

Internalization of Islamic Religious Education Values in Moral Development of Students in *Madrasah*

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Abstract

School-aged children are susceptible to negative influences and moral degradation due to a lack of religious understanding and moral values. Education must not only focus on academics but also instill Islamic values as a guide for life. This study aims to examine the implementation of Islamic Religious Education (PAI) values in the moral development of students at MA Darullughah Waddawah Pasuruan. This research used a qualitative approach with interviews, observation, and documentation methods. The results show that the PAI learning plan at MA Darullughah Waddawah integrates character values through the 2013 Curriculum, and values are instilled through five main methods: contextual modeling, value-based project learning, integrated spiritual habituation, experience-based reflective dialogue, and individual spiritual counseling. The success of these methods is evident in the students' behavioral changes, as they act consistently according to Islamic values without external supervision. The findings also emphasize the importance of collaboration between the school, family, and community. This study contributes by providing a practical model for effective PAI value internalization in madrasahs with unique socio-cultural characteristics.

Keywords: *Islamic Religious Education, Moral Development, Value Internalization, Learning Methods, Madrasah Aliyah.*

Abstrak

Anak usia sekolah rentan terhadap hal-hal negatif dan degradasi moral akibat kurangnya pemahaman agama dan nilai-nilai moral. Pendidikan tidak hanya harus fokus pada akademik, tetapi juga menanamkan nilai-nilai Islam sebagai pedoman hidup. Penelitian ini bertujuan untuk mengkaji implementasi penanaman nilai-nilai Pendidikan Agama Islam (PAI) dalam pembinaan moral siswa di MA Darullughah Waddawah Pasuruan. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara, observasi, dan dokumentasi. Hasilnya menunjukkan bahwa perencanaan pembelajaran PAI di MA Darullughah Waddawah telah mengintegrasikan nilai-nilai karakter melalui Kurikulum 2013, dan penanaman nilai dilakukan melalui lima metode utama: keteladanan kontekstual, pembelajaran berbasis proyek, habituasi spiritual, dialog reflektif, dan konseling individual. Keberhasilan metode ini terlihat dari perubahan perilaku siswa yang bertindak konsisten sesuai nilai-nilai Islam tanpa pengawasan eksternal. Temuan ini juga menekankan pentingnya kolaborasi antara sekolah, keluarga, dan masyarakat. Penelitian ini berkontribusi dalam memberikan model praktis internalisasi nilai PAI yang efektif di madrasah dengan karakteristik sosio-kultural unik.

Kata Kunci: *Pendidikan Agama Islam, Pembinaan Moral, Internalisasi Nilai, Metode Pembelajaran, Madrasah Aliyah.*

INTRODUCTION

Humans need education, especially during school age, as education serves as a provision for life in the future. Education is needed to produce a good, quality generation that can compete with the outside world. From a psychological perspective, school-age children's religious beliefs are relatively unstable, leading to doubts and inner conflicts. In fact, school-age children are very vulnerable and easily influenced by negative things. The demoralization of students during puberty is influenced by a lack of understanding of religion due to the suboptimal delivery of religious and moral subjects.¹

Education should not only prioritize children becoming proficient in academic fields, but it must also teach and instill values in them so that these values become a guide and a compass for their lives. The values given and instilled in children through education are beneficial values, one of which is Islamic religious values.² Education has an important role in human life. Given the importance of education for human life, Islam, as a religion that is *rahmatan lil alamin* (a mercy for all the worlds), gives serious attention to the development of education for the continuity of human life.³

Islamic Religious Education is a conscious effort to prepare oneself to believe, understand, internalize, and practice the Islamic religion through a process of guidance, direction, and training activities.⁴ Children's attitudes and behaviors are not innate but can be formed and fostered through conscious effort via a series of activities from what is around them, what they see, feel, and receive. The position of Islamic religious values in the formation of attitudes and behaviors becomes a person's focal point for action. Both are considered to play a large role in shaping a person's personality.⁵

Many children today lack a religious character in their daily lives. For example, a lack of tolerance, many students who are still unfamiliar with reading and writing the Quran, are unsure of how to start and continue learning to pray, and so on. The development of this character education method is a prerequisite for motivating students to implement religious ideals in their daily lives. Many parents and teachers are negligent in providing religious character education and encouraging students to participate in school-sponsored extracurricular activities. Thus, with character development through extracurricular activities, religious rules or ideals can certainly be implemented.⁶ Today, the morals of students as the young generation who are the nation's successors have undergone many shifts. This is proven by the many cases of students defying teachers, brawls between students, addiction to online games, and so on. With this pattern of

¹ Muhammad Mushfi El Iq Bali, "Perguruan Tinggi Islam Berbasis Pondok Pesantren," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2017): 1, 2, <https://doi.org/10.33650/al-tanzim.v1i2.109>.

² Habib Anwar Al-Anshori et al., "Internalisasi Nilai-Nilai Moderasi Beragama Pada Madrasah Aliyah Negeri Di Kalimantan Timur," *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan* 4, no. 2 (2022): 4.

³ Solikhun Solikhun, "Relevansi Konsepsi Rahmatan Lil Alamin Dengan Keragaman Umat Beragama," *Hanifiya: Jurnal Studi Agama-Agama* 4, no. 1 (2021): 42–67, <https://doi.org/10.15575/hanifiya.v4i1.11487>; Siti Nurdina Awalita, "Nilai-Nilai Moderasi Beragama Dalam Kurikulum Pendidikan Agama Islam Rahmatan Lil'alamin Tingkat Madrasah Ibtidaiyah," *Journal of Contemporary Islamic Education* 4, no. 1 (2024): 1–12, <https://doi.org/10.25217/jcie.v4i1.4047>.

⁴ Al-Anshori et al., "Internalisasi Nilai-Nilai Moderasi Beragama Pada Madrasah Aliyah Negeri Di Kalimantan Timur," 8.

⁵ Moch Shohibul Husni et al., "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Akhlakul Karimah Santri Pondok Pesantren Al Hikmah Tuban," *Paramurobi: Jurnal Pendidikan Agama Islam* 6, no. 1 (2023): 5.

⁶ Khairunnisa Lubis, "Pembentukan Karakter Religius Peserta Didik Melalui Kegiatan Ekstrakurikuler Di Madrasah Ibtidaiyah," *Jurnal Basicedu: Jurnal of Elementary Education* 6, no. 1 (2022): 849.

behavior among the young generation, it can be said that the young generation has experienced moral degradation.⁷

Several previous studies have examined issues relevant to this topic. Such as the research by Sulastri et al.,⁸ which discusses the role of Islamic education in shaping students' morals in the classroom. Daryanto and Ernawati on the integration of morals and ethics in Islamic religious education.⁹ Research by Shalahuddin et al.,¹⁰ on instilling moral values based on Islamic education as a theoretical foundation for character education in schools. Research by Zain et al.,¹¹ related to the role of Islamic education in the formation of community character based on the values of the Quran and hadith. Then research by Eryandi on the integration of Islamic values in character education in the digital era.¹² Although these studies have made important contributions, there are still some gaps that have not been filled. Most of the research focuses on different contexts, such as universities, traditional Islamic boarding schools, or madrasahs with a focus on religious moderation. Research that specifically examines the internalization of PAI values in the moral development of students at a Madrasah Aliyah (MA) that integrates the national curriculum is still very limited. In addition, there has been no in-depth research on how PAI is applied in an environment with unique socio-cultural characteristics such as at MA Darullughah Wadda`Wah Pasuruan, which faces the challenges of moral degradation and the influence of the social environment. This gap analysis shows that although the issue of moral degradation and the role of PAI has been widely studied, there is still room for more specific and in-depth research in the context of a particular institution.

RESEARCH METHOD

This research uses a qualitative research method. This choice is based on the approach because the researcher wants to understand the natural phenomena related to a women- and child-friendly pesantren, focusing on understanding its meaning.¹³ The understanding of the meaning obtained in the field will unravel several important things related to the women- and child-friendly pesantren that the researcher is studying.

⁷ Atiqah Revalina et al., "Degradasi Moral Siswa-Siswi Dalam Penerapan Nilai Pancasila Ditinjau Dari Pendidikan Kewarganegaraan Sebagai Pendidikan Karakter," *Jurnal Moral Kemasyarakatan* 8, no. 1 (2023): 24â€"36-24â€"36, <https://doi.org/10.21067/jmk.v8i1.8278>.

⁸ Rika Sulastri et al., "Integrasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan Karakter Siswa Di Sekolah," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 2 (2021), <https://doi.org/10.25217/jf.v6i2.6001>.

⁹ Dwi Daryanto and Fetty Ernawati, "Integrasi Moral Dan Etika Dalam Pendidikan Agama Islam," *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman* 9, no. 1 (2024): 15–31, <https://doi.org/10.32764/dinamika.v9i1.4137>.

¹⁰ M. Shalahuddin et al., "Penanaman Nilai Akhlak Berbasis Pendidikan Islam Sebagai Landasan Teori Pendidikan Karakter Di Sekolah," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 3 (2024): 3, <https://doi.org/10.23969/jp.v9i3.17464>.

¹¹ Sri Hafizatul Wahyuni Zain et al., "Peran Pendidikan Islam Dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an Dan Hadis," *IHSAN: Jurnal Pendidikan Islam* 2, no. 4 (2024): 199–215, <https://doi.org/10.61104/ihsan.v2i4.365>.

¹² Eryandi Eryandi, "Integrasi Nilai-Nilai Keislaman Dalam Pendidikan Karakter Di Era Digital," *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam* 1, no. 1 (2023): 12–16, <https://doi.org/10.62070/kaipi.v1i1.27>.

¹³ John W. Creswell, *Penelitian Kualitatif Dan Desain Riset: Memilih Diantara Lima Pendekatan* (Pustaka Pelajar, 2015), 57–63.

Data collection in this research is conducted in a circular manner.¹⁴ The data collection is carried out using three techniques: (1) in-depth interviews, (2) participant observation, and (3) documentation. In practice, these three techniques are performed repeatedly,¹⁵ according to the research questions that emerge at a certain point. As for data analysis, referring to the opinion of Miles and Huberman as quoted by Sugiyono, the activities in qualitative data analysis are interactive and continuous until completion, so that the data is considered to have reached a saturation point. The activities in the data analysis consist of data reduction, data display, and conclusion drawing/verification.¹⁶

Applicably in the field, the researcher will collect data from the leaders/caretakers of the two Islamic boarding schools through in-depth interviews, thorough observation, and supplemented with documentation. The data obtained will then be reduced by selecting the usable data until it narrows down to the main discussion, which is then concluded with verification or a conclusion.

RESULTS AND DISCUSSION

Planning the Implementation of Islamic Religious Education Values in Student Moral Development

Religious education is a process of guidance and instruction to accustom young children to appropriate personalities and behaviors through the instillation of proper function models, educating students' intelligence, talents, and skills. Religious education aims to improve human behavior and attitudes, fostering individuals to develop noble character accompanied by truth, honesty, sincerity, and awakening their minds to always consider God Almighty in various situations.¹⁷

Based on document observations, the Learning Plan (RPP) contains the elements that should be in a learning plan, namely competency standards, core competencies, basic competencies, indicators, main material, learning scenarios, sources, learning media, and assessment of learning outcomes. The learning planning carried out by PAI teachers must be able to manage the teaching and learning process, which includes the ability to plan, implement, and evaluate learning. Therefore, the PAI teachers at MA Darullughah Wadda'wah Pasuruan have already conducted learning planning in the form of compiling RPPs, which are known to the Head of School.

The compilation of the Learning Implementation Plan (RPP) is an integral part of the systematic and collaborative learning planning process carried out by educators, especially in the context of implementing the 2013 Curriculum. In practice, the RPP compilation at MA Darullughah Wadda'wah Pasuruan is carried out collectively through the PAI Subject Teacher Deliberation (MGMP) forum and 2013 Curriculum training sessions (Diklat). In addition, some teachers also utilize online resources by carefully adapting and adjusting them to the characteristics of the students and the context of the madrasah environment.

¹⁴ S Nasution, *Metode Reseach (Penelitian Ilmiah)* (Bumi Aksara, 1996), 27.

¹⁵ Sugiyono, *Metode Penelitian Pendidikan* (Alfabeta, 2011), 369.

¹⁶ *Metode Penelitian Pendidikan*, 337.

¹⁷ M. Choirul Muzaini and Umi Salamah, "Pembentukan Karakter Siswa Melalui Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama," *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam* 9, no. 1 (2023): 85.

This approach shows the teachers' professional awareness of the importance of effective, efficient, and relevant learning planning that meets the actual needs of the students. The results of interviews and document studies confirm that the elements of character value planning have been explicitly integrated into the RPP, especially through Core Competency (KI) 1 and KI 2, which emphasize the moral aspect. This is in line with the spirit of the 2013 Curriculum, which emphasizes character education as the main foundation of the learning process.

The RPP compilation is carried out routinely at the beginning of each semester, reflecting a pedagogical practice that is oriented toward the sustainability and quality improvement of learning. Theoretically, this step aligns with Suwarna's view in Husni, who states that learning components include students, methods, tools, media, and other integrated devices to achieve educational goals. In the context of PAI learning, teachers at MA Darullughah Wadda'wah Pasuruan have shown serious efforts to align learning tools with the character values contained in the 2013 Curriculum, as part of an endeavor to form a generation that is not only intellectually smart but also morally and spiritually excellent.¹⁸

Instilling the values of Islamic Religious Education (PAI) in elementary school students requires systematic and structured planning. In the classrooms of MA Darullughah Wadda'wah Pasuruan, this planning process begins with the compilation of a curriculum that integrates Islamic values into various subjects. PAI teachers design learning with a thematic approach, for example, through stories of the Prophet Muhammad's exemplary deeds and daily worship practices like Dhuha prayer. Active learning methods such as role play and group discussions are also used so that students not only understand Islamic values theoretically but can also apply them in their daily lives.

In addition, the school collaborates with parents to strengthen the instillation of Islamic values. Programs such as Islamic Day, held every Friday, serve as a means for students to practice religious values directly. However, in its implementation, there are some obstacles, such as the diverse backgrounds of the students and a lack of active participation from some parents. To overcome this, the school holds workshops for parents so that they understand the importance of the family's role in supporting their children's religious education.

From the results of interviews with PAI teachers, it is known that the storytelling approach and habitual worship have proven effective in instilling Islamic values. One teacher stated:

"We do not just teach theory, but we also invite students to directly practice noble morals, such as honesty and tolerance, through daily activities at school."

Meanwhile, the head of school emphasizes the importance of supportive policies, such as providing worship facilities and strengthening religious extracurriculars.

From a philosophical perspective, this process must touch upon the three fundamental dimensions of Islamic education as formulated by Al-Ghazali - *ilmu* (cognitive), *hal* (affective), and *amal* (psychomotor) - which are manifested in the

¹⁸ Harbeng Masni and Zuhri Saputra Hutabarat, *Pengajaran Mikro* (Eureka Media Aksara, 2022), 39, <https://repository.penerbiteurka.com/pt/publications/558555/>.

tarbiyah mutakamilah (holistic education) model. Practices in the field show that an integrated approach through the integration of *aqidah* (creed), *akhlak* (morals), and *syariah* (Islamic law) values in all subjects, the creation of an Islamic school culture, and a tripartite collaboration between the school, family, and community, has proven effective in shaping students' character.¹⁹

Methods of Instilling Islamic Religious Values in Student Moral Development

A moral crisis among vocational high school students has become a serious concern in the context of contemporary Indonesian education. This research explores the implementation of Islamic Religious Education (PAI) value instillation methods in the moral development of 10th-grade students at MA Darullughah Wadda'wah Pasuruan. Islamic Religious Education values are a crystallization of Islamic teachings sourced from the Quran and the Sunnah, manifested in the form of life principles that guide human behavior toward goodness and virtue. In an educational context, PAI values do not only function as cognitive material but more as guiding principles that shape students' character and personality.

Al-Ghazali in *Ihya Ulum al-Din* classifies Islamic values into three main categories: *aqidah* (monotheistic) values, *sharia* (ritual and *muamalah*) values, and *akhlak* (moral and ethical) values. This classification has been adapted by contemporary Islamic education experts into a more applicable framework in the learning context.

Muhaimin identifies five main value clusters in PAI: (1) divine values (*rububiyyah*) which include faith, piety, and obedience; (2) human values (*insaniyyah*) which include compassion, tolerance, and justice; (3) social values (*ijtimaiyyah*) which include cooperation, solidarity, and social responsibility; (4) natural values (*kauniyyah*) which include environmental preservation and resource utilization; and (5) cultural values (*tsaqafiyyah*) which include appreciation for diversity and cultural heritage.

Moral development in Islam is known as "*tahdzib al-akhlak*," which etymologically means the process of purifying and perfecting character. Ibn Miskawaih, in his book *Tahdzib al-Akhlak*, explains that morality is a state of the soul that encourages a person to perform actions without needing long consideration and thought.²⁰

The theory of moral development developed by Kohlberg shows universal stages of moral development.²¹ However, some Muslim researchers like Al-Jahiz criticize Kohlberg's theory for not accommodating the spiritual dimension in moral development. As an alternative, Al-Jahiz proposes an Islamic Moral Development model that integrates the dimensions of *fitrah* (nature), *wahyu* (revelation), and *akal* (reason) in the moral development process.²²

¹⁹ Husni et al., "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Akhlakul Karimah Santri Pondok Pesantren Al Hikmah Tuban," 22.

²⁰ Muktazzah Fiddini, *Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih: Studi Kitab Tahdzib Al-Akhlak*, Universitas Islam Negeri Maulana Malik Ibrahim, 2008, 22.

²¹ Fatimah Ibda, "Perkembangan Moral Dalam Pandangan Lawrence Kohlberg," *Intelektualita* 12, no. 1 (2023): 22, <https://jurnal.ar-raniry.ac.id/index.php/intel/article/view/19256>.

²² Oktio Frenki Biantoro and Asep Rahmatullah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembinaan Moral Siswa Di Sekolah," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 2, no. 2 (2025): 225–41, <https://doi.org/10.38073/pelita.v2i2.3019>.

In the educational context, Islamic moral development refers to the concept of “tarbiyah” proposed by Al-Attas.²³ *Tarbiyah* includes three dimensions: *ta’lim* (knowledge transfer), *ta’dib* (manners development), and *tahdzib* (soul purification). The integration of these three dimensions is seen as the key to success in students’ moral development.

Classical and contemporary literature in Islamic education identifies various methods for instilling values that have been proven effective. Al-Ghazali in *Ayyuha al-Walad* emphasizes the importance of the *qudwah* (exemplary) method as the most effective method for instilling values. This method was later developed by modern education experts into modeling and social learning theory.²⁴

Abdurrahman An-Nahlawi in “*Prinsip-Prinsip dan Metode Pendidikan Islam*” (*Principles and Methods of Islamic Education*) classifies value instillation methods into several categories: (1) The *hiwar* (dialogue) method, which emphasizes two-way communication; (2) The *qishshah* (storytelling) method, which uses narratives to convey values; (3) The *amtsal* (parable) method, which uses analogies; (4) The *uswah* (exemplary) method, which emphasizes modeling; and (5) The *‘ibrah wa maw’izah* (lesson and advice) method, which uses reflection.

A combination of multiple methods is more effective than a single method in instilling values. Their study on 450 madrasah students in Malaysia showed a significant increase in value internalization when using an integrated approach that combines cognitive, affective, and experiential learning methods.

Vocational high school students have unique characteristics that differentiate them from regular high school students. MA Darullughah Wadda’wah Pasuruan students tend to have a practical orientation, a learning by doing approach, and an emphasis on immediate applicability in learning. These characteristics have implications for a moral development strategy that must be more concrete and applicable. In the context of moral development, the characteristics of MA Darullughah Wadda’wah Pasuruan students demand an approach that integrates Islamic values with daily life practices and preparation for the workforce. The concept of “moral in action” is key in designing an effective moral development program for MA Darullughah Wadda’wah Pasuruan students.

The research results show that the implementation of PAI values at MA Darullughah Wadda’wah Pasuruan follows a holistic-integrative model that includes formal, non-formal, and informal dimensions. The formal dimension includes PAI classroom learning with an allocation of 3 hours of lessons per week. The non-formal dimension includes religious extracurricular programs such as BTQ (Quran Reading and Writing), Islamic Spirituality, and mentoring programs. The informal dimension is manifested in a religious school culture and daily interactions imbued with Islamic values.

Based on an analysis of the curriculum documents, the PAI values that are the focus of development at MA Darullughah Wadda’wah Pasuruan include: (1) divine values manifested in the habituation of worship and *dhikr*; (2) human values through

²³ Nurul Anifah and Yunus Yunus, “Integrasi Konsep Ta’dib Al-Attas Dalam Pembinaan Karakter Peserta Didik Pada Masa Pandemi,” *Dawuh Guru: Jurnal Pendidikan MI/SD* 2, no. 1 (2022): 9.

²⁴ Nurul Wahyuni and Wahidah Fitriani, “Relevansi Teori Belajar Sosial Albert Bandura dan Metode Pendidikan Keluarga dalam Islam,” *Qalam: Jurnal Ilmu Kependidikan* 11, no. 2 (2022): 60–66, <https://doi.org/10.33506/jq.v11i2.2060>.

social care and tolerance programs; (3) honesty values integrated into the evaluation system and honesty canteen; (4) responsibility values through picket programs and student organizations; and (5) discipline values through a consistent code of conduct.

1. Contextual Modeling Method

The main findings of the study indicate that the exemplary method is the most dominant and effective method for instilling PAI values. However, the exemplary behavior referred to is not merely behavioral modeling, but contextual exemplary behavior that is adapted to the characteristics of the students at MA Darullughah Wadda'wah Pasuruan.

PAI teacher, Mr. Ahmad Fauzi, explained:

“I don't just teach about prayer, I practice congregational prayer with the students every day. When they see me being consistent, they start to ask why I can be disciplined. From there, the dialogue on values begins.”

Tenth-grade student Andi Pratama, confirmed:

“Mr. Ahmad is different from other teachers. He doesn't just talk, he does what he teaches. So we respect him and want to follow.”

This contextual exemplary behavior includes three dimensions: (1) Ritual exemplary behavior, which is consistency in performing worship; (2) Social exemplary behavior, which is the teacher's behavior in daily interactions; and (3) Professional exemplary behavior, which is integrity in carrying out their duties as an educator.

2. Value-Based Project Learning

The second identified method is project-based learning that integrates PAI values with technical competencies. This method is very suitable for the practical-oriented characteristics of MA Darullughah Wadda'wah Pasuruan students.

Mrs. Maryam, a PAI teacher for 10th grade, explained the implementation:

“I gave them a project to create a financial report for a school social activity. They had to apply the principles of trust and transparency in accounting. So, they learn accounting skills while also learning the values of honesty and responsibility.”

A 10th-grade student, Sri Rahayu, responded:

“At first, I thought PAI was just memorizing verses and hadiths. It turns out it can be practiced in accounting class. Now I am more careful when recording transactions because I know it is part of a trust.”

This project-based learning follows these stages: (1) Identification of real problems relevant to technical competencies; (2) Integration of PAI values in the solution to the problem; (3) Project implementation with teacher guidance; (4) Reflection on the process and results; and (5) Holistic evaluation that includes technical and value aspects.

3. Integrated Spiritual Habituation

The third method is spiritual habituation integrated with the school routine. This habituation is not mechanical but is accompanied by an understanding of spiritual meaning and purpose. The Head of School explained the philosophy of habituation:

“We do not force students, but we create a conducive environment for religious practice. When they see that the majority of their friends are doing it, they will be interested in following.”

The Integrated Spiritual Habituation method is a strategic approach that instills PAI values through daily routines that are integrated with school activities. Practices such as congregational Dhuha prayer, reading the Quran, communal dhikr, weekly infaq, and voluntary fasting are not only performed as ritual obligations but are accompanied by a deep understanding of their spiritual meaning. The head of the school emphasizes that this process is not forced but is formed through a conducive and participatory environment. When students see that the majority of their friends are actively involved in spiritual activities, they are naturally encouraged to participate. This shows that the habituation is not mechanical but brings students closer to spiritual values through social exemplary behavior and a religious atmosphere. This habituation significantly strengthens the acting stage, as students consistently internalize values in their daily lives, and reinforces the feeling phase through repeated and meaningful spiritual experiences.

4. Experience-Based Reflective Dialogue

The fourth method is reflective dialogue which uses students' life experiences as a starting point for value learning. This method is very effective because it is relevant to students' real lives. PAI teacher, Mrs. Fatimah Azzahra, gave an example:

“When discussing honesty, I don't immediately give them the definition from a book. I invite them to tell stories about their experiences with lying or being honest. From there, we discuss the impact, and only then do we connect it to the verses and hadiths.”

A 10th-grade student, Reza Maulana, said:

“Mrs. Fatimah often asks about our experiences. So we feel heard and valued. The discussion is also exciting because everyone can give their opinion. From there, I started to realize the importance of being honest in life.”

Experience-Based Reflective Dialogue is a method oriented toward a humanistic approach and the relevance of students' real lives. In practice, the teacher does not immediately convey the material dogmatically but begins learning from the students' life experiences, then connects them with the values of Islamic teachings. As the PAI teacher did, when discussing the topic of honesty, she invited students to tell their experiences, both with lying and being honest. From this process, students feel heard, valued, and emotionally involved, which triggers moral awareness from within themselves. The testimony of student Reza Maulana shows that this approach encourages the creation of a lively and meaningful discussion space. This method is

very effective in strengthening the knowing and feeling stages simultaneously because students do not only understand the concept but also feel its impact on their real lives. This makes the process of value internalization more contextual and grounded.

5. Individual Spiritual Counseling

The fifth method is individual spiritual counseling conducted to handle special cases and provide personal guidance to students who need it. The school counselor, who also has a PAI background, Mr. Usman Hakim, explained:

“There are students who have problems with discipline or social interactions. We don’t immediately give sanctions but invite them to talk heart-to-heart. We dig for the root of the problem, then provide a solution based on Islamic values.”

Individual Spiritual Counseling is a special strategy that is very important in dealing with students with personal problems or those who experience obstacles in value internalization. Through a personal approach and heart-to-heart dialogue, the counselor provides guidance based on Islamic values, not with punishment, but through understanding the root of the problem and spiritual companionship. This becomes an effective venue for strengthening the feeling stage, as students are invited to reflect on their mistakes, acknowledge their weaknesses, and consciously direct themselves toward moral improvement. This counseling also paves the way to the acting stage through character development that is individual and solution-oriented. With an empathetic and spiritual approach, this method is able to build a strong relationship between the teacher and the student and accelerate the process of personal and profound value transformation.

6. The Feeling Stage (Experiencing)

This stage involves an emotional process where students begin to feel the importance of PAI values in their lives. This stage is facilitated through various activities that touch on students’ emotional aspects. Tenth-grade student Dina Salsabila described her experience:

“Before, I used to pray just because I was afraid of sin. But after joining the mentoring and sharing sessions, I started to feel a sense of peace when I prayed. Now prayer is no longer an obligation, but a need.”

The Feeling Stage (Experiencing) is a crucial phase in the process of internalizing Islamic Religious Education (PAI) values, where students begin to experience an emotional connection to the values they previously only understood cognitively. At this stage, students no longer just know what is right or wrong according to Islamic teachings but begin to feel the meaning and urgency of those values in their personal lives. This process is often facilitated through activities that touch the affective aspect, such as mentoring, sharing sessions, and other reflective activities.

7. The Acting Stage (Acting)

The final stage is the implementation of PAI values in daily behavior. This stage is an indicator of the success of the value internalization process. The Acting

Stage (Acting) is the final and peak stage of the internalization process, where the PAI values that have been understood and felt begin to be implemented in real daily behavior. This stage is concrete proof that the values have truly permeated the student and shaped their mindset and actions. Behavioral changes such as performing prayer regularly without being told, being honest, respecting others, and having social concern are manifestations of the success of this stage.

Students who have reached the acting stage no longer rely on external supervision because Islamic values have become part of their identity and lifestyle. Consistency (*istiqamah*) and sincerity (*ikhlas*) in behaving in accordance with Islamic teachings are important indicators of the success of this stage. Thus, acting is tangible proof of the successful internalization of values and also the final goal of value education in PAI.

Evaluation of the Implementation of Islamic Religious Education Values in Student Moral Development

Establishing a child- and women-friendly pesantren is not just about providing a place to study; it's about creating a safe, comfortable, and supportive environment. To achieve this, a pesantren cannot work alone.²⁵ By collaborating with various parties, such as community organizations, the government, and experts, a pesantren can find creative ways to protect and support its students, especially women and children. This collaboration not only strengthens the pesantren's mission but also makes it a place where the values of empathy, respect, and a sense of security are realized.²⁶

The family is the most important learning center every child must go through. This is because the family, especially the parents, has a primary role in educating and teaching religious values to their children. The process of instilling religious values in children within the family is done by parents in their daily lives. Whatever parents teach their children must be accompanied by actions or behaviors that align with the values of Islamic teachings. Children will usually imitate what their parents do in their daily lives at home.²⁷

Education is one of the keys to a nation's success, because through education, human resources become high-quality. In the world of education, the role of teachers is very important; they transfer knowledge to their students. Education plays a vital role in human survival, because schools are where quality human resources are produced, who are expected to be the driving force of the nation's progress and prosperity.²⁸

In the classroom learning process, teachers also explain topics related to multiculturalism, which in this case is the value of democracy. The topics that contain democratic values include "honesty and upholding justice." So, in this life, we must respect every difference that exists in society. As social beings, we must be able to mingle

²⁵ Ferihana Ferihana and Azam Syukur Rahmatullah, "Pembentukan Adab Santri Berbasis Keteladanan Guru Di Pondok Pesantren Hamalatul Qur'an Yogyakarta," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 5 (2023): 3627–47.

²⁶ Unun Zumairoh Asr Himsyah and Asep Rahmatullah, "Konsep Pendidikan Hadhari Di Pondok Pesantren Darullughah Wadda'wah Bangil-Pasuruan," *Al-Jadwa: Jurnal Studi Islam* 1, no. 1 (2021): 1–21, <https://doi.org/10.38073/aljadwa.v1i1.460>.

²⁷ Abdul Gafur, "Model Penanaman Nilai-Nilai Agama Islam Pada Anak-Anak Panti Asuhan Mawar Putih Mardhotillah Di Indralaya," *Titian: Jurnal Ilmu Humaniora* 4, no. 1 (2020): 47.

²⁸ Eko Saputro, "Penanaman Nilai-Nilai Pendidikan Agama Islam Melalui Kegiatan Cinta Alam," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 7, no. 1 (2015): 66.

and accept every difference that exists without blaming each other. In the classroom learning process, teachers also give all students the freedom to express their opinions and ask questions without exception when they do not understand the material presented by the teacher.²⁹

Guidance means directing students to continue to engage in activities related to the values of the Islamic religion so that it becomes a habit built into their subconscious. According to Miller in Eko Saputro, guidance is a process of helping individuals achieve the self-development and self-direction needed to make maximum adjustments to school, family, and society.³⁰

Educators have an important role in helping to develop the potential that students have. Therefore, an educator must be willing to learn to become the best role model for their students, because students tend to pay attention to the behavior of a teacher. Character education in schools helps shape a good personality in students, teaching moral values, responsibility, empathy, and cooperation, which are important in their future social and professional lives.³¹

Al-Ghazali argues that learning is the process of humanizing humans from birth until the end of their lives through various knowledge gained in the form of gradual teaching, where the learning process is the responsibility and obligation of parents and society toward approaching Allah to become a perfect human being.³²

Islamic religious education aims to increase students' faith, understanding, internalization, and experience of the Islamic religion, so that they become Muslim human beings who have faith and piety to Allah SWT and have noble character in their personal, social, national, and state lives.³³

Islamic religious education taught in schools, madrasahs, and Islamic boarding schools should be integrated with multicultural education. Therefore, in the context of developing a curriculum for Islamic religious education with a multicultural concept that will be implemented in the future, it must be developed based on the following principles: 1. Cultural diversity is the basic reason for the development of various curriculum components, starting from the goals, content, and processes, as well as evaluation. 2. The curriculum has a role as a medium in the development of regional and national cultures. 3. Cultural diversity is the basic reason for determining theories, models, and philosophies, as well as the relationship of educational institutions with the socio-cultural environment in the surrounding area. 4. Culture in the educational institution's

²⁹ Nasrodin Nasrodin and Eka Ramiati, "Penanaman Nilai-Nilai Pendidikan Multikultural Pada Mata Pelajaran Pendidikan Agama Islam Dalam Kurikulum 2013 Di SMP Bustanul Makmur Genteng Banyuwangi," *MUMTAZ: Jurnal Pendidikan Agama Islam* 1, no. 2 (2022): 32.

³⁰ Faiqotul Laili and Paga Tri Barata, "Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Masa Pandemi Covid-19 Di Madrasah Ibtidaiyah," *EDUCARE: Journal of Primary Education* 2, no. 1 (2021): 54.

³¹ Anggi Septia Nugroho and Nia Meliyana Citra, "Penanaman Nilai-Nilai Pendidikan Karakter Pada Siswa Melalui Pembelajaran Pendidikan Agama Islam Di SMP Muhammadiyah Way Sulan Kabupaten Lampung Selatan," *Ta'lim* 6, no. 1 (2024): 64, <https://www.journal.uml.ac.id/TLM/article/view/2463>.

³² Burhan Nudin, "Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Pendidikan Anak Usia Dini Melalui Metode Montessori Di Safa Islamic Preschool," *Millah: Journal of Religious Studies*, 2016, 33.

³³ Lesti Hostini, "Upaya Penanaman Nilai-Nilai Pendidikan Agama Islam Pada Anak Usia Dini Di Paud Pelita Hati," *Early Childhood Research and Practice* 3, no. 01 (2022): 31.

environment is an object of study and a source of learning that must be made a part of student activities.³⁴

Islamic Religious Education learning provides theory and practice in shaping students' character. Learning in the form of practice conveyed to students can be practiced on material for worship practices, including washing the body of the deceased, praying for the deceased, shrouding the deceased, how to perform ablution, and how to perform correct prayer. Meanwhile, when it comes to applying attitudes of honesty, discipline, respecting elders, and trustworthiness, the teacher gives material to students to be discussed and presented using a laptop and an infocus, then they conclude and provide examples from the material. This way, students can distinguish between praiseworthy and unpraiseworthy character. In addition, the teacher also provides advice and motivation to students at the end of the lesson.³⁵

Therefore, one of the important educational processes is exemplary behavior. A teacher's behavior and temperament are a valuable reflection for student learning. Indonesian education figure Ki Hajar Dewantara argued that teachers should have the principle of "*ing ngarso sung tulodo ing madyo mangun karso*" (in front, give an example; in the middle, give guidance; and in the back, give encouragement). This example is one method that teachers should apply when studying PAI. Teachers must be able to apply religious values in their lives before teaching those religious values to students, because they will be a real example for students.³⁶

The noble values of the Islamic religion taught to students are not just to be memorized as knowledge or cognition, but are to be internalized (affective) and practiced in daily life. Islam is a religion that requires its followers to practice it so that they become a community of righteous deeds. Islam recognizes that humans are a dualistic creature in whom the physical and spiritual elements are united and whose development must be maintained in balance. Righteous deeds are an application of the internalization of noble religious values.³⁷ Thus, religious teachings do not stop at the cognitive domain alone, but penetrate the affective and psychomotor dimensions of students, thereby forming individuals with good character and righteous deeds. This is important because Islam places a balance between the physical and spiritual elements of human beings, and righteous deeds are concrete proof that religious values are truly lived and practiced in daily life.³⁸

CONCLUSION

The implementation of character education based on Islamic values requires a holistic and structured approach. The learning planning, carried out through the creation

³⁴ Muhammad Nur, "Nilai-nilai Pendidikan Agama Islam Dalam Konsep Pendidikan Multikultural," *El Buhuth: Borneo Journal of Islamic Studies*, 2019, 222.

³⁵ Ririn Eka Monicha et al., "Penanaman Nilai-nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Menghadapi Era Milenialdi Sma Negeri 2 Rejang Lebong," *Tadrib* 6, no. 2 (2020): 43.

³⁶ Riska Rahmasari et al., "Penanaman Nilai-nilai Islam Dalam Upaya Pembentukan Karakter Melalui Pendidikan Agama Islam," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 3 (2024): 59.

³⁷ Muhammad Yusuf Ahmad and Syahraini Tambak, "Penanaman Nilai-nilai Pendidikan Akidah Melalui Mata Pelajaran Sejarah Kebudayaan Islam (Ski)," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 15, no. 1 (2018): 77.

³⁸ Fathor Rosid et al., "The Implementation of the Book 'Washoya Al-Abaa' Lil Abnaa'" in Improving Ethics in Madrasah," *Al-Jadwa: Jurnal Studi Islam* 4, no. 2 (2025): 2, <https://doi.org/10.38073/aljadwa.v4i2.2598>.

of a Learning Implementation Plan (RPP) integrated with the 2013 Curriculum, has successfully accommodated character values through Core Competencies (KI) 1 and KI 2. This approach demonstrates the institution's commitment to aligning learning with character formation, aiming to produce students who are not only intellectually smart but also morally and spiritually excellent through the integration of *aqidah*, *akhlak*, and *syariah* values across all subjects.

The value instillation methods applied include five main strategies that have proven effective: contextual exemplary behavior, value-based project learning, integrated spiritual habituation, experience-based reflective dialogue, and individual spiritual counseling. The implementation of these methods follows systematic stages of value internalization, from knowing, to feeling, and finally to acting. The success of these methods is evident in the changes in student behavior, which show consistency in performing worship, honesty, discipline, and social care without relying on external supervision.

An evaluation of the implementation shows that the success of instilling PAI values does not only depend on the classroom learning process but also requires a tripartite collaboration between the school, family, and community. The role of the teacher as a role model is key, following Ki Hajar Dewantara's principle of "ing ngarso sung tulodo" (in front, give an example), which emphasizes the importance of exemplary behavior in education. Thus, effective Islamic religious education is not merely about transferring cognitive knowledge, but more about character formation through the internalization and practice of noble Islamic values in daily life, making students individuals who are faithful, pious, and of noble character.

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