

IMPLEMENTATION OF QUR'ANIC AND HADITH VALUES IN ISLAMIC RELIGIOUS EDUCATION TO FOSTER STUDENTS' RELIGIOUS CHARACTER AT RANTAU BAYUR BANYUASIN STATE HIGH SCHOOL 1

***¹Fitriyanti, ²Meli Puspita, ³Hafizh Maulana Nugraha, ⁴Ali Imron, ⁵Suharmon**

^{*1,2,3,4,5}Universitas Islami Negeri Raden Fatah Palembang

Email: ^{*1}fitriyantididik@gmail.com, ²melipuspita05@gmail.com,

³hfizhmaulana17@gmail.com, ⁴alimron_uin@radenfatah.ac.id,

⁵suharmon@uinmybatusangkar.ac.id

Abstract

This study aims to analyze the implementation of Qur'anic and Hadith values in Islamic Religious Education (PAI) learning and their impact on the formation of students' religious character at SMA Negeri 1 Rantau Bayur Banyuasin. The background of this research is based on the importance of integrating Islamic values into formal education to develop students who are intellectually competent and morally upright. However, field realities indicate that the implementation of these values has not been fully optimal due to limited instructional time, students' varied understanding, and insufficient religious facilities. This research employs a qualitative approach with a field research design. Data were collected through observation, in-depth interviews, and documentation involving teachers, the principal, and students. The findings reveal that the implementation of Qur'anic and Hadith values is carried out through lesson planning, role modeling, habituation, and value reflection. Furthermore, the school's religious environment such as daily Qur'an recitations, congregational prayers, and Islamic celebration activities plays a significant role in strengthening students' religious character. The results show an improvement in discipline in worship, politeness, moral responsibility, and social awareness among students. Values such as honesty, responsibility, and tolerance have begun to internalize within the school culture. Nevertheless, teachers still face challenges, including time constraints and students' diverse levels of understanding. Therefore, teacher collaboration and the optimization of school-based religious activities are recommended to enhance the effectiveness of PAI learning grounded in Qur'anic and Hadith values. This study contributes to the development of a holistic and contextual model of Islamic education.

Keywords: Implementation, Qur'anic and Hadith Values, Islamic Religious Education, Religious Character, School

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai Al-Qur'an dan Hadis dalam pembelajaran Pendidikan Agama Islam (PAI) serta pengaruhnya terhadap pembentukan karakter religius siswa di SMA Negeri 1 Rantau Bayur Banyuasin. Latar belakang penelitian ini didasari oleh pentingnya integrasi nilai-nilai keislaman dalam pendidikan formal guna membentuk peserta didik yang cerdas secara intelektual dan berakhlak mulia. Realitas menunjukkan bahwa penerapan nilai-nilai tersebut belum

optimal karena keterbatasan waktu, variasi pemahaman siswa, dan minimnya fasilitas keagamaan. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian lapangan (field research). Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi terhadap guru, kepala sekolah, dan siswa. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Al-Qur'an dan Hadis dilakukan melalui perencanaan pembelajaran, keteladanan, pembiasaan, serta refleksi nilai. Selain itu, dukungan lingkungan sekolah yang religius—seperti kegiatan tadarus, salat berjamaah, dan peringatan hari besar Islam berperan penting dalam memperkuat karakter religius siswa. Dampaknya terlihat dari peningkatan disiplin beribadah, sopan santun, tanggung jawab moral, dan kepedulian sosial siswa. Nilai kejujuran dan toleransi juga mulai terinternalisasi dalam budaya sekolah. Namun, guru masih menghadapi kendala seperti keterbatasan waktu dan tingkat pemahaman yang beragam. Oleh karena itu, diperlukan kolaborasi antar guru dan optimalisasi kegiatan keagamaan sekolah untuk meningkatkan efektivitas pembelajaran PAI berbasis nilai-nilai Al-Qur'an dan Hadis. Penelitian ini berkontribusi pada pengembangan model pendidikan Islam yang holistik dan kontekstual.

Kata Kunci : *Implementasi, Nilai-Nilai Al-Qur'an dan Hadis, Pendidikan Agama Islam, Karakter Religius, Sekolah*

INTRODUCTION

Education plays a strategic role in shaping students' character, not only in cognitive terms but also in spiritual and moral terms (Kahfi et al., 2025). In the context of Islamic education, *Islamic Religious Education (IRE)* serves as the primary means of instilling the values of the Qur'an and Hadith as a guide for life (Hafizatul, Zain, Wilis, & Sari, 2024). These values, such as honesty, responsibility, discipline, and social concern, form the primary foundation for shaping a generation of noble character. Ideally, PAI should not only focus on the theoretical delivery of religious content but also emphasize the development of religious behavior through habit formation and exemplary conduct within the school environment.

However, the reality on the ground indicates that the implementation of values from the Qur'an and Hadith in PAI instruction still faces various challenges. Based on initial observations at State High School 1 Rantau Bayur Banyuasin, it was found that some students still lack discipline in performing religious practices, such as congregational prayer and morning recitation. Additionally, levels of religious awareness and social responsibility vary among students. Religious Education teachers face challenges such as limited class time, varying student understanding, and a lack of religious facilities to support the internalization of values. This indicates a gap between the ideal goals of religious education and its practical implementation in schools.

Previous research indicates that reinforcing Islamic values through contextual learning and teacher role modeling can shape students' religious character. For example, research by Riza confirms that a culture of religious discipline in schools significantly influences the improvement of students' religious behavior (Umami, 2025). Meanwhile, Suharyanto's research indicates that the internalization of worship values achieves

optimal results, but the values of patience and social concern still need to be improved (Suharyanto, 2014). Nevertheless, there has been little research specifically examining *how the implementation of Quranic and Hadith values is carried out systematically in Islamic Education (PAI) instruction, as well as the support provided by the school environment at State Senior High School 1 Rantau Bayur Banyuasin*. The novelty of this study lies in its focus on the synergy between Islamic Education (PAI) instruction and the school environment as the two primary elements in shaping students' religious character. This study not only examines aspects of teachers' instructional methods but also how school culture, religious activities, and facility support function as reinforcing factors for Islamic values. Thus, this study is expected to provide a new perspective on the importance of a holistic approach in the internalization of the values of the Qur'an and Hadith within the formal educational environment. The objective of this study is to analyze the implementation of Quranic and Hadith values in PAI instruction and their contribution to shaping students' religious character at State High School 1 Rantau Bayur, Banyuasin. In addition, this study also aims to identify the challenges faced by teachers in the process of implementing these values, as well as the strategic efforts undertaken to make PAI learning more effective, contextual, and impactful on students' real lives.

METHOD

This study employs a qualitative approach using field research. This approach was chosen because it aims to gain an in-depth understanding of the process of implementing the values of the Qur'an and Hadith in Islamic Religious Education (IRE) instruction, as well as its impact on the development of students' religious character at Rantau Bayur Banyuasin State High School 1. Field research was conducted by visiting the school directly to observe learning activities, teacher-student interactions, and religious activities taking place within the school environment. Data were collected in a natural setting without manipulation, so that the researcher could obtain a realistic picture of the application of Islamic values as they actually occur in the field. Data collection techniques included observation, in-depth interviews, and documentation.

Observations were conducted to monitor students' religious behaviors in daily school activities, such as performing congregational prayers, Quran recitation (tadarus), and their attitudes toward teachers and peers. Interviews were conducted with Islamic Education teachers, the school principal, and several students to explore their perceptions regarding strategies for implementing the values of the Quran and Hadith. Documentation was used to supplement the data in the form of records of religious activities, lesson schedules, and school policies related to religious character development. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions as described by Miles and Huberman. Data validity was strengthened through triangulation of sources and methods to ensure the accuracy and validity of the findings of this study.

RESULTS AND DISCUSSION

Implementation of Quranic and Hadith Values in Islamic Education at Rantau Bayur Banyuasin State High School No. 1

In planning Islamic Religious Education (IRE) at State High School 1 Rantau Bayur Banyuasin, teachers develop syllabi, Lesson Plans (LPs), and learning objectives by explicitly incorporating the values of the Qur'an and Hadith as components of attitude/character competencies (Setyaningsih, 2024). For example, the syllabus states that following instructional activities, students are expected to demonstrate honesty, responsibility, and discipline as outlined in Quranic verses and Hadith sources. The Lesson Plan (RPP) is then designed with allocations for opening activities, core activities, and closing activities that include learning strategies such as group discussions, case studies on moral values, personal reflection, and mini-project assignments relevant to the values (Lailatul Usriyah, 2021). Learning objectives extend beyond mastery of fiqh or tafsir concepts to include attitudinal changes: "Students are able to apply the value of honesty in daily quizzes," "Students are able to demonstrate responsibility in group assignments," or "Students are able to internalize the discipline of worship in school life." This approach aligns with findings that integrating Qur'anic and Hadith values into instruction results in more comprehensive character development among students (Ardi, 2024).

Furthermore, in identifying Qur'anic values such as honesty, discipline, and responsibility that are integrated into instructional materials, it is evident that PAI teachers select relevant verses, such as those emphasizing trustworthiness, honesty, and responsibility (Munawarah, 2024). A study has shown that the values of honesty, responsibility, and hard work can be found in the Qur'an and have direct implications for character education (Hadiyanto, 2021). For example, in the lesson on "trustworthiness and honesty," the teacher presents verses containing the concepts of *sidq* (honesty) and *amanah* (trustworthiness), then relates them to the students' assignment to submit group work transparently and list each member's contributions. In the lesson on discipline, the teacher connects worship and student routines—such as praying in congregation, arriving on time, and maintaining classroom cleanliness—as concrete examples of discipline in daily life. Responsibility is integrated into group assignments and school environmental cleanliness projects: students are tasked with selecting and carrying out one cleanliness activity that week and reporting the results.

This approach aligns with findings that the integration of Islamic values into learning can be achieved through thematic processes and the enrichment of values in every learning activity (Mualimin, 2020). Furthermore, an example of applying hadith values regarding character and worship in classroom learning activities can be outlined as follows: the Islamic Education teacher begins the lesson with a hadith reading emphasizing noble character, such as the hadith stating that "the most perfect believer in faith is the one with the best character" (as a reference in character studies) (Zulkhaidir, 2023). From

interviews with teachers and students, it was concluded that the teacher asks students to reflect on their behavior over the past week: have they demonstrated patience, sincerity, and mutual respect for peers and teachers? The teacher then facilitates a group discussion: students share concrete experiences when they faced conflict situations or temptations to be undisciplined, and how they addressed them with moral conduct in accordance with the hadith. Next, students were given small acts of worship, such as maintaining wudu and praying on time for one week, and then presenting their reflections on the week: “How did I feel when I prayed on time? Were there changes in my concentration or attitude in class?” This activity connects the values of etiquette and worship in the Hadith with students’ daily practices. Research supports that Hadith-based moral education is effective in shaping students’ character by using active and reflective approaches (Maslani, 2023)

In general, based on the interview results, it can be concluded that the implementation of integrating Qur’anic and Hadith values into Islamic Education (PAI) instruction at Rantau Bayur State High School No. 1 has been consistent despite encountering several obstacles, such as limited class time, varying levels of student understanding, and a heavy general curriculum load. Teachers stated that they require textbooks and learning resources that incorporate more integrated Quranic and Hadith values. The theory of PAI instructional management states that the success of value integration heavily depends on thorough planning, contextual implementation, and evaluation that encompasses cognitive, affective, and psychomotor aspects (Yuana, 2025). Therefore, syllabi and lesson plans that accommodate an attitude/character assessment format must be well-structured as the primary foundation. Previous research also emphasizes the importance of collaboration between teachers, students, and school administrators in developing religious values as part of the school ecosystem (Yuana, 2024).

To ensure sustainability, schools are encouraged to conduct regular training, such as character building through extracurricular activities (e.g., Student Council, Islamic Student Association), as well as monitoring students’ attitude development through daily reflection journals (Fasya, Malika, Salamullah, & Amelia, 2025). The Islamic Education (PAI) teacher at the high school recommended establishing a reflection forum between students and teachers regarding the practice of worship and moral conduct, as well as providing simple recognition for students who demonstrate the implementation of these values in school life. Thus, PAI instruction does not merely focus on content but genuinely impacts the transformation of students’ character in their daily lives.

Strategies of Islamic Education Teachers in Internalizing the Values of the Qur’an and Hadith

The implementation of the values of the Qur’an and Hadith in Islamic Education (PAI) instruction does not depend solely on the content of the material taught but also on the pedagogical strategies applied by teachers (Sukron, 2025). Islamic Religious Education (IRE) teachers play a strategic role as spiritual guides tasked with instilling Islamic values

through various educational approaches focused on character development. This process of internalizing religious values is carried out through methods that are not merely cognitive but also address students' affective and psychomotor dimensions. In line with Fadlan's perspective, religious education must be able to foster value awareness through habit formation and exemplary behavior, not merely the transfer of theological knowledge (Fadlan, 2025). Therefore, teachers' strategies in internalizing the values of the Qur'an and Hadith are crucial aspects of successful, meaningful, and contextual PAI learning

Furthermore, these strategies must be adapted to the characteristics of the students and the school context. At State High School 1 Rantau Bayur Banyuasin, PAI teachers implement a holistic approach that emphasizes the integration of theory, practice, and the development of religious awareness. This approach is evident in various strategies such as setting a good example, fostering habits, offering guidance, reflecting on values, and linking lesson content to relevant verses of the Qur'an and Hadith. In this way, teachers serve not only as educators but also as moral role models and spiritual guides for students.

The following is a description of the strategies used by teachers to internalize the values of the Qur'an and Hadith:

1. The Exemplary Model Method (*Uswah Hasanah*). Islamic Education teachers at State High School 1 Rantau Bayur Banyuasin position themselves as role models in religious behavior, both inside and outside the classroom. They strive to demonstrate virtuous character—such as discipline, honesty, and courtesy—which reflect the values of the Qur'an and Hadith. Setting an example is the most effective strategy because students find it easier to imitate actual behavior than to merely hear theoretical explanations. As stated by Mulyasa (2020), a teacher's exemplary behavior is the primary factor in shaping students' religious character, as values become deeply ingrained when accompanied by concrete examples in daily actions (Mulyasa, *Journal of Islamic Education*, 2020). Research by Reksamunandar also indicates that Islamic Education teachers who consistently demonstrate Islamic behavior can influence students' spiritual habits in secondary schools (Reksamunandar, 2022)
2. Habituation Method. In addition to modeling, teachers also employ strategies to instill religious values through habituation. This is achieved via routine activities such as reciting prayers before and after lessons, performing congregational prayers, and conducting Quranic recitation at the start of Islamic Education classes. These activities are not merely routines but are designed to help students understand the spiritual significance behind them.

Based on Lickona's (1991) theory of value internalization, habituation is the second stage following the instillation of moral knowledge, where repeatedly experienced values become automatic habits. In this context, teachers do not merely issue commands but guide and discuss the meaning of these religious practices to ensure that Qur'anic values are truly ingrained. Research by Dewi confirms that the

habitual practice of religious activities effectively shapes students' religious character in public schools with heterogeneous environments (Dewi Hariyani, 2021).

3. The Counsel Method (Mau'izhah Hasanah). Islamic Education teachers also apply the counsel approach in every opportunity, whether during learning activities or social interactions outside the classroom. Counseling is delivered contextually, linking moral or social issues faced by students to messages from the Qur'an and Hadith. For example, when discussing the topic of honesty during exams, the teacher quotes Surah Al-Ahzab (33:70) regarding the command to speak the truth, and the Prophet's hadith prohibiting deceit. This approach helps students better understand that religious values are not abstract but relevant to real life. According to Zuchdi (2019), a counseling strategy accompanied by dialogue and explanations of the meaning of verses can strengthen the cognitive and affective processes of internalizing moral values (Puspitasari, 2014).
4. Value Reflection (Tafakkur and Muhasabah). One innovative strategy used by PAI teachers is encouraging students to engage in value reflection (muhasabah) at the end of the lesson. The teacher asks students to write or share personal experiences related to the values just learned, such as reflections on patience, gratitude, or responsibility. This process activates the dimension of self-awareness and fosters internal religious consciousness. Dewey's (1933) theory of reflective learning explains that reflection helps students connect knowledge, experience, and held values. Recent research by Sari indicates that the application of value reflection based on the Qur'an and Hadith can enhance students' moral reasoning abilities and strengthen their spiritual awareness (Meiliza Sari, 2023)
5. Linkage of Content to Verses and Hadith. Islamic Education teachers strive to connect each learning topic with relevant verses of the Qur'an and Hadith. For example, when discussing the topic of honesty, the teacher relates it to Quranic verse 9:119; when discussing responsibility, it is linked to a Hadith regarding trust. This contextual approach helps students understand the meaning of values not only from a cognitive perspective but also from spiritual and social dimensions. This aligns with the theory of religious constructivism, which emphasizes the importance of linking values to the students' life contexts. A study by Hanum demonstrates that linking verses and hadiths to students' real-life situations enhances the effectiveness of internalizing religious values in PAI instruction (Latifah Hanum, 2021)
6. Analysis of the Approach's Effectiveness. The analysis results indicate that the combination of role modeling, habit formation, counseling, reflection, and contextualization of the material has a significant impact on students' religious awareness. Students demonstrated improvements in social behavior, religious discipline, and concern for peers. However, its effectiveness depends on teacher consistency and school environment support. These findings reinforce Tilaar's

(2020) view that effective religious values education must be holistic, integrating aspects of knowledge, practice, and social habit formation.

The Role of the School Environment in Supporting the Formation of Students' Religious Character

The school environment serves a strategic function as a values ecosystem that supports the formation of students' religious character. At the managerial level, the principal, teachers, and educational staff collectively create an Islamic school culture that is not merely stated in the school's vision and mission but is reflected in daily practices both in the classroom and throughout the school grounds. In interviews at SMA Negeri 1 Rantau Bayur, the principal and teachers stated that they actively promote the values of the Qur'an and Hadith in school policies: such as enforcing rules that reflect honesty, responsibility, and discipline; providing prayer spaces or a mosque; and ensuring that school activities are not only academic but also religious. Research indicates that the principal's leadership significantly influences the formation of a school's religious culture through exemplary practices, the application of ethics, discipline, and a focus on fostering students' values (Santosa, 2024). Thus, the school environment is not merely a physical or administrative backdrop but a living learning environment integrated with religious values.

Furthermore, school religious activities serve as a concrete channel for the internalization of religious values. At Rantau Bayur State High School 1, Islamic Education teachers and the Student Council collaborate to hold congregational prayers (including Zuhr and Asr) in the school mosque, morning Quran recitation before classes, and celebrations of major Islamic holidays such as Isra' Mi'raj, the Prophet Muhammad's Birthday (Maulid Nabi), and Ramadan through communal iftar meals and religious lectures. These activities are not merely viewed as "extras" but are integrated as an integral part of the school's culture, serving as religious habit-forming practices that involve the entire school community. Studies on religious school culture also confirm that routines such as collective prayer, Quran recitation, and congregational sunnah prayers are key elements in shaping students' religious character (Silkyanti, 2019). Using religious activities as a medium for habit formation helps students consistently direct their attitudes and behaviors toward Islamic values.

The relationship between a religious school environment and students' spiritual and social attitudes at school is also very evident (Iffah, 2020). Based on interview results, students at SMA Negeri 1 Rantau Bayur reported that after the school environment became more active in religious activities, they felt more motivated to pray on time, were more caring toward peers (collaborating to clean the prayer room, helping classmates who fell behind in Islamic Education lessons), and demonstrated greater responsibility (e.g., arriving on time for classes, completing group assignments honestly). Within the research framework, a religious school culture has been shown to support the development of religious character through habit formation, modeling, and a supportive social

environment, consistent with findings that schools successfully implementing a religious culture have students with higher spiritual awareness and more positive social relationships (Susanti, 2024). Nevertheless, schools must also ensure that such a culture is inclusive, supports pluralism, and is not merely about formal rituals.

The Impact of Implementing Quranic and Hadith Values on Students' Religious Character

The implementation of Quranic and Hadith values in Islamic Education (PAI) instruction, along with school environment support, has brought about tangible changes in students' religious behavior at Rantau Bayur State High School 1 (Purnamasari, 2025). Based on field findings, teachers reported improved religious discipline; for example, students were more punctual for congregational prayers, more consistent in morning Quran recitation, and in performing brief remembrance (dzikir) before lessons. Additionally, manners toward teachers and peers improved: students appeared more respectful during lessons, refrained from disruptive behavior, and were more active in helping maintain the cleanliness of the prayer room or classroom. Moral responsibility has also increased: students take more initiative in group assignments, report their results honestly, and demonstrate a sense of ownership regarding school cleanliness and order. These changes align with research indicating that the internalization of religious values through habit formation and modeling can strengthen character development across cognitive, affective, and psychomotor dimensions (Sauri, Sanusi, Saleh, & Khalid, 2022).

Analysis of observational data and interviews with teachers and students reveals that the reinforcement of spiritual values and *akhlakul karimah* does not merely manifest as ritualistic actions but extends into students' social and personal spheres. Some teachers concluded that regular reflection on values makes students more aware of the connection between faith and daily actions: for example, students ask themselves whether they have acted with integrity, patience, and generosity. Observations indicate that students who previously were often late to class are now less frequently late, a change attributed to an awareness of discipline, which is also part of Islamic values. Research by Harfi et al. further confirms that the culture of discipline in Islamic schools significantly shapes students' religious character, including feelings of anxiety when failing to perform religious duties and an internal desire for self-improvement (Mardiana, 2025). Thus, it is evident that the integration of Qur'anic and Hadith values not only produces external changes (observable behavior) but also fosters internal awareness (affective) within students.

An overview of the level of internalization of Islamic values in students' daily school lives indicates that values such as honesty, discipline, responsibility, tolerance, and worship have begun to become habits and part of the "school culture." Many students report that praying on time or reciting the Quran before class is now considered a routine—not merely an obligation, but a part of their identity as good Muslim students. Teachers note that students are also more active in religious and social activities within

the school environment, such as helping peers in need, maintaining the prayer room facilities, or leading group prayers. This aligns with research indicating that the internalization of religious character occurs when values are integrated into all aspects of school life—including the curriculum, extracurricular activities, and the school’s physical and social environment—so that students internalize these values as part of their lives, rather than merely “what is taught” (Latipah, Nurwita, Z, & Fatimah, 2025).

However, despite the highly positive impact, there are still some notes regarding the effectiveness of optimal internalization: some students still require reinforcement so that the values of patience or social concern are not limited to specific activities but are also spontaneous in daily life. Research by Sauri et al. indicates that the value of worship can reach a high level (95%), while the value of patience stands at a lower figure (75%), suggesting the need for continued efforts regarding values that involve internal challenges (Sauri et al., 2022).

In addition to structural and cultural support, the strengthening of students’ religious character at SMA Negeri 1 Rantau Bayur is also influenced by student participation in collaborative religious activities. Activities such as Islamic speech contests, the Prophet’s Birthday celebration, and Ramadan social service initiatives serve as effective platforms for students to express the values of the Qur’an and Hadith in practical ways. Through these activities, students learn to cooperate, share, and cultivate social empathy toward others. This aligns with Suryana’s (2020) findings, which emphasize that socially participatory religious activities can expand the understanding of religiosity from mere rituals to tangible social service (Rizqi & Prayogi, 2022). Thus, such a collaborative approach plays a role in fostering a balance between vertical values (relationship with God) and horizontal values (relationship with fellow human beings).

Furthermore, the impact of implementing the values of the Qur’an and Hadith is also evident in the increased reflective awareness students have regarding themselves. Students begin to demonstrate the ability to engage in spiritual introspection, reassessing whether their daily behaviors align with Islamic values such as honesty, patience, and responsibility. This reflective awareness is a hallmark of moral maturity, as explained by Kohlberg (1984) in his theory of moral development, wherein morally mature individuals are capable of evaluating their actions based on universal principles, rather than merely external rules. In this context, students are not merely compliant due to teacher supervision, but because of the drive of faith and inner awareness. This phenomenon indicates that the implementation of Qur’anic and Hadith values has reached the stage of *internal motivation*—that is, when religious values have been ingrained as part of one’s self-identity.

Challenges and Teachers’ Efforts in Implementing Qur’anic and Hadith Values

In the practice of PAI instruction that integrates Qur’anic and Hadith values, teachers face various complex challenges. One of the main obstacles is the limited time for instruction: a dense general curriculum and a heavy workload make the time allocated for discussing

religious values relatively limited. Research indicates that PAI teachers often only reach the stage of understanding values but have not yet fully progressed to the stage of application in students' lives (Rahman, 2023). Additionally, the process of teaching values becomes increasingly difficult due to the diversity of students' backgrounds and conditions: differences in levels of faith, motivation, home environments, and student interests result in inconsistent internalization of values. Research on the integration of Quranic and Hadith values also indicates that teachers' mastery of the material and limited learning resources are significant barriers (Tsaniyah, Hidayah, & Saputri, 2025). Furthermore, the lack of support in the form of adequate religious facilities—such as suitable prayer spaces, value-based learning materials, or regular school religious activities—also poses a real challenge in making values education a vibrant and continuous part of the curriculum.

To address these challenges, Islamic Education (PAI) teachers at Rantau Bayur State High School No. 1 have implemented several strategic, adaptive, and collaborative efforts. First, a personalized approach: teachers strive to understand each student's individual background—including their motivations, obstacles, and home circumstances—so that when integrating Quranic and Hadith values into instruction, they can select methods suited to those specific student conditions. Second, collaboration among teachers and school officials: PAI teachers work together with teachers of other subjects, the Student Council (OSIS), and religious advisors to organize values-based activities such as morning Quran recitation, congregational prayer, and shared values reflection. This aligns with findings that systematic and collaborative value integration strategies can enhance the effectiveness of implementation (Irma, Harahap, Windiani, & Rahmah, 2024). Third, strengthening school religious activities: the school allocates space and time for regular religious activities, provides a prayer room, and creates a calendar of values-based activities so that values education is not limited to the classroom but is also integrated into daily school life.

Based on the findings and analysis, the following are strategic recommendations to enhance the effectiveness of PAI learning based on the values of the Qur'an and Hadith at SMA Negeri 1 Rantau Bayur:

1. Ongoing professional development for PAI teachers regarding value-based teaching methods, understanding of the Qur'an and Hadith, and the use of supporting media and technology so that teachers are better prepared to address student diversity and time constraints in learning.
2. Integrate values into all subjects and school activities, not just PAI, to ensure that values such as honesty, responsibility, and discipline are internalized through all school activities.
3. Strengthen school-parent-community partnerships so that the values brought to school receive support at home and in students' social environments, thereby making the practice of values holistic.

4. Systematic organization of the school's religious schedule and facilities: for example, morning Quran recitation, congregational prayer, comfortable prayer spaces, and regular values reflection programs so that values education becomes an integral part of school life.
5. Evaluation and monitoring based on attitude/character in addition to cognitive aspects: teachers and schools must have indicators of religious attitude and character that are monitored periodically to determine the extent to which these values have been internalized in students' lives.

By implementing these recommendations, it is hoped that the challenges currently faced by PAI teachers can be minimized, and the implementation of Qur'anic and Hadith values in learning will become more optimal and have a tangible impact on the formation of students' religious character. Furthermore, the success of this implementation can also serve as a model for other schools in integrating holistic and contextual religious education. Thus, PAI instruction is not only oriented toward religious knowledge but also toward the development of a noble character that is beneficial to society.

CONCLUSION

Based on the research findings, it can be concluded that the implementation of the values of the Qur'an and Hadith in Islamic Religious Education (IRE) at Rantau Bayur Banyuasin State High School 1 has been successful and has had a positive impact on the development of students' religious character. Islamic values are integrated through lesson planning, exemplary methods, habit formation, and value reflection in teaching and learning activities. Support from a religious school environment, such as Quran recitation sessions, congregational prayers, and celebrations of major Islamic holidays, further strengthens the process of internalizing these values. The impact is evident in the increased discipline in worship, politeness, moral responsibility, and social awareness among students. Values of honesty, responsibility, and tolerance are beginning to shape an Islamic school culture conducive to the cultivation of noble character. However, teachers still face several challenges, such as time constraints, varying levels of student understanding, and limited resources to support religious activities. Therefore, continued efforts are needed in the form of collaboration among teachers, a personalized approach to students, and the strengthening of school religious activities so that the implementation of the values of the Qur'an and Hadith becomes increasingly effective and sustainable. Thus, this study affirms that religious education based on the values of the Qur'an and Hadith serves not only as a means of transferring religious knowledge but also as an instrument for shaping the character and spirituality of students in harmony with the comprehensive goals of Islamic education.

REFERENCES

Adi Hadiyanto. (2021). *Nilai-Nilai Al-Qur'an Tentang Pendidikan Karakter Tanggung Jawab, Kejujuran, Dan Kerja Keras*. Program Pascasarjana Institut Agama Islam Darussalam.

Ardi. (2024). Mewujudkan Pendidikan Islam Berkualitas : Integrasi Nilai Qur ' An Dan Hadist Dalam Kurikulum Pai Praksis. *Jurnal Pendidikan , Literasi Dan Budaya*, 1(2), 57–66.

Atika Susanti. (2024). Fostering Religious Character Through The Implementation Of School Culture In Pancasila Student Profiles. *Jurnal Riset Madrasah Ibtidaiyah (Jurmia)*, 4(2).

Azmi Yuana. (2025). Implementasi Metode Pembelajaran Tematik Integratif Dalam Pembelajaran Pendidikan Agama Islam Di Sdii Luqman Al Hakim Batam. *Jurnal Ilmu-Ilmu Keislaman*, 3(2), 119–134.

Dewi Hariyani. (2021). Pembiasaan Kegiatan Keagamaan Dalam Membentuk Karakter Religius Di Madrasah. *Al-Adabiyah : Jurnal Pendidikan Agama Islam*, 2(1), 32–50.

Dina Mardiana. (2025). Discipline Culture Shapes Students ' Religious Character In Islamic Schools. *Halaqa:Islamic Education Journal*, 9(1), 19–38. <https://doi.org/10.21070/Halaqa.V9i1.1707>

Dudung Abdul Rahman. (2023). Tantangan Dan Implementasi Pengembangan Kurikulum Pendidikan Agama Islam. *Tihamah: Jurnal Studi Islam*, 1(1), 11–12.

Euis Puspitasari. (2014). Pendekatan Pendidikan Karakter. *Jurnal Edueksos*, Iii(2), 45–57.

Fadlan, Aris. (2025). Peran Guru Pendidikan Agama Islam Dalam Membentuk Karakter Religius Siswa Melalui Pembelajaran, Keteladanan, Dan Pembiasaan Nilai Islam Aris Fadlan. *Advances In Education Journal*, 1(6).

Fasya, Adib Aunillah, Malika, Fahraysa, Salamullah, Alaika, & Amelia, Fitroh Aida. (2025). Implementasi Kegiatan Ekstrakurikuler Rohis Sebagai Upaya Penguatan Wawasan Dan Karakter Islami Siswa. *Jurnal Pendidikan Agama Islam Al-Amin*, 2(1), 1–10.

Hafizatul, Sri, Zain, Wahyuni, Wilis, Erna, & Sari, Herlini Puspika. (2024). Peran Pendidikan Islam Dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur ' An Dan Hadis. *Ihsan : Jurnal Pendidikan Islam*, 2(4), 199–215.

Hatamudin, Zamrud, Dewi Purnamasari, And Rahmat Iswanto. (2025). *Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Pai Dan Implikasinya Terhadap Perilaku Peserta Didik Kelas Xi Di Sma Negeri 1 Muara Enim*. Diss. Institut Agama Islam Negeri Curup.

Irma, Ade, Harahap, Yunita, Windiani, Astina, & Rahmah, Atikah. (2024). Peran Pendidikan Al- Qur ' An Membentuk Generasi Qur ' Ani Dalam Kurikulum Pai Untuk. *Mesada: Journal Of Innovative Research*, 1(2), 192.

Lailatul Usriyah. (2021). *Perencanaan Pembelajaran*. Penerbit Adab.

Latifah Hanum. (2021). Pembelajaran Al-Qur'an Hadis Berbasis Kontekstual Di Mts.

Pendidikan Agama Islam Medan (Studi Kasus Pada Pembelajaran Daring). *Fitrah: Journal Of Islamic Education*, 2(1), 66.

Latipah, Euis, Nurwita, Ita, Z, Lia Amelia, & Fatimah, Dede. (2025). Shaping Noble Character : The Impact Of Islamic Religious Education On Student Morals At Junior High School. *Al-Ishlah: Jurnal Pendidikan*, 17, 1065–1073. <https://doi.org/10.35445/alishlah.v17i1.6462>

Maslani. (2023). Hadis Sebagai Sumber Pendidikan Akhlak Dan Pendidikan Sosial. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(2), 2161–2174.

Meiliza Sari. (2023). Penanaman Nilai-Nilai Agama Islam Dalam Pembentukan Karakter Dan Etika Siswa Di Tingkat Sekolah Dasar. *Al-Mujahadah: Islamic Education Journal 1.1 (2023): 54-71.*, 1(1), 54–71.

Mualimin Mualimin. (2020). Pengembangan Nilai Islami Peserta Didik Melalui Integrasi Alquran Dan Hadis Dalam Pembelajaran Biologi. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 20(2), 129.

Muhammad Zulkhair. (2023). Pentingnya Memahami Hadist Pendidikan Dalam Menanamkan Nilai-Nilai Moral Melalui Metode Kisah Pada Pembelajaran Agama Islam. *Jurnal Pendidikan Tuntas*, 1(4), 389–395.

Munawarah, Ulfatul. (2024). Improving Learning Outcomes Of Islamic Education Students With The Problem Based Learning Model At Sd Negeri 12 Perlabian. *Madina : Journal Of Islamic Studies*, 1(December), 8–13.

Nurdiyanto, Nurvina Laelatul Nikma, Kahfi, Al, Islam, Muhammad Thoriqul, & Mushaffa, Arju. (2025). Analisis Pergeseran Paradigma Cartesian-Newtonian Dan Thomas. *Jurnal Filsafat Indonesia*, 8(5), 266–279.

Reksamunandar, Rhyan Prayuddy. (2022). Pembentukan Karakter Siswa Melalui Pembiasaan Dan Keteladanan Guru. *Cendekia*, 14(01), 27–38.

Rizqi, Moh Farkhanur, & Prayogi, Arditya. (2022). Partisipasi Sosial Dalam Rangka Penguatan Tradisi Keagamaan Masyarakat Desa Rowokembu Kabupaten Pekalongan Di Era Modernisasi. *Jppm Kepri*, 2(2), 98–107.

Santosa, Achadi Budi. (2024). Development Of Student Character Through The Implementation Of Religious Values : An Influential Leadership. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 08(01), 298–310.

Sauri, Sofyan, Sanusi, Anwar, Saleh, Nalahuddin, & Khalid, Shofa Musthofa. (2022). Strengthening Student Character Through Internalization Of Religious Values In School. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 7(2), 30–43.

Setyaningsih, Rini. (2024). Implementation Of Integration Of Science With Islamic Religious Education In The Integrated Islamic Primary. *Journal Of Sustainable Education (Jose)*, 1(1), 33–41.

Silkyanti, Fella. (2019). Analisis Peran Budaya Sekolah Yang Religius Dalam Pembentukan Karakter Siswa. *Ivcej*, 2(1), 36–42.

Suharyanto, Ernaka Heri Putra. (2014). *Internalisasi Nilai-Nilai Religius Dan Kepedulian Sosial Dalam Meningkatkan Kompetensi Sosial Siswa Di Madrasah: Studi Multi Situs Di Man Malang 1 Dan Man 3 Malang*. Diss. Universitas Islam Negeri Maulana Malik Ibrahim.

Sukron, M. (2025). Implementasi Nilai-Nilai Al- Qur'an Dalam Pembelajaran Pai Di Era Merdeka Belajar. *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan Islam*, 4(4), 47–55.

Tsaniyah, Rikha Iffatus, Hidayah, Nafisah, & Saputri, Isna Ayu. (2025). Rekonstruksi Kurikulum Pendidikan Islam Adaptif: Integrasi Tauhid , Teknologi Dan Sains Untuk Mewujudkan Generasi Qur ' Ani Modern. *Journal Of Instructional And Development Researches*, 5(4), 370–383.

Ukhtul Iffah. (2020). Menumbuhkan Sikap Sosial Dan Spiritual Siswa Di Sekolah. *Edupeedia*, 4(2).

Umami, Riza. (2025). Pengaruh Pendidikan Agama Islam Dalam Keluarga Dan Budaya Religius Terhadap Kedisiplinan Beragama Peserta Didik Mtss Muhammad Haekal Rantau Alai Merangin. *Qosim : Jurnal Pendidikan, Sosial & Humaniora*, 3(3), 1404–1413.

Yuana, Azmi. (2024). Implementasi Mata Pelajaran Akidah Akhlak & Al Qur'an Hadis Dalam Membangun Nilai-Nilai Religius Pada Peserta Didik. *Jurnal Ilmu-Ilmu Keislaman*, 03(07), 38–50.