

Holistic Integration of Islamic Religious Education Values: A Comprehensive Strategy for Character Development at MAN 1 Tapanuli Tengah

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Abstrack

The increasing complexity of modern challenges, including moral degradation and the influence of digital culture, underscores the need for effective integration of Islamic Religious Education (PAI) values in schools. This study used a descriptive qualitative approach to investigate how PAI values are embedded in MAN 1 Tapanuli Tengah, focusing on teachers, principals, and students' processes, experiences, and perspectives. Data were collected through semi-structured interviews, participatory observation, and document analysis. They were analyzed using Miles and Huberman's interactive model, which includes data reduction, presentation, and conclusion drawing and is validated through triangulation. The findings indicate a holistic framework built on three core components: faith (akidah), worship, and moral behavior (akhlak). Akidah serves as the spiritual foundation, fostering moral clarity and emotional stability. Worship, exemplified through communal prayer and dhikr, fosters spiritual discipline and social harmony. Ethical behavior is reinforced through educational strategies emphasizing honesty, responsibility, and tolerance, creating an environment supporting students to practice these values daily. This implementation involves role modeling from teachers, habituation, persuasive counseling, and educational sanctions to shape students' character and discipline. However, challenges remain due to limited parental involvement, peer influence, and unregulated use of social media. Theoretically, this research expands the role of religious education from mere knowledge transfer to character building. Practically, it provides insights into value-based education strategies by emphasizing collaboration between schools, families, and communities to address the challenges of the digital age. The findings contribute to local and global perspectives in strengthening value-based education.

Keywords: Islamic Religious Education (PAI); Value Integration; Moral Conduct (Akhlak)

Introduction

John Locke described humans as *tabula rasa*, a blank white paper ready to be filled with experience and learning. This concept emphasizes that education is central to developing individual character, values, and understanding early. In Locke, education is the primary tool for scratching meaning on the "white paper," building morality and spirituality that becomes the foundation of life.¹ Locke's thinking is the foundation for developing a holistic approach to Islamic Religious Education (PAI), which aims to build cognitive intelligence and instill moral and spiritual values. Thus, religious education is an instrument of knowledge transfer and a means to form individuals with faith, piety, and noble character.

As a religious-based educational institution, Madrasah plays an essential role in shaping the character of the younger generation. As a formal and informal educational environment, madrasah is a place to instill good moral values through learning Islamic Religious Education (PAI).² Islamic religious education aims to produce individuals with a deep scientific understanding while upholding faith, piety, and noble character. These values include everyday life's ethical, moral, spiritual, and ethical aspects.³

Amid rapid social change, the role of religious education is often displaced by the influence of a less conducive environment. The phenomenon is seen among adolescents at the age of Senior High School (SMA) or Madrasah Aliyah (MA), who are in a transitional period of self-discovery.⁴ At this age, individuals are vulnerable to harmful environmental influences that can impact decreasing commitment to worship and morality.⁵ Adolescents who have reached the age of puberty are often faced with a dilemma between carrying out religious responsibilities and social and environmental

¹ Irina Ulianova and Nataliya Marshalok, "Tabula Rasa: The Evolution of Discursive Production from Antiquity to Modernity," *Available at SSRN 4631426*, 2023.

² Sultan Al Fasya and Rizka Harfiani, "Implementasi Pendidikan Agama Islam Dalam Penanaman Akhlak Siswa Sekolah Darul Muhmin Thailand," *Journal on Education* 5, no. 2 (2023): 3699–3714.

³ Ruslan Moh Rofiqi Azis, "Upaya Menanamkan Akhlakul Karimah Siswa Dalam Pembelajaran PAI Di Era Milenial," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 8, no. 1 (2021): 128–38.

⁴ Hanik Lailatut Tarwiyyah, "Pengaruh Religiusitas Dalam Membangun Self-Awareness Pada Remaja: Literature Review," *Jurnal Psimawa: Diskursus Ilmu Psikologi Dan Pendidikan* 5, no. 2 (2022): 79–85.

⁵ Triyono Triyono and Alfin Miftahul Khairi, "Prokrastinasi Akademik Siswa SMA (Dampak Psikologis Dan Solusi Pemecahannya Dalam Perspektif Psikologi Pendidikan Islam)," *Jurnal Al-Qalam: Jurnal Kependidikan* 19, no. 2 (2018): 57–74.

pressures. This condition demands serious attention because neglected religious education can lead to the degradation of moral values.⁶

Factors such as unlimited penetration of information technology, lack of attention and affection from parents, and inadequate fulfillment of emotional needs are the leading causes of weakening adolescent morals.⁷ Digital media, with unfiltered access, presents new challenges for educators in maintaining the moral integrity of the younger generation. Therefore, Islamic religious education must be implemented thoroughly and integratively from an early age through formal institutions such as schools and non-formal institutions such as madrasahs and mosques.⁸ This process forms a religious personality and instills a deep moral awareness and social responsibility.

In the past decade, several studies have shown the importance of Islamic Religious Education (PAI) in shaping student morals in various contexts; Nur Kholis highlighted the significant influence of PAI on student character building, emphasizing that the implementation of value-based learning can substantially improve student behavior.⁹ Research by Husnazaen further revealed that the personality competence of PAI teachers is one of the crucial factors in shaping student morals, showing the importance of role modeling in education.¹⁰ Syahdan and Yusuf described the positive influence of PAI on students' morals in the context of Islamic-based junior high schools. However, they did not explore the methodological aspects of teaching.¹¹ Kholik emphasized the role of the madrasah environment as an essential support in instilling moral values through students'

⁶ Lasmida Listari, "Dekadensi Moral Remaja (Upaya Pembinaan Moral Oleh Keluarga Dan Sekolah)," *Jurnal Pendidikan Sosiologi Dan Humaniora* 12, no. 1 (2021): 7–12.

⁷ Haura Karlina, Adi Sopian, and Faiz Karim Fatkhullah, "Analisis Pendidikan Moral Dari Perspektif Agama, Filsafat, Psikologi Dan Sosiologi," *Naturalistic: Jurnal Kajian Dan Penelitian Pendidikan Dan Pembelajaran* 7, no. 2 (2023): 1699–1709.

⁸ Sofyan Sofyan, "Eksistensi Madrasah Diniyyah Takmiliyyah Awwaliyah (MDTA) Al-Amin Dalam Menanamkan Nilai-Nilai Pendidikan Islam Dikalangan Siswa Minoritas Muslim Di Desa Lau Beker Kecamatan Kutalimbaru Deli Serdang," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 6, no. 1 (2022): 147–59.

⁹ Nur Kholis, "Implementasi Pendidikan Karakter Berbasis Nilai-Nilai Islam Melalui Budaya Sekolah," *Edukasi: Jurnal Pendidikan Islam* 5, no. 2 (2017): 47–65.

¹⁰ Amanina Hida Husnazaen, Muhammad Ja'far Nashir, and S Sulistyowati, "Pengaruh Kompetensi Kepribadian Guru Pendidikan Agama Islam Terhadap Akhlak Siswa," *Al'Ulum Jurnal Pendidikan Islam*, 2021, 14–29.

¹¹ Muhammad Syahdan and Iskandar Yusuf, "Pengaruh Pendidikan Agama Islam Terhadap Pembentukan Akhlak Siswa SMP Islam Istiqamah Balikpapan," *Tashdiq: Jurnal Kajian Agama Dan Dakwah* 6, no. 1 (2024): 61–70.

social interactions but did not explain the integration between curriculum and methods of instilling values.¹² Mahmudah and¹³

The research explicitly examines the strategy of instilling Islamic religious education values in overcoming mazmumah morals among madrasah students with a more complex context, such as technological challenges, the role of the family, and the social environment. While previous studies tend to observe the influence of Islamic religious education in general, this study integrates strategic approaches such as exemplary, habituation, advice, and punishment in the madrasah environment to answer more contemporary social challenges. In addition, this study highlights the role of PAI as a curriculum and emphasizes the role of madrasah as an institution that shapes morals holistically, a role that has rarely been discussed in depth in previous studies.

This article explores the strategic role of Islamic Religious Education in madrasahs in shaping noble morals, especially among adolescents. This study focuses on the approach used to instill solid moral values as a response to the social and cultural challenges faced by today's younger generation.

Research Methods

This research uses a descriptive qualitative approach to deeply understand the phenomenon of instilling Islamic Religious Education (PAI) values at MAN 1 Central Tapanuli.¹⁴ This approach aims to explore informants' processes, experiences, and perspectives in a natural context without intervention. The primary data were obtained through interviews with key informants, namely Islamic Religious Education teachers, principals, and students. Informants were selected purposively to ensure the relevance of the information provided to the research focus. Secondary data sources in policy documents, school reports, and relevant scientific literature were used to complement the analysis and provide a broader context.

The data collection process involved three main techniques: in-depth interviews, participatory observation, and document study. Interviews were conducted sequentially

¹² Moh Kholik, Mujahidin Mujahidin, and Achmad Abdul Munif, "Menanamkan Nilai-Nilai Akhlak Dalam Pergaulan Siswa Di Lingkungan Madrasah," *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (2024): 54–65.

¹³ Indri Mahmudah and Nur Hidayat, "Pengaruh Pendidikan Agama Islam Terhadap Karakter Siswa Pada Pembelajaran Daring Di Sekolah Dasar," *Jurnal Basicedu* 6, no. 1 (2022): 859–68.

¹⁴ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2019).

to obtain detailed and in-depth views from informants. Participatory observation allows researchers to understand the madrasah's social interactions and daily dynamics. At the same time, document study provides additional data that serves as support for the validity of the research results. Combining these three techniques helps create a holistic understanding of the subject under study.

Data analysis was conducted using an interactive model.¹⁵ And Huberman includes data reduction, data presentation, and conclusion drawing. The data obtained were analyzed continuously throughout the research to find meaningful patterns and relationships. Data validity was guaranteed through triangulation techniques, which compare information from various sources and data collection techniques to ensure valid and reliable findings. With this methodology, the research provides an in-depth insight into the strategy of instilling PAI values in shaping student morals in madrasah.

A Holistic Approach to Cultivating Islamic Education Values

This research places the values of Islamic Religious Education (PAI) as an integral element in shaping student character at MAN 1 Central Tapanuli. The holistic approach adopted includes three main components: belief value, worship value, and moral value. These three components do not stand alone but complement each other to create individuals who are faithful, pious, and have good character. The value of belief, as the spiritual core, is instilled through learning that emphasizes cognitive aspects, affective and conative.¹⁶ Learning belief involves in-depth discussions about tawhid and implementing belief values daily. Makhful and Matsania assert that a strong creed provides peace of mind and clear direction in students' moral decision-making.¹⁷ In this context, the MAN 1 Tapanuli Tengah program highlights the relevance of creedal values as a foundation for building students' personalities.

The value of worship as an expression of faith is realized in religious rituals and as a means of forming spiritual discipline and social togetherness. Programs such as congregational prayers and group dhikr directly teach the value of perseverance,

¹⁵ B Miles Matthew, A Michael Huberman, and Johnny Saldana, "Qualitative Data Analysis: A Methods Sourcebook" (Sage Publications, 2014).

¹⁶ Sesila Ina Harut and Sitti Anggraini, "An Overview of Learning Discipline in Secondary School Students," *Cigarskruie: Journal of Educational and Islamic Research* 1, no. 1 (2023): 47–54.

¹⁷ Makhful Makhful, "Implementasi Nilai-Nilai Akidah Akhlak Ibadah Oleh Guru PAI Pada Siswa Kelas IX Di SMP Muhammadiyah 1 Purwokerto," *Proceedings Series on Social Sciences & Humanities* 9 (2023): 58–62.

discipline, and togetherness. This approach supports Junaedi's view that routine worship is a strong personality-forming tool because it trains individuals to be consistent in their spiritual responsibilities.¹⁸ Through the habituation of worship, students learn to interact with the Creator and are taught to make the values of worship guide their behavior in society.

On the moral dimension, the program focuses on forming moral values such as honesty, responsibility, tolerance, and courtesy. These values are taught through case-based learning and simulations that are relevant to the context of students' lives. This emphasis on the moral dimension is in line with Kholik et al., who state that morals reflect a person's level of faith.¹⁹ At MAN 1 Tapanuli Tengah, the madrasah functions as an academic institution and a social learning space that allows students to practice these values in daily interactions. This holistic approach is concrete evidence of how PAI values can be transformed from concepts into practices that directly impact student behavior.

Implementation Strategy of Islamic Education Values

The implementation strategy of PAI values at MAN 1 Tapanuli Tengah is designed to touch various aspects of students' lives simultaneously. Exemplary teaching is the primary strategy, where teachers are not only teachers but also exemplary figures who reflect Islamic values in their daily actions. Teachers at MAN 1 Tapanuli Tengah consistently demonstrate integrity and discipline, which creates an inspiring learning environment. This strategy supports the findings of Rifngatus Saadah and Hasyim Asy'ari, which show that exemplary is one of the most effective ways to instill moral values because teacher behavior directly influences student behavior.²⁰ In this study, exemplary is not only in the form of observed behavior but also in the form of active involvement of teachers in students' worship and learning activities, creating respect and emotional attachment between students and teachers.

¹⁸ Ahmad Junaedi, "Penanaman Nilai-Nilai Pendidikan Agama Islam Sejak Dini Bagi Pembentukan Karakter Siswa Di RA Al-Falah Desa Pegagan Kidul Kecamatan Kapetakan Kabupaten Cirebon," *Jurnal Kajian Islam* 3, no. 2 (2019): 103–4.

¹⁹ Kholik, Mujahidin, and Munif, "Menanamkan Nilai-Nilai Akhlak Dalam Pergaulan Siswa Di Lingkungan Madrasah."

²⁰ Rifngatus Saadah and Hasyim Asy'ari, "Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (2022): 1–11.

Habituation is used to build positive habits that are embedded in students' lives. Routines such as dhuha prayers and reciting prayers before lessons aim to create a daily rhythm that integrates Islamic values into students' lives. This approach reflects Bandura's behavioral modeling theory, which emphasizes the importance of repetition in shaping behavior. This habituation aims to form individual habits and builds a sense of community among students, strengthening social solidarity.

Giving advice, which is done with a persuasive approach, is another strategy applied. Advice is delivered with the principle of wisdom, as described in QS. An-Nahl: 125 emphasizes the importance of gentleness and wisdom in educating. This method allows students to reflect on the values conveyed and internalize them without feeling forced. Hully mentions that this approach effectively creates internal awareness, which is the basis for sustainable behavior change.²¹ This study gives advice in the classroom and in informal activities, such as during breaks and after congregational worship, which creates a natural and non-rigid educational atmosphere.

Educational punishment, implemented at MAN 1 Tapanuli Tengah, is designed to provide a deterrent effect without damaging students' self-confidence. Punishment in the form of restriction of rights or reflective tasks provides opportunities for students to understand the consequences of their actions. Alfi Himmaturosyidah mentioned that punishment with an educational approach disciplines students and educates them to take responsibility for their behavior. In this context, the teacher is a facilitator who guides students to understand their mistakes and encourages them to correct them.²²

Challenges and Supporting Factors for the Implementation of PAI Values

This research provides a comprehensive mapping of the supporting factors and challenges that influence the implementation of Islamic Religious Education (PAI) values in MAN 1 Central Tapanuli. On the supporting side, a relevant curriculum is one of the key elements. The curriculum is designed not only to transfer religious knowledge but also to shape students' character holistically. Susilowati stated that a curriculum integrated

²¹ Hully Hully, "Strategi Guru Dalam Membina Akhlak Siswa Di SMP Negeri 2 Sikur Lombok Timur," *MEDIA BINA ILMIAH* 14, no. 12 (2020): 3569–80.

²² Alfi Himmaturosyidah, Nurul Latifatul Inayati, and Mohamad Ali, "Efforts of Islamic Education Teachers in Improving Learning Discipline at SMP Muhammadiyah 11 Sukodadi," in *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)* (Atlantis Press, 2023), 672–80.

with moral values makes learning more meaningful and effective.²³ Teacher competence is also a significant supporting factor. Teachers at MAN 1 Tapanuli Tengah have adequate pedagogical and spiritual abilities to internalize religious values in learning activities. This creates a strong synergy between formal teaching and the cultivation of moral values.

In addition, support from the school community, including students' involvement in religious activities such as congregational prayers, joint dhikr, and recitation of surah Yasin, serves as a collective reinforcement of PAI values. Supporting facilities such as the school mosque, representative learning spaces, and access to digital-based learning resources also contribute positively to implementing PAI values. This combination of curriculum aspects, teacher competencies, and facilities creates a conducive learning environment that facilitates students' overall character-building.

The research also identified several challenges, most of which stemmed from external factors. Lack of parental involvement is a crucial issue. Many parents leave the responsibility of character education entirely to schools, while their role in providing supervision at home is minimal. This underscores the importance of building closer collaboration between schools and families. Gani affirmed that the success of character education is highly dependent on the synergy between schools and parents.²⁴ Therefore, the development of a proactive parenting program can be a solution to increase parental involvement in supporting the cultivation of PAI values.

In addition, the negative influence of peers is a challenge that students often face, especially in the phase of self-discovery. Interaction with peers who do not have a strong understanding of religious values usually affects student behavior, such as decreased discipline and involvement in worship activities. For example, a report by the Ministry of Education and Culture in 2021 showed that 30% of high school students experienced a decrease in participation in religious activities due to pressure from an unfavorable peer environment. This condition requires preventive approaches, such as mentoring programs between senior students who excel and junior students and intensive coaching by teachers. The impact of social media is also an issue that cannot be ignored. While digital technology has great potential to support learning, social media is often a conduit

²³ Evi Susilowati, "Implementasi Kurikulum Merdeka Belajar Pada Mata Pelajaran Pendidikan Agama Islam," *Al-Miskawaih: Journal of Science Education* 1, no. 1 (2022): 115–32.

²⁴ Arsyad Abd Gani, "Pengaruh Partisipasi Orang Tua Siswa Terhadap Motivasi Anak Sekolah Di Madrasah Aliyah Hidayatullah Mataram," *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan*, 2020, 80–88.

for content that goes against Islamic values, such as the spread of hoaxes, hate speech, or the promotion of hedonistic lifestyles. As an illustration, the Indonesian Internet Service Providers Association (APJII) survey in 2022 found that 77.02% of Indonesia's 13-18 age group were exposed to harmful content through social media, contributing to consumptive behavior and decreased religious awareness. This may hinder the process of internalizing PAI values.

The findings of this study emphasize the importance of controlling students' access to social media through collaboration between schools and parents, as well as developing digital literacy oriented towards strengthening religious values. This step is expected to help students sort out information, avoid the negative impact of social media, and remain consistent in practicing moral and spiritual values in daily life.

Overall, this study identifies the supporting factors and challenges in implementing PAI values and offers strategic insights to overcome these obstacles. By capitalizing on the support from the curriculum, teachers' competencies, and the school community, as well as managing challenges through collaborative approaches and technological innovations, this study makes a valuable contribution to efforts to strengthen value-based education in the modern era. It shows that successfully implementing PAI values requires an integrated approach and involves all relevant parties from within and outside the school environment.

A Value-Based Strategy to Meet Contemporary Challenges

This research makes significant theoretical and practical contributions. Theoretically, the findings strengthen the concept that religious education serves as an instrument of knowledge transfer and a medium of character building. This research extends the scope of the studies of Muhammad & Murtafiah,²⁵ and Anshory²⁶ by showing how value-based strategies can be systematically integrated into the learning program in a madrasah. Practically, this study offers a framework for implementing PAI values that

²⁵ Nur Muhammad and Nurul Hidayati Murtafiah, "Strategi Manajemen Pendidikan Islam Dalam Menghadapi Tantangan Kontemporer," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 2, no. 2 (2023): 41–46.

²⁶ Shofyan Anshory, Yudin Citriadin, and Fathul Maujud, "Tata Kelola Pendidikan Islam: Strategi Manajemen Dan Tantangan Kontemporer," *ASCENT: Al-Bahjah Journal of Islamic Education Management* 2, no. 1 (2024): 36–41.

can be adapted by other educational institutions, especially in the context of facing contemporary challenges such as the influence of technology and shifting social values.

This research opens room for further exploration. One important recommendation is developing a more intensive collaboration model between schools, families, and communities to support the cultivation of PAI values. In addition, further research is needed to identify innovative mechanisms for managing the impact of social media and digital technology on student behavior. Thus, this research is relevant to the local context and contributes to global efforts to strengthen value-based education in the modern era.

Conclusion

The research findings show that PAI values are instilled through exemplary, habituation, and persuasive counseling, supported by educational sanctions. Teachers play a central role as moral role models, embedding Islamic values into daily interactions and lessons. Routine activities such as congregational prayers and reflective discussions encourage spiritual discipline and social harmony, while moral education underscores key values such as honesty, responsibility, tolerance, and courtesy. However, challenges such as lack of parental involvement, peer influence, and the negative impact of social media highlight the need for collaborative efforts involving schools, families, and communities.

The research underscores the importance of a customized curriculum, skilled educators, and adequate infrastructure to foster a conducive learning environment. It also emphasizes the integration of technology and the development of digital literacy that is aligned with Islamic values. The research contributes to theoretical and practical discussions on values-based education, offering a replicable model to address contemporary challenges in religious education. Future studies should investigate innovative approaches to strengthen collaboration between schools and communities and mitigate the impact of digital influences on student behavior, thus enriching the global dialogue on character education in today's world.

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