



Exploring the Implementation of Religious Character Values in Islamic and Moral Education at Primary Schools

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Article Info

Article history:

Received: May 15th, 2025

Accepted: May 30th, 2025

Published: June 16th, 2025

Keywords:

Character Education;
Elementary School; Islamic
Religious Education;
Religious Character; 6S
Habituation

Abstract

Religious character education was a fundamental aspect in shaping a generation that was not only intellectually intelligent but also morally upright. Amid increasingly complex moral challenges, instilling religious values from the elementary school level had become a critical need. This study aimed to analyze the implementation of religious character values in Islamic Religious Education and Character Education subjects at elementary schools in Menggala District, Tulang Bawang Regency. It also sought to identify the forms of religious character developed in students and the supporting and inhibiting factors in the value formation process. Using a qualitative approach with a phenomenological method, data were collected through interviews, observations, and documentation at three purposively selected elementary schools. The results showed that teachers played a central role through strategies such as the habituation of 6S, religious role modeling, and integration of Islamic values in lessons. The dominant religious values instilled included faith in Allah, discipline, responsibility, tolerance, honesty, and compassion. The main supporting factors were school support, parental involvement, and a religious social environment. In contrast, the main inhibiting factors included limited instructional time, inadequate facilities, and inconsistency in religious practices at home. These findings highlighted the importance of synergy between schools, families, and communities in sustainably fostering students' religious character.

To cite this article: Karmilah, K., Fakhri, J., & Anwar, C. (2025). Exploring the Implementation of Religious Character Values in Islamic and Moral Education at Primary Schools. *Ensiklopedia: Jurnal Pendidikan dan Inovasi Pembelajaran Saburai*, 5(01), 50-60. <https://doi.org/10.24967/esp.v5i01.4081>

INTRODUCTION

Education is essentially a process of character formation (Abidin, 2021), which has become a central issue in various contexts. Every individual requires life values to be applied in daily activities; thus, character education should be instilled in children from an early age (Shofa, 2017). A strong character enables individuals to face challenges and make wise decisions. Therefore, education at all levels, including primary schools, must be systematically designed to develop students who are

competitive (Oktavia & Purwowidodo, 2024), ethical (Siregar et al., 2024), and capable of engaging positively within society (Dewi et al., 2021).

This aligns with the view of Ki Hajar Dewantara, who stated that education is an effort to develop character (inner strength and moral values), intellect, and the physical well-being of children (Assidiqi, 2015; Pujawardani, 2019). Furthermore, Bung Karno emphasized that: "This nation must be built by prioritizing character development (character building), as it is character building that will make

Indonesia a great, advanced, glorious, and dignified nation” (Iqbal, 2021). In this context, individuals are expected not only to be intellectually intelligent but also to possess strong character as the foundation of the socio-cultural life of society (Triana & Iskatriah, 2021).

One of the essential aspects of character development is religious character. Religious character is a fundamental dimension of human personality that cannot stand alone; it is closely related to other aspects of personality and must be nurtured in children from an early age to avoid hindering their future developmental tasks (Jannah, 2019; Shinta & Ain, 2021). This type of character serves as the foundation and a balancing force for other character traits.

Teachers, as the frontline of education, hold a significant responsibility in instilling these values in the classroom.

The cultivation of religious character education is crucial in preventing moral degradation (Ngadhimah et al., 2023), which has become increasingly evident in the modern era. Religious education, particularly Islamic education, serves as a strategic medium for transforming knowledge, moral values, and behavioral control, guiding students to develop noble character.

Religious character, often referred to as noble character (*akhlak mulia*), encompasses attitudes and behaviors that reflect a deep understanding of and adherence to religious teachings. These include aspects of belief (*aqidah*), religious practices and rituals (*sharia*), as well as moral conduct (*akhlak*). This is in line with the indicators of religious character proposed by Glock & Stark (1974). The indicators of religious character according to Glock and Stark are presented in Table 1

Table 1. Indicators of Religious Character According to Glock & Stark (1974)

No	Indicator	Sub Indicator	Description
1	Belief	1. Belief in the One Supreme God 2. Belief in the holy scriptures 3. Belief in God's destiny	Attitudes and actions in carrying out religion with the correct <i>aqidah</i>
2	Religious Practice	1. Performing worship according to religious teachings 2. Participating in religious activities	Obedient attitudes and actions in carrying out worship
3	Knowledge	1. Patience in facing trials 2. Feeling of gratitude to God 3. Surrendering oneself 4. Fear when violating rules and sensing the presence of God	Attitudes and feelings of love, hope, and fear of God
4	Experience and Consequences	1. Willingness to help others 2. Honesty and forgiveness 3. Keeping trust 4. Discipline	Attitudes and actions that reflect moral values and always strive to help others selflessly

A good Muslim can demonstrate religious values through both individual and social actions by maintaining harmony among the dimensions of faith (*aqidah*), worship (*ibadah*), and moral conduct (*akhlaq*) (Sari et al., 2023). A balanced integration of these three dimensions fosters psychological

maturity, enabling students to develop positive and consistent attitudes in their relationship with God as well as in their social interactions.

This is in line with the indicators of religious values proposed by Prof. Dr. H. Chairul Anwar, M.Pd. The implementation of these indicators is presented in Table 2.

Table 2. Indicators and Internalization of Religious Values (Anwar, 2023)

No	Indicator	Internalization
1	Aqidah (Faith)	Saying <i>bismillah</i> and <i>alhamdulillah</i> , having conviction, tolerance, hard work, creativity, independence, curiosity, enthusiasm, love of reading, responsibility, and gratitude.
2	Sharia (Religious Practice)	Praying before and after studying, reciting Qur'anic verses before the learning process, performing <i>duha</i> prayer, giving <i>infaq</i> and <i>sadaqah</i> , and commemorating Islamic holidays.
3	Akhlaq (Morality)	Greeting others, shaking hands, behaving politely, speaking courteously, being honest, disciplined, brave, loving, patient, respectful, friendly, communicative, peace-loving, environmentally and socially caring, and maintaining self-discipline.

Religious values can also be cultivated through habituation, which is directed as an effort to internalize these values within specific activities, so that they become structured and systematic behaviors. As a result, the religious character developed in each student becomes an inherent part of their personality, enabling them to act upon these values consciously and willingly, without coercion.

In the context of education at Menggala Primary School, religious character values can be instilled through the subject of Islamic Religious Education and Character Building. The implementation of character education must involve the active roles of teachers, school principals, a relevant curriculum, and synergy with parents. Religious character education not only develops ethics and morality but also shapes a national identity that is virtuous, tolerant, and competitive amid global challenges.

Based on records from Islamic Religious Education teachers across the Menggala sub-district, approximately 32 students from Grades 1 to 6 were reported to have committed various violations. This finding prompted the researcher to investigate how religious values are applied in the daily activities of primary schools in the Menggala sub-district, particularly in fostering religious

character. Educational institutions essentially play a crucial role in shaping students' religious character through the consistent and integrated practice of religious values within the learning process.

Prior to conducting this study, the researcher carried out a literature review to examine relevant previous studies. The aim was to avoid duplication of discussion and to ensure the originality and contribution of the present research. Several reviewed studies share a common theme, strengthening students' religious character, but differ in terms of subjects, contexts, and methodologies. For instance, the studies by Shidiq (2023) and (Safitri, 2022) highlighted religious activities such as Jumat Beramal (Friday Charity) and istigasah in shaping religious character at the vocational and Islamic junior high school levels (SMK and MTs). Meanwhile, Robbi (2022) study emphasized the importance of character development among teenage *santri* (Islamic boarding school students).

On the other hand, there are studies directly relevant to the context of learning in primary schools, such as research on the inculcation of Islamic values through habituation, role modeling, awareness-building, and supervision (Zamanayah, 2024). This approach provides a strong foundation for the present study, which

focuses on Islamic Religious Education and Character Building at the primary school level. Thus, this literature review reinforces the argument that this research addresses a gap that has not been widely explored, particularly in relation to the development of religious character within the context of formal education in primary schools.

Based on the review of previous studies, most have focused on religious activities conducted outside the classroom and at the secondary education level or within Islamic boarding schools (*pesantren*). There is a lack of research that specifically analyzes how religious character values are instilled through the subject of Islamic Religious Education and Character Building at the primary school level. Furthermore, no studies have been found that comprehensively examine the forms of religious character developed, as well as the supporting and inhibiting factors in the character-building process in primary schools, particularly in the Menggala sub-district. Therefore, this study aims to address this research gap.

Based on the above explanation, this study aims to analyze the implementation of religious character values in the teaching of Islamic Religious Education and Character Building in primary schools across the Menggala sub-district, Tulang Bawang Regency. In addition, the study seeks to identify the forms of religious character developed in students through the practice of Islamic education and to explore the factors that support or hinder the process of instilling these values within the primary school environment.

RESEARCH METHODS

This study employs a qualitative approach using a field research design, aiming to gain a holistic understanding of the phenomenon of instilling religious character education values in students through the subject of Islamic Religious Education and Character Building. This

method was chosen because it enables the researcher to naturally and deeply describe the participants' experiences using descriptive data collection techniques. A phenomenological approach is used to explore the subjective understanding and lived experiences of informants, such as students and teachers, in internalizing and implementing religious values in primary schools.

The study was conducted at several primary schools in the Menggala sub-district, Tulang Bawang Regency, namely SDN 01 Gunung Sakti, SDN 01 Menggala Kota, and SDN 02 Gunung Sakti. These schools were selected based on their relevance in implementing Islamic religious education to shape students' character. The research was carried out over a period of six months, encompassing the stages of pre-field preparation, data collection, data analysis, formulation of findings, and the writing of the research report.

The data sources in this study consist of both primary and secondary data. Primary data were collected through participatory observation and interviews (structured, semi-structured, and unstructured) with school principals, Islamic Religious Education teachers, and students. Meanwhile, secondary data were obtained from written documentation such as archives, school records, and photographs of learning activities. Sampling techniques included purposive sampling and snowball sampling to identify the most relevant and informative participants.

Data were collected using three main techniques: in-depth interviews to obtain direct information from the participants, non-participant observation to observe learning activities without direct involvement, and document analysis to gather supporting written data related to school profiles and religious education practices. These techniques were employed to obtain comprehensive and

valid data regarding the implementation of religious values in the learning process.

Data analysis was carried out using the Miles and Huberman model, which includes four stages: Data Collection, Data Reduction, Data Presentation, and Conclusion: Drawing or Verifying (Pradana et al., 2024). The data were analyzed inductively based on field findings. The validity of the data was tested through source triangulation and methodological triangulation, by comparing information from various sources and using multiple data collection techniques. This was done to ensure that the conclusions drawn are credible and accurately represent the realities in the field.

RESULTS AND DISCUSSION

The Internalization of Islamic Religious Education Values in Selected Elementary Schools in Menggala Subdistrict

Teachers, as educators and mentors in primary schools, play a crucial role in instilling religious character values. The integration of religious character development should be optimized in every Islamic Religious Education and Character Building lesson. As conveyed in the researcher's interviews with several school principals and Islamic Religious Education (IRE) teachers, it can be concluded that:

"Teachers, as second parents, have a significant influence and play a vital role in shaping students' religious character, especially considering that students spend most of their time learning at school. Educators, in particular, hold a crucial responsibility in teaching Islamic religious values. The school fully supports the integration of religious values as a foundation for building students' religious character. In fact, I believe that this responsibility should not rest solely on religious education teachers; rather, all teachers should take part, one of the most

effective ways being through setting a positive example for the students."

Islamic Religious Education (IRE) teachers in various primary schools across the Menggala sub-district implement a range of strategies to instill religious character values. Among these is the consistent application of the 6S cultural values: Smile, Greet, Shake Hands, Speak Politely, Be Polite, and Respectful (*Senyum, Salam, Salim, Sapa, Sopan, dan Santun* (6S)). Each element holds a distinct meaning, as follows:

Smile

Smile is considered a form of worship, it is a silent expression of joy, happiness, delight, or affection. Smiling can bring happiness and create a positive atmosphere for others. It has the potential to heal emotional wounds, strengthen bonds of brotherhood, and even serve as a means to achieve peace. Cultivating a culture of smiling in primary schools is reflected in students and school members greeting each other with a smile when they meet, thus fostering a cheerful and welcoming school environment.

Several experts state that smiling and laughter are mental activities that help relieve a great deal of tension (Nafisah, 2024). These expressions can create a sense of clarity, purity, and help eliminate sadness, boredom, and anxiety about life. A study found that individuals who frequently smile and laugh tend to have fewer facial wrinkles caused by aging (Nafisah, 2024).

Greetings

A greeting is often used as an expression of respect, well-being, peace, and harmony. When delivered sincerely, a greeting can ease tension and dissolve formal or rigid atmospheres. Offering a greeting helps facilitate social interaction, allowing individuals to connect, engage, and communicate more easily with one another.

Shake Hands

The term refers to the cultural practice of hand-kissing or offering an open-handed greeting as a sign of respect (Az-Zahra et al., 2025). This tradition is commonly observed when younger individuals greet elders, particularly teachers and parents, as a gesture of honor and politeness.

Speak Politely

Speak Politely refers to a form of acknowledgment or verbal address. Alfonsus Sutarno, as cited in Nasution (2024), states that greeting is synonymous with acknowledging someone's presence. It can also serve as an invitation to engage in conversation. This type of address is not a reprimand, but rather a friendly gesture when encountering someone, such as calling their name or using a familiar expression like, "Good morning, Sir." When one greets another, it creates a warm and friendly atmosphere.

This aligns with the interview responses, which indicate that the goal of fostering a culture of greeting at school is to shape students' personalities to become more sociable and understanding toward one another. This practice is implemented when students arrive at school by greeting their peers and teachers at the school gate.

Be Polite

Politeness (Sopan) refers to a respectful, courteous, and orderly attitude in accordance with proper manners in behavior, speech, language, and conduct (Amalia, 2024). Examples include dressing modestly, showing respect to elders, refraining from using offensive or harsh language, not spitting carelessly, and avoiding interrupting conversations.

Respectful

Respectful refers to the norms or ethics that guide human behavior in daily life. It includes speaking gently and politely, showing compassion toward all living beings, being helpful, and demonstrating noble character.

Based on the results of observations and interviews, the researcher noted that the 6S habituation activities begin in the morning, when students arriving at school are warmly welcomed by the teachers, who line up at the school gate starting from 6:30 a.m. It is during this time that the 6S activities are carried out. As students approach the gate, both teachers and students exchange smiles. They then greet and pray for each other by saying "*Assalamu'alaikum*," to which the teachers respond with "*Wa'alaikumussalam*." After that, the students proceed to kiss the teachers' hands as a gesture of respect.



Figure 1. Teachers Familiarize Students with the 6S Values

Not only in the morning, but smiling, greeting (*salam*), and hand-kissing (*salim*) are also commonly practiced whenever teachers and students meet, whether inside or outside the school. This routine has been well established and has become a cultural practice in elementary schools across the Menggala District.

It is not uncommon for teachers to initiate or model the behavior by offering greetings, asking about students' well-being, and engaging in brief conversations. This fosters a positive and harmonious relationship between teachers and students. Another purpose of welcoming students at the school gate is to indirectly observe their appearance and attire.

Teachers ensure that students are dressed in accordance with school rules and regulations.

Teachers not only transfer religious knowledge but also cultivate religious habits and provide concrete examples. Practices such as regular worship and Qur'an recitation (*tadarus*), for instance, significantly influence students' development of religious behavior (Yusuf & Al Rosid, 2025). Teacher role-modelling is also an effective approach, as explained by Bandura in social learning theory, which asserts that children learn significantly through observation and imitation of figures they perceive as role models.



Figure 2. Students perform the Dhuhr prayer in congregation at school

The research findings indicate that Islamic Education teachers in elementary schools across Menggala Subdistrict implement various strategies to instill religious character values, including habituation of worship, role modeling, and integration of Islamic values into learning activities. These strategies align with Lickona (1991) theory of character education, which emphasizes the importance of moral knowing, moral feeling, and moral action in character development.

The inculcation of religious values through educational institutions is one of the key efforts in shaping students'

character. This is particularly relevant considering that Islam governs various aspects of human life, including creed (*aqidah*), religious practices (*shari'ah*), and moral conduct (*akhlaq*).

As observed by the researcher at SDN 01 Menggala Kota, SDN 02 Gunung Sakti, and SDN 01 Gunung Sakti, the practice of instilling religious values serves as an effort to shape students' character. Based on the indicators of religious values, particularly in strengthening the aspect of *aqidah* (faith), elementary schools in Menggala implement various religious practices such as the *Dhuha* prayer every Saturday

for morning classes, the 6S culture, and *Tadarus* (collective Qur'an recitation).

Religious Character Values that are Cultivated

Based on the research findings, several dominant religious character values were identified and instilled. These religious character values are presented in Table 3.

Table 3. Dominant Religious Character Values

No	Religious Character Value	Description
1	Faith in Allah SWT	Understanding the pillars of faith (<i>rukun iman</i>), stories of the prophets, and strengthening of religious creed (<i>aqidah</i>).
2	Discipline and Responsibility	Arriving on time for <i>duha</i> prayer, maintaining cleanliness, and completing religious duties properly.
3	Tolerance and Compassion	Although most students are Muslim, teachers instill respect for differences and foster brotherhood among students.
4	Honesty and Trustworthiness	Students are accustomed to telling the truth, avoiding cheating during exams, and being entrusted with class duties or leading prayers (<i>imam</i>).
5	Routine of <i>Duha</i> Prayer	<i>Duha</i> prayer is usually held during the first break on Fridays and Saturdays at 09:15–09:30, and only morning classes are accustomed to performing it.
6	<i>Infq and Sadaqah</i>	This activity is conducted every Friday under the supervision of Islamic Education teachers, and the donations are distributed to those in need.

The study found that the values of faith, honesty, discipline, responsibility, tolerance, and compassion are the most frequently instilled character values in the teaching of Islamic Religious Education

(IRE) and Character Education. This indicates that Islamic Religious Education does not solely focus on religious rituals but also emphasizes the development of students' social and spiritual character.



Figure 3. Practicing *Infq and Sadaqah* Every Friday

These values align with the policy of the Ministry of Education and Culture of the Republic of Indonesia, which emphasizes the Strengthening of Character Education (PPK), particularly the five core values: religious, nationalism,

independence, integrity, and mutual cooperation (Fahira & Ramadan, 2021). The focus on religious values in this context serves as a fundamental foundation in shaping the holistic personality of students.

Supporting and Inhibiting Factors in the Internalization of Religious Character Values

Based on the research findings, several factors were identified that either support or hinder the cultivation of religious character values. These factors are presented in Table 4.

Table 4. Supporting and Inhibiting Factors

No	Factors	Details	Description
1	Supporting	Support from the School	School principals and teachers support religious programs by providing time and facilities.
		Parental Involvement	Some schools actively involve parents in religious activities, such as joint Qur'an recitation or monitoring students' worship at home.
		Religious Social Environment	The community in Menggala District generally upholds Islamic values, creating a conducive environment.
2	Inhibiting	Limited Instruction Time	The short duration of lessons makes it difficult for teachers to deliver material in depth.
		Lack of Supporting Facilities	Some schools lack a prayer room (<i>musholla</i>), adequate holy books, or visual aids for religious learning.
		Inconsistency of Habituation at Home	Not all parents are able to continue the habituation of religious character at home.

Table 4 shows that the success of instilling religious character values does not solely depend on formal school programs but is greatly influenced by the synergy between the school, family, and social environment. Strong support from the school and community is not sufficient if it is not accompanied by consistent habituation at home. This indicates the importance of a holistic approach that involves all elements of education, school, parents, and the community.

Time constraints and limited facilities indicate that technical and structural aspects remain significant obstacles to the optimal implementation of religious values. Therefore, a collaborative and sustainable strategy is needed to ensure that religious character values are truly embedded in students' daily lives.

CONCLUSIONS AND SUGGESTIONS

This study concludes that the inculcation of religious character values is carried out through the habituation of

worship, teacher role-modelling, and the integration of religious values into the learning process, involving all school members. The core values instilled include faith, honesty, responsibility, discipline, tolerance, and compassion. Success is influenced by school support, parental involvement, and a religious environment, while challenges include limited time, inadequate facilities, and lack of continuity at home. Novel findings highlight the integration of Islamic values with local wisdom, structured habituation practices, and the central role of Islamic Education teachers as key agents in character transformation.

Based on the findings, it is recommended that Islamic Education (PAI) teachers continue to develop innovative teaching methods and serve as role models in nurturing students' character. Schools should support religious activities by providing adequate facilities, time allocation, and a conducive environment. Parents are also expected to

reinforce religious value habituation at home to ensure the continuity of character education. Future researchers are encouraged to expand the scope of study to different educational levels or regions and to explore the effectiveness of existing religious character habituation models in greater depth.

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