

Religious Character Formation Through Islamic Education Learning in Elementary Schools: Evidence from SD Negeri 1 Kameloh Baru

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ABSTRACT

This study was motivated by the limited internalization of religious values in Islamic Religious Education (IRE) instruction in elementary schools, which tends to emphasize cognitive achievement rather than the development of students' religious character. The study aimed to describe the implementation of IRE instruction in developing students' religious character and to identify the supporting and inhibiting factors affecting the process. This study employed a descriptive qualitative approach at SD Negeri 1 Kameloh Baru. Data were collected through participatory observation, in-depth interviews with six informants consisting of the principal, one Islamic Education teacher, one fifth-grade homeroom teacher, and three fifth-grade students, as well as documentation analysis of lesson plans and school religious programs. Data analysis was conducted through data reduction, data display, and conclusion drawing using source and method triangulation to ensure data validity. The findings reveal that religious character development is effectively strengthened through the integration of affective learning objectives, structured religious habituation, teacher role modeling, and a consistent school religious culture. Students demonstrated observable behavioral changes, including increased discipline in prayer, spontaneous greeting habits, peer-supported reminders in worship practices, and the internalization of religious routines as personal awareness rather than formal obligation. The study also found that the effectiveness of religious character formation emerges from the systematic alignment between instructional objectives, repeated religious practices, exemplary teacher behavior, and the institutionalization of religious values within the school environment.

1. INTRODUCTION

Education is a basic human need that plays a strategic role in improving individuals' quality of life while also determining a nation's progress. Through education, people can develop their potential and enhance the quality of human resources as the cornerstone of development (Abdullah, 2015, 1; Rowina et al., 2024, 121; Ramadhan Wirayudha et al., 2024, 11). In addition to developing skills, education also serves to shape students' behavior, character, morals, and personality so that they can lead responsible and meaningful lives (Adisti Aulia Sudrajat, Noorazmah Hidayati, 2025, 156; Norjanah, N., & Abdullah, 2024, 1902). Therefore, education is understood not only as a process of knowledge transfer, but also as a means of shaping individuals who are knowledgeable, have good character, and possess a sound personality (Abdullah & Ahmad, 2026, 587). As times change, education is a continuous, lifelong process that requires innovation to meet the ever-changing needs of society. Education is expected to produce a generation that possesses not only intellectual intelligence but also moral integrity and attitudes that align with the social and cultural values of society (Astuti, M. S., & Abdullah, 2024,

3615;Abdullah, 2017, 319). In this context, the younger generation plays a strategic role as the future leaders of the nation's development and must therefore be equipped with a comprehensive and sustainable education (Iqbal & Abdullah, 2024, 2320) Therefore, the focus of education should be on the holistic development of students' potential, encompassing intellectual, emotional, and spiritual aspects (Yulianti, 2024, 266 ; Abdullah et al., 2026, 550). One example of educational practices aimed at the holistic development of students' potential can be seen in Islamic Religious Education (IRE) instruction in elementary schools. IRE has a strategic mandate to shape students' character through the internalization of the values of faith, worship, and moral conduct. However, various studies indicate that PAI practices in schools still tend to be oriented toward cognitive achievements, while the development of students' religious character is not yet optimally reflected in their daily behavior. This situation indicates a gap between the normative objectives of PAI and its implementation in the learning process in elementary schools. A number of previous studies have demonstrated that the development of students' religious character is influenced by religious habituation, teacher role modeling, and school religious culture.

However, the current body of research still tends to examine these elements separately. Most previous studies focus only on one dimension, such as religious habituation, teacher role modeling, or school culture, resulting in a fragmented understanding of how Islamic Religious Education (IRE) instruction contributes to the formation of students' religious character. Limited studies have explored how instructional planning, affective objectives, religious practices, teacher modeling, evaluation, and school culture interact systematically within a single educational framework, particularly in the context of public elementary schools in Central Kalimantan. This gap constitutes the research gap of the present study. This study proposes an integrated perspective that combines instructional design, affective learning objectives, religious habituation, teacher modeling, evaluation, and school culture into one pedagogical framework for religious character development. The novelty of this study lies in conceptualizing IRE instruction not merely as classroom-based knowledge transmission, but as an interconnected educational ecosystem in which instructional planning, daily religious practices, teacher exemplarity, and institutional culture operate simultaneously to internalize religious values among students. Thus, this study contributes theoretically by extending the understanding of character-based Islamic education from fragmented instructional practices toward a systemic and culture-based pedagogical model. The main research questions of this study are: (1) how is Islamic Religious Education instruction implemented in shaping students' religious character, and (2) what factors support and hinder the implementation process? To answer these questions, this study employed a descriptive qualitative approach that allows for an in-depth exploration of actual educational practices and interactions within the school environment. This study was conducted at SD Negeri 1 Kameloh Baru, a public elementary school that has implemented structured religious programs such as congregational Dhuha prayer, Qur'anic recitation, memorization of short surahs and hadiths, Friday religious activities, and routine prayers before and after learning activities. Despite these programs, the school still faces challenges related to the internalization of religious values and the consistency of students' religious behavior. Therefore, this study aims to comprehensively describe the implementation of IRE instruction in shaping students' religious character and to identify the supporting and inhibiting factors influencing the process. The findings of this study are expected to contribute theoretically to the development of an integrated pedagogical framework for character-based Islamic Religious Education and practically to the strengthening of religious learning strategies, teacher practices, and school religious culture in elementary school contexts.

2. METHODS

This study employed a descriptive qualitative approach to gain an in-depth understanding of the implementation of Islamic Religious Education (IRE) in shaping students' religious character within the natural school context. This approach is relevant for exploring the meaning of practices, interactions, and culture that cannot be reduced to numerical data and allows researchers to capture social reality holistically (Sugiyono, 2017, p. 9; Ibrahim, 2015, p. 125). A descriptive qualitative design was chosen because the focus of the study is to describe educational processes and social interactions rather than to test relationships between variables. The research was conducted at SD Negeri 1 Kameloh Baru, a public elementary school that has implemented structured religious habituation programs such as congregational Dhuha prayer, memorization of short surahs and hadiths, Friday religious activities, and routine prayers before and after lessons. The school environment is also supported by adequate worship facilities and the active involvement of the entire school community in fostering a religious culture, which has been identified as an important factor in religious character development in elementary schools. The research subjects were selected through purposive sampling based on their direct involvement in Islamic Religious Education instruction and students' religious character development. Purposive sampling was used to identify informants who possess a deep understanding of the phenomenon under investigation (Sugiyono, 2017, p. 85). A total of six informants participated in this study, consisting of the school principal, one Islamic Religious Education teacher, one fifth-grade homeroom teacher, and three fifth-grade students.

Table 1. Research Informants

No	Informants	Role in Research	Number
1	School Principal	Policy and school culture informant	1
2	Islamic Religious Education Teacher	Main instructional informant	1
3	Fifth-grade Homeroom Teacher	Supporting instructional informant	1
4	Fifth-grade Students	Student experience informants	3
Total			6

Data collection was conducted through participatory observation, in-depth interviews, and documentation. Participatory observation was used to directly observe instructional practices, religious habituation activities, and interactions within the school environment (Sugiyono, 2017, p. 203). In-depth interviews were conducted to obtain contextual and experiential understanding from the informants regarding the implementation of religious character education (Ibrahim, 2015, p. 88). Documentation techniques were employed to examine syllabi, lesson plans, school religious activity schedules, and other supporting documents related to Islamic Religious Education instruction. Data analysis was conducted interactively through data reduction, data display, and conclusion drawing and verification (Sugiyono, 2013, p. 337). Data validity was ensured through source triangulation and methodological triangulation to maintain the consistency and credibility of the findings (Ibrahim, 2015, p. 125).

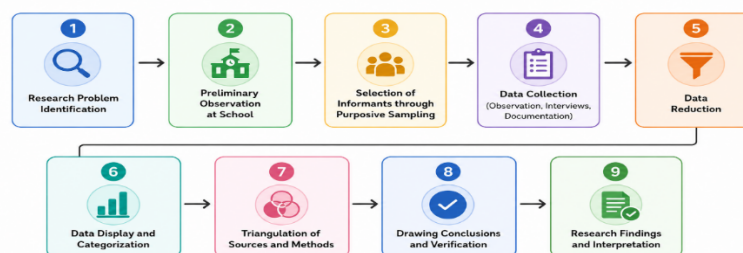


Figure 1. Research Procedure

3. RESULTS AND DISCUSSION

RESULTS

The research findings are organized into two major themes: (1) the implementation of Islamic Religious Education (IRE) in shaping students' religious character, and (2) the supporting and inhibiting factors influencing the process. The findings were generated through qualitative thematic analysis involving data reduction, open coding, categorization, theme construction, and triangulation verification based on observations, interviews, and documentation. The coding process was conducted by identifying recurring patterns, behaviors, and meanings related to religious character formation within the school environment. Similar codes were then grouped into broader categories and interpreted into thematic findings.

Table 1. Thematic Analysis of the Implementation of IRE Instruction in Shaping Religious Character

Data Sources	Initial Codes	Categories	Emerging Themes
Lesson plans integrate prayer discipline, politeness, and worship habits into affective objectives	prayer discipline, politeness, worship awareness	Integration of religious values in instructional planning	Religious character is systematically designed through affective-oriented instructional planning
Learning activities begin with prayer, Qur'anic recitation, and moral reflection	routine prayer, Qur'anic recitation, moral integration	Religious habituation in classroom instruction	Daily religious routines strengthen students' awareness of religious practices
Students participate in congregational Dhuha prayer, memorization of surahs and hadiths, and Friday religious activities	discipline in worship, collective participation, routine practice	Structured religious habituation	Repetitive religious practices foster discipline, responsibility, and collective religious identity
Teachers consistently participate in prayer activities and demonstrate polite speech and behavior	teacher exemplarity, behavioral imitation, role modeling	Teacher modeling	Students internalize religious values through observation and imitation of teachers' behavior
Evaluation emphasizes observation of students' daily behavior rather than written cognitive tests only	behavioral observation, attitude assessment, practical worship evaluation	Authentic character evaluation	Religious character development is reflected through observable behavioral transformation

The thematic findings demonstrate that students' religious character was not formed through cognitive instruction alone, but through the interaction between affective instructional planning, repeated religious practices, teacher exemplarity, and school culture. The coding results indicate that recurring behaviors such as spontaneous greetings, peer reminders regarding prayer, participation in congregational worship, and students' sense of incompleteness when religious routines were omitted reflect the internalization of religious values into students' daily behavior. Interview excerpts further strengthen the thematic findings by demonstrating that the formation of students' religious character was intentionally constructed through instructional design, repeated religious habituation, and social interaction within the school environment. The Islamic Education teacher stated, *"From the very beginning when I designed the lesson plan, I included the behavioral objectives I wanted to achieve, such as making prayer a habit, maintaining discipline in prayer, and speaking politely."* This statement indicates that religious character formation was not treated as an incidental outcome of instruction, but rather as a deliberately planned pedagogical objective embedded within the affective dimension of learning. The emphasis on behavioral targets

such as prayer discipline and politeness demonstrates that instructional planning functioned as a mechanism for value internalization rather than merely cognitive content delivery. This finding suggests that the integration of affective objectives into lesson planning enabled religious values to become operationalized in everyday classroom practices. Similarly, students' statements such as *"If we don't recite a prayer before studying, it feels like something is missing"* reflect a deeper level of value internalization beyond formal compliance with school rules. This response indicates that repeated religious practices gradually transformed into students' personal awareness and emotional needs. Critically, this finding demonstrates that the effectiveness of religious habituation lies not only in repetition, but also in the emergence of intrinsic religious consciousness. The phrase "something is missing" signifies that worship practices had shifted from externally imposed routines into psychologically meaningful behaviors embedded in students' daily experiences. Thus, religious activities functioned not merely as institutional rituals, but as mechanisms for shaping students' internal moral and spiritual dispositions. Furthermore, the fifth-grade homeroom teacher's statement, *"When a classmate forgets, the other students remind each other,"* reveals that religious character formation had evolved into a collective social practice within the classroom culture. This finding is important because it shows that responsibility for religious behavior was no longer dependent solely on teacher supervision. Instead, students actively participated in maintaining shared religious norms through peer interaction and mutual reminders. Critically, this pattern indicates the emergence of a socially constructed religious environment in which students collectively reinforced moral behavior. The peer-reminder practice demonstrates that religious values had become institutionalized within the students' social relationships, thereby strengthening the sustainability of character formation beyond formal instructional settings. Taken together, these interview findings indicate that the success of religious character development at SD Negeri 1 Kameloh Baru was shaped through the interaction between affective instructional planning, habitual religious practices, and collective social reinforcement. The findings further suggest that religious character education becomes more effective when religious values are systematically designed, repeatedly practiced, emotionally internalized, and socially reproduced within the school culture.

Table 2. Thematic Analysis of Enabling and Hindering Factors in Religious Character Development

Data Sources	Initial Codes	Categories	Emerging Themes
The entire school community participates in religious activities	collective participation, shared responsibility, institutional support	School religious culture	Religious character formation is strengthened through collective institutional commitment
Availability of prayer room, Qur'an copies, and Islamic visual symbols	worship facilities, religious learning resources, symbolic reinforcement	Facilities and infrastructure	Physical religious environments reinforce students' religious practices
Religious programs are conducted routinely and consistently	scheduled habituation, repetitive religious activities, program consistency	Structured religious programs	Consistent religious routines facilitate the internalization of religious values
Students are easily influenced by peers during religious activities	peer influence, disruptive behavior, social conformity	Peer interaction	Peer groups can either reinforce or weaken religious discipline
Some students are inconsistent in practicing worship habits	low self-awareness, inconsistent participation, weak habituation	Student self-awareness	Religious character development depends on students' internal commitment
Religious practices at home are inconsistent	limited parental support, weak home reinforcement, family	Family environment	The continuity between school and family environments determines the sustainability of

	inconsistency		religious character formation
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The thematic analysis presented in Table 2 indicates that the development of students' religious character is shaped by the interaction between supportive institutional environments and external social challenges. The coding and categorization process revealed that collective school participation, structured religious programs, and adequate worship facilities functioned as enabling factors that strengthened the habituation and internalization of religious values among students. Conversely, peer influence, inconsistent family religious practices, and low student self-awareness emerged as inhibiting factors that weakened the continuity of religious behavior outside formal school activities. These findings suggest that religious character formation is not solely determined by classroom instruction, but is socially constructed through repeated interactions among school culture, peer dynamics, personal awareness, and family reinforcement. Interview data further clarify how enabling and inhibiting factors interact dynamically in shaping students' religious character. A PAI teacher explained, "*Sometimes children listen more to their friends than to their teachers, so if one of them starts joking around during a religious activity, the others are influenced by it.*" This statement was initially coded as *peer influence*, *social conformity*, and *behavioral imitation*, which were later categorized into *peer interaction*. Critically, this finding demonstrates that peer groups function as a powerful socialization agent within the school environment. Religious behavior among students is not formed solely through teacher instruction, but also through horizontal social interactions among peers. The tendency of students to imitate disruptive behavior during religious activities indicates that collective discipline is socially negotiated rather than individually constructed. This suggests that religious character formation remains vulnerable when peer culture does not fully support religious norms. Similarly, the homeroom teacher stated, "*Some students seem less enthusiastic about participating in activities because they aren't in the habit of praying at home.*" This statement was coded as *weak religious habituation at home*, *low participation*, and *family inconsistency*, which were then categorized into *family environment*. Critically, this finding indicates that school-based religious instruction alone is insufficient to sustain students' religious character when it is not reinforced within the family setting. The lack of continuity between school and home environments weakens the internalization process because students encounter inconsistent religious expectations across social contexts. Thus, the effectiveness of religious character education depends not only on institutional programs but also on the alignment of values between schools and families.

The principal further emphasized, "*The school has provided facilities for worship and regular programs, but success still depends on the children's habits at home.*" This statement was coded as *institutional support*, *structured habituation*, and *dependency on family reinforcement*. The finding suggests that adequate facilities and structured programs function only as enabling conditions rather than determinants of successful character formation. Critically, the statement reveals that religious character development is relational and ecological in nature, requiring collaboration between institutional structures and students' everyday family experiences. This reinforces the argument that religious character education cannot rely solely on formal educational mechanisms. Students' statements also reveal contrasting patterns of religious internalization. One student admitted, "*If I rarely pray at home, I sometimes forget to do so at school.*" This statement was coded as *inconsistent worship habits* and *weak behavioral continuity*, indicating that religious discipline had not yet become fully internalized. In contrast, another student explained, "*I've gotten used to praying at school, so at home I'm sometimes the one reminding my parents.*" This statement was coded as *internalized religious awareness*, *behavioral transfer*, and *reverse family influence*. Critically, this finding demonstrates that successful school-based religious habituation can extend beyond the school setting and influence family practices. The emergence of students as agents who remind their parents to pray indicates that religious character formation can produce

reciprocal social effects, where students no longer function merely as recipients of values but also as transmitters of religious awareness within their families. Overall, these interview findings indicate that religious character formation is shaped through the interaction between institutional culture, peer dynamics, personal awareness, and family reinforcement. The coding and thematic analysis reveal that religious character development is not a linear outcome of instructional activities, but rather a socially negotiated and context-dependent process influenced by multiple interconnected environments.

DISCUSSION

The findings of this study indicate that the development of students' religious character through Islamic Religious Education (PAI) instruction becomes effective when religious values are systematically embedded within instructional design, repeated religious practices, teacher exemplarity, and school culture. Rather than functioning merely as a medium for cognitive knowledge transfer, PAI instruction in this context operated as a socialization process through which students continuously encountered, practiced, and negotiated religious values in their daily school experiences. This finding reinforces the perspective that religious character education is formed not only through formal curriculum content, but also through the hidden curriculum embedded in institutional routines, social interactions, and cultural practices within the school environment. In this sense, Islamic education functions as a pedagogical process that transforms religious knowledge into lived behavioral dispositions (Abdullah, 2017, p. 68). This finding also aligns with Thomas Lickona's perspective that character education involves the integration of moral knowing, moral feeling, and moral action within students' daily experiences, emphasizing that character formation must occur through continuous practice and institutional culture rather than solely through cognitive instruction (Lickona, 1991). The integration of religious values into lesson plans and affective learning objectives suggests that character formation was intentionally designed as part of the instructional process rather than treated as an incidental byproduct of learning. From a pedagogical perspective, affective-oriented instructional planning may function as a mechanism that directs students' behavioral expectations and creates consistency between learning objectives and classroom practices. This continuity between planning and implementation strengthens the process of value internalization because students repeatedly experience the same moral messages through instructional activities, classroom rituals, and teacher interactions. This study demonstrates that affective objectives became operationalized through daily practices such as prayer routines, Qur'anic recitation, and moral reflection. This process indicates that religious values become more meaningful when students experience them as part of lived classroom culture rather than as abstract normative concepts. In line with Lee Shulman's theory of Pedagogical Content Knowledge (PCK), effective teachers are not only required to master subject matter but also to transform moral and religious content into meaningful pedagogical experiences that are relevant to students' social realities (Shulman, 1986). Religious practices such as congregational Dhuha prayer, memorization of surahs and hadiths, communal prayer, and Friday religious activities may function as repeated behavioral reinforcement mechanisms that gradually transform external routines into internalized religious awareness.

The effectiveness of habituation in this study does not merely derive from repetition itself, but from the emotional and social meanings attached to those practices through continuous participation. Students' statements that they felt "something is missing" when religious activities were omitted indicate that religious routines had evolved beyond institutional obligations into psychologically embedded habits. Theoretically, this finding suggests that repeated religious practices contribute to the formation of automatic behavioral patterns and emotional attachment to worship activities, thereby strengthening students' moral self-regulation. This mechanism explains why habituation-based approaches often produce stronger behavioral outcomes than purely lecture-

based moral instruction. In this context, religious habituation may serve as a process through which students repeatedly rehearse religious behavior until it becomes normalized within their personal identity structure. Consequently, religious discipline emerges not through coercion, but through the gradual internalization of repeated social and spiritual experiences. This finding further supports Thomas Lickona's argument that moral character is strengthened through consistent habituation and repeated engagement with ethical actions in everyday life (Lickona, 1991). Teacher role modeling also reveals an important theoretical mechanism in religious character formation. Students were more likely to engage consistently in religious practices when teachers actively participated in those activities rather than merely instructing students verbally. This finding suggests that teacher exemplarity provides behavioral legitimacy and social credibility to religious values because students interpret teachers' actions as authentic representations of expected behavior. In social learning terms, students learn religious behavior through observation, imitation, and reinforcement derived from meaningful interactions with authority figures. Thus, teacher modeling operates not only as moral demonstration but also as a mechanism that bridges normative values and observable practice. This interpretation is strongly supported by Albert Bandura's Social Learning Theory, which explains that individuals acquire behaviors through observational learning, imitation, and reinforcement processes derived from influential social models (Bandura, 1977). The transfer of religious habits from school to home further indicates that teacher exemplarity can extend the influence of school culture beyond institutional boundaries. Some students reportedly reminded their parents to pray at home, suggesting that students were no longer passive recipients of values but had become active agents in reproducing religious awareness within their family environment. The involvement of the entire school community demonstrates that religious character formation operates through an ecological and collective process rather than through isolated teacher-centered instruction. The effectiveness of school religious culture in this study appears to emerge from the consistency of institutional routines, shared behavioral expectations, and continuous symbolic exposure to religious values within the school environment. Scheduled religious programs and adequate worship facilities functioned as structural supports that normalized religious behavior and increased opportunities for repeated participation. Theoretically, this finding suggests that institutional culture creates a social environment in which religious practices become collectively maintained and socially reinforced. Students are therefore more likely to internalize religious values when they experience them as shared social norms embedded in everyday interactions.

In this regard, school culture acts as a mediating environment that continuously reproduces religious meanings through daily social practices. From a multicultural educational perspective, James Banks argues that educational environments should cultivate inclusive social norms and collective values through institutional culture and shared participation, enabling students to internalize values through social interaction and democratic engagement within the school environment (Banks, 2008). The inhibiting factors identified in this study further reveal that religious character formation is highly dependent on the continuity of value reinforcement across different social environments. Peer influence may weaken religious discipline because students often negotiate behavioral norms collectively within their social groups. When disruptive behavior becomes socially accepted among peers, students are more likely to conform to group behavior than to institutional expectations. Likewise, inconsistent religious practices at home weaken the sustainability of school-based habituation because students experience conflicting behavioral standards between school and family settings. This finding suggests that religious character education is context-dependent and relational in nature, requiring alignment between institutional instruction and students' broader social environments. The inconsistency between school values and family practices may interrupt the process through which repeated behaviors become stable

personal habits. Therefore, the effectiveness of religious character education depends not only on the quality of instructional programs but also on the ecological continuity of religious reinforcement across school, peer, and family contexts. These findings are also consistent with Albert Bandura's explanation that environmental reinforcement and social context significantly influence the maintenance or weakening of learned behaviors through reciprocal interactions between individuals and their social surroundings (Bandura, 1977). Overall, this study contributes theoretically by proposing that character-based Islamic Religious Education should be understood as an integrated pedagogical ecosystem in which instructional design, habituation, teacher modeling, institutional culture, and social reinforcement interact dynamically to shape students' religious character. Unlike previous studies that examined these aspects separately, this study demonstrates that religious character formation emerges through the interconnected operation of cognitive, affective, behavioral, and social mechanisms within the school environment. The findings imply that effective religious education requires not only curriculum integration but also sustained social practices capable of transforming religious values into internalized dispositions and collectively maintained behaviors. In broader educational discourse, these findings reinforce the theoretical contributions of Lee Shulman, Thomas Lickona, Albert Bandura, and James Banks by demonstrating that effective character education emerges through the interaction between pedagogical competence, moral habituation, observational learning, and supportive institutional culture.

4. CONCLUSION

This study concludes that the development of students' religious character through Islamic Religious Education (PAI) instruction becomes effective when implemented through an integrated pedagogical system involving instructional planning, religious habituation, teacher role modeling, and school culture. The implementation of PAI at SD Negeri 1 Kameloh Baru demonstrates that the integration of affective objectives into lesson plans, routine religious practices such as congregational Dhuha prayer, collective prayer, memorization of surahs and hadiths, and the active involvement of the school community contribute significantly to the formation of students' religious habits and behavioral awareness. Teacher exemplarity plays a crucial role in transforming religious values into observable daily behavior, while the consistency of school religious culture strengthens the internalization process. Supporting factors include collective institutional commitment, structured religious programs, and adequate worship facilities, whereas peer influence, inconsistent family reinforcement, and low student self-awareness remain major obstacles. Therefore, collaboration between schools and families is essential to maintain the continuity of religious character formation beyond the classroom environment. Despite these findings, this study has several limitations. First, the research was conducted only in one public elementary school with a limited number of informants, so the findings cannot be generalized to broader educational contexts. Second, the study focused primarily on the implementation process of Islamic Religious Education and did not examine the long-term behavioral outcomes of students' religious character development. Third, the qualitative design relied heavily on participants' experiences and observed behaviors, which may be influenced by situational and contextual factors within the school environment. Therefore, future studies are recommended to involve a larger number of schools and participants from different educational and socio-cultural settings in order to obtain broader comparative findings. Further research may also employ mixed-method or longitudinal approaches to examine the long-term sustainability of students' religious character formation and to measure the relationship between school-based religious habituation and behavioral changes outside the school environment. In addition, future researchers are encouraged

to explore the role of parents, peer communities, and digital religious environments in strengthening or weakening the internalization of religious values among elementary school students.

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