

A Character Formation Model in Integral Schools: An Analysis Through Weber's Theory of Social Action

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ABSTRACT

Character development in education is essential for fostering moral and ethical values in students. This study examines character development models within two Islamic elementary schools—Luqman Al-Hakim Integral Elementary School and Al-Wathoniyah Integrated Islamic Elementary School—through the lens of Max Weber's social action theory. The study explores how these schools integrate character education within their curricula. A qualitative research approach was adopted, utilizing observations, interviews, and document analysis to collect data. The qualitative analysis method was employed to interpret the findings, focusing on how character education is structured and implemented in both institutions. The findings indicate that Luqman Al-Hakim Integral Elementary School emphasizes monotheistic beliefs in character development, fostering a deep connection between religious principles and daily life. In contrast, Al-Wathoniyah Integrated Islamic Elementary School applies the water philosophy, which promotes adaptability, patience, and resilience. Both institutions actively engage parents in the educational process to reinforce character formation at home. Additionally, the curriculum integrates general education with Islamic teachings, particularly the Quran, ensuring a holistic approach to character building. The study highlights the significance of integrated character education models in Islamic schools. The incorporation of religious values alongside academic knowledge fosters well-rounded students with strong moral foundations. These findings suggest that collaborative efforts between educators and parents enhance character development, making such models effective for broader implementation in Islamic education.

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1. INTRODUCTION

The widespread moral decay among several millennial youth today is a matter of great worry to all of us. Previously, the responsibility for solving this problem has been given to the field of education (Hardiansyah & Mas'odi, 2022; Prasetya, Sambada, & Dewi, 2023). Formal roles are typically assigned to

formal education at educational institutions. Developing character in the school setting is of utmost importance as it plays a crucial role in moulding kids' character for their future lives in society (Swedberg, 2018). The issue of moral decay in the sphere of education necessitates prompt resolution or a solution by the government, particularly the education department, with the assistance of educational institutions, society, and families (Ritonga, 2023). During school age, students are particularly susceptible to moral decadence because of their search for identity and their susceptibility to the influence of their familial environment, society, and peers (Romli, 2024).

One effort to minimize moral decadence that occurs at school age is by providing good moral guidance to students at school because, with this moral guidance, students will better understand the importance of morals in implementing good social relations in the school and community environment (Rosenberg, 2016). The manifestation of morals in society's social life is the observance of regulations that arise and apply in society so that the goals of living together can be achieved. Morals are values contained in behaviour, attitudes, actions, thought patterns, customs and order within the family, community and government, which are carried out in daily life and reflect positive values (Loewenstein, Price, & Volpp, 2016). Morals can be interpreted as norms and institutions that are able to regulate individual behaviour in carrying out a relationship with society, and moral values are also very much needed in protecting oneself from negative influences in the era of globalization (Thalib, Putri, Kholiq, & Putri, 2022).

School age is a time for forming character within oneself, which will be applied through one's moral attitude (Rothstein, 2015). A student's morals should be aligned and directed towards goals that are more appropriate for him based on society's ideals to be applied in life so that they become daily habits (Alfizar, 2024). The involvement of students' thinking abilities in interpreting changing environmental conditions due to various factors that arise around them will shape students' awareness following the new experiences they experience. Character education in schools can be applied and implemented from simple things in children's daily lives, including getting children into the habit of saying greetings and so on, and no less important, the teacher's example has a significant effect in forming this character (Rokhman, Hum, & Syaifudin, 2014). This is because it is the teacher who effectively implements the values of character education in school for his students, both formally in class material and, most notably, through the example of the teacher's morals and personality. In other words, what teachers do at school has a significant influence on the students there.

Educational institutions are now expected to not only focus on cognitive development but also address the growing concern about moral changes in school-aged youngsters (Baymetov & Sharipjonov, 2020). Furthermore, if the educational institution comprises students residing in a society with a deficient level of moral instruction, the future occurrences of diverse scenarios would grow progressively intricate (Abdullah, Hudayana, Kutaneegara, & Indiyanto, 2019). From a sociological perspective, social scientists have classified all social behaviour into several social theories, including Max Weber's theory of social action. A social action is defined as an action that takes into account the conduct of others or is meant for a certain group of individuals. For instance, social action encompasses the cognitive process of the actor in making decisions on the methods and objectives (Shirokova, Osiyevskyy, & Bogatyreva, 2016).

According to Max Weber's theory of social action, a teacher's personal conduct directly impacts those around them. While individuals may act in their own interests (Ritzer, 2011), Weber emphasizes that social actions become meaningful when they positively influence others, encouraging imitation and collective engagement (Ritzer, 2017). This perspective is highly relevant in the school environment, where teachers' behavior shapes their identity and plays a crucial role in student character development.

At Al-Wathoniyah Integrated Islamic Elementary School, the influence of teachers is evident in daily practices. Students naturally adopt behaviors modelled by their teachers, such as eating and drinking while seated and using their right hand, reinforcing discipline and etiquette. Teachers also employ indirect corrective measures, such as using a loudspeaker to address behavioral concerns without naming the student, ensuring that guidance serves as a reminder for the entire class. A similar approach is observed at Luqman Al-Hakim Integral Elementary School, demonstrating the role of teacher-led social action in character development.

Both schools, located in Sumenep Regency, integrate Islamic values with general education, emphasizing character formation as a fundamental educational goal. This study explores how teachers at these institutions shape student behavior and moral development using Max Weber's social action theory as an analytical framework. By examining these schools, the research underscores the significance of teacher influence in fostering ethical and disciplined students, reinforcing the broader role of social action in education.

2. METHODS

The type of research used in this study is qualitative research with a case study approach that focuses on certain phenomena within the scope of the research conducted to study the conditions and interactions that occur. The research design used in this study uses qualitative descriptive research; the data collected is in the form of words, pictures, and not numbers. Thus, this research report contains data citations in presenting the report, where the data comes from interviews, field notes, photos, and other documents. The research was conducted at two schools in Sumenep Regency: Luqman Al-Hakim Integral Elementary School and Al-Wathoniyah Integrated Islamic Elementary School. The data collection techniques for this study include observation and interviews. Observation techniques are an activity of systematic observation and recording of the phenomena being investigated, which are carried out either directly or indirectly; the method used is Non-Participant Observation, where the researcher is not directly involved in an activity being studied and only serves as an independent observer.

Table 1. Observation Instrument

No	Indicators	Observation description
1	Daily Activities	Teaching and Learning Process Additional Learning
2	Social activities	Public study with the community Community service
3	Moral Development	Fostering a disciplined attitude Fostering an honest attitude Fostering a skilled attitude Reading Asmaul Husna Praying before and after studying
4	Worship Values	Memorizing short letters Guidance on reading and writing the Qur'an Participating in congregational Dhuhur prayers

An interview Technique is an interaction containing certain information for a specific purpose carried out by two parties, namely the interviewer who asks questions and the interviewee who answers questions to obtain direct data in more depth and accurately about the problem being studied. The method used is a structured interview to collect data when the data collector knows the information needed or wants to be obtained. The informants needed are key informants, namely the principal and the vice principal for student affairs. The data analysis procedure for this study was carried out in 3 stages, namely: (a) Before entering the field, (b) while in the field, and (c) After finishing in the field. The steps for processing and analyzing data in qualitative research are as follows: the editing stage is carried out by examining the informant's answers, observation results, documentation, selecting photos, and other notes. The aim is to refine the data by improving sentences and words, providing additional information, removing repetitive or unimportant information, translating local expressions into Indonesian, and transcribing interview recordings as a refinement process. Next, in classification, researchers categorize answers and other data according to their variable groups, then classify them again according to specific indicators as previously determined. This grouping is the same as stacking data, so it will have a place in the previously determined report outline. Finally, Coding is done by

recording a short title (according to the indicators and variables) and providing additional notes that are considered necessary and needed. At the same time, the goal is to make it easier for us to find specific meanings in each pile of data and quickly place them in the report outline.

The validity of the researcher's data uses the submission of a triangulation model to test the credibility of the research data. Triangulation in this credibility test is interpreted as checking data from various sources in various ways and at multiple times, namely, source triangulation, to test data credibility, which is done by checking data obtained through several sources. Researchers compare data obtained when conducting research with other data from official websites and literature. Technique triangulation to test data credibility is done by checking data from the same source using different techniques. Researchers also asked about the literature they obtained when interviewing sources. Time triangulation to get the credibility of data collected using interview techniques is done when the source is ready to answer the questions asked, with the source knowing the questions related to the research first. This will provide more valid data so that it is more credible.

3. FINDINGS AND DISCUSSION

3.1 Luqman Al-Hakim Integral Elementary School

The mission of Luqman Al-Hakim Integral Elementary School is to cultivate an exceptional generation with a comprehensive and well-rounded character. The Luqman Al-Hakim Integral Elementary School in Sumenep offers Islamic education that is centred around the belief in a single deity. Knowledge is derived from Allah, and all paths ultimately lead to Allah. Consequently, the primary focus and priority given to students is monotheism, with an emphasis on cultivating devotion and the memorisation of the Koran, which is also integrated into the curriculum. The school's education fosters a monotheistic approach that deeply impacts one's heart. For instance, during its execution, when pupils arrive, the teachers greet them. This is an illustration of ethical principles and the development of belief in a single deity. Upon reaching the school premises, the pupils engage in the reading of the Qur'an. At the outset, the professors offer guidance and illumination pertaining to the development of one's character. Consequently, prior to delving into the lesson subject, certain elements carry a subtle undertone of monotheistic. Therefore, the school places a greater emphasis on cultivating moral values rooted in monotheism when it comes to character development. They assert that the implementation of monotheism-centred education relies on ethics, rote learning, and subsequently on academic and non-academic aspects.

It is crucial to teach monotheism and morals together, while also ensuring that monotheism is presented to pupils in a loving and courteous manner, so that they are receptive and content. Prioritising the learning of monotheism and morals entails introducing students to monotheism before other subjects such as worship and skills. Additionally, the principles of monotheistic should be integrated into other learning materials (Saeed, Yousafzai, Yani-De-Soriano, & Muffatto, 2018). In research, it was discovered that in the implementation of monotheism-based education, the opening activity involved reciting the Qur'an and praying together, while connecting the initial material to the concept of monotheism. The main activity consisted of delivering learning material by incorporating verses from the Koran and relating students' daily activities to the content of monotheism as per the lesson material (Elbes & Oktaviani, 2022).

The integration of monotheism education at the Luqman Hakim Integral Elementary School is also internalized into learning. For example, how is it correlated with divine foundations when teaching biology? This emphasizes that the term integral is more about monotheism or divinity. In learning mathematics, usually at the beginning of the book or before the time chapter, there will be a letter explaining time. Usually, each chapter will be connected to the Al-Qur'an or hadith. So, integral education at this school is based on monotheism, which means that all knowledge is connected to the Quran. The foundation used is to connect science and religion so that they are integrated and connected. At the Luqman Al-Hakim Integral Elementary School, Sumenep, the meaning of the integral school

model is confused with that of an integrated school. Integration is not only in learning, such as the learning content but also in the integration between those at school and those at home. So, what is taught at school can also be applied at home. Thus, from the start, communication has been established with the parents of students to make it easier to achieve the educational goals set by the school.

The educational goals proclaimed by the school are communicated from the start with the student's parents, even if it is only a relatively trivial matter, such as students in class making fun of their friends or cursing at their friends, breaking the rules, throwing rubbish carelessly, fighting, and other types of violations. The homeroom teacher will inform the child's parents on the same day that the student violated the rules. At the same time, in terms of children's development, for example, in grade 2 or 3, some students read less fluently; there are also, for example, when learning mathematics, they can't the teacher will communicate directly with the parents of these students. When a child needs guidance or memorization does not reach the target, this is communicated with the student's parents. Another example is that every student must wear a headscarf at school, so they are also expected to get used to this habit at home. Children are accustomed to throwing rubbish in the right place at school and try to do the same at home by throwing it away in the right place.

The school service to student parents, mainly that carried out by the homeroom teacher, is done through intensive communication regarding child development with the student's parents. Likewise, almost every day, some students' parents contact the class teacher via WhatsApp, while some use the telephone to ask about their children. Communication is also carried out through a home visit program; almost all homeroom teachers have visited their students' homes. In this way, the homeroom teachers know for sure regarding their family background. The school believes that educators, such as children, need to see the family background, whether from a complete family, a broken one, or something else. Thus, the steps and approaches taken by the homeroom teacher are adjusted to the child's background and habits. In addition, the school can find out about the parents' expectations of the school. If there is a problem, finding a solution between teachers and parents will be easy.

Thus, the integral purpose of the school is to integrate the education system at school with its application at home. At this school, the principal and class teachers maintain good relations with the parents, aiming to ensure that they both know the students' progress. The efforts of the Luqman Al-Hakim Integral Elementary School, Sumenep, are reasonable and grounded. The results of Yona Aldi Ruspa and Serli Marlina's research show that both parents play an essential role in children's education at school; in fact, the role of these parents is categorized as entirely instrumental in terms of children's education not only at home but also in education at school (Fawait, Setyosari, & Ulfa, 2020).

3.2 Al-Wathoniyah Integrated Islamic Elementary School

Al-Wathoniyah Integrated Islamic Elementary School educates using the water drop philosophy. The principal periodically provides advice and enlightenment to all teachers in the school. Educational idealism with a water-drop philosophy correlates with the hadiths of the Prophet Muhammad. Thus, the education carried out at the school has a preaching nuance. The Al-Wathoniyah Integrated Islamic Elementary School educational institution was founded locally in the Sumenep district, so it is not affiliated with any Islamic organization that is networked nationally. In that sense, the institution is both local and regional in nature. Three main learning methods are applied at the Al-Wathoniyah Integrated Islamic Elementary School. The first is love, which is provided as an example by instilling good values in children. Second, the mother tongue is the language of love for children because Al-Wathoniyah Integrated Islamic Elementary School is a partner for parents in educating children. Third, learning together, utilizing the local environment and culture as the largest and most complete laboratory, is the primary source of children's learning (Malla, Yusuf, Sapsuha, & Misnah, 2019).

Al-Wathoniyah Integrated Islamic Elementary School provides education from the Qur'an and Hadith into daily life at school. Al-Wathoniyah Integrated Islamic Elementary School has a learning process that requires every material in the learning process to use the Al-Qur'an and Al-Hadith as guidelines for every lesson at school. With the aim that children understand that everything on Earth is the will of Allah SWT, starting from the wealth on Earth to outer space (Setiawan & Wulandari,

2020)(Hardiansyah, 2022) The learning program packaged in every activity at the Al-Wathoniyah Integrated Islamic Elementary School includes hours of tahsin and tahfidz Al-Qur'an, memorizing hadith and prayers, ablution and Rosullullah Prayer (Dhuha prayer in the school prayer room), outbound, swimming, cooking, scouting, and TPQ (Qur'an Education Park). The schedule for these activities is adjusted to the lesson schedule for each class (Battistich, 2005; Berkowitz & Grych, 2000). Al-Wathoniyah Integrated Islamic Elementary School provides more and focuses on character-building in students religiously to produce Islamic students. Apart from that, the school also has a missionary mass that gives examples of Islamic teachings taught by the Prophet by providing verbal information and giving direct examples to students because a teacher is admired and imitated. In this way, the education taught is not only about cognitive matters; moral issues also receive attention.

This departs from the current conditions, which may have many things that will influence children. Most parents definitely want education that has an Islamic nuance for their children so that it can be used to prepare their character for the future of these students. This way, educators at school can provide facilities for this generation by providing religious character education. This is why the community is so enthusiastic about the existence of this school. For example, last year, we rejected many applicants because they exceeded the limit for the number of students. Here, we only accepted two classes, so inevitably, we had to reject several prospective applicants. We are also adapting to current conditions; many parents are avoiding state schools for no reason because today's children are also easily influenced by damaging things, so we at school also adapt to this as in everyday life, which familiarises students with praying and reciting the Koran.

One of the visions of the Al-Wathoniyah Integrated Islamic Elementary School includes the formation of student morals. The school integrates religious learning with general learning and emphasizes Islamic values so that students become moral (civilized). This is in line with the spirit of the Islamic religion itself. As is the Islamic religion's doctrine, morals result from faith and worship (Tarigan et al., 2024). Strategy for cultivating moral (civilized) students at SDIT Al-Wathoniyah through the synergy of parents. Even though the teachers at SDIT Al-Wathoniyah are tired of teaching and socializing values if at home children's learning is not continued and there are differences with the parents' vision, such as at school students are disciplined while at home they are not disciplined (allowed). Therefore, students' morals (civilized) will not work. This is in line with the results of previous research, which found that parental involvement is closely related to children's achievement results and encourages students to reach their highest academic potential. That is why a good school is a school that provides a place for parents to get involved in their children's education (Irawatie, Iswahyuni, & Setyawati, 2019).

All teachers at SDIT Al-Wathoniyah consider the school like a big family. So, the principal, teachers, and students are part of the family. The relationships built by teachers are relationships between professional performance in an institution and kinship and brotherhood. So that students do not feel like teachers and students but like children and parents, and the principal does not feel supreme but merges; even though they blend, the teachers do not feel the most humble but respect each other and respect all the policies of the principal, then the principal when taking policy through a professional and credible process. To build cooperation and collaboration in terms of giving parents a role in educating children at SDIT Al-Wathoniyah and accepting new students, the school will conduct observations on the families of prospective students and interviews with prospective students' parents. After conducting the interview, the SDIT Al-Wathoniyah teachers held a meeting of parents for learning results (report cards), which required attendance by fathers and mothers to share information about the development of their moral and academic education.

In the education process and final reporting of learning results, the SDIT Al-Wathoniyah school, when receiving report cards, must notify both parents of their students. Not only that, the school also gives each parent 15 minutes to convey the child's progress. What was discussed were not only academics but also social issues and morals. The school informs parents of positive and negative activities involving children. Also, if, for example, a child has a problem, the school immediately reports

it to the parents so they know and remind the child. So, the school, as the homeroom teacher, advises, and the parents also know. So, both parties maintain communication to avoid misunderstandings. One of the reasons parents choose an Islamic-based school is the factor of forming children's character and faith from an early age. Motivational factors or parental interest significantly influence parents' interest in sending their children to Islamic-based education because parents feel safe and protected by their children from associations that are not in accordance with the faith (Samsinar & Fitriani, 2020). The implementation carried out by SDIT Al-Wathoniyah is to form morals and instil *aqidah* in students; apart from teaching-learning materials, it also teaches children about daily activities, for example, how to shake hands with parents, when parents are sitting, they have to bow their heads, and if pointing something at parents, they must use the thumb. So, students at SDI Al-Wathoniyah also apply good and correct morals (*adab*), not only in the learning knowledge they gain but also in their morals.

Integrating local wisdom values into education plays a crucial role in preserving and strengthening students' character amidst rapid globalization (Pradana et al., 2020). SDIT Al-Wathoniyah has proactively embraced this approach by incorporating fundamental community values, particularly those rooted in Madurese cultural norms. One such practice emphasizes respectful interactions with elders—students are taught to lower themselves before handing over an object. If an elder is seated, the student must also sit before offering the item, reinforcing cultural humility and etiquette.

By aligning education with local traditions and customs, SDIT Al-Wathoniyah fosters a positive cultural environment that integrates moral values into daily classroom interactions. As an integral school, it provides comprehensive education aimed at nurturing students' spiritual, emotional, and intellectual growth. The school's primary goal is to develop strong character and virtuous qualities, shaping students into individuals who embody moral excellence and integrity.

This approach aligns with Islamic educational principles, which emphasize holistic development, encompassing spiritual, moral, social, and intellectual dimensions (Putri et al., 2024). A key characteristic of SDIT Al-Wathoniyah's education is its strong emphasis on spirituality, while also integrating academic and emotional intelligence into the learning process. Research indicates that spiritual intelligence significantly impacts various aspects of life, making spiritual-based character education a transformative approach in fostering academically, emotionally, and spiritually intelligent students (Hardiansyah et al., 2024; Rokhman et al., 2014).

Table 2. the results of the analysis of the two schools are reviewed from Max Weber's theory

School	Student Character	Relevant Theories of Max Weber	Analysis	Theoretical Implications	Practical Implications
Luqman Al-Hakim Integral Elementary School	Integrated monotheism and morality	Value Rational Action	Teachers at this school prioritize character education based on monotheism, where students' and teachers' actions are driven by moral values connected to belief in God. This reflects rational action driven by ethical and religious values.	Max Weber emphasized that value-rational action involves consideration of deep ethical values. This creates an environment in which students are trained to act according to accepted moral principles, such as honesty, discipline, and cleanliness.	This value-oriented learning must be implemented with an integrated approach between school and home so that students can internalize these values in their daily lives both at school and home. This can be implemented by building intensive communication between schools and parents.

<p>Al-Wathoniyah Integrated Islamic Elementary School</p>	<p>Character education based on Islamic values</p>	<p>Value Rational Action</p>	<p>Al-Wathoniyah prioritizes character education based on religious teachings trained in a social environment. For example, implementing congregational prayers and teaching manners to students demonstrate the application of ethical values that are instilled in daily school activities.</p>	<p>Actions driven by religious values align with Weber's view of rational values influencing individual choices and behavior. Character education in this school is based on Islamic values that guide students to live a righteous moral life.</p>	<p>It is essential to integrate religious-based character education into all aspects of schooling and ensure that these values are also implemented at home. This can be achieved by creating parental involvement in the moral and academic development of children through active communication.</p>
<p>Both schools</p>	<p>Cooperation with parents in developing student character</p>	<p>Value Rational Action</p>	<p>Both schools emphasize the importance of parental involvement in forming children's character. Communication between teachers and parents facilitates more consistent character formation at home and school.</p>	<p>Weber's theory can explain how students' moral actions are influenced by the norms applied in schools and the values passed on at home. Cooperation between parents and schools is a form of rational action driven by mutually supportive moral values.</p>	<p>This practice implies that schools must build strong relationships with parents to achieve optimal outcomes in character education. This includes creating policies that support ongoing communication about student character development.</p>

Discussion

This study examines character education through the lens of Max Weber's social action theory, which defines social action as meaningful behavior directed toward others. Weber categorizes human social action into four types: instrumental rational action, value rational action, practical action, and traditional action. Among these, value rational action is particularly relevant in education, as it involves decisions based on ethical values, traditions, and moral principles (Samsinar & Fitriani, 2020). In schools, teachers consistently employ value rational action to assess, guide, and instill character values in students, both inside and outside the classroom.

Character education requires structured implementation, ensuring that students internalize values related to faith, self-discipline, social responsibility, environmental awareness, and national identity (Irawatie, Iswahyuni, & Setyawati, 2019). At SDIT Al-Wathoniyah, character development begins each morning with an assembly to instill discipline, followed by Dhuha prayer to reinforce religious character. Additional activities, such as short religious lectures (kultum), promote self-confidence and

cultural awareness. Character values are integrated into all subjects and daily interactions, ensuring a comprehensive and continuous approach to moral education.

Effective character education depends on collaboration among school stakeholders, particularly teachers and curriculum coordinators, who interact closely with students and understand their needs. Beyond formal lessons, teachers serve as role models, demonstrating exemplary behavior in speech, conduct, and appearance (Shirokova, Osiyevskyy, & Bogatyreva, 2016). The integration of character values into the curriculum is a key strategy for fostering moral development. Student character assessment extends beyond academic settings, encompassing daily interactions, religious activities, and social behavior during school breaks.

Several factors influence the success of character education. A supportive school environment and student willingness to embrace character-building efforts enhance implementation (Putri et al., 2024). By embedding ethical principles into school culture, educators can shape morally upright individuals equipped to navigate both academic and social challenges in an increasingly globalized world.

Max Weber's distinction of value rational action emphasizes the teacher's role in instilling character traits that are deeply tied to both societal norms and moral values. In schools, rational action is valued when educators promote actions and behaviors that are aligned with ethical teachings, such as the values of kindness, respect, discipline, and responsibility. For instance, a teacher might encourage students to act out of a sense of duty to others, focusing not just on the outcomes but on the values that drive the students' behaviors. Character education, therefore, requires careful consideration of how ethical values are internalized and applied in various school settings, both inside and outside the classroom. Teachers, acting as role models, must demonstrate behaviors that reflect the same values they wish to cultivate in their students, fostering an environment where ethical actions are routinely practiced.

However, the implementation of character education, particularly through the lens of Weber's theory, is not without its limitations. The ideal of value rational action assumes that individuals will act according to deeply held ethical beliefs, yet this is not always the case in real-life educational settings (Abdullah, Hudayana, Kutaneegara, & Indiyanto, 2019). Students come from diverse backgrounds, each with varying moral frameworks and levels of receptiveness to institutional values. Furthermore, the theory may overlook the impact of external factors such as family influence, socio-economic conditions, and peer pressure, which can significantly shape students' character development. In situations where students' home environments do not support the values promoted at school, there is a risk that character education efforts will be ineffective or inconsistent, leading to a disconnect between what is taught and what is practiced.

From a theoretical standpoint, Weber's approach underscores the importance of aligning school policies with values-based education (Fawait, Setyosari, & Ulfa, 2020). However, it also presents challenges when students' actions do not align with the desired norms. In such cases, it becomes crucial for educators to assess not only the behaviors exhibited by students but also the broader social and cultural factors that influence their actions. For instance, character education must take into account the diverse ways in which different cultures and social groups interpret moral values and how these interpretations impact students' behavior.

Practically, the integration of value rational action into the educational system requires more than just teaching students to behave according to ethical principles—it demands that schools create systems of support that facilitate this learning (Hardiansyah, Armadi, Ar, & Wardi, 2024; Rokhman et al., 2014). One way to achieve this is by ensuring that character education is embedded across all subjects, not just religious studies. Teachers must collaborate to develop curricula that promote values such as respect, responsibility, and empathy, integrating these principles into everyday learning experiences. Furthermore, the process should involve continuous reinforcement through both positive and corrective actions, ensuring that students understand the importance of these values in their daily lives. Character education, therefore, is not merely about teaching values but about creating a school culture where these values are modeled, practiced, and celebrated.

A critical element in the successful application of Weber's theory is the teacher's role as a moral guide. Teachers should embody the values they wish to instill, serving as ethical exemplars. However, the effectiveness of this approach depends on the teacher's capacity for reflection and self-awareness, as well as their ability to adapt their strategies to the specific needs of their students. One of the challenges faced by educators is balancing the ideal of value rational action with the realities of diverse student needs and backgrounds. It is important to recognize that while teachers can guide students toward moral development, this process is not instantaneous and requires patience, consistency, and an understanding of each student's unique context.

The implications of Weber's theory for educational policy are profound. Policy-makers must ensure that character education is not treated as a peripheral concern but is integrated into the core educational framework. This includes providing teachers with the training and resources necessary to promote ethical behavior in students. Furthermore, educational policies should encourage collaboration between schools and families, recognizing the crucial role that home environments play in shaping students' moral development. Schools should also develop mechanisms to assess the effectiveness of character education programs, ensuring that the desired outcomes are being achieved.

Finally, from a reflective standpoint, while Weber's framework offers valuable insights into the mechanisms of character formation, it is essential to acknowledge the limitations of this approach. The theory of value rational action assumes that all individuals act based on a shared set of ethical principles, which is often not the case in a diverse society. Therefore, educators must be prepared to adapt their approaches to accommodate the diverse moral and cultural backgrounds of their students, and recognize that character education is a dynamic, ongoing process that extends beyond the classroom and into the broader societal context.

In conclusion, Max Weber's theory provides a solid foundation for understanding how social actions, particularly those rooted in value rationality, can influence character formation in students. However, the theory's limitations must be considered when applying it to real-world educational settings. The integration of character education into school curricula, supported by a strong partnership between educators, students, and families, is essential for fostering moral development and preparing students to be responsible and ethical members of society.

4. CONCLUSION

This study confirms Max Weber's social action theory, demonstrating that teachers' actions significantly influence student character development. Findings reveal that Luqman Al-Hakim Integral Elementary School integrates monotheism into its curriculum and educational initiatives, while Al-Wathoniyah Integrated Islamic Elementary School adopts the water philosophy, fostering adaptability, patience, and resilience in students. Both schools prioritize collaboration with parents, ensuring that character development extends beyond the classroom and aligns with family values. The study highlights that effective character education is not solely the responsibility of teachers but requires parental involvement to reinforce moral values.

However, the research has limitations, particularly in its narrow focus on two Islamic elementary schools in Sumenep Regency. The findings may not be fully generalizable to other educational institutions with different cultural, religious, or socioeconomic backgrounds. Additionally, the study primarily relies on qualitative methods, which, while valuable for in-depth analysis, may benefit from quantitative data to measure character development outcomes more precisely.

For future research, studies could expand to a broader range of schools, including those with diverse educational models and student demographics. Further exploration into the long-term impact of teacher-student-parent collaboration on character education would provide deeper insights. Additionally, integrating mixed-method approaches, combining qualitative and quantitative analysis, could offer a more comprehensive understanding of how different pedagogical philosophies influence student character formation across various educational settings.

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