

The Influence of Islamic Religious Education Learning in Forming Students' Character and Noble Morals

Nova Mutiara Dewi¹, Nahidah J. Abdulhassan², Hafiz Abdul Quddoos³

¹Islamic Religious Education Study Program, Universitas Islam Negeri Raden Intan Lampung, Lampung, Indonesia

²College of Islamic Studies, University of Karbala, Karbala, Iraq

³Department of Arabic and Islamic studies, The University of Lahore (UOL), Lahore, Pakistan

Article Info

Article history:

Received Jan 15, 2025

Revised Mar 17, 2025

Accepted Mar 19, 2025

Online First Mar 20, 2025

Keywords:

Character Education

Islamic Religious Education

Religious Education

Student Morals

Vocational High School

ABSTRACT

Purpose of the study: The purpose of this study is to see whether there is an influence of Islamic religious education learning on the morals of students at Widya Yahya Gading Rejo Vocational School, Pringsewu Regency.

Methodology: The approach used is a quantitative approach. Data collection was carried out using a survey method with a questionnaire as an instrument to obtain X and Y data and analyzed using the product moment correlation analysis technique and tested with the t-test to determine the real level.

Main Findings: The results of the correlation analysis showed an rxy value of 0.468, which is included in the moderate relationship category (0.400 – 0.599) and significant. The t-test test produced a t-count value of 4.620, which is greater than ttable (1.992) at a significance level of 0.05 with a degree of freedom (dk) of 78. This confirms the hypothesis that Islamic Religious Education learning has a positive influence on students' morals. The determination coefficient of 21.9% indicates that Islamic Religious Education learning affects students' morals by 21.9%, while 78.1% is influenced by other variables.

Novelty/Originality of this study: This study provides innovation by specifically examining the influence of Islamic Religious Education learning on students' morals in the vocational school environment, which is still rarely done in the Pringsewu Regency area, and offers quantitative data as a basis for developing a religion-based education strategy.

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



Corresponding Author:

Nova Mutiara Dewi

Faculty of Tarbiyah and Teacher Training, Islamic Religious Education Study Program, Universitas Islam Negeri Raden Intan, Jl. Letnan Kolonel H Jl. Endro Suratmin, Sukarame, Kec. Sukarame, Kota Bandar Lampung, Lampung 35131 Indonesia.

Email: novmtrdww21@gmail.com

1. INTRODUCTION

Education is an inseparable part of human life that functions as a determinant of the quality of individuals and society [1], [2]. Even in simple life, humans need education to develop their potential. As a basic need, education helps humans achieve physical and spiritual perfection [3], [4]. UUSPN formulates that education is an effort to guide individual development so that they are able to face life well [5], [6]. Therefore, education is the main foundation in the formation of a person's character and life skills.

Islamic Religious Education has a strategic role in guiding students to understand and practice Islamic teachings correctly [7]-[9]. In the process, Islamic Religious Education aims to internalize Islamic values into the personality of students [10]-[12]. With this approach, students are expected to not only become thinkers but also practitioners of religious teachings that are in accordance with the development of the times. Islamic Religious

Education also seeks to produce a generation that is mature in faith and piety and able to face the challenges of modern life [13], [14]. This role makes Islamic Religious Education an important pillar in education in schools [15]-[17].

Morals occupy a fundamental position in shaping human personality both individually and socially [18]. The quality of an individual's morals determines the physical and spiritual well-being of a society [19]. Moral education not only aims to build intellectual intelligence but also strengthen moral values [20]-[22]. Without good morals, individuals tend to lose direction and do not reflect noble behavior [18], [23]. Therefore, the formation of morals through education is a top priority in producing a moral generation.

Moral education in Indonesia faces various challenges, especially in the implementation of the curriculum. Although the National Education System Law has emphasized the importance of moral education, its implementation often only covers the cognitive aspect [24]-[26]. As a result, students have an understanding of religion but are less able to practice it in their daily lives [27]-[29]. This gap shows that religious education has not been fully able to produce moral individuals. This condition is one of the causes of the weak application of religious values in society.

At Widya Yahya Gading Rejo Vocational High School, Pringsewu Regency, various forms of poor student morals were found. Data shows that students still carry out actions such as lack of discipline, disrespect for teachers, and creating chaos in class. These forms of behavior reflect a gap in character formation through Islamic Religious Education learning. Although guidance efforts have been made, the results have not been optimal. This phenomenon shows the need for a more effective approach in integrating religious values into students' lives.

Islamic Religious Education not only aims to provide religious knowledge but also to form a complete personality [30], [31]. This learning process involves continuous practice and internalization of religious values. With good guidance, students are expected to have a strong personality, integrity, and behave according to Islamic teachings [32], [33]. This education also functions as a guide to life that influences students' attitudes and decisions in various aspects of life. Therefore, Islamic Religious Education is an important instrument in forming a quality generation [34].

Previous research conducted by Khasanah [35] focused more on the role of Islamic education as a basis for character formation and noble morals through a case study approach. Its main focus was on the specific mechanisms used in Islamic education to instill moral values. Meanwhile, the current research shifts its focus to the impact of the Islamic religious education learning process in forming students' character and noble morals. The main difference lies in the approach: previous research is more descriptive and focused on a particular case, while the current research is more analytical with an attempt to measure the influence or effectiveness of Islamic religious education learning more generally. The gap that is seen is the lack of a connector that integrates insights from the specific mechanisms that have been described in previous research with empirical findings related to the effectiveness of learning in a broader context in the current research.

This research has a novelty that lies in its approach that integrates empirical analysis of the influence of Islamic religious education learning in the formation of students' character and noble morals, which previously had rarely been explored in a broader and more measurable context. The urgency of this research lies in the need to answer the increasingly complex moral challenges among the younger generation, where Islamic religious education has the potential to be a strategic solution in forming positive character and noble morals. With the increasing social problems such as moral degradation, this research not only provides theoretical insights but also provides a practical basis for educational institutions and policy makers to design more effective and relevant learning methods in forming a generation with character and noble morals.

The existence of a gap between the objectives of Islamic Religious Education learning and students' morals at Widya Yahya Gading Rejo Vocational High School encourages the importance of this research. This study aims to evaluate the influence of Islamic Religious Education learning on the formation of students' morals. By identifying factors that influence learning outcomes, it is hoped that solutions can be found to improve the effectiveness of religious education. This study also aims to provide recommendations for schools in improving the approach to Islamic Religious Education learning. Thus, students can grow into individuals who are faithful, pious, and have noble morals.

2. RESEARCH METHOD

2.1. Types of Research

This study uses a quantitative research approach method. Quantitative methods can be interpreted as research methods based on the philosophy of positivism, used to research certain populations or samples, data collection using research instruments, quantitative or statistical analysis, with the aim of testing the established hypothesis [36], [37]. In this study, the aim is to see whether there is an influence between Islamic Religious Education Learning on Student Morals. The type of research based on the method used by the researcher in this case is Survey research. Research without making changes (no special treatment) to the variables studied.

2.2. Population, Sample and Sampling Techniques

Population is a generalization area consisting of objects/subjects that have certain qualities and characteristics that are determined by researchers to be studied and then conclusions drawn [38]. The population in this study were students of Vocational School Widya Yahya, Gading Rejo District, Pringsewu Regency, totaling 377 students. A sample is part of the number and characteristics of the population. If the population is large, and the research cannot study everything in the population, for example due to limited funds, time, and energy, then the researcher can use a sample taken from that population [39]. The sample is part of the individuals who are the objects of research. In this study, the sampling technique was random sampling. The number of samples to be studied in this study was 78 people.

2.3. Data Collection Technique

In this study, in collecting data, the researcher used a Likert Scale questionnaire. The Likert Scale is used to measure the attitudes, opinions, and perceptions of a person or group of people about social phenomena [40]. In the study, this social phenomenon has been specifically determined by the researcher, which is then referred to as the research variable. The instrument in this study uses positive statements and negative statements, with 4 alternative answers. Each instrument answer has a gradation from very positive to very negative. The instrument grid used in this study can be seen in the table 1.

Table 1. Research Instrument Grid

No.	Variable	Indicator
1.	Islamic Religious Education Learning	Delivery of learning materials Student activities Teachers act as guides Assessments
2.	Student Morals	Morals towards Allah SWT: Gratitude, husnudzan, and obedience Morals towards oneself: honest, forgiving, and trustworthy Morals towards family: devoted to parents, respecting both parents Morals towards fellow human beings: tolerance, helping each other, and socializing.

The gradation of values from the questionnaire used in this study can be seen in the table 2.

Table 2. Gradation of Values

Positive Statements	Score	Negative Statements	Score
Always	4	Always	1
Often	3	Often	2
Rarely	2	Rarely	3
Never	1	Never	4

2.4. Data analysis

Prerequisite tests include normality tests and linearity tests. Normality tests are used to determine whether the data in this study are normally distributed. The method used is the Kolmogorov-Smirnov test with the help of the SPSS application. The results of this test indicate that the data is considered normally distributed if the significance value (Sig) is greater than 0.05; conversely, if $\text{Sig} \leq 0.05$, the data is considered not normally distributed [41]. Meanwhile, the linearity test is carried out to evaluate whether the relationship between variable X and variable Y is linear. The linearity test aims to ensure that the relationship between the predictor of the independent variable and the dependent variable is linear, which is important for the validity of the regression [42]. If the relationship is not linear, the regression results can be less significant. Hypothesis testing in this study uses the Product Moment correlation technique to measure the level of relationship between two variables. This test is carried out using the SPSS program, which makes it easier to calculate and analyze data. The Product Moment correlation formula is used to calculate the strength and direction of the relationship between variable X and variable Y. The resulting correlation numbers are then interpreted using a correlation table to determine how much influence the independent variable has on the dependent variable. The results of this interpretation provide a clear picture of the magnitude of the relationship between the two variables in the study.

A simple regression test is used to analyze the direct influence of the independent variable on the dependent variable. The analysis process is carried out using the SPSS program with a simple regression equation model. This equation contains constants and coefficients that indicate the direction and magnitude of the influence of X on Y. In addition, the coefficient of determination (R^2) is used to determine how much the independent variable is able to explain the dependent variable. The R^2 value ranges from 0% to 100%, where the

greater the R^2 value, the better the model is in explaining the relationship. This regression test and coefficient of determination provide a deeper understanding of the influence and relationship between variables in the study.

3. RESULTS AND DISCUSSION

3.1. Normality Test

The Kolomogrov Semirnov normality test is part of the classical assumption test. The normality test aims to determine whether the residual value is normally distributed or not. A good regression model is a residual value that is normally distributed.

The basis for decision making from the Kolomogrov Semirnov normality test is, if the significance value ≥ 0.05 then the residual value is normally distributed, if the significance value < 0.05 then the residual value is not normally distributed. The results of the data normality test in this study can be seen in the table 3.

Table 3. Results of Normality Test Calculation

		Unstandardized Residual
N		78
Normal Parameters ^a	Mean	.0000000
	Std. Deviation	5.39608346
Most Extreme Differences	Absolute	.051
	Positive	.051
	Negative	-.050
Kolmogorov-Smirnov Z		.450
Asymp. Sig. (2-tailed)		.987

a. Test distribution is Normal.

Based on the SPSS output results above, it is known that the significance value is $0.987 > 0.05$. So it can be concluded that the data tested is normally distributed.

3.2. Linearity Test

Linearity Test is a test that aims to determine whether the relationship between variable X and variable Y is linear or not. The linearity calculation is used to determine whether the predictor of the independent variable data is linearly related or not to the linear dependent variable. If not, the resulting regression can be very low. The results of the data linearity test in this study can be seen in the table 4.

Table 4. Linearity Calculation Results

			Sum of Squares	df	Mean Square	F	Sig.
Morals* Islamic Religious Education Learning	Between Gropus (Combined)		897.614	19	47.243	1.388	.169
		Linearity	629.731	1	629.731	18.501	.000
		Deviation from Linearity	267.884	18	14.882	.437	.973
	Within Groups		1974.181	58	34.038		
	Total		2871.795	77			

Based on the SPSS output above, a significance value of 0.973 was obtained. So the significance value of $0.973 > 0.05$, meaning that there is a significant linear relationship between the Islamic Religious Education Learning variable (X) and the Student Morals variable (Y).

3.3. Product Moment Correlation Test

The results of data collection for calculating Product Moment correlation can be seen in the table 5.

Table 5. Results of Product Moment Correlation Calculation
Correlations

		Islamic Religious Education Learning	Morals
Islamic Religious Education Learning	Person Correlation	1	.468**
	Sig. (2-tailed)		.000
	N	78	78
Morals	Person Correlation	.467**	1
	Sig. (2-tailed)	.000	
	N	78	78

** . Correlation is significant at the 0.01 level (2-tailed).

So the result of the calculation of the influence value between Islamic Religious Education learning (x) and student behavior (y), obtained a value of 0.468 between the values 0.400 - 0.599 which shows a moderate relationship indicator. This means that Islamic Religious Education learning has a significant influence on the morals of students of Widya Yahya Gading Rejo Vocational High School, Pringsewu. The hypothesis that the researcher proposes is as follows:

- Ho: = 0, which means there is no significant correlation between Islamic religious education learning and students' morals.
- Ha: ≠ 0, which means there is a significant correlation between Islamic religious education learning and students' morals.

Based on the SPSS output above, it can be concluded that there is a relationship between Islamic Religious Education learning and the morals of Widya Yahya Gading Rejo Vocational High School students. Therefore, the accepted hypothesis, namely Ha and Ho, is rejected. This means that there is a convincing relationship between Islamic Religious Education learning (x) and student morals (y).

The real level test is carried out to find out whether the calculated r results have a real level or not, so it is tested using the t test (real level) with results in the table 6.

Table 6. T-Test Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	21.248	7.536		2.820	.006
	Islamic Religious Education Learning	.573	.124	.468	4.620	.000

a. Dependent Variable: Morals

It is known that the calculated t value of 4,620 is then consulted with the t table value with a significance level of 0.05 with $N - K = 78 - 2 = 76$. So the value of the t table is 1.992. It turns out that the calculated t is greater than the t table or $4.629 > 1.992$. Thus, the level of product moment correlation found is significant or real. By looking at the results of the analysis above, it can be concluded that there is a positive and significant relationship between Islamic Religious Education Learning and Student Morals at Widya Yahya Gading Rejo Vocational High School, Pringsewu Regency.

3.4. Simple Regression Test

Analysis of the influence of Islamic Religious Education Learning on the Morals of Students at Widya Yahya Gading Rejo Vocational High School using simple regression analysis. The results can be seen in the table 7.

Table 7. Simple Regression Calculation Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	21.248	7.536		2.820	.006
	Islamic Religious Education Learning	.573	.124	.468	4.620	.000

The regression equation obtained: $21.248 + 0.573X$

Where:

Y = Student morals

X = Islamic Religious Education Learning

3.5. Coefficient of Determination Test

This analysis is used to determine the magnitude of the influence of the dependent variables simultaneously or how much the variables in explaining the related variables. In the coefficient of determination is symbolized by R^2 the greater the R^2 means the model is more able to explain the Y variable. The range of R^2 values starts from 0% to 100%. The SPSS output results for the Determination Coefficient Test are shown in Table 8.

Table 8. Output SPSS for Coefficient of Determination Test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.468 ^a	.219	.209	5.431

a. Predictors: (Constant), Islamic Religious Education Learning

b. Dependent Variable: Morals

Based on the SPSS output results obtained 219 or 21.9%. This means that Student Morals are influenced by Islamic Religious Education Learning by 21.9%. So it can be interpreted that the influence of Islamic Religious Education Learning with Student Morals is 21.9% while 78.1% is influenced by other variables.

This study was conducted with the aim of determining the effect of Islamic religious education learning on students' morals at Vocational School Widya Yahya Gading Rejo, Pringsewu Regency. Islamic religious education includes the realization of harmony, balance and balance of human relations with Allah SWT. Oneself, fellow human beings, other creatures and their environment. Education is not only related to increasing knowledge, but must include aspects of attitude and behavior so that it can make children into pious, knowledgeable and noble human beings. Therefore, here the author tries to examine, Is There an Effect of Islamic Religious Education Learning on Students' Morals at Vocational School Widya Yahya Gading Rejo, Pringsewu Regency.

Islamic Religious Education Learning is an effort to make students able to learn, need to learn, want to learn, motivated to learn and interested in continuously studying Islam, both for the sake of knowing how to do it right and learning Islam as knowledge. Islamic Religious Education Learning in schools is carried out not only for mastery of material in the cognitive aspect, but also mastery of the affective and psychomotor aspects. This is because Islamic Religious Education is knowledge to shape the morals of students so that all their actions are in accordance with the demands of their religion.

Morals are traits that humans carry since birth that are embedded in their souls and are always there. One thing that can influence morals is knowledge obtained through education. Changes in morals in learning are not only about gaining knowledge, but also include changes in attitudes and skills. A religious teacher is a teacher who teaches and educates the Islamic religion with guidance, giving examples and helping to lead their students towards physical and spiritual maturity. In accordance with the goals of religious education to be achieved, namely guiding children to become true Muslims, faithful, steadfast, doing good deeds and having noble morals, and being useful for society, religion and the state.

The role of Islamic Religious Education teachers in improving students' Islamic morals is very large. Therefore, teachers must be able to develop learning resources, not only rely on existing learning resources. If a teacher succeeds in planning, designing, implementing, and evaluating the learning process, then it can be said to be successful in his performance as a professional teacher.

Islamic Religious Education Learning with students' morals has a relationship in instilling knowledge that must be able to be practiced or carried out in their lives. So that what is done is behavior or morals that are embedded in students. In the end, the success or failure of Islamic Religious Education depends on the extent to which educators in instill the values of Islamic teachings. Their relationship will be said to be good or successful if proven by knowledge and attitudes in the form of practice which is their morals.

Based on the results of the processing, it can be concluded that there is a relationship between Islamic Religious Education Learning and Student Morals at Vocational School Widya Yahya Gading Rejo Pringsewu. The relationship between Islamic Religious Education Learning and Student Morals is significant. This is evident from the correlation figure of 0.468 which is included in the interpretation table between 0.400 - 0.599 included in the category of moderate correlation or relationship. The influence of Islamic Religious Education Learning with Student Morals is 21.9% while 78.1% is influenced by other variables.

This study has a positive impact by strengthening the understanding of how Islamic religious education learning can contribute significantly to shaping students' character and noble morals, thus becoming an important reference for the development of more effective curriculum and learning methods. However, this study also has several limitations, such as the limited generalization of the results due to the research context which may only be relevant to certain populations. In addition, the quantitative approach used may ignore contextual nuances or qualitative factors that also play a role in shaping students' character. Therefore, further research is needed that combines qualitative approaches to provide a more holistic picture.

4. CONCLUSION

The conclusion of this study is that from the data processing and data analysis conducted by the researcher, there is a significant relationship between Islamic Religious Education Learning and Student Morals at Widya Yahya Gading Rejo Vocational High School, Pringsewu Regency, amounting to 0.468 and the correlation value is included in the moderate relationship category. From the results of the real level test conducted by the researcher to determine whether the relationship obtained is a real relationship or just a coincidence, the results obtained are $4.620 > 1.992$ which indicates a real relationship between the two variables. With the calculation of the coefficient of determination, a 21.9% relationship between the two variables was obtained. Further research is suggested to adopt a mixed methods approach that integrates quantitative and qualitative analysis to explore more deeply the contextual factors and learning dynamics that influence the formation of students' character and noble morals.

ACKNOWLEDGEMENTS

We would like to express our deepest gratitude to all parties who have provided support, guidance, and contributions in this research process. This gratitude is especially addressed to the institution, family, colleagues, and all who have played a role, either directly or indirectly, in completing this research. Hopefully the results of this research can provide benefits and positive contributions to science and the wider community.

REFERENCES

- [1] C. Pramana, D. Chamidah, S. Suyatno, F. Renadi, and S. Syaharuddin, "Strategies to Improved Education Quality in Indonesia: A Review.," *Turkish Online J. Qual. Inq.*, vol. 12, no. 3, pp. 1977–1994, 2021.
- [2] A. Barranca-Enríquez and T. Romo-González, "Your health is in your mouth: A comprehensive view to promote general wellness," *Front. Oral Heal.*, vol. 3, no. September, pp. 1–14, 2022, doi: 10.3389/froh.2022.971223.
- [3] I. W. Ningsih, "The Implementation of Character Education Values in Indonesia in Realizing The Ideal Human Being (Insan Kamil)," *Qiro'ah J. Pendidik. Agama Islam*, vol. 14, no. 2, pp. 168–178, 2024.
- [4] T. K. Narbaeva and A. Musurmanova, "Priority Areas Of Spiritual, Moral And Physical Education Of Youth In The Family," *İlköğretim Online*, vol. 20, no. 3, pp. 1648–1656, 2021, doi: 10.17051/ilkonline.2021.03.187.
- [5] S. Sadri, E. Emawati, and H. Hully, "Integration of Pancasila Student Profile Values in Islamic Religious Education (PAI) Learning at SMA Negeri 1 Gerung," *Int. J. Educ. Narrat.*, vol. 2, no. 1, pp. 146–158, 2024, doi: 10.70177/ijen.v2i1.719.
- [6] H. Hasbiyallah and M. N. Ihsan, "Internalization of Education Character Based on the Five Souls of Modern Islamic Boarding School Al-Ihsan Baleendah," *Int. J. Adv. Sci. Educ. Relig.*, vol. 4, no. 2, pp. 126–138, 2021, doi: 10.33648/ijoaser.v4i2.151.
- [7] M. S. A. Huda, S. Sariman, and M. Khasanudin, "Strategy of Islamic Religious Education Teachers in Improving The Islamic Character of Students," *Scaffolding J. Pendidik. Islam dan Multikulturalisme*, vol. 4, no. 2, pp. 58–70, 2022.
- [8] Amrin, S. . Asiah, M. M. Al-Qosimi, A. I. Imamah, M. U. Rochmawati, and N. Shofita, "New Normal and Islamic Education: Islamic Religious Education Strategy on Educational Institutions in Indonesia," *J. Pendidik. dan Konseling*, vol. 4, no. 3, pp. 120–129, 2022.
- [9] M. R. Nasucha, K. Khozin, and I. Thoifah, "Synergizing Islamic Religious Education and Scientific Learning in the 21st Century: A Systematic Review of Literature," *J. Pendidik. Agama Islam (Journal Islam. Educ. Stud.)*, vol. 11, no. 1, pp. 109–130, 2023, doi: 10.15642/jpai.2023.11.1.109-130.
- [10] A. Achadah, W. Wahidmurni, and A. F. Yasin, "Internalization of Character Education Values in Shaping Elementary School Students' Religious Behavior," *AL-ISHLAH J. Pendidik.*, vol. 14, no. 4, pp. 4723–4734, 2022, doi: 10.35445/alishlah.v14i4.2509.
- [11] A. H. OK, M. Al-Farabi, and F. Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students," *Munaddhomah J. Manaj. Pendidik. Islam*, vol. 3, no. 3, pp. 221–228, 2023, doi: 10.31538/munaddhomah.v3i3.265.
- [12] A. A. Prasetya, "Implementation of Value Education in Islamic Religious Education," *J. Kaji. Pendidik. dan Psikol.*, vol. 2, no. 1, pp. 69–75, 2024.
- [13] N. D. Tsoraya, O. Primalaini, and Masduki Asbari, "The Role of Islamic Religious Education on the Development Youths' Attitudes," *J. Inf. Syst. Manag.*, vol. 01, no. 01, pp. 12–18, 2022, <https://jisma.org/index.php/jisma/article/view/3>
- [14] N. Komariah and I. Nihayah, "Improving the personality character of students through learning Islamic religious education," *At-Tadzkir Islam. Educ. J.*, vol. 2, no. 1, pp. 65–77, 2023.
- [15] M. Rodiyah, S. Suhermanto, and A. Fawait, "the Importance of Islamic Religious Education and Moral Education in Building the Character of Primary School Children," in *Proceeding of International Conference on Education, Society and Humanity*, 2023, p. 2023.
- [16] R. Mulyana, "Religious moderation in Islamic religious educatiotextbook and implementation in Indonesia," *HTS Teol. Stud. / Theol. Stud.*, vol. 79, no. 1, pp. 1–8, 2023, doi: 10.4102/HTS.V79I1.8592.
- [17] B. W. K. Guna, S. E. Yuwantiningrum, F. Firmansyah, M. D. Aminudin, and A. Aslan, "Building Morality and Ethics Through Islamic Religious Education in Schools," *IJGIE (International J. Grad. Islam. Educ.)*, vol. 5, no. 1, pp. 14–24, 2024, doi: 10.37567/ijgie.v5i1.2685.
- [18] Y. K. Saputra, M. Dylan, and D. Carmelo, "Fostering Islamic Morality through Tahfidz Learning: Islamic Law," *Int. J.*

- Educ. Narrat.*, vol. 1, no. 2, pp. 49–62, 2023, doi: 10.55849/ijen.v1i2.305.
- [19] I. M. P. Astakoni, N. L. P. Sariyani, A. Yulistiyono, I. N. T. Sutaguna, and N. M. S. Utami, “Spiritual Leadership, Workplace Spirituality and Organizational Commitment; Individual Spirituality as Moderating Variable,” *Italianisch*, vol. 12, no. 2, pp. 620–631, 2022.
- [20] M. Madum and D. Daimah, “Character Building Through Islamic Education: Nurturing the Indonesian Nation’s Values,” *LISAN AL-HAL J. Pengemb. Pemikir. dan Kebud.*, vol. 18, no. 1, pp. 59–71, 2024, doi: 10.35316/lisanalhal.v18i1.59-71.
- [21] A. P. Rahayu and Y. Dong, “The Relationship of Extracurricular Activities with Students’ Character Education and Influencing Factors: A Systematic Literature Review,” *AL-ISHLAH J. Pendidik.*, vol. 15, no. 1, pp. 459–474, 2023, doi: 10.35445/alishlah.v15i1.2968.
- [22] M. A. F. Sanjani, “The Impact of School Principals on Graduate Quality Through Character Education Initiatives,” *J. Educ. Manag. Res.*, vol. 3, no. 1, pp. 30–46, 2024, doi: 10.61987/jemr.v3i1.347.
- [23] X. Wei and B. Shen, “Effects of Two Face Regulatory Foci About Ethical Fashion Consumption in a Confucian Context: Face Regulatory Foci and EFC: X. Wei, B. Shen,” *J. Bus. Ethics*, vol. 196, no. 4, pp. 807–825, 2024, doi: 10.1007/s10551-024-05870-1.
- [24] H. Mulang and A. H. P. K. Putra, “Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia,” *Golden Ratio Soc. Sci. Educ.*, vol. 3, no. 1, pp. 01–13, 2023, doi: 10.52970/grsse.v3i1.105.
- [25] A. Tohri, A. Rasyad, M. Sururuddin, and L. M. Istiqlal, “The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia,” *Int. J. Eval. Res. Educ.*, vol. 11, no. 1, pp. 333–344, 2022.
- [26] N. Taja, E. S. Nurdin, A. Kosasih, E. Suresman, and T. Supriyadi, “Character education in the pandemic era: A religious ethical learning model through Islamic education,” *Int. J. Learn. Teach. Educ. Res.*, vol. 20, no. 11, pp. 132–153, 2021, doi: 10.26803/ijlter.20.11.8.
- [27] N. Komariah and I. Nihayah, “Improving The Personality Character of Students Through Learning Islamic Religious Education,” *At-tadzkir Islam. Educ. J.*, vol. 2, no. 1, pp. 65–77, 2023, doi: 10.59373/attadzkir.v2i1.15.
- [28] Asrori Asrori and T. Stiawan, “The concept of learning Islamic education based on multicultural in establishing religious moderation,” *Annu. Conf. Islam. Relig. Educ.*, vol. 2, no. 1, pp. 819–831, 2022, [Online]. Available: <http://acied.pp-paiindonesia.org/index.php/acied%7C819>
- [29] Umiarso and Muhammad Qorib, “The Practice of Religious Moderation Based on Theo-anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study,” *J. Iqra’ Kaji. Ilmu Pendidik.*, vol. 7, no. 2, pp. 183–193, 2022, doi: 10.25217/ji.v7i2.2629.
- [30] M. Masturin, “Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character,” *Munaddhomah J. Manaj. Pendidik. Islam*, vol. 3, no. 4, pp. 246–355, 2023, doi: 10.31538/munaddhomah.v3i4.310.
- [31] M. Komalasari and A. B. Yakubu, “Implementation of Student Character Formation Through Islamic Religious Education,” *At-tadzkir Islam. Educ. J.*, vol. 2, no. 1, pp. 52–64, 2023, doi: 10.59373/attadzkir.v2i1.16.
- [32] S. S. B. Surbakti, R. Harahap, and U. Hasanah, “Future perspectives on the islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development,” *J. Islam. Stud.*, vol. 1, no. 1, pp. 17–35, 2024, doi: 10.35335/7adqms82.
- [33] I. Mujahid, “Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia,” *Indones. J. Islam Muslim Soc.*, vol. 11, no. 2, pp. 185–212, 2021, doi: 10.18326/ijims.v11i2.185-212.
- [34] M. Abu Bakar, K. A. Umroh, and F. Hameed, “Improving Quality Islamic Education for Today’s Generation,” *At-tadzkir Islam. Educ. J.*, vol. 2, no. 2, pp. 118–128, 2023, doi: 10.59373/attadzkir.v2i2.42.
- [35] U. Khasanah, “Islamic Education as a Foundation of Character : a Case Study of the Formation of Noble Morals in Students,” *J. Islam. Educ.*, vol. 8, no. 2, pp. 294–309, 2023.
- [36] A. Ghanad, “An Overview of Quantitative Research Methods,” *Int. J. Multidiscip. Res. Anal.*, vol. 06, no. 08, pp. 3794–3803, 2023, doi: 10.47191/ijmra/v6-i8-52.
- [37] J. Maksimović and J. Evtimov, “Positivism and post-positivism as the basis of quantitative research in pedagogy,” *Res. Pedagog.*, vol. 13, no. 1, pp. 208–218, 2023, doi: 10.5937/istrped2301208m.
- [38] A. Kurniawan, U. S. Hidayatun, Tasrim, A. Jayanti, E. Septyarini, and T. D. Sudibyo, “Enhancing Customer Loyalty: the Role of Service Quality in Customer Satisfaction,” *J. Lifestyle SDG’S Rev.*, vol. 5, no. 2, pp. 1–25, 2025, doi: 10.47172/2965-730X.SDGsReview.v5.n02.pe04412.
- [39] S. Hartini, E. Alic, and J. March, “The Relationship Between Authoritarian Parenting and Aggressive Behavior of Adolescents in Nagari Bungo Tanjung,” *World Psychol.*, vol. 1, no. 2, pp. 18–26, 2022, doi: 10.55849/wp.v1i2.98.
- [40] I. Kusmaryono, D. Wijayanti, and H. R. Maharani, “Number of Response Options, Reliability, Validity, and Potential Bias in the Use of the Likert Scale Education and Social Science Research: A Literature Review,” *Int. J. Educ. Methodol.*, vol. 8, no. 4, pp. 625–637, 2022, doi: 10.12973/ijem.8.4.625.
- [41] S. Khoiriyah, V. Wiliyanti, I. Gunawan, I. Negeri Raden Intan Lampung, J. Letkol Endro Suratmin, and B. Lampung, “The Influence of The STEM Learning Approach on Students Communication and Collaboration Abilities on Elasticity Materials,” *J. Penelit. Pembelajaran Fis.*, vol. 15, no. 3, pp. 263–271, 2024, doi: 10.26877/jp2f.v15i3.18724.
- [42] S. W. Jarantow, E. D. Pisors, and M. L. Chiu, “Introduction to the Use of Linear and Nonlinear Regression Analysis in Quantitative Biological Assays,” *Curr. Protoc.*, vol. 3, no. 6, pp. 1–56, 2023, doi: 10.1002/cpz1.801.