Islamic Religious Education Learning Based on the Development of Student Morals at State Senior High School

Umratul Fajri[1], Fakhr Aldeen Yahia Osman[2], Almira Amilbangsa Hadji[3]
[1]Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Alauddin State Islamic University of Makassar, Makasar, Indonesia
[2]Dapartment of Islamic Education, Islamic Education, Omdurman Islamic University, Khartoum, Sudan
[3]Elemantary Teacher Education, Islamic Education, Mindanao State University Tawi-Tawi, Bongao, Philipines

Article Info

ABSTRACT

Purpose of the study: This study aims to describe the learning of Islamic Religious Education in fostering students' morals, students' moral conditions, and supporting and inhibiting factors at Bantaeng 1 State Senior High School. This study uses a descriptive method with a qualitative approach, using primary and secondary data as the main sources.

Methodology: The data collection methods in this study are observation, interviews and documentation. The data analysis techniques used are data collection, data reduction, data presentation and drawing conclusions.

Main Findings: The results of the study indicate that Islamic Religious Education learning at Bantaeng 1 State Senior High School fosters students' morals through providing materials (honesty, obeying rules, competing in goodness, working hard, being devoted), teacher role models (discipline, honesty, responsibility, mutual respect), and habits (congregational prayer, religious lectures, guidance in reading the Qur'an). Students' morals are considered good, reflected in the attitude of respecting teachers, mutual respect, protecting the environment, and themselves. Supporting factors for fostering morals include school programs, extracurricular activities, regulations, and teacher competence, while the obstacles are limited learning time and the influence of the school and community environment.

Novelty/Originality of this study: The novelty of this research lies in the integration between religious education and student character development, as well as its application in the local context by providing new insights into Islamic Religious Education learning that focuses on morals.

Corresponding Author:
Umratul Fajri
Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Alauddin State Islamic University of Makassar, Jl. H. M. Yasin Limpo No. 36 Romangpolong Gowa Regency, South Sulawesi 921133, Indonesia
Email: umratulfajri@gmail.com

1.   INTRODUCTION

Islamic Religious Education has a very important role in shaping the character and personality of students . In the current era of globalization, the challenges faced by students are increasingly complex, both in terms of morality and religious values. Education that not only teaches knowledge but also instills noble moral values is an urgent need to create a generation that is not only intellectually intelligent, but also has high moral integrity. Morals are the core of Islamic teachings that are the benchmark for a person's success in living their

life. The Prophet Muhammad Shallallahu 'alaihi wasallam himself was sent to perfect the morals of mankind. Therefore, in the context of learning in schools, Islamic Religious Education must be designed in such a way that it can be a means of moral development for students. This is in line with the goals of national education which include developing the potential of students to become people who are faithful, pious, and have noble morals [1]-[3].

However, the reality in the field shows that Islamic Religious Education learning is often focused solely on cognitive aspects, such as mastery of material and memorization. The affective aspect, especially moral development, does not receive adequate attention. In fact, integrated moral development in the Islamic Religious Education learning process is very important to answer the moral challenges faced by the younger generation today, especially amidst the rapid flow of foreign information and culture entering Indonesia. Senior High School Negeri 1 Bantaeng as one of the educational institutions at the senior high school level seeks to answer this challenge by integrating moral development in Islamic Religious Education learning. This moral development-based learning is not only carried out through classroom teaching, but also through extracurricular activities, daily habits, and personal approaches by Islamic Religious Education teachers. This strategy aims to create a learning environment that supports the development of student character [4]-[6].

Previous research has shown that Islamic Religious Education learning has great potential in shaping the character and morals of students. A study conducted by Munawir concluded that the integration of moral values in Islamic Religious Education learning can increase students' moral awareness, especially in daily behavior. In addition, Suparman's research revealed that practice-based learning methods, such as group discussions and case studies, are effective in instilling Islamic values in students. Meanwhile, the focus of the research includes the learning methods used, the role of teachers in guiding students, and the impact felt by students in spiritual, moral, and social aspects [7]-[9].

In addition, in terms of research approach, Munawir and Suparman focus more on qualitative observations, such as behavioral impacts and the effectiveness of the methods used. However, a quantitative approach that measures the level of change or increase in students' moral awareness statistically has not been seen. Thus, there is an urgent need to develop more measurable quantitative-based research to understand the extent to which the integration of moral values is able to provide concrete changes to students. Another important gap is the lack of exploration of the role of technology in learning Islamic values. Previous studies have not touched on how modern technology, such as e-learning platforms or social media, can be used to support the integration of Islamic values in learning. In the digital era like today, it is important to explore the potential of technology in expanding the reach and effectiveness of learning methods, especially to attract the interest of the younger generation [10]-[12].

Munawir and Suparman's research also discusses more about the direct impact of the integration of moral values on students' awareness. However, there has been no in-depth study of the long-term impact of this learning on students' lives after they graduate from school. For example, how this learning affects students' future social life. This study is important to understand the extent to which value-based learning is able to provide a sustainable impact. Finally, although the role of teachers is mentioned, the discussion of teacher strategies in guiding students is still very limited. There is no in-depth discussion of how teachers deal with challenges from students who may be less responsive to moral or practice-based approaches. This area is important for further research to ensure that the strategies used by teachers are effective in helping students understand and apply Islamic values in their lives. By closing these gaps, future research can make a more significant contribution to developing education based on Islamic values [13]-[15].

This study raises novelty by examining the influence of social, cultural, and economic backgrounds of students at Senior High School Negeri 1 Bantaeng on the effectiveness of Islamic Religious Education learning based on moral development, considering the diversity of conditions in the area. This study will also use a quantitative approach to statistically measure the level of change in students' moral awareness, providing more measurable data than just descriptive results. In addition, this study will explore the use of modern technology, such as Islamic value-based digital platforms, to increase student engagement and the relevance of learning in the digital era. This study not only examines the direct impact of learning on students' moral awareness, but also its long-term impact on their lives after graduation, including moral, social, and contribution aspects in society. Furthermore, this study will explore the strategies of Islamic Religious Education teachers in dealing with students with diverse responsiveness, in order to identify effective approaches in guiding students with heterogeneous backgrounds [16]-[18].

This research has significant implications in the world of education, especially in the development of more contextual and effective Islamic Religious Education learning. By exploring the influence of students' social, cultural, and economic backgrounds, this research can help teachers and policy makers understand how the diversity of students' environments affects the success of integrating moral values in learning. The quantitative approach used can provide measurable data that is useful for evaluating the effectiveness of teaching methods more objectively. In addition, the use of technology in Islamic Religious Education learning opens up opportunities for new innovations that are relevant to the digital era, so that it can increase student engagement

and strengthen the instillation of Islamic values. With a focus on long-term impacts, this research also provides insight into how Islamic education learning can shape students' character to become moral individuals and contribute positively to society after graduation. Another strategic implication is the provision of guidance for teachers to deal with students with diverse responsiveness, so that they can create an inclusive and adaptive teaching approach [19]-[21].

This research is urgent to be conducted considering the challenges faced in Islamic Religious Education learning today, especially in instilling moral values amidst the social, cultural, and economic diversity of students. With the development of the digital era, the use of technology in learning has become an unavoidable need to increase the relevance and attractiveness of learning. In addition, the limited research that measures the impact of Islamic Religious Education learning quantitatively and explores the long-term impact on students' lives demands a new study that can fill this gap. This research is also important because there are not many studies that explore teacher strategies in guiding students with varying levels of responsiveness, even though this is very important to create inclusive and effective learning [22]-[24].

This study aims to identify the influence of students' social, cultural, and economic backgrounds on the effectiveness of Islamic Religious Education learning based on moral development at Senior High School Negeri 1 Bantaeng, while quantitatively measuring the level of change in students' moral awareness after participating in the learning. In addition, this study aims to explore the role of modern technology, such as digital platforms or applications based on Islamic values, in supporting relevant learning in the digital era. This study also analyzes the long-term impact of Islamic Religious Education learning based on morals on students' lives after graduation, especially in terms of morality, social life, and their contribution to society. Furthermore, this study seeks to identify teacher strategies in dealing with student challenges with diverse responsiveness, to create a more inclusive and adaptive teaching approach in supporting learning success [25]-[27].

2.   RESEARCH METHOD
2.1 Research Design

This study uses a qualitative approach with a case study design. The qualitative approach was chosen to explore in depth the implementation of Islamic Religious Education learning based on moral development at Bantaeng 1 State Senior High School. The case study design allows researchers to gain a comprehensive understanding of the process, strategies, and impacts of such learning in a particular context [28]-[30].

2.2 Population and Research Sample

The population in this study were all Islamic Religious Education teachers and students of Bantaeng 1 State Senior High School. The research sample was determined using a purposive sampling technique, where subjects were selected based on relevance to the focus of the study. The sample included three Islamic Religious Education teachers who had strategic roles in managing learning.

2.3 Research Instruments

The main instrument in this study was a semi-structured interview guideline. Interviews were used to dig up in-depth information about teaching methods, moral development strategies, and the experiences and views of teachers, students, and principals. The interview guideline was designed based on the theoretical framework of character-based learning and religious values, thus ensuring that the data obtained is relevant to the research objectives.

2.4 Research Procedures

This research was conducted through several stages:

```
┌─────────────────────┐      ┌─────────────────────┐      ┌─────────────────────┐
│  preparation stages │ ───▶ │ Data collection     │ ───▶ │  Data analysis stage│
│                     │      │ stages              │      │                     │
└─────────────────────┘      └─────────────────────┘      └─────────────────────┘
```
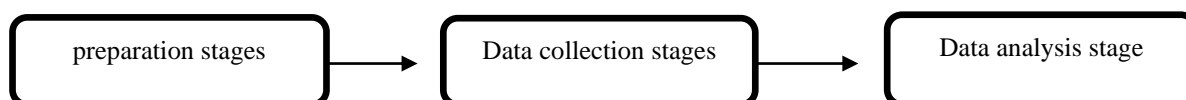
Chart 1. Research procedure

From chart 1 above, it can be seen that the first research procedure is the preparation stage, which will compile a research proposal, design interview guidelines, and obtain research permits from the school. The next stage is data collection, conducting interviews with teachers, students, and the principal; observing learning activities in the classroom; and documenting activities related to moral development. The third stage is the data analysis stage, organizing the data obtained, analyzing the findings using the Miles and Huberman analysis techniques, and compiling a research report.

2.5 Data Analysis

Data were analyzed using Miles and Huberman's interactive analysis model involving three main steps: Data reduction consisting of selecting, simplifying, and organizing data relevant to the focus of the study. The second step of data presentation consisting of compiling data in the form of narrative descriptions or thematic tables to facilitate interpretation. The third step of drawing conclusions consisting of making conclusions based on patterns, themes, and relationships found in the data. This process is carried out iteratively to ensure the validity and reliability of the research results.

3.   RESULTS AND DISCUSSION

The results of the interview with the Islamic Religious Education teacher at Senior High School Negeri 1 Bantaeng which were analyzed using Miles and Huberman can be seen in table 1 below.

Table 1. Teacher interview results

No	Question	Teacher Response 1	Teacher Response 2
1	How is Islamic Religious Education learning based on moral development implemented in this school?	Teachers use discussion, lecture and direct practice methods to shape students' morals.	integrating moral values in every Islamic education learning theme.
2	What are the main challenges in developing students' morals?	The challenge is the less positive influence of technology and social media.	Lack of support from the outside school environment in fostering morals.
3	How do you measure the success of moral development in students?	By observing daily behavior and assessing attitudes in class.	involving Counseling guidance teachers to monitor changes in student attitudes.
4	Are there any special programs to support moral development?	Yes, there are religious mentoring programs and religious activities such as regular religious studies.	has a short-term Islamic boarding school program and moral guidance through extracurricular activities.
5	How is the collaboration between Islamic education teachers and parents in moral development?	We hold regular meetings with parents to align on values.	We involve our parents in school religious activities such as praying together.

The interview table above illustrates the implementation of Islamic Religious Education learning based on moral development at Senior High School Negeri 1 Bantaeng. Islamic Religious Education teachers at this school use various methods such as discussions, lectures, and direct practice to shape the moral character of students. In addition, moral values are integrated into each learning theme, so that the formation of positive attitudes is not only limited to religious activities, but is also reflected in students' daily behavior. This shows that Islamic education learning does not only focus on cognitive aspects, but also on the formation of attitudes and behavior.

However, the main challenges faced are the negative influence of technology and social media, as well as the lack of support from the environment outside the school. This is an obstacle in forming students' morals consistently. To overcome this challenge, Islamic Religious Education teachers involve various supporting programs such as religious mentoring, regular religious studies, and short-term Islamic boarding schools. In addition, they collaborate with Counseling guidance teachers to monitor changes in student behavior, ensuring that the moral development program runs effectively and has a positive impact.

Cooperation between Islamic Religious Education teachers and parents is also an important aspect in moral development. Islamic Religious Education teachers hold regular meetings with parents to align the values taught at school and at home. Parents are also involved in religious activities at school, such as praying together, to provide moral support to students. These steps create synergy between schools and families, so that the formation of students' morals can be carried out comprehensively and continuously. Furthermore, interviews were also conducted with several students at Senior High School Negeri 1 Bantaeng regarding Islamic Religious Education learning based on moral development of students, which is presented in table 2 below:

Table 2. Student interview results

No	Question	Student response 1	Student response 2	Student response 3
1	What do you think about Islamic education learning at this school?	Very useful because we are taught daily moral values.	Interesting, because we not only learn theory but also direct practice.	Islamic education learning really helps shape good attitudes in everyday life.

2	What activities do you think best support moral development?	Regular religious studies and religious mentoring, because we gain a lot of knowledge.	The short-term Islamic boarding school activities were very memorable because we learned to deepen our religion.	Worship practices such as congregational prayer make us more disciplined.
3	Does Islamic Religious Education learning help you in your daily life?	Yes, I understand better how to be polite to parents and friends.	Of course, I feel more responsible in my daily life.	Very helpful, I became more disciplined and understood religious values.

Table 2 results of interviews with three students show a positive view of Islamic Religious Education learning based on moral development at State Senior High School 1 Bantaeng. The students feel that this learning is very useful because it not only teaches religious theory, but also direct practice that helps them apply moral values in everyday life. Various learning methods, such as regular religious studies, short Islamic boarding schools, and worship practices, are considered effective in shaping students' character. This approach provides an impressive and profound experience for students, who feel they understand and apply religious values in their lives better.

In addition, students noted that activities such as congregational prayers and regular religious studies not only taught them religious values, but also built discipline and responsibility. Islamic Religious Education learning also helped students to be more polite to their parents, friends, and the community. This shows that the moral development program implemented in this school has succeeded in providing positive impacts, both in academic and non-academic contexts, thus strengthening the role of Islamic Religious Education learning as a means of character education [31]-[33].

This study has a significant impact on the development of learning strategies based on moral values. By highlighting the importance of integrating religious values in learning, the results of this study can be a guideline for other schools that want to implement a similar approach. In addition, this study also helps raise awareness of the importance of the role of Islamic Religious Education learning in forming students who are not only intellectually intelligent but also have strong characters and noble character [33], [34].

The results of this study are in line with previous studies that highlight the role of religious values-based learning in shaping students' character. Previous studies have shown that interactive and practice-based Islamic Religious Education learning, such as religious mentoring and short-term Islamic boarding schools, can improve students' understanding of moral values. However, this study adds new insights by providing a special focus on the integration between religious activities and modern learning approaches that involve active student participation in shaping students' character.

The uniqueness of this study lies in the holistic approach used in Islamic Religious Education learning at State Senior High School 1 Bantaeng, namely the integration of moral values into structured learning practices, starting from routine activities to collaborative approaches between schools and parents. This study also highlights how the challenges of the digital era, such as the influence of social media, can be overcome through effective moral development programs, thus providing practical solutions that are relevant to the current educational context.

This study has several limitations that need to be considered. First, this study is limited to the local context of Senior High School Negeri 1 Bantaeng, so the results may not be fully generalized to schools with different characteristics outside Bantaeng Regency. Second, the quantitative measurement in this study only focuses on indicators of changes in students' moral awareness, so that other aspects, such as changes in behavior outside the school environment, may not be directly measurable. Third, the implementation of modern technology in Islamic Religious Education learning faces challenges related to the limitations of technological infrastructure in schools or students' ability to access technological devices, which can be variables that are difficult to control. Fourth, this study was conducted over a certain period of time, so that the analysis of the long-term impact of Islamic Religious Education learning based on morals on students' lives after graduation can only be done in a limited way through retrospective or predictive data. Finally, the level of student response to moral-based learning methods can vary, and this study may not be able to fully capture all psychological and social factors that influence student responsiveness.

To improve the contribution of this research, several recommendations can be considered. Further research is recommended to be conducted in various schools with different geographical, social, and cultural backgrounds to test the universality of the findings. In addition, the development of more comprehensive indicators is needed to evaluate changes in students' morals, including their behavior outside the school environment and in the community. The government and schools also need to strengthen the technological

infrastructure to support the use of digital platforms in Islamic Religious Education learning, accompanied by training for teachers and students so that its utilization is maximized. Longitudinal studies are important to evaluate the long-term impact of Islamic Religious Education learning based on morals on students' lives after graduation, both in the context of higher education, the world of work, and community life. Inclusive learning strategies must also be developed, taking into account the differences in students' backgrounds and providing appropriate individual approaches to increase their responsiveness. Finally, collaboration with multidisciplinary experts, such as psychology, educational technology, and sociology, is needed to produce more comprehensive and effective solutions in Islamic Religious Education learning based on morals.

4. CONCLUSION

This study shows that Islamic Religious Education learning based on moral development at Senior High School 1 Bantaeng has succeeded in forming students' character through the integration of religious values in learning, religious activities, and collaboration with parents. This approach is effective in improving students' discipline, responsibility, and politeness in everyday life, although challenges such as the influence of social media remain. As a recommendation, schools can expand moral development programs by utilizing technology positively, such as religious-based learning applications.

This study has important implications for the development of educational policies, especially in designing Islamic Religious Education curriculum that is more oriented towards character building. The results of the study can be used as a reference for teachers and schools in developing innovative moral development programs that are relevant to students' needs. In addition, this study can also be a basis for advocating for increased support from the government, society, and families in an effort to build a generation that not only excels in academic achievement, but also has a strong and noble character.

REFERENCES

[1] L. Sucipto, M. Salim, and S. Suratman, "Implementasi kurikulum pendidikan agama islam berbasis masyarakat di Kutai Lama," *Sanskara Pendidik. dan Pengajaran*, vol. 1, no. 03, pp. 117–125, 2023, doi: 10.58812/spp.v1i03.140.

[2] N. N. Sinulingga, "Implementasi pembelajaran pendidikan agama islam berbasis media kartun islami dalam membina akhlak siswa di sekolah dasar," *J. Bilqolam Pendidik.*, vol. Vol. 3, no. 2, pp. 21–40, 2022, doi: 10.51672/jbpi.v3i2.101.

[3] D. Lestari, Y. Budianti, and M. Rifai, "Pengembangan modul pai berbasis nilai-nilai akhlak Al-Karimah untuk meningkatkan karakter religius siswa," *Res. Dev. J. Educ.*, vol. 9, no. 2, p. 1159, 2023, doi: 10.30998/rdje.v9i2.16259.

[4] E. Sukmawati, "Pembentukan akhlak peserta didik di era disrupsi berbasis pendidikan agama islam," *J. Educ. Res.*, vol. 4, no. 4, pp. 2250–2257, 2023, doi: 10.37985/jer.v4i4.616.

[5] D. Bella Agustina, N. Ramadhani, P. Anastasya Maharani, and A. Nur Aeni, "Pengembangan video pembelajaran berbasis capcut tentang amas (ayo menjadi anak shalih/shalihah) untuk meningkatkan akhlak mulia siswa SD," *J. Pendidik. dan Teknol. Indones.*, vol. 4, no. 1, pp. 11–17, 2024, doi: 10.52436/1.jpti.362.

[6] Ermiyanto and Fadriati, "Integrasi nilai akhlak mulia dalam budaya minangkabau pada mata pelajaran PAI BP," *Ta lim J. Pendidik. Agama Islam dan Manaj. Pendidik. Islam*, vol. 2, no. 1, pp. 15–24, 2023, doi: 10.59098/talim.v2i1.795.

[7] S. Nuriyah, G. Anisah, and S. Khoiriyah, "Pengembangan E-Modul pendidikan agama islam dan budi pekerti materi menghindari pergaulan bebas berbasis karakter pelajar pancasila akhlak mulia Fase-E Menggunakan Aplikasi flip Pdf professional di Sman 1 Rengel Tuban," *Al Ulya J. Pendidik. Islam*, vol. 8, no. 2, pp. 156–170, 2023, doi: 10.32665/alulya.v8i2.2048.

[8] M. Roihan, "Konstruksi dan implementasi pendidikan agama islam berbasis pembinaan akhlak di lembaga pendidikan formal," *Hikmah*, vol. 20, no. 2, pp. 249–260, 2023, doi: 10.53802/hikmah.v20i2.262.

[9] E. Sundari, "Strategi guru pendidikan agama islam dalam pembinaan akhlak: studi kasus SMP Muahammadiyah 7 Medan," *Cendekia Pendidik.*, vol. 4, no. 4, pp. 50–54, 2024, doi: 10.9644/sindoro.v3i9.252.

[10] A. Hakim, "Abd Hakim | IAI Al Khoziny Buduran," *J. Ilmu Pendidkan*, vol. 5, no. 2, 2024, doi: 10.69901/kh.v5i2.280.

[11] M. Jailani, H. Wibowo, and S. Fatimah, "Pengembangan materi pembelajaran pendidikan agama Islam: Implikasinya terhadap pendidikan Islam," *Al-Idarah J. Kependidikan Islam*, vol. 11, no. 1, p. 145, 2021, doi: 10.24042/alidarah.v11i1.8886.

[12] N. Wahyudi and H. Widodo, "Inovasi strategi pembelajaran pendidikan agama islam berbasis brain based learning di SMK Muhammadiyah 1 Temon," *TADRIS J. Pendidik. Islam*, vol. 15, no. 2, pp. 247–256, 2020, doi: 10.19105/tjpi.v15i2.3639.

[13] N. Khoerunajah, F. N. Fadhilah, A. Novita, and A. N. Aeni, "Pengembangan komik digital sahabat belajar akhlak 'Sabelak' sebagai media pembelajaran Pai di Sd Kelas Ii," *Fashluna J. Pendidik. Dasar dan Kegur.*, vol. 3, no. 1, pp. 71–81, 2022, doi: 10.47625/fashluna.v3i1.364.

[14] S. Amin, "Pengembangan bahan ajar PAI berbasis ensiklopedia pada materi Akhlak di SMA pancasila kota Bengkulu," *Manhaj J. Penelit. dan Pengabdi. Masy.*, vol. 10, no. 2, pp. 159–172, 2021, doi: 10.29300/mjppm.v10i2.3591.g2911.

[15] A. A. Putri Yulianti, Akhmad Riadi, Fadia Zahratunnisa, Nur Aulia Amanda Fatimah, "Kajian Literatur : Penggunaan media sosial sebagai sarana dalam meningkatkan pembelajaran pendidikan agama islam pada generasi muda," *Indones. J. Islam. Educ.*, vol. 2, no. 1, pp. 113–123, 2024, doi: 10.31949/ijie.v2i1.10114.

[16] R. Mutia Nur Putri, A. Nulhakim, H. Junaidi Nasution, R. Saputra, and D. U. Husna, "Peran wawasan pendidikan karakter guru PAI dalam pembentukan akhlak mulia siswa," *JUPE J. Pendidik. Mandala*, vol. 8, no. 2, p. 573, 2023, doi: 10.58258/jupe.v8i2.5549.

[17] A. Robiah and A. Adwiyah, "Efektivitas pembelajaran pendidikan agama islam (PAI) dalam membentuk akhlak mulia pada siswa : Studi kasus di SMP PAB 15 Medan," *J. Penelit. Ilmu-Ilmu Sos.*, vol. 2, pp. 49–53, 2024, doi: 10.5281/zenodo.13906442.

[18] T. F. M. Yusuf, R. Nurhidayah, T. S. Monika, W. Lestari, and A. N. Aeni, "Pengembangan EMODI (E-Modul Interaktif) materi akhlak terpuji dalam pembelajaran agama Islam Kelas 6 SD," *Al-Madrasah J. Pendidik. Madrasah Ibtidaiyah*, vol. 6, no. 3, p. 739, 2022, doi: 10.35931/am.v6i3.1065.

[19] S. Nurhaeni and H. Herawati, "Penanaman akhlak mulia siswa melaaui kegiatan kokurikuler pendidikan agama islam (PAI)," *Tawazun J. Pendidik. Islam*, vol. 15, no. 3, p. 439, 2022, doi: 10.32832/tawazun.v15i3.8898.

[20] M. K. Kafi, "Pengembangan bahan ajar elektronik pada materi akhlak mata pelajaran pendidikan agama islam," *Epistemic J. Ilm. Pendidik.*, vol. 2, no. 1, pp. 94–112, 2023, doi: 10.70287/epistemic.v2i1.174.

[21] H. Sugianto and M. Djamaluddin, "Instilling akhlakul karimah through islamic education learning (PAI) (Phenomenological Study at Senior High School)," *DAYAH J. Islam. Educ.*, vol. 4, no. 1, 2021, doi: 10.22373/jie.v4i1.7184.

[22] S. Agung, "Peran guru pendidikan agama islam (PAI) dalam membina akhlak siswa di SMPN 1 Cibarusah Bekasi," *J. Pendidik. Indones.*, vol. 2, no. 08, pp. 1429–1437, 2021, doi: 10.59141/japendi.v2i08.256.

[23] M. Saniah, S. Artilita, A. Ulfa, and R. Oktaviani, "Penguatan moderasi beragama peserta didik disabilitas tunagrahita SLB Negeri 1 Tanjungpinang menggunakan media pembelajaran merdeka belajar dalam Pendidikan Agama Islam Strengthening the religious moderation of intellectual disability students at SLB Nege," *J. Anugrah*, vol. 6, no. 1, pp. 99–110, 2024, doi: 10.31629/anugerah.v6i1.6951.

[24] S. Romlah and R. Rusdi, "Pendidikan agama islam sebagai pilar pembentukan moral dan etika," *Al-Ibrah J. Pendidik. dan Keilmuan Islam*, vol. 8, no. 1, pp. 67–85, 2023, doi: 10.61815/alibrah.v8i1.249.

[25] A. L. Mikraj, "Desain pengembangan buku ajar akidah akhlak berbasis QR code kelas XI MA Mambaul Ulum Jombang," *J. Stud. Islam dan Hum.*, vol. 4, no. 2, pp. 1347–1359, 2024, doi: 10.37680/almikraj.v4i02.5232.

[26] M. L. Nawawi, W. Kurniawan, and M. A. Jamil, "Implementasi kurikulum merdeka dalam pembelajaran pendidikan agama islam (PAI) di lembaga pendidikan Era Society 5.0 (Studi Kasus pada sekolah menengah atas (SMA) Bustanul 'Ulum Anak Tuha)," *J. Tarb. Islam.*, vol. 8, pp. 899–910, 2023, doi: 10.48094/raudhah.v7i2.488.

[27] K. A. Hermawati, "Implementasi model inkuiri dalam pembelajaran pendidikan agama islam dan budi pekerti: Analisis pada materi pembelajaran toleransi," *J. Pendidik. Agama Islam Al-Thariqah*, vol. 6, no. 1, pp. 56–72, 2021, doi: 10.25299/al-thariqah.2021.vol6(1).6159.

[28] M. Baihaki and A. Paramansyah, "Pengembangan assesment pembelajaran pendidikan agama islam pada lembaga pendidikan vokasi Islam di era digital," *J. Dirosah Islam.*, vol. 6, no. 1, pp. 5–13, 2024, doi: 10.47467/jdi.v6i1.486.

[29] C. Quintão, P. Andrade, and F. Almeida, "How to improve the validity and reliability of a case study approach," *J. Interdiscip. Stud. Educ.*, vol. 9, no. 2, pp. 264–275, 2020, doi: 10.32674/jise.v9i2.2026.

[30] E. Meşe, Ç. Sevilen, and A. Info, "Factors influencing EFL students' motivation in online learning: A qualitative case study," *J. Educ. Technol. Online Learn.*, vol. 4, no. 1, pp. 11–22, 2019, doi: 10.31681/ jetol.817680.

[31] U. A. Maidugu and A. T. Isah, "Islamic Education and its value : A vital means for the formation of national character," *Bull. Islam. Res.*, vol. 2, no. 4, pp. 6–12, 2024, doi: 10.69526/bir.v2i4.165.

[32] A. Mala and W. L. Hunaida, "Exploring the role of religious moderation in sslamic education: A comprehensive analysis of Its unifying potential and practical applications," *J. Pendidik. Agama Islam (Journal Islam. Educ. Stud.*, vol. 11, no. 2, pp. 173–196, 2023, doi: 10.15642/jpai.2023.11.2.173-196.

[33] B. Uyuni and P. Program, "Philosophical foundations in training traditional religious Educators: Bridging past and present," *Futur. Philos.*, pp. 40–65, 2024, doi: 10.57125/fp.2024.06.30.03.

[34] S. Halimah, A. Yusuf, and K. Safiudin, "Pesantren education management : The transformation of religious learning culture in the age of disruption," *J. Manaj. Pendidkan Islam*, vol. 9, no. 3, pp. 648–666, 2024, doi: 10.31538/ndhq.v9i3.16.