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Strengthening Islamic Character Education through Uswah Hasanah and Religious Maturity in Ma'had Al-Jami'ah

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ABSTRACT

Islamic character education plays a crucial role in supporting the moral and spiritual development of students in Islamic higher education institutions. This study aims to analyze the influence of uswah hasanah and religious maturity on Islamic character education among students at Ma'had Al-Jami'ah Ulil Abshar Ponorogo. The research employed a quantitative survey design, involving 200 students selected through stratified random sampling. Data were collected using a questionnaire that had been tested for validity and reliability, and analyzed using multiple linear regression. Classical assumption tests, including normality, multicollinearity, heteroscedasticity, and autocorrelation, were conducted before regression analysis. The results indicate that uswah hasanah has a positive and significant partial effect of 44,1% on Islamic character education, while religious maturity contributes a positive and significant effect of 41,5%. Simultaneously, both variables explain 56,4% of the variance in students' Islamic character education, with the remaining 43,6% influenced by factors outside the study. These findings highlight the importance of exemplary behavior and religious maturity as key determinants of Islamic character formation and emphasize the need for a holistic approach integrating religious, social, and everyday experiential aspects in character development.

Keywords : Islamic Character Education, Religious Maturity, Uswah Hasanah.

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INTRODUCTION

In the contemporary landscape of Islamic higher education, the aspiration to produce Muslim scholars who excel intellectually while upholding strong moral integrity has become increasingly urgent. State Islamic Religious Universities carry a strategic mandate not only to advance scientific knowledge but also to safeguard and cultivate Islamic character amid rapid modernization. However, the noble mission of internalizing religious values as a moral fortress faces complex challenges, particularly in the context of moral degradation among millennials and Generation Z. Global dynamics, cultural shifts, and technological acceleration have created conditions in which conventional educational approaches are no longer sufficient. An integrative strategy is therefore required one that is capable of connecting the internal spiritual dimensions of individuals with the constantly evolving external realities (Azra, 2022).

The rapid development of science and technology demands that human potential be continuously developed, yet this advancement must be balanced with Islamic Character Education as a vital legacy in the life of the nation and state. Indonesia has long envisioned itself as a nation with strong character, a vision explicitly articulated in the National Education System Law Number 20 of 2003, which emphasizes the development of learners who are faithful, pious, and of noble character (Indonesia, 2003). Despite this normative foundation, character education in practice has often been confined to religious instruction alone, rather than being understood as a collective responsibility involving all educational stakeholders. As a consequence, character education has not yielded optimal outcomes, as reflected in various social problems such as moral permissiveness, social inequality, environmental degradation, legal injustice, corruption, and acts of violence among students (Nwachukwu, Azuka, & Ikechukwu, 2024).

Character education, as emphasized by Thomas Lickona, is a deliberate effort to help individuals understand, internalize, and practice ethical values in their lives (Hamdi, Yusuf, & Jawhari, 2023). Within the Islamic educational tradition, this process cannot be separated from the presence of uswah hasanah (exemplary conduct) and the development of religious maturity. Uswah hasanah is not merely a conceptual or normative ideal but represents the concrete embodiment of values in everyday behavior. In Islamic pedagogy, exemplary figures serve as the most effective medium for value transmission, as moral teachings become meaningful when they are lived and practiced rather than merely verbalized (Ulwan, 2019). Educators and mentors who consistently demonstrate Islamic values through their actions possess the transformative power to inspire and shape students' character, emphasizing the transparency of the educational process rather than focusing solely on outcomes (Langguroll, 2021; Usman, Zainuddin, & Esha, 2021).

In addition to exemplary behavior, religious maturity plays a crucial role in Islamic Character Education. Religious maturity extends beyond ritual observance and is reflected in one's patterns of thinking, attitudes, emotional regulation, and ethical decision-making (Sirajuddin, 2020). It represents a deep spiritual awareness that enables individuals to grasp the essence of religious teachings and apply them contextually within complex social realities (Jalaluddin, 2022). Empirical studies indicate that religious maturity contributes significantly to psychological resilience and moral stability in the face of global challenges (Ratnasari, 2019). Thus, religious maturity is increasingly understood not by the quantity of religious practices performed, but by the quality of their manifestation in daily life.

This research is positioned not merely to contribute to theoretical discourse but to uncover the deeper mechanisms underlying Islamic Character Education through an integrative and holistic perspective. It seeks to provide practical insights for educators and student mentors in

designing transformative and humane educational models (Tobroni, 2020). The originality of this study lies in its effort to examine the relationship between uswah hasanah and religious maturity as interconnected factors influencing Islamic Character Education (Fadjar, 2023).

Ma'had Al-Jami'ah Ulil Abshar Ponorogo serves as a relevant and strategic research context, functioning as a social laboratory for character development. Established to accommodate new students with varying levels of religious competence particularly in Qur'anic literacy and basic Islamic understanding, Ma'had Al-Jami'ah plays a central role in facilitating integrated spiritual, social, and academic transformation (Usman et al., 2021). Observations indicate that Islamic Character Education within this institution is strongly influenced by the exemplary conduct of mentors and teachers, while differences in students' levels of religious maturity also appear to shape their character development.

METHOD

Based on the framework of the research method that has been prepared, the approach used in this study is quantitative with a survey method. This approach was chosen because the research aims to test hypotheses and analyze causal relationships between variables (Sugiyono, 2018). Through the survey method, numerical data can be collected from a representative sample to measure and map the influence of uswah hasanah and religious maturity on student character education.

The population of this study is all students living in Ma'had Al-Jami'ah Ulil Abshar Ponorog. From this population, 200 people were sampled using the Slovin formula and a 10% error level (Arikunto, 2013). The sample extraction technique used is Stratified Random Sampling, where samples are randomly selected from each existing strata (e.g. by sex) to ensure proportional and balanced representation. Primary data were collected using a questionnaire instrument compiled on the Likert scale (Sugiyono, 2018). This questionnaire is designed to measure the variables of uswah hasanah (X1), religious maturity (X2), and Islamic character education (Y). Before use, the questionnaire has passed validity and reliability tests to ensure that the instrument is accurate and consistent in its measurements.

Data analysis was carried out using inferential statistics, starting with a test of classical assumptions (normality, multicollinearity, and heteroscedasticity) to meet the requirements of the regression model (Ghozali, 2018). Furthermore, multiple linear regression analysis is used as the primary technique to test hypotheses. A partial test (T-test) was carried out to determine the significance of the influence of each independent variable individually, while a simultaneous test (F-test) was used to test the influence of the two independent variables together on character education (Sarwono, 2012).

RESULT AND DISCUSSION

Analysis of the Influence of the Variable Uswah Hasanah (X1), on Islamic Character Education (Y) of Ma'had Al Jami'ah Ulil Abshar Ponorogo Students.

Before conducting regression analysis, it is necessary to ensure that the research instruments used are valid and reliable. The questionnaire instruments for the Uswah Hasanah variable (X1) and Islamic Character Education variable (Y) must be tested to confirm that they are capable of accurately measuring the intended constructs. Therefore, this study carried out validity and reliability tests on the questionnaire items prior to further data analysis.

A test called validity is used to show how far something is measured with a measuring instrument. Ferezagia (2019) This study uses criterion validity, or validity that aims to find out how high a person's anxiety level is based on a set of criteria. This makes it easier for researchers

to determine individual levels. Mustafa (2009) If the questions on the questionnaire are able to reveal something that will be measured by the questionnaire, then the questionnaire is said to be valid. In addition, valid or legitimate questionnaires have a high level of validity, while less valid questionnaires indicate a low level of validity. Taniredja & Mustafidah, (2014) Statistical Product and Service Solutions (SPSS) version 26 was used in this study to measure the validity test using the Pearson Product Moment formula.

The distribution (r_{table}) for $\alpha = 0,05$ and degrees of freedom (dk = n-2) with the rule of decision if $r_{value} > r_{table}$ is valid and vice versa if $r_{value} < r_{table}$ means invalid. The number of samples used for the validity test is 30 samples according to the opinion The minimum number of questionnaire trials, according to Singarimbun and Efendi in the research journal Yanto Suharto and Eko Hariadi, requires thirty respondents. The value distribution will be closer to the normal curve with this amount. (Yanto Suharto and Eko Hariadi, 2021) So the dk in this study is 28 from the calculation of dk = 30 - 2 = 28 so that the r_{table} in the dk is 0,361.

Statement of *uswah hasanah* student Ma'had Al-Jami'ah Ulil Abshar Ponorogo, there are 20 questions that are tested for validity, Based on the results of the validity test of the *uswah hasanah* variable (X1), out of 20 statements tested, 18 items are declared valid because *the rcal* value (r) is greater than *the rtable* (0,361). This shows that these items have a strong to very high correlation with the variables being measured. In contrast, two items (X1.6 and X1.17) were declared invalid because the *rhic value* was lower than 0,361, so they had to be removed from the research instrument.

Statement of Islamic Character Education for Ma'had Al-Jami'ah Ulil Abshar Ponorogo students, there are 25 questions that are tested for validity, Based on the table of validity test results for the Islamic Character Education variable (Y), it can be concluded that the majority of the statements of the research instrument are valid and ready to be used. Of the total 25 items tested, 24 items were declared valid because *the rtable* value was greater than the *rtable* value of 0,361. This shows that these items have a strong to very strong correlation in measuring the Character Education variable. However, one statement item, Y.16, was declared invalid because its *rcalculated* value (0,305) was lower than 0,361, indicating that the item was inaccurate in measuring the variable. Therefore, item Y.16 will be deleted and not included in the subsequent data analysis.

A statistical test called reliability is used to see how consistent the question is. If a person's response to a question is consistent or stable, the questionnaire is said to be reliable. In addition, the research questionnaire is considered reliable if the reliability coefficient (r11) is greater than 0,6. Using the SPSS application version 26, this study measures the reliability test using the Alpha Cronbach formula. The findings of the X1 variable research reliability test (*Uswah Hasanah*) are presented in the following table 1.

Table 1. Results of the Reliability Test for the Uswah Hasanah

Variable	Cronbach's Alpha	N of Butirs	Interpreters
Uswah Hasanah (X1)	0,891	18	Reliable

The reliability test of the Alpha Cronbach method on the *uswah hasanah* variable produced a coefficient of 0,891 as seen in the table above, it can be said that the instrument used in this study is reliable and practical to use because the coefficient value is greater than 0,6 (0,891 > 0,6). In addition, the following is used to test the reliability variables of Islamic Character Education (Y).

Table 2. Results of the Reliability Test for the Islamic Character Education

Variable	Cronbach's Alpha	N of Butirs	Interpreters
Islamic Character Education (Y)	0,941	24	Reliable

The reliability test of the Alpha Cronbach method on the *uswah hasanah* variable produced a coefficient of 0,941 as seen in the table above, it can be said that the instrument used in this study is reliable and practical to use because the coefficient value is greater than 0,6 (0,941 > 0,6).

The researcher uses regression analysis so that there are requirements that must be met before the analysis is carried out. The analysis requirements (classical assumption test) include: normality test, multicollinearity test, heteroscedasticity test, autocorrelation test. The following are the results of the calculation of each classical assumption test.

The normality test is carried out to find out whether the research data is distributed normally or not. If the significance level is more than 0,05, the data is said to be regularly distributed; Conversely, if it is smaller than 0,05 then the data is not normally distributed. Because the number of samples in this study is more than 50, SPSS version 26 is used for normality tests using the Kolmogorov-Sminrov normality test. The results of the normality test are listed below:

Table 3. Kolmogorov–Smirnov Normality Test Results for Uswah Hasanah (X1) and Islamic Character Education (Y)

Variabel	Kolmogorov-Smirnov Z	Asymp. Sig. (2-tailed)	Remarks
Uswah Hasanah (X1)	1,043	0,227	Normal
Islamic Character Education (Y)	1,158	0,137	Normal

The *Kolmogorov-Smirnov Z* test showed that the significant value for the data model in the study was greater than the significance level of 0,5. This shows that this study has a normal data distribution.

Finding out whether there is a relationship between independent variables in regression models is the goal of testing traditional multicollinearity assumptions. The Tolerance and *Variance Inflation Factor (VIF) value* can be used to determine whether the regression model has a multicollinearity problem. A Tolerance value of > 0,10 or a value of VIF < 10 is suggested as a value indicating the absence of multicollinearity issues. The following table shows the results of the multicollinearity test.

Table 4. Multicollinearity Test Results for the Uswah Hasanah Variable

Variabel	Value		Conclusion
	Tolerance	VIVID	
Uswah Hasanah (X1)	0,367 (0,367 > 0,10)	2,723 (2,723 < 10,00)	No multicollinearity issues

The Uswah Hasanah variable (X1) in the study had a tolerance value of 0,367 and a VIF of 2,723 as can be seen in the table above. As a result, there was no multicollinearity because the tolerance value of *uswah hasanah* was higher than 0,10 (0,367 > 0,10). In addition, there is no multicollinearity because the VIF value for *uswah hasanah* is less than 10,00 (2,723<10,00). Then it can be concluded that there is no problem with multicollinearity.

Robust regression models do not have heteroscedasticity problems. Researchers used the Glejser test to determine whether or not heteroscedasticity exists. Returning an independent variable with its absolute residual value is how the Glejser test is performed. There is no

heteroscedasticity problem if the significance value (sig.) between the independent variable and the absolute residual value is more than 0,05. The test findings for heteroscedasticity are as follows.

Table 5. Glejser Heteroscedasticity Test Results for the Uswah Hasanah Variable (X1)

Variabel	Sig.	Remarks
Uswah Hasanah (X1)	0,584 (0,584 > 0,05)	No Heteroscedasticity Problem

The *uswah hasanah* variable has a significance value of 0,584, according to the results of the heteroscedasticity test in the table above. There was no heteroscedasticity problem because variable X1 had a significance value of more than 0,05 (p > 0,05).

The purpose of testing the traditional autocorrelation hypothesis is to ascertain whether or not independent variables interact. Regressions that have no autocorrelation or none at all are good regression models. The test formula should be used if the findings of the Durbin-Waston test leave room for doubt as to the existence or absence of a relationship. The results of the autocorrelation test of this study are shown in the following table 6.

Table 6. Durbin–Watson Autocorrelation Test Results

Variabel	Durbin-Watson	Conditions	Remarks
Uswah Hasanah, Religious Maturity	1,875	dU < D-W < 4-Du (1,809 < 1,875 < 2,191)	No autocorrelation issues

Based on the table above, it can be seen that the D - W value is 1,875. This value will be compared with the significance table value of 5%, and with the number of samples of 200 (n) and the number of independent variables 4 (k = 4), a dU value of 1,809 and a dL value of 1,728 are obtained. The value of dU = 1,809 is smaller than the value of D - W = 1,875 and smaller than the value of (4 - dU) = 4 – 1,809 = 2,191 (1,809 < 1,875 < 2,191). Likewise, the D - W value of 1,875 is greater than the dL value of 1,728. Therefore, it can be said that this study has no autocorrelation.

The t-test was used to test the relationship between the independent variable of *uswah hasanah* (X1) and the dependent variable of Islamic Character Education (Y). By contrasting the value (alpha) with the p-value, this partial test is performed. It can be said that independent variables have a significant effect on dependent variables, namely the amount of Islamic character education, and vice versa if sig. (0,05) was rejected. The following table shows the t-test findings.

Table 7. Results of the t-Test on the Effect of Uswah Hasanah (X1) on Islamic Character Education (Y)

Variable	t-value	Sig.	a	Conclusion
Uswah hasanah (X1)	5,769	0,000	0,05	Significant effect

It can be seen that the $t_{calculation}$ coefficient of *uswah hasanah* is 5,769, while (t_{table}) is 1,652. The *uswah hasanah* variable has a p-value of 0,000 < 0,05 meaning significant, while the $t > t_{table}$ (5,769 > 1,652). So Ho was rejected and Ha was accepted, so it can be concluded that the *uswah hasanah* coefficient has a significant influence on Islamic Character Education, if viewed from the $t_{value\ of}\ t_{table}$ calculation (5,769 > 1,652) it can be partially concluded that the *uswah hasanah* variable has a positive effect on Islamic Character Education. It is known that the result of the calculation $t_{calculates}$ 5,769 > 1,652 with a significant level of 0,000 less than 0,05, then Ho is rejected, this means that *uswah hasanah* has a positive and significant influence on Islamic character education.

The determination coefficient *(R Square)* is used to find out how much variation Y can be explained by variation X, namely to find out how much influence the variable of Islamic character education is influenced by the variable *uswah hasanah*.

Table 8. Coefficient of Determination (R^2) Results

Models	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0,664 (a)	0,441	0,438	6,003

Based on the test results of the determination coefficient (R^2) in the table above which is shown with the Adjusted R Square value of 0,441. This shows that the *uswah hasanah* variable has an influence on Islamic character education by 44,1%, while the rest (100% - 44,1% = 55,9%) is influenced by other factors outside the variables studied.

Analysis of the Influence of Religious Maturity (X2) and Islamic Character Education (Y) on Islamic Character Education (Y), Ma'had Al Jami'ah Ulil Abshar Ponorogo Students

To find out whether the variable questionnaire of Religious Maturity and Islamic Character Education of Ma'had Al-Jami'ah Ulil Abshar Ponorogo students can be used to collect the right data, the questionnaire was tested with a validity test and a reliability test. Statement of Religious Maturity of Ma'had Al-Jami'ah Ulil Abshar Ponorogo students, there are 24 questions that will be tested for validity, Based on the table of validity test results for the Religious Maturity variable (X2), the majority of the items of the research instrument statement are declared valid. Of the total 24 items tested using *the rtable* value of 0,361, as many as 23 items were declared valid because *the r-table* value was greater than the *r-table* value. This indicates that these items accurately measure the concept of religious maturity with a strong to very strong correlation. However, there is one statement item that is declared invalid, namely item X2.3, with *a calculated* value (0,304) lower than *the rtable* value. This item needs to be removed and will not be included in the next data analysis.

A statistical test called reliability is used to see how consistent the question is. If a person's response to a question is consistent or stable, the questionnaire is said to be reliable. In addition, the research questionnaire is considered reliable if the reliability coefficient (r11) is greater than 0,6. Using the SPSS application version 26, this study measures the reliability test using the Cronbach's Alpha formula. The findings of the research reliability test of the X2 variable (Religious Maturity) are presented in the following table 9.

Table 9. Results of the Reliability Test for the Religious Maturity

Variable	Cronbach's Alpha	N of Butirs	Interpreters
Religious Maturity (X2)	0,933	23	Reliable

The reliability test of the Cronbach's Alpha method on the Religious Maturity variable produced a coefficient of 0,933 as seen in the table above, it can be said that the instrument used in this study is reliable and practical to use because the coefficient value is greater than 0,6 (0,933 > 0,6).

The normality test is carried out to find out whether the research data is distributed normally or not. If the significance level is more than 0,05, the data is said to be regularly distributed; Conversely, if it is smaller than 0,05 then the data is not normally distributed. Because the number of samples in this study is more than 50, SPSS version 26 is used for normality tests using the Kolmogorov-Sminrov normality test. The results of the normality test are listed below.

Table 10. Normality Test Results of Religious Maturity

Variabel	Kolmogorov-Smirnov Z	Asymp. Sig. (2-tailed)	Remarks
Religious Maturity (X2)	1,178	0,124	Normal

The Kolmogorov-Smirnov Z value of 1,178 with a significance value of 0,124 can be seen from the table above. Because it is 0,124 > 0,05, the significance value is greater than 0,05 which indicates that the variable X2 is normally distributed.

Finding out whether there is a relationship between independent variables in regression models is the goal of testing traditional multicollinearity assumptions. The Tolerance and *Variance Inflation Factor (VIF) value* can be used to determine whether the regression model has a multicollinearity problem. A Tolerance value of > 0,10 or a value of VIF < 10 is suggested as a value indicating the absence of multicollinearity issues. The following table shows the results of the multicollinearity test.

Table 11. Multicollinearity Test Results for the Religious Maturity Variable

Variabel	Value		Conclusion
	Tolerance	VIVID	
Religious Maturity (X2)	0,342 (0,342 > 0,10)	2,921 (2,921 < 10,00)	No multicollinearity issues

The religious maturity variable (X2) in the study had a tolerance value of 0,342 and a VIF of 2,921 as can be seen in the table above. As a result, multicollinearity did not occur because the tolerance value of religious maturity was higher than 0,10 (0,342 > 0,10). In addition, there was no multicollinearity because the VIF value for religious maturity was less than 10,00 (2,921 < 10,00). Then it can be concluded that there is no problem with multicollinearity.

Robust regression models do not have heteroscedasticity problems. Researchers used the Glejser test to determine whether or not heteroscedasticity exists. Returning an independent variable with its absolute residual value is how the Glejser test is performed. There is no heteroscedasticity problem if the significance value (sig.) between the independent variable and the absolute residual value is more than 0,05. The test findings for heteroscedasticity are as follows.

Table 12. Glejser Heteroscedasticity Test Results for the Religious Maturity (X2)

Variabel	Sig.	Remarks
Religious Maturity (X2)	0,114 (0,114 > 0,05)	No Heteroscedasticity Problem

The Religious Maturity variable has a significance value of 0,114, according to the results of the heteroscedasticity test in the table above. There was no heteroscedasticity problem because the variable X2 had a significance value of more than 0,05 (p > 0,05).

The t-test was used to test the relationship between the independent variable of religious maturity (X2) and the dependent variable of Islamic Character Education (Y). By contrasting the value (alpha) with the p-value, this partial test is performed. It can be said that independent variables have a significant effect on dependent variables, namely the amount of Islamic character education, and vice versa if sig. (0,05) was rejected. The following table shows the t-test findings.

Table 13. Results of the t-Test on the Effect of Religious Maturity (X2) on Islamic Character Education (Y)

Variable	t-value	Sig.	a	Conclusion
Religious Maturity (X2)	2,221	0,028	0,05	Significant effect

It can be seen that the calculated coefficient of religious maturity is 2,221, while (t_{table}) is 1,652. The religious maturity variable has a p-value of 0,000 < 0,05 meaning significant, while the $t_{value} > t_{table}$ (2.221>1.652). So Ho was rejected and Ha was accepted, so it can be concluded that the coefficient of religious maturity has a significant influence on Islamic Character Education, if viewed from the $t_{value\ of}$ ttable calculation (2,221 > 1,652) it can be partially concluded that the variable of religious maturity has a positive effect on Islamic Character Education. It is known that the results of the calculation t = 2,221 > 1,652 with a significant level of 0,000 is less than 0,05, then Ho is rejected, this means that religious maturity has a positive and significant influence on Islamic character education.

The determination coefficient *(R Square)* is used to find out how much variation Y can be explained by the variation X, namely to find out how much the variable of Islamic character education is influenced by the variable of religious maturity. Based on the results of the determination coefficient (R^2) test in the table above which is shown with the Adjusted R Square value of 0,412; This shows that the variable of religious maturity has an influence on Islamic character education by 41,2%, while the rest (100% - 41,2% = 58,8%) is influenced by other factors outside the variables studied.

Analysis of the Influence of Uswah Hasanah (X1) and Religious Maturity (X2) on Islamic Character Education (Y) of Ma'had Al-Jami'ah Ulil Abshar Ponorogo Students

This study aims to determine the influence of *uswah hasanah* (X1), religious maturity (X2), on Islamic character education (Y). Before further analysis is carried out, the initial stage is to test the validity and reliability of the research instrument. The validity test results show that not all statement items are valid. In the *uswah hasanah* variable (X1) two invalid items were found, in religious maturity (X2) there was one invalid item.

Meanwhile, the variable of Islamic character education (Y) has one invalid item. Items that do not meet the validity requirements are then removed and not involved in the subsequent analysis process, so that the research results are more accurate and in accordance with the measured construct. Furthermore, invalid items are removed, reliability tests are carried out on the remaining items. The test results showed that all variables had *a Cronbach's Alpha* value above 0,6 (> 0,6), which indicates that the instruments used in this study are reliable and reliable to measure each variable consistently.

After being declared valid and reliable, the data was tested using a classical assumption test as a condition for multiple linear regression analysis. The normality test showed that the data was distributed normally, which was evidenced by a significance value greater than 0,05. Furthermore, the results of the heteroscedasticity test showed a significance value of > 0,05, so that there were no symptoms of heteroscedasticity. A multicollinearity test has also been performed and shows that there is no multicollinearity relationship between independent variables, with a VIF value of < 10 and Tolerance > 0,10. In addition, the autocorrelation test yielded a Durbin-Watson value of 1,875 (1,809 < 1,875 < 2,191) which was located which indicated the absence of autocorrelation. Thus, all classical assumptions are fulfilled, so that regression models can be used to validly analyze the relationships between variables and can be interpreted further. Therefore, the researcher used the t-test (partial) and the F-test (simultaneous) to test the hypothesis.

Based on the analysis of t-(partial) test data of the X1 variable, it is known that p-value < α = (0,000 < 0,05) and t-value (5,769 > 1,652) then the *uswah hasanah* variable has a positive and significant effect on character education (Ho is rejected and Ha is accepted). This means that the higher the *uswah hasanah* given by important figures in the ma'had environment, such as ustadz and coaches, the higher the quality of character possessed by students. *Uswah hasanah*

has a strong effect because students tend to form attitudes and behaviors based on what they see and experience directly from their immediate social environment. Then, the results of the determination coefficient (R2) test showed an *Adjusted R Square* value of 0,441 which means that the *uswah hasanah* variable has an influence on Islamic character education by 44,1%, while the remaining 55,9 is influenced by other factors outside of the variable.

Religious maturity also showed a significant influence on Islamic character education (Ho was rejected and Ha was accepted). This is evidenced by the table showing p-value < α = (0,000 < 0,05) and t > t_{table} (2,221 > 1,652). Students who have a good understanding of religion and are able to apply religious values in daily life tend to have a more positive character. Values such as distinguishing various aspects of religion well (differentiation), having a developed and not rigid religious attitude (dynamic character), and practicing moral principles consistently in daily life (moral consistency). Furthermore, understanding religion comprehensively, making religious values an integral part of their personality, and continuing to seek a deeper understanding of their religion (heuristic) is closely related to spiritual maturity, so that the more mature a person's religious understanding and attitude, the stronger the character formed.

Based on the results of the analysis of the determination coefficient (R^2), the Adjusted R Square value of 0,415 was obtained. This value shows that the influence of the variable of religious maturity on Islamic character education is 41,5%. This means that the contribution of religious maturity in influencing Islamic character education is quite large, although it does not fully explain the changes in these bound variables. The rest, which is 58,8%, is explained by other factors outside the religious maturity variable that are not included in this analysis model.

Simultaneously, the two independent variables, namely *uswah hasanah* (X1), religious maturity (X2) contribute to the formation of Islamic character education. Although not all variables have a significant effect partially, together or simultaneously these two variables show an influence on Islamic character education (Ho is rejected and Ha is accepted) with a P-Value < α (0,000 < 0,05).

Furthermore, based on the value of the Adjusted R Square in the analysis of the determination coefficient (R2) of 0,564. This value means that the variables of *uswah hasanah* (X1), religious maturity (X2), have an influence on Islamic character education by 56,4%, while the remaining 43,6 are influenced by other factors outside the variables studied. As a result, these findings confirm the importance of a holistic approach in the development of students' character, not only from religious or psychological aspects, but also through the social environment and experiences that shape everyday attitudes and behaviors.

CONCLUSION

This study confirms that uswah hasanah (X1) and religious maturity (X2) play a significant role in shaping students' Islamic character education (Y). Partially, both variables have a positive and significant influence on Islamic character education, with uswah hasanah contributing 44,1% and religious maturity contributing 41,5%. Simultaneously, these variables explain 56,4% of the variance in students' Islamic character education, indicating that exemplary behavior and religious maturity are important determinants in character formation within the Ma'had Al-Jami'ah context.

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