

Effective Strategies for Internalizing Islamic Religious Education Values in the Character Development of Students in Secondary Schools

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Abstrak

Pendidikan Agama Islam (PAI) memiliki peran sentral dalam membentuk karakter siswa yang berlandaskan nilai-nilai moral dan spiritual Islam. Penelitian ini bertujuan untuk mengkaji strategi internalisasi nilai-nilai PAI dalam proses pembentukan karakter siswa melalui pendekatan kualitatif dengan metode studi pustaka. Data diperoleh dari berbagai literatur seperti buku, jurnal ilmiah, dan hasil penelitian terdahulu yang relevan. Hasil kajian menunjukkan bahwa proses internalisasi nilai PAI terdiri atas tiga tahap utama: transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Setiap tahap menekankan aspek kognitif, afektif, dan psikomotor dalam pembelajaran nilai. Keberhasilan internalisasi sangat bergantung pada keteladanan guru, lingkungan sekolah yang mendukung, serta metode pembelajaran yang interaktif dan reflektif. Di samping itu, ditemukan pula beberapa faktor pendukung dan penghambat, seperti peran keluarga, media, dan budaya sekolah. Dengan strategi yang tepat, internalisasi nilai PAI dapat menjadi landasan yang kuat dalam membentuk karakter siswa secara utuh dan berkelanjutan.

Kata Kunci: *Internalisasi Nilai, PAI, Karakter Siswa, Strategi Pembelajaran.*

Abstract

Islamic Religious Education (PAI) has a central role in shaping the character of students based on Islamic moral and spiritual values. This study aims to examine the strategy of internalizing PAI values in the process of forming students' character through a qualitative approach with the literature study method. Data was obtained from various literature such as books, scientific journals, and relevant previous research results. The results of the study show that the process of internalizing PAI values consists of three main stages: value transformation, value transactions, and value transinternalization. Each stage emphasizes cognitive, affective, and psychomotor aspects in value learning. The success of internalization depends heavily on the example of teachers, a supportive school environment, and interactive and reflective learning methods. In addition, several supporting and inhibiting factors were also found, such as the role of family, media, and school culture. With the right strategy, the internalization of PAI values can be a strong foundation in shaping students' character in a complete and sustainable manner.

Keywords: *Internalization of Values, PAI, Student Character, Learning Strategies.*

INTRODUCTION

Islamic Religious Education (PAI) has an important role in shaping the character of students who have noble character, honesty, responsibility, and high integrity. (Anwar, 2016) In the midst of the challenges of modern times that are full of negative influences from the media, promiscuity, and weak social control, the educational process is not enough to rely only on the cognitive aspect. A strategy of internalizing religious values is needed so that students not only understand Islamic teachings theoretically, but also are able to live and practice them in daily life. (Munif, 2017)

The internalization of PAI values is a process of cultivating values that is carried out gradually and continuously, so that these values are firmly embedded in students and form an Islamic personality. In this context, character education is one of the main focuses in the world of national education, as stated in the Independent Curriculum and other character education policies. (Dahlan, 2022)

However, the implementation of internalization of PAI values does not always run optimally. Many schools face challenges such as a lack of teacher role models, uncontextual learning methods, and a lack of involvement of the school and family environment in the character building process.

Therefore, effective and applicable strategies are needed to ensure that PAI values really shape the character of students, not just knowledge. (Abdul et al., 2022) This study aims to examine the strategy of internalizing PAI values that are effective in shaping student character, as well as looking at the supporting and inhibiting factors in their implementation in the school environment.

RESEARCH METHODS

This research uses a qualitative approach with a library research method. Literature research is a method that is carried out by reviewing and analyzing various relevant literature sources, such as books, scientific journals, articles, education policy documents, and previous research results related to the internalization of Islamic Religious Education (PAI) values and the formation of student character. The data sources in this study are in the form of books, scientific journals, and documents related to Islamic education, internalization of values, character education and learning methods. Data is collected by means of documentation, which is collecting documents, then reading and recording, and grouping information from various sources relevant to the focus of the research. Data analysis is carried out in a descriptive-analytical manner, namely by describing the content of the literature that has been studied, then analyzing it critically to find strategies for internalizing PAI values that are effective in shaping students' characters.

RESULTS AND DISCUSSION

Based on the results of literature reviews from various literature sources, it was found that the strategy of internalizing the values of Islamic Religious Education (PAI) in shaping the character of students involves several theoretical and practical approaches. These strategies can be classified into three stages of internalization, namely value transformation, value transaction, and value transinternalization. (Munif, 2017) These three stages are interrelated and form a process of internalizing value in a sustainable manner.

A. Value Transformation

Value transformation is the process of changing or shifting the values that a person or group embraces from one state to another that is better, relevant, or in accordance with the current context of life. In the context of education, value transformation refers to a systematic effort to change students' attitudes, behaviors, and views through the internalization of positive values sourced from religious, cultural, and social norms.

Value transformation is not just the transfer of information or knowledge, but a process that involves cognitive (understanding), affective (feelings and appreciation of values), and psychomotor (implementation in action). In other words, students not only know and understand values, but also feel the importance of these values and are able to practice them in daily life.

In Islamic Religious Education (PAI), the transformation of values is very important to shape the character of students into individuals who have faith, piety, and noble character. This transformation process can be carried out through various means, such as contextual learning, teacher example, religious activities, reflective discussions, and strengthening a supportive environment. Successful value transformation will result in positive and lasting behavioral changes, so that PAI values are not just a theory, but a part of students' lives that guide their every decision and action. (Dalimunthe, 2023) At this stage, teachers play the role of value communicators by verbally conveying Islamic teachings and values through classroom learning. The strategies used include lectures, discussions, and the provision of materials related to noble morals, such as honesty, responsibility, tolerance, and discipline. However, the literature shows that value transformation is not enough if it is only cognitive. Students may understand these values, but not necessarily live them.

B. Value Transactions

Value transactions are the process of interaction or exchange of values between individuals or groups that take place in a social or educational context. In the context of learning, value transactions occur when teachers and students communicate and dialogue with each other about the values they want to inculcate, so that there is a process of exchanging understanding, meaning, and appreciation of values. (Imam Mashuri, Ahmad Aziz Fanani, 2021)

The process of transaction of these values is dynamic and involves two directions, the teacher conveys the values that are considered important, while the students interpret, criticize, and internalize the values according to their life experiences and contexts. Thus, the value transacted is not just received passively, but undergoes a process of reflection and adaptation. (Munif, 2017)

In Islamic Religious Education (PAI), value transactions are essential to ensure that religious values are not only taught dogmatically, but are also deeply understood by students and able to be applied in real life. Value transactions help students build critical awareness and emotional engagement with values, making the internalization process more effective and meaningful. (Irodati, 2022)

At this stage, it emphasizes the interaction between teachers and students in learning activities that involve affective aspects. Teachers not only convey grades, but also set an example (by example), guide reflective discussions, and give students the opportunity to express their opinions and experiences. Effective strategies at this stage include case study methods, role play, and experiential learning. (Wahyudi, 2023) Participatory learning can strengthen the understanding of values emotionally and socially.

C. Transinternalization of Values

Transinternalization of values is the process of internalizing values that involves the transfer and acceptance of values from the outside environment (such as school, family, society) into an individual so that these values become an integral part of his or her personality and outlook on life. (Mashluchah et al., 2023) This process is more than just knowing or accepting value outwardly; These values are deeply embedded in the heart and mind, and influence daily attitudes and behaviors consistently.

In education, especially Islamic Religious Education (PAI), the transinternalization of values is the main goal so that students not only know and memorize religious teachings, but also are able to live and practice them in real life. In other words, Islamic values taught through the learning process, teacher example, and supportive environment, process deeply into students and form a solid character. (Novanshah, 2022)

This stage is the culmination of the internalization process, where the values taught become part of the student's personality. At this stage, it takes support from a conducive school environment, a religious school culture, and an example from teachers, staff, and peers. In addition, religious extracurricular activities such as taklim assemblies, lightning pesantren and socio-religious activities are also important means in deepening the appreciation of PAI values. (Mashluchah et al., 2023)

In addition, there are several things that can affect the internalization of PAI values in shaping student character, such as the importance of collaboration between school and family. Without support from the home environment, the values instilled in school can weaken when students are outside of the formal educational environment. From the results of various literature reviews, it was found that the success of internalizing PAI values is greatly influenced by several factors: (Hakim, 2022)

1. Supporting Factors

a. Example of teachers and educators.

The example of teachers and educators is one of the most fundamental aspects in the process of internalizing the values of Islamic Religious Education (PAI). Exemplary (uswah hasanah) means real behavior that can be used as an example by students in daily life. In the context of education, teachers not only play the role of transmitters of knowledge, but also as role models who reflect the moral, spiritual, and social values that are taught. (Fepriyanti & Bambang Suharto, 2021)

Values such as honesty, responsibility, patience, discipline, and compassion will be more easily instilled in students if they see them directly from the teacher's behavior. Students tend to be more affected by what they see compared to what they hear. Therefore, consistency between the teacher's words and actions is the key in the character formation process. (Rohani et al., 2023)

Some simple examples that teachers can do to students, such as: behaving fairly in treating students without discrimination, coming on time and keeping promises, as a form of discipline and responsibility, speaking polite and empathetic language, reflecting noble morals, carrying out worship well and openly, being an example in spirituality, and resolving conflicts wisely, as an example in social ethics. (Rohani et al., 2023)

In internalizing PAI values, the example is not only from PAI teachers, but also from all educators and the school community, because students learn values from various social interactions in the school environment. Thus, example becomes the most effective and concrete medium in instilling value, because it provides space for students to learn through observation, imitation, and habituation.

b. A religious and conducive school culture.

A religious and conducive school culture is an environment that supports the formation of a learning atmosphere with spiritual, ethical, and harmonious values. This culture is formed through habits, values, norms, and traditions that are carried out consistently by all school residents, thereby creating an educational climate that supports the process of internalizing the values of Islamic Religious Education (PAI) in students. (Maulana & Syafi'i, 2024)

Schools that have a religious culture not only teach religious values in subjects, but also make them part of daily life. Values such as honesty, discipline, responsibility, empathy, and obedience to Allah SWT are manifested in various school activities and disciplines. A conducive environment means that schools are not only safe and physically comfortable, but also encourage the growth of positive behavior, mutual respect, and openness and emotional support between school residents. (Rahayuningsih & Iskandar, 2022)

Religious and conducive school culture, for example, the habit of congregational prayers, joint prayers before and after study, reading the Qur'an or regular tadarus in the morning, commemorating Islamic holidays as a form of contextual learning, the existence of a code of ethics for students and teachers that emphasize the moral values of karimah, and harmonious and respectful relationships between students, teachers, and staff. (Maulana & Syafi'i, 2024)

Such a school culture serves as a "second learning environment" after the family. When PAI values are not only taught but also seen and felt directly in daily interactions at school, then it will be easier for students to internalize these values naturally. In the long run, this culture shapes the character of students who are not only intellectually intelligent, but also spiritually and socially mature. (Rahayuningsih & Iskandar, 2022)

c. Contextual and participatory learning methods.

Contextual and participatory learning methods are learning approaches that relate subject matter to real situations in students' lives and encourage their active involvement in the learning process. In the context of internalizing the values of Islamic Religious Education (PAI), this approach is very effective because it allows students not only to understand the values cognitively, but also to feel them emotionally and put them into practice in real actions. (Syaiikh, 2023)

Contextual learning departs from the principle that students will more easily understand and accept the values of Islamic teachings if the material presented is related to their experiences and the reality of their daily lives. Teachers connect religious concepts with social, cultural, or moral events that students are facing, so that these values feel relevant and applicable. For example, discussing honesty in the context of exam practice, responsibilities in homework, or compassion in relationships between friends.

Meanwhile, participatory learning actively involves students in the learning process. Students are not only passive listeners, but are invited to think, discuss, express opinions, and engage in activities that stimulate moral and spiritual awareness. Methods such as group discussions, case studies, simulations, role play, or problem-based learning strongly support character formation because students experience a process of critical thinking and reflective of the values learned. (Dwi Lestari & Setiawan, 2024)

With this method, the internalization of PAI values does not only occur in the classroom, but is also expanded in the daily actions and attitudes of students. This strengthens the formation of character that is not just memorization of concepts, but grows from self-awareness and direct experience.

d. Support from parents and the surrounding community.

Support from parents and the surrounding community plays an important role in supporting the success of internalizing the values of Islamic Religious Education (PAI) in students. School is not the only environment that has an effect on character formation; Home and social environment also play a big role in shaping the habits, attitudes, and values embraced by children. (Fepriyanti & Bambang Suharto, 2021)

The role of parents is very vital because the family is the first and main environment in children's education. Islamic values taught in schools will be easier to instill if they are in harmony with the habits and upbringing applied at home. Parents who set an example in worship, are honest, disciplined, and respect others will strengthen the process of forming children's character. On the other hand, if there is a mismatch between the values taught at school and those seen at home, then students tend to experience value dissonance, which can hinder internalization. (Arisanti & Sauri, 2022)

Meanwhile, the surrounding community also plays a role as an external environment that influences student behavior and attitude. A religious, safe, and moral environment will reinforce the positive values instilled in the school. Community activities such as studies, community service, and social activities based on Islamic values can become informal learning spaces that expand the understanding and practice of religious values. (Fepriyanti & Bambang Suharto, 2021)

With strong synergy between schools, families, and communities, the process of internalizing PAI values will run more effectively and thoroughly, making students not only good in the school environment, but also become individuals with character in daily life.

2. Inhibiting Factors

a. Lack of awareness of teachers in acting as role models.

One of the significant obstacles in the process of internalizing the values of Islamic Religious Education (PAI) is the lack of awareness of some teachers in carrying out their role as role models (*uswah hasanah*). In Islamic education, role models have a very important position because learners tend to absorb the value of what they see and feel firsthand, compared to what they only hear or read. (Rohani et al., 2023) Therefore, teachers are required to be consistent figures between what is taught and what is practiced.

But in practice, not all teachers are aware of this moral responsibility. Some teachers only focus on delivering the material cognitively, without paying attention to the affective and psychomotor aspects of the students. Inconsistencies between the teacher's words and deeds, such as telling students to be honest but the teacher himself is not transparent, or emphasizing discipline but often arriving late, will cause confusion and distrust in students. (Novanshah, 2022)

The impact of this weak example is enormous on the effectiveness of value internalization. Students can lose a figure who can be used as a role model, feel that values are only limited to theory, and even foster a skeptical attitude towards religious education itself. Therefore, increasing teachers' awareness of their role as role models must be an integral part of the development of teacher

professionalism. Through training, personality coaching, and the formation of a supportive school culture, teachers can re-understand that their behavior is the most impactful "life learning" for students.

b. Learning methods that are still one-way lectures.

One of the obstacles in the process of internalizing the values of Islamic Religious Education (PAI) in schools is the dominance of the use of the one-way lecture method in learning activities. The lecture method is a traditional teaching technique that centers on the teacher as the main source of information, while students only act as passive listeners. Although this method has advantages in delivering material efficiently and systematically, in the context of character formation and value internalization, this approach has considerable limitations. (Dwi Lestari & Setiawan, 2024)

Learning PAI values, such as honesty, responsibility, patience, and tolerance, requires a more interactive, reflective, and applicative approach. One-way lectures tend to emphasize the cognitive aspect only, without engaging students emotionally or behaviorally. As a result, students may know values in theory, but do not understand their deep meaning and are not encouraged to practice them in real life. (Imam Mashuri, Ahmad Aziz Fanani, 2021)

This limitation is even more pronounced if teachers are unable to relate the material to the students' real lives or do not show examples in attitudes and behaviors. Therefore, the one-way lecture method needs to be complemented or replaced by other more participatory approaches, such as group discussions, case studies, simulations, value projects, or experiential learning. The transformation of learning methods to be more active and meaningful is an urgent need so that the process of internalizing PAI values can run effectively, touch the affective aspects of students, and form a solid and contextual character in their lives.

c. Lack of integration of grades in all subjects.

One of the main obstacles in the process of internalizing Islamic Religious Education (PAI) values in the school environment is the lack of integration of Islamic values and character in all subjects. So far, value education tends to be considered the exclusive responsibility of PAI teachers or limited to normative subjects, such as PPKn. In fact, the formation of students' character requires a comprehensive approach, where positive values are instilled consistently and integrated in all aspects of learning. (Dalimunthe, 2023)

When values are only taught separately in religious lessons, students tend to separate between religious knowledge and general knowledge. This has the potential to foster a dualistic mindset, where religion is considered irrelevant or has no role in daily life or in other scientific fields. In fact, Islam is a holistic religion, whose teachings cover all aspects of life, including science, social, economic, and cultural. (Irodadi, 2022)

The integration of values in all subjects will strengthen the internalization process, as students will experience value education repeatedly, consistently, and in various contexts. Thus, Islamic character is not only formed in the PAI classroom, but becomes an inseparable part of the entire educational process in schools.

d. The negative influence of social media and the environment outside of school.

In today's digital era, social media and the environment outside of school are two external factors that greatly influence the process of forming students' character. Although both have the potential as a means of learning and information, the reality is that they also carry significant negative influences, especially if not addressed wisely and without adequate supervision.

Social media such as Instagram, TikTok, YouTube, and similar platforms often display content that is contrary to Islamic values, such as hedonistic lifestyles, promiscuity, hate speech, and content that normalizes verbal or physical violence. Exposure to this kind of content can continuously erode the noble moral values that are being fostered through Islamic Religious Education in schools. (Azizah et al., 2023)

This condition is a big challenge for PAI teachers and schools in the process of internalizing grades. What is instilled in the classroom can be easily eroded by what students see and experience outside of school hours, if there is no reinforcement from families and a positive social environment. With a collaborative and educational approach, the negative influence of social media and the environment outside of school can be minimized, so that the values of PAI taught in schools can be maintained and grow in students' lives.

e. Weak communication between school and family.

One of the important inhibiting factors in the process of internalizing the values of Islamic Religious Education (PAI) is the weak communication between schools and families. In fact, the success of character education is highly dependent on synergy and harmony between the two main environments of students, namely school and home.

When communication between teachers and parents does not go well, information about the development, obstacles, and needs of students in the aspects of character formation and religious learning becomes limited. As a result, parents lack a clear understanding of what the school is striving for, making it difficult to provide consistent support and coaching at home. On the other hand, teachers also lose important input about the conditions and family environment of students that can affect children's attitudes and behaviors at school. (Mauliza et al., 2024)

With strong and continuous communication between schools and families, the process of internalizing PAI values will run more optimally and consistently, so that the formation of students' character becomes more stable and comprehensive.

Therefore, the internalization of PAI values is not an instant process, but a continuous process that requires a holistic and integrative approach. Strategies that only emphasize the cognitive aspect without affective coaching and behavioral habituation tend to fail in forming a whole character. Therefore, value education must be part of the overall school culture, not just the responsibility of PAI teachers.

CONCLUSION

Based on the results of the literature review, it can be concluded that the strategy of internalizing the values of Islamic Religious Education (PAI) is a systematic and sustainable process in shaping the character of students. This process includes three important stages, namely value transformation (cognitive delivery of grades), value transactions (affective interaction between teachers and students), and value transinternalization (habituation of grades until they become part of students' personalities). The three stages are interrelated and need to be carried out in an integrated manner so that Islamic values are truly internalized in students.

The success of this strategy is greatly influenced by various supporting factors such as teacher examples, religious school environment, and participatory and reflective learning methods. On the other hand, obstacles such as weak family roles, monotonous lecture methods, and negative external environment influences can interfere with the effectiveness of the internalization process. Therefore, a holistic and integrative approach is needed so that the values of PAI are not only understood intellectually, but also lived and practiced in real life by students.

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