

Character Evaluation Based on Akhlaq in Islamic Education: Moving Beyond Behavior Toward Moral Internalization

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ARTICLE INFO	ABSTRACT
Article History: Received : 24-Jun-2026 Revised : 26-Aug-2026 Accepted : 31-Aug-2026 Available online : 30-Sep-2026 Keyword: character evaluation; akhlaq; Islamic education; moral internalization; amanah; muhasabah.	Character evaluation is a critical component of character education; however, prevailing practice remains dominated by behavioral observation and has therefore not fully captured the process of value internalization that lies at the core of character formation. This study aims to analyze character evaluation practices at SDIT Ummul Quro Bogor, identify the limitations of behavior-based evaluation, and formulate an Akhlaq-Based Character Evaluation Framework as a model of character evaluation grounded in the perspective of Islamic education. The study employs a qualitative approach with a case study design. Data were obtained through semi-structured interviews, observation, and documentary study, and were subsequently analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that discipline and responsibility constitute the core characters that serve as the foundation for the development of other character traits. Character evaluation practice continues to rely on behavioral observation and habituation, while also attending to internal dimensions through the concepts of amanah (trustworthiness) and muhasabah (self-reflection). The findings further show that observable behavior does not always reflect an equivalent level of moral internalization. Based on these findings, this study proposes an Akhlaq-Based Character Evaluation Framework that integrates behavioral manifestation, moral awareness, self-reflection and self-regulation, and moral disposition as the basis for a more comprehensive approach to character evaluation in Islamic education. This framework extends the paradigm of character evaluation by linking behavioral indicators with the process of value internalization as the foundation for the formation of akhlaq (moral character).

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INTRODUCTION

Character education constitutes one of the principal agendas of modern education systems, emerging as a response to the increasing need to cultivate students' morality, ethics, and social responsibility. In Indonesia, character education is an integral part of the national education objective of shaping individuals who are faithful, pious, morally upright, knowledgeable, creative, independent, and responsible. Consequently, various educational institutions have integrated character values into their curricula, school culture, learning processes, and habituation activities (Bela & Mahmudah, 2024). The success of character education is determined not only by the process of value internalization but also by schools' capacity to evaluate students' character development accurately and comprehensively (Samino & Nur Mahmudah, 2023).

Although character education has developed extensively, character evaluation remains a conceptual and methodological challenge. Unlike academic achievement, which can be measured through quantitative instruments, character is a multidimensional construct encompassing behavioral, cognitive, affective, and moral aspects. In educational practice, character evaluation is generally conducted through the observation of behaviors such as discipline, responsibility, rule compliance, and social interaction. This approach is relatively straightforward to implement, yet it tends to reduce character to observable behavior alone, thereby failing to capture the underlying process of value internalization.

Recent scholarship points to a paradigm shift from behavior-based evaluation toward evaluation that is more contextual and multidimensional (Dykhuis et al., 2024) emphasize the importance of measuring virtue in ways that account for social and cultural context, while (Toron et al., 2026) developed character-measurement instruments sensitive to local values. Likewise demonstrate that character evaluation must take into account students' social and cultural dimensions (Asnawi et al., 2025). Nevertheless, most existing research continues to focus on instrument development, whereas studies integrating character evaluation with moral concepts in Islamic education remain relatively limited.

From the perspective of Islamic education, character is understood as the manifestation of *akhlaq* that has become internalized within the individual. Ibn Miskawayh's notion of *malakah*, Al-Ghazali's conception of *akhlaq* as a stable disposition of the soul, and Al-Attas's concept of *adab* collectively indicate that the aim of education is not merely to shape good behavior but also to cultivate the moral and spiritual awareness underlying such action (Al-Attas, 1980; Al-Ghazali, 2013; Miskawayh, 1968). Concepts such as *amanah* and *muhasabah* suggest that character evaluation should not stop at behavioral observation but should also attend to moral responsibility, self-reflection, and value internalization.

Given these conditions, a gap exists between prevailing character evaluation practices still dominated by behavioral indicators and the aims of Islamic education, which emphasize the formation of *akhlaq*. This study was conducted at SDIT Ummul Quro Bogor to analyze character evaluation practices, identify the limitations of

behavior-based evaluation, and formulate an Akhlaq-Based Character Evaluation Framework that integrates behavioral and moral-internalization dimensions. The novelty of this study lies in the development of an evaluation framework that combines the concepts of amanah, muhasabah, adab, and malakah as the basis for a more comprehensive approach to character evaluation in Islamic education.

LITERATURE REVIEW

Character Evaluation and the Behavioral Paradigm

Character evaluation constitutes an essential component of character education, functioning to assess the development of students' values, attitudes, and behavior. Character evaluation has long been grounded in a behavioral paradigm that positions observable action as the primary indicator of character (Samino & Mahmudah, 2024). In addition, character evaluation determines the extent to which the process of value internalization has been successfully realized within students. In educational practice, character evaluation is generally based on the behavioral paradigm, which treats observable action as the principal indicator of character. This approach is operationalized through the observation of discipline, responsibility, honesty, care, and compliance with school rules. Its advantage lies in the ease of observation and the consistency of its application within formal educational settings.

Explains that good character comprises moral knowing, moral feeling, and moral action (Lickona, 1991). In practice, however, the dimension of action (*moral*) more often becomes the focus of evaluation, as it is easier to observe than the dimensions of moral knowledge and awareness. This has led to the success of character education frequently being measured through rule compliance or the frequency of positive behavior. Similarly affirm that the effectiveness of character education is influenced by school culture, teacher exemplarity, and an environment supportive of moral development (Berkowitz & Bier, 2005).

Recent research indicates that this approach has conceptual limitations. Assert that character is a construct shaped by social, cultural, and relational context and therefore cannot be reduced to universal behavioral indicators (Dykhuis et al., 2024). Toron et al., (2026) and Asnawi et al., (2025), The measurement of character must take into account local values that shape the moral meaning of an action. These findings indicate that observable behavior does not necessarily reflect an equivalent level of value internalization, since identical actions may arise from differing moral motivations.

In this context, character evaluation requires an approach that identifies not only what students do but also why they do it. The shift from behavior-based evaluation toward evaluation grounded in moral internalization represents an important development in contemporary character-education scholarship. Nevertheless, this approach remains rarely developed within the perspective of Islamic education, particularly with respect to linking character evaluation to the concepts of akhlaq as the principal aim of education.

Akhlaq as the Foundation of Character

In Islamic education, character is understood as the manifestation of akhlaq embedded within the individual. Unlike behavioral approaches that treat action as the primary indicator of character, the concept of akhlaq regards behavior as an expression of a moral condition already embedded in the soul. Accordingly, the quality of character is determined not only by what a person does but also by the awareness, intention, and moral orientation underlying that action (Susamta & Mahmudah, 2021).

Ibn Miskawayh explains that the formation of akhlaq occurs through a continuous process of habituation that ultimately gives rise to *malakah*—a stable moral disposition that becomes the source of spontaneous behavior (Miskawayh, 1968). From this perspective, education does not merely produce compliance with rules but cultivates a moral inclination that enables a person to act rightly without depending on external control.

This view is reinforced by Al-Ghazali, who defines akhlaq as a disposition firmly established within the soul, such that action arises readily without extensive deliberation (Al-Ghazali, 2013). The success of character education is thus measured not merely by the frequency of positive behavior but by the extent to which such values have become part of the student's personality. Al-Attas, (1980) meanwhile, positions *adab* as the aim of education namely, the capacity to place things appropriately according to a moral and intellectual order. This concept demonstrates that Islamic education does not stop at shaping correct behavior but also develops the capacity to understand the moral reasoning underlying every action.

The concept of *amanah* extends the meaning of responsibility into a moral commitment accountable to Allah, to oneself, and to society. *Muhasabah*, meanwhile, emphasizes the importance of self-reflection as a mechanism for developing moral awareness. Both concepts indicate that character formation is concerned not only with rule compliance but also with the process of value internalization that gives rise to moral disposition (*malakah*). Character evaluation in Islamic education must therefore attend to both behavior and the underlying moral process.

Within this framework, *amanah* and *muhasabah* are two concepts with significant implications for character evaluation. *Amanah* extends the meaning of responsibility into a moral commitment sustained even in the absence of supervision, while *muhasabah* underscores the importance of self-reflection as a mechanism for developing moral awareness. The integration of these concepts indicates that character evaluation in Islamic education must attend to the development of moral awareness, not merely to behavioral manifestation.

Moral Internalization in Islamic Education

Moral internalization lies at the heart of Islamic education, as its aim is to make values an integral part of students' moral identity. Once internalized, values are no longer enacted under external pressure but out of personal conviction and commitment. Behavior is thus understood as the outcome of a deeper moral process.

The process of internalization occurs through habituation, exemplarity, self-reflection (*muhasabah*), and the strengthening of awareness of amanah. Through this process, students come to understand not only correct values but also the moral reasoning underlying their actions, while developing the capacity for self-regulation. From this perspective, the success of character education is demonstrated through the formation of malakah a moral disposition that enables good behavior to emerge consistently without dependence on supervision.

Accordingly, character evaluation cannot be limited to the measurement of observable behavior. It must also account for moral awareness, capacity for self-reflection, moral responsibility, and consistency of values across varying situations. This perspective constitutes the conceptual foundation of the present study in formulating the Akhlaq-Based Character Evaluation Framework an evaluative framework that integrates behavioral manifestation with the process of moral internalization as the core of akhlaq formation.

The literature review indicates that character evaluation has evolved from behavior-oriented approaches toward more holistic and contextual approaches. Nevertheless, most research continues to treat observable behavior as the principal indicator of successful character education, while the dimension of moral-value internalization has yet to receive adequate attention. Islamic educational tradition, by contrast, regards character as a manifestation of akhlaq formed through the internalization of values until it becomes malakah, or a stable moral disposition. This divergence reflects a conceptual gap between the character-evaluation paradigm prevailing in contemporary literature and the aims of Islamic education, which emphasize the formation of akhlaq. Building on this synthesis, the present study positions the Akhlaq-Based Character Evaluation Framework as an effort to bridge the gap between behavior-based evaluation and evaluation oriented toward moral internalization. This conceptual pathway is presented in Figure 2.

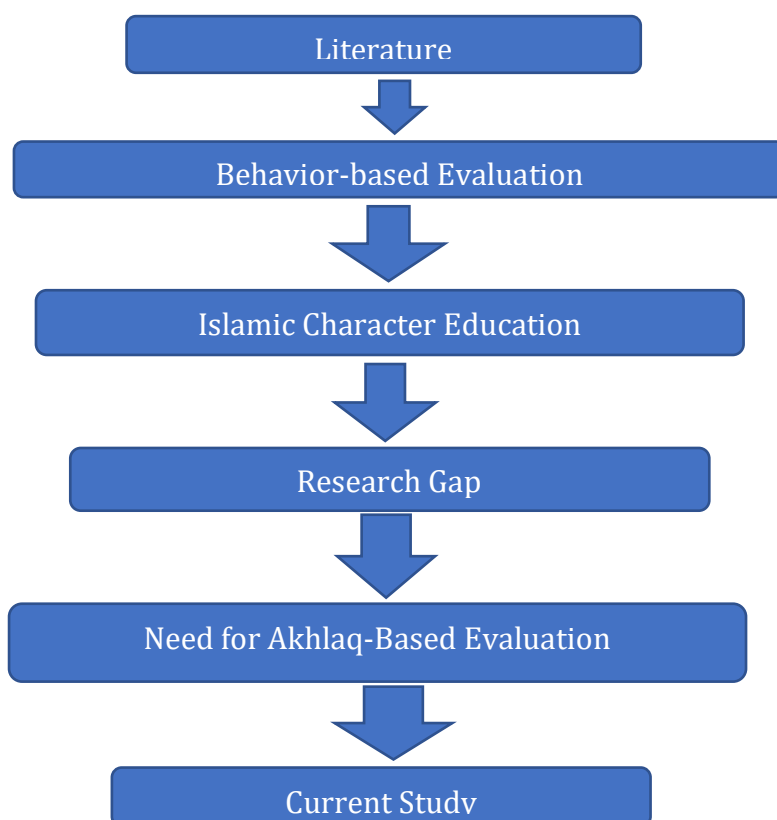


Figure 1. Synthesis of the Literature and Positioning of the Study

Figure 2 illustrates the conceptual pathway underlying this study. The literature on behavior-based character evaluation shows that character measurement is generally conducted through the observation of observable behavior. Meanwhile, the literature on Islamic character education emphasizes that character is the outcome of the internalization of moral values, which develops through the concepts of amanah, muhasabah, adab, and malakah. The synthesis of these two perspectives reveals a research gap namely, the absence of an evaluation framework capable of integrating behavioral indicators with the dimension of moral internalization within the context of Islamic education. This study therefore aims to develop the Akhlaq-Based Character Evaluation Framework, which is subsequently validated through empirical findings on character evaluation practice at SDIT Ummul Quro Bogor.

METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of character evaluation practices within the context of Islamic education at SDIT Ummul Quro Bogor. This approach was selected because it enables the exploration of experiences, perspectives, and character evaluation practices within the school's natural setting (Creswell & Creswell, 2023). The study's focus is not statistical generalization but rather the acquisition of contextual understanding

regarding how character is constructed, cultivated, and evaluated within an Islamic educational environment.

The study was conducted at SDIT Ummul Quro Bogor, West Java, selected purposively because the school positions character education as an integral part of the educational process through habituation, school culture, religious activities, and daily learning. This context provides a relevant setting for examining character evaluation practices grounded in Islamic values.

Research informants were selected through purposive sampling that is, individuals with knowledge of and direct involvement in the implementation of character evaluation. Informants comprised the school principal, teachers, students, and education staff, thereby enabling a comprehensive perspective on the implementation of character evaluation at the school.

Data were collected through semi-structured interviews, observation, and documentary study. Interviews were used to explore informants' understanding of the concept of character, evaluation mechanisms, the indicators employed, and the challenges encountered in the assessment process. Observation was conducted on learning activities, habituation practices, interactions among school members, and daily activities related to character formation. Documentation encompassed school guidelines, character evaluation instruments, student progress reports, codes of conduct, and other supporting documents.

Data analysis was conducted interactively using the model of (Miles et al., 1994), comprising data condensation, data display, and conclusion drawing and verification. The analytical process proceeded simultaneously from the outset of data collection, through coding, theme grouping, pattern identification, and interpretation of inter-thematic relationships, until consistent findings were obtained.

The validity of the data was ensured through source triangulation and method triangulation. Source triangulation involved comparing information obtained from the principal, teachers, students, and education staff, while method triangulation involved cross-confirming findings derived from interviews, observation, and documentation. The researcher functioned as a human instrument directly involved throughout the entire research process and maintained the credibility of the findings through critical reflection, systematic field notes, and continuous data verification.

FINDINGS

Data analysis indicates that character evaluation at SDIT Ummul Quro Bogor is oriented not only toward the observation of students' behavior but also toward the cultivation of moral awareness through habituation, teacher exemplarity, and school culture. The findings identify five principal aspects: (1) discipline and responsibility as core character traits, (2) evaluation through behavioral observation and habituation, (3) moral internalization extending beyond observable behavior, (4) the role of teachers and school culture, and (5) the formulation of the Akhlaq-Based Character Evaluation Framework.

Discipline and Responsibility as Core Character Traits

The findings indicate that discipline and responsibility constitute the core character traits that form the foundation for the development of other character traits. Both are regarded as driving characters that influence the development of honesty, care, independence, cooperation, and commitment to learning.

Discipline is understood not merely as compliance with school rules but as the capacity for self-management in consistently fulfilling one's obligations. Its indicators include punctuality, adherence to codes of conduct, consistency in attending lessons, and regularity in carrying out both academic and non-academic tasks.

Responsibility, meanwhile, is understood as the earnest fulfillment of amanah. Teachers assess responsibility through task completion, performance of assigned duties, care for school facilities, and willingness to accept the consequences of one's actions. Both character traits function as regulatory mechanisms that help students develop self-control, thereby reducing their dependence on teacher supervision.

Character Evaluation through Behavioral Observation and Habituation

Character evaluation is conducted on an ongoing basis through the observation of behavior during both learning activities and daily school life. Teachers serve as the primary evaluators, given their opportunity to observe students' character development across various situations.

Observation focuses on behavior related to discipline, responsibility, social interaction, religious observance, cleanliness, and compliance with school rules. Assessment is based not only on the occurrence of particular behaviors but also on their consistency across contexts.

In addition to observation, habituation serves as the principal mechanism for both character formation and evaluation. Activities such as congregational prayer, Qur'anic recitation, queuing culture, maintaining cleanliness, and performing assigned duties provide teachers with opportunities to observe the application of character values in daily practice.

Although behavioral indicators facilitate the evaluation process, teachers recognize that observable behavior does not necessarily reflect the actual degree of value internalization. Accordingly, they have begun to consider deeper aspects such as students' intention, earnestness, and awareness of responsibility.

Moral Internalization Beyond Observable Behavior

The findings show that character evaluation at SDIT Ummul Quro Bogor has implicitly come to accommodate the dimension of moral internalization. Teachers assess not only students' behavior but also the moral awareness underlying that behavior.

The concept of amanah serves as an important indicator in understanding students' responsibility. Teachers distinguish between students who perform tasks because they are being supervised and those who fulfill their obligations on the basis of moral awareness. This distinction is reflected in consistency, initiative, and earnestness in completing tasks.

In addition, the practice of muhasabah is applied through reflective activities concerning students' behavior and experiences. Such reflection helps students understand the relationship between their actions and the underlying moral values, while also encouraging them to consciously improve their behavior.

Teachers likewise treat the capacity to acknowledge mistakes, express remorse, and commit to improvement as indicators of character development. These findings indicate that character is understood not merely as observable behavior but also as a process of value internalization that develops within the student.

The Role of Teachers and School Culture in Character Evaluation

Teacher exemplarity and school culture constitute principal factors supporting character evaluation. Teachers function not only as evaluators but also as moral models who demonstrate the implementation of character values in daily life.

School culture is cultivated through various habituation practices, such as congregational prayer, Qur'anic recitation, queuing culture, respect toward teachers, maintaining cleanliness, and a range of other religious activities. This environment provides teachers with the opportunity to observe students' character in authentic situations.

The presence of such a school culture creates a moral environment supportive of value internalization. In this context, character evaluation assesses not only compliance with rules but also students' understanding of the moral meaning underlying every action they take.

Toward an Akhlaq-Based Character Evaluation Framework

The findings indicate that behavior-based character evaluation has limitations in fully capturing students' moral condition. Identical behavior may arise from differing motivations, such that behavioral indicators alone are insufficient to explain the degree of value internalization.

Based on the field findings, this study formulates an Akhlaq-Based Character Evaluation Framework that integrates four principal dimensions.

1. Behavioral manifestation, observable behavior such as discipline, responsibility, honesty, and compliance with rules.
2. Moral awareness, students' understanding of the moral meaning underlying every action, expressed through the concept of amanah.
3. Self-reflection and self-regulation, the capacity to conduct self-evaluation (*muhasabah*), acknowledge mistakes, and consciously improve behavior.
4. Moral disposition, the formation of a stable moral inclination (*malakah*), such that good behavior emerges consistently without dependence on external supervision.

Together, these four dimensions constitute a more comprehensive model of evaluation than approaches oriented solely toward behavior. Character is thus understood as the integration of observable behavior with the process of value internalization that lies at the core of Islamic education.

DISCUSSION

This study shows that character evaluation practice at SDIT Ummul Quro Bogor continues to rely on behavioral observation, yet in its implementation has developed toward assessment that also considers the dimension of moral internalization. These findings indicate that character is understood not merely as compliance with rules but as a process of moral-awareness formation that develops through habituation, reflection, and responsibility. Accordingly, character evaluation in Islamic education should be understood as a process that integrates behavioral manifestation with students' moral development.

The finding that discipline and responsibility function as core character traits demonstrates that both serve as the foundation for the development of other characters, such as honesty, care, independence, and cooperation. This result reinforces the view that character education cannot be adequately developed through a set of independent indicators alone but requires core virtues capable of driving the development of other values. Within the context of Islamic education, this function aligns with the concept of amanah awareness of fulfilling responsibility as a moral commitment rather than mere compliance with rules.

The findings also indicate that behavioral observation retains an important position in character evaluation, since behavior constitutes a tangible manifestation of the values students have learned. This is consistent with Lickona's model of character education, which positions moral action as one component of character. However, this study finds that observable behavior does not necessarily reflect an equivalent degree of value internalization (Lickona, 1991). Students may display identical behavior for differing reasons, ranging from compliance driven by supervision to behavior grounded in developed moral awareness. Behavioral indicators should therefore be understood as a starting point for evaluation rather than the ultimate goal of character evaluation.

These findings reinforce existing critiques of the behavior-based character-evaluation paradigm found in contemporary literature. Dykhuis et al., (2024) emphasize that character measurement must account for the social and moral context in which behavior develops, while Toron et al., (2026) and Asnawi et al., (2025) demonstrate the importance of instruments sensitive to cultural values. This study extends that body of work by showing that, within Islamic education, moral context is shaped not only by the social environment but also by the internalization of Islamic values through habituation, exemplarity, and self-reflection.

One of the principal contributions of this study is the identification of the roles of amanah and muhasabah as indicators of moral internalization. Amanah extends the concept of responsibility beyond mere task completion into a form of moral awareness that continues to drive positive behavior even in the absence of supervision. Muhasabah, meanwhile, demonstrates that self-reflection is an essential component of character evaluation, as it enables students to understand the moral meaning underlying their actions and to develop a sustained commitment to improvement.

Character evaluation is thus conducted not only through teachers' assessment but also through students' own process of self-evaluation.

These findings align with Ibn Miskawayh's concept of *malakah* a moral disposition formed through habituation as well as with Al-Ghazali's view that *akhlaq* is a stable disposition of the soul, from which good behavior arises spontaneously (Al-Ghazali, 2013; Miskawayh, 1968). From this perspective, the purpose of character evaluation is not merely to ensure the occurrence of particular behaviors but to assess the extent to which such values have become part of the student's personality. The success of character education is thus more appropriately measured through the development of moral disposition than through the mere frequency of expected behavior.

This study also demonstrates the importance of teachers and school culture as the context for both the formation and evaluation of character. Teacher exemplarity, religious culture, and consistent habituation create a moral environment that enables students both to practice and to reflect upon the values they learn. This result reinforces (Berkowitz & Bier, 2005) view that school culture is a critical factor in the success of character education. In the context of Islamic education, school culture functions not merely as a social environment but also as a space for internalizing *akhlaq* through students' lived experience.

Drawing on the overall findings, this study proposes an *Akhlaq-Based Character Evaluation Framework* comprising four interrelated dimensions: behavioral manifestation, moral awareness, self-reflection and self-regulation, and moral disposition. Unlike evaluation models that focus solely on behavioral indicators, this framework treats behavior as one indicator among several within a deeper moral process. The integration of these four dimensions enables character evaluation to provide a more complete picture of student development consistent with the aims of Islamic education.

Theoretically, this study extends the study of character evaluation by linking contemporary evaluation paradigms with core concepts within the Islamic educational tradition—namely, *amanah*, *muhasabah*, *adab*, and *malakah*. Practically, the resulting framework may serve as a reference for Islamic schools in developing character evaluation systems that assess not only compliance with rules but also the degree of value internalization, moral awareness, and *akhlaq* formation among students more comprehensively.

Nonetheless, this study has certain limitations that warrant consideration in interpreting its findings. It was conducted at a single school using a case study approach, and its findings are therefore not intended for statistical generalization. Future research could examine the application of the *Akhlaq-Based Character Evaluation Framework* across various levels and types of Islamic educational institutions, as well as develop evaluation instruments capable of measuring the dimensions of moral awareness, self-reflection, and moral disposition in a more systematic manner.

Drawing on the synthesis of empirical findings and conceptual review, this study proposes an *Akhlaq-Based Character Evaluation Framework* as a more comprehensive

model of character evaluation within the context of Islamic education. This framework was developed to address the limitations of evaluation approaches that have thus far been oriented primarily toward behavioral manifestation, without adequate attention to the process of moral-value internalization. The findings show that students' character is reflected not only through observable action but is also shaped by moral awareness, the capacity for self-reflection, and the formation of a stable moral disposition. The proposed framework therefore integrates the behavioral dimension with the dimension of akhlaq internalization, enabling character evaluation to more fully capture students' moral development. The resulting conceptual model is presented in Figure 2.

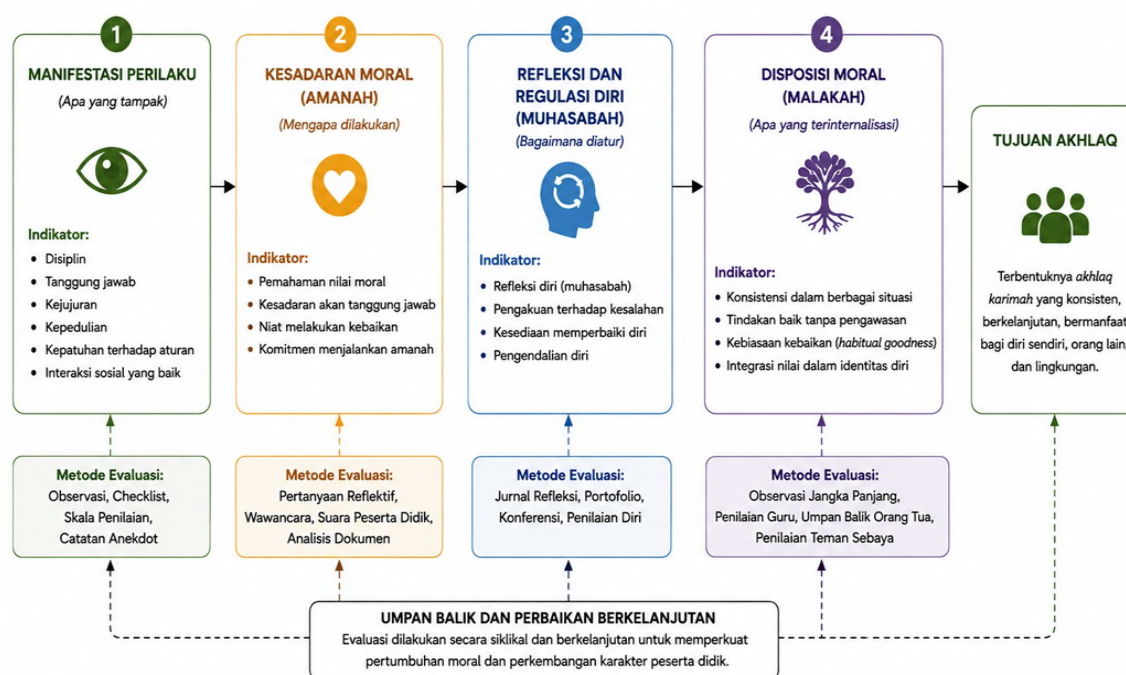


Figure 2. Akhlaq-Based Character Evaluation Framework

Figure 2 shows that akhlaq-based character evaluation is built upon four interrelated dimensions. The first dimension, Behavioral Manifestation, represents observable behavior as an initial indicator of character development. The second dimension, Moral Awareness (*Amanah*), emphasizes students' understanding of the moral meaning and responsibility underlying every action. The third dimension, Self-Reflection and Self-Regulation (*Muhasabah*), depicts students' capacity to reflect, engage in self-evaluation, and regulate their behavior on the basis of internalized values. This process culminates in the fourth dimension, Moral Disposition (*Malakah*) the formation of a stable moral inclination such that good behavior emerges consistently without dependence on external supervision. Together, these four dimensions form a dynamic and continuous process sustained through feedback

mechanisms, such that character evaluation functions not only to measure behavior but also to support the formation of akhlaq as the principal aim of Islamic education.

CONCLUSION

This study shows that character evaluation practice at SDIT Ummul Quro Bogor remains predominantly grounded in behavioral observation and habituation, yet in its implementation has evolved toward evaluation that also considers the dimension of moral internalization. Discipline and responsibility were found to constitute core characters that form the foundation for the development of other character traits, while the concepts of amanah and muhasabah serve as important indicators for understanding the degree of value internalization that cannot always be explained through observable behavior alone.

The findings confirm that students' behavior does not always reflect an equivalent degree of moral internalization. Character evaluation in Islamic education therefore requires an approach that assesses not only behavioral manifestation but also moral awareness, self-reflection, and moral disposition as they develop through habituation and exemplarity.

The principal contribution of this study is the development of an Akhlaq-Based Character Evaluation Framework that integrates four dimensions behavioral manifestation, moral awareness, self-reflection and self-regulation, and moral disposition. This framework offers a more comprehensive perspective than character-evaluation models oriented solely toward behavioral indicators and extends the discourse on character evaluation through the integration of key concepts within Islamic education, particularly amanah, muhasabah, adab, and malakah.

This study carries both theoretical and practical implications for the development of character evaluation in Islamic education. Theoretically, it extends the paradigm of character evaluation by demonstrating that character evaluation cannot rest on behavioral manifestation alone but must integrate the dimensions of moral awareness, self-reflection, and moral disposition as part of the process of akhlaq internalization. Through the development of the Akhlaq-Based Character Evaluation Framework, this study offers a conceptual perspective linking contemporary approaches to character evaluation with core concepts in the tradition of Islamic education namely, amanah, muhasabah, adab, and malakah. Practically, the proposed framework may serve as a reference for Islamic schools in designing more comprehensive character evaluation systems that assess not only students' behavior but also facilitate the sustained development of moral awareness and akhlaq formation. In addition, this framework may provide a basis for developing character evaluation instruments, teacher training programs, and character-education policies more closely aligned with the aims of Islamic education.

This study has several limitations that should be taken into account in interpreting its findings. First, the study was conducted at a single integrated Islamic elementary school using a case study approach; its findings are therefore contextual and are not intended for statistical generalization across all Islamic educational

institutions. Second, the proposed evaluation framework remains grounded in a conceptual synthesis and empirical findings from a single institutional context, and therefore requires further testing across different educational levels, school characteristics, and socio-cultural settings. Third, this study has not yet developed operational measurement instruments for each dimension of the Akhlaq-Based Character Evaluation Framework; its implementation therefore still requires the development of more standardized indicators and evaluation procedures. Future research is accordingly recommended to conduct empirical validation of the proposed framework, develop evaluation instruments with adequate validity and reliability, and test its effectiveness across diverse contexts of Islamic education through qualitative, quantitative, or mixed-methods approaches.

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