



Analysis of Strategies for Instilling Islamic Values in Elementary School Students to Strengthen Morals and Ethics in the Digital Era

Desy Ratna Sari Siregar¹, Nur Atikah Dalimunthe¹, Yuyun Niptah Rambe¹, Hamka¹

¹Primary Education Study Program, Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatra Utara, Indonesia

Article Info

Article history:

Received Jun 5, 2026
Revised Jun 30, 2026
Accepted Jul 6, 2026
OnlineFirst Jul 20, 2026

Keywords:

Digital Era
Ethics
Islamic Values
Morals
Student Character

ABSTRACT

Purpose of the study: This study aims to analyze the strategies for instilling Islamic values in elementary school students to strengthen morals and ethics in the digital era. Additionally, it identifies the challenges faced and determines the specific impact of these strategies on student behavior.

Methodology: This study utilized a field qualitative method with a phenomenological research approach. The investigation was conducted at MIS Ujung Batu, Sosa District, Padang Lawas Regency. Research data were gathered from the principal, teachers, and students through direct observation, in-depth interviews, and documentation. Data analysis involved reduction, display, conclusion-drawing, and validity verification using triangulation techniques.

Main Findings: The study reveals that Islamic value instillation strategies include religious habituation, creativity development, teacher role modeling, and structured guidance. The primary challenges identified are digital technology influences and diverse family backgrounds. Consequently, implementing these integrated strategies yields positive impacts on student character development, significantly increasing their discipline, politeness, responsibility, religiosity, and overall self-confidence.

Novelty/Originality of this study: This study advances existing knowledge by providing empirical insights into how integrated Islamic values mitigate digital-era moral degradation in rural madrasah environments. It offers a fresh framework combining religious habituation with digital-age creativity development, creating valuable practical knowledge for educators to build resilient student character against modern technological challenges in elementary education.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Desy Ratna Sari Siregar
Primary Education Study Program, Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary
Padangsidempuan,
Jl. T. Rizal Nurdin Km. 4,5, Sihitang, Padangsidempuan, Sumatra Utara, 22733, Indonesia
Email: desyratnasarisiregar20@gmail.com

1. INTRODUCTION

The rapid growth of digital technology has provided various conveniences in human life, including within the realm of education. The presence of the internet, social media, and various digital devices allows learners to obtain information rapidly and easily. However, on the flip side, technological advancement also brings negative impacts on children's behavior and character if not accompanied by proper supervision and guidance. The phenomenon of declining politeness, low discipline, and increasing gadget dependency has become a challenge faced by the educational world today [1]. Elementary school is a crucial educational stage in shaping student

character. At this age, children are in a developmental phase that is highly susceptible to the surrounding environment, including family, school, and community environments [2]. Therefore, a systematic effort is required to instill moral and religious values as a foundation for building strong character for the child's future. This torrent of digitalization must not be allowed to proceed without a strong filter of values within the school environment. If educational institutions only focus on the transfer of academic knowledge while disregarding the ongoing moral degradation, future generations will lose their identity and noble ethics [3]. Therefore, the instilling of Islamic values from an early age must be positioned as an urgent need as well as a preventive solution. Through disciplined habituation and a supportive learning environment, schools are expected to produce students who are not only adaptive to technological advances but also possess resilient spiritual integrity in their daily lives [4].

One of the efforts that can be attempted is through the instilling of Islamic values integrated into all learning activities at school. Islamic values such as honesty, responsibility, discipline, politeness, and religiosity are essential aspects that need to be instilled from an early stage [5]. The instillation of these values is not only carried out through Islamic Religious Education learning in the classroom, but also through habituation, teacher role modeling, religious activities, and school culture that supports the formation of the students' religious character [6]. Consequently, students do not merely understand Islamic values theoretically but are also able to implement them in their daily lives. In the digital era, teachers hold a highly important role in guiding students to utilize technology wisely while remaining committed to religious values. Teachers do not only act as deliverers of learning materials but also as role models in behavior and mentors in student character building [7]. The dual function of teachers in this modern era demands competence as a moral filter as well as a guide for digital ethics for elementary-aged children. When teachers are able to demonstrate noble behavior in both real interactions and virtual activities, students will obtain a clear spiritual compass [8]. Through consistent emotional guidance, technological proximity will not disrupt children's moral order, but can instead be utilized as a means of strengthening noble character that is adaptive to the progress of the times.

Therefore, the strategies used by teachers in instilling Islamic values need to be examined deeply to determine their effectiveness in strengthening students' morals and ethics. Based on preliminary observations at MIS Ujung Batu, Sosa District, Padang Lawas Regency, it is known that the school has implemented various strategies for instilling Islamic values through religious habituation activities, student creativity development, teacher role modeling, and the provision of advice. These strategies are expected to shape the religious character of students amidst the various challenges of digital technology growth. Hence, this research was conducted to analyze the strategies for instilling Islamic values in elementary school students to strengthen morals and ethics in the digital era, identify the challenges faced, and determine their impact on student behavior.

2. RESEARCH METHOD

This study employed a field qualitative method with a phenomenological approach. The phenomenological approach was selected because this study aims to understand and describe the experiences, perceptions, and meanings felt by teachers and students in the process of instilling Islamic values to strengthen morals and ethics in the digital era [9]. Phenomenology originates from the Greek word *phaenesthai*, which means "to show oneself, to appear." Phenomenology also stems from the Greek word *phainomenon*, which means "phenomenon" or "what appears in such a way" that it becomes real to the observer [10]. Phenomenology is a scientific research that examines and investigates an event experienced by an individual, a group of individuals, or a group of living beings [11]. An interesting event occurs and becomes part of the life experiences of the research subjects. Through this approach, the researcher attempts to uncover phenomena that occur naturally within the school environment based on the direct experiences of the informants.

The research was conducted at MIS Ujung Batu, Sosa District, Padang Lawas Regency. The research subjects consisted of the madrasah principal, teachers, and students involved in implementing the Islamic value instillation program at the school. The selection of informants was carried out using a purposive sampling technique, namely selecting informants deemed to understand and be directly involved in the investigated phenomenon so they could provide in-depth and relevant information [12]. Data collection methods were carried out through observation, in-depth interviews, and documentation [13]. Observation was used to directly observe various activities related to instilling Islamic values within the school environment. In-depth interviews were conducted with the madrasah principal, teachers, and several students to obtain information regarding the strategies implemented, the challenges faced, and the impacts experienced in shaping students' morals and ethics [14]. Documentation was used as supporting data in the form of activity photos, school programs, schedules of religious activities, and other documents relevant to the study. The primary instrument in this study was the researcher themselves (human instrument), assisted by observation guidelines, interview guidelines, and documentation sheets [15]. To ensure data validity, the researcher utilized source triangulation, method triangulation, and time triangulation. Triangulation was conducted by comparing data obtained from various sources and data collection methods to achieve valid and trustworthy data. The analysis process was conducted continuously from data collection until the completion of the study. Through these stages, the researcher could obtain a profound

understanding of the phenomenon of Islamic value instillation strategies in strengthening students' morals and ethics in the digital era.

3. RESULTS AND DISCUSSION

3.1 Teacher Strategies in Instilling Islamic Values to Strengthen Students' Morality and Ethics in the Digital Era

The inculcation of moral and religious values in primary-age children can be effectively shaped through consistent and sustainable environmental stimulation. Based on B.F. Skinner's behavioral conditioning theory in Fatmawati et al. [16] children's positive behavior will be formed and long-lasting if it is carried out through a continuous process of habituation and reinforcement within their social environment. As secondary socialization agents, schools are responsible for creating an ecosystem that supports the manifestation of these values outside formal lesson hours to ensure a deep internalization within students, as mandated by the national regulations on classroom-based, school culture-based, and community-based character strengthening in Presidential Regulation (Perpres) No. 87 of 2017 in [17].

The inculcation of moral and religious values in primary-age children can be effectively shaped through consistent and sustainable environmental stimulation. Based on B.F. Skinner's behavioral conditioning theory, children's positive behavior will be formed and long-lasting if it is carried out through a continuous process of habituation and reinforcement within their social environment. As secondary socialization agents, schools are responsible for creating an ecosystem that supports the manifestation of these values outside formal lesson hours to ensure a deep internalization within students.

This theoretical assumption regarding the importance of environmental conditioning aligns with the realities found in the research field. Based on the results of observations, interviews, and documentation conducted at MIS Ujung Batu, Sosa District, Padang Lawas Regency, it was found that the inculcation of Islamic values is carried out through various integrated strategies within school activities. These strategies are not only implemented during Islamic Religious Education (PAI) lessons but are also applied across various daily school activities. This is conducted so that Islamic values can become habits embedded within students and manifested in their daily behavior.

One of the most dominant strategies implemented is religious habituation. The school holds a morning assembly every day before the learning process begins. From Monday to Friday, the morning assembly starts with the collective recitation of short surahs, followed by a prayer before learning. This activity is carried out routinely and has become a part of the school culture that aims to shape the religious character of students from an early age. Based on the results of the interview with the head of the madrasah, this activity is one of the school programs designed to strengthen Islamic values in students' lives.

"The activity of reciting short surahs and praying together is conducted daily so that students become accustomed to practicing religious teachings in their daily lives."

Students participate in the activity orderly and with great enthusiasm. Most students have been able to memorize the short surahs recited during the morning assembly. Furthermore, students also appear more focused and ready to engage in learning after participating in these religious activities. This condition indicates that continuous habituation is capable of creating a religious and conducive learning environment.

The habituation of reciting the Qur'an and praying before learning aims not only to improve students' abilities in the religious field but also serves as a means of character building. Through these activities, students are taught to be disciplined, respect time, obey school rules, and foster a sense of responsibility toward collective activities [18]. Consequently, Islamic values are not only understood as knowledge but are also directly practiced in daily life.

In addition to religious habituation activities, the school also implements a student creativity development program held every Saturday. This activity takes the form of student performances scheduled alternately by the school management. The performances presented by the students vary, such as speeches, poetry, recitation of the holy verses of the Qur'an, sholawat (prophetic praises), singing, dancing, and various other forms of creativity aligned with each student's abilities and talents. This program serves as one of the strategies utilized by the school to instill Islamic values while simultaneously developing students' potential. Through speech and sholawat activities, students learn to convey moral and religious messages to their peers. Meanwhile, through art and other creative activities, students learn to appreciate artistic work, enhance self-confidence, and develop communication skills [19]. Overall, the integration between daily religious activities and this weekly creativity forum creates a balanced school ecosystem in shaping student personality. The formation of a supportive and consistent learning environment like this has proven capable of optimizing spiritual intelligence while sharpening children's social skills from a primary age.

Furthermore, a follow-up observation was conducted, the results of which indicated that students were highly enthusiastic about participating in the activity. Each class strived to present their best performance according to their respective abilities. This activity also created a pleasant learning atmosphere, preventing students from feeling bored with the school routine. In addition, the activity was able to increase students' courage to perform in public and express their ideas confidently.

The integration of religious activities and the arts proves that the inculcation of Islamic values in madrasahs does not merely target the cognitive domain, but actively builds students' emotional intelligence and practical skills. Verbal dawah practices (such as speech-making) and Islamic arts (such as sholawat) function as effective media for *da'wah bil-lisan* (verbal preaching) to contextualize religious teachings into contemporary communication formats relevant to children. Through this routine platform, students indirectly undergo a process of social character strengthening in the form of responsibility, tolerance toward others' work, and high mental resilience when performing before the public. This aligns with the research findings published in Fahmi et al. [20] which state that speech practice or *muhadharah* activities are a form of value internalization proven significant in increasing self-confidence, speaking etiquette, and polite dawah communication skills for the younger generation. Moreover, the merging of spiritual aspects and creativity based on the madrasah community reinforces the argument in Latifah et al. [21] regarding the crucial need for a holistic strategy that links the school ecosystem as a whole to instill noble character and social competence in children from an early age.

Another strategy implemented by the school is teacher exemplary behavior. In the process of instilling Islamic values, teachers act not only as deliverers of learning materials but also as figures who serve as role models for students. Teachers strive to demonstrate behavior that aligns with Islamic teachings, such as being honest, disciplined, responsible, polite, and respectful of others. In the observation results, teachers consistently practiced greeting when entering the classroom, dressing according to applicable regulations, maintaining their diction when interacting with students, and displaying a friendly and attentive attitude. This behavior indirectly becomes an example emulated by students in their daily lives. The inculcation of Islamic values through exemplary behavior is deemed effective because elementary school students are at a developmental stage where they tend to imitate the behavior of people around them. Therefore, teacher behavior has a major influence on the formation of students' morality and ethics. When teachers are able to display good behavior, students will more easily understand and apply these values in their daily lives. The presence of teachers as a living model in the school environment acts as a catalyst that accelerates the natural process of value internalization [22]. Through the consistency of religious and social attitudes shown by teachers every day, students do not merely comply with formal school rules, but consciously replicate these values of goodness into their long-term personal character building [23].

In addition to habituation and exemplary behavior, teachers also provide advice and guidance to students both during the learning process and outside of learning. Advice is given when students make mistakes or as a form of reinforcement for positive behavior displayed by students. In providing advice, teachers use a persuasive approach so that students can understand the mistakes made without feeling pressured. Furthermore, teachers also frequently link the advice given with Islamic teachings and the daily lives of students. Teachers explain the importance of being honest, respecting parents, honoring teachers, maintaining politeness, and using technology wisely. Through this approach, students not only know which behavior is good and bad, but also understand the reasons why such behavior needs to be applied in their lives. This warm and affectionate dialogic interaction is proven effective in touching the emotional and spiritual awareness of primary-age children [24]. By synergizing persuasive communication and contextual religious value internalization, teachers successfully build a solid ethical foundation (*akhlakul karimah*), thereby encouraging students to improve their behavior based on sincere self-awareness, rather than environmental coercion [25].

The research findings show that the strategies for instilling Islamic values applied at MIS Ujung Batu are carried out comprehensively through various mutually supportive activities. Religious habituation, student creativity development, teacher exemplary behavior, and the provision of advice become an inseparable unity in the effort to shape students' morality and ethics. These strategies, implemented sustainably, are capable of creating a religious, conducive school environment that supports student character development amid the increasingly complex challenges of the digital era. The successful implementation of these various strategies proves that character building in primary-age children cannot be done instantly or fragmentedly. Through a fully integrated madrasah ecosystem, abstract Islamic values are successfully transformed from mere memorization materials into spontaneous, concrete actions firmly embedded in the students' personalities. The author observes that the consistency of the relationship between the exemplary behavior demonstrated by teachers and the daily habituation experienced by students is the main key that allows the religious environment at MIS Ujung Batu to remain long-lasting and sustainable.

Table 1. Teacher Strategies at MIS Ujung Batu in Instilling Islamic Values to Strengthen Students' Morality and Ethics in the Digital Era

strategy	Form of Activity	Developed Islamic Values
Religious Habits	Read short Surahs and pray before studying every morning assembly	Religious, disciplined, and responsible
Developing Student Creativity	Student creative performances (speech performances, poetry, prayers, singing, dancing, and other creative activities every Saturday)	Self-confidence, responsibility, courage, cooperation
Teacher's Exemplary Behavior	Teachers provide examples of disciplined, polite, courteous and religious attitudes in everyday life.	Noble morals, respect for others, discipline
Advice and Construction	Teachers provide direction and motivation to students during learning and outside the classroom.	Honesty, courtesy, and responsibility

Based on Table 1, the strategy for instilling Islamic values at MIS Ujung Batu is implemented through several mutually supportive approaches. The most prominent strategy is the daily religious habituation through reading short surahs and praying before starting lessons. This activity aims to form students' religious habits from an early age. Furthermore, the school provides space for students to develop their creativity through various activities such as speeches, poetry, sholawat (prayer), singing, and dance, held every Saturday. These activities not only develop students' talents but also instill Islamic values and self-confidence. The instillation of Islamic values is also carried out through the example of teachers. Teachers strive to provide examples of good behavior, such as discipline, courtesy, and religious attitudes in daily life. Furthermore, teachers regularly provide advice and guidance to students both during the learning process and outside of class. Through these various strategies, the school strives to shape students with noble morals and able to apply Islamic values in their daily lives.

3.2 Challenges Faced in Instilling Islamic Values in Elementary School Students Amidst Digitalization

Based on the research findings, several challenges were identified for teachers in instilling Islamic values in students. These challenges stem from both internal and external factors. One of the main challenges is the increasingly rapid development of digital technology. Currently, most students are familiar with smartphones and the internet from an early age. This situation has both positive and negative impacts on student character development. Based on interviews with fourth-grade teachers, the following information was obtained:

"Nowadays, children are very attached to their cell phones. Sometimes they're more interested in playing games or watching videos than studying or reading the Quran. This presents a challenge for teachers and parents." (Interview with a Grade 4 Teacher).

Easy access to a variety of information via the internet makes students easily influenced by content that is not age-appropriate or incompatible with Islamic values. This has the potential to impact students' behavior, mindsets, and habits in their daily lives. In addition to technological developments, students' diverse family backgrounds also pose a challenge in the process of instilling Islamic values. Not all students receive the same guidance at home. Some parents have limited time to accompany their children due to their busy work schedules. This massive influx of digital information disruption is vulnerable to triggering a moral identity crisis if children are not equipped with the ability to filter information independently [26]. This situation is further complicated by the emergence of a parenting gap in the home environment, where economic preoccupations hinder the family's function as the first madrasah (madrasatul ula) from functioning optimally, requiring schools to shoulder a much greater burden of character supervision [27]. One teacher also stated:

"At school, we encourage students to pray, read the Quran, and be polite. However, at home, not all students receive the same support due to varying family circumstances." (Interview with Teacher)

This shows that there are still some students who lack discipline in participating in school activities. Some students also still need guidance in using technology wisely and responsibly. To overcome these challenges, the school tries to establish good communication with parents through regular meetings and providing information regarding student development. The school also continues to remind students about the importance of using technology positively in accordance with Islamic values.

The author sees that this effort is a strategic step to bridge the gap in parenting styles between the home and school environments. By opening a space for intensive dialogue with parents, schools are not only transferring

responsibility, but are building a strong moral partnership. Efforts to instill Islamic values and digital literacy in schools will be in vain if they do not receive similar reinforcement in the family environment. Therefore, consistent synergy between school supervision in the classroom and parental assistance at home is the main key so that students are not dragged down by the negative impact of the flow of internet information in their daily lives.

As a strengthening step, schools can also optimize the use of digital communication groups (such as WhatsApp Group) between homeroom teachers and parents as a forum for practical education. Through this media, teachers not only report academic grades, but also actively share tips on Islamic parenting and how to accompany children in using social media at home. The author considers that the wise use of technology by the school has actually turned into a smart, efficient solution, so that busy parents can still coordinate their children's moral development without being constrained by distance and work time.

In the end, the success of schools in facing the challenges of the digital era and the diversity of family backgrounds really depends on the consistency of the partnership relationships that are built. The author concludes that adaptive two-way communication and wise use of digital media can turn obstacles into golden opportunities to oversee students' moral development. When schools and families succeed in uniting their vision and moving hand in hand, strengthening Islamic values in elementary age children will be firmly embedded, adaptive, and not easily shaken by the negative influence of the external environment.

3.3. Impact of Implementing Islamic Values Instillation Strategies on Character Building and Students' Daily Behavior

The Islamic values instillation strategy has had a positive impact on character building and student behavior at MIS Ujung Batu. This impact is evident in the increased student discipline in participating in school activities. Students are more accustomed to arriving on time, attending morning assembly in an orderly manner, and participating in religious activities as determined by the school. Based on interviews with the Principal, the following information was obtained:

"We've seen quite positive changes in the students. They're more disciplined in participating in school activities, more polite to teachers, and more active in religious activities." (Interview with the Principal).

In addition to discipline, changes were also evident in students' attitudes and behavior in their daily lives. Students became more accustomed to greeting teachers, respecting their elders, and maintaining good manners when interacting with peers. This indicated that students were more easily guided in following school rules. They also demonstrated mutual respect and cooperation when participating in group activities and creative activities on Saturdays. Creative performance activities also had an impact on increasing students' self-confidence [28]. Students who previously lacked the courage to appear in public began to show courage in delivering speeches, reciting poetry, and leading prayers. Based on interviews with teachers, the following information was obtained:

"Children now have more courage to appear in front of their friends. They are also more confident when asked to lead a prayer or read a short surah." (Interview with Teacher).

Overall, the research results indicate that the strategy for instilling Islamic values implemented at MIS Ujung Batu has positively contributed to the development of students' religious, moral, ethical, disciplined, responsible, and self-confident character. This success demonstrates that consistent integration of habituation methods, concrete teacher role models, a persuasive approach to counseling, and strengthened collaboration with parents can create a strong spiritual foundation for elementary-aged children. Through this adaptive and supportive madrasah ecosystem, Islamic values are no longer merely classroom theory but have become a foundation of character that is deeply embedded in students. The authors conclude that the holistic approach implemented at MIS Ujung Batu can serve as an important reference for other educational institutions in their efforts to produce a young generation that is not only intellectually intelligent but also possesses noble character amidst the challenges of a dynamic era.

The research results indicate that the strategy for instilling Islamic values implemented at MIS Ujung Batu is implemented through an approach of habituation, role modeling, and developing student potential. This strategy aligns with the concept of Islamic education, which emphasizes the importance of character formation through a continuous process of habituation [29]. Morning assembly, which includes the recitation of short surahs and communal prayer, is an effective form of habituation in building students' religious character. Through these daily activities, students indirectly learn to love the Quran, draw closer to Allah SWT, and develop the habit of beginning activities with prayer. Repeated habituation will shape students' character, enabling them to apply Islamic values in their daily lives [30]. Furthermore, the student creativity program held every Saturday also plays a crucial role in character development. Speeches, poetry, prayers, and various other performances serve not only as a means of developing talent but also as a means of character education that fosters students' courage, responsibility, and communication skills [31]. The findings of this study also indicate that teacher role models are

a crucial factor in instilling Islamic values. Teachers serve as role models for students, so their behavior influences their character development.

On the other hand, the development of digital technology presents a challenge for schools. While technology offers a variety of conveniences in accessing information, it can also influence student behavior if not used wisely. Therefore, synergy between schools and families is needed to monitor and guide students' use of technology. The impact of implementing this strategy is evident in the increasingly positive changes in student behavior. Students have become more disciplined, polite, self-confident, and more active in religious activities. These changes demonstrate that the strategy for instilling Islamic values implemented at MIS Ujung Batu has contributed to strengthening students' morals and ethics in the digital age. Therefore, consistent religious practices supported by teacher role models can be a solution in shaping students' noble character amidst the rapid development of technology.

4. CONCLUSION

Based on the research results, it can be concluded that the strategy for instilling Islamic values at MIS Ujung Batu is carried out through religious habits, developing student creativity, teacher role models, and providing ongoing advice and guidance. This strategy has proven effective in strengthening students' morals and ethics in the digital era because it is able to form religious habits, discipline, responsibility, politeness, and self-confidence in everyday life. However, the process of instilling Islamic values still faces challenges in the form of the influence of digital technology developments and differences in students' family backgrounds. Therefore, strong synergy is needed between schools and parents in supervising and guiding the use of technology to ensure it remains aligned with Islamic values. Overall, the implementation of an integrated and consistent strategy has had a positive impact on student character formation, thus becoming a relevant model for elementary education institutions in developing a generation with noble character and ethics and capable of facing the challenges of the digital era.

ACKNOWLEDGMENTS

The authors would like to express their sincere gratitude to all individuals and institutions who contributed to the completion of this research. Special appreciation is extended to the participants and the school for their cooperation and support throughout the study.

REFERENCES

- [1] Achmad, F., Y. N. Sari, B. Alhadad, and A. Sultoni, "Menumbuhkan karakter islami pada anak usia dini: Menjawab tantangan sosial dan moral di era digital," *Jurnal Pendidikan Guru Pendidikan Anak Usia Dini*, vol. 7, no. 1, 2025.
- [2] K. Anwar and A. Rosyid, "Internalisasi nilai-nilai Islam pada anak usia dasar di era disrupsi digital," *Jurnal Studi Islam dan Pendidikan*, vol. 15, no. 2, pp. 112–125, 2021.
- [3] S. Brinkmann and S. Kvale, *InterViews: Learning the Craft of Qualitative Research Interviewing*, 4th ed. Thousand Oaks, CA, USA: SAGE Publications, 2022.
- [4] S. Campbell *et al.*, "Purposive sampling: Complex or simple? Research case examples," *Journal of Research in Nursing*, vol. 25, no. 8, pp. 652–661, 2020.
- [5] J. W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. Thousand Oaks, CA, USA: SAGE Publications, 2021.
- [6] R. A. Fahmi, Z. Sesmiarni, Arifmiboy, and Mustafa, "Pelaksanaan kegiatan Muhadharah di MTSN 2 Agam," *Jurnal Edu Research Indonesian Institute for Corporate Learning and Studies (IICLS)*, vol. 7, pp. 361–370, 2026.
- [7] Fatmawati, H. Aswad, and A. S. Laswi, "Pelaksanaan metode pembiasaan sebagai strategi pembentukan karakter religius pada Madrasah Tsanawiyah," *Jurnal Pendidikan*, vol. 14, no. 1, pp. 13–22, 2025.
- [8] I. D. Fauziah, Nafisatussa'adah, F. Nikmah, and O. T. Kurahman, "Keteladanan sebagai metode pendidikan Islam dalam pembentukan karakter peserta didik," *Al-Iltizam: Jurnal Pendidikan Agama Islam*, vol. 10, no. 2, pp. 130–138, 2025.
- [9] M. A. Fauzi and S. Lestari, "Membangun resiliensi spiritual siswa sekolah dasar melalui pendidikan karakter berbasis religiusitas," *Jurnal Pedagogi Kontemporer*, vol. 8, no. 1, pp. 45–58, 2023.
- [10] P. Handayani, M. Septiana, and A. Amin, "Pentingnya pendidikan karakter pada anak sekolah dasar di era digital," *Jurnal Pendidikan dan Konseling*, vol. 4, no. 5, 2022, doi: 10.31004/jpdk.v4i5.7362.
- [11] R. Hidayat and B. Setiawan, "Degradasi moral remaja dan anak di era digital: Tantangan dan solusi pendidikan nilai," *Jurnal Filsafat dan Pemikiran Pendidikan*, vol. 19, no. 1, pp. 23–37, 2024.
- [12] A. Kurniawan and E. Rahmawati, "Dampak ketergantungan gawai terhadap penurunan etika kesopanan anak usia sekolah dasar," *Jurnal Psikologi dan Perkembangan Anak*, vol. 7, no. 3, pp. 201–214, 2023.
- [13] Z. K. Latifah, Y. Inayah, A. S. Az-zahra, and P. Khoirunnisa, "Strategi guru dalam menanamkan nilai keislaman melalui Kurikulum Merdeka untuk membangun karakter peserta didik," *Jurnal Ilmiah Pendidikan Dasar (JIPDAS)*, vol. 6, no. 1, pp. 1886–1895, 2026.
- [14] M. F. Mh, A. R. Sofa, I. Bukhori, A. Aziz, and M. H. Islam, "Efektivitas pendekatan etnografi terhadap praktik pembiasaan ibadah harian sebagai media pendidikan agama Islam bagi siswa kelas III MI Darun Najah Tiris

- Probolingo,” *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, vol. 10, no. 2, pp. 1098–1112, 2026, doi: 10.35931/am.v10i2.6466.
- [15] D. Mulyadi and N. Fitriani, “Kompas spiritual di ruang digital: Peran guru SD sebagai penuntun etika dan karakter,” *Jurnal Inovasi Pendidikan Dasar*, vol. 11, no. 2, pp. 89–102, 2025.
- [16] A. Mumtazah, F. Robiansyah, and Susilawati, “Internalisasi nilai-nilai karakter melalui program ekstrakurikuler robotik di SDIT Ibadurrahman Ciruas,” *Al-Madrasah: Jurnal Ilmu Pendidikan Madrasah Ibtidaiyah*, vol. 10, no. 1, pp. 652–666, 2026.
- [17] Munawir, Na’imah, N. S. Na’imah, and F. R. Jannah, “Peran guru dalam pembentukan karakter Islami peserta didik Madrasah Ibtidaiyah pada era digital,” *Muallimuna: Jurnal Madrasah Ibtidaiyah*, vol. 11, no. 1, pp. 111–119, 2025, doi: 10.31602/muallimuna.v9i2.21052.
- [18] L. J. Moleong, *Metodologi Penelitian Kualitatif*, rev. ed. Bandung, Indonesia: PT Remaja Rosdakarya, 2021.
- [19] A. Nasir, K. Shah, R. A. Sirodj, and M. W. Afgani, “Pendekatan fenomenologi dalam penelitian kualitatif,” vol. 3, pp. 4445–4451, 2023.
- [20] B. E. Neubauer, C. T. Witkop, and L. Varpio, “How phenomenology guides qualitative research,” *Perspectives on Medical Education*, vol. 10, no. 2, pp. 90–97, 2021.
- [21] A. F. Nur Aini, A. Safrani, and J. Juhaeni, “Pembentukan karakter disiplin dan Islami melalui pembiasaan membaca Al-Qur’an sebelum belajar di Phatnawitya School Thailand,” *Jurnal DIDIKA: Wahana Ilmiah Pendidikan Dasar*, vol. 10, no. 1, 2024.
- [22] R. Nuronisa and N. Jannah, “Keteladanan guru sebagai pilar pendidikan karakter siswa di madrasah,” *Journal Research on Islamic Education*, vol. 1, no. 1, pp. 24–38, 2025.
- [23] T. Prasetyo and W. Handayani, “Strategi pembiasaan karakter Islami melalui budaya sekolah di Sekolah Dasar Islam Terpadu,” *Jurnal Pendidikan Agama Islam*, vol. 20, no. 2, pp. 175–188, 2022.
- [24] W. Putri, M. A. Kurniawan, and Nuraini, “Peran guru dalam membentuk karakter siswa (studi kasus di MI Al-Khoeriyah Bogor),” *Metta: Jurnal Ilmu Multidisiplin*, vol. 4, no. 4, pp. 1–14, 2024.
- [25] N. Sahartira, A. Latuconsina, and R. N., “Problematisasi pendidikan agama dalam keluarga terhadap perilaku anak di era digital (studi korelasi di Negeri Kailolo Pulau Haruku),” *JSI: Jurnal Studi Islam*, vol. 14, no. 1, pp. 195–214, 2025, doi: 10.33477/jsi.v14i1.9285.
- [26] S. Subhayni *et al.*, “Internalisasi nilai-nilai karakter Islami di era digital,” *Jurnal Pendidikan Karakter*, vol. 12, no. 1, pp. 34–46, 2021.
- [27] Sugiyono, *Metode Penelitian Kualitatif: Untuk Penelitian yang Bersifat Eksploratif, Interpretatif, Interaktif dan Konstruktif*. Bandung, Indonesia: Alfabeta, 2022.
- [28] E. Suryadi *et al.*, *Psikologi Perkembangan Anak Usia Dasar dalam Perspektif Lingkungan Modern*. Indonesia: Penerbit Ilmu Pendidikan Nusantara, 2022.
- [29] M. D. Vagle, *Crafting Phenomenological Research*, 3rd ed. New York, NY, USA: Routledge, 2024.
- [30] Z. Zahrotunnisa, D. S. B. Utama, Y. W. Farhana, S. D. Aprillia, and A. Fadil, “Krisis identitas dan tantangan pendidikan Islam di era digital: Analisis perspektif sosiologi pendidikan,” *Jurnal Ilmiah Penelitian Mahasiswa*, vol. 3, no. 4, pp. 484–494, 2025.
- [31] M. Zaidan and M. J. Susilo, “Friendly teaching approaches and teacher–student interactions in Islamic education at Darul Qur’an Mafaza,” *Paedagogia: Jurnal Kajian, Penelitian dan Pengembangan Kependidikan*, vol. 17, no. 2, pp. 436–444, 2026.