

Religious Character Resilience: Dissecting the Roots of Students' Noble Character through Tri-Center of Education Habituation

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Abstract: The cultivation of noble character is often solely attributed to formal educational institutions, whereas student character resilience is fundamentally rooted in the consistency of habituation beyond the school environment. This study aims to analyze the origins of noble character formation through the lens of the Tri-Center of Education, focusing on the integration of family and community environments. Employing a descriptive qualitative method, research subjects at SMKN 1 Bandung were selected using a purposive sampling technique with multi-source validation involving Islamic Education (PAI) teachers, Guidance and Counseling (BK) teachers, student affairs coordinators, and leaders of student organizations. Data were collected through recommendation instruments based on the Pancasila Student Profile indicators and screening questionnaires to capture the balance of student behavior, which were analyzed qualitatively as non-test instruments for initial subject selection without statistical testing. The scientific findings indicate that the religious character resilience of students with noble character at school is sustained by the synergy of specific external factors: morning discipline and role modeling by teachers at school, coupled with maternal trust and dialogic parenting at home. The findings also highlight the consistency of religious habituation and responsiveness to guidance within the family environment, as well as active involvement in socio-religious contributions within the community. The study concludes that character development is the manifestation of behavioral consistency, where moral actions in the domestic sphere align with public actions at school, remaining stable even when free from external surveillance. This research implies the importance of standardizing character criteria that are integrated across school, home, and social environments.

Keywords: Character Resilience, Noble Character, Tri-Center of Education, Islamic Education.

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Introduction

Character education, particularly the cultivation of noble character (*Akhlakul Karimah*), remains an important concern in Indonesia's education system amid rapid social and technological change. Although religious education is expected to foster students' moral development, previous studies indicate that its implementation often emphasizes cognitive achievement rather than the internalization of values into everyday behaviour (Hidayatullah 2022). This issue is reflected in the continuing occurrence of behavioural problems among adolescents, including bullying, cyberbullying, and violations of digital ethics, despite satisfactory academic achievement in religious education (Ramadhani et al. 2023; Thohir et al. 2024). These findings suggest that school-based religious learning alone may not be sufficient to develop enduring moral behaviour. This issue highlights the continuing relevance of the *Tri-Pusat Pendidikan* (Tri-Center of Education) proposed by Ki Hajar Dewantara, which views character education as a shared responsibility of schools, families, and

communities (Prasetya 2019). Within this perspective, character is developed through continuous interaction across different educational environments rather than through formal schooling alone. However, changes in contemporary family and community life present challenges to this collaborative process. Families may experience difficulties in providing consistent moral guidance because of social and economic pressures, while communities often provide fewer opportunities for collective supervision and value reinforcement than in previous generations (Sauri 2020). As a result, responsibility for character education is frequently concentrated within schools.

The digital environment further complicates this situation by expanding adolescents' interactions beyond direct supervision from schools and families. Social media and online communication expose students to diverse values and behavioural influences that may differ from those promoted in formal education (Marini 2021). Consequently, understanding students' character development requires attention not only to their behaviour at school but also to how religious values are maintained in family and community settings. Previous studies have examined character education from various perspectives. School-based studies have emphasized the importance of institutional discipline, teacher role modelling, and school culture in shaping students' character (Aulia 2020). Other studies have highlighted the family as the primary environment for moral development through parenting practices and daily interaction (Fahmy 2021). Although these studies provide valuable insights, they generally examine schools, families, or communities separately. As a result, limited attention has been given to how these three educational environments interact in supporting students' religious character development. Another limitation of previous research concerns methodological approaches. Many studies have relied primarily on questionnaires, self-report measures, or classroom-based observations, which provide limited evidence regarding students' behaviour outside school (Hidayat 2021; Ramadhani et al. 2024). Consequently, relatively few studies have explored whether students consistently maintain religious values across school, family, and community environments using information from multiple stakeholders. Examining character across these settings is important because religious character is expected to be reflected in students' everyday behaviour rather than only in situations where school supervision is present.

To address this gap, this study employs a qualitative case study at SMKN 1 Bandung. The school was selected because it implements structured character education programmes and provides an appropriate setting for examining religious character among vocational students. During the period of this study, the school had a population of 1,542 students. Participants were selected through purposive sampling using recommendations from Islamic Education (PAI) teachers, Guidance and Counselling (BK) teachers, student affairs coordinators, and student organisation leaders. This selection process enabled the researcher to identify students who consistently demonstrated positive religious behaviour across different educational contexts before conducting in-depth qualitative exploration. Compared with previous studies, this research incorporates validation from multiple educational stakeholders to examine students' religious character across school, family, and community environments. Rather than relying on information from a single source, the study integrates perspectives from teachers, parents, community representatives, and student organisation leaders to obtain a more comprehensive understanding of students' behavioural consistency. This approach strengthens the credibility of the qualitative findings while reducing reliance on self-reported behaviour alone. Accordingly, this study aims to examine how students maintain religious character across school, family, and community environments through the perspective of the *Tri-Pusat Pendidikan*. Specifically, it explores how the dimensions of faith, piety, and noble character within the *Profil Pelajar Pancasila* framework are reflected in students' daily lives (Rusnaini 2021). The findings are expected to contribute to a better understanding of religious character resilience and to provide insights for strengthening collaboration among schools, families, and communities in character education.

Method

This study employed a qualitative case study to examine the formation of students' religious character resilience within the perspective of the *Tri-Pusat Pendidikan* (Tri-Center of Education). A qualitative case study was considered appropriate because it enables an in-depth exploration of students' religious character across school, family, and community settings within their natural context (Campbell 2020; Gunawan 2022). The study was conducted at SMKN 1 Bandung, a vocational high school that implements structured character education programmes and provides an appropriate setting for examining students' religious character. During the period of this study, the school had a total population of 1,542 students.

Participants were selected using purposive sampling to identify students who consistently demonstrated positive religious character across different educational environments. Recommendations were obtained from Islamic Education (PAI) teachers, Guidance and Counselling (BK) teachers, student affairs coordinators, and the head of the school Islamic student organisation (*Ikatan Remaja Masjid—IRMA*). The participant selection began with the development of recommendation criteria based on Islamic values and the dimensions of the *Profil Pelajar Pancasila*. These criteria were used by the four groups of informants to recommend students who consistently demonstrated positive religious behaviour. A total of eleven students who received recommendations from at least two different informants proceeded to the screening stage. They then completed a screening questionnaire concerning their religious practices and behavioural consistency within their families and communities. Based on the results of this screening process, eight Grade XI vocational students representing four study programmes were selected as the final participants because they demonstrated consistent religious character across school, family, and community settings. Data were collected through screening questionnaires, semi-structured interviews, and source triangulation. The screening questionnaire served as an initial tool for participant selection and was not intended for statistical analysis. The primary data were obtained through in-depth interviews with the eight selected participants. To enhance the credibility of the findings, source triangulation was conducted by comparing information obtained from students with data provided by parents, PAI teachers, BK teachers, and community representatives.

The interview guide and screening questionnaire were developed based on the dimensions of religious character in Islamic education and the *Profil Pelajar Pancasila*. The instruments explored four main aspects: religious practices, moral behaviour within the family, social responsibility in the community, and behavioural consistency across school, family, and community settings. These instruments were reviewed by the research supervisors to ensure their relevance to the objectives of the study. Data were analysed thematically using the interactive analysis model of Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing. Interview transcripts were coded to identify meaningful statements related to students' religious character. Similar codes were subsequently grouped into categories representing recurring behavioural patterns across school, family, and community settings. These categories were then interpreted to develop broader themes describing the formation of students' religious character resilience within the *Tri-Pusat Pendidikan* framework.

Results and Discussion

The empirical findings within this study indicate that the domestic sphere acts as a primary arena for validating the permanence of a student's moral choices. While school environments provide the structured cognitive blueprint for Islamic values and the *Profil Pelajar Pancasila*, it is within the private space of the home where structural compliance transforms into genuine moral autonomy. Based on the environmental tracking of the selected participants at SMKN 1 Bandung, an integrated typology of student religious character consistency was uncovered across core behavioral environments. This tracking reveals that the home functions as a testing ground; without the immediate threat of institutional sanctions or the desire for academic rewards, the choices made by adolescents within the domestic walls reflect the depth of their value internalization.

Table 1. Typology of Student Religious Character Consistency Across Environments

Character Dimension	School Environment (Cognitive Blueprint)	Domestic Environment (Private Validation)	Community Environment (Social Control)
Religiosity	Participating in congregational prayers, morning <i>tadarus</i> , and IRMA management	Initiating independent <i>Tahajud</i> and <i>Dhuha</i> prayers, and routine Quran recitation	Participating in local youth mosque leadership and attending religious study groups
Independence	Complying with structural vocational regulations and school tasks	Managing study schedules autonomously and assisting with household economic chores	Refusing negative peer pressure, smoking invitations, and unproductive gatherings
Social Ethics	Displaying humility toward instructors and mediating peers honestly	Maintaining courteous language toward parents and affection toward siblings	Maintaining harmonious relationships with neighbors and initiating community service
Resilience	Maintaining focus and behavioral control amid dense vocational schedules	Utilizing spiritual routines as intrinsic coping mechanisms during domestic distress	Anchoring behavioral choices to moral baselines despite exposure to digital saturation

This integrated typology reveals fundamental dimensions of daily student character manifestation. In the Religiosity or religious morals dimension, the participants transition from habits supervised at school such as maintaining *fardhu* prayers in congregation at the school mosque, active engagement in Islamic youth network (*Ikatan Remaja Masjid* or IRMA) management, and participation in morning *tadarus* into personal, autonomous domestic expressions. At home, they independently perform *sunnah* prayers like *Tahajud* and *Dhuha* without adult instruction, maintain a routine of reciting the Quran, and pray for their parents. This dimension illustrates that rituals initially driven by institutional schedules can successfully evolve into self-initiated spiritual necessities that dictate the student's private life. In the Independence or self-governing dimension, discipline enforced at school toward regulations and academic tasks transforms into autonomous domestic time management for worship and study, alongside an initiative to assist with household and family economic chores. The ability to structure one's own time without parental prodding underscores a shift from passive obedience to proactive personal responsibility, reflecting a core tenet of both Islamic self-discipline and national educational goals. In the Social Ethics (*Akhlakul Karimah*) dimension, the participants' humility toward instructors and honest peer mediation at school expand into the domestic sphere through the maintenance of polite, courteous language when speaking to parents and a display of affection toward siblings. This shows that interpersonal ethics are not situational masks worn for authority figures, but have become interpersonal defaults rooted in the Islamic concept of *birrul walidain*. Finally, the Character Resilience dimension indicates that the participants do not just hold a temporary compliance trait; they actively make religious values an internal solution when facing personal conflicts or emotional stress at home, indicating that their behavioral locus of control has shifted from external pressure to an intrinsic, transcendental consciousness. When faced with psychological fatigue or interpersonal friction, these students turn inward to their spiritual foundations rather than projecting their frustration outward into disruptive behaviors.

The narratives gathered through the semi-structured interviews and environmental tracking show a robust internalization of moral values across the selected participants, rather than a single isolated case. The participants explicitly indicated that honesty and prayer are driven by an internal awareness of divine oversight, rather than a fear of teacher punishment or institutional sanctions. This intrinsic spiritual oversight, which reflects the theological concept of *muraqabah*, is similarly manifested through situational consistency in interpersonal ethics outside school boundaries, where students maintain their prayers and attitude when interacting with peers in public spaces without

external surveillance. Furthermore, for students heavily involved in school leadership, external institutional expectations act as a catalyst for maintaining domestic integrity rather than causing a split persona. The pressure to serve as a role model encourages them to ensure that personal daily prayers and domestic duties at home are never neglected, despite dense school hours limiting community activities. This pattern is validated by Guidance and Counseling (*Bimbingan dan Konseling* or BK) teacher records, which identify these individuals as students with high levels of integrity. This research also delves into how the daily activity schedules reflect a continuity of habituation, where the initiative to assist parents without being asked shows that religious values have been translated into real action in the domestic sphere. When contrasted with previous research, these dynamics reinforce the foundational theory of *al-madrasatul ula* (the first school) popularized by Sauri (2020) and Fahmy et al. (2021), which establishes that the family provides the core emotional habituation that transforms moral theory into an active, everyday lifestyle. Furthermore, this finding extends the empirical claims of Zaini and Baharun (2020), who warned that without consistent domestic reinforcement, school-taught values decay into temporary compliance traits that only surface when students wear institutional attributes. By demonstrating that the participants maintain their ethical integrity even when free from school surveillance, this research provides qualitative confirmation that stable domestic habituation acts as a critical bridge transforming extrinsic school mandates into deeply rooted intrinsic motivations (Aslan 2021; Mundiri and Zahra 2022).

Theoretically, this empirical expansion challenges the paradigm of institutional determinism, which frequently assumes that school networks are the sole engineers of adolescent moral rectitude. The behavioral patterns decoded from the primary research subjects indicate that the home environment serves as a non-coercive micro-society where Islamic values and national characters cease to be merely a formal curriculum. Instead, the home operates as an active locus of internal consistency where external behavioral dictates are systematically examined and re-conceptualized by the students. When a student transitions from tasks supervised at school to autonomous domestic management such as initiating family assistance or establishing independent *Tahajud* routines they are effectively shifting their ethical regulation from an extrinsic locus to an intrinsic, transcendental baseline. This qualitative data expands the discourse presented by Mundiri and Zahra (2022), suggesting that character permanence requires a private, low-surveillance laboratory to test the genuine internalization of formal doctrines.

Furthermore, within the framework of contemporary adolescent development, the continuous situational resilience observed in these vocational high school students highlights the family's structural capacity to act as an ecological buffer against identity diffusion. In highly demanding vocational settings like SMKN 1 Bandung, students frequently encounter emotional exhaustion. The narrative data shows that the participants utilize religious principles not as mechanical requirements, but as intrinsic coping mechanisms during domestic or emotional distress. This phenomenon aligns with the classical Islamic ethical framework of *riyadhah an-nafs* (the systematic training of the soul), while simultaneously advancing Western ecological models. It demonstrates that character stability is not an isolated psychological trait, but an ecological outcome of uniform feedback loops that connect emotional security at home with theoretical frameworks provided at school (Aslan 2021; Fahmy 2021). Consequently, this research confirms that stable family habituation is a vital validation process that determines whether educational programs survive beyond the school gates or dissolve once institutional surveillance is absent.

In addition to the structural shift in behavioral regulation, this domestic stability provides a lens through which to critique the phenomenon of moral fragmentation often observed in modern adolescents. When vocational high school students are exposed to academic pressure combined with rapid digital saturation, they frequently develop split personas maintaining a disciplined, religious exterior within school boundaries while succumbing to detached behavioral patterns when

unsupervised. The empirical narratives of the participants in this study offer an alternative perspective to this trend. Their consistency across environments indicates that family habituation serves as an interpretive filter, allowing students to evaluate and filter external cultural disruptions rather than passively conforming to them. This dynamic addresses a substantial gap in the literature presented by Fahmy et al. (2021) and Zaini and Baharun (2020), showing that when family routines are deeply synchronized with Islamic ethics, the domestic sphere functions not merely as a place of rest, but as an active moral sanctuary that preserves identity permanence. Furthermore, the qualitative tracking of these participants suggests that family character formation operates through implicit emotional modeling rather than rigid, vertical indoctrination. The narrative questionnaires indicate that the students' willingness to engage in domestic chores and maintain independent spiritual routines like *Tahajud* and *Dhuha* is correlated with the exemplary conduct of their parents at home. This finding mirrors the pedagogical essence of living ethics within Islamic jurisprudence, where value transmission is achieved through observed integrity rather than spoken mandates. By expanding the ecological safety net frameworks of Hidayat (2021), these results demonstrate that the domestic sphere must act as a reliable moral echo chamber. It ensures that the cognitive blueprints provided by PAI and BK teachers at SMKN 1 Bandung do not remain abstract theories, but are reinforced by the daily, lived experiences within the household ecosystem.

The Role of the Community

Beyond the private household boundaries, the public environment serves as an arena that tests whether a student's ethical framework possesses genuine resilience or merely localized adaptability. The field data reveal that the community acts as an external social control mechanism. When students receive recognition and a space for contribution in society, they feel a moral responsibility to maintain their integrity before the public. Within the community sphere, the integrated character typology manifests clearly through various social actions. In terms of religiosity, participants become initiators of youth mosque activities, maintain consistent modesty, and attend local religious study groups. Their independence is validated by their ability to refuse negative social invitations, such as smoking, digital ethics breaches, or unproductive gatherings, by maintaining a strong stance on personal moral principles. Socially, they maintain good relations with neighbors, actively engage in community service, and demonstrate social awareness through voluntary alms and donations.

This public moral consistency is explicitly captured in the tracking data, which indicate that engaging in community activities, such as teaching children to read the Quran at the local mosque, keeps students grounded. What they learn from Islamic Education (PAI) teachers about *Akhlakul Karimah* is practiced directly within the neighborhood environment. The community thus acts as a social control system that validates whether a student possesses a resilient character or is merely compliant due to teacher supervision. In addition to the broader community, field findings indicate that the peer community, specifically within the IRMA organization, acts as a support factor for character consistency. In this environment, the participants receive positive social support, which is crucial as adolescents often experience moral challenges due to negative peer pressure.

This finding aligns with the ecological safety net theories established by Hidayat, Sarbini, and Maulida (2018), which posit that a well-entrenched religious community ecosystem functions as a secondary safety mechanism after the family. This synergy ensures there are no gaps in character supervision, as every environment provides support for positive behavior (Hidayat 2021). While mainstream adolescent literature often focuses on peer-driven moral degradation, this study offers an alternative narrative that mirrors the findings of Santhi Dewi et al. (2023) and Irawan et al. (2023). The presence of peers with the same moral vision strengthens student resilience against social temptations outside of school (Irawan 2023). It expands the discourse by showing that inclusive

religious organizations can successfully extend their protective moral influence into the wider residential neighborhoods.

This structural alignment provides an empirical baseline to re-examine the socio-cultural vulnerabilities of urban vocational students. In an era marked by rapid digital mobilization and volatile peer landscapes, the neighborhood environment is rarely a neutral space; it is either an amplifier of deviance or an anchor of restraint. The active immersion of the participants within community religious leadership, such as the mosque prosperity council (*Dewan Kemakmuran Masjid* or DKM) and local IRMA networks, effectively transforms the public sphere from a source of moral distraction into a protective perimeter. This dynamic deepens the discourse established by Hidayat, Sarbini, and Maulida (2018), showing that community involvement is not merely an external behavioral requirement but an active psychological checkpoint. By stepping into public roles as Quranic instructors and community service initiators, these adolescents tie their personal identity to communal expectations, constructing a resilient persona that naturally repels negative peer pressure and digital misconduct.

Furthermore, this communal validation process challenges the historical polarization between formal school mandates and informal neighborhood subcultures. Traditional sociological literature frequently depicts the urban street corner as a locus of moral friction where institutional values come to fracture. The qualitative evidence from this study offers an alternative perspective by demonstrating how structured organizations like IRMA can actively extend their protective moral gravity far beyond the physical gates of SMKN 1 Bandung. When peer groups share a unified spiritual vision, they establish an informal, localized system of accountability that mirrors the ideological framework of the school. This extension directly supports the findings of Santhi Dewi et al. (2023) and Irawan et al. (2023), confirming that a religious peer network functions as a localized protective mechanism. It ensures that when adolescents navigate low-surveillance public spaces, their behavioral choices remain anchored to a stable, community-validated moral baseline rather than shifting based on situational social temptations.

Synergy Among the Three Pillars of Education

The resolution to the problem of student character gaps raised at the beginning of this study lies in the concept of religious character resilience born from the synergy between the three pillars of education (*Tri-Pusat Pendidikan*). Within this qualitative framework, character resilience is not measured through standardized psychometric testing, but is instead operationalized through the daily behavioral narratives against the established qualitative indicators. These parameters track whether a student can remain steadfast in practicing religious values amidst a busy vocational school schedule, use religious principles as a coping mechanism during domestic emotional stress, and maintain a mental filter against digital disruptions and negative peer trends outside the school gates.

The field results show that the participants exhibit this qualitative resilience because they receive uniform moral feedback loops across school, domestic, and community spheres. The behavioral consistency found in the daily accounts indicates that character education has moved beyond the cognitive level to the stage of moral action driven by moral feeling. Another determinant reinforcing this success narrative is the students' perception of the exemplary behavior of PAI and Guidance and Counseling (BK) teachers. Narrative questionnaire data reveal that students tend to emulate the behavior of teachers they perceive as consistent in word and deed. Teachers at SMKN 1 Bandung act as a living curriculum, providing real-world examples of *Akhlakul Karimah*, which shows that value transformation occurs through student observation of teacher integrity rather than verbal indoctrination.

Overall, this discussion reaffirms that the religious character resilience found in these participants is not merely an individual moral achievement but a valuable form of social capital. Their

ability to remain consistent in noble character amidst a dynamic community environment indicates that the *Tri-Center of Education* synergy has successfully formed individuals with high integrity. This qualitative resilience expands upon the ecosystem frameworks developed by Suud and Madamarov (2022), indicating that superior moral character is never an instant, isolated institutional product of schooling. Instead, as validated by Widodo (2018) and Kurniawan and Mahmuda (2023), the strategic partnership between PAI teachers and parents in monitoring student activities is a primary key to educational success today. The analysis suggests that student character development develops optimally when the school provides the theoretical foundation, the family provides emotional habituation, and the community provides continuous social validation (Hidayat, Rizal, and Fahrudin 2018; Rahmawati and Hanafi 2022; Saputra, Anwar, and Syafe 2023).

From a comparative macro-educational perspective, the structural continuity decoded across the daily behavioral narratives represents a significant departure from fragmented character instruction models. Most contemporary educational systems suffer from an institutional disconnect, where the moral principles taught in the classroom are neutralized by domestic negligence or public indifference. This study demonstrates that the attainment of true moral autonomy is fundamentally dependent on an uninterrupted ecological feedback loop across all three pillars of the *Tri-Pusat Pendidikan*. When the school provides the cognitive blueprint, the family instills the affective habituation, and the community offers a space for public validation, the adolescent is insulated from the risk of character splitting, which manifests as the development of compartmentalized, hypocritical behavior patterns designed merely to satisfy localized surveillance.

This systemic harmony also redefines the conceptual boundaries of social capital within contemporary Islamic and vocational education. The structural resilience displayed by the participants cannot be viewed as an isolated psychological phenomenon or an individual triumph of will; it is the output of a synchronized ecosystem involving multiple educational stakeholders. The active partnership between PAI teachers, BK counselors, and parents functions as a curricular web that monitors and guides student actions across varying environments without relying on overt coercion. This qualitative insight expands upon the ecosystem frameworks of Suud and Madamarov (2022) as well as Kurniawan and Mahmuda (2023) by showing that value transformation reaches deep, intrinsic permanence only when institutional exemplary behavior is mirrored by consistent emotional modeling at home and active structural reinforcement in society (Rahmawati and Hanafi 2022). As a concluding narrative, the empirical evidence suggests that character formation operates as an iterative, long-term ecological process rather than an instantaneous institutional outcome; it requires temporal consistency, continuous reinforcement, and structured alignment. Ultimately, these dynamics deliver a positive perspective for the educational world: with collaboration between the school, family, and community, the challenge of adolescent moral degradation can be systematically and structurally overcome (Aini and Daulai 2024; Kurniawan and Mahmuda 2023; SIREGAR 2025; Suud 2019; Wahyuddin 2022).

Conclusion

This study concludes that religious character resilience in vocational high school students develops through systematic alignment involving the school, family, and community, rather than through formal instruction at school alone. The empirical findings suggest that students can reach the stage of moral autonomy, where religious values and the *Profil Pelajar Pancasila* transform into a stable personal identity across various environments. This development is driven by three key factors: affective spiritual value internalization, social control within the community, and a synergy between teacher exemplary conduct and consistent family habituation. Thus, character resilience functions as an internal filter that preserves student moral integrity against environmental disruptions and negative peer pressure, demonstrating that stable character is an ecological outcome of uniform educational environments. Based on these findings, several strategic recommendations are proposed for

educational stakeholders. School institutions should develop comprehensive character assessment models that extend beyond internal observation by incorporating periodic validation from parents and community leaders to capture the genuine authenticity of student behavior outside school boundaries. Furthermore, Islamic Education (PAI) teachers need to strengthen their role as motivators and spiritual consultants who engage in meaningful dialogue with students, shifting student motivation from structural rule compliance toward autonomous inner consciousness. Finally, future researchers are encouraged to expand on these dynamics by conducting comparative studies on students with lower levels of resilience and investigating how digital technology interventions influence the strength of the *Tri-Pusat Pendidikan* synergy in contemporary settings.

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