



Culturally-Based Islamic Character Education Management in Addressing the Moral Crisis At SD IT Alam Nurul Islam Yogyakarta

Endah Saraswati^{1*}, Bambang Sudarsono ², Enung Hasanah³

^{1,2,3} Universitas Ahmad Dahlan, Indonesia

 2408046080@webmail.uad.ac.id *

Abstract

This study aims to analyze Islamic culture-based character education management in addressing the moral crisis among students at SDIT Alam Nurul Islam in Yogyakarta. This moral crisis, characterized by a decline in discipline, responsibility, and manners, poses a major challenge in elementary education. The study employs a qualitative approach with a case study design. The research subjects include the school principal, teachers, educational staff, students, and parents, selected through purposive sampling. Data collection techniques include in-depth interviews, participatory observation, and document analysis. Data analysis utilizes an interactive model comprising data reduction, data presentation, and drawing conclusions. The research findings indicate that: (1) character education planning is conducted integrally based on the values of the Qur'an and Sunnah; (2) organization is carried out collaboratively through a clear structure and a dual-teacher system; (3) the implementation of character education is conducted through religious habit formation and experiential learning; (4) monitoring is conducted through authentic behavior-based evaluation; and (5) success is influenced by synergy between schools and parents, while obstacles stem from the family environment and digital media. These findings confirm that integrated and collaborative Islamic culture-based character education management is effective in responding to students' moral crises in a systemic and sustainable manner.

Keywords: Character Education, Islamic Culture, Moral Crisis, Educational Management, Elementary School

ARTICLE INFO

Article history:

Received
March 14, 2026
Revised
July 16, 2026
Accepted
August 30, 2026

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-7077

<https://www.attractivejournal.com/index.php/bce/>

<https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

The moral crisis among the younger generation has become a strategic issue in education, both globally and nationally. Phenomena such as declining honesty, low responsibility, and increasing deviant behavior indicate a significant degradation of character values (Hart, 2022; Ramadhani et al., 2024). This situation is becoming increasingly complex with technological developments and the flow of globalization, which brings values that do not always align with social and religious norms. Education cannot simply focus on cognitive aspects; it must also be able to shape the affective and moral dimensions of students (Sawaliyah, 2025). Therefore, character education is an urgent need in building a generation of integrity. Without systematic management, the implementation of character education tends to be suboptimal. Therefore, strengthening character education must be an integral part of the education system (Suardin et al., 2023).

One relevant approach to character building is education based on religious values, particularly Islamic culture. Values such as honesty, responsibility, discipline, and social awareness play a crucial role in shaping students' personalities (Ato et al., 2022; Mahfudloh et al., 2024). Islamic values-based education focuses not only on the transfer of knowledge but also on the internalization of values through habituation and role modeling. Islamic culture can be realized through religious routines, ethical social interactions, and a religious school environment (Mujahid,

2021). This approach allows for the formation of character that is not only normative but also applicable in everyday life. Therefore, the integration of Islamic values is a crucial strategy in addressing the moral crisis. Its successful implementation depends heavily on systematic and structured management (Usman et al., 2025).

Character education management is a process that involves planning, organizing, implementing, and evaluating programs in an integrated manner (Aderibigbe et al., 2023; Astuti, 2024). A managerial approach allows character values to be consistently integrated into all school activities. The success of character education is influenced by school leadership, organizational culture, and the involvement of all school members (Islamic et al., 2024). Careful planning provides clear direction, while consistent implementation fosters positive habits. Evaluation plays a role in ensuring program effectiveness and continuous improvement. Therefore, sound management is a key prerequisite for optimizing character education. Without integrated management, character values are difficult to optimally internalize (Mucinskas et al., 2025).

Several previous studies have discussed character education based on religious values and school culture. However, most have focused on the implementation of these values without delving deeply into the underlying managerial dimensions (Sakti et al., 2024). Furthermore, studies integrating character education management with Islamic culture in the context of nature-based schools are still limited. Yet, nature-based learning environments have great potential for strengthening the internalization of values through direct experience (Aningsih et al., 2022). These limitations indicate a research gap that requires further study. Therefore, research that comprehensively integrates managerial aspects and Islamic values is needed. This provides an important foundation for developing a more comprehensive study of character education (Amilda et al., 2023; Sarkadi et al., 2022).

Integrated Islamic Elementary Schools (SDIs) are an educational model that integrates Islamic values into learning holistically. This model emphasizes a balance between cognitive, affective, and psychomotor aspects in developing student character. A religious environment and the role of teachers as role models are crucial factors in the success of character education (Maisyaroh et al., 2023). Structured religious programs serve as a means of instilling Islamic values in daily life. One institution implementing this approach is SDIT Alam Nurul Islam Yogyakarta, which combines nature-based learning with Islamic values. This approach provides a contextual and meaningful learning experience. Therefore, this school is a relevant context for study (Serly et al., 2025).

Based on the above description, this study aims to comprehensively analyze the management of Islamic culture-based character education in addressing the moral crisis at SDIT Alam Nurul Islam Yogyakarta. The research focuses on program planning, implementation, and evaluation, as well as supporting factors and obstacles in its implementation. This research is expected to produce an applicable conceptual model in character education management. Furthermore, the research results are expected to provide theoretical contributions to the development of character education studies based on religious values. Practically, the findings of this study can serve as a reference for educational institutions in implementing character programs effectively. Thus, this research has academic and practical relevance in efforts to address the moral crisis systematically.

METHOD

This research uses a qualitative approach with a case study design to deeply understand the practice of Islamic culture-based character education management in a real context (Alya Malika Fahdini, Yayang Furi furnamasari, 2021). The research was conducted at SDIT Alam Nurul Islam Yogyakarta for three months in a natural setting without variable manipulation, so that the data obtained reflects empirical conditions contextually. The research subjects were determined purposively by involving 1 principal, a student representative, 2 class teachers, 2 Islamic Religious Education teachers, 2 educational staff, and 2 students. Informants were selected based on their direct involvement in the character education program, and data collection was carried out until data saturation was reached. This composition allows for comprehensive data to be obtained from various perspectives (Guest, G. Namey, E., & Chen, 2020).

Data collection techniques included in-depth interviews, participant observation, and documentation studies. Interviews were used to explore aspects of program planning, implementation, and evaluation; observations to directly observe Islamic cultural practices; and

documentation to supplement program data and school archives. These three techniques were used in an integrated manner to enable data triangulation. The primary instrument was the researcher, supported by interview guidelines, observation sheets, and a documentation checklist developed based on the research focus. The instruments were flexible and underwent expert assessment to ensure content validity, thus optimally capturing data (Hasan, 2024).

Data analysis used an interactive model through the stages of data reduction, data presentation, and conclusion drawing. Analysis was conducted continuously from the beginning of data collection, accompanied by a coding process to identify key themes, resulting in systematic and in-depth findings (Miles, MB, Huberman, AM & Saldana, 2020). Data validity is guaranteed through triangulation of sources and methods, member checks, discussions with colleagues, and audit trails. These techniques aim to increase the credibility, dependability, and confirmability of the research (Lincoln, Y.S. & Guba, 2021).

This research also adhered to ethical principles by obtaining official permission, maintaining informant confidentiality, and ensuring the research did not disrupt school activities. All data was used solely for academic purposes. The research stages, including preparation, implementation, and reporting, were conducted systematically, ensuring optimal achievement of the research objectives.

RESULTS AND DISCUSSION

1. Character Education Planning Based on Islamic Values

The research results show that character education planning at SDIT Alam Nurul Islam Yogyakarta is comprehensively designed and integrated into the entire education system. Character education is not positioned as an additional component, but rather as the main foundation that animates all learning activities and school culture. This planning is based on the values of the Qur'an and Sunnah, contextualized in the school's vision, namely the realization of an Islamic generation with character and love for the environment. This vision is translated into a mission that includes strengthening faith, forming noble morals, developing intelligence, leadership, and social and environmental awareness.

The character indicators developed include dimensions of spiritual piety, knowledge, self-leadership, and environmental stewardship. The planning is implemented through the curriculum, learning materials, and structured habituation programs, ranging from daily, weekly, and annual activities. Teacher findings indicate that character values have been integrated into learning objectives and classroom activities, while parents confirm the alignment between the values instilled in school and those practiced within the family.

As stated in the interview excerpt by participant 3:

"Character education does not stand alone, but is integrated into all learning activities and school culture."

Planning is also outlined in the curriculum, learning tools, and structured habituation programs ranging from daily, weekly, to annual, such as regular worship, mentoring, live-in, to market day.

2. Organizing Character Education in the School System

The organization of character education at this school demonstrates a systematic, collaborative, and hierarchical structure. The principal serves as the primary responsible person, supported by the curriculum team and student affairs team, in designing and implementing an integrated character program. At the operational level, a dual-teacher system is implemented, involving homeroom teachers and supervising teachers. The homeroom teachers are responsible for teaching and monitoring students' character development, while the supervising teachers focus on fostering attitudes and daily habits. This organization is reinforced by standard operating procedures for handling student problems, which are implemented in a phased and structured manner.

At the operational level in the classroom, a dual teacher system model is implemented, a collaboration between the homeroom teacher (assistant teacher) and the supervising teacher. The homeroom teacher is not only responsible for academic aspects but also monitors students' character development in daily learning. Meanwhile, the supervising teacher has a specific focus on fostering students' attitudes, manners, and religious habits within the school environment. This model allows for more intensive and sustainable development because students receive support from more than one educator.

As stated in the interview excerpt by participant 1:

"Character development is not just the task of one teacher, but a shared responsibility of the entire school community."

This quote emphasizes that the organization of character education is not individualistic, but rather collective and comprehensive. The entire school community, including subject teachers, educational staff, and non-teaching staff, plays a role as part of the character development system. Coordination is carried out through regular meetings and teacher reflection forums, which serve as a means of evaluation and collective decision-making. Furthermore, the involvement of parents as strategic partners strengthens the continuity of character development between the school and the family environment.

3. Implementation of Character Education through Habits and Experiences

Character education is implemented holistically through integration into all school activities, including intracurricular, cocurricular, and extracurricular activities. Religious practices such as greetings, prayers, recitation of the Koran, and congregational prayer are part of the routine that shapes students' behavior patterns. Furthermore, experiential activities such as live-in classes, outbound activities, and market days serve as contextual learning tools to instill the values of responsibility, independence, and social awareness. Interviews indicate that students directly benefit from these activities in shaping their social attitudes and daily manners.

As expressed by participant 4 in the interview:

"Islamic culture is implemented through daily habits such as greetings, praying together, reading the Quran, praying in congregation, maintaining good manners, queuing, and mutual respect. These values are embedded in all school activities to become ingrained in students' lives."

The role of teachers as role models is a key factor in implementing character education. Teachers not only convey values but also demonstrate concrete behavior through a persuasive and educational approach. Parents confirm changes in their children's behavior, such as increased independence, responsibility, and awareness of religious practices.

4. Supervision and Evaluation of Character Education

Character education supervision is conducted continuously through a structured, data-driven monitoring system. Teachers conduct direct observations of student behavior, which are documented in various instruments such as behavior journals, anecdotal notes, worship records, and character development reports. Evaluation is carried out in stages through daily reflections, weekly meetings, and semester evaluations. Research results indicate that indicators of success are visible in changes in student behavior, such as increased discipline, responsibility, and consistency in carrying out worship.

This is as expressed by participant 4 that:

"The development of students' religious attitudes is monitored through daily observations, behavior records, evaluations of religious activities, and communication with teachers, the class, and parents. This monitoring helps identify overall changes and forms the basis for follow-up coaching."

The supervision approach is humanistic and educational, emphasizing dialogue, reflection, and guidance, rather than punishment. In some cases, supervision involves parents to ensure continuity of guidance within the family environment.

5. Supporting and Inhibiting Factors in the Implementation of Character Education

The research results show that the successful implementation of character education is influenced by internal and external supporting and inhibiting factors. Supporting factors include the commitment of leaders and teachers, a consistent Islamic school culture, role models, a structured management system, and collaboration between the school, parents, and the community. Meanwhile, inhibiting factors include differences in parenting styles within the family environment, the influence of the social environment and peers, and the uncontrolled development of digital media. The findings indicate that the misalignment between values at school and at home is a major challenge in the process of internalizing students' character.

DISCUSSION

This research presents a novelty by positioning Islamic culture-based character education as a comprehensive management system within the context of nature-based schools (Yan et al., 2024). Unlike previous studies that tended to position character education as an additional program or separate activity, this research examines how these values are designed, organized, implemented, and evaluated systematically (Kholifah et al., 2025). This approach aligns with the

view that the effectiveness of character education is largely determined by its integration within the entire school system, not just at the implementation level (Nucci, L., Narvaez, 2020). Furthermore, the integration of Islamic values and an experiential learning approach within the context of the natural environment strengthens the process of internalizing values through direct experience.

The main research findings indicate that the success of character education in addressing students' moral crisis is greatly influenced by the system's integration and consistency of implementation (Hasbullah et al., 2025; Sawaliyah, 2025). Planning based on the values of the Qur'an and Sunnah, internalized in the curriculum and school culture, provides a clear direction in shaping students' character. Collaborative organization through the implementation of a dual-teacher system allows for more intensive and sustainable development, which aligns with the concept of distributed leadership in educational organizations (Harris, 2021). Implementation through habituation and direct experience has proven effective in shaping character because it provides opportunities for students to practice values in real life (Berkowitz, M. W., Bier, 2021). Meanwhile, behavior-based evaluation through authentic observation strengthens the ongoing character-building process (Brown, 2020). Parental involvement is also a crucial factor in ensuring consistency of values between the school and the family environment.

The findings of this study are consistent with previous research emphasizing the importance of a systemic approach to character education. Larry Nucci and Darcia Narvaez (2020) argued that character education should be integrated into the entire educational system. In addition, the integration of character values into the learning process has been shown to contribute to more effective character development among students (Nucci, L., Narvaez, 2020). Previous studies have also highlighted the importance of partnerships between schools and families in supporting the success of character education, as well as the role of consistent habituation as a key strategy for internalizing values (Aningsih et al., 2022; Castro-Rodrigues et al., 2022). On the other hand, the development of digital technology is viewed as a new challenge in shaping students' character. These findings reinforce the idea that successful character education requires an integrated, collaborative, and adaptive approach to societal and technological changes (Serly et al., 2025).

The similarity of this study's findings with previous research indicates the existence of universal principles in character education, such as the importance of role models, habituation, and value integration within the educational system (Berkowitz, M. W., Bier, 2021). This consistency in findings is understandable given that most studies employ a holistic approach to character education. However, this study also demonstrates differences influenced by local context and the approach used. The integration of Islamic values within a nature-based school environment provides a more contextual and meaningful learning experience (Aningsih et al., 2022). Furthermore, external factors such as family environment and exposure to digital media also influence the dynamics of student character formation (N. Hidayat, 2022). Differences in research methodology, particularly the use of a qualitative approach with a case study design, also allow for a more in-depth exploration of the phenomenon compared to the quantitative approach employed (Miles, M. B., Huberman, A. M. & Saldana, 2020).

The main contribution of this study lies in the development of an integrative and contextual conceptual model of character education management based on Islamic culture. This study reinforces the view that character education cannot be separated from the overall educational management system (Aderibigbe, S. A., Idris, M., Alzouebi, K., Alothman, H., Hamdi, W. B., &Companion, 2023). In addition, this research fills a gap in the literature, which remains limited in examining the managerial dimensions of character education within the context of nature-based schools (Chung et al., 2016; Runa Kumari Singh et al., 2022). Therefore, this study not only provides a theoretical contribution to the development of character education management studies, but also offers a practical approach that can be adapted by other educational institutions.

The implications of this study cover practical, academic, and policy aspects. Practically, schools need to develop an integrated character education system involving all stakeholders, including families and the wider community. Academically, this study opens opportunities for the development of more contextual and experience-based character education models grounded in religious values (Amilda et al., 2023). From a policy perspective, the findings of this study may serve as a reference for designing more systematic and sustainable character education policies siswa (M. Hidayat et al., 2022). For future research, the use of a mixed-method approach is

recommended to test the generalizability of the proposed model, as well as to further explore the influence of external variables, such as digital technology, on students' character development.

CONCLUSION

This research shows that Islamic values-based character education management at SDIT Alam Nurul Islam Yogyakarta has been implemented systematically, integratively, and sustainably across all educational components. Character education is not positioned as an additional program, but rather as the primary foundation that guides planning, organization, implementation, and supervision within a unified, cohesive system. Character education planning is designed comprehensively by integrating the values of the Qur'an and Sunnah into the vision, curriculum, and measurable character indicators. Organization is carried out collaboratively through a clear structure and effective division of roles, including the implementation of a dual-teacher system model and the involvement of parents as strategic partners. Character education is implemented holistically through habituation and direct experience, which has been proven to encourage the internalization of values real in student behavior. Meanwhile, supervision is carried out continuously through authentic evaluation based on behavioral observations and supported by a humanistic approach that emphasizes development and self-awareness. Research also shows that the successful implementation of character education is influenced by strong commitment from leaders and teachers, a consistent school culture, and collaboration between schools, families, and the community. However, the main challenges stem from external factors, particularly inconsistencies in parenting patterns within families and the influence of digital media, which can hinder the internalization of values. Overall, this study confirms that the effectiveness of character education is not determined by the number of programs implemented, but by the level of system integration, consistency of implementation, and synergy between educational actors. Therefore, strengthening collaboration between schools and families and developing a character education model based on authentic experiences and evaluations are key to building student character sustainably.

REFERENCES

- Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education. *Religions*, 14(2), 1–16. <https://doi.org/10.3390/rel14020212>
- Alya Malika Fahdini, Yayang Furi furnamasari, D. A. D. (2021). Urgensi Pendidikan Karakter Dalam Mengatasi Krisis Moral di kalangan siswa. *Articles, Volume 5 n*.
- Amilda, Bujuri, D. A., Uyun, M., Nasrudin, D., & Junaidah. (2023). Patterns of Character Education for Vocational School Students through Non-Academic Programs: Paradigm and Implementation. *International Journal of Learning, Teaching and Educational Research*, 22(4), 459–477. <https://doi.org/10.26803/ijlter.22.4.25>
- Aningsih, Zulela, M. S., Neolaka, A., Iasha, V., & Setiawan, B. (2022). How is the Education Character Implemented? The Case Study in Indonesian Elementary School. *Journal of Educational and Social Research*, 12(1), 371–380. <https://doi.org/10.36941/jesr-2022-0029>
- Astuti. (2024). Value-based islamic education management: Developing leadership and commitment in contemporary islamic school environments. *Edelweiss Applied Science and Technology*, 8(5), 454–464. <https://doi.org/10.55214/25768484.v8i5.1709>
- Ato, W., Saleh, M., & Suhaimi. (2022). Management of Character Education in the Perspective of the Extracurricular Program. *International Journal of Social Science and Human Research*, 05(06), 2639–2646. <https://doi.org/10.47191/ijsshr/v5-i6-96>
- Berkowitz, M. W., Bier, M. C. (2021). Research-based character education. *Journal of Character Education*, 591. <https://doi.org/10.1177/0002716203260082>
- Brown, G. T. I. (2020). Is assesment for learning really assesmen? Assesment in education: *Principles, Policy & Paractice*.(4) doi:10.3389/feduc.2019.00064
- Castro-Rodrigues, P., Akam, T., Snorasson, I., Camacho, M., Paixão, V., Maia, A., Barahona-Corrêa, J. B., Dayan, P., Simpson, H. B., Costa, R. M., & Oliveira-Maia, A. J. (2022). Explicit knowledge of task structure is a primary determinant of human model-based action. *Nature Human Behaviour*, 6(8), 1126–1141. <https://doi.org/10.1038/s41562-022-01346-2>
- Chung, P., Yeh, R. C., & Chen, Y. C. (2016). Influence of problem-based learning strategy on enhancing student's industrial oriented competences learned: an action research on learning

- weblog analysis. *International Journal of Technology and Design Education*, 26(2), 285–307. <https://doi.org/10.1007/s10798-015-9306-3>
- Guest, G. Namey, E., & Chen, M. (2020). A Simple method to Assess and report thematic saturation in qualitative research. *PLOS ONE*, 15(5): e0232076 <https://doi.org/10.1371/journal.pone.0232076>
- Harris, A. (2021). Distributed leadership and school improvement. *Educational Management Administration & Leadership*. Sage Publications, 32(1) 11 - 24; 039297
- Hart, P. (2022). Reinventing character education: the potential for participatory character education using MacIntyre ' s ethics. *Journal of Curriculum Studies*, 54(4), 486–500. <https://doi.org/10.1080/00220272.2021.1998640>
- Hasan, S. (2024). Integrasi Pendidikan Karakter Dalam Manajemen Pendidikan Islam Untuk Menghadapi Krisis Moral Generasi Z. *Journal Of Social Science Research Volume*, 4, 4949–4958.
- Hasbullah, B., Rahayu, I., & Saputra, D. G. (2025). The Role of Character Education in Building Ethics and Morality among Students in the Digital Age. *International Journal of Educational Research Excellence*, 04(01), 33–39. <https://doi.org/10.55299/ijere.v4i1.1224>
- Hidayat, M., Wijaya, R., Rozak, A., Hakam, K. A., & Depriya, M. (2022). Cakrawala Pendidikan Character education in Indonesia: How is it internalized and implemented in virtual learning? *Jurnal Ilmiah Pendidikan*, 41(1), 186–198.
- Hidayat, R (2022). Peran Pendidikan Agama Islam dam membentuk Karakter siswa di Era Digital. *Jurnal Pendidikan Islam*, 8(2), 123-135
- Islamic, G., Supriyono, Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42. <https://doi.org/10.34044/j.kjss.2024.45.1.04>
- Kholifah, N., Nurtanto, M., Mutohhari, F., Triyanto, T., Saputro, I. N., & Masek, A. (2025). Realization of Profil Pelajar Pancasila Based on Project Learning in Vocational Education at Tamansiswa, Indonesia. *Qualitative Research in Education*, 14(2), 133–155. <https://doi.org/10.17583/qre.12554>
- Lincoln, Y. S. & Guba, E. G. (2021). Naturalistic inquiry. *Sage Publications*.
- Mahfudloh, R. I., Mardiyah, N., Mulyani, C. R., & Abrahem, M. (2024). Management Of Character Education In Madrasah (A Concept And Application). *INJIES: International Journal of Islamic Education Studies*, 1(1), 35–47.
- Maisyaroh, M., Untari, S., Chusniyah, T., Adha, M. A., Prestiadi, D., & Ariyanti, N. S. (2023). Strengthening character education planning based on Pancasila value in the international class program. *International Journal of Evaluation and Research in Education*, 12(1), 149–156. <https://doi.org/10.11591/ijere.v12i1.24161>
- Miles, M. B., Huberman, A. M. & Saldana, J. (2020). Qualitative data analysis: A methode sourcebook. *Sage Publications*, 4.
- Mucinkas, D., Clark, S., Barendsen, L., & Gardner, H. (2025). An increase in educator expectations of student character growth during participation in a community of practice. *Frontiers in Education*, 10(February), 1–17. <https://doi.org/10.3389/feduc.2025.1466295>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Nucci, L., Narvaez, D. & K. (2020). Handbook of Moral and character education in a changing word. *Journal of Moral Education*. (2nd ed)
- Ramadhani, T., Widiyanta, D., Sumayana, Y., Santoso, R. Y., & Agustin, P. D. (2024). The role of character education in forming ethical. *International Journal Of Graduate Of Islamic Education THE*, 5(2), 110–124.
- Runa Kumari Singh, Mahima Gupta, & Meena Bhandari. (2022). Development of 21st-century life skills among students: Teacher TPACK as guideline factor. *Journal of Pharmaceutical Negative Results*, 13(6), 2044–2050. <https://doi.org/10.47750/pnr.2022.13.s06.267>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy apporach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), e31370. <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Sarkadi, Casmana, A. R., Hisyam, C. J., & Wardatussa'idah, I. (2022). Integrating Character Education Into the RECE Learning Model Through Pancasila and Citizenship Education Subjects. *Frontiers in Education*, 7(July), 1–9. <https://doi.org/10.3389/feduc.2022.841037>

- Sawaliyah, Y. (2025). Exploration of Character Education Programs and Their Contribution to the Moral Formation of Junior High School Students Corresponding Email : yuniarsihsawaliyah93@gmail.com. *Eduprof: Islamic Education Journal Volume*, 7(1), 535–554.
- Serly, A., Khozin, K., & Hakim, R. (2025). Internalising Environmental Values through Islamic Religious Education in Junior High School. *Halaqa: Islamic Education Journal*, 9(1), 149–164. <https://doi.org/10.21070/halaqa.v9i1.1724>
- Suardin, S., Mulianti, W. O., & Sulisworo, D. (2023). Character Education Management of Elementary School Students. *International Journal of Learning Reformation in Elementary Education*, 2(01), 1–13. <https://doi.org/10.56741/ijlree.v2i01.140>
- Usman, T., Bahraeni, & Nurhilaliyah. (2025). Exploring Islamic-Oriented Cooperative Learning through Faith-Driven Collaboration in among University Students in Islamic Education Courses. *International Journal of Learning, Teaching and Educational Research*, 24(9), 922–939. <https://doi.org/10.26803/ijlter.24.9.44>
- Yan, L., Greiff, S., Teuber, Z., & Gašević, D. (2024). Promises and challenges of generative artificial intelligence for human learning. *Nature Human Behaviour*, 8(10), 1839–1850. <https://doi.org/10.1038/s41562-024-02004-5>