

Strengthening Students' Moral Intelligence in the Digital Era: The Effects of Value Education and Religious Habituation in Islamic Elementary Schools

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ARTICLE INFO

Keywords:

Values Education;
Religious Habituation;
Moral Intelligence;
Islamic Elementary
School; Character
Education; Indonesia.

Article history:

Received 2026-02-09

Revised 2026-02-09

Accepted 2026-02-09

ABSTRACT

Moral challenges among school-age children have intensified in the digital era, making moral intelligence a crucial educational outcome. This study investigates the effects of values education and religious habituation on students' moral intelligence at MI Al Qur'anul Hakim, Probolinggo, Indonesia. A quantitative approach with a causal explanatory survey design was employed. Data were collected from 70 students selected through purposive sampling from a population of 286. The instruments were closed-ended Likert-scale questionnaires measuring values education, religious habituation, and moral intelligence. Item validity was examined using item-total correlation, while internal consistency was assessed using Cronbach's Alpha, showing strong reliability across all scales ($\alpha > 0.90$). Data were analyzed using descriptive statistics and multiple linear regression with prerequisite tests. The findings reveal that values education has a positive and significant effect on students' moral intelligence ($\beta = 0.559$, $p < 0.001$) and emerges as the strongest predictor. Religious habituation also contributes positively and significantly ($\beta = 0.258$, $p = 0.043$). Simultaneously, both predictors significantly influence moral intelligence ($F = 52.0$, $p < 0.001$), explaining 60.8% of the variance ($R^2 = 0.608$). These results highlight that strengthening students' moral intelligence requires systematic integration of values education within classroom instruction and school culture, supported by meaningful religious habituation that emphasizes internalization rather than procedural routines. The study contributes empirical evidence to the growing literature on moral development in Islamic elementary education and offers practical implications for school-based character education strategies.

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1. PENDAHULUAN

Education is essentially not only oriented to the mastery of academic knowledge and skills, but also has a strategic responsibility in shaping the character and morals of students. In the context of

increasingly massive globalization and digitalization, students face complex moral challenges, ranging from declining discipline, empathy, and honesty to increasing deviant behavior in schools and society (Banuna, Ahmad, Cuga, & Ngiu, 2024). Various education reports show that cases of code violations, bullying, and aggressive behavior at school age are still relatively high, and tend to increase with increasing exposure to digital media. This condition shows that moral issues are no longer peripheral issues, but main challenges that have a direct impact on the quality of the learning climate and the formation of students' personalities (Zahira, Baedowi, & Kartinah, 2025). In this situation, moral intelligence is one of the essential competencies that need to be developed systematically through a planned and sustainable educational process (Husniyah & Salim, 2023). Therefore, schools need to place the strengthening of moral intelligence as an integral part of the overall education system.

Moral intelligence refers to the ability of individuals to understand the value of goodness, distinguish right and wrong, and realize it in real daily behavior (Ridwan, Basri, & Suhartini, 2023). Students who have good moral intelligence generally show stronger self-control, higher social responsibility, and the ability to make ethical decisions in various life situations (Yusuf, Julianingsih, & Ramadhani, 2023). Strengthening moral intelligence is increasingly important because education in the digital era is not only required to produce cognitively competent graduates, but also morally mature to be able to face social and cultural challenges. This issue is relevant to the National Research Master Plan (RIRN), especially in the priority areas of Information and Communication Technology (ICT) and the big theme of the digital economy, because digital developments pose the risk of value degradation and deviant behavior if not balanced with strong moral education. In addition, this research is in line with the most relevant Asta Cita, namely the 4th Asta Cita: strengthening the development of human resources, science, technology, education, and health, because the development of quality human resources demands a balance between intellectual, moral, and spiritual intelligence. Thus, strengthening moral intelligence is not only a pedagogical need, but also a strategic agenda for the development of the nation's human resources.

Various studies confirm that moral intelligence can be strengthened through value education that is integrated into the curriculum and school culture. Value education is understood as the process of internalizing noble values such as honesty, responsibility, justice, and social concern through meaningful learning and habituation in school life (D. A. H. W. Putri, Sobarna, & Nurhakim, 2025; M. A. Syahrin, 2023; M. A. Syahrin, Halili, & Wangyee, 2025). Other research shows that effective moral education is not enough in the cognitive realm, but it is necessary to emphasize internalization, reflection, and real practice so that values become behavioral habits (D. P. Lestari, Sofah, & Putri, 2019; I. Lestari & Handayani, 2023; S. Lestari, 2023). The findings confirm that schools play an important role in creating a consistent value ecosystem. Thus, value education is seen as an important foundation in the development of students' moral intelligence.

In addition to value education, religious habituation is also often referred to as an effective strategy in shaping students' character and morals. Religious habituation is a concrete means to instill moral values through religious practices that are carried out consistently, such as joint prayer, congregational prayer, and religious attitudes in social interactions (Fathurahman, Hakim, & Masyithoh, 2025). Research shows that sustained religious habituation can form a more stable moral awareness, exemplary, and character of students (Ulya & Marzuki, 2024). However, a number of studies also confirm that religious habituation has the potential to become a formality if it is not accompanied by deep meaning and reflection (Wantari & Rati, 2022). This means that the effectiveness of religious habituation is greatly influenced by the quality of implementation and school culture that supports the internalization of values.

Although research on character education has been carried out quite a lot, studies that specifically examine the relationship between value education, religious habits, and students' moral intelligence are still relatively limited, especially in quantitative approaches that measure the contribution of each variable separately or simultaneously (Amin, Kurniawan, Perdana, Pratama, & Triani, 2022; Pratama, 2022). Some previous studies have emphasized character formation in general, so the moral intelligence variable has not been the main focus in the analysis model. In addition, empirical findings show that there is a gap between the ideals of value education and the reality of student behavior, because moral education often stops at cognitive understanding and has not been internalized

in real action (Huda et al., 2022; D. P. Lestari et al., 2019; I. Lestari & Handayani, 2023). The same thing also happens with religious habituation, which in some school contexts is still procedural so that it has not touched the dimension of forming moral awareness in depth (Wantari & Rati, 2022). These limitations indicate the need for more comprehensive research to examine the extent to which value education and religious habituation actually contribute to students' moral intelligence. Therefore, this study is positioned to fill the gap by empirically analyzing the influence of these two variables on students' moral intelligence.

Based on this description, the main problem of this study is that the effectiveness of value education and religious habits in shaping students' moral intelligence is not optimal. The school has run various educational programs of religious values and habituation, but students' behavior in the aspects of discipline, honesty, and empathy still shows fluctuating dynamics. This condition raises questions about how much value education and religious habituation contribute to students' moral intelligence. In addition, it is not clear whether the two variables are more effective when applied separately or simultaneously in the school education system. Thus, empirical testing is needed to answer the problem objectively.

If this problem is not addressed, schools risk producing graduates who excel academically but are weak in self-control, social responsibility, and ethical decision-making skills. The impact can be seen in the increase in social conflicts, dishonest behavior, and low concern for norms and values in the school environment. In the long run, weak moral intelligence can also hinder the achievement of national education goals that emphasize the formation of people of faith, piety, and noble character. Theoretically, the absence of strong empirical evidence will make the model of moral reinforcement in schools less targeted because it is not data-based. Therefore, this research is important to strengthen the scientific basis in designing more effective strategies for religious values and habituation education.

Based on the research background and gaps, this study is directed to answer several key questions. First, to what extent does value education affect students' moral intelligence? Second, to what extent does religious habituation affect students' moral intelligence? Third, do value education and religious habituation simultaneously have a significant influence on students' moral intelligence?

Academically, this research contributes to strengthening the literature on moral intelligence in the context of school education. This research offers an empirical model that links value education and religious habituation as predictors of students' moral intelligence. The findings of the research are expected to enrich the perspective that moral strengthening is not enough just curriculum-based, but also needs to be supported by a consistent school culture. In addition, this research can be a reference for follow-up studies that develop instruments for measuring moral intelligence based on local contexts. Thus, this research expands the theoretical understanding of a more measurable moral education.

Practically, this research can be the basis for schools to design more effective and non-formalistic religious values and habituation education programs. The results of the study can help teachers and school managers identify the learning strategies and habits that have the most influence on the formation of students' moral intelligence. In addition, this research can be used as input in the formulation of school policies related to strengthening school culture, positive discipline, and character development. For education policy makers, research findings can be considered in developing data-based character strengthening programs. Thus, this research supports efforts to form a generation that is not only intellectually superior, but also morally and spiritually mature.

2. METHODS

This study uses a quantitative approach with survey methods and causal explanatory design to test the influence of value education (X1) and religious habituation (X2) on students' moral intelligence (Y) through statistical analysis (Hafid & Rhomadania, 2024; D. S. Lestari et al., 2024). The research was carried out at MI Al Qur'anul Hakim Probolinggo City because this school integrates religious values and habituation education in learning and school culture, so it is relevant to test the relationship between the variables studied. The research population was 286 students. The sample was determined using purposive sampling with the criteria of active students, participating in the school's religious habituation program, and having participated in at least one year of learning. Based on Slovin's calculations, a sample of at least 74 respondents was obtained, while the data that met the completeness to be analyzed amounted to 70 respondents (Purwaningsih & Syamsudin, 2022). The research

instrument used a five-level Likert scale closed questionnaire. Value education instruments are compiled based on indicators of internalization of moral values (moral knowing, moral feeling, moral action), religious habituation instruments measure school worship routines and religious culture, while moral intelligence is compiled based on seven main virtues, namely empathy, conscience, self-control, respect, kindness, tolerance, and justice (Engin, 2025; D. A. P. Lestari, Permata, & Mashuri, 2023; Perdana, Muhiom, & Khairani, 2025). The validity of the instrument was tested using item-total correlation with the criterion $r > 0.30$, while the reliability was tested using Cronbach's Alpha with the criterion $\alpha \geq 0.70$. Data analysis was carried out using Jamovi version 2.7.17 through descriptive statistics and multiple linear regression, accompanied by prerequisite tests (residual normality, linearity, and multicollinearity). Hypothesis testing was carried out at a significance level of 0.05 to determine the influence of value education and religious habituation on students' moral intelligence both partially and simultaneously, and interpreted through the determination coefficient (R^2).

3. RESULTS AND DISCUSSION

3.1 Reliability Test

The reliability test was carried out to determine the level of internal consistency of the research instrument in measuring the variables of educational values (X1), religious habituation (X2), and moral intelligence of students (Y). The reliability of the instrument was analyzed using Cronbach's Alpha coefficient. The instrument is declared reliable if Cronbach's Alpha value is greater than 0.70. The results of the reliability test of each variable are presented in Table 2.

Scale Reliability Statistics (X1)		Scale Reliability Statistics (X2)		Scale Reliability Statistics (Y)	
Cronbach's α		Cronbach's α		Cronbach's α	
Scale	0.908	scale	0.951	scale	0.912

Table 2. Instrument Reliability Test Results

Based on the results of the reliability test as shown in Table 2, the Cronbach's Alpha value in the educational variable value (X1) was 0.908, the religious habituation variable (X2) was 0.951, and the student moral intelligence variable (Y) was 0.912. All of Cronbach's Alpha values were above the minimum reliability limit of 0.70, so all research instruments were declared reliable. This high reliability coefficient value indicates that the instrument has an excellent level of internal consistency, so it can be reliably used in the collection of research data.

3.2 Uji Hypothesis

Hypothesis tests were partially carried out to determine the influence of each independent variable, namely value education (X1) and religious habituation (X2), on the dependent variable of students' moral intelligence (Y). Hypothesis testing was carried out using multiple linear regression analysis on the basis of decision-making based on significance value (p-value) at a significance level of 0.05. The results of the hypothesis test are partially presented in Table 3.

Model Coefficients - Y_TOTAL									
			95% Confidence Interval					95% Confidence Interval	
Predictor	Estimate	SE	Lower	Upper	t	P	Stand. Estimate	Lower	Upper
Intercept	11.720	3.844	4.04648	19.394	3.05	.003			
X1_TOTAL	0.527	0.118	0.29111	0.762	4.46	<.001	0.559	0.30923	0.809
X2_TOTAL	0.228	0.111	0.00717	0.449	2.06	.043	0.258	0.00812	0.508

Table 3. Hypothesis Test Results

Based on the results of the hypothesis test partially as shown in Table 3, the value education variable (X1) has a significance value of $p < 0.001$, which means that value education has a positive and significant effect on students' moral intelligence. A positive regression coefficient value shows that the better the value education applied, the moral intelligence of students tends to increase.

Furthermore, the religious habituation variable (X2) also showed a significant influence on students' moral intelligence with a significance value of $p = 0.043$. This suggests that religious habituation contributes positively to the formation of students' moral intelligence, although the magnitude of the influence is smaller compared to the variables of value education.

Thus, the hypothesis that values education and religious habituation partially affect students' moral intelligence are accepted.

3.3 Simultaneous Test (F)

A simultaneous test (F test) was carried out to determine the influence of the variables of value education (X1) and religious habituation (X2) together on the variables of students' moral intelligence (Y). This test was carried out using multiple linear regression analysis on the basis of decision-making based on significance value (p-value) at a significance level of 0.05. The results of the simultaneous tests are presented in Table 4.

Model Fit Measures

			Overall Model Test			
Model	R	R ²	F	df1	df2	p
1	0.780	0.608	52.0	2	67	<.001

Table 4. Results of the Multiple Linear Regression Model

Based on the results of the simultaneous test as shown in Table 4, an F value of 52.0 was obtained with a significance level of $p < 0.001$. These results show that the variables of educational values and religious habituation simultaneously have a significant effect on students' moral intelligence. Thus, the regression model used in this study was declared feasible and simultaneous hypotheses were accepted.

3.4 Coefficient Determination Test

Based on the results of multiple linear regression analysis as presented in Table 4, a determination coefficient value (R²) of 0.608 was obtained. These scores show that the variables of educational values and religious habituation together are able to explain 60.8% of the variation in students' moral intelligence. Meanwhile, the remaining 39.2% was influenced by other factors outside the variables studied in this study.

The correlation coefficient (R) value of 0.780 indicates a strong relationship between the variables of educational values and religious habits and students' moral intelligence. This indicates that the regression model used has a high level of relationship tightness and good predictive ability for dependent variables.

4. DISCUSSION

The results of the partial test showed that grade education (X1) had a positive and significant effect on the moral intelligence of students (Y), with a significance value of $p < 0.001$ and a regression coefficient of 0.527. This means that the better the implementation of value education in schools, the higher the moral intelligence of students. These findings confirm that value education is a dominant factor in shaping students' ability to understand the value of goodness, distinguish right and wrong, and realize it in daily behavior.

Theoretically, these findings are in line with the concept of internalizing moral values that emphasize three main dimensions: moral knowing, moral feeling, and moral action. Value education does not simply stop at the transfer of knowledge about good and evil, but rather must develop emotional awareness and habits of moral action. This is in line with the findings of previous research that affirms that effective value education must be integrated into learning and school culture so that

values can become an embedded habit (D. A. P. Lestari et al., 2023; D. S. Lestari et al., 2024; I. Lestari & Handayani, 2023).

Furthermore, these findings strengthen the argument that schools have a strategic role in building a consistent moral ecosystem, especially amid the increasingly complex challenges of globalization and digitalization. The phenomenon of declining discipline, empathy, and honesty among students has become a serious problem in modern education (Banuna et al., 2024; Salahuddin, 2011; Zahira et al., 2025). Therefore, strong and systematic value education can be the main bulwark so that students not only excel academically, but also mature morally (Husniyah & Salim, 2023; Novita, Sar'an, Ahmad Ridwansah, & Ardiansyah, 2025; Ridwan et al., 2023)

The findings of this study also support studies that state that integrated value education is able to strengthen students' character, especially in the aspects of responsibility, honesty, social concern, and justice (D. P. Lestari et al., 2019; R. Putri, Johar, & Munzir, 2022; M. Syahrin, 2024; M. A. Syahrin, 2023; M. A. Syahrin et al., 2025). Thus, the results of the study show that value education is the main foundation in strengthening the moral intelligence of students at MI Al Qur'anul Hakim Probolinggo City.

The results of the partial test also showed that religious habituation (X2) had a positive and significant effect on the moral intelligence of students (Y), with a significance value of $p = 0.043$ and a regression coefficient of 0.228. Although the effect is smaller than that of value education, these findings suggest that religious habituation remains an important factor in shaping students' moral intelligence.

Conceptually, religious habituation is an educational strategy that instills moral values through religious practices that are carried out consistently, such as joint prayer, congregational prayer, and habituation of religious attitudes in social interactions. These activities are not only rituals, but have the potential to form moral awareness, self-control, as well as attitudes of empathy and social responsibility of students. The findings of this study are in line with studies that state that sustainable religious habituation can shape students' character more stable and improve the quality of their morality (Fathurahman et al., 2025; Ulya & Marzuki, 2024).

However, the results of this study also provide an important signal that the contribution of religious habituation is not as great as value education. This can be understood because religious habituation, in some contexts, has the potential to become a procedural routine if it is not accompanied by deep meaning and reflection. (Wantari & Rati, 2022) emphasized that religious habituation that is only a formality can lose its internalizing power, so it does not fully shape students' moral consciousness. In other words, religious habituation will be more effective if it is associated with moral values that are understood and lived, not just done as a routine obligation.

Thus, the results of the study show that religious habituation makes a significant contribution to moral intelligence, but its effectiveness is greatly influenced by the quality of implementation, teacher example, and school culture that supports the internalization of values.

The results of the simultaneous test (F test) showed that value education (X1) and religious habituation (X2) together had a significant effect on the moral intelligence of students (Y), with a value of $F = 52.0$ and $p < 0.001$. These findings confirm that both variables have a strong collective contribution in shaping students' moral intelligence.

Theoretically, these results reinforce the view that strengthening morality in schools cannot be done through just one approach. Value education plays a role in shaping students' cognitive and reflective dimensions of morality, while religious habituation reinforces the dimension of practice and repetition of moral behavior through spiritual routines. The combination of the two forms a more comprehensive system of moral education: values are understood, felt, and embodied in action.

These findings are relevant to studies that state that effective moral education must emphasize the internalization of values, reflection, and real practice in order to become behavioral habits (D. A. P. Lestari et al., 2023; D. S. Lestari et al., 2024; I. Lestari & Handayani, 2023)). Thus, value education and religious habituation can be understood as two complementary strategies in building students' moral intelligence.

In addition, these results also strengthen the strategic need for moral education in facing the challenges of the digital era. The rise of exposure to digital media that is not always in line with moral values has the potential to increase aggressive behavior, decrease empathy, and weaken students' self-

control (Banuna et al., 2024; Salahuddin, 2011; Zahira et al., 2025). In this context, strengthening value education and religious habituation simultaneously becomes a relevant approach to build students' moral fortresses (Husniyah & Salim, 2023; Ridwan et al., 2023).

The results of the analysis showed a determination coefficient value (R^2) of 0.608. This means that value education and religious habituation together are able to explain 60.8% of the variation in students' moral intelligence. This value is relatively strong in social and educational research, as it shows that most changes in students' moral intelligence can be predicted by both variables.

However, there is still a 39.2% variation in students' moral intelligence that is influenced by other factors outside the research model. These factors can include the influence of the family, the social environment, the quality of teacher examples, digital culture, peer social control, and students' moral experiences in daily life. This is in line with the findings of previous research that show a gap between the ideals of value education and the reality of student behavior, as the internalization of values is often hampered by broader external factors (D. P. Lestari et al., 2019; I. Lestari & Handayani, 2023; Zainuri & Huda, 2022)).

Therefore, the results of this study show that it is not enough to strengthen moral intelligence only through school programs, but also need to involve the broader educational ecosystem. Schools can strengthen the role of parents, build synergy with the community, and strengthen students' digital literacy so that moral values are not easily degraded by environmental influences.

Overall, the results showed that value education had the strongest influence on students' moral intelligence, followed by religious habits. These findings confirm that schools need to strengthen value education strategies that are not only theoretical, but also emphasize internalization, reflection, and real habituation. On the other hand, religious habituation needs to be ensured that it does not stop at procedural routines, but rather is developed into meaningful spiritual experiences and forms moral awareness.

These findings reinforce the urgency of strengthening morals in education, because moral issues are currently the main challenge in building a healthy learning climate and shaping students' personalities (Banuna et al., 2024; Zahira et al., 2025). Strengthening moral intelligence is also relevant to the human resource development agenda, because the quality of the nation is not only determined by intellectual intelligence, but also moral and spiritual maturity (Budi Ismanto, Yusuf, & Asep Suherman, 2022; Husniyah & Salim, 2023).

Thus, this study provides empirical evidence that value education and religious habituation are two important pillars in building students' moral intelligence. These findings can serve as a basis for schools to design character education programs that are more measurable, consistent, and less formal.

5. CONCLUSION

This research proves that value education and religious habituation are two important factors that empirically contribute to the moral intelligence of students at MI Al Qur'anul Hakim Probolinggo City. Partially, value education had a positive and significant effect on students' moral intelligence ($p < 0.001$) with the most dominant influence strength ($\beta_{\text{stand}} = 0.559$). These findings confirm that the internalization of moral values through a structured, consistent, and integrated learning process in school culture has a central role in shaping students' ability to understand, feel, and practice moral values in daily life. Religious habituation was also shown to have a positive and significant effect on students' moral intelligence ($p = 0.043$) with a smaller standard coefficient ($\beta_{\text{stand}} = 0.258$). These results show that religious practices carried out regularly in schools still contribute to the formation of students' morals, but their effectiveness tends to be stronger when the habituation does not stop at the procedural aspect, but is supported by example, meaning, and strengthening of values in school social interactions. Simultaneously, value education and religious habituation had a significant influence on students' moral intelligence ($F = 52.0$; $p < 0.001$) with a determination coefficient value (R^2) of 0.608. This means that the two variables were able to explain 60.8% of the variation in students' moral intelligence, while the remaining 39.2% were influenced by other factors outside the research model. The correlation value of the model ($R = 0.780$) showed that the relationship between predictive variables and moral intelligence was in the strong category, so this model is suitable for use as a basis for the development of evidence-based character education strategies. The main implication of this study is that

strengthening students' moral intelligence cannot rely solely on religious routines, but must be strengthened through value education that is integrated into a consistent curriculum, learning, and school culture. Thus, schools need to design a synergistic educational program of religious values and habituation so that it does not become a formality, but actually produces a stable change in moral behavior in students. This research makes an empirical contribution to strengthening the moral education model in Islamic elementary schools, as well as being the basis for the development of school policies and character strengthening programs that are more measurable, systematic, and sustainable.

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