

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN CHARACTER BUILDING OF STUDENTS: A SYSTEMATIC ANALYSIS OF EMPIRICAL LITERATURE IN SECONDARY SCHOOLS

Muhammad Nur Effendi

Universitas Islam Negeri Antasari Banjarmasin, Indonesia
effendisaja9@gmail.com

Muhammad Yusuf

Universitas Islam Negeri Antasari Banjarmasin, Indonesia
muhammadyusuf@uin-antasari.ac.id

Abstract

This study systematically analyses empirical literature on the role of Islamic Religious Education (IRE) in shaping the character of secondary school students in Indonesia through a literature review. The findings of this study confirm the effectiveness of IRE in increasing students' religiosity, discipline and social empathy through teacher role modelling strategies, habitual worship, thematic discussions of the Qur'an, and extracurricular religious activities. However, the implementation of PAI is hampered by low teacher pedagogical quality, monotonous methods, the negative influence of social media, and a lack of family-school synergy. Recommendations include a digital PAI curriculum, affective neuroscience teacher training, and collaboration between the Ministry of Education and Culture and the Ministry of Religious Affairs to optimise character based on *akhlakul karimah* (good character) in the digital era.

Keywords: Islamic Religious Education, character building, secondary school, systematic literature analysis, *akhlakul karimah*, challenges in implementing PAI

Introduction

The global moral crisis among young people, characterised by increasing delinquency, ethical degradation and a loss of values, calls for holistic, integrated and sustainable character education. In Indonesia, a national survey recorded a 25% increase in cases of fighting among secondary school students in the last three years, triggered by the degradation of social ethics, negative environmental influences, and a lack of moral guidance from an early age (Arnadi et al., 2021); (Nisa et al., 2021); (Aslan & Pong, 2023). Islamic Religious Education (PAI) is considered the main bastion for instilling noble character through the habit of performing obligatory worship, the exemplary role of teachers as *qudwah hasanah*, and the reinforcement of tauhid values in daily life (Judrah et al., 2024).

The digital era poses complex and multidimensional challenges for the character development of secondary school students, where exposure to negative content such as cyberbullying, online pornography, political hoaxes, and extreme violence accounts for 70% of the total daily gadget usage of students aged 13-18 years, according to data

from the Ministry of Education and Culture (Mizani et al., 2020). This phenomenon systematically weakens basic moral foundations such as intellectual honesty, social responsibility, human empathy, and vertical piety, while Islamic Religious Education can be a strategic bridge for integrating digital literacy with Islamic values through innovative contextual learning strategies such as social media content analysis based on thematic interpretation of the Qur'an, digital ethics simulations from a fiqh muamalah perspective, and digital *self-reflection* habits (Manullang et al., 2021). Field research conducted in 12 cities in West Java shows that students with intensive exposure to structured PAI are 20% less likely to engage in destructive online behaviour and 35% more likely to be digitally literate in religion, proving the effectiveness of this approach in a heterogeneous urban context (Burhanudin et al., 2026).

PAI is not merely a transfer of formal theological doctrine, but rather a process of holistic character transformation through the internalisation of the values of monotheism, social fiqh muamalah, and akhlak karimah, which are integrated vertically and horizontally into the operational curriculum of secondary schools. The concept of akhlakul karimah from the hadith of the Prophet Muhammad SAW, "Innamal a'malu binniyat," becomes the main and operational framework for contextual moral guidance for students (Salisah et al., 2024).

A study conducted in 15 public secondary schools in East Java confirmed that the PAI programme, based on the habit of praying in congregation and *dhikr jama'i*, reduced youth crime rates by up to 35%, with an increase in the comprehensive religious character index score from 65 to 82 in one full academic semester. Significant effects ($p < 0.05$) were evident in the variables of time-based discipline, practical interfaith tolerance, and academic responsibility, confirming PAI as a measurable and sustainable preventive intervention (Puspitasari et al., 2022).

In Islamic Education classes for grades X-XII, learning about the fundamentals of faith, the Qur'an, and the interpretation of hadith serves as the ontological foundation for shaping the character of secondary school students, where the internalisation of verses about divine trust (QS. Al-Anfal: 27), Islamic brotherhood (QS. Al-Hujurat: 10), and social ihsan encourages concrete daily religious behavioural changes such as avoiding chronic truancy, respecting classmates of different genders/religions, actively participating in community social service, and rejecting negative peer pressure. Qualitative phenomenological research with intensive participant observation in 8 public high schools in Yogyakarta found that thematic group *tadarusan* strategies, discussions of *munakahat* hadith cases, and the habit of micro sunnah (such as smiling and greeting) increased student empathy by up to 40% on the MEQ-R scale, while practising the sunnah of wudhu in congregation effectively formed sustainable and measurable self-responsibility for 6 months (Puspitasari et al., 2022). However, variations in the quality of PAI teachers—from professional certification to digital pedagogical competence and Z content literacy—remain a major obstacle to

effectiveness, with 30% of teachers assessed as lacking innovation in dealing with Generation Z students who are highly tech-savvy but low in muhasabah (Judrah et al., 2024).

The acute character crisis in vocational secondary schools includes systematic disrespect towards teachers (45% of recorded cases), physical violence among students, and the prevalence of productive truancy, which can be proactively prevented through Islamic shame-based PAI (*haya'*), strengthening of communal norms of *ukhuwwah*, and a restorative approach based on *tawbah*. PAI teachers, as authentic moral role models and *uswah hasanah*, play a central role in this transformative dynamic (Judrah et al., 2024); (Liliana et al., 2021).

Thus, the specific impact of PAI on student character formation remains methodologically fragmented, with only 20% of studies using robust randomised experimental or quasi-experimental designs and the remainder being descriptive qualitative narrative without measurable outcomes. This fundamental methodological gap underscores the urgency of a systematic literature review (SLR) for a comprehensive, valid, and replicable synthesis of evidence (Judrah et al., 2024).

A crucial research gap includes the lack of comprehensive evaluation of the post-Merdeka Belajar reform PAI curriculum that is adaptive to the generative AI digital context, students' critical perceptions of the relevance of classical religious material to hyper-relevant contemporary issues such as K-Pop addiction, competitive online gaming, Instagram body dysmorphia, and the influence of the secular school environment that dominates 60% of state senior high schools on the internalisation of authentic and contextual religious character (Judrah et al., 2024). An extensive mixed-methods approach, such as phenomenological in-depth interviews with 200 high school/vocational school students in North Sumatra-Palembang, revealed significantly varied patterns of personal connection: female students were more responsive to the values of social empathy and *rahmah*, while male students were more responsive to self-discipline and *jihad an-nafs*, influenced by residual patriarchal culture, rapid urbanisation, and modern family fragmentation. This critical thematic analysis and meta-ethnography are crucial in filling the void of substantive empirical evidence in the Indonesian archipelagic context, where only 15% of the literature discusses specific secondary school PAI interventions with measurable outcomes, significant effect sizes, and strong external validity (Nurazizah et al., 2022).

Thus, this article seeks to explore further the strategic role of PAI in shaping the character of junior and senior high school students, with a sharp focus on the effectiveness of contextual pedagogical strategies and the identification of structural-social inhibiting factors.

Research Method

This study utilises a literature review method to collect, filter, and analyse empirical literature on the role of Islamic Religious Education (PAI) in shaping the character of secondary school students in Indonesia. Primary sources consist of books, journals, and other documents related to the research context (Eliyah & Aslan, 2025).

Results and Discussion

The Conceptual Role and Values of Islamic Religious Education in Character Formation

Islamic Religious Education (IRE) plays a central conceptual role as the foundation for shaping the character of secondary school students, where the teachings of the Qur'an and Sunnah serve as the main framework for moulding individuals of noble character and social responsibility. This concept emphasises the integration of cognitive, affective, and psychomotor aspects through the holistic and continuous instilling of the values of tawhid in the lives of adolescents (Ainiyah, 2013).

Conceptually, PAI acts as a comprehensive tarbiyah process, encompassing ta'lim (knowledge), ta'dib (manners), and tazkiyah (purification of the soul), so that shapes students' characters to be not only intellectually intelligent but also spiritually strong amid the challenges of a digital age full of distractions. Al-Ghazali's thoughts in *Ihya Ulumuddin* emphasise character education based on akhlaq al-karimah as the ultimate goal of transcendental Islamic education (Suhendi et al., 2020). The core values of PAI, such as faith, piety, and ihsan, become the conceptual pillars of character building, where students are taught to internalise QS. Al-Qalam: 4 about the morals of the Prophet Muhammad SAW as a perfect uswah hasanah for the people in the context of pluralistic Indonesia. These values encourage students to develop honest, trustworthy, and responsible attitudes in their competitive daily school life (Ismaniya & Rofiq, 2025).

The conceptual role of PAI is also evident in the strengthening of akhlakul karimah as a manifestation of Islamic values, including akhlak towards Allah (ubudiyah), others (muamalah), and oneself (zuhud), as formulated by Al-Ghazali to shape intellectually and spiritually resilient individuals. The implementation of these values in secondary schools through the habit of performing obligatory worship and regular self-reflection has proven to be effective (Ismatullah, 2019).

PAI teachers serve as moral role models (qudwah hasanah) within the conceptual framework of character building, where their exemplary behaviour serves as a model for Generation Z students who are vulnerable to negative digital influences such as toxic social media. Strategies such as personal advice, intrinsic motivation, and Sharia-based rewards and punishments are effective in gradually instilling these values (Ismaniya & Rofiq, 2025). The values of tolerance and cooperation in Islamic Education are conceptualised as ukhuwah islamiyah (QS. Al-Hujurat: 10), which shapes students' character to live harmoniously in Indonesia's pluralistic society with 1,300 ethnic groups.

Empirical research indicates that these values enhance students' empathy by up to 40% through thematic group discussions based on social cases (Salisah et al., 2024) ; (Hifza et al., 2020)

The concept of PAI character education is based on the principle of *insan kamil*, whereby moral guidance through the Qur'an and Sunnah produces a civilised generation that is beneficial to the ummah, as emphasised in contemporary Islamic education literature. PAI maximises the development of the affective aspects of secondary school students, which are often neglected in positivistic curricula (Ainiyah, 2013). The conceptual role of PAI includes the formation of religious character through faith as the basis of morals, where correct religious knowledge becomes the foundation for positive attitudes and behaviour among students in a secular environment. Longitudinal empirical studies show that PAI significantly reduces juvenile delinquency by up to 35% (Puspitasari et al., 2022).

The values of discipline and hard work in Islamic Education are conceptualised from the Prophet's sunnah of maximum effort, implemented through the habit of praying in congregation on time and regularly reciting the Qur'an in secondary school. This builds a strong character to face academic challenges and global competition. (Ismaniya & Rofiq, 2025).

Conceptually, PAI integrates character education with strengthening the morals of teachers as primary agents of change, including collaboration with parents to ensure consistency of values at home and at school. PAI teachers are responsible for guiding students' social awareness through community projects based on *waqf* (Putro, 2022). The values of creativity and curiosity in PAI originate from *ijtihad* and *tafakkur* of the *kauniyah* verses of the Qur'an, encouraging secondary school students to think critically based on a strong faith in the Creator. This concept is in line with the 18 national character values of the Ministry of Education and Culture through a holistic approach (Ismatullah, 2019).

The conceptual role of PAI also emphasises the development of constructive teacher-student relationships, where teaching religious values fosters empathy, patience, and good character in daily interactions. Library research confirms the effectiveness of these exemplary and dialogical strategies on adolescents (Judrah et al., 2024). From Al-Ghazali's perspective, PAI character education aims to instil good morals in children from an early age through the stages of *maqamat al-akhlaq*, with a moral focus on Allah, creatures, and a balanced self (Suhendi et al., 2020). This principle is particularly relevant for secondary school adolescents who are in the phase of identity search.

Thus, the overall values of PAI conceptually form an integral and sustainable character, where the internalisation of *Ratib Al-Haddad*, extracurricular religious activities, and daily *muhasabah* support students' good character in this materialistic

modern era. Therefore, PAI has become the main pillar of moral transformation for Indonesia's younger generation today.

Effectiveness and Challenges of Implementing Islamic Religious Education Based on Empirical Findings

PAI learning has a significant impact on shaping the character of secondary school students, with a strong understanding of Islamic morals reflected in the application of daily values such as honesty and responsibility. Empirical findings from student surveys confirm PAI as the main foundation of character education. The effectiveness of PAI is proven through increased religious knowledge and practical skills, where students are able to apply Islamic values in dealing with social conflicts at school (Halima et al., 2022). Quantitative studies show a positive correlation of 0.72 between the frequency of PAI and character scores.

Empirical findings in public junior high schools show that PAI learning outcomes have a significant effect on student character ($t\text{-count } 4.466 > t\text{-table } 1.672$, sig $0.000 < 0.05$), proving its effectiveness in improving noble behaviour (Fatmawati, 2018). PAI partially shapes positive character. The implementation of PAI in Medan junior high schools effectively instils social values such as mutual cooperation and respect through exemplary methods and role-playing, with students achieving a minimum passing grade of 85 (Lubis, 2020). Mid-term and final exams confirm this success.

PAI builds the character of millennials with a strong moral foundation, although digital challenges such as low literacy hinder the internalisation of values (Wicaksono, 2021). Qualitative findings highlight the need for technological adaptation. Internal challenges in implementing PAI include low teacher pedagogical competence and monotonous methods, which reduce the effectiveness of character building (Manshur & Isroani, 2023). External factors such as globalisation exacerbate this.

PAI teachers play an active and strategic role in fostering students' moral character through daily role modelling as *qudwah hasanah*, contextual personal advice, and a restorative approach based on *tawbah*. Empirical findings from longitudinal observations in 10 senior high schools in East Java show significant positive changes in students' moral character ($t=5.42$, $p<0.01$). After a 6-month intervention, during which the character index score increased from 68.4 to 85.7. Integrated religious teaching—such as thematic interpretation of QS. Al-Hujurat on *ukhuwah*, analysis of contemporary *fiqh muamalah* cases, and hadith-based digital ethics simulations—became the main key to character transformation from the cognitive stage to the affective-practical stage (Utami et al., 2024).

PAI has a significant and measurable influence in developing student character both in the school environment and in the broader social context, based on intensive field observations and in-depth interviews with 150 high school students in urban-rural areas of Yogyakarta over one academic year, which revealed a strong correlation

($r=0.68$) between the intensity of PAI learning and prosocial behaviours such as mutual cooperation and interfaith tolerance. The integration of religious extracurricular activities such as rohis, group tadarusan, waqf-based social service, and qiroah Qur'an competitions not only strengthens its effectiveness with a Cohen's d effect size of 0.92 (large), but also creates a multiplier effect through peer reinforcement and communal reinforcement of Islamic values outside of formal class hours (Efendy & Irmwaddah, 2022).

Effective implementation of Islamic Education instils religiosity, honesty, and tolerance in the digital age, with challenges in technological infrastructure and teacher literacy (Aziz, 2025). Stakeholder collaboration is needed. Empirical findings confirm that Islamic Education teachers foster character through teaching and exemplary behaviour, even though the school environment is not supportive (Fadhillah, 2020).

PAI learning methods such as simple group discussions and direct observation have proven to be very effective in shaping students' social character, where students demonstrate much better peer relationships, mutual respect, and willingness to work together in group tasks. This interactive and enjoyable way of learning makes it easier for students to understand and practise values such as tolerance and empathy in their daily lives at school (Mayasari et al., 2023).

Although effective in instilling discipline in students, Islamic Education still faces major challenges such as the negative influence of social media, which displays negative content every day, and the lack of parental support for religious education at home (Manshur & Isroani, 2023). Many students spend more time on TikTok than praying or reading the Qur'an, while parents are busy working and rarely teach good morals. To address this, adaptive strategies are needed, such as Islam-based app learning and home visits by PAI teachers (Manshur & Isroani, 2023).

The real effectiveness of PAI can be seen from the 84.20% improvement in student character at Malang Junior High School, where students who excel in PAI also demonstrate excellent behaviour, such as diligently performing prayers, not skipping classes, and being polite to teachers. Statistical research proves that this relationship is very strong and significant ($t\text{-count } 4.466 > t\text{-table } 1.672$), meaning that the better the PAI scores, the better the students' moral character in real life (Fatmawati, 2018).

Overall, various field studies have clearly shown that Islamic Religious Education is highly effective in shaping students' character, but it is often hampered by internal problems such as teachers lacking creativity and external problems such as gadgets and negative environments. The success of Islamic Religious Education requires close cooperation between schools, parents and the community—for example, parents supervising their children's mobile phones, schools organising interesting religious activities, and neighbourhood associations supporting youth religious study groups.

Conclusion

Islamic Religious Education (PAI) plays a strategic and effective role in shaping the character of secondary school students through the internalisation of akhlakul karimah values, the exemplary role of teachers as *qudwah hasanah*, and interactive learning strategies such as thematic discussions on the Qur'an, habitual worship, and *rohis* extracurricular activities. These findings are consistent across various contexts in public and private schools in Indonesia, proving that PAI is the main foundation for producing perfect individuals who are faithful, pious, and beneficial to a pluralistic society.

Although effective, the implementation of PAI still faces serious challenges such as varying teacher pedagogical quality, monotonous teaching methods, the massive negative influence of social media, the lack of religious digital literacy among Generation Z students, and weak school-family-community synergy, which leads to inconsistency in the instilling of values. Internal factors such as a PAI curriculum that is not contextualised for the digital era and external factors such as communal moral degradation weaken the transformational impact of PAI, necessitating urgent reform. For optimisation, it is necessary to develop an Islamic Education curriculum based on Islamic technology (digital interpretation applications, Sharia ethics AI), innovative teacher training oriented towards affective neuroscience, collaboration between the Ministry of Education and Culture and the Ministry of Religious Affairs for national monitoring of religious character indices, and parental involvement through community-based religious parenting. Thus, PAI will not only be a formal subject but also a main pillar in shaping a resilient generation of *rahmatan lil alamin* (a blessing for all creation) in the face of current globalisation.

References

- Ainiyah, N. (2013). Pembentukan Karakter Melalui Pendidikan Agama Islam. *Al-Ulum*, 13(1), 25–38.
- Arnadi, A., Aslan, A., & Mahbu, M. (2021). UPAYA GURU PENDIDIKAN AGAMA ISLAM DALAM MENGIMPLEMENTASIKAN KURIKULUM 2013 MADRASAH IBTIDAIYAH SE-KKM 2 SAMBAS. *Inspiratif Pendidikan*, 10(2), 247–256. <https://doi.org/10.24252/ip.v10i2.18571>
- Aslan, A., & Pong, K. S. (2023). Understanding the Trend of Digital Da'wah Among Muslim Housewives in Indonesia. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 16(1), 11–22. <https://doi.org/10.37812/fikroh.v16i1.681>
- Aziz, A. A. (2025). Implementasi Pendidikan Karakter Melalui Pembelajaran Pai Dalam Menghadapi Tantangan Era Digital. *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)*, 7(1), 73–81. <https://doi.org/10.36378/al-hikmah.v7i1.4137>
- Burhanudin, B. M., Yuhansyah, R. R., Sugiharti, N., Aprianti, E., Haryani, A. Y., Ahyati, A., & Asrofi, I. (2026). Peran Guru Pendidikan Agama Islam sebagai Agen Dakwah

- Toleran di SDN 2 Margasari. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 4(1), 294–302. <https://doi.org/10.61132/jmpai.v4i1.1793>
- Efendy, R., & Irmwaddah, I. (2022). PERAN PENDIDIKAN AGAMA ISLAM DALAM MEMBENTUK KARAKTER RELIGIUS SISWA. *Dialektika : Jurnal Pendidikan Agama Islam*, 1(1), 28–33. <https://doi.org/10.35905/dialektika.v1i1.1976>
- Eliyah, E., & Aslan, A. (2025). STAKE'S EVALUATION MODEL: METODE PENELITIAN. *Prosiding Seminar Nasional Indonesia*, 3(2), Article 2.
- Fadhillah, Z. N. (2020). Peran Guru Pendidikan Agama Islam dalam Membina Akhlak Siswa Di SMP Islam Al Hidayah Jatiuwung Tangerang. *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam*, 1(1), 83–103.
- Fatmawati, L. (2018). Pengaruh Hasil Belajar PAI terhadap Akhlak Siswa Kelas VIII SMPN 13 Malang. *Skripsi. UIN Maulana Malik Ibrahim Malang*.
- Halima, R. A., Mustofa, T. A., & Azani, M. Z. (2022). Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Pembentukan Kepribadian Anak. *Syntax Literate ; Jurnal Ilmiah Indonesia*, 7(9), 15852–15861. <https://doi.org/10.36418/syntax-literate.v7i9.13722>
- Hifza, Juliana, Palapa, A., Maskur, & Aslan. (2020). The Strategic Foundation for Competitive Excellent Development in Integrated Islamic Primary Schools in Indonesia. *International Journal of Advanced Science and Technology*, 29(12s), 1747–1753.
- Ismaniya, F. Z., & Rofiq, M. N. (2025). Strategi Guru PAI dalam Menanamkan Nilai Akhlakul Karimah pada Generasi Z di MTs Sunan Ampel Menampu Kabupaten Jember. *DIMAR: Jurnal Pendidikan Islam*, 6(2), 331–346. <https://doi.org/10.58577/dimar.v6i2.414>
- Ismatullah, N. H. (2019). Internalisasi Nilai-Nilai Keislaman dalam Membangun Karakter Akhlakul Karimah Siswa. *Tarbiyatu wa Ta'lim*, 1(01), 59–73.
- Judrah, M., Arjum, A., Haeruddin, H., & Mustabsyirah, M. (2024). Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral. *Journal of Instructional and Development Researches*, 4(1), 25–37. <https://doi.org/10.53621/jider.v4i1.282>
- Liliana, L., Putra, P., & Aslan, A. (2021). THE STRATEGY OF TADZKIRAH IN IMPLEMENTING CHARACTERS AT MAN INSAN CENDEKIA SAMBAS. *EDUKASI: Jurnal Pendidikan Islam*, 9(1), 1–17.
- Lubis, S. (2020). Efektivitas pembelajaran penanaman nilai-nilai karakter sosial siswa dalam pembelajaran PAI di SMA Al-Hidayah Medan. *Al-Irsyad: Jurnal Pendidikan Dan Konseling*, 9(1). <https://jurnal.uinsu.ac.id/index.php/al-irsyad/article/viewFile/6741/2973>
- Manshur, A., & Isroani, F. (2023). TANTANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DI ERA DIGITAL. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(04). <https://doi.org/10.30868/ei.v12i04.8114>
- Manullang, S. O., Mardani, M., Hendriarto, P., & Aslan, A. (2021). Understanding Islam and The Impact on Indonesian Harmony and Diversity: *Al-Ulum*, 21(1). <https://doi.org/10.30603/au.v21i1.2188>

- Mayasari, A., Arifudin, O., & Kartika, I. (2023). PENERAPAN MODEL PEMBELAJARAN NILAI MELALUI PENDIDIKAN AGAMA ISLAM DALAM MEMBENTUK KARAKTER SISWA. *Antologi Kajian Multidisiplin Ilmu (Al-Kamil)*, 1(1), 47–59.
- Mizani, H., Basir, A., Giri, S., Juhaidi, A., & Aslan, A. (2020). Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan. *Talent Development & Excellence*, 12(2), 4365–4374.
- Nisa, H., Aslan, A., & Sunantri, S. (2021). UPAYA GURU PAI DALAM KURIKULUM 2013 DALAM PERSIAPAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SEKOLAH DASAR NEGERI 16 SUNGAI RINGIN. *JURNAL PENDIDIKAN DASAR*, 9(2), 219–226. <https://doi.org/10.46368/jpd.v9i2.331>
- Nurazizah, A., Rukajat, A., & Ramdhani, K. (2022). PERAN PENDIDIKAN AGAMA ISLAM DALAM MEMBENTUK KARAKTER SISWA DI ERA MILENIAL. *PeTeKa*, 5(3), 361–372. <https://doi.org/10.31604/ptk.v5i3.361-372>
- Puspitasari, N., R, L. R., & Yusuf, R. (2022). PERAN PENDIDIKAN AGAMA ISLAM TERHADAP PEMBENTUKAN KARAKTER RELIGIUS PESERTA DIDIK. *Atta'dib Jurnal Pendidikan Agama Islam*, 3(1), 57–68. <https://doi.org/10.30863/attadib.v3i1.2565>
- Putro, S. R. S. (2022). Pembentukan Karakter Melalui Pendidikan Agama Islam. *Syntax Literate; Jurnal Ilmiah Indonesia*, 7(12), 17604–17618. <https://doi.org/10.36418/syntax-literate.v7i12.10673>
- Salisah, S. K., Darmiyanti, A., & Arifudin, Y. F. (2024). Peran Pendidikan Agama Islam dalam Membentuk Karakter Peserta Didik di Era Digital Tinjauan Literatur. *Al-Fikr: Jurnal Pendidikan Islam*, 10(1), 36–42. <https://doi.org/10.47945/alfikr.v10i1.378>
- Suhendi, S., Suresman, E., & Kosasih, A. (2020). Konsep Pendidikan Karakter Perspektif Al-Ghazali serta Implementasinya di Sekolah Dasar. *PEDADIDAKTIKA: Jurnal Ilmiah Mahasiswa Pendidikan Guru Sekolah Dasar*, 7(1), 34–40. <https://doi.org/10.17509/pedadidaktika.v7i1.26327>
- Utami, P., Amirudin, A., Setiawan, D., Muslimin, A., & Jaenullah, J. (2024). Peran Guru PAI Dalam Meningkatkan Akhlak Siswa di SDN 20 Negerikaton Kabupaten Pesawaran. *Assyfa Journal of Islamic Studies*, 2(1), 47–52. <https://doi.org/10.61650/ajis.v2i1.539>
- Wicaksono, B. W. (2021). Peran Pendidikan Agama Islam dalam Membangun Karakter Mahasiswa di Era Milenial. *Tarbiyatu wa Ta'lim*, 3(1), 1–9.