

THE IMPLEMENTATION OF VALUE EDUCATION IN STRENGTHENING RELIGIOUS CHARACTER AT ISLAMIC EDUCATIONAL INSTITUTIONS

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Abstract

Value education is a fundamental aspect in Islamic education that serves to form students not only have intellectual intelligence, but also religious character that is reflected in daily attitudes and behaviors. This article aims to analyze the implementation of value education as an effort to strengthen religious character in Islamic educational institutions, identify factors that support and hinder its implementation, and formulate an integrative model for strengthening religious character that is relevant to the challenges of the digital era. This study uses a qualitative approach to the type of library research (library research). Data were obtained from various scientific sources in the form of books, national and international accredited journal articles, as well as documents relevant to the research theme. Data analysis is done using content analysis techniques through the process of data reduction, classification, interpretation, and conclusion. The results showed that the implementation of value education in strengthening religious character can be done through the integration of values in learning, the development of religious school culture, exemplary teachers, habituation of religious activities, as well as collaboration between schools, families, and communities. The successful implementation of value education is supported by a conducive educational environment, educator commitment, and family involvement, while the influence of digital media, social environment, and weak parental supervision are inhibiting factors that need to be anticipated. This article offers an integrative model of strengthening religious character that places value education as the main foundation in building a generation of faith, piety, and noble character in the midst of the development of modern society.

Keywords: value education, religious character, Islamic education, character education, Islamic educational institutions

INTRODUCTION

Socialization as the learning process of an individual is one of the factors that affect how the continuity of the process of community life, both with family, peers, schools and mass media. The elements of the understanding of socialization are socialization is a way of learning or a process of accommodation and what is learned are values, norms, ideas or ideas, patterns of behavior and Customs and the whole is embodied in his personality.¹ Overall, it is all aspects

¹ Farida Hanum, *Diktat Mata Kuliah: Sosioantropologi Pendidikan* (Yogyakarta: Universitas Negri Yogyakarta, 2006), hlm. 25.

of the process of human life that are closely related to socialization regarding the success or failure of socialization.

Socialization is also an individual learning process in community life, a life guided by norms. Norms are rules, principles, levels or benchmarks that are accepted as a whole by the community in order to regulate daily life and behavior, so that life feels safe and enjoyable. Norms themselves are still divided into several types such as religious norms, norms of morality, legal norms and Customs, their nature is also various such as mild soft, allow and use a little coercion and can otherwise be completely prohibited and even become taboo. This means that it is forbidden to guarantee or do it because it is overwhelmed by higher supernatural forces. Norms can also be prohibitions with harsh sanctions, punishments or exile.²

RESEARCH METHOD

This study uses a qualitative approach to the type of library research (library research). Literature research was chosen because this study focuses on conceptual analysis of the implementation of value education as a strengthening of religious character in Islamic educational institutions through a variety of relevant literary sources. Qualitative approach allows researchers to gain a deep understanding of the concepts, theories, and research results related to value education and the formation of religious character in the perspective of Islamic education.³

Data sources in this study consist of primary data and secondary data. Primary Data were obtained from scientific articles that discuss value education, character education, religious character, and Islamic Education published in national and international accredited journals. The secondary data were obtained from scientific books, proceedings, educational policy documents, as well as other sources relevant to the research focus. The literature used is prioritized from SINTA accredited journals, internationally reputable journals, and academic books that have relevance to the research theme.

Data collection techniques are carried out through documentation studies by identifying, collecting, and reviewing various literature related to the implementation of value education and strengthening religious character. Literature search is carried out through

² Kartini Kartono, *Patologi Sosial Jilid I* (Jakarta: Raja Grafindo Persada, 2007), hlm. 14.

³ John W. Creswell & J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (California: Sage Publications, 2018), 41.

various scientific databases such as Google Scholar, Garuda, DOAJ, Scopus, and the College Journal portal. The literature obtained is then selected based on the relevance of the theme, the quality of the source, the year of publication, and its contribution to the discussion of research.⁴

Data analysis was done using content analysis techniques (content analysis). The analysis is carried out through several stages, namely data reduction, Data Classification, data Interpretation, and conclusion. The data that has been collected is systematically analyzed to find patterns, concepts, and findings related to the implementation of value education in strengthening religious character in Islamic educational institutions. The results of the analysis are then presented in a descriptive-analytical manner so as to provide a comprehensive overview of strategies, supporting factors, and challenges in strengthening the religious character of learners.⁵

DISCUSSION RESULTS

A. The essence of value education in Islamic education

Value education is one of the main foundations in the implementation of Islamic education. This concept departs from the view that education is not only aimed at developing the intellectual abilities of students, but also forms a personality based on moral and spiritual values. In the Islamic perspective, the educational process is directed to develop all human potential in a balanced manner, both cognitive, affective, and psychomotor aspects. Therefore, value education becomes an important instrument in forming humans who are able to integrate science with morals and make the teachings of Islam as a guide in everyday life.⁶

Terminologically, value education can be understood as the process of planting, developing, and internalizing values that are carried out consciously and planned so that learners are able to understand, believe, and practice these values in real life. In the context of Islamic education, the values instilled are derived from the Qur'an, Hadith, and various moral principles that have developed in the Islamic scientific tradition. These values include honesty, trustworthiness, responsibility, discipline, hard work, justice, tolerance, and social care. Value education does not stop at the aspect of knowledge about good and

⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), 3–5.

⁵ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (California: Sage Publications, 2019), 24–30.

⁶ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2017), hlm. 41–45.

bad, but emphasizes the formation of moral awareness that is able to encourage learners to make these values as part of their character.⁷

In Islamic education, the main source of value comes from the revelations contained in the Qur'an and Hadith. Both sources are the basis for determining standards of behavior that are considered good and correct. In addition, the values of Islamic education can also be developed through the Ijtihad of scholars and social experiences that do not contradict the principles of Shari'a. The existence of a clear source of value provides direction for the educational process so that the formation of the character of students not only follows the changing social demands, but remains based on Islamic principles that are universal and sustainable. Thus, value education in Islam has a strong philosophical foundation because it is based on the relationship between humans and God, fellow humans, and the environment.⁸

The urgency of value education is increasingly felt in the midst of various social changes that occur in the digital era. Advances in Information Technology have presented great opportunities in the world of education, but also bring challenges that are not light on the formation of the character of the younger generation. Learners today live in an environment filled with a variety of information, cultures, and value systems that come from different parts of the world. These conditions can have a positive impact if accompanied by good literacy skills, but can also cause a moral crisis when learners do not have a strong value Foundation. Various phenomena such as declining communication ethics, increasing individualistic behavior, low social awareness, and abuse of digital media show the importance of strengthening value education as a moral fortress for the younger generation.⁹

Islamic educational institutions have a strategic role in implementing value education through a variety of integrated educational activities. Planting values is not only done through formal learning in the classroom, but also through school culture, teacher role models, positive behavior habits, and religious activities that are carried out on an ongoing basis. A thoroughly applied values education will help learners internalize

⁷ Siswanto, "Pendidikan Karakter Berbasis Nilai-Nilai Religius," TADRIS: Jurnal Pendidikan Islam 8, no. 1 (2014): 91–106, DOI: <https://doi.org/10.19105/tjpi.v8i1.385>

⁸ Ramayulis, Ilmu Pendidikan Islam (Jakarta: Kalam Mulia, 2015), hlm. 121–125.

⁹ Rose Fitria Lutfiana, Aflahul Awwalina Mey, dan Trisakti Handayani, "Analisis Implementasi Budaya Sekolah dalam Membentuk Karakter Religius Peserta Didik," Jurnal Pendidikan Karakter 12, no. 2 (2021), DOI: <https://doi.org/10.21831/jpka.v12i2.35499>.

Islamic values into their mindset and behavior. Therefore, the success of Islamic education is not only measured from the academic achievement of students, but also from their ability to display character that reflects religious values in everyday life.¹⁰

Based on this description, Value Education can be understood as a systematic process that aims to shape the character of learners through the internalization of Islamic values. Value education not only serves as a means of inheritance of religious teachings, but also an important strategy in responding to moral challenges that arise due to the development of the Times. With consistent implementation and supported by all components of education, value education can be the foundation in forming a generation that has faith, noble character, and is able to adapt positively to evolving social changes.

B. Religious character as the goal of Islamic education

Religious character is one of the main objectives of Islamic education because it is directly related to the formation of the personality of students based on the values of faith and piety. In the Islamic perspective, religious character is not only interpreted as obedience in performing ritual worship, but also reflected in attitudes, behaviors, and thought patterns that are in accordance with religious teachings. Religious character becomes the moral foundation that guides individuals in interacting with Allah Swt., fellow human beings, and the surrounding environment. Therefore, Islamic education places the formation of religious character as an integral part of the educational process that must be implemented systematically and continuously.¹¹

Conceptually, the religious character is the result of a process of internalization of religious values that takes place over a long period of time. These values are not only cognitively understood, but also lived and realized in concrete actions. In the context of education, the process of internalizing religious values requires the involvement of various components of education, such as curriculum, educators, school environment, family, and community. When religious values are successfully instilled consistently, learners will have the awareness to make Islamic teachings as guidelines in making decisions and solving various life problems.¹²

¹⁰ Ega Nasrudin, Muhammad Kurnia Sandi, Muhammad Iqbal Rifa'i Alfian, dan Ahmad Fakhruddin, "Penguatan Pendidikan Karakter Religius melalui Ekstrakurikuler Keagamaan di SMA Negeri 3 Bandung," *Jurnal Pendidikan Karakter* 14, no. 1 (2023): 11–19, DOI: <https://doi.org/10.21831/jpka.v14i1.55288>

¹¹ Ismail, *Pendidikan Karakter Berbasis Religius*, Al-Qalam: Jurnal Kajian Islam dan Pendidikan, Vol. 7, No. 1, 2020, hlm. 72–81. DOI: <https://doi.org/10.47435/al-qalam.v7i1.182>

¹² Iswati, *Transformasi Pendidikan Agama Islam dalam Membangun Nilai Karakter Peserta Didik yang Humanis Religius*, Al-I'tibar: Jurnal Pendidikan Islam, Vol. 3, No. 1, 2017, hlm. 41–55.

The religious character has several indicators that can be observed in everyday life. These indicators include obedience in worship, honesty, responsibility, discipline, respect for teachers and parents, social care, and the ability to maintain behavior in accordance with religious norms. The religious character is also reflected in the individual's ability to control himself from various behaviors that are contrary to the teachings of Islam. Thus, religious character is not only related to vertical relationships with God, but also includes horizontal relationships with fellow human beings that are realized through behavior that reflects noble morals.¹³

The importance of religious character is increasingly felt in the midst of the development of modern society, which is characterized by very rapid social changes. Globalization and advances in information technology bring various influences that can affect the mindset and behavior of the younger generation. The ease of access to information is often not balanced by the ability to filter values that are in accordance with religious teachings. As a result, some learners are susceptible to being affected by consumptive, individualistic, hedonic behavior, as well as various other forms of moral deviation. In these situations, the religious character serves as a moral bulwark that helps learners keep their direction and grip on life.¹⁴

Islamic educational institutions have a great responsibility in developing the religious character of learners. This responsibility is not only realized through the learning of Islamic Religious Education, but also through the creation of a school culture that supports the habituation of religious values. Various activities such as congregational prayers, tadarus Al-Qur'an, commemoration of Islamic holidays, religious social activities, and the habituation of polite behavior become effective means to strengthen the religious character of learners. Through this process, religious values are not only understood as concepts, but also become part of the life experience that shapes the personality of the learner as a whole.¹⁵

¹³ Hakim, Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Qur'an, Jurnal Pendidikan Karakter, Vol. 4, No. 2, 2014. DOI: <https://doi.org/10.21831/jpk.v0i2.2788>

¹⁴ Nasrudin, E., Sandi, M. K., Alfian, M. I. R., & Fakhruddin, A., Penguatan Pendidikan Karakter Religius melalui Ekstrakurikuler Keagamaan di SMA Negeri 3 Bandung, Jurnal Pendidikan Karakter, Vol. 14, No. 1, 2023. DOI: <https://doi.org/10.21831/jpka.v14i1.55288>

¹⁵ Lutfiana, R. F., Mey, A. A., & Handayani, T., Analisis Implementasi Budaya Sekolah dalam Membentuk Karakter Religius Peserta Didik, Jurnal Pendidikan Karakter, Vol. 12, No. 2, 2021. DOI: <https://doi.org/10.21831/jpka.v12i2.35499>

The results of research conducted in various educational institutions show that students who grow up in a religious education environment tend to have a better level of discipline, responsibility, and social care compared to students who do not get intensive character development. These findings suggest that religious character has a significant contribution to the formation of positive behavior and the achievement of overall educational goals. Therefore, the strengthening of religious character should not be viewed as an additional program, but should be part of the main strategy in the implementation of Islamic education.¹⁶

Based on the description, it can be understood that the religious character is an essential goal in Islamic education that serves to form students into a person of faith, piety, and noble character. Religious character not only plays a role in building individual piety, but also becomes an important social capital in creating a harmonious, tolerant, and civilized community life. Therefore, all components of education need to work together to ensure that the process of religious character formation takes place effectively and sustainably.

C. Implementation of value education in strengthening religious character

The implementation of value education is a concrete step in realizing the goals of Islamic education which is oriented to the formation of the religious character of students. Value education is not simply delivered in the form of concepts and theories, but must be realized through various educational activities that allow learners to experience, understand, and practice these values in everyday life. In the context of Islamic educational institutions, the implementation of value education is carried out through the integration of Islamic values into the learning process, school culture, religious activities, and positive behavior habits that take place on an ongoing basis. Through this process, students are expected to be able to internalize religious values so that they become part of the character inherent in them.¹⁷

One of the most basic forms of value education implementation is the integration of Islamic values in learning activities. Each subject basically has the opportunity to develop character values in accordance with the goals of National Education and Islamic education. The teacher is not only in charge of conveying academic material, but also of

¹⁶ Fauziah, H. U., Suhartono, E., & Pudjantoro, P., *Implementasi Penguatan Pendidikan Karakter Religius*, Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial, Vol. 1, No. 4, 2020, hlm. 437–445.

¹⁷ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2017), hlm. 167–170.

relating the material to relevant moral and spiritual values. The learning process that integrates religious values can help students understand that science and religious teachings are a unity that supports each other. Thus, learning not only produces intellectually intelligent learners, but also has a strong moral and spiritual awareness.¹⁸

In addition to learning, the implementation of value education is also realized through the development of religious school culture. School culture is a set of values, habits, traditions and norms that develop in the educational environment. Religious culture can be built through various programs such as the habit of saying Greetings, reading prayers before and after learning activities, the implementation of congregational prayers, tadarus Al-Qur'an, commemoration of Islamic holidays, as well as various social activities that reflect Islamic values. When religious culture is applied consistently, learners will get used to positive behavior without feeling compelled. The habituation will gradually form a religious character that is reflected in daily attitudes and behaviors.¹⁹

The successful implementation of value education is also greatly influenced by the example of teachers. In Islamic education, teachers not only act as conveyors of knowledge, but also as figures who provide real examples for learners. The attitude of teachers who are honest, disciplined, responsible, polite, and religious will be a model of behavior that is easy to imitate by learners. Various studies have shown that example has a stronger influence than verbal advice. Therefore, the success of value education is highly dependent on the ability of educators to show consistency between the values taught and the behaviors displayed in everyday life.²⁰

The implementation of value education also needs to be supported by various religious activities that provide direct experience to students in practicing Islamic teachings. Activities such as pesantren kilat, Islamic studies, commemoration of Islamic holidays, Infaq and ALMS programs, as well as social activities can be an effective means of strengthening religious character. Through these activities, students not only gain an understanding of religious teachings, but also learn to apply the values of caring, responsibility, togetherness, and empathy in social life. Real experience in practicing

¹⁸ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2018), hlm. 75–78.

¹⁹ Rose Fitria Lutfiana, Aflahul Awwalina Mey, dan Trisakti Handayani, "Analisis Implementasi Budaya Sekolah dalam Membentuk Karakter Religius Peserta Didik," *Jurnal Pendidikan Karakter* 12, no. 2 (2021), DOI: <https://doi.org/10.21831/jpka.v12i2.35499>

²⁰ Siswanto, "Pendidikan Karakter Berbasis Nilai-Nilai Religius," *TADRIS: Jurnal Pendidikan Islam* 8, no. 1 (2014): 91–106, DOI: <https://doi.org/10.19105/tjpi.v8i1.385>

religious values has a significant influence on the process of character formation than learning that is only theoretical.²¹

In addition to the school environment, the family has a very important role in supporting the implementation of value education. The family is the first educational environment that forms the basis of a child's personality before entering a formal educational institution. The religious values instilled by parents through example, habituation to worship, good communication, and supervision of children's activities will strengthen the educational process carried out at school. On the other hand, the discrepancy between the values taught in school and the practices that occur in the family environment can hinder the process of internalization of values in learners. Therefore, synergy between school and family is needed so that the formation of religious character can take place optimally.²²

Based on various research results, the implementation of value education that is carried out in an integrated manner through learning, school culture, teacher role models, religious activities, and family support is proven to make a positive contribution to strengthening the religious character of learners. The educational Model that integrates these various elements is able to create an environment conducive to the moral and spiritual development of learners. Thus, the implementation of value education cannot be done partially, but must be part of an education system that involves all components of schools and communities in an effort to form a generation of faith, piety, and noble character.

D. Factors supporting and inhibiting the implementation of value education in strengthening religious character

The implementation of value education in strengthening religious character does not take place automatically, but is influenced by various factors that can support or inhibit the process of internalization of values in learners. The success of value education is largely determined by the involvement of all components of education, ranging from schools, families, communities, to the social environment that surrounds learners. Therefore, understanding the factors that influence the implementation of value

²¹ Ega Nasrudin, Muhammad Kurnia Sandi, Muhammad Iqbal Rifa'i Alfian, dan Ahmad Fakhruddin, "Penguatan Pendidikan Karakter Religius melalui Ekstrakurikuler Keagamaan di SMA Negeri 3 Bandung," *Jurnal Pendidikan Karakter* 14, no. 1 (2023): 11–19, DOI: <https://doi.org/10.21831/jpka.v14i1.55288>.

²² Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2015), hlm. 281–284.

education is important to formulate the right strategy in building religious character in Islamic educational institutions.²³

One of the supporting factors that has a great influence is the creation of a religious school environment. A conducive school environment allows learners to interact directly with various religious practices that are part of everyday life. A school culture characterized by the habituation of congregational prayer, the recitation of the Qur'an, the reading of prayers before and after learning, and the application of Islamic values in social interaction can help learners internalize religious values more effectively. An environment that consistently applies religious culture will form positive habits that eventually develop into characters that are inherent in learners.²⁴

In addition to the school environment, the example of the teacher is also a decisive factor in the success of value education. The teacher not only serves as a presenter of learning materials, but also as a figure that is a reference for behavior for learners. Teacher attitudes that show integrity, discipline, responsibility, honesty, and commitment to religious values will have a strong influence on the formation of the character of learners. In many cases, it is easier for learners to imitate the behavior they see firsthand than to receive only theoretical advice or explanation. Therefore, the example becomes one of the most effective methods of education in the Islamic educational tradition.²⁵

Another supporting factor is the involvement of the family in the educational process. The family is the first environment that introduces values and norms to children. Habituation of worship, supervision of the use of digital media, good communication between parents and children, as well as the example of parents in carrying out religious teachings become important capital in the formation of religious character. When the values taught in school are in line with the practices applied at home, the process of internalizing values will take place more strongly and sustainably. Conversely, the mismatch between the school environment and the family can cause confusion of values in learners, thus hindering the process of character formation.²⁶

²³ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2017), hlm. 212–214.

²⁴ Rose Fitria Lutfiana, Aflahul Awwalina Mey, dan Trisakti Handayani, "Analisis Implementasi Budaya Sekolah dalam Membentuk Karakter Religius Peserta Didik," *Jurnal Pendidikan Karakter* 12, no. 2 (2021), DOI: <https://doi.org/10.21831/jpka.v12i2.35499>

²⁵ Siswanto, "Pendidikan Karakter Berbasis Nilai-Nilai Religius," *TADRIS: Jurnal Pendidikan Islam* 8, no. 1 (2014): 91–106, DOI: <https://doi.org/10.19105/tjpi.v8i1.385>.

²⁶ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2015), hlm. 281–284.

However, the implementation of value education also faces various obstacles that are increasingly complex in the digital era. One of the biggest challenges is the influence of social media and the development of Information Technology. Ease of access to a variety of information causes learners to deal with a variety of cultures, lifestyles, and value systems that are not always in accordance with the teachings of Islam. Without adequate digital literacy skills, learners are potentially affected by content that contains violence, individualism, hedonism, or behavior that is contrary to religious norms. This condition makes the value education process no longer only focus on the school environment, but also must pay attention to the digital space that is part of the lives of learners.²⁷

Another obstacle comes from the social environment that is less supportive of the development of religious character. Peers have a considerable influence on the formation of learners' behavior, especially in adolescence. If students are in a social environment that does not respect religious values, then the process of internalizing religious character will face greater challenges. The influence of peer groups is often able to shift the values that have been instilled by families and schools, especially when learners do not have maturity in making decisions and controlling themselves. Therefore, continuous supervision and assistance is very important in the process of character education.²⁸

Lack of parental supervision as well as low awareness of learners on the importance of religious values is also an inhibiting factor that is often found in various studies. The busyness of parents, lack of communication in the family, and weak control over children's activities can lead to a decrease in the effectiveness of character education provided by the school. On the other hand, learners who do not yet have the internal motivation to practice religious teachings tend to consider value education as a formal obligation that has no direct connection with their lives. The situation shows that strengthening religious character is not enough through a structural approach, but also requires a personal approach that is able to foster awareness and commitment of students to religious values.²⁹

²⁷ Ega Nasrudin, Muhammad Kurnia Sandi, Muhammad Iqbal Rifa'i Alfian, dan Ahmad Fakhruddin, "Penguatan Pendidikan Karakter Religius melalui Ekstrakurikuler Keagamaan di SMA Negeri 3 Bandung," *Jurnal Pendidikan Karakter* 14, no. 1 (2023): 11–19, DOI: <https://doi.org/10.21831/jpka.v14i1.55288>.

²⁸ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), hlm. 43–45.

²⁹ Fauziah, H. U., Suhartono, E., dan Pudjantoro, P., "Implementasi Penguatan Pendidikan Karakter Religius," *Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial* 1, no. 4 (2020): 437–445.

Based on these various factors, it can be understood that the implementation of value education is a process that is influenced by the interaction of various elements of Education. Supporting factors such as religious school culture, exemplary teachers, and Family Support need to be strengthened on an ongoing basis. On the other hand, various obstacles that arise due to technological developments, social environments, and weak family supervision must be anticipated through adaptive and collaborative educational strategies. By taking into account these factors, Islamic educational institutions can increase the effectiveness of value education in shaping the religious character of learners who are able to face the challenges of modern life without losing their religious identity.

E. Integrative Model of strengthening religious character in Islamic Educational Institutions

Based on the results of studies on value education, religious character, implementation of value education, as well as supporting and inhibiting factors, it can be understood that the strengthening of religious character can not be done through a partial approach. Religious character is the result of an educational process that involves various aspects in an integrated and sustainable manner. Therefore, an integrative model is needed that is able to connect all components of education in a system that supports each other. This Model places value education as the main foundation that drives all educational activities to form learners who have a balance between intellectual, emotional, social, and spiritual intelligence.³⁰

The Integrative Model of strengthening religious character departs from the principle that the formation of character is not only the responsibility of Islamic Religious Education teachers, but is the responsibility of all school residents. In this model, religious values are integrated into the curriculum, learning process, school culture, and various self-development activities of learners. Each subject has a role in instilling character values in accordance with the characteristics of the material being taught. Thus, value education is not understood as an additional program, but rather becomes an inherent part of the entire educational process.³¹

The second component in this integrative model is the strengthening of the culture of religious schools. School culture serves as an environment that allows learners to put into practice the values that have been learned in learning activities. Various habits such

³⁰ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2017), hlm. 218–220.

³¹ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2018), hlm. 112–115.

as congregational prayer, tadarus Al-Qur'an, Infaq and alms activities, maintaining environmental cleanliness, and building mutual respect become a means to internalize real religious values. Through consistent habituation, these values will develop into habits and ultimately shape the character of learners. A religious school culture also serves as a social control that helps learners maintain positive behavior in everyday life.³²

The example of the teacher becomes another important component in the Integrative model of strengthening religious character. In the perspective of Islamic education, exemplary is an educational method that has a strong influence on the formation of the behavior of learners. The teacher is not only in charge of transmitting knowledge, but also of being a figure that demonstrates the implementation of values in real life. An honest, disciplined, responsible, and religious teacher attitude will provide a concrete learning experience for learners. When learners see the fit between the values taught and the behavior displayed by the teacher, the process of internalizing values will take place more effectively and meaningfully.³³

The success of strengthening religious character is also largely determined by the synergy between schools, families, and communities. The three environments are complementary educational centers in the process of forming the character of learners. The school acts as a formal institution that develops knowledge and values, the family serves as the first environment to inculcate religious customs, while the community becomes a space for the actualization of values in social life. If the three environments have the same vision and commitment in the formation of religious character, then the process of internalization of values will take place more optimally and sustainably. On the contrary, the discontinuity between the three environments can reduce the effectiveness of the value education that has been carried out.³⁴

In facing the challenges of the digital era, the Integrative model of strengthening religious character also needs to pay attention to aspects of digital literacy and strengthening the moral awareness of learners. Information technology cannot be separated from the lives of the younger generation so that character education needs to

³² Rose Fitria Lutfiana, Aflahul Awwalina Mey, dan Trisakti Handayani, "Analisis Implementasi Budaya Sekolah dalam Membentuk Karakter Religius Peserta Didik," Jurnal Pendidikan Karakter 12, no. 2 (2021), DOI: <https://doi.org/10.21831/jpka.v12i2.35499>

³³ Siswanto, "Pendidikan Karakter Berbasis Nilai-Nilai Religius," TADRIS: Jurnal Pendidikan Islam 8, no. 1 (2014): 91-106, DOI: <https://doi.org/10.19105/tjpi.v8i1.385>.

³⁴ Ramayulis, Ilmu Pendidikan Islam (Jakarta: Kalam Mulia, 2015), hlm. 281-285.

adapt to these developments. Digital literacy based on religious values can help learners use technology wisely, critically, and responsibly. Through this approach, learners are not only equipped with the ability to access information, but also the ability to filter and utilize information in accordance with Islamic values. Thus, the religious character is manifested not only in real life, but also in digital activities that are increasingly dominant in modern life.³⁵

Based on the synthesis of various studies that have been presented, the Integrative model of strengthening religious character can be formulated through four main pillars, namely the integration of values in learning, strengthening the culture of religious schools, exemplary educators, and collaboration between schools, families, and communities. The four pillars need to be supported by the use of value-oriented technology and the development of moral awareness of learners on an ongoing basis. This Model shows that the strengthening of religious character is not just an educational program, but a system that involves all components of education in forming a generation of believers, pious, noble, and able to face the challenges of life in the global era.

CONCLUSION

Value education is an important foundation in Islamic education that serves to shape the religious character of students as a whole. Through the process of internalizing values derived from the Qur'an and Hadith, students are expected not only to have academic ability, but also to show religious attitudes such as faith, piety, honesty, responsibility, discipline, and social care. Thus, value education becomes a strategic means in realizing the goals of Islamic education oriented to the formation of noble character.

The implementation of value education in Islamic educational institutions is carried out through the integration of values in learning, the development of religious school culture, the example of teachers, the habituation of religious activities, as well as the involvement of families and the educational environment. The success of the implementation is supported by a conducive school environment, educator commitment, and family support, while the influence of social media, a less positive social environment, and weak parental supervision are factors that can inhibit the process of forming the religious character of students.

³⁵ Ega Nasrudin, Muhammad Kurnia Sandi, Muhammad Iqbal Rifa'i Alfian, dan Ahmad Fakhruddin, "Penguatan Pendidikan Karakter Religius melalui Ekstrakurikuler Keagamaan di SMA Negeri 3 Bandung," *Jurnal Pendidikan Karakter* 14, no. 1 (2023): 11–19, DOI: <https://doi.org/10.21831/jpka.v14i1.55288>

Based on the results of the study, strengthening religious character will be more effective if implemented through an integrative model that connects learning, school culture, educator role models, and cooperation between schools, families, and communities. The synergy of the various parties is needed so that value education can take place in a sustainable manner and is able to produce a generation that has faith, piety, noble character, and is ready to face the challenges of the times without losing its Islamic identity.

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