

Character Education Management in Realizing the Student Profile of *Rahmatan Lil Alamin* at Ma Al-Azhar Ash-Syarif North Sumatra

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ABSTRACT

Character education plays an essential role in shaping students' character in line with the *Rahmatan Lil' Alamin* student profile within Islamic educational institutions, particularly madrasahs that integrate religious values into daily learning practices. However, its implementation still faces challenges related to consistency, value integration, and effectiveness within the boarding school environment, requiring a comprehensive analysis of planning, implementation, and evaluation processes. This study aims to analyze the planning, implementation, evaluation, as well as supporting and inhibiting factors of character education at MA Al-Azhar Ash-Syarif North Sumatra. This study employs a qualitative field research design. Data were collected through interviews, observations, and documentation involving key informants, school activities, and institutional records. Data analysis followed the Miles and Huberman model, including data reduction, data display, and conclusion drawing. The findings show that character education planning is conducted comprehensively through needs identification and value integration in madrasah programs. Implementation occurs within the boarding school ecosystem through habituation, role modeling, and supervision. Evaluation is carried out using assessment instruments, classroom observations, digital report cards, and feedback from students and parents. Supporting factors include a strong religious culture, adequate infrastructure, and solid institutional management, while challenges include the influence of digital technology and variations in parenting patterns. The study concludes that the implementation of character education at MA Al-Azhar Ash-Syarif North Sumatra is effective in realizing the *Rahmatan Lil' Alamin* student profile through a structured, sustainable system. The study contributes theoretically to character education in Islamic boarding school contexts, while practically providing insights for strengthening integrated character education systems and highlighting the need for institutional support in managing digital influence and parental involvement.

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1. INTRODUCTION

Management or governance is an inseparable part of educational institutions. The quality of an educational institution is largely determined by the effectiveness of its management [1]. In perspective *Management Theory*, Fayol, through the concept of POAC (*Planning, Organizing, Actuating, Controlling*) emphasized that the success of educational organizations depends on the ability to manage managerial functions systematically and continuously. However, in practice, there are still problems that many educational institutions have not been able to integrate management functions optimally in strengthening character education, so that the implementation of character values has not been carried out consistently and measurably. Normatively, the goal of national education in Law No. 20 of 2003 emphasizes the formation of people of faith, noble character, intelligence, and responsibility.

This is in line with the theory *Character Education* [2] which explains that character education includes moral knowing, moral feeling, and moral action. In an Islamic perspective, character education (*Morals*) also has a fundamental position like QS. Al-Ahzab:21 who made the Prophet PBUH as the *Uswah Hasanah*, as well as Al-Ghazali's views in *Ihya Ulumuddin* that morality is the essence of the formation of perfect human beings (*And then there's the Smash Bros.*) [3]. Along with the development of education policy, the Ministry of Education and Culture introduced the Pancasila Student Profile [4] while the Ministry of Religion developed the Rahmatan lil Alamin Student Profile (PPRA) [5]. PPRA emphasizes the value of religious moderation, tolerance, balance, and diversity as strengthening Islamic-based character *Rahmatan Lil 'Alamin*. Previous studies have shown that character education is effective through the integration of learning, school culture, teacher example, and habituation [6], [7].

[8] emphasizing the importance of the leadership role of the principal, while [9] shows that strengthening religious values can improve student morale. However, these studies are still partial because they have not examined character education from a comprehensive management perspective which includes integrated planning, implementation, evaluation, and supervision. In addition, previous research also showed several problems such as weak integration of local wisdom, lack of optimal involvement of parents and the community, and inconsistency in school culture in building student character. [10] and [11] emphasizing habituation and example, but not yet firmly integrating in a management system based on *Boarding School* and PPRA.

Previous studies have shown that character education can be strengthened through learning integration, school culture, teacher modeling, and habituation practices. Leadership of school principals has also been identified as a key factor in successful implementation, while religious value reinforcement contributes significantly to student moral development. In addition, policy developments such as the Pancasila Student Profile and the *Rahmatan Lil' Alamin Student Profile (PPRA)* emphasize the importance of character formation based on moderation, tolerance, and balance. However, most studies tend to focus on partial aspects such as instructional strategies, teacher roles, or school culture, rather than examining character education as an integrated management system.

The existing literature still lacks a comprehensive analysis of character education management that integrates POAC-based management functions with PPRA values within a boarding school system. Furthermore, limited studies have examined how character education management incorporates local wisdom, stakeholder collaboration, and structured institutional governance simultaneously. This indicates a gap in understanding character education as a holistic and system-based management practice rather than fragmented educational activities. This study offers novelty by developing an integrated analysis of character education management based on POAC theory and the PPRA framework within a boarding school-based madrasah context. It also incorporates local cultural values and stakeholder collaboration (school, teachers, students, and parents), providing a more contextual and systemic perspective on character education implementation.

This study aims to analyze the management of character education at MA Al-Azhar Ash-Syarif North Sumatra in realizing the *Rahmatan Lil' Alamin Student Profile*, focusing on planning, implementation, evaluation, as well as supporting and inhibiting factors within the boarding school environment. Theoretically, this study contributes to the development of character education management literature by integrating POAC theory with the PPRA framework in an Islamic boarding school context. Practically, the findings are expected to serve as a model for strengthening integrated character education in madrasahs. From a policy perspective, this study provides insights for educational stakeholders and policymakers in designing more structured, contextual, and sustainable character education systems in Indonesia.

2. METHOD

This study uses a qualitative research approach with a field research design. The qualitative approach is applied to understand in depth the management of character education in realizing the *Rahmatan lil Alamin Student Profile* at Madrasah Aliyah Al-Azhar Ash-Syarif North Sumatra. This approach allows researchers to explore meanings, processes, and social practices in their natural setting, where the researcher acts as the key instrument in data collection and analysis [12] and [13]. The research was conducted at Madrasah Aliyah Al-Azhar Ash-Syarif North Sumatra. The study was carried out during the 2024–2025 academic year (adjust as needed based on actual research period).

The participants in this study included the institution director, head of madrasah, vice principals, teachers, students, parents, and relevant stakeholders within the madrasah environment. These participants were selected based on their direct involvement and experience in character education management within the boarding school system [14]. The sampling technique used was purposive sampling. Participants were selected based on their relevance to the research focus and their ability to provide rich and in-depth information regarding the implementation of character education management. The data sources in this study consist of primary and secondary data. Primary data were obtained from interviews, observations, and interactions with informants, while secondary data were obtained from institutional documents such as school programs, activity schedules, policy documents, and reports related to character education implementation [15] and [16].

Data were collected using three main techniques, namely observation to directly examine the implementation of character education, school culture, and social interactions within the madrasah environment, semi-structured interviews with key informants to explore their experiences and perspectives regarding character education practices, and documentation study to analyze relevant institutional documents such as curriculum plans, character education programs, and school activity records [17]. The main research instrument is the researcher himself/herself. Supporting instruments include interview guidelines, observation sheets, and documentation checklists to ensure systematic data collection.

Data were analyzed using the Miles and Huberman interactive model, which consists of data reduction, data display, and conclusion drawing/verification. This process was carried out continuously throughout the research to ensure that emerging patterns and meanings were properly interpreted. To ensure data validity, this study applies trustworthiness criteria, including credibility, transferability, dependability, and confirmability. Data credibility was strengthened through triangulation of sources, methods, and techniques by comparing interview results, observations, and documentation. [18]. Ethical considerations were maintained throughout the research process. Participants were informed about the purpose of the study, and their participation was voluntary. Confidentiality and anonymity were ensured to protect participant identities and maintain research integrity.

3. RESULTS AND DISCUSSION

3.1. Results

3.1.1 Character Education Planning in Realizing the Student Profile of *Rahmatan lil Alamin*

This section presents the findings of the study related to the planning of character education in realizing the *Rahmatan lil Alamin* Student Profile at MA Al-Azhar Ash-Syarif North Sumatra based on interview, observation, and documentation data. The research participants consisted of key madrasah stakeholders, including the head of the madrasah, teachers, MGMP members, dormitory supervisors, and students. These participants were selected because of their direct involvement in character education planning and implementation within the boarding school environment. The respondents represent various functional roles in the madrasah, allowing a comprehensive understanding of the planning process from policy formulation to classroom implementation. Overall, the findings show that character education planning is conducted in a structured and collaborative manner. The planning process involves coordination meetings among madrasah leaders, teachers, MGMP, and boarding school supervisors to determine priority character values, annual programs, and implementation strategies. The most frequently emphasized values include tolerance (*tasāmuḥ*), deliberation (*shūrā*), and justice (*i'tidāl*), which are integrated into both curricular and extracurricular activities.

The main findings indicate that character education planning is not implemented individually but through a participatory mechanism that integrates institutional vision, student needs, and boarding school culture. Planning outcomes are formalized in the annual

work program and translated into daily habituation activities such as congregational prayer, classroom discipline, deliberation practices, and student organizational activities. The implementation model used is the block system, which structures learning and habituation activities within intensive time periods. Data from interviews confirm these findings. The head of the madrasah stated that planning is carried out through deliberation involving teachers and boarding school supervisors to ensure alignment with the *Rahmatan lil Alamin* Student Profile. Teachers also emphasized that all character habituation programs are designed at the beginning of the academic year and implemented consistently based on agreed guidelines. No statistical testing was conducted in this qualitative study. Therefore, the findings are presented in thematic form based on patterns emerging from interviews, observations, and documentation analysis. Overall, three main themes were identified: (1) participatory and collaborative planning involving multiple stakeholders, (2) systematic integration of character values into institutional programs and daily school culture, and (3) structured implementation through an annual program and block system that ensures consistency and sustainability of character education practices.

3.1.2 Implementation of Character Education in Realizing the Student Profile of *Rahmatan lil Alamin*

This section presents the findings of the study related to the implementation of character education in realizing the *Rahmatan lil Alamin* Student Profile at MA Al-Azhar Ash-Syarif North Sumatra based on interviews, observations, and documentation analysis. The research participants included the head of the madrasah, teachers, dormitory supervisors, and students who are directly involved in the implementation of character education within the boarding school system. These participants represent the key actors in the educational ecosystem, allowing a comprehensive understanding of how character education is practiced in daily activities both in the madrasah and dormitory environments. Overall, the findings show that character education is implemented in an integrated and continuous manner through a boarding school system that operates for 24 hours.

Character values such as discipline, religiosity, tolerance, honesty, and responsibility are not only taught in classrooms but also internalized through structured daily routines, habituation activities, and social interactions among students. The main findings indicate that the implementation of character education is carried out through several interconnected mechanisms. First, habituation-based activities such as congregational prayer, discipline enforcement, morning routines, and cleanliness programs are used to reinforce positive behavior. Second, teacher modeling plays a central role in shaping student behavior, where teachers act as role models in discipline, worship, and social conduct. Third, dormitory-based supervision ensures continuous character formation through structured daily schedules from waking up to sleeping time. Fourth, project-based learning such as "Voice of Democracy," entrepreneurship, and environmental programs (Green School) strengthens leadership, cooperation, and responsibility among students.

Interview data confirm these findings. The head of the madrasah stated that character education is implemented not only in the classroom but throughout daily life in the dormitory, where students are continuously trained in discipline, worship, and mutual

respect. A dormitory supervisor added that all student activities are systematically scheduled, making character formation occur naturally through daily routines. One teacher emphasized the importance of role modeling, stating that students tend to imitate teacher behavior more than verbal instruction. Meanwhile, a student explained that structured daily schedules help them develop discipline and responsibility, even though corrective sanctions sometimes follow violations. No statistical tests were conducted in this qualitative study; therefore, the findings are presented thematically based on interview, observation, and documentation data. Overall, three main themes were identified: (1) holistic and continuous character education through a 24-hour boarding school system, (2) strong role modeling and habituation as the main mechanisms of value internalization, and (3) structured routines and experiential learning activities that strengthen discipline, tolerance, and social responsibility among students.

3.1.3 Evaluation of Character Education in Realizing the Student Profile of *Rahmatan lil Alamin*

This section presents the findings of the study related to the evaluation of character education in realizing the *Rahmatan lil Alamin* Student Profile at MA Al-Azhar Ash-Syarif North Sumatra based on interviews, observations, and documentation. The participants involved in this study included the head of the madrasah, teachers, dormitory supervisors, students, and parents who are directly engaged in monitoring and evaluating students' character development within the boarding school environment. These participants were selected due to their active roles in both academic and non-academic supervision of student behavior. Overall, the findings show that the evaluation of character education is conducted continuously and holistically, covering cognitive, affective, and behavioral aspects. The evaluation process is integrated into daily activities, including classroom learning, dormitory life, worship routines, and extracurricular programs.

The madrasah applies both formative and summative evaluation approaches through direct observation, attitude assessment sheets, digital report cards, peer assessment, and structured communication with parents. The most frequently evaluated character dimensions include religiosity, discipline, responsibility, cooperation, and tolerance. The main findings indicate that evaluation is not limited to administrative assessment, but functions as a continuous character-building process. The head of the madrasah stated that "character evaluation is carried out every day through direct observation in classrooms and dormitories, because student behavior is the main indicator of success in character education." Teachers also emphasized that "changes in student character are most visible through daily habits such as discipline in congregational prayer, respect for teachers, cleanliness, and cooperation with peers." These statements confirm that evaluation is embedded in everyday school life rather than conducted as a separate formal procedure.

Three main thematic patterns emerged from the data: (1) authentic and behavior-based evaluation as the primary indicator of character development, (2) continuous formative evaluation integrated into daily school and dormitory activities, and (3) participatory evaluation involving teachers, dormitory supervisors, students, and parents through structured feedback mechanisms, including digital reporting systems. No statistical testing

was conducted in this qualitative study; therefore, the analysis is presented in thematic form based on interviews, observations, and documentation review. In summary, the evaluation of character education at MA Al-Azhar Ash-Syarif is comprehensive, continuous, and participatory. It emphasizes real behavioral change as the main indicator of success and integrates multiple evaluation instruments to ensure the sustainable development of students' character in line with the *Rahmatan lil Alamin* Student Profile.

3.2. Discussion

3.2.1 Character Education Planning in Realizing the Student Profile of *Rahmatan lil Alamin*

Character education planning is a fundamental stage that determines the direction, quality, and sustainability of the process of internalizing values in students. At this stage, educational institutions not only set goals but also formulate strategies, implementation models, and habituation mechanisms that are integrated in all educational activities. According to Education Management, planning functions as a systematic process to set objectives, strategies, and operational steps to achieve effective and efficient educational outcomes [19]. This is in line with the theory of Strategic Management which emphasizes that planning must be directed, measurable, and adaptive to changes in the educational environment. The results of the study show that the planning of character education in realizing the *Rahmatan lil Alamin* Student Profile at MA Al-Azhar Ash-Syarif North Sumatra is carried out systematically through the involvement of various elements of madrasas. Teachers and MGMP play a role in formulating priority characters and implementation strategies based on the needs of students, while madrasah heads ensure the integration of character values into the annual work program through cross-division coordination. This process reflects a collaborative approach to education planning that emphasizes synergies between stakeholders (*Stakeholders*) [20].

Theoretically, these findings are in line with the concept of SMART planning put forward [21] That is, planning that is specific, measurable, achievable, realistic, and time-bound. In addition, Character Education research by [22] It shows that effective character education management must be systemic-integrative, that is, connecting planning, implementation, and evaluation in a sustainable unit. In this context, MA Al-Azhar Ash-Syarif has implemented this integration through the preparation of an annual work program and the implementation of character habituation in the classroom and dormitory environment. Previous research has also reinforced these findings [23] states that character education planning must start from the identification of key values, integration in learning, and continuous evaluation of program implementation. In addition, [24] emphasized that the success of character education is highly determined by the active involvement of teachers as designers and implementers of character learning.

Meanwhile, research [25] shows that the leadership of the principal has a central role in orchestrating all school resources to support the consistent implementation of character education. In the context of implementation in MA Al-Azhar Ash-Syarif, the character values that are prioritized include tolerance (*tasāmuh*), deliberation (*syūrā*), and justice and firmness (*i'tidāl*). These three values are part of the concept of the *Rahmatan lil Alamin*

Student Profile developed by [26] which emphasizes religious moderation, balance, and respect for diversity. These values are internalized through daily habits, a culture of deliberation, and the example of teachers and madrasah leaders. These findings are in line with research [27] which suggests that the block system can increase the effectiveness of character learning through a more in-depth focus of activities, although it has limitations in the aspect of depth of the material. Conceptually, educational planning is also based on the basic principles as stated [28] namely the determination of goals, strategies, time, implementers, and methods. In addition, from an Islamic perspective, planning has a normative foundation in QS. Al-Hashr verse 18 which emphasizes the importance of future planning as a form of charitable readiness. Thus, it can be concluded that the planning of character education at MA Al-Azhar Ash-Syarif North Sumatra has integrated modern theoretical approaches, the results of previous research, religious values, and empirical data from interviews. The integration results in a planning model that is not only administrative, but also transformative in shaping the culture of student character in a sustainable manner.

3.2.2 Implementation of Character Education in Realizing the Student Profile of *Rahmatan lil Alamin*

The implementation of character education is a core stage that determines the extent to which the planning that has been prepared is really realized in the real behavior of students. From the perspective of education management, actuating is understood as the process of mobilizing all organizational resources so that the plan that has been set can be implemented effectively [29]. Meanwhile, according to Education Management, the implementation is not only oriented towards achieving cognitive goals, but also on the formation of values, culture, and character of students through a continuous habituation process. This is in line with the theory of implementation of character education which emphasizes that character education must include moral knowing, moral feeling, and moral action simultaneously [30].

Thus, the implementation of character education is not enough only on the transfer of values, but must be realized in the practice of students' daily lives. Based on the findings of the research, the implementation of character education at MA Al-Azhar Ash-Syarif North Sumatra has formed a lively, intact, and consistent education ecosystem. Values such as morality, discipline, religiosity, and tolerance are not only taught, but internalized through habituation in daily life. This statement shows that the implementation of character education is comprehensive (*Holistic*) and takes place in a boarding school system that allows for the internalization of grades on a 24-hour basis. The boarding school system is the main factor that allows the internalization of the character to run thoroughly.

This is in line with Bronfenbrenner's Social Ecological Theory, which states that the development of individual character is strongly influenced by intense and repetitive microenvironments. In this context, the dormitory serves as a "microenvironment of character education". Research [31] He also emphasized that the main strength of the boarding school is 24-hour coaching that allows supervision, example, and habituation to run simultaneously. In the implementation of character education, the example of teachers (ustadz) is a very dominant aspect. This is in accordance with Social Learning Theory which

states that individuals learn through observation, imitation, and modeling of the behavior of others [32]. This is reinforced by [33] and [34] which emphasizes that the example of ustadz in maintaining morals, discipline, and worship is the main factor in the formation of the character of students. The implementation of character education can also be seen from the scheduling of daily activities that are very structured.

This pattern is in line with B.F. Skinner's theory of behaviorism which emphasizes that behavior can be formed through stimulus, repetition, and reinforcement (*Reinforcement*) [35]. Routines such as congregational prayers, morning apples, academic activities, and cleanliness are forms of positive reinforcement that shape the discipline and responsibility of students. The implementation of character education at MA Al-Azhar Ash-Syarif also emphasizes social aspects and tolerance. This can be explained through George Herbert Mead's theory of Symbolic Interactionism which emphasizes that meaning and value are formed through everyday social interactions. The heterogeneous dormitory environment creates an intense interaction space that forms empathy, tolerance, and cooperation. Research [36] and [37] It is stated that the dormitory is a social laboratory that allows the formation of the character of cooperation, leadership, and conflict resolution naturally.

The implementation of character education is also integrated through projects such as "Voice of Democracy", "Entrepreneurship", and "Green School". This is in line with David Kolb's Experiential Learning Theory which emphasizes that the most effective learning occurs through hands-on experience [37]. Research [38] It also shows that democratic values can be internalized through the practice of electing student organization chairs. The curriculum structure of MA Al-Azhar Ash-Syarif which combines religious and general subjects reflects the Holistic Education Theory approach that emphasizes the balance of cognitive, affective, and psychomotor aspects [39]. Study [40] states that the dominance of religious education in the madrasah curriculum shows a systematic and sustainable orientation of character formation, not just academic mastery.

3.2.3 Evaluation of Character Education in Realizing the Student Profile of *Rahmatan lil Alamin*

Character education evaluation is the final stage as well as a strategic component in ensuring that the entire coaching process at MA Al-Azhar Ash-Syarif North Sumatra really produces a real impact on the formation of the *Rahmatan lil Alamin* Student Profile. Evaluation not only serves as an assessment process, but also as a reflective mechanism to see the effectiveness of the overall planning and implementation of character education. This is in line with the theory of educational evaluation put forward by [41] through the CIPP model (*Context, Input, Process, Product*), which affirms that evaluation is not only outcome-oriented (*Product*), but also includes context, input, and ongoing processes. In the context of MA Al-Azhar Ash-Syarif, the evaluation of character education covers all of these dimensions, starting from daily habituation, the involvement of teachers and dormitory coaches, to the final result in the form of changes in student behavior. In addition, the concept of evaluation is also strengthened by Michael Scriven who emphasizes the two main functions of evaluation, namely formative and. In practice, MA Al-Azhar Ash-Syarif has implemented these two functions through daily, weekly, and digital report card-based

evaluations. Based on the results of interviews with the head of the madrasah, the evaluation of character education is carried out continuously and is part of the madrasah culture.

Based on the findings, character education evaluation is carried out through formal instruments such as observation, attitude assessment sheets, digital report cards, and peer assessment. Evaluations are also carried out directly, continuously, and responsively to the behavior of students, especially in the aspects of religiosity, discipline, and mutual cooperation. This mechanism is strengthened by a coaching system, educational reprimands, and communication with parents. Evaluation models like this are in line with research [42] which states that character assessments must be carried out in an authentic assessment, which is an assessment based on real observations of students' behavior in the context of daily life, not just through written tests [41]. The head of the madrasah plays the role of the main evaluator who directly monitors all character education activities. Evaluation is carried out through classroom observation, dormitory supervision, coordination with teachers, and evaluation of co-curricular and extracurricular activities. In line with that, research [40] emphasized that educational evaluation must be carried out systematically, continuously, and based on objective data in order to produce the right decisions. This can be seen in the evaluation practice at the Al-Azhar Ash-Syarif Supreme Court which is not only administrative, but also operational and direct coaching.

Research [42] It also emphasized that the principal's active involvement in the evaluation allows for the strengthening of character culture through prompt and appropriate corrective action. Evaluation is also carried out through parental involvement with a daily reporting system. Information on student development is delivered periodically including academic, behavioral, and character aspects. This model is in accordance with the concept of school-family partnership developed by Joyce Epstein who asserts that the success of character education depends heavily on the synergy between school and family. Research [43] It also shows that parental involvement in daily evaluations improves the consistency of character building at home and school. Teachers conduct evaluations through behavioral observations, daily notes, and attitude assessments in learning and dormitory activities. This evaluation is authentic and ongoing. This is in line with the theory [19] which states that evaluation is a systematic process to collect information to determine the level of learning success based on the indicators that have been set [44]. Research [45] it also emphasized that observation is the most effective technique in assessing character because it is able to capture the real behavior of students directly. In addition to teacher observation, evaluations between students are used to assess cooperation, responsibility, and social attitudes.

The findings show that peer evaluation is not only a tool for assessment, but also a means of forming self-awareness and social empathy. According to research [46] Peer evaluation can improve students' metacognitive, empathy, and self-awareness skills in the character learning process. Character evaluation is also integrated into a digital report card that records the development of students' attitudes systematically. This system allows for a more objective, transparent, and documented evaluation. This is in line with the concept of digital assessment systems in modern education which emphasizes the integration of academic and non-academic data to see student development holistically. In the perspective of public policy, evaluation also serves as a control mechanism.

According to [46] Evaluation has four main functions: explanation, compliance, auditing, and accounting. In the context of MA Al-Azhar Asy-Syarif, this function can be seen in behavioral supervision, assessment of compliance with rules, and documentation of student character development in a systematic manner. The concept of evaluation is also affirmed in the Qur'an, as in QS. Al-Ankabut: 2–3 and QS. Al-Baqarah: 31, which shows that man is always tested to see the quality of his faith and deeds. This shows that evaluation in character education is not only administrative, but also has a spiritual dimension. Evaluation in Islam also includes the concept of *Meditation (Self-evaluation)*, which emphasizes the importance of self-control as a form of moral responsibility. Thus, the evaluation of character education at MA Al-Azhar Ash-Syarif North Sumatra is not only oriented to the measurement of external behavior, but also to the formation of students' spiritual and moral awareness in a sustainable manner.

4. CONCLUSION

This study aimed to analyze how character education is managed in realizing the Rahmatan lil Alamin Student Profile at MA Al-Azhar Ash-Syarif North Sumatra through an integrated system of planning, implementation, and evaluation within a boarding school environment. The focus was to understand how character values are institutionalized and sustained as part of the madrasah culture. The findings show that character education is implemented as an integrated and continuous system rather than a standalone program. The planning stage is carried out collaboratively among madrasah leaders, teachers, dormitory supervisors, and other stakeholders. The implementation is strengthened through a 24-hour boarding school system that embeds character values such as religiosity, discipline, tolerance, responsibility, and cooperation into daily routines. Evaluation is conducted continuously through observation, authentic assessment, digital report cards, and participatory feedback from teachers and parents. These findings directly answer the research objective by showing that the Rahmatan lil Alamin Student Profile is effectively realized through a structured management system that integrates planning, implementation, and evaluation in one coherent educational framework. The success of this system is strongly supported by leadership commitment, teacher role modeling, consistent habituation, dormitory-based supervision, and a strong religious school culture.

Theoretically, this study contributes to the development of character education management theory by reinforcing the importance of a holistic and ecosystem-based approach. It also strengthens social learning theory and integrative character education perspectives, particularly in explaining how continuous habituation, example, and environmental reinforcement shape student character in Islamic boarding school settings. Practically and in terms of policy, the findings provide a model for madrasah leaders and education policymakers in developing structured character education systems that integrate academic, moral, and spiritual dimensions. The study also highlights the importance of collaboration between schools, families, and communities in sustaining character formation programs. This study is limited by its focus on a single institution, which restricts the generalizability of the findings. In addition, it does not deeply examine external influences such as digital media and broader socio-cultural changes on student character development.

Future research is recommended to expand the study across multiple madrasahs and school types, as well as to explore the impact of digital environments and social media on character formation. Further studies may also develop and test quantitative or mixed-method models to measure the effectiveness of Rahmatan lil Alamin-based character education more comprehensively.

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