to collect data, derive meaning, and gain complete understanding in particular case. This study adopts qualitative-descriptive analysis method to explore the concept of value-based education (Tomaszewski et al., 2020). This approach allows researchers to understand in depth moral and ethical values embedded in educational curriculum, as well as how these values are integrated in learning process at Madrasah (Brown et al., 2023b). Qualitative-descriptive analysis aims to provide comprehensive understanding of the core concepts underlying character education (McGrath et al., 2022). In addition, this research uses case studies to collect data about student and teacher perspectives regarding learning models for the value of moderation in religion. Case studies provide detailed examination of particular phenomenon or situation, allowing for deeper understanding of the subject matter.

Furthermore, this research uses case study approach to investigate impact or results of Adab, Tahfidz, and Science learning program on student character formation at MIM Baleharjo, an Ibtidaiyah Madrasah in Pacitan, East Java. By focusing on this particular educational institution, this research aims to gain detailed and contextual insight in the character education practices implemented at MIM Baleharjo and how students respond to them. Case study approach allows researchers to directly observe how these programs are implemented and their impact on student character development. This approach involves in-depth investigation and analysis of the institution, providing a comprehensive understanding the specific context and practice character education at MIM Baleharjo. By combining these two methods, this research aims to provide holistic understanding of character education at MIM Baleharjo. Qualitative-descriptive analysis helps in understanding the concepts and principles underlying value-based education, while case studies provide an in-depth picture practical implementation of character education programs in the field. It is hoped that this methods combination can produce rich and relevant findings in context of student character formation at MIM Baleharjo. Data collection techniques used in this research were interview and observation methods. Interview method is a method carried out in dialogue. Researchers conducted interviews to obtain in-depth information regarding adab, tahfidz and science programs in forming students' character through interviews with school principals, class teachers, tahfidz teachers and student parents. Meanwhile, observation method is data collection technique through direct observation.

RESULT AND DISCUSSION

Result

Integration of Adab, Tahfidz and Science learning programs has proven to be effective in shaping student character. Da'wah programs in tahfidz schools have been proven to increase students' understanding and knowledge of Islamic obligations, especially in relation to reading,

prayer, and knowledge of Al-Qur'an. In addition, integration of Science Education has positive impact in increasing technology-related skills and knowledge. Integrating Islamic values in lesson planning has been proven to facilitate character formation and can be implemented at every step of study (Fan & Yu, 2017).

3.1. Character Education

Character is psychological traits, behavior or character that differentiates person from others. An individual with good character is someone who tries to do the best for God Almighty, themself, others, environment, nation and state, in general by optimizing the potential (knowledge) that exists in them accompanied by their awareness, emotions and feelings. Character can be interpreted as the basic values that make person's personality good due to the influence of environment, which differentiates them from other people, and is manifested in their attitudes and behavior in everyday life.

Character education is conscious and planned effort to prepare students to know, understand and apply it in daily life through guidance, teaching, training and the use of their experience. Process of teaching and learning character education with an emphasis on character can create learning atmosphere that stimulates learning achievement, improves the results achieved by students as students, and also shapes character and personality of these students.

Looking at educational phenomenon and current condition of teenagers, character formation must be carried out regularly and purposefully so students can develop and practice it in everyday life. To achieve this goal cannot be separated from several supporting factors that are available and implemented well, such as teaching staff and other staff within school environment. Here the role of teacher is very important to instill character education in students.

Character education is designed to shape humans be more moral and more diligent in carrying out their obligations. Therefore, character education generally directs itself to development of humans who are moral, can determine choices arise in behavior, and have choice to take functional part in building life together (Peterson, 2020). Character education at MIM Baleharjo is realized because collaboration of various components, there are curriculum, teaching and learning process, and extracurricular activities. Examples of extracurricular activities that play role in forming students' character are scouting and mabit activities. Scout activities are associated with an attitude of devotion to God Almighty, love of nature and compassion for fellow humans, discipline, willingness to help and other attitudes contained in Dasadharma of Scouting. Meanwhile, mabit activities are connected with strengthening aqidah, building faith and piety as well as awareness of carrying out prayers on time and other forms of worship, for example dhikr and tadarrus of Al-Qur'an.

3.2. Implementation of Adab Education

Ethical education is very important to implement in Islamic education. Because the most fundamental problem faced by Muslims today is loss of adab. Right solution to this problem is adab education or what is called ta'dib, which is an educational process directs students to become civilized people (Ahmed, 2018). Educational process in Islam must be carried out seriously, structured and also recorded. The Prophet Muhammad SAW as uswah hasanah has set very beautiful example, where the educational process lasts throughout life and all the time, whenever and wherever educational process continues. The importance of adab in Islam must be understood by students of science and also educators or teachers. Because etiquette program plays an important role in helping students understand ethics and good behavior when interacting with friends or other people. These programs provide an understanding of respected social norms and teach students how to apply them in everyday life (Memon et al., 2024).

The importance of forming moral and social values through adab or politeness programs highlights the important role of schools in forming good personalities and harmonious relationships in society. Through learning moral values such as honesty, cooperation and empathy, students not only learn to behave well in school environment, but also in wider social

environment (Cipriano et al., 2023). This helps build strong foundation for students' social and moral development as individuals who contribute positively to society. Schools have responsibility to produce and develop their students' potential as citizens, strengthening their responsibility in facing social change. Civilizing process in education has several concepts and there are several concepts that have been implemented at MIM Baleharjo;

- Socializing the goals of education as process of cultivating manners
- Developing an educational curriculum
- Preparing educational programs and methods through study of etiquette, strengthening faith, habituation, example and discipline
- Optimizing the role of teachers as mu'addib who care and become role models
- Formulate educational evaluations based on adab and science.
- Prepare quality supporting facilities

Implementation of character education through adab program can be done by aligning the values contained in it. There are several important points in implementing etiquette at MIM Baleharjo, so it can be said to be standardized system, as follows:

- Forms of Adab Behavior

In Islam, Adab is ethics or manners that must be adhered by every Muslim in everyday life so it becomes very important in life, be it personal, family or social life. Adab can refer to behavior, words, or actions reflect the personality and character of good Muslim. In Islam, adab is very important because it is reflection of person's faith and can influence the relationship between humans and Allah SWT and with each other. Various forms of etiquette include etiquette for seeking knowledge, etiquette towards teachers, etiquette towards parents, etiquette towards friends, etiquette for eating, etiquette for dressing, and etiquette for speaking (Huda et al., 2022).

- Adab Education Method

To achieve the goals of Islamic education, appropriate methods are needed to develop students' potential. And each educational institution has its own methods in educational process. According to Abdullah Nashih Ulwan, there are several methods that influence children or students (Aseery, 2024). Especially in cultivating manners, these methods are educating by example, educating by habit, educating by advice, educating by attention and educating by punishment.

3.3. Implementation of Tahfidz Program

The implementation of Al-Qur'an tahfidz program has significant impact on students' overall development. The existence of Al-Qur'an Tahfidz Program in schools is form of effort for students to improve their ability to read and memorize Al-Qur'an as well as improve their morals. The role of Al-Qur'an Tahfidz Program is very complex, starting from teaching students to read and memorize Al-Qur'an until it can finally be implemented in everyday life. So that tahfidz Al-Qur'an will improve human quality in all aspects, worship, morals, spiritual, social, mental and physical. This program provides students with deeper understanding teachings of Islamic religion and strengthens their spiritual ties to religious values (Che Wan Mohd Rozali et al., 2022). By actively engaging in studying and memorizing verses of Al-Qur'an, students have opportunity to deepen their understanding of religion, hone their skills in drawing lessons from its teachings, and strengthen their emotional ties to Islam (Ayyad, 2022). This process of memorizing and learning helps shape students' pious character which leads to improved behavior, discipline, enthusiasm for learning, and self-confidence, instill love of Al-Qur'an and knowledge of religious practices.

In tahfidz program, students are encouraged to reflect meaning of Al-Qur'an verses and apply them in everyday life. This helps deepen their understanding of religion and allows them to internalize spiritual values in their daily life practices. This program focuses not only on cognitive

aspects of religious learning but also on affective and behavioral aspects, promoting holistic spiritual development. Through activities such as memorizing, reading, and games connecting verses, students engage with Al-Qur'an and develop Islamic morals such as patience and perseverance (Dweirj, 2023). These program also involves creating school environment that reflects values of Al-Qur'an. However, there are challenges in implementing tahfidz program, such as limited study time, lack of support and facilities, and inconsistent parental involvement. Overall, tahfidz program aims to shape character of Al-Qur'an in students, increase spiritual development and be implemented in social life.

Through tahfidz learning, students are guided to strengthen their faith and obedience to Islamic teachings. Process of memorizing and meditating on Al-Qur'an verses helps students strengthen their relationship with Allah and increase their devotion in practice of His teachings. With consistency in carrying out tahfidz, students gradually experience real spiritual growth, where their faith becomes deeper and their obedience becomes stronger (Latipah, 2022). This tahfidz program instills sense of consistency in carrying out religious practices, such as evening prayers, dhuha, morning prayers, fasting, and reading Al-Qur'an with good reading, which leads to development of spiritual attitudes (Hidayah et al., 2021). To be able doing good tahfidz program, it is necessary to apply methods including:

- Talaqqi Method

Talaqqi method is teaching where the ustad or ustadzah and students come face to face in learning Al-Qur'an, with teacher reading first then followed by students imitating teacher's reading. With doing like this, teachers can apply how to read letters well and correctly. Meanwhile, students can see and witness directly practice of issuing letters through teacher's tongue for them to imitate. Talaqqi method has been found to be effective in increasing students' understanding of concepts, cognitive skills, and learning motivation. It also helps in forming close relationships between teachers and students, as teachers can recognize individual needs and provide appropriate coaching. Implementation of talaqqi method includes planning, implementation and evaluation stages. Method evaluation is carried out through student memorization assessments (Ismail et al., 2024).

- Deposit Method

Deposit method is listen to new readings to ustadz or ustadzah to memorize. This method must be implemented by students so that students' memorization increases and is in accordance with predetermined targets. Through this method, students' reading abilities also increase, because teacher listens to each student's reading individually and provides correction and guidance (Ulfa, 2022)

- Murajaah Method

Murajaah method is method of repeating memorization together, carried out before ziadah (new memorization), repeating previously memorized memorization with the aim that students can strengthen their memorization with murajaah every day. Method of repeating memorization that has been played before ustadz or ustadzah, whose main function is to maintain memorization so that what has been memorized is not forgotten. This method is used in various educational settings, such as tahfidz homes, Arabic language classes, and Al-Quran memorization boarding schools. This involves activities such as reciting during prayer times, and repeating with assistance (Agarwal et al., 2021). Murajaah method is considered effective in keeping memorization of Al-Quran intact and increasing motivation.

- Test Method

Test method is to see what teacher's performance is like to test students' overall memorization during one semester. Thus, this method is used to determine achievement of material that has been studied. Test method is usually applied at the end of each semester, where students face ustadz or ustadzah one by one. Students are asked to continue verses and listen to several memorized letters to ustadz or ustadzah. The aim is to evaluate student achievement based on their performance in tests. (Mohd Fakhruddin et al., 2020)

The application of character education developed in Al-Qur'an tahfidz program is through the use of above method. Using this method makes it easier for teachers to implement tahfidz learning. Tahfidz program raises awareness among student's importance of reading, memorizing and practicing Al-Qur'an in everyday life. So it will become habit or practice in life that can influence student's morals or character, making them person with Al-Qur'an morals.

The implementation of tahfidz program at MIM Baleharjo is adjusted to school policy which is outlined in students' daily routine habits. Routine habits begin by carrying out Duha prayers together using memorized surah readings. By reading memorized surahs during prayer, complex character will emerge, there are good habits will emerge in them, that's where students will begin to memorize Al-Qur'an from these habits. After prayer, they continued with murajaah together before students submitted their new memorization. The goal here is students can truly be fluent in reading Al-Qur'an and not forget to memorize it. Tahfidz Al-Quran will encourage students to understand teachings contained in Al-Quran such as compassion, justice and patience. Beside that, it also strengthens connection between religious understanding and practice such as applying values of Al-Qur'an in everyday life. So that students have morals always based on values of Al-Qur'an which are used as guidelines for behavior, so the final goal in Tahfidz Al-Qur'an Program to form Al-Qur'an character can be achieved.

3.4. Science Learning and Development of Critical and Creative Thinking Skills

Science learning plays an important role in developing students' critical and creative thinking skills. Through science education, students not only gain basic understanding of scientific principles but also have opportunity to explore intricacies universe which of course can form character that improves students' spirituality or forms piety. By studying scientific concepts such as laws of nature, processes, and physical phenomena, students are encouraged to question assumptions, test hypotheses, and gain deeper understanding of the world around them (Sumarni & Kadarwati, 2020). Science learning makes students actively involved participating in experiments, observations and problem solving activities. This hands-on approach fosters critical thinking skills as students analyze data, make connections, and draw conclusions based on evidence.

In addition, science learning stimulates students to analyze information critically and develop logical and analytical thinking skills. Through science learning, students are encouraged to evaluate evidence, identify patterns, and make conclusions based on available data. This critical analysis process helps students develop skills necessary to solve problems in various contexts (Giri & Paily, 2020). By engaging in scientific reasoning, students learn to think critically and apply their knowledge to real-world situations. Overall, science learning gives MIM Baleharjo students opportunity to develop their critical thinking skills, enabling them to analyze information, solve problems, and make informed decisions.

Science learning not only promotes critical thinking but also encourages students to think creatively. It provides space for students to generate new ideas, explore alternative approaches, and develop innovative solutions to complex challenges. By creating an environment supports experimentation and exploration, science learning encourages development of students' creativity in problem solving (Giri & Paily, 2020). By integrating critical and creative thinking, science learning equips students with skills necessary to address real-world problems and succeed in their future careers. Science learning helps them become independent, critical, and innovative learners who are ready to face future challenges. The use of e-modules, interactive multimedia, experimental methods, and interactive learning media in science education has been found to have significant effect on students' critical thinking skills. This approach has been proven to improve students' cognitive outcomes, increase their knowledge of critical and creative thinking, and enhance their overall learning experience (Sari Dewi & Kuswanto, 2023).

Science learning at MIM Baleharjo not only helps students develop skills in natural sciences, but also has potential to bring them closer to glorifying the Creator. Through science

learning, students can understand complexity and beauty of universe created by God. They can see signs of wisdom, design, and power behind natural phenomena, leading to reverence and admiration for the Creator. Students understand wisdom and purpose behind creation, science also opens the door to considering purpose and wisdom behind creation. Students may consider philosophical questions such as "why was the universe created?" or "what is the purpose of our existence?". Through this kind of reflection, they can get closer to understanding greatness of the Creator. Through learning science, students instill an attitude of responsibility, there are being responsible for caring and protecting universe, as well as understanding impact of human actions on the environment, which is principle taught in Islam. This can strengthen their faith and help them develop deeper spiritual connection. Science learning in madrasah not only serves to develop understanding of natural phenomena, but also has great potential to bring students closer to glory of the Creator and increase their spirituality and faith.

Integration of character education programs through adab, tahfidz, and science learning can have significant impact in forming young generation who is civilized, responsible, has integrity, and has high moral awareness. These programs not only provide students with knowledge and skills, but also help them internalize moral values and develop spiritual awareness (Huda et al., 2022). This holistic approach recognizes that character education goes beyond academic improvement and focuses on forming students' attitudes, values and wisdom to shape their overall personality. By integrating these programs, students not only develop academic knowledge, but also strong, moral, and spiritual character that includes both academic and moral aspects. This approach recognizes the importance of character education in shaping students' overall development and preparing them to become responsible and moral individuals (Arthur, 2024).

Discussion

The findings suggest that at MIM Baleharjo, character education is not merely a supplementary subject but the core of the educational identity. By prioritizing Adab (Ta'dib), the school addresses the fundamental issue of the "loss of adab" in modern society. As noted by Hidayatullah (2022), becoming "civilized" is the primary goal of Islamic education. The results indicate that when teachers act as *mu'addib* providing a living example of ethical behavior students more easily internalize social norms and empathy, which are crucial for their development as positive contributors to society (Henderson, 2024). The multi-method approach to Tahfidz (Talaqqi, Deposit, Murajaah, and Test) ensures that memorization is not just a cognitive task but a spiritual discipline. The integration of Murajaah into Dhuha prayers is a strategic form of Habituation. This practice aligns with (Latipah, 2022), who argue that consistent interaction with the Al-Qur'an hones a student's patience and perseverance. The study shows that the spiritual tie formed during memorization leads to improved discipline and self-confidence, effectively shaping a "pious character" that manifests in daily behavior.

A unique aspect of the discussion is how science learning bridges the gap between empirical knowledge and faith. While modern science often focuses on purely materialistic outcomes, MIM Baleharjo uses it to foster Spirituality. By encouraging students to ask philosophical questions (e.g., *"Why was the universe created?"*), science learning moves beyond the classroom into the realm of *reverence* for the Creator (Abd Rahman et al., 2020). Furthermore, the development of critical and creative thinking equips students to face future challenges as "independent and innovative learners" while remaining grounded in Islamic principles of environmental stewardship (Thornhill-Miller et al., 2023). The integration of these three pillars Adab, Tahfidz, and Sciencecreates a h olistic educational model. This approach recognizes that academic success must be balanced with moral integrity and spiritual awareness. As highlighted by Huda et al. (2022), this combination ensures that the younger generation is not only intellectually capable but also possesses the "moral wisdom" necessary to navigate social changes.

The synergy between religious practices and scientific inquiry at MIM Baleharjo produces a well-rounded personality characterized by integrity, responsibility, and faith.

CONCLUSION

From the explanation above, it can be concluded that values-based education, especially through adab, tahfidz and science learning programs, has proven to be an effective approach in shaping student character. Integration of these three programs not only provides students with knowledge and skills, but also strengthens moral, spiritual and intellectual aspects in forming personality character of MIM Baleharjo students.

Implementation of character education through adab program is carried out by aligning values contained in it, which includes teaching etiquette of seeking knowledge, etiquette to teachers, etiquette to parents, etiquette to friends, etiquette for eating, etiquette for dressing, and etiquette for speaking. Implementation of education through tahfidz Al-Qur'an increases students' ability to read and memorize Al-Qur'an as well as improving their moral aspects. Science learning plays an important role in developing students' critical and creative thinking skills. Implementation of adab program refers to good and polite behavior, as well as the ethics expected from individuals in interacting with other people.

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