

Implementation of Islamic Religious Learning Based on Islamic Values as an Effective Means of Forming Religious Character

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Abstract

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This study aims to analyze the implementation of Islamic Religious Education based on Islamic values as an effective means of forming students' religious character. The research is motivated by the increasing need for character education that integrates moral, spiritual, and social dimensions within the school environment. Using a qualitative descriptive method, data were collected through interviews, classroom observations, and documentation of teaching activities in selected Islamic schools. The study focuses on how teachers integrate core Islamic values such as faith (iman), piety (taqwa), honesty (sidq), and responsibility (amanah) into learning processes and student activities. The results show that Islamic Religious Education based on Islamic values significantly contributes to shaping students' religious behavior, moral awareness, and discipline in daily life. Furthermore, the implementation encourages an educational atmosphere that supports mutual respect, empathy, and social responsibility among students. The findings suggest that schools should continuously strengthen value-based learning strategies and provide teacher training programs to ensure consistent application of Islamic values in education.

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A. Introduction

Education is one of the most important aspects of human life. Through education, one can develop one's potential, broaden one's horizons, and develop a personality of character. In the context of Indonesian national education, the goal of education is not only to produce intellectually intelligent students, but also to develop individuals with faith, piety, and noble character, as stipulated in the National Education System Law.

However, the current reality demonstrates the existence of various moral issues affecting the younger generation. Phenomena such as juvenile delinquency, consumerism, poor manners, and the rise of bullying in schools pose serious challenges to education. These conditions indicate the need for strategic efforts to instill moral and religious values from an early age through appropriate education.

Islamic Religious Education (PAI) serves as a crucial pillar in shaping students' character. PAI is not simply a subject that teaches memorization of verses or religious theory, but more than that, it is an instrument for instilling Islamic values that can serve as guidelines for students in their daily lives.

Islamic values contained in religious teachings include honesty, trustworthiness, responsibility, discipline, tolerance, compassion, and mutual

respect. If these values can be internalized through Islamic Religious Education (PAI) learning, students' character will be formed in accordance with Islamic guidance, namely having noble morals. Akhlak karimah (good character) literally means good manners, politeness, and noble behavior. (Mursal et al., 2024: 20)

In practice, religious education in schools is often limited to cognitive aspects. Teachers place greater emphasis on understanding the material, while neglecting affective and psychomotor aspects. This results in the true goal of religious education, namely the formation of Islamic character, not being fully achieved.

Therefore, a comprehensive Islamic Religious Education (PAI) learning strategy based on Islamic values is needed. With this approach, students not only understand religious teachings theoretically but also are able to implement these values in their daily lives.

The concept of Islamic values-based learning emphasizes the integration of knowledge, attitudes, and actions. This means that every topic taught by teachers should not only impart knowledge but also instill moral awareness and guide students' behavior in a positive direction.

Schools, as formal educational institutions, play a strategic role in supporting student character development. A religious school environment, a culture of discipline, and exemplary teacher leadership will strengthen the implementation of Islamic values-based Islamic Religious Education (PAI) learning. Thus, student character formation takes place not only in the classroom but also through daily school activities.

Character formation based on Islamic values also aligns with the government's vision for character education. Character education cannot be separated from religious education, as religion is a fundamental source of values in developing students' personalities.

In the context of modern society, the challenges of character formation are increasingly challenging. Students are exposed to various negative influences from social media, promiscuity, and global culture, which often contradict Islamic teachings. This situation reaffirms the urgency of Islamic education (PAI) learning based on Islamic values as a moral bulwark for students.

Several previous studies have shown that implementing Islamic values in learning can improve students' religious attitudes, discipline, and social awareness. This demonstrates the relevance between the quality of Islamic education learning and the success of Islamic character development.

However, in its implementation, various obstacles remain, such as a lack of teacher creativity in developing learning methods, limited learning media, and suboptimal collaboration between schools and parents. These factors require attention to ensure the goals of Islamic values-based learning are truly achieved.

Therefore, research on Islamic religious learning based on Islamic values is crucial. This research is expected to provide insight into how Islamic values are applied in the learning process and their contribution to student character development.

Furthermore, this research aims to provide solutions to the challenges of Islamic Religious Education (PAI) learning, ensuring that it emphasizes not only knowledge but also attitudes and behaviors. This way, students can become individuals who are not only intelligent but also possess noble morals.

Based on the description above, it can be emphasized that Islamic religious education based on Islamic values plays a vital role in shaping students' character. Through this research, the author aims to analyze in depth how this learning is implemented, the obstacles encountered, and strategies that can be used to increase its effectiveness.

B. Literature Review

Based on previous research conducted by Zulfikar Nur Akbar and Mohammad Zakki Azani in 2024 in their journal entitled "The Role of Islamic Religious Education Teachers in Instilling Islamic Character Values at Muhammadiyah PK Senior High School, West Kotta, Surakarta," it shows that Islamic Religious Education teachers have a fundamental role in shaping students' character. Using qualitative methods, this study revealed that teachers not only function as conveyors of subject matter, but also as role models, motivators, and guides in instilling Islamic values in students. The Islamic values instilled include honesty, discipline, responsibility, social concern, and religious attitudes. The process of internalizing values is carried out through habituation of worship, exemplary teacher behavior, and integration of values in every learning activity. This study confirms that students' Islamic character is more easily formed when Islamic Religious Education teachers are able to present themselves as figures who are consistent between words and actions. The conclusion of this study is that the role of Islamic Religious Education teachers is very significant in shaping students' Islamic character in the school environment. (Akbar & Azani, 2024).

Furthermore, research conducted by Nabila Dwi Cahyani Munawir, Rara Luthfiyah, and Vanny Apriliyanti in 2024 entitled "Implementation of Islamic Religious Education in Cultivating Religious Culture to Enhance the Formation of Islamic Characteristics" emphasized the importance of Islamic religious education as a foundation in the formation of religious culture in schools. This research used a qualitative method with a descriptive approach, where data were obtained through observation, interviews, and documentation. The results showed that the religious culture built through Islamic religious education includes the habituation of daily worship, discipline in implementing school rules, and an attitude of mutual respect among students. In addition, students accustomed to religious culture in schools showed significant development of Islamic characteristics, such as an increased sense of responsibility, honesty, politeness, and obedience in worship. The conclusion of this study is that Islamic religious education integrated into the religious culture of schools can be an effective strategy in shaping the

Islamic characteristics of students (Munawir, Luthfiyah, & Apriliyanti, 2024).

Both studies emphasize the importance of Islamic Religious Education teachers and the school environment in shaping students' Islamic character. Akbar & Azani (2024) emphasize the role of teachers as role models and direct mentors in the process of internalizing values, while Munawir et al. (2024) emphasize the religious culture implemented throughout the school as a means of character formation. The two complement each other, with the exemplary behavior of Islamic Religious Education teachers and the implementation of religious culture being a strategic combination in strengthening students' Islamic values amidst the challenges of modern education.

C. Research methods

This research employed a descriptive qualitative method, an approach that seeks to understand social phenomena in depth by emphasizing meaning and processes, rather than simply numerical results or statistical data. This method was chosen because it aligns with the research objective, which is to illustrate how Islamic religious learning based on Islamic values can serve as a means of character building for students in the school environment.

According to Suprayitno et al. (2024), qualitative research is a systematic approach to explore and understand social and cultural phenomena in depth. Qualitative research is conducted in natural conditions with the researcher as the main instrument, and the resulting data are in the form of words, actions, and documents that are rich in meaning. Qualitative research is an approach that focuses on the collection and analysis of non-numerical data, such as interviews, observations, and documentation, which are used to understand social reality and individual perceptions in depth. Meanwhile, qualitative research is an in-depth approach to understanding social and cultural phenomena from the perspective of research participants (Ibn Sina, 2024, p. 23). According to Mahalati (2023: 118), qualitative research is conducted in natural conditions with the researcher as the main instrument, and the resulting data are in the form of words, actions, and documents that are rich in meaning. Qualitative research is an interpretive and naturalistic investigative process, in which researchers seek to understand the phenomena experienced by subjects through inductive analysis that produces certain patterns, themes, or categories.

In the context of this research, the researcher acted as the primary instrument, directly involved in the data collection process. Data were obtained through in-depth interviews with Islamic Religious Education teachers and students, observations of classroom learning activities and religious activities at school, and documentation studies of the

curriculum, school regulations, and records of religious activities. All collected data were then analyzed inductively to identify key themes regarding the role of Islamic religious education in shaping students' Islamic character.

To ensure the validity of the findings, this study employed triangulation, comparing data from various sources and methods to ensure more credible and accountable results. Thus, the descriptive qualitative method is expected to provide a complete, comprehensive, and in-depth picture of Islamic values-based Islamic religious learning strategies as a means of character building for students in schools.

D. Results and Discussion

a. results

Research conducted in schools indicates that Islamic religious education based on Islamic values has been implemented quite effectively. Islamic religious education teachers serve not only as transmitters of material but also as role models for students. This exemplary behavior is evident in the teachers' daily behavior, both in and outside of the classroom, such as friendliness, discipline, and consistency in worship. This provides students with concrete examples to emulate in developing Islamic behavior.

One concrete way to implement Islamic values in learning is through the practice of worship. The Duha prayer every Friday and Quran recitation before the start of lessons are routines that instill discipline and foster students' religious awareness. These routines serve not only as ceremonial activities but also as a means of habituation, helping students become accustomed to consistently carrying out religious commands in their daily lives.

In addition to fostering worship, Islamic Religious Education (PAI) teachers also integrate Islamic values into every subject. For example, when explaining morals, teachers not only read religious texts but also provide real-life examples that students frequently encounter in their daily lives. This contextual approach makes it easier for students to understand the relevance of Islamic values, thus encouraging them to apply them in their attitudes and actions.

Based on interviews, many students reported that Islamic Religious Education (PAI) learning helped them become more cautious in their actions. They became more disciplined in following school rules, more responsible in completing assignments, and demonstrated improved politeness toward teachers and peers. This demonstrates that Islamic values-based learning can have a tangible impact on student character development.

Another factor that contributes to the development of Islamic character is the religious culture within the school environment. Schools foster a religious atmosphere through various policies and activities, such as the "Congregational Prayer Movement" program, communal prayers before and after lessons, and the use of polite language in daily interactions. This culture creates a sense of belonging in students' lives, fostering a conducive environment for developing Islamic character.

This finding aligns with research (Munawir, Luthfiah, and Apriliyanti, 2024: 479), which emphasizes that a school's religious culture is highly effective in shaping students' Islamic character. An environment imbued with Islamic values strengthens the internalization of values acquired through formal classroom learning. In other words, Islamic Religious Education (PAI) learning and a school's religious culture are two complementary aspects.

However, the development of students' Islamic character does not depend solely on school; it also requires support from their families. Research has found that some students struggle to maintain good habits at home, especially if the family environment is less supportive. For example, some students diligently pray in congregation at school but are less likely to do so at home because their parents don't set a good example. This situation demonstrates that continuity between school and family education is crucial for maintaining the consistency of students' Islamic character.

Another obstacle identified is the lack of adequate infrastructure. Some schools still lack adequate prayer spaces or facilities to support religious activities. This impacts the less-than-optimal implementation of worship practices. For example, the limited number of ablution spaces causes students to crowd together when preparing for congregational prayer, thus reducing comfort.

In addition to resources, teacher creativity is also a crucial factor in the success of Islamic values-based Islamic Religious Education (PAI) learning. Teachers who utilize a variety of learning methods, such as group discussions, case studies, and educational games, are more successful at instilling Islamic values than those who solely use lectures. With a creative approach, students feel more actively involved in the learning process, resulting in more effective internalization of Islamic values.

However, not all teachers are able to apply a variety of methods. Some teachers still tend to teach using conventional methods that emphasize cognitive aspects. This makes religious education less engaging for students, thus preventing the goal of character development from being fully achieved. Overall, this study shows that students who receive Islamic values-based Islamic Religious Education (PAI) experience positive developments in religiosity, discipline, and social

attitudes. They become more accustomed to greeting others, care more about their peers, and demonstrate honesty in various situations. These changes demonstrate that Islamic values-based education truly impacts student character development.

When linked to modern challenges, such as the negative influence of social media and a hedonistic lifestyle, Islamic Religious Education (PAI) learning based on Islamic values can be an effective moral bulwark. Students with a strong foundation in Islamic values are better able to filter out negative external influences and use technology wisely. Thus, PAI learning not only shapes character within the school environment but also prepares students to face the challenges of global life.

The results of this study confirm that collaboration between Islamic Religious Education teachers, the school's religious culture, and family support is key to shaping students' Islamic character. Teachers as role models, the school as a supportive environment, and the family as a reinforcer of values must work hand in hand to ensure consistent internalization of Islamic values.

Thus, Islamic religious education based on Islamic values can be considered successful if it is implemented comprehensively, involves all parties, and is supported by adequate infrastructure. The combination of teacher role models, habituation of worship, school religious culture, and family support are integral strategies in shaping students' Islamic character.

b. Discussion

1. Definition of learning according to education experts and Islamic perspectives

Teaching and learning have a different meaning than studying, as teaching and learning is a process carried out by teachers with the aim of developing students' thinking skills and enhancing their ability to construct new knowledge through the learning process. In teaching and learning activities, students are both subjects and objects in the learning process. (Ibn Sina, et al.: 2024, 18)

Many definitions or understandings of learning have been put forward by experts as follows:

According to (Sagala, 2009:61), learning is teaching students using educational principles and learning theories, which are the main determinants of educator success. Learning is a two-way

community process. Teaching is carried out by teachers as educators, while learning is carried out by students. According to Law No. 20 of 2003 concerning the National Education System, Article 1, paragraph 20, it states that learning is the process of interaction between students, educators, and learning resources in a learning environment.

According to (Hamalik, 2006: 239) learning is a structured combination that includes human elements, material facilities, equipment and procedures that mutually influence the achievement of learning objectives.

According to (Aqib and Amrullah, 2019:1), the teaching and learning process is a systematic effort undertaken by teachers to create an effective and efficient learning process, starting from planning, implementation, and evaluation. The ability to manage learning is an absolute requirement for teachers to achieve their professional competence. Consequently, teachers must have a complete and accurate understanding of the concepts of learning and teaching.

Based on the opinions of the experts above, the author can conclude that learning is a reciprocal learning activity carried out by students and using other learning sources to achieve planned goals effectively and efficiently.

The concept of learning and teaching in the Islamic perspective is highly regarded, as evidenced by the commands contained in the Qur'an and Hadith. Its urgency can also be understood by the existence of rewards and virtues obtained in teaching and learning. Practically, the main function of learning and teaching in the Islamic context is as a process to acquire values and knowledge to be used as a guide in human cultural life, thus providing orientation or direction for human actions. This orientation provides meaning and keeps humans away from futile life. Therefore, values, orientation, and meaning are primarily derived from the belief in the existence of God and life after death, or what is called the afterlife. This is the achievement made in Islamic education through the process of learning and teaching.

Thus, Islamic education is oriented towards a harmonious relationship between reason and revelation. This means that the

orientation of the Islamic education curriculum emphasizes the integral growth of faith, knowledge, deeds, and morals. All these dimensions move to complement each other, so that the combination of all these dimensions is able to produce a complete human being who has a strong faith, spiritual depth, breadth of knowledge, and has noble character based on everything originating from Allah SWT, all belongs to Allah SWT (monotheism). The realization of a mental, moral, and spiritual religious condition is the target direction of the development of the Islamic education system through the learning process. Therefore, based on the ethical moral approach, Islamic education must take the form of a process of directing the development of life and diversity in students towards the ideals of Islamic life, while still paying attention to and treating students according to their basic potential and their respective socio-cultural backgrounds (Kahar and Irsan, 2020:61).

a. The aims and functions of the Islamic religious education curriculum in schools

The goal of Islamic Religious Education (PAI) teaching in schools is to introduce Islamic teachings more broadly, deeply, and systematically to students, as well as to increase their understanding of Islamic values that apply in society. Through PAI teaching, students are expected to understand and internalize Islamic teachings so that they can serve as guidelines for their daily lives. Furthermore, PAI teaching also aims to shape students' character, such as discipline, honesty, responsibility, and noble character.

The function and curriculum of Islamic religious education in schools is to develop and strengthen students' Islamic identity. Islamic religious education also plays a role in preserving Islamic values and local wisdom within society. Islamic religious education is expected to transform students into agents of change who can improve the social, economic, and political conditions of their communities.

In keeping with changing times and the demands of society, the Islamic religious education curriculum in schools has undergone development and adjustments. Throughout its history, the Islamic Religious Education curriculum has had a strong

educational philosophy. This philosophy is based on the roots of Islamic culture, which refer to akhlakul karimah (good morals), namely noble and good morals that should serve as guidelines for daily life. In this regard, the Islamic religious education curriculum in schools is directed at meeting students' needs in understanding Islamic teachings, so they can apply Islamic values in their daily lives. Thus, with good and systematic Islamic Religious Education teaching, it is hoped that students will develop strong characters and be able to contribute to society.

2. Islamic values from the perspective of the Qur'an, Hadith, and the opinions of scholars
 1. Definition of Islamic values from the perspective of the Qur'an

The Quran is the primary source of Islamic teachings, containing guidance for human life, including values that should serve as a guide. Some of the Islamic values emphasized in the Quran include:

"And I did not create the jinn and mankind except that they should worship Me." (QS. Adz-dzariyat:56) This verse emphasizes that the main value in Islam is the recognition and total servitude to Allah (tauhid), which is the foundation of all other Islamic values.

2. Definition of Islamic values from the perspective of the hadith

Hadith as the second source after the Qur'an provides a more applicable and concrete explanation of Islamic values.

The Prophet Muhammad (peace be upon him) said, "None of you is a believer until he loves for his brother what he loves for himself." (Narrated by Bukhari and Muslim). This value emphasizes that true faith is closely related to an attitude of compassion for others.

3. Definition of Islamic values according to scholars

Classical and contemporary scholars provide definitions that broaden understanding of Islamic values:

- a) Al-Ghazali stated that Islamic values are the basis for the formation of morals and the purification of the soul (tazkiyah al-nafs). According to him, Islamic values not

only regulate external behavior, but also the orientation of the heart towards Allah.

- b) Ibn Miskawaih, in his work *Tahdzib al-akhlaq*, said that Islamic values are manifested in good morals (*al-khuluq al-karim*), which are obtained through habituation, education, and controlling lust.
- c) Yusuf al-Qaradawi stated that Islamic values encompass faith, sharia, and morals as an inseparable whole. According to him, Islamic values are the foundation of Islamic civilization, guiding humanity toward goodness in this world and the hereafter.
- d) M. Quraish Shihab, explains that Islamic values are a set of ethical guidelines and norms that are universal, which are not only relevant to Muslims, but also to all of humanity.

4. Types of Islamic values

a) The value of faith

The word "aqidah" in Arabic, etymologically derived from the word "aqada," means a bond, or in this case, something established or believed by the heart and feelings (conscience), something that humans believe and affirm to be true. Therefore, the values of aqidah are the foundation of a Muslim's beliefs: faith in Allah, angels, books, messengers, the Last Day, and predestination. Aqidah determines the direction of life and serves as the foundation of worship and morality. (Mukarromah, 2022: 46)

b) The value of worship

Worship is a servant's submission to Allah SWT. Worship performed correctly according to Islamic law is a direct implementation of self-serving to Allah SWT. Humans feel that they were created in this world only to serve Him. The value of worship is a form of human servitude to Allah, both *mahdhah* worship (prayer, zakat, fasting, hajj) and *ghairu*

mahdhah (study, work, helping if intended for Allah).
(Asbar and Setiawan, 2022: 92)

c) Moral values

Moral values include morals and behavior: honesty, patience, humility, helping each other, justice, and avoiding reprehensible traits. Aqidah is the fruit of true aqidah and sincere worship (Suriani, et al., 2024: 45)

d) Social values

Social values are interactions between people: deliberation, mutual assistance, zakat/almsgiving, brotherhood, justice, and tolerance. These values maintain societal harmony. When someone has strong empathy for another, they will be motivated to improve that person's well-being. (Abdul Munir and Terimakasihman, 2023: 92).

5. Understanding character according to Islam and modern education

The concept of Islamic character values is the basic concept of Islam itself, namely a religion that makes humans civilized or have good morals or ihsan which begins with the command to learn then the command to believe and piety. So the ultimate goal of Islamic character values is good morals, because the goal of Islam itself is to perfect morals, as the Prophet Muhammad said "Indeed, I was sent to perfect morals" which means that the Islamic religion is to perfect morals. (Herman, 2020: 214)

The goal of Islamic education is to educate Muslims to become civilized. This is what distinguishes Islamic education from Western education. Western education can only make someone skilled/professional. Islamic education fosters strong faith, noble morals, extensive knowledge, and abundant good deeds. The principles of Islamic education/character formation are: 1) Making Allah SWT the goal. 2) Paying attention to the development of reason/rationality. 3) Paying attention to the development of

emotional intelligence. 4) Through role models and habits. (uksan, 2022:36-37)

According to modern education, character is defined as a combination of cognitive (knowledge of values), affective (attitude/will), and conative/behavioral (real behavior) aspects. Modern education emphasizes an integrated approach to curriculum, habituation, and character assessment, which aligns with the goals of character education in schools. Many Islamic Education researchers in Indonesia combine these two perspectives (transcendent values + modern pedagogical strategies). (Nabila Hasanah, 2024: 67)

a. Islamic character expected in students

Moral education in children can be fostered through education that emphasizes Islamic culture as the foundation for their learning. In institutions that foster Islamic culture through the development of Islamic morals and characteristics (Agustin, Nela, et al. 2021, 385), the following core Islamic characteristics are often targeted by educators:

- 1) Faith and piety (religious awareness, obedience).
- 2) Honest and trustworthy (integrity in words and actions)
- 3) Patient and sincere (emotional endurance, accepting tests)
- 4) Manners/good manners (social etiquette and respect)
- 5) Mutual cooperation (social concern, helping each other)
- 6) Discipline and responsibility (study/work ethics)

b. Supporting and inhibiting factors in the formation of Islamic character

Supporting factors:

- 1) A conducive family environment that teaches Islamic values through daily behavior, compassionate communication, and the provision of religious reading

materials and activities at home. Parents encourage their children to pray in congregation, and parents consistently remind their children when their morals are not in accordance with Islamic teachings. (Sujaryanto, 2021:83)

- 2) Formal education in schools, especially those implementing an Islamic curriculum and teachers responsible for character development in accordance with Islamic teachings, is crucial. Beyond the family environment, children are also immersed in the world of education (school). It is here that they are exposed to the diverse character traits of all the children studying there, often leading to the children being influenced by the characters of other students (Sari, 2022:31).
- 3) Religious institutions such as mosques, religious study groups, and Qur'anic education parks which serve as places for learning and practicing worship
- 4) Positive friendship groups as a habituation of Islamic attitudes and values
- 5) The role of community leaders, religious scholars, and public figures as role models in community life.
- 6) Support from school stakeholders and parents as well as good cooperation between related parties.
- 7) Regular religious programs in schools and communities that strengthen the understanding and practice of Islamic values.

Inhibiting factors:

- 1) An uncondusive family environment, such as a lack of parental attention to Islamic character education.
- 2) Globalization and modernization bring negative values and make the younger generation indulge in bad behavior.
- 3) Lack of awareness and consistency in instilling character education, both from the family, school and society.
- 4) The minimal active role of teachers and educational institutions in consistently educating Islamic character
- 5) The negative influence of a friendship environment that does not support Islamic values

- 6) The gap between knowledge and practice of Islamic values causes religious values not to be applied in daily behavior.

E. Conclusion

Based on the results of the study and discussion, it can be concluded that Islamic religious education based on Islamic values plays a crucial role in shaping students' character. The learning process is not only oriented towards the transfer of religious knowledge but also emphasizes the internalization of values such as honesty, discipline, responsibility, social awareness, and religiosity. These values are instilled through teacher role models, the practice of worship, the integration of Islamic values into subjects, and the strengthening of religious culture within the school environment.

The success of Islamic education in shaping students' Islamic character is also determined by the synergy between teachers, schools, families, and the community. Teachers act as role models and motivators, while the religious culture in schools creates a conducive atmosphere for training and accustoming students to practicing Islamic values. Family and community support strengthens students' character formation outside of school, enabling them to consistently practice the values taught in their daily lives.

Thus, Islamic religious education based on Islamic values is not only an academic tool but also a preventive strategy against various forms of juvenile delinquency and moral degradation in the modern era. Through this approach, students are expected to grow into a generation that is not only intellectually intelligent but also possesses noble morals and a strong Islamic personality.

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