

INTEGRATION OF ISLAMIC VALUES IN ELEMENTARY SCHOOL ACTIVITIES TO DEVELOP A GENERATION OF NOBLE CHARACTER

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Abstrak: This study aims to describe the integration of Islamic values in both academic and non-academic activities at the elementary school level and to analyze its role in shaping students' noble character. The research employed a qualitative descriptive approach. Data were collected through observation, in-depth interviews, and documentation at SDN 02 Labuhan Haji, involving the principal, Islamic education teachers, classroom teachers, and upper-grade students as respondents. The findings reveal that the integration of Islamic values has become an essential part of all school activities. Teachers serve as role models by encouraging students to pray, greet others respectfully, recite short Qur'anic verses, and maintain cleanliness. Non-academic activities such as congregational prayers, Qur'an recitation, and Friday charity also foster social awareness, responsibility, and empathy among students. The main challenge in implementing Islamic values lies in the lack of consistent reinforcement from the home environment. However, this is addressed through strong collaboration and communication between the school and parents. Overall, the integration of Islamic values at SDN 02 Labuhan Haji has effectively contributed to building students' moral foundation through example, habituation, and cooperation among teachers, students, and parents.

Keywords: Islamic Values, Elementary School, Noble Character, Educational Integration, Character Education

INTRODUCTION

Education is a structured process implemented within educational institutions to support learners in acquiring knowledge, developing skills, and cultivating positive attitudes.¹ Through education, individuals are not only trained to enhance their cognitive abilities but are also guided in the internalization of moral values and character development. In Indonesia, where the majority of the population adheres to Islam, the integration of Islamic values into the learning process is particularly significant. These values serve as ethical guidelines that shape students' behavior in accordance with Islamic principles, such as honesty, discipline, responsibility, and social awareness.

At the level of basic education, particularly in elementary schools, education plays a crucial role in shaping students' moral and spiritual foundations. During this developmental stage, children begin to internalize habits, moral values, and social norms that will form the basis of their future personality. Therefore, the implementation of Islamic values at the early stages of education is highly strategic for

¹ Mustajib, I., Rahmawati, D., & Lestari, N. Penguatan Pendidikan Karakter di Sekolah Dasar melalui Integrasi Nilai-nilai Islam. *Jurnal Pendidikan Dasar dan Keguruan*, 7(2), (2022) 123–132.



fostering Islamic character from an early age. Numerous studies indicate that character education that is systematically designed and integrated into the elementary school curriculum can sustainably cultivate noble character (*akhlak karimah*) and positive behavioral habits. Consequently, basic education is not solely aimed at the transmission of knowledge but also at the profound formation of students' moral and spiritual dimensions.

Furthermore, character formation grounded in Islamic values is closely associated with individual personality development. Character reflects a combination of cognitive capacities and innate traits present from birth.² The integration of Islamic values into the learning process aims not only to enhance students' religious understanding but also to shape behaviors that embody noble moral conduct (*akhlak karimah*). Through this approach, learners are expected to demonstrate honesty, discipline, responsibility, and a high level of social concern. Islamic education emphasizes not only cognitive aspects but also affective and psychomotor dimensions as they are manifested in everyday life.

However, the implementation of Islamic values in schools faces several challenges, including digitalization, the rapid flow of information that may at times conflict with Islamic teachings, and shifts in family parenting patterns. These challenges influence students' character development and may lead to a decline in respect, responsibility, and honesty. Consequently, formal Islamic Religious Education (*Pendidikan Agama Islam / PAI*) alone is insufficient to cultivate a holistic Islamic character. An integrative strategy is therefore required, in which Islamic values are embedded across all aspects of school life, both inside and outside the classroom.

The concept of integrating Islamic values encompasses the incorporation of principles such as honesty, discipline, compassion, and responsibility into all educational activities, ranging from curriculum design to daily habituation practices. This strategy can be implemented through contextual learning that connects general subject matter with Islamic teachings, religious activities such as *tadarus* and collective prayers, as well as the cultivation of Islamic behavioral norms within the school environment. Through this approach, the school functions as a moral laboratory that naturally nurtures Islamic values, ensuring that education not only transmits knowledge but also internalizes spiritual values within students' daily behavior.

Previous studies have highlighted the importance of integrating Islamic values in character formation.³ argue that religious education makes a significant contribution to the development of character traits grounded in honesty, empathy, and respect. found that although several schools have attempted to integrate Islamic values into instructional practices, the implementation remains largely symbolic and has not yet resulted in substantial behavioral change among students.⁴ Samsu, emphasizes the balance between worldly life and the hereafter as a fundamental objective of Islamic education. Although these studies have enriched the theoretical understanding of Islamic character education, limited attention has been given to effective implementation strategies at the elementary level and to empirical approaches that directly measure their impact on students' behavior.⁵

Taking into account the findings and limitations of previous studies, the present study seeks to further explore the role of Islamic values in shaping the character of the younger generation and to identify effective implementation strategies within the context of basic education. Through this approach, Islamic education is expected to produce learners who excel academically while possessing strong Islamic character, are well prepared to face future challenges, and demonstrate noble moral conduct in accordance with Islamic teachings.

²Nurfand, A., Setiawan, D., & Wahyuni, N. Integrasi Nilai-Nilai Keislaman dalam Pembelajaran untuk Pembentukan Karakter Siswa Sekolah Dasar. *Jurnal Pendidikan Islam Indonesia*, 11(1), (2023) 45–56.

³ Wahyono, T., & Farahsani, D. (2017). Integrasi Nilai-nilai Islam dalam Pembelajaran sebagai Upaya Pembentukan Karakter Siswa Sekolah Dasar. *Jurnal Pendidikan dan Pembelajaran Dasar*, 4(2), 85–94.

⁴Putri, R. Implementasi Nilai-nilai Islam dalam Pembelajaran di Sekolah Dasar. *Jurnal Pendidikan Dasar Nusantara*, 8(1), (2022), 27–35.

⁵ Samsu. *Pendidikan Islam dan Pembentukan Karakter Siswa Sekolah Dasar. Jurnal Pendidikan Karakter Islam*, 4(1), (2016), 15–25.

Taking into account the findings and limitations of previous studies, this study aims to further examine the role of Islamic values in shaping the character of the younger generation and to identify effective strategies for their implementation within the context of basic education. Through this approach, Islamic education is expected to foster learners who not only excel academically but also possess strong Islamic character, are well prepared to face future challenges, and demonstrate noble moral conduct in accordance with Islamic teachings.

METHODOLOGY

This study employed a qualitative approach using a descriptive method, aiming to provide an in-depth description of the implementation of Islamic values in elementary school activities and their influence on students' character formation. A qualitative approach was selected because it allows for a holistic understanding of social phenomena through direct observation of behaviors, activities, and social interactions within the school environment.⁶

The participants in this study were selected purposively and included the school principal, Ms. Istikhara, S.Pd., who has served in her position for 20 years; Islamic Religious Education (PAI) teachers, Mr. Masrori, S.Pd., and Ms. Zulfa, S.Pd., each with 12 years of teaching experience; and classroom teachers, namely Ms. Roshidayati, S.Pd. (Grade 4), with 3 years of experience, as well as Ms. Suburiah, S.Pd., and Ms. Zulhijjah, S.Pd. (Grade 2), each with 3 years of service. In addition, a sample of students was drawn from Grade 6 to provide insights into students' character development.

1. Research Subjects and Study Setting

The research subjects included Islamic Religious Education (PAI) teachers, the school principal, and students at SDN 02 Labuhan Haji, an elementary school that implements a religious values habituation program.

2. Data Collection Techniques

Data were collected using three main techniques, namely:

- a) Observation: Conducted through direct observation of religious activities and students' behaviors within the school environment.
- b) In-depth Interviews: Carried out with teachers, the school principal, and students to obtain a comprehensive understanding of the forms of Islamic values implementation and their impact on students' character development.
- c) Documentation: Involved the analysis of school documents, including the school's vision and mission statements, religious activity programs, and school regulations that support the formation of Islamic moral character.

3. Data Analysis Techniques

Data analysis was conducted using the Miles and Huberman model, which consists of three main stages, namely⁷:

- a) Data Reduction: The process of selecting, focusing, and simplifying data that are relevant to the research objectives.
- b) Data Display: The systematic organization of data in the form of narratives, tables, or charts to facilitate understanding.

⁶ Sugiyono. *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*. (Bandung: Alfabeta, 2019)..

⁷ Miles, M. B., & Huberman, A. M. *Qualitative Data Analysis: An Expanded Sourcebook* (2nd ed.). (Thousand Oaks, CA: Sage Publications, (1994).

- c) Conclusion Drawing and Verification: The process of identifying meanings, patterns, and relationships among the data to produce valid and trustworthy conclusions.

RESULTS AND DISCUSSION

Based on the results of observations, interviews, and document analysis conducted at SDN 02 Labuhan Haji, the findings indicate that the implementation of Islamic values has become an integral part of all school activities. The internalization of Islamic values is not limited to the Islamic Religious Education (PAI) subject but is also integrated into routine activities and students' daily habituation. Religious activities implemented at this school include the daily congregational *Dhuhr* prayer, as well as the performance of four units of *Dhuha* prayer conducted every Friday or in the morning for classes that initiate earlier implementation.

Before and after teaching and learning activities, all students and teachers recite prayers together, aiming to cultivate gratitude and to familiarize students with spiritual communication with Allah SWT from an early age. In addition, an IMTAQ (*Iman dan Taqwa* Faith and Piety) activity is held every Friday and attended by all members of the school community. This activity begins with the recitation of Surah Yasin, followed by the recitation of prayer intentions and prayer readings. The IMTAQ program not only strengthens students' religious dimensions but also fosters a sense of togetherness and faith within a solemn and meaningful atmosphere.

In addition to worship activities, each class regularly collects *Friday infaq*, which is subsequently distributed to orphaned students within the school. This program serves as a tangible means of instilling values of social care, empathy, and a spirit of sharing among students. Through this activity, learners are taught to understand the importance of sharing their sustenance and demonstrating concern for others from an early age.

Teachers and the school principal also play an active role as role models in instilling Islamic values. They not only provide guidance but also consistently demonstrate discipline, responsibility, and honesty in their daily practices. In interviews with Islamic Religious Education (PAI) teachers, it was explained that habituation is more effective than merely delivering theoretical instruction, as children learn more effectively through concrete examples that they observe on a daily basis.

1. School Vision and Mission Policies on the Internalization of Islamic Character Values among Students

Based on interviews with the principal of SDN 02 Labuhan Haji, Ms. Istihara stated that the school's vision and mission are strongly oriented toward the formation of students' Islamic character.⁸ The cultivation of faith (*iman*) and piety (*taqwa*) is identified as the primary objective, requiring a sustained and long-term process to ensure that these values are deeply internalized by students. This goal is pursued through various policies and strategies that are implemented consistently within the school environment.

This finding is reinforced by a study on leadership and Islamic education conducted by Ipa Salam Al Hamid, Indrianur, and Hasbullah, which emphasizes that the internalization of Islamic educational values in character formation at the elementary school level is achieved through habituation, role modeling, supervision, and the integration of Islamic values into all teaching and learning activities. Similarly, Mulyasa asserts that character education within an Islamic context aims to encourage learners to independently internalize and personalize noble moral values (*akhlak karimah*), which are then reflected in their daily behavior.⁹

According to the Islamic Religious Education (PAI) teacher at SDN 02 Labuhan Haji, Mr. Masrori, in practice the integration of Islamic values at the school is implemented through the habituation of prayers before and after lessons, the performance of congregational prayers, *Dhuha* prayers, the recitation of Surah Yasin every Friday, and the collection of *Friday infaq*. These

⁸ Interview with Ms. Istihara, 2025

⁹ Mulyasa, E. *Manajemen Pendidikan Karakter*. (Bandung: PT Remaja Rosdakarya., 2012)

activities function not merely as religious routines but also as effective means for internalizing values of discipline, responsibility, and social solidarity.

This approach aligns with the value-based education concept proposed by Samani and Hariyanto, which emphasizes habituation as one of the most effective methods for instilling moral values in elementary school-aged children.¹⁰ Furthermore, congregational worship and *Friday infaq* activities reflect the application of vertical and horizontal integration models, namely fostering a spiritual relationship with Allah while simultaneously strengthening social relationships with others.

Parental involvement is also considered crucial. Teachers emphasize that parents serve as the first *madrasah* for children; therefore, synergy between the school and the family is a key determinant of successful character formation. This perspective is supported by Bronfenbrenner's ecological theory of human development, which emphasizes that moral education does not occur solely within the school context but is also significantly influenced by family and broader social environments.¹¹

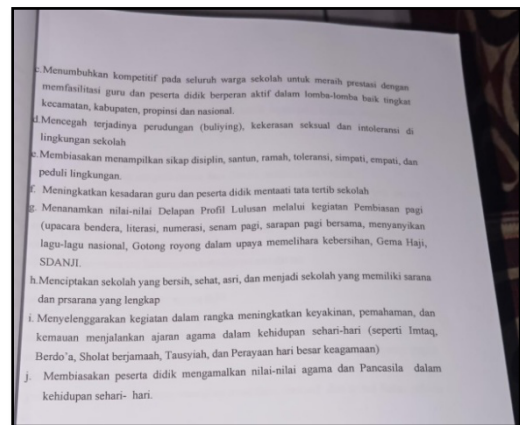
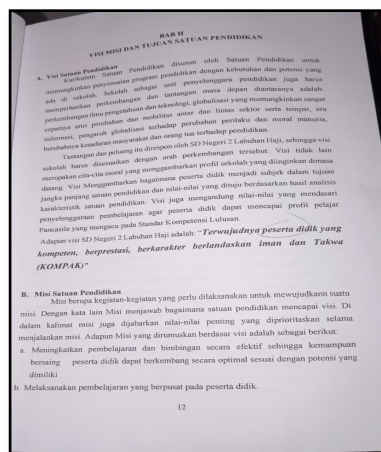


Figure 1.2: School Mission

2. Implementation of Islamic Values

Ms. Istihara explained that one of the key policies implemented at the school is the promotion of role modeling by teaching and administrative staff. Teachers and school personnel are expected to serve as examples in their daily behavior, such as refraining from smoking within the school premises, eating with the right hand while seated, and consistently demonstrating polite and respectful conduct. In addition, the school institutionalizes the habituation of religious activities, including IMTAQ (*Iman and Taqwa*), which are integrated into classroom instruction as well as routine school programs.

In instructional practices, Islamic values are integrated not only into Islamic Religious Education (PAI) but also across all subject areas. According to Ms. Istihara, regardless of the subject taught, teachers are expected to incorporate learning content that is connected to Islamic values. In addition, the school provides positive reinforcement in the form of praise for students who demonstrate good behavior, while counseling and guidance are offered to students who violate school regulations.¹²

Ms. Roshidayati, the homeroom teacher of Class 4A, also stated that the implementation of Islamic values begins as soon as students enter the school. It starts with greeting others with *salaam*, offering smiles, and demonstrating polite and respectful

¹⁰ Samani, M., & Hariyanto. *Konsep dan Model Pendidikan Karakter*. (Bandung: PT Remaja Rosdakarya, 2012)

¹¹ Bronfenbrenner, U.. *The Ecology of Human Development: Experiments by Nature and Design*. (Harvard University Press, 1979)

¹² Interview with Ms. Istihara, 2025.

behavior. This is followed by the recitation of prayers at the beginning and end of lessons, as well as the reading of Surah An-Nas, Al-Falaq, and Al-Ikhlâs. Students are also encouraged to engage in morning *dhikr* and to recite prayers for their parents.



Figure 1.3. Recitation of Surah Yasinduring the Friday Activity



Figure 1.4. Congregational Dhuha Prayer Activity



Figure 1.5. Congregational Dhuhr Prayer Activity

Learning begins the moment students enter the school environment. Therefore, teachers must provide exemplary behavior by greeting students with *salaam*, demonstrating politeness, and acting courteously as a means of instilling Islamic values. Through such modeling, it is expected that students will develop strong faith and piety, shaping their character in accordance with Islamic principles.

3. Leadership and Guidance Strategies

In terms of leadership, Ms. Istihara emphasized the importance of teachers' individual awareness in continuously instilling Islamic values in students. She also actively involves parents and the wider community, for example by inviting parents to major school events or character-strengthening programs such as *"The 7 Habits of Great Indonesian Children."* This involvement of parents serves as a form of spiritual and social collaboration between the school and families.

4. Challenges and Solutions

However, this process is not without challenges, particularly as many students live with their grandparents rather than with their parents. This situation often results in

inconsistencies in character formation between the school and home environments. In addition, the rapid development of technology and social media has a significant influence on students' behavior. According to Ms. Istihara, teachers must be able to utilize social media and digital technology as learning tools, so that students do not use mobile phones and social media solely for entertainment, but also as means for engaging in positive and educational activities.¹³

5. Evaluation and Impact

Based on interview findings, the Islamic Religious Education (PAI) teacher, Mr. Masrori, stated that Islamic values must be integrated into learning at the elementary school level, as without the internalization of Islamic teachings, students' moral character would be difficult to develop. This perspective aligns with the theory of Islamic education proposed by Hidayatullah, which emphasizes that Islamic education serves both preventive and constructive functions in shaping children's moral character from an early age.¹⁴ The teacher further emphasized that values such as moral conduct (*akhlak*) and discipline in worship are primary priorities taught to students. These findings indicate that teachers perceive Islamic values not merely as cognitive content but as behavioral guidelines that must be continuously internalized and reflected in students' daily lives.

These findings reinforce the results of Wahyono and Farahsani, who argue that student character formation becomes more effective when Islamic values are positioned as the foundation of all learning activities. Islamic Religious Education (PAI) teachers employ personal and direct guidance strategies, particularly for students who exhibit hyperactive behavior or difficulties in self-regulation.¹⁵ Teachers seek to guide these students closer to Islamic teachings through advice and individualized mentoring. This strategy reflects a humanistic and individualized approach, in which teachers function not only as role models but also as moral mentors for students.

Parental involvement is also considered crucial. Teachers emphasize that parents serve as the first *madrasah* for children; therefore, synergy between the school and the family is a key factor in successful character formation. This view supports Bronfenbrenner's ecological theory of child development, which emphasizes that moral education does not occur solely within the school context but is also influenced by family and broader social environments.¹⁶

To further strengthen these findings, the researchers conducted more in-depth interviews with classroom teachers, namely Ms. Suburiah, S.Pd., and Ms. Zuhijjah, S.Pd. The results of these interviews provide concrete insights into how Islamic values are directly integrated into both instructional activities and non-academic school practices. Through the experiences and real-life practices of these teachers, the study identifies specific forms of Islamic values implementation in students' daily lives, as well as the challenges encountered in the process of character formation.¹⁷

a) Teachers' Understanding of Islamic Values

Both teachers understand Islamic values as moral and spiritual guidelines that must be instilled in students from an early age. Ms. Suburiah explained that, within the context of elementary education, Islamic values include the ability to read *Hijaiyah* letters, familiarity with short Qur'anic verses, and habituating students to recite prayers before and after learning activities. Meanwhile, Ms. Zuhijjah emphasized that

¹³ Interview with Ms. Istihara, 2025.

¹⁴ Hidayatullah, M. F. *Pendidikan Karakter: Membangun Peradaban Bangsa*. (Surakarta: Yuma Pustaka, 2018)

¹⁵ Wahyono, T., & Farahsani, D. Integrasi Nilai-nilai Islam dalam Pembelajaran sebagai Upaya Pembentukan Karakter Siswa Sekolah Dasar. *Jurnal Pendidikan dan Pembelajaran Dasar*, 4(2), (2017), 85–94.

¹⁶ Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Harvard University Press.

¹⁷ Interview with Ms. Suburiah., and Ms. Zuhijjah, 2025

the implementation of Islamic values is also reflected in daily practices, such as praying, greeting others with *salaam*, and demonstrating respectful behavior toward teachers and peers.

b) Implementation of Islamic Values in Learning

In teaching and learning activities, Islamic values are consistently integrated into daily classroom routines. Ms. Suburiah stated that practices such as collective prayer, recitation of short Qur'anic verses, greeting teachers and parents with *salaam*, and instilling honesty and courteous behavior are conducted every day. Additionally, values such as honesty, responsibility, and discipline are fostered through simple yet effective practices, including asking permission before leaving the classroom, borrowing items politely, maintaining cleanliness according to schedule, and apologizing when mistakes occur.

Ms. Zulhijjah added that the development of discipline and responsibility is further cultivated through routine activities, such as lining up in an orderly manner without supervision, praying independently, and handing over found money to teachers. Teachers act as role models by praying together with students and demonstrating proper ways of giving greetings. These practices illustrate the application of a strong role-modeling strategy in shaping students' moral character.¹⁸

c) Integration of Islamic Values in Non-Academic Activities

Islamic values are also implemented through non-academic activities such as congregational *Dhuha* prayer, *Tadarus* (Qur'anic recitation), daily prayer recitations, and *Friday infiq* activities. Through these practices, students are not only taught religious observances but also social values such as care, honesty, and responsibility. These activities serve as an effective means of fostering both spiritual and social sensitivity among students within the school environment.

d) The Role of the School Principal in Shaping Noble Character

Teachers reported that the school culture at SDN 02 Labuhan Haji strongly supports the development of students' noble character. The religious environment, along with the support of the principal and other teachers, is a key factor in the success of this program. However, challenges remain in communicating with parents, as some students have not yet received similar habituation at home. To address this, teachers strive to build closer relationships with parents through regular communication and collaboration in all school activities.

e) Challenges and Solutions in Integrating Islamic Values

The main challenge faced by teachers is the lack of parental attention to their children's religious education at home. To address this issue, teachers have taken the initiative to enhance coordination with parents through homeroom meetings and joint socio-religious activities. The synergy between school and family is considered crucial to ensure that Islamic values taught at school are continued and reinforced at home.

Overall, interview findings indicate that teachers possess a strong understanding of Islamic values and demonstrate a high level of commitment to integrating them into all educational activities. Role modeling, habituation, and collaboration among teachers, students, and parents are identified as key strategies for successfully shaping students with noble moral character.

Based on interview findings, the Islamic Religious Education (PAI) teacher, Mr. Masrori, stated that Islamic values must be integrated into elementary school learning, as students' moral character would be difficult to develop without the internalization of Islamic teachings. This perspective aligns with Islamic education theory as proposed by Hidayatullah, which emphasizes that Islamic education serves

¹⁸ Interview with Ms. Zulhijjah, 2025

both preventive and constructive functions in shaping children's moral character from an early age.¹⁹ The teacher further highlighted that values such as moral conduct (*akhlak*) and discipline in worship are primary priorities in student instruction. These findings indicate that teachers perceive Islamic values not merely as cognitive content but as behavioral guidelines that must be consistently instilled in daily practice.

These findings further reinforce the results of Wahyono and Farahsani, who asserted that student character formation is more effective when Islamic values are used as the foundation for all learning activities.²⁰

Islamic Religious Education (PAI) teachers employ personal and direct guidance strategies, particularly for students who exhibit hyperactive behavior or have difficulty with self-regulation. Teachers aim to guide these students closer to Islamic teachings through individualized advice and mentoring. This approach reflects a humanistic and individualized strategy, in which teachers serve both as role models and moral guides for students.

Parental involvement is also considered crucial. Teachers emphasize that parents serve as the child's first *madrasah*, making the synergy between school and family a key factor in successful character formation. This perspective aligns with Bronfenbrenner's ecological theory of child development, which highlights that moral education does not occur solely within the school but is also shaped by family and social environments.²¹

In addition to interviews with classroom teachers, the researchers conducted interviews with several upper-grade students (grades IV–VI) at SDN 02 Labuhan Haji to explore the extent to which students understand and apply Islamic values. The findings provide a tangible picture of how students comprehend, internalize, and implement Islamic values in their daily lives, both at school and at home.

The interviews revealed that students generally learn about Islamic values through classroom activities and habitual practices guided by teachers. One student mentioned that they became familiar with Islamic values through reciting the intentions (*nial*) for prayer in each religious lesson, while another student noted that maintaining cleanliness during worship is an Islamic value frequently emphasized by teachers at school. These findings indicate that Islamic values are not only taught theoretically but are also practiced through daily religious activities within the school environment.

Regarding school activities, the majority of students reported that the *Yasin* recitation activity (*Yasinan*) is their favorite. They perceive this activity as both enjoyable and spiritually calming, while also fostering stronger relationships with peers and teachers. Additionally, students noted that teachers frequently provide guidance on the importance of acting in accordance with Islamic teachings, such as maintaining neatness, cleanliness, and patience in learning. The teachers' patient modeling during instruction serves as a key factor in helping students understand and emulate these values.

Students also reported efforts to apply Islamic values such as honesty, discipline, and courteous behavior both at school and at home. One student explained that demonstrating respect toward teachers involves listening attentively without arguing and refraining from mocking peers. These findings suggest that moral understanding is developing among students and is beginning to be internalized in their daily behavior.

¹⁹ Hidayatullah, M. F. *Pendidikan Karakter: Membangun Peradaban Bangsa*. (Surakarta: Yuma Pustaka, 2018)

²⁰ Wahyono, T., & Farahsani, D.. Integrasi Nilai-nilai Islam dalam Pembelajaran sebagai Upaya Pembentukan Karakter Siswa Sekolah Dasar. *Jurnal Pendidikan dan Pembelajaran Dasar*, 4(2), (2017), 85–94.

²¹ Bronfenbrenner, U.. *The Ecology of Human Development: Experiments by Nature and Design*. (Harvard University Press, 1979)

Furthermore, students reported that religious activities at school help them become better individuals. They perceived positive, albeit gradual, changes, such as becoming more diligent in worship and more respectful toward peers and teachers. One student described the experience as a “gradual change,” indicating that the process of developing Islamic character occurs continuously over time.

When asked about their expectations and suggestions regarding religious activities at school, several students proposed that lessons on Islamic values be more frequently connected to Islamic stories and narratives of the prophets. They believed that such learning would increase motivation and deepen their understanding of Islamic history. Additionally, in messages shared with their peers, students emphasized the importance of not playing during worship and of performing prayers consistently, recognizing that worldly life is temporary and that every Muslim has a duty to draw closer to Allah SWT.

Overall, the findings from student interviews indicate that religious activities at school have a positive influence on shaping Islamic behavior and character. Students’ understanding of Islamic values extends beyond the cognitive domain and is beginning to manifest in daily behaviors, including honesty, discipline, care, and respect for teachers and peers. Therefore, it can be concluded that the integration of Islamic values at SDN 02 Labuhan Haji has been implemented effectively and has positively contributed to the development of students’ noble character.

CONCLUSION AND RECOMMENDATIONS

Based on the findings, it can be concluded that the integration of Islamic values at SDN 02 Labuhan Haji has been implemented comprehensively through three main strategies: teacher role modeling, habituation of religious activities such as congregational prayers and *tadarus*, and the integration of Islamic values across all learning materials and school interactions. These strategies have significantly contributed to the development of students’ noble character, including discipline, honesty, responsibility, and social care. Although challenges arose from limited family support, they were successfully addressed through active collaboration between the school and parents. This demonstrates that a holistic approach is not only effective in instilling Islamic values but also creates an educational ecosystem that sustainably supports students’ moral and spiritual development.

Based on the research findings, it is recommended that schools develop practical guidelines and integration modules for embedding Islamic values across all subjects, as well as enhance teacher training in role modeling and value-based instructional approaches. For parents, periodic parenting programs and structured communication forums with teachers are suggested to ensure continuity of character education at home. At the policy level, the government is encouraged to formulate supportive regulations and allocate adequate resources. Future research should expand the study to more diverse school contexts and explore the role of digital technology in facilitating the internalization of Islamic values. This approach would not only optimize the integration model at SDN 02 Labuhan Haji but also allow it to be replicated and adapted more broadly to strengthen the development of students’ noble character across various educational settings.

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