

Teachers' Contribution in Instilling Ideological Values of Islamic Education: A Case Study at SDN Lingkok Bunut

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Abstract

This study is motivated by the limited empirical research examining teachers' roles as ideological agents in instilling Islamic ideological values within public elementary school settings. It aims to analyze teachers' contributions, instructional strategies, and the contextual factors that influence the internalization of Islamic ideological values at SDN Lingkok Bunut, Indonesia. Adopting a qualitative case study design, the research involved 20 purposively selected participants, including the school principal, Islamic Religious Education teachers, classroom teachers, students, and parents. Data were collected through semi-structured interviews, non-participant observations, and document analysis, and were analyzed thematically to identify recurring patterns across data sources. The findings reveal that teachers contribute to value internalization through an integrated system comprising moral exemplification, habituation-based religious practices, value-oriented classroom interaction, experiential learning, and home-school collaboration. Islamic ideological values such as honesty, discipline, responsibility, humility, respect, and spiritual awareness are embedded across religious and general subjects as well as daily school routines. Strong leadership commitment and a supportive school culture emerge as key enabling factors, whereas diverse family backgrounds, digital influences, and limited instructional time act as inhibiting factors. These findings align with value internalization theory and teacher role theory, underscoring teachers' credibility and professional agency as central to ideological education. The study concludes that Islamic ideological education

Volume 10, Nomor 1, Maret 2026; 15-44

<https://ejournal.stitpn.ac.id/index.php/fondatia>



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can be effectively institutionalized in public elementary schools through strong leadership, a collaborative school culture, and teachers' professional agency, and it contributes to the development of value internalization and teacher role theory while offering practical insights for strengthening character education in public schools.

Keywords: Islamic Ideological Values; Teacher Agency; Value Internalization; Public Elementary Schools; Character Education

INTRODUCTION

The role of teachers in Islamic education has increasingly attracted scholarly attention at international, national, and local levels, particularly in relation to the cultivation of ideological and moral values among students. International studies indicate that Islamic education teachers are not merely responsible for delivering academic content but also function as role models in instilling values of religious moderation, such as tolerance, balance (*wasathiyah*), and unity within school life through dialogical and integrative pedagogical approaches that promote inclusive Islamic understanding (Kurniawan, & Amin, 2024). Cross-national research further highlights that teachers play a crucial role in instilling Islamic moral and ethical values through systematic pedagogical strategies, including value-based discussions, respect for diversity, and the integration of Islamic values into the curriculum (Ihwani et al., 2023).

Regional studies in Southeast Asia reveal that teachers face curricular constraints and time limitations in instilling Islamic values; nevertheless, the development of strong moral character among students is closely linked to teachers' strategic roles as agents of change within increasingly pluralistic global contexts (Amin & Ahmed, 2021). Similarly, international literature reviews on Islamic education emphasize the strategic role of teachers in embedding Islamic values and ethics in learning processes, which significantly influence students' character formation beyond academic achievement. These studies also underscore the importance of collaboration among teachers, parents, and policymakers in creating supportive educational environments for value internalization (Subagiya & Basri, 2025).

At the national level, the Indonesian government's policy on Strengthening Character Education asserts that teachers hold a strategic position in instilling religious values, nationalism, integrity, independence, and mutual cooperation through instructional processes and exemplary behavior, including within Islamic education at the elementary school level (Ministry of Education and Culture, 2017). National research further demonstrates that Islamic Religious Education (IRE) teachers contribute significantly to the instillation of Islamic ideological values through role modeling, habituation, and the integration of Islamic values into classroom learning, particularly at the elementary level as the foundation of students' character development (Fauzi & Anwar, 2019). Additionally, studies show that integrating moral values in IRE learning based on local wisdom—such as coastal cultural contexts—represents a relevant and promising strategy for elementary schools (Nuriani, 2025).

The national discourse on religious moderation positions Islamic education teachers as key actors in cultivating moderate, tolerant, and balanced Islamic ideological values to ensure students' religious understanding aligns with Indonesia's pluralistic and multicultural society (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Empirical studies confirm that IRE teachers perform multifaceted roles as preservers, developers, transmitters, translators, and organizers of religious values, fostering values such as *ta'aruf*, *tasamuh*, *tarabum*, *ta'awun*, *tawassuth*, *i'tidal*, and *shura* among students (Nugraha, 2024). Furthermore, teachers play a vital role in shaping students' Islamic personalities through exemplary attitudes and integrated learning experiences within the school environment (Mulyadi, 2024).

However, contemporary challenges such as globalization and digitalization pose serious threats to the ideological and moral development of students, necessitating active teacher involvement in instilling fundamental Islamic values, including faith (*aqidah*), morality (*akhlak*), and national commitment from an early educational stage (Zubaedi, 2018).

In response to these challenges, Islamic education teachers are required to adopt specific strategies to instill religious values at the elementary level, particularly in addressing moral degradation influenced by global cultural flows (Khosiah et al., 2022). Research also indicates that teachers function as facilitators, motivators, and evaluators in fostering *ukhwah Islamiyah*, emphasizing brotherhood and solidarity within school communities

(Muchtar & Inayah, 2025). Moreover, teachers' roles extend beyond knowledge transmission to character formation through routine activities such as collective prayers and moral value discussions (Septi & Habibie, 2025). Teachers are thus positioned as ideological agents who integrate Islamic values into curricula, school culture, and students' social interactions in elementary education (Muhaimin, 2020). Effective implementation of Islamic values requires teachers' active involvement in integrating these values into curriculum design and instructional practices (Sitorus, 2025), while the cultivation of multicultural values by IRE teachers contributes to the development of mutual respect in diverse school environments (Alfazri et al., 2025).

Preliminary observations conducted at SDN Lingkok Bunut revealed that Islamic ideological values were introduced through routine religious activities such as collective prayers, recitation of short Qur'anic verses, and teachers' verbal moral reminders during classroom instruction. However, these practices tended to be implemented implicitly and were not always systematically integrated into lesson planning or explicitly articulated as ideological learning objectives, indicating the need for deeper exploration of teachers' roles, strategies, and contextual challenges in instilling Islamic ideological values within daily school practices (Observation, October 8, 2025).

Based on these theoretical and empirical insights, the role of teachers in Islamic education must be understood not only as instructional facilitators but also as ideological agents responsible for shaping students' moral and religious worldviews. Teachers' contributions are central to ensuring that Islamic ideological values are internalized meaningfully through instructional interaction, habituation, and school culture, particularly in public elementary schools where religious values intersect with pluralistic social realities.

Previous studies have extensively examined teachers' strategies in instilling Islamic values in elementary schools. Research by *Fadilla & Rohmatika, (2025)* highlights instructional strategies used by IRE teachers to integrate values of faith, morality, and worship in classroom learning. Similarly, *Sari et al., (2024)* emphasize the effectiveness of habituation practices in internalizing Islamic values among students. Studies by *Perkasa et al., (2025)* and *Jannah, (2025)* focus on teachers' roles in promoting tolerance through dialogical and inclusive pedagogical approaches. Other research explores the use of prophetic stories as effective media for transmitting Islamic values (*Robman et al., 2025*), as

well as teachers' strategies in instilling religious moderation among Generation Z in the digital era (Nurobman et al., 2025).

Despite these contributions, existing studies tend to focus on specific strategies or values without comprehensively examining teachers' ideological roles, instructional practices, and contextual factors simultaneously within public elementary school settings. Moreover, limited attention has been given to localized case studies that explore how Islamic ideological values are instilled amid diverse social and cultural contexts, particularly in rural public schools.

This study addresses these gaps by employing a qualitative case study approach grounded in Teacher Role Theory, Value Internalization Theory, Islamic Character Education Theory, and Islamic Educational Ideology Theory. Teacher Role Theory posits that teachers act as moral agents and value transmitters within educational processes (Djamarah, 2018; Mulyasa, 2019). Value Internalization Theory emphasizes the gradual embedding of values through transformation, transaction, and transinternalization processes (Muhaimin, 2015; Zubaedi, 2018). Islamic Character Education Theory underscores the integration of cognitive, affective, and behavioral dimensions in character formation based on Islamic teachings (Al-Ghazali, 2013; Koesoema, 2018). Islamic Educational Ideology Theory further asserts that Islamic education aims to develop a worldview rooted in *tauhid*, ethics, and social responsibility, positioning teachers as ideological transmitters within educational institutions (Al-Attas, 2011; Nata, 2018).

Accordingly, this study aims to analyze the forms and practices of teachers' contributions in instilling Islamic ideological values, examine instructional strategies used to integrate these values into learning processes and students' daily lives, and identify supporting and inhibiting factors influencing the implementation of Islamic ideological education at SDN Lingkok Bunut.

METHODS

Type of Research

This study employed a qualitative research approach using a case study methodology. Qualitative research is appropriate for examining educational phenomena that require in-depth understanding of participants' experiences, perceptions, and social

interactions. A case study approach enables researchers to explore a specific educational setting intensively and contextually, particularly when the focus is on processes rather than outcomes (Creswell & Poth, 2018; Moleong, 2017).

Research Design

The research design adopted in this study was a descriptive qualitative case study design. This design was chosen to describe systematically the forms and practices of teachers' contributions, instructional strategies, and contextual factors related to the instillation of ideological values of Islamic education in a natural school setting. Descriptive case studies allow researchers to capture real-life educational practices holistically within their social and institutional contexts, particularly when the boundaries between the phenomenon and its context are not clearly evident (Yin, 2018; Sugiyono, 2020).

Furthermore, qualitative case study design is considered effective for educational research because it enables an in-depth exploration of complex instructional processes and value-oriented practices as they naturally occur in institutional settings, thereby producing rich and contextualized understandings of pedagogical phenomena (Ridder, 2017)

Research Setting and Duration

This research was conducted from October to December 2025 at SDN Lingkok Bunut, located at Jl. T. Mutawali Gulung, Lekor, Janapria, Central Lombok Regency, West Nusa Tenggara, Indonesia. The site was selected due to its implementation of Islamic value-based education within a public elementary school context.

Participants and Sampling Technique

The participants of this study consisted of 20 respondents, selected using purposive sampling. This sampling technique was employed to ensure that participants had direct involvement and adequate understanding of the process of instilling ideological values of Islamic education at SDN Lingkok Bunut. The respondents included one school principal, two Islamic Religious Education teachers, six classroom teachers, eight students, and three parents.

Purposive sampling is commonly used in qualitative research to select information-rich participants who can provide relevant and in-depth data aligned with the research objectives, rather than aiming for statistical representativeness (Creswell & Poth, 2018; Arikunto, 2019).

Instruments and Data Collection

Data were collected through semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews enabled flexibility for participants to share their perspectives while maintaining alignment with the research questions. Observations were conducted to examine teachers' practices in integrating Islamic ideological values into classroom instruction and daily school activities. Document analysis included lesson plans, school policies, and records of religious programs.

The use of multiple data collection techniques supports data triangulation, which enhances the credibility and trustworthiness of qualitative research findings (Sugiyono, 2020; Yin, 2018).

Data Analysis

Data analysis was conducted using thematic analysis, which involved coding, categorizing, and interpreting patterns emerging from interview transcripts, observation notes, and documents. The analysis process focused on identifying themes related to teachers' forms of contribution, instructional strategies, and supporting and inhibiting factors in instilling Islamic ideological values.

Thematic analysis is suitable for qualitative case studies because it allows researchers to systematically interpret patterns of meaning across multiple data sources while maintaining contextual depth (Guest et al., 2018; Creswell & Poth, 2018). In the context of educational research in Indonesia, thematic analysis has been widely used to explore values, attitudes, and pedagogical practices, as it enables researchers to derive meaningful themes from participants' experiences in a naturalistic setting (Hidayat & Abdillah 2019)

RESULTS

1. Forms and Practices of Teachers' Contribution in Instilling Ideological Values of Islamic Education

a. Teachers' Roles as Moral Models and Value Transmitters

The findings demonstrate that teachers at SDN Lingkok Bunut played a central role as moral models and value transmitters by positioning Islamic ideological values as the foundation of students' character formation. Across all respondent groups—school leaders,

classroom teachers, subject teachers, students, parents, and community representatives— Islamic values such as honesty, discipline, responsibility, respect (*adab*), humility (*tawadhu'*), and cleanliness were consistently identified as the most emphasized values within the school environment.

A classroom teacher explicitly articulated the ideological significance of these values as the core of identity and character formation. He stated: *“The values we emphasize most are honesty, discipline, responsibility, and respect toward teachers, parents, and others. These values are the foundation of character. Islamic ideological values shape students’ identity and morality from an early age so that they are not only academically capable but also faithful and well-mannered in daily life”* (P04, male, 35, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 21, 2025).

This perspective was reinforced by the Islamic Religious Education (PAI) teacher, who conceptualized Islamic ideological values as the spiritual core (*ruh*) of the entire educational process. He emphasized: *“As a PAI teacher, I emphasize three main pillars: faith (aqidah), worship (ibadah), and morals (akhlak). Without these values, knowledge can become meaningless or even harmful if it is not directed toward goodness”* (P02, male, 35, PAI Teacher, SDN Lingkok Bunut, personal communication, October 22, 2025).

At the institutional level, the principal confirmed that teachers were structurally and culturally expected to embody Islamic ideological values in all school activities. He explained: *“Islamic ideological values are the main compass of this school. All academic and non-academic activities must refer to Islamic values that are rahmatan lil ‘alamin, so teachers must become concrete examples for students”* (P01, male, 65, Principal, SDN Lingkok Bunut, personal communication, October 24, 2025).

Teachers across grade levels consistently emphasized personal example as the most effective mechanism for value transmission. A classroom teacher described the intentional modeling of daily behavior: *“I always start the day with a smile and a friendly greeting. I try to be a role model by keeping the classroom clean, being honest, and admitting mistakes if I am wrong”* (P05, female, 30, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 23, 2025). Similarly, a lower-grade teacher highlighted developmentally appropriate strategies, such as Islamic songs and short prayers, to introduce values in simple and concrete forms (P07, female, 41, Classroom Teacher Grade I, SDN Lingkok Bunut, personal communication, October 24, 2025).

Teachers of general subjects were also actively involved in transmitting Islamic ideological values. An English teacher explained that moral discipline and respectful conduct were emphasized consistently across subjects, noting: *“Students are trained to be disciplined with time, polite toward teachers, greet others, and maintain cleanliness. These values are applied not only in religious activities but also in English and other general subjects”* (P03, male, 27, English Teacher, SDN Lingkok Bunut, personal communication, October 20, 2025).

Observational data corroborated these interview findings. Teachers were consistently observed arriving on time, greeting students warmly, communicating respectfully, and guiding students’ behavior through advice and dialogue rather than punitive measures (Observation, November 12, 2025). Students appeared to mirror these behaviors in their daily interactions, indicating effective value transmission through sustained modeling.

Students themselves acknowledged teachers’ exemplary roles. One student stated that teachers frequently reminded them to behave honestly and politely (P14, male, 11, Student Grade V, SDN Lingkok Bunut, personal communication, October 24, 2025), while others reported becoming accustomed to greeting, praying, and practicing discipline due to continuous guidance from teachers (P10–P17, Students, personal communication, October 24, 2025).

Parents and community members further confirmed the impact of teachers’ moral modeling beyond the school context. A parent representative who also served as the school guard observed: *“Children practice what their teachers teach them, even at home. They remind each other about halal and haram food because the teachers emphasized it at school”* (P18, male, 64, School Guard/Parent Representative, SDN Lingkok Bunut, personal communication, October 24, 2025).

Taken together, these findings indicate that teachers’ roles as moral models were collectively enacted, consistently observed, and socially validated by students, parents, and the wider school community. Teachers’ exemplary conduct functioned as a powerful and credible mechanism for transmitting Islamic ideological values, reinforcing the integration of faith, morality, and daily behavior within the context of a public elementary school.

b. Habituation and School-Based Religious Practices

The findings further indicate that habituation-based religious practices functioned as a key mechanism for reinforcing Islamic ideological values at SDN Lingkok Bunut. Daily

routines such as greeting (*salam*), collective prayers, morning IMTAK activities, Qur'anic recitation, and short religious talks (*kultum*) were implemented consistently and involved all members of the school community.

The principal emphasized the institutionalized nature of these practices, stating: *"IMTAK activities are mandatory for all students and teachers. Even though we are a public elementary school, we coordinate with religious leaders to strengthen students' Islamic character"* (P01, male, 65, Principal, SDN Lingkok Bunut, personal communication, October 24, 2025).

The PAI teacher highlighted the pedagogical effectiveness of habituation and storytelling, explaining: *"Stories of the prophets and righteous figures are very effective for elementary students. Through stories, values like honesty, trustworthiness, and compassion are easier for them to internalize"* (P02, male, 35, PAI Teacher, SDN Lingkok Bunut, personal communication, October 22, 2025).

Observations showed high levels of student engagement during IMTAK sessions, Qur'anic recitation, and *kultum*, with students confidently leading prayers and participating attentively (Observation, November 25, 2025). School documents further confirmed that these activities were formally scheduled and systematically embedded within the daily school program (Document review, October 6, 2025).

c. Value-Oriented Classroom Interaction

The findings also reveal that Islamic ideological values were embedded within classroom interaction and management practices. Teachers consistently emphasized dialogue, reflection, and moral reasoning when addressing student behavior and classroom dynamics.

A classroom teacher explained this pedagogical orientation: *"When students make mistakes, I prefer discussion and reflection rather than punishment. This helps them understand why certain behaviors are right or wrong"* (P05, female, 30, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 23, 2025).

Reflection sessions conducted at the end of lessons were commonly used to help students identify moral lessons derived from learning content. An English teacher noted: *"At the end of the lesson, I ask students what good values they learned today so they can connect the lesson with real life"* (P03, male, 27, English Teacher, SDN Lingkok Bunut, personal communication, October 20, 2025).

Classroom observations confirmed that students were familiar with reflective dialogue and were able to articulate values such as honesty, cooperation, tolerance, and respect in relation to their learning experiences (Observation, December 3, 2025).

The following is Figure 1, illustrates forms and practices of teachers' contribution in instilling ideological values of islamic education:

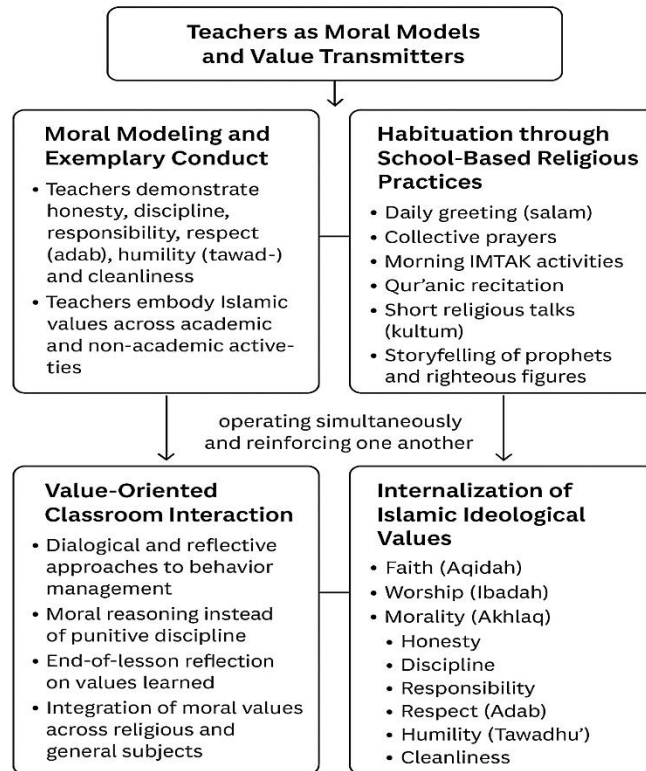


Figure 1. Forms and Practices of Teachers' Contribution in Instilling Ideological Values of Islamic Education

Figure 1 illustrates an integrative conceptual framework showing how teachers at SDN Lingkok Bunut contribute to the internalization of Islamic ideological values. The framework highlights teachers' central role as moral models and value transmitters, enacted through three interconnected mechanisms: moral modeling and exemplary conduct, habituation through school-based religious practices, and value-oriented classroom interaction. These mechanisms operate simultaneously and reinforce one another to cultivate core Islamic values—faith (aqidah), worship (ibadah), and morality (akhlaq), including honesty, discipline, responsibility, respect, humility, and cleanliness—which

ultimately shape students' character and daily behavior within a public elementary school context.

2. Strategies for Integrating Ideological Values of Islamic Education into Learning and Students' Daily Life

a. Instructional Integration Across Subjects

The findings reveal that the integration of Islamic ideological values at SDN Lingkok Bunut was not limited to Islamic Religious Education (PAI) lessons but extended across general subjects, including Science, Social Studies, Mathematics, Languages, and thematic learning. Teachers consistently embedded Islamic values through contextual explanations, value-based examples, and reflective questioning, enabling students to perceive all knowledge as interconnected with Islamic teachings.

A classroom teacher emphasized this integrative principle by stating: *“As a classroom teacher, I believe that all knowledge comes from Allah. When teaching Science about nature, I relate it to Allah’s greatness. In Social Studies, when discussing cultural diversity, I emphasize tolerance (tasamuh) as taught in Islam”* (P04, male, 35, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 21, 2025).

This approach was consistently practiced across grade levels. A lower-grade teacher explained that values were introduced in simple and concrete ways appropriate to students' developmental stages, while upper-grade teachers emphasized dialogue and reflection to deepen students' moral understanding (P07–P09, Classroom Teachers, personal communication, October 24, 2025).

Teachers of general subjects also highlighted their active role in integrating Islamic ideological values into instructional content. An English teacher noted: *“In English and other general subjects, we adjust the material to Islamic attitudes, such as teaching tolerance, positive thinking, and respect for differences. Students are taught to embrace diversity and work together despite differences”* (P03, male, 27, English Teacher, SDN Lingkok Bunut, personal communication, October 20, 2025).

Similarly, a classroom teacher described the integration of values in Mathematics and Language lessons, explaining that honesty, fairness, and ethical behavior were emphasized through contextual examples such as honest trading, storytelling, and group

discussions (P05, female, 30, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 23, 2025).

Classroom observations confirmed that teachers routinely connected lesson content with values such as faith in Allah, gratitude, responsibility, tolerance, and cooperation. Students were guided to recognize moral lessons embedded within academic material, indicating that instructional integration functioned as a deliberate and systematic strategy rather than incidental practice (Observation, November–December 2025).

b. Experiential and Habituation-Based Strategies

Beyond instructional integration, the findings indicate that teachers employed experiential and habituation-based strategies to reinforce Islamic ideological values through direct practice. These strategies included religious routines, cooperative learning, social service activities, peer assistance, and honesty-based programs that enabled students to experience values in concrete and meaningful ways.

The PAI teacher highlighted the importance of practice-oriented learning, stating: *“I created a ‘memorization and practice’ program where students not only memorize daily prayers but also practice them at school and report their implementation at home. Values must be practiced, not just memorized”* (P02, male, 35, PAI Teacher, SDN Lingkok Bunut, personal communication, October 22, 2025).

Classroom teachers similarly emphasized experiential strategies. One teacher described implementing weekly “Good Deeds Projects,” such as helping friends, queuing orderly, and maintaining cleanliness, as a means of cultivating responsibility and empathy (P04, male, 35, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 21, 2025). Another teacher introduced honesty-based activities, including an “Honesty Box,” where students were encouraged to return lost items or admit mistakes voluntarily (P05, female, 30, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 23, 2025).

Habituation strategies were further strengthened through consistent supervision and collective teacher involvement. An English teacher explained that teachers actively monitored students during school routines to ensure continuity of value practice: *“Teachers supervise students in every activity so they always feel guided and controlled, and what is conveyed is truly practiced in daily life”* (P03, male, 27, English Teacher, SDN Lingkok Bunut, personal communication, October 20, 2025).

Observational data confirmed that students were accustomed to practicing Islamic values both inside and outside the classroom, including greeting others politely, maintaining cleanliness, cooperating during group work, and resolving conflicts through dialogue (Observation, November–December 2025). These findings indicate that experiential and habituation-based strategies functioned as an effective bridge between cognitive understanding and moral action.

c. Home–School Value Reinforcement

The findings also demonstrate that the integration of Islamic ideological values extended beyond the school environment through systematic home–school collaboration. Teachers actively encouraged students to apply Islamic values at home by involving parents through communication groups, practice reports, and informal feedback mechanisms.

A classroom teacher explained that communication with parents was essential to sustaining value education, stating: *“We intensively communicate with parents through class groups and encourage them to monitor and reinforce the values practiced at school so they remain consistent at home”* (P04, male, 35, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 21, 2025).

Parents and community representatives confirmed the effectiveness of this approach. A parent representative observed that students frequently applied school-taught values at home, particularly regarding halal–haram awareness: *“Children remind family members about halal and haram food at home because their teachers emphasized it at school”* (P18, male, 64, School Guard/Parent Representative, SDN Lingkok Bunut, personal communication, October 24, 2025).

Other parents reported observable changes in their children’s behavior, including improved manners, increased prayer habits, honesty, discipline, and greater responsibility in daily activities (P19–P20, Parents, personal communication, October 24, 2025). Students themselves acknowledged practicing adab toward parents and applying values learned at school in their home environment (P13, female, 10, Student Grade IV, SDN Lingkok Bunut, personal communication, October 24, 2025).

Taken together, these findings indicate that strategies for integrating Islamic ideological values at SDN Lingkok Bunut were holistic and multidimensional, encompassing instructional integration, experiential practice, habituation, and home–school reinforcement. This comprehensive approach enabled Islamic values to be internalized not

only as academic knowledge but also as lived principles guiding students' daily behavior across school and home contexts.

The following is Figure 2, illustrates strategies for integrating ideological values of islamic education into learning and students' daily life:

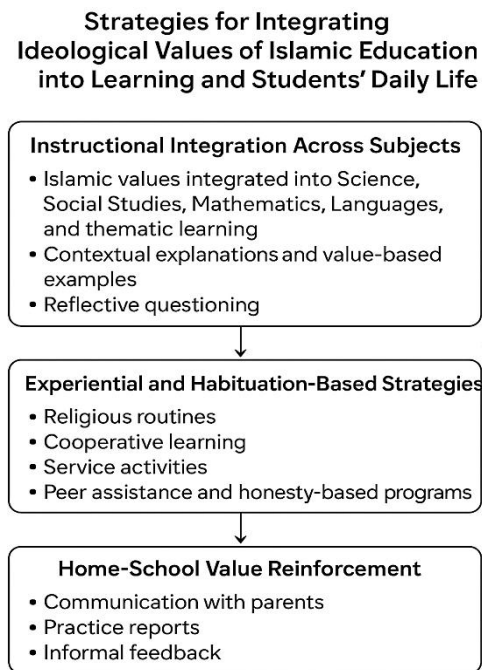


Figure 2. Strategies for Integrating Ideological Values of Islamic Education into Learning and Students' Daily Life

Figure 2 presents a holistic framework of strategies used to integrate Islamic ideological values into learning and students' daily life at SDN Lingkok Bunut. The figure illustrates a sequential and interconnected process that begins with instructional integration across subjects, where Islamic values are embedded through contextual explanations and reflective questioning. This is reinforced by experiential and habituation-based strategies that enable students to practice values through routines, cooperative activities, and honesty-based programs. The process is further strengthened by home-school value reinforcement, ensuring continuity of value practice through parental involvement and communication, which collectively supports the internalization of Islamic values as lived principles in both school and home contexts.

3. Supporting and Inhibiting Factors in the Implementation of Islamic Ideological Values

a. Supporting Factors

The findings indicate that the successful implementation of Islamic ideological values at SDN Lingkok Bunut was strongly supported by institutional leadership, a conducive school culture, and collaborative engagement with parents and the wider community.

A primary supporting factor was the strong commitment of the school principal in promoting Islamic value-based programs and policies. The principal emphasized that Islamic ideological values served as the foundational compass for all school activities, both academic and non-academic. He stated: *“Islamic ideological values are the main compass of this school. All activities must refer to Islamic values, and teachers are expected to embody these values in their daily practice”* (P01, male, 65, Principal, SDN Lingkok Bunut, personal communication, October 24, 2025). This leadership commitment was manifested through structured programs such as morning IMTAK, regular teacher development meetings, and formal evaluation of character-related outcomes.

In addition to leadership support, a religious and supportive school culture played a crucial role in facilitating consistent value internalization. Teachers and staff collectively assumed responsibility for students’ moral development, ensuring that Islamic values were reinforced across various school spaces and activities. A teacher noted that all educators, regardless of subject area, shared a common commitment to supervising and guiding students’ behavior throughout the school day (P03, male, 27, English Teacher, SDN Lingkok Bunut, personal communication, October 20, 2025). Observations confirmed that teachers consistently monitored students during learning activities, breaks, and religious routines, fostering an environment where Islamic values were continuously practiced and reinforced (Observation, November–December 2025).

Collaboration between teachers, parents, and the school community further strengthened the continuity of Islamic ideological values beyond the school environment. Teachers regularly communicated with parents through class groups and informal discussions to align value education at school and at home. Parents and community representatives expressed appreciation for this collaboration, noting that it helped sustain students’ moral behavior outside the school context (P18–P20, Parents and Community

Representatives, personal communication, October 24, 2025). This synergy contributed to a shared moral framework that supported students' character development holistically.

b. Inhibiting Factors

Despite these supporting conditions, the findings also reveal several inhibiting factors that challenged the consistent implementation of Islamic ideological values. One significant challenge stemmed from students' diverse family backgrounds and varying levels of religious understanding. Teachers reported that differences in parental guidance and home environments influenced students' readiness to internalize Islamic values. The PAI teacher explained: *"Students come from different family backgrounds. Some already understand religious practices well, while others are still very basic. This affects how quickly they internalize the values taught at school"* (P02, male, 35, PAI Teacher, SDN Lingkok Bunut, personal communication, October 22, 2025).

External influences, particularly digital media and peer environments, were also identified as factors that occasionally contradicted the values instilled at school. A classroom teacher noted that exposure to inappropriate online content and unsupervised gadget use sometimes weakened students' discipline and moral consistency (P04, male, 35, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 21, 2025). Parents similarly acknowledged the challenges posed by digital media and emphasized the need for consistent supervision at home (P19–P20, Parents, personal communication, October 24, 2025).

Another inhibiting factor involved limited instructional time and academic demands. Teachers expressed that curriculum requirements and time constraints sometimes restricted their ability to address individual character issues in depth. A classroom teacher explained that balancing academic targets with character education required careful time management and creative instructional strategies (P05, female, 30, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 23, 2025).

c. Teachers' Efforts in Overcoming Challenges

In response to these challenges, teachers implemented various adaptive strategies to sustain the internalization of Islamic ideological values. Continuous communication with parents emerged as a key approach to addressing inconsistencies between school and home environments. Teachers utilized class communication groups and informal meetings to share students' progress, discuss behavioral concerns, and encourage parental involvement

in reinforcing values at home (P04, male, 35, Classroom Teacher, SDN Lingkok Bunut, personal communication, October 21, 2025).

Individualized guidance and peer mentoring were also employed to accommodate students' diverse backgrounds and levels of understanding. The PAI teacher described using personal approaches for students requiring additional support while encouraging more knowledgeable students to assist their peers, thereby fostering empathy and cooperative learning (P02, male, 35, PAI Teacher, SDN Lingkok Bunut, personal communication, October 22, 2025).

Teachers further applied preventive and corrective approaches by reinforcing positive behavior, offering moral advice, and involving multiple school stakeholders in character development efforts. The principal explained that character evaluation was conducted collectively through regular meetings, incorporating input from classroom teachers, subject teachers, and even non-teaching staff, ensuring comprehensive monitoring of students' moral development (P01, male, 65, Principal, SDN Lingkok Bunut, personal communication, October 24, 2025).

Observational data supported these findings, showing that teachers consistently responded promptly to behavioral issues, guided students through dialogue, and emphasized moral lessons rather than punitive measures (Observation, November–December 2025). These coordinated efforts indicate that, despite existing challenges, teachers at SDN Lingkok Bunut actively employed collaborative and reflective strategies to sustain the effective implementation of Islamic ideological values.

The following is Figure 3, illustrates supporting and inhibiting factors in the implementation of islamic ideological values:

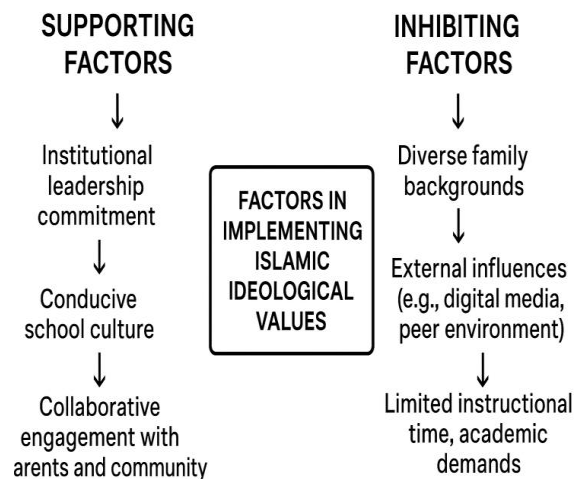


Figure 3. Supporting and Inhibiting Factors in the Implementation of Islamic Ideological Values

Figure 3 illustrates the supporting and inhibiting factors influencing the implementation of Islamic ideological values at SDN Lingkok Bunut. The figure shows that strong institutional leadership, a conducive religious school culture, and collaborative engagement with parents and the community function as key supporting factors that strengthen value internalization. In contrast, diverse family backgrounds, external influences such as digital media and peer environments, and limited instructional time act as inhibiting factors that challenge consistency in implementation. The figure highlights how teachers respond to these challenges through collaborative, adaptive, and reflective efforts to sustain the effective integration of Islamic ideological values in students' character development.

DISCUSSION

1. Analysis of the Results

a. Teachers' Contributions to the Internalization of Islamic Ideological Values

The findings reveal that teachers' contributions to the internalization of Islamic ideological values at SDN Lingkok Bunut operated through an interconnected system of moral exemplification, habituation, and value-oriented interaction. Analytically, this configuration indicates that Islamic ideological education in this public elementary school

was not positioned as an auxiliary or symbolic dimension of schooling, but rather as a foundational pedagogical orientation embedded within teachers' professional roles and institutional practices. This pattern is consistent with Teacher Role Theory, which conceptualizes teachers not merely as instructional facilitators but as moral agents and ideological transmitters whose personal conduct shapes students' value orientations (Djamarah, 2018; Mulyasa, 2019).

Teachers' roles as moral models emerged as the most decisive mechanism for value internalization. The prominence of moral exemplification suggests that Islamic ideological values were transmitted primarily through lived practice rather than verbal instruction alone. From an analytical standpoint, this finding supports the premise of Value Internalization Theory, which emphasizes that values are most effectively internalized when learners observe consistent and credible role models whose behavior aligns with the values being taught (Muhaimin, 2015; Zubaedi, 2018). When teachers consistently demonstrated honesty, discipline, humility, and respect in daily interactions, these values were internalized by students as normative behavioral standards rather than abstract moral ideals. The coherence between teachers' discourse and conduct strengthened their moral authority and fostered students' trust, a condition widely recognized as essential for successful character education.

Habituation-based religious practices further functioned as structural reinforcements that stabilized moral learning. Daily routines such as collective prayers, IMTAK activities, Qur'anic recitation, and religious storytelling transformed Islamic ideological values into repetitive social practices embedded in the school's rhythm of life. Analytically, habituation operated as a mediating process between moral cognition and moral action, reflecting the stages of transformation, transaction, and transinternalization proposed in Value Internalization Theory (Muhaimin, 2015). Through continuous repetition within a supportive environment, values such as discipline, responsibility, gratitude, and spiritual awareness gradually shifted from externally guided behaviors to internalized moral dispositions. This indicates that moral education at SDN Lingkok Bunut relied not on episodic moral instruction but on sustained exposure to value-consistent practices, a strategy aligned with Islamic character education principles (Zubaedi, 2018).

Value-oriented classroom interaction further illustrates a pedagogical shift from compliance-based discipline toward reflective moral engagement. Teachers' preference for

dialogical approaches—such as discussion, reflection, and moral reasoning—demonstrates an awareness that long-term character formation requires students' internal moral consciousness rather than fear-based obedience. Analytically, this approach resonates with Islamic Character Education Theory, which emphasizes the integration of cognitive, affective, and behavioral dimensions in moral development (Al-Ghazali, 2013; Koesoema, 2018). By encouraging students to articulate moral meanings derived from learning experiences, teachers positioned students as moral subjects capable of ethical judgment and self-regulation, facilitating deeper moral ownership of Islamic ideological values.

Collectively, these findings suggest that teachers' contributions formed an integrated moral ecosystem in which modeling, habituation, and reflective interaction functioned synergistically. Islamic ideological values were not imposed through institutional authority but cultivated through consistent example, structured practice, and meaningful dialogue. This ecosystemic approach aligns with Islamic Educational Ideology Theory, which asserts that education should shape learners' worldview (*ru'yat al-kawn*) by integrating faith, ethics, and social responsibility into lived experience (Al-Attas, 2011; Nata, 2018).

b. Strategies for Integrating Islamic Ideological Values into Learning and Students' Daily Life

The analysis demonstrates that the integration of Islamic ideological values at SDN Lingsok Bunut was systematic, holistic, and institutionally coordinated. Teachers did not confine value education to Islamic Religious Education (PAI) lessons; instead, they embedded Islamic ideological principles across instructional content, experiential activities, habituation processes, and home-school collaboration. Analytically, this reflects an understanding that ideological value education requires coherence across learning environments and social contexts, rather than fragmented or subject-bound implementation.

Instructional integration across subjects illustrates that teachers conceptualized knowledge as ethically and spiritually interconnected. By embedding Islamic values within general subjects such as Science, Mathematics, Social Studies, and Languages, teachers avoided the compartmentalization of religious values. Analytically, this approach reflects an Islamic epistemological orientation, which views all knowledge as originating from and accountable to divine principles (Al-Attas, 2011; Nata, 2018). Such integration enabled

students to perceive Islamic ideological values as relevant to all domains of knowledge and daily life, rather than restricting them to ritualistic or doctrinal contexts.

Experiential and habituation-based strategies further strengthened this integration by translating values into concrete action. Programs such as honesty boxes, peer assistance, cooperative learning, and good-deeds projects provided students with direct opportunities to enact Islamic values in authentic social situations. From an analytical perspective, these strategies align with experiential learning principles in character education, where moral understanding is deepened through practice and reflection rather than abstract instruction alone (Koesoema, 2018). Repeated engagement in value-based activities allowed students to internalize values such as honesty, empathy, responsibility, and cooperation as habitual behaviors.

The effectiveness of these strategies was amplified by consistent supervision and collective teacher involvement. The shared responsibility among teachers minimized inconsistencies in moral messaging and strengthened the social legitimacy of Islamic values within the school environment. Analytically, this collective approach supports the view that value education becomes more sustainable when embedded in institutional culture rather than dependent on individual teacher initiatives (Mulyasa, 2019).

Home–school value reinforcement further extended the reach of ideological education beyond institutional boundaries. Teachers' active communication with parents reduced the discontinuity often observed between school-based value education and home practices. Analytically, this collaboration positioned Islamic ideological education as a shared moral project involving teachers, parents, and students, increasing the likelihood that values practiced at school would be sustained as stable life habits (Zubaedi, 2018).

c. Supporting and Inhibiting Factors in the Implementation of Islamic Ideological Values

The analysis indicates that the implementation of Islamic ideological values at SDN Lingkok Bunut was shaped by the dynamic interaction between enabling and constraining factors. Leadership commitment emerged as the most significant supporting factor. The principal's ideological vision provided moral direction, institutional legitimacy, and structural support for value-based initiatives. Analytically, this finding supports organizational perspectives in educational leadership, which emphasize that strong value-

oriented leadership functions as a moral anchor aligning policies, programs, and teacher practices within a coherent ideological framework (Mulyasa, 2019).

A supportive school culture further strengthened this leadership role. The collective responsibility demonstrated by teachers and staff created an environment in which Islamic values were consistently reinforced across formal instruction, informal interaction, and routine activities. Analytically, this suggests that value education becomes more sustainable when institutionalized within organizational culture rather than relying on individual commitment alone (Muhaimin, 2015).

However, the findings also reveal notable inhibiting factors. Students' diverse family backgrounds and varying levels of religious socialization affected the uniformity of value internalization. Analytically, this diversity highlights the structural limitations of school-based moral education, as schools cannot fully regulate students' moral environments beyond institutional boundaries. External influences—particularly digital media and peer culture—introduced competing value systems that occasionally conflicted with school-taught ideals, reflecting broader challenges of moral education in globalized and digitalized contexts (Zubaedi, 2018).

Time constraints and academic demands further limited teachers' capacity to address individual character issues comprehensively. Analytically, this tension reflects a systemic challenge in balancing academic achievement and character education within formal schooling structures.

Teachers' adaptive responses to these challenges—such as individualized guidance, continuous parent communication, peer mentoring, and preventive–corrective strategies—demonstrate professional agency and reflective practice. These responses align with Teacher Role Theory, which emphasizes teachers' adaptive and interpretive roles in responding to contextual constraints while maintaining educational ideals (Djamarah, 2018). Rather than abandoning value education under pressure, teachers adjusted their strategies to contextual realities while preserving ideological consistency.

Synthesis of the Analysis shows that the internalization of Islamic ideological values at SDN Lingkok Bunut was achieved through a coherent system integrating moral modeling, habituation, instructional integration, experiential learning, and collaborative reinforcement. Supported by strong leadership and a value-oriented school culture, teachers functioned as ideological agents who translated Islamic principles into lived

educational practices. Despite contextual challenges, their adaptive strategies ensured that Islamic ideological values were internalized not merely as symbolic ideals but as guiding principles shaping students' daily behavior.

2. Comparison with Previous Studies

The findings of this study both corroborate and extend existing scholarship on the role of teachers in the internalization of Islamic ideological values within elementary education. Consistent with previous research, this study confirms that teachers function as central moral agents whose personal conduct and pedagogical interactions significantly shape students' value formation (Muhaimin, 2015; Zubaedi, 2018). Similar patterns were reported by *Fadilla & Robmatika, (2025)*, who identified instructional strategies employed by Islamic Religious Education (IRE) teachers to integrate values of faith (*aqidah*), morality (*akhlak*), and worship (*ibadah*) into classroom learning. The present study reinforces these findings by demonstrating that teachers' moral authority was grounded in the alignment between their verbal instruction and daily behavior.

However, this research advances prior studies by illustrating that moral exemplification did not operate as an isolated pedagogical strategy. Instead, it functioned as part of an integrated moral ecosystem that combined modeling, habituation, instructional integration, and collaborative reinforcement. While *Sari et al., (2024)* emphasize the effectiveness of habituation practices in internalizing Islamic values, the present study extends this perspective by showing how habituation was systematically connected to teachers' moral modeling and value-oriented classroom interaction, thereby strengthening the durability of value internalization.

In contrast to studies that predominantly situate Islamic value education within IRE classrooms, the findings of this research reveal a broader and more holistic pedagogical orientation. Previous studies have often highlighted the role of specific methods—such as dialogical learning to promote tolerance (*Perkasa et al., 2025; Jannah, 2025*) or the use of prophetic stories as media for transmitting Islamic values (*Robman et al., 2025*). While these approaches are effective, the present study demonstrates that Islamic ideological values at SDN Lingkok Bunut were embedded across general subjects, including Science, Mathematics, Social Studies, and Languages. This cross-curricular integration supports Islamic epistemological frameworks that reject the separation between

religious and secular knowledge, emphasizing that all forms of knowledge are inherently value-laden and ethically accountable (Al-Attas, 2011; Nata, 2018).

Moreover, prior research has consistently identified external factors—such as diverse family backgrounds, peer influence, and digital media—as significant challenges to value internalization (Zubaedi, 2018; *Nurohman et al., 2025*). The present findings align with these observations but offer additional analytical insight by highlighting teachers' adaptive responses to these challenges. Rather than being positioned as passive actors constrained by structural limitations, teachers in this study demonstrated professional agency through intensified communication with parents, individualized moral guidance, and peer mentoring strategies. This finding nuances existing literature by showing that teachers actively negotiate ideological tensions within contemporary digital and social environments.

This study enriches the existing body of literature by providing empirical evidence from a public elementary school context, where Islamic ideological education is often perceived as less institutionalized than in religious schools. The findings demonstrate that Islamic ideological values can be effectively internalized even in non-religious institutional settings when supported by coherent leadership, a value-oriented school culture, and sustained teacher collaboration. In doing so, this research not only confirms earlier findings but also extends scholarly understanding of how Islamic ideological education operates as a systemic and context-responsive process in contemporary elementary schooling.

3. Implications of the Study

The findings of this study contribute to the theoretical development of Islamic education by reinforcing the relevance of Value Internalization Theory and Islamic Educational Ideology Theory in contemporary schooling contexts. The evidence suggests that value internalization is most effective when moral cognition, habituation, and lived experience are integrated into a coherent pedagogical system. This supports theoretical perspectives that view ideology not merely as doctrinal knowledge but as a lived worldview internalized through sustained social practice.

Moreover, the study strengthens the conceptualization of teachers as ideological agents rather than neutral knowledge transmitters. By demonstrating how teachers actively interpret, negotiate, and embody Islamic values in daily practice, this research extends Teacher Role Theory within Islamic education, emphasizing the moral and ideological dimensions of professional identity.

Practically, the findings offer important guidance for schools seeking to strengthen Islamic ideological and character education. First, they highlight the necessity of institutional leadership in providing ideological direction and structural support for value-based initiatives. Without leadership commitment, value education risks becoming fragmented and symbolic.

Second, the study underscores the importance of cross-curricular integration. Schools are encouraged to move beyond confining Islamic values to PAI lessons and instead embed them meaningfully across all subjects and school activities. This approach helps students perceive values as integral to life and knowledge, rather than as isolated religious content.

Third, the findings emphasize the strategic role of home–school collaboration. Effective communication with parents enhances the continuity of value internalization and mitigates inconsistencies between school and home environments. Schools should therefore institutionalize mechanisms for parental involvement in character education programs.

4. Limitations of the Study

Despite its contributions, this study has several limitations that should be acknowledged. First, the research was conducted in a single public elementary school, which may limit the generalizability of the findings to other educational contexts, particularly private Islamic schools or schools in different socio-cultural settings. Second, the study relied primarily on qualitative data derived from interviews, observations, and document analysis. While this approach provided rich contextual insight, it did not measure the long-term impact of value internalization quantitatively. Future studies could employ mixed-method approaches to examine behavioral outcomes more comprehensively. Third, the study focused on teachers' and institutional perspectives. Students' voices, while indirectly observed through behavior, were not deeply explored through in-depth interviews. Including students' reflective narratives could offer a more nuanced understanding of how Islamic ideological values are perceived and internalized from the learners' standpoint.

Future research may expand this study by conducting comparative analyses across different school types, regions, or educational levels to examine how contextual variables influence Islamic ideological education. Longitudinal studies are also recommended to

explore the sustainability of value internalization over time. Additionally, further research could investigate the role of digital literacy and media education in mitigating external ideological influences in the digital era.

CONCLUSION

This study examined the forms, strategies, and contextual factors shaping teachers' contributions to the internalization of Islamic ideological values at SDN Lingkok Bunut, a public elementary school. The findings demonstrate that Islamic ideological education was not implemented as an isolated or symbolic practice, but was systematically embedded within teachers' professional roles, instructional practices, and school culture. Teachers functioned as ideological agents through an integrated system of moral exemplification, habituation-based religious practices, value-oriented classroom interaction, experiential learning, and home-school collaboration. Together, these mechanisms enabled Islamic values, such as honesty, discipline, responsibility, humility, respect, and spiritual awareness to be internalized as lived principles guiding students' daily behavior rather than remaining abstract moral ideals. Leadership commitment and a supportive school culture emerged as decisive enabling factors, while diverse family backgrounds, external digital influences, and limited instructional time constituted significant constraints. In response, teachers exercised professional agency by adopting adaptive strategies, including reflective moral pedagogy, individualized guidance, intensified communication with parents, and collective coordination among teachers, thereby sustaining ideological consistency while remaining responsive to contextual realities.

Scholarly, this study advances the literature in three interrelated ways. First, it extends existing research by conceptualizing teachers' roles in Islamic education as part of an integrated moral ecosystem rather than as a set of isolated instructional practices. Second, it provides empirical evidence that Islamic ideological values can be effectively institutionalized within public elementary schools, addressing a gap in studies that predominantly focus on religious-based institutions. Third, it offers a context-sensitive analytical model that links teacher role theory, value internalization theory, and Islamic educational ideology within a qualitative case study framework, thereby enriching theoretical discussions on how ideological values are internalized through everyday school practices.

Building on these findings, future research is recommended to (1) conduct longitudinal studies to examine the long-term sustainability of Islamic ideological internalization across educational levels; (2) expand comparative case studies across urban and multicultural public schools to enhance analytical generalization; and (3) explore structured intervention models that integrate digital literacy with Islamic ideological education to address contemporary moral challenges in the digital era.

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