International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Transformation Of Islamic Religious Education In The Formation Of Elementary School Students' Character

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Abstract

Islamic Religious Education (IRE) plays a crucial role in shaping students' character at the elementary school level. However, IRE instruction often remains focused on cognitive aspects, resulting in less-than-optimal internalization of moral and ethical values. This study aims to analyze the transformation of Islamic Religious Education in fostering students' character at SD Negeri 139 Sukarasa, Bandung City, through value internalization strategies, the integration of cognitive, affective, and psychomotor domains, and the identification of supporting factors and implementation challenges. The study employed a descriptive qualitative approach, with data collected through interviews, observations, and document analysis. The data were analyzed using the Miles and Huberman interactive model, supported by methodological triangulation to enhance the credibility of the findings. The results indicate that the transformation of IRE shifts the learning paradigm from the transfer of knowledge to the transfer of values through exemplary role modeling, religious habituation, moral guidance, contextual learning, and experiential learning. These strategies effectively foster students' religious values, discipline, honesty, responsibility, empathy, and mutual respect. The successful implementation of this transformation is supported by teachers' commitment, a religious school culture, and strong collaboration among all school stakeholders. Conversely, the influence of digital media and differences in students' family backgrounds constitute the primary challenges. Overall, the transformation of Islamic Religious Education makes a significant contribution to the holistic and sustainable development of students' character.

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Keywords: Islamic Religious Education Transformation; Student Character; Elementary School.

INTRODUCTION

Education is the main foundation in shaping the quality of human resources, not only from an intellectual aspect, but also from a moral, ethical, and character dimension (Nur & Jannah, 2024). At the elementary school level, the process of character formation is very crucial because at this phase children are in a developmental stage that is very sensitive to the instillation of basic life values (Aziza et al., 2025). In this context, Islamic Religious Education has a strategic role as one of the main instruments in shaping the personality of students who have noble character, integrity, and are able to internalize moral values in everyday life (Siddik et al., 2025). However, the reality that occurs in the field shows that there are still various problems related to moral degradation among elementary school students, such as declining politeness, low social empathy, lack of discipline, and a tendency towards individualistic behavior that is getting stronger along with technological developments and the flow of globalization (Devonasista & Iswahyudi, 2025). This phenomenon indicates that the educational process, particularly Islamic Religious Education, has not fully succeeded in carrying out its function as a means of optimally internalizing moral and ethical values.

Challenges in the implementation of Islamic Religious Education are also evident in the limited use of learning strategies that are able to integrate cognitive, affective, and psychomotor aspects in a balanced manner (Tirtana & Nurhasanah, 2026). Islamic Religious Education should not only be positioned as a subject oriented solely to cognitive aspects, such as mastery of material or memorization, but should also be able to transform into an educational process that emphasizes role models, habituation, and direct experience (experiential learning) as an effective means of internalizing Islamic values as a whole, so that a more comprehensive and transformative approach is needed in Islamic Religious Education, not only focusing on what students know, but also how students can feel, believe, and practice these values in everyday life.

In the context of basic education, character formation is very important because at this stage children are in the habit formation phase that will influence their personality development in the future (Aziza et al., 2025). Character formation cannot be separated from the entire educational process, including in Islamic Religious Education learning which has a strategic position because the values taught are sourced from religious teachings with strong spiritual, moral, and social dimensions, so that the concept of internalization of values is a key aspect in the effectiveness of Islamic Religious Education (Abidin et al., 2024). On the other hand, the concept

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of educational transformation is relevant in responding to various challenges in implementing Islamic Religious Education in the modern era, where transformation is not only interpreted as a change in curriculum or learning methods, but also includes a paradigm shift from one that is oriented towards mastery of material (content oriented) to the development of competencies and character (competency and character oriented), demanding learning strategies that are able to link Islamic values with the realities of students' lives so that learning becomes more meaningful and relevant (Walidin et al., 2025 ... This is in accordance with the pedagogical perspective that Islamic Religious Education ideally integrates cognitive, affective, and psychomotor dimensions in a balanced manner, so that students not only know religious teachings, but can also implement them in everyday life (Pertiwi & Satrio, 2026).

Various previous studies have shown that Islamic Religious Education (PAI) has a significant contribution to the formation of students' character, although it still faces various challenges in implementing learning practices. Research conducted by (Rahmasari et al., 2024) shows that Islamic Religious Education (PAI) has a strategic position as a means of internalizing Islamic values, including faith, worship, and morals, as the foundation for the formation of students' religious character. This study also confirms that the success of character formation depends not only on the delivery of material in the classroom, but also on teacher role models, the habituation of religious behavior, family support, a conducive school environment, and the application of appropriate learning methods. Research conducted by (Widianti & Perdana, 2024) also shows that PAI plays a significant role in the formation of students' religious character through various habituation activities and the application of exemplary methods and the provision of advice by Islamic Religious Education teachers. However, this study found that aspects of honesty, discipline, speaking ethics, and politeness still require ongoing development so that students' religious character develops optimally. Furthermore, research conducted by Cahyani & Masyithoh (2023) emphasized that Islamic Religious Education teachers need to develop technology-based learning strategies, such as blended learning, web-based learning, and audio-visual media, so that Islamic values can still be internalized effectively without eliminating the role model and moral development of students. Previous studies have demonstrated the importance of Islamic Religious Education in character formation, but most have focused on the role of teachers or partial religious habits. Few studies have examined the transformation of Islamic Religious Education as a process that integrates strategies for internalizing values, integrating the cognitive, affective, and psychomotor domains, and supporting factors for implementation within a single, coherent analytical framework.

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Based on the results of previous research that have been presented, this study aims to analyze the transformation of Islamic Religious Education in character formation of students at Sukarasa 139 Public Elementary School, Bandung City, through the strategy of internalizing moral and ethical values. This study focuses on the implementation of learning that integrates cognitive, affective, and psychomotor aspects, through role models, habituation, and direct learning experiences (experiential learning). In addition, this study aims to identify factors that support the effectiveness of the implementation of the transformation of Islamic Religious Education in shaping the character of students so that Islamic values are not only understood conceptually, but also able to be internalized and manifested in everyday behavior. Different from previous research, the novelty of this study lies in the development of the perspective of Islamic Religious Education as a transformative educational process in character formation of elementary school students. This study offers a concept of transformation of Islamic Religious Education that is not only oriented towards mastery of religious material, but also on the process of internalizing moral and ethical values through role models, habituation, and contextual learning experiences, so that it is expected to strengthen the formation of student character more comprehensively.

OVERVIEW OF CONNECTIVISM

Modern-day learning is taking place via network connections as people exchange respective skills, information, viewpoints, experiences, and views in digital or online learning settings(Dunaway, 2011; Siemens, 2008). Because knowledge is continually evolving, its usefulness and correctness may vary significantly when new contributions to a field are discovered. As a result, one's grasp of a matter, as well as the student's ability to learn about the subject at hand, will vary from time to time. Connectivism emphasizes two crucial abilities that help to learn: the capacity to search for existing knowledge and the capacity to eliminate alternative and superfluous knowledge. The process of learning is continuous in the sense that individuals will access the network to exchange and discover new knowledge, subsequently adjust existing views based on new understanding, and then reconnect to a community to communicate such experiences and discover new knowledge again. Essentially it is, the ability to understand is much more important than what is known. The capacity to make judgments based on learned knowledge is seen as essential to the education process(Siemens, 2008). Driscoll's (2005) research was used to classify knowledge among three main philosophical frames notably objectivism, pragmatism, and interpretivism. Objectivism holds that reality exists outside of the mind and that learning and perception are gained through experience.

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Pragmatists view learning as the result of a bargain involving thought and practice(Siemens, 2008). The Internet has been reshaped into a huge blended learning environment, with knowledge storage tanks such as online virtual classrooms, online forums and virtual societies to successfully execute, replicate, communicate, and convey content in to the grip of students and teachers(Kropf, 2013). More significantly, the Internet has become a central focus of connectivism, which is potentially dynamic in innovative educational philosophy.Adelstein (2013)states that students nowadays are 'do-it-yourself' thinkers. Connectivism sees learning as an unstructured opportunity and it converts individual students into 'networks' themselves, equally skilled in exchanging their skills and experience with other people after gaining knowledge from a sequence of nodes(Albert & Steve, 2013). Individuals may change or reform their behavior in response to stimuli such as incentives and penalties. Online communication platforms can turn students into someone who can manage their schedule and arrange their duties appropriately amidst the everyday turmoil of plentiful data(Couros, 2009; Garcia et al., 2012).

METHOD

Methodology This research uses a qualitative approach with a qualitative descriptive research type. The qualitative approach was chosen because this research focuses on revealing social and educational phenomena naturally through the interpretation of the behavior, experiences, and views of research subjects related to the implementation of Islamic Religious Education in shaping students' character. Descriptive research is used to provide a systematic, factual, and in-depth description of the process of internalizing Islamic values in learning activities and school culture. The research was conducted in June 2026 at Sukarasa 139 Public Elementary School, Bandung, a school chosen because it has a consistent religious habituation program. The research subjects consisted of 1 principal, 1 Islamic Religious Education teacher, and 3 4th grade students of Sukarasa 139 Public Elementary School who were selected purposively based on their involvement in the implementation of character education at school. The purposive sampling technique was used because the researcher selected informants who were considered to have knowledge, experience, and information relevant to the research focus. The main data collection technique in this study was carried out through in-depth interviews. Interviews were used to obtain direct data regarding the transformation strategy for Islamic Religious Education, the process of internalizing moral and ethical values, obstacles faced in developing student character, and efforts made by schools to develop a religious culture. This research was also supported by observation and documentation techniques as complementary data. Observations were

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conducted to directly observe the Islamic Religious Education learning process, teacher-student interactions, religious habituation activities, and the implementation of school culture to support character formation. Data validity was achieved through technical triangulation by comparing the results of interviews, observations, and documentation to ensure more accurate and reliable data.

The data analysis technique in this study uses the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing. Data reduction is carried out by selecting, focusing, and simplifying data from interviews, observations, and documentation according to the research focus. Furthermore, the data is presented in narrative form for easier understanding and analysis. The final stage, drawing conclusions, is carried out continuously throughout the research process to discover the meaning, patterns, and relationships between phenomena related to the transformation of Islamic Religious Education in character formation of elementary school students.

DISCUSSION

Implementation of Islamic Religious Education Transformation in Student Character Formation

The results of the study indicate that the implementation of the transformation of Islamic Religious Education (PAI) at SD Negeri 139 Sukarasa is no longer oriented solely on delivering religious material theoretically, but rather directed at building student character through a learning process integrated with the school culture. This transformation is evident in the teachers' efforts to change the PAI learning paradigm to be more contextual, applicable, and centered on habituating Islamic values in everyday life. Thus, learning not only aims to improve students' cognitive aspects, but also develops affective and psychomotor aspects so that students are able to understand, internalize, and practice Islamic teachings in various life situations. This approach makes Islamic Religious Education a means of building religious character, discipline, responsibility, honesty, caring, and mutual respect for others.

This implementation is in line with Law Number 20 of 2003 concerning the National Education System, specifically Article 3, which states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation. Education also aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible. Based on these provisions, Islamic Religious Education learning not only functions as a medium for conveying religious knowledge, but also becomes a strategic instrument in forming the character and personality of students as a whole

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in accordance with the goals of national education. In addition, the implementation of learning at SD Negeri 139 Sukarasa is also in line with Article 12 paragraph (1) letter a of Law Number 20 of 2003, which emphasizes that every student has the right to receive religious education in accordance with the religion they adhere to and taught by educators of the same religion. These provisions show that Islamic Religious Education has a very important position in the national education system as an effort to form students who have spiritual, moral and social competence.

Based on interviews with Islamic Religious Education teachers, it was discovered that every learning process always begins with various religious habituation activities that have become a routine school program. These activities include reciting prayers before learning, reciting the Quran according to ability and grade level, reciting the Asmaul Husana (Asmaul Husana), and providing motivation regarding the importance of noble morals in daily life. The teacher explained that these habituation activities aim to instill spiritual awareness in students from the beginning of the learning process so that they are mentally, emotionally, and religiously prepared before receiving the lesson material. In addition, the teacher also provides advice on the importance of honesty, responsibility, discipline, respecting teachers and parents, and maintaining good relationships with fellow students. These habituation activities are carried out repeatedly so that religious values do not stop at the aspect of knowledge, but develop into habits and character of students. Islamic Religious Education teachers also integrate Islamic values in each learning material by connecting them to students' real-life experiences. For example, when discussing material on honesty, the teacher relates it to everyday behaviors such as not cheating on tests, returning found items to their owners, and having the courage to admit mistakes. In the material on mutual assistance, students are invited to discuss the importance of helping friends experiencing learning difficulties and working together to keep the classroom clean. This contextual approach makes the learning process more meaningful because students understand that Islamic teachings are not merely studied as theory but must be implemented in everyday life.

Observation results show that before the learning activities began, all students participated in a prayer together, read verses of the Qur'an according to their grade level, recited the Asmaul Husana, and greeted the teacher. During the learning process, teachers consistently reminded students to practice good manners, maintain discipline, use good language, and respect their friends. At the end of the learning activities, the activity closed with a prayer together as a form of gratitude for the knowledge that had been obtained. All of these activities were carried out routinely so that they developed into a school culture that supports the formation of religious character. The observation findings indicate alignment with Government Regulation Number 55

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of 2007 concerning Religious Education and Religious Education, which emphasizes that religious education aims to shape Indonesian people who are faithful, pious to God Almighty, and have noble morals and are able to maintain harmony between religious communities. The implementation of religious habits in schools is one concrete form of the implementation of these goals because students not only acquire religious knowledge, but are also guided to practice religious values in their daily lives through activities carried out continuously.

Furthermore, the implementation of the transformation of Islamic Religious Education at SD Negeri 139 Sukarasa is also in line with the Independent Curriculum policy, which places character building as a crucial part of the educational process by strengthening the dimensions of the Pancasila Student Profile, particularly the dimensions of faith, devotion to God Almighty, and noble character. Religious habits, teacher role models, and the integration of Islamic values into the learning process demonstrate that the school has strived to implement the curriculum objectives concretely through systematic and sustainable activities. Research findings indicate that the transformation of Islamic Religious Education at SD Negeri 139 Sukarasa has led to a shift in the learning paradigm from mere transfer of knowledge to transfer of values. Teachers no longer play a mere role as conveyors of material, but also serve as role models (uswah hasanah), guides, motivators, and facilitators in the formation of student character. The success of this transformation process is evident in the increasingly disciplined habits of students participating in religious activities, accustomed to greeting, respecting teachers, maintaining a clean environment, and demonstrating mutual respect and cooperation with friends. Although character formation is a long-term process, consistent implementation of habituation has shown the development of students' behavior in a more positive direction.

The results of this study align with the findings of (Abidin et al., 2024) which state that the success of Islamic Religious Education is strongly influenced by the process of role modeling, habituation, and the creation of a learning environment conducive to the internalization of Islamic values. Teacher role models are a major factor because students tend to imitate the behavior they see every day. Therefore, the synergy between classroom learning, school culture, and support from national regulations indicates that the transformation of Islamic Religious Education at SD Negeri 139 Sukarasa has been running in accordance with the direction of national education policy, namely producing students who are not only academically superior, but also possess religious character, noble morals, and responsible citizens.

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Internalization Strategy for Moral and Ethical Values through Islamic Religious Education Learning

The results of the study indicate that Islamic Religious Education teachers at SD Negeri 139 Sukarasa apply various strategies to internalize moral and ethical values to students. Based on the results of observations, interviews, and documentation, the strategies applied are not only oriented towards delivering learning materials in the classroom, but also directed at character building through the habituation of positive behavior that is carried out continuously. These strategies include role models (uswah hasanah), religious habits, giving advice (mau'izhah hasanah), contextual learning, and experiential learning. These five strategies complement each other so that the process of internalization of values does not stop at the cognitive aspect, but is able to touch the affective and psychomotor aspects of students. Thus, students not only understand the concept of moral values, but are also able to implement them in everyday life at school and outside of school.

Teacher's Exemplary Behavior (Uswah Hasanah)

Based on observations, teachers consistently demonstrate behavior that reflects moral and ethical values in all learning activities and outside the classroom. Teachers arrive at school on time, dress neatly according to regulations, speak politely, maintain a polite attitude towards all members of the school community, and treat students fairly regardless of their background. Teachers also make it a habit to greet students upon entering the classroom, ask permission to leave the classroom, and demonstrate patience when dealing with students experiencing learning difficulties. These behaviors serve as concrete examples observed and imitated by students in their daily lives. Observations show that students tend to follow the positive habits exemplified by teachers, such as making a habit of greeting students, maintaining classroom cleanliness, and being polite to both teachers and peers. This demonstrates that role modeling is a strategy that has a strong influence on the character-building process because students learn through observing the real behaviors they see every day.

The results of the interview with the Principal reinforced these findings. He stated that: "If teachers want their students to be disciplined, then the teachers must first demonstrate discipline." (Principal). This statement shows that the success of character education is greatly influenced by the teacher's consistency in being a role model for students. Teachers not only act as conveyors of learning materials, but also as figures who reflect the moral and ethical values that are expected to grow in students. This finding is in line with the concept of uswah hasanah in

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Islamic Religious Education which places role models as an effective educational method because students tend to imitate the behavior they observe directly.

Religious Habits

Religious practices are implemented in a programmed and sustainable manner as part of the school culture. Based on observations, the school organizes various religious activities, such as congregational Duha prayer, reading the Qur'an before the start of classes, donating every Friday, praying together before and after class, and implementing the 5S culture (Smile, Greet, Greet, Be Polite, and Courteous). All of these activities are carried out routinely so that they become part of the students' daily activities. Observations show that most students have carried out these activities without having to be reminded by teachers. This condition indicates that religious values have begun to be internalized into habits that grow from student awareness, not solely because of school rules. Continuous practices also have an impact on increasing discipline, a sense of responsibility, concern for others, and respect for teachers and parents. These findings indicate that religious practices are an effective strategy in shaping character because the values taught are practiced directly and consistently in everyday life.

Giving Advice (Mau'izhah Hasanah)

Based on interviews and observations, teachers not only provide advice when students make mistakes but also insert moral messages into every learning process. The advice is delivered in polite, easy-to-understand language and tailored to the students' developmental level, thus avoiding judgmental overtones. Teachers frequently relate Islamic Religious Education learning materials to the importance of being honest, responsible, respecting parents and teachers, maintaining trust, and maintaining good relationships with peers. When violations occur, such as students arriving late, not completing assignments, or getting into disputes with friends, teachers prioritize a persuasive approach through dialogue and advice rather than imposing punishment. Based on observations, this approach encourages students to recognize their mistakes, engage in self-reflection, and voluntarily strive to improve their behavior. These findings indicate that advice delivered wisely and consistently can be an effective medium for building students' moral awareness and strengthening character values that have been instilled through role models and habits.

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Contextual Learning

Based on observations, teachers not only explain religious concepts theoretically but also invite students to discuss various events they frequently encounter in their families, schools, and communities. For example, when discussing material on honesty, teachers relate it to the behavior of not cheating on tests, returning items found, and being honest with parents and teachers. In material on social awareness, teachers relate it to activities such as sharing with friends in need, helping friends experiencing learning difficulties, and maintaining a clean school environment as a form of shared responsibility. Teachers also provide opportunities for students to express opinions, share personal experiences, and discuss solutions to various moral problems they may face. Observations show that students become more active in the learning process because they can understand the connection between Islamic Religious Education material and real life. Contextual learning also helps students develop critical thinking skills, make decisions based on Islamic values, and apply religious teachings in various situations they experience daily. Thus, the moral and ethical values learned are not only understood as concepts, but truly become guidelines for attitudes and behavior.

Experience-Based Learning

Based on the results of interviews and observations, students were actively involved in various real-life activities, such as community service, community service cleaning the school prayer room and classroom environment, collecting alms to help those in need, and sharing food with less fortunate friends. These activities provided students with direct experience in applying the values of social care, empathy, responsibility, cooperation, and mutual assistance. During the implementation of the activities, teachers not only provided instructions but also accompanied students to reflect on the meaning of each activity carried out so that the moral values learned did not stop at the theoretical level. Based on the results of observations, students appeared more enthusiastic about participating in learning activities that involved direct experience compared to learning that only took place through lectures in the classroom. They demonstrated the ability to work together, help each other, and complete group assignments better after participating in these activities.

The findings of this study indicate that the strategy of internalizing moral and ethical values will be more effective if implemented through a combination of the five strategies mentioned above. These five strategies complement each other in shaping the character of students as a whole because they not only develop knowledge (moral knowing), but also build awareness

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(moral feeling) and habituate real actions (moral action). Thus, students not only understand the concept of moral and ethical values, but are also able to internalize, habituate, and implement them in everyday life. The results of this study reinforce the view that the success of the transformation of Islamic Religious Education is largely determined by the consistency of teachers in integrating character education into all learning activities and school culture, so that the goals of national education as mandated by Law Number 20 of 2003 can be optimally realized.

Integration of Cognitive, Affective, and Psychomotor Aspects in Islamic Religious Education Learning

The results of the study indicate that the Islamic Religious Education learning process at SD Negeri 139 Sukarasa has integrated three learning domains, namely cognitive, affective, and psychomotor aspects in a balanced manner. Teachers not only focus on delivering material so that students understand religious concepts, but also strive to instill moral values through the formation of attitudes and provide opportunities for students to practice these values in everyday life. Based on the results of interviews with Islamic Religious Education teachers, it was found that each learning activity is designed so that students not only know Islamic teachings theoretically, but also are able to internalize the meaning contained therein and implement it in the form of real behavior. According to teachers, the success of Islamic Religious Education learning is not only measured by students' academic grades, but also by changes in attitudes and habits that are evident in everyday life at school and at home.

Cognitive Aspects

Teachers deliver material by linking religious concepts to verses from the Quran, hadith, and examples relevant to students' lives. For example, when discussing honesty (ṣidq), teachers first explain the meaning of honesty based on verses from the Quran and the hadith of the Prophet Muhammad (peace be upon him), then outline the benefits of honest behavior for oneself and the surrounding environment. Teachers not only explain the material verbally but also ask students questions to determine their understanding of the meaning of honesty. After the explanation is complete, students are asked to re-explain the material using their own words and provide examples of honest behavior they have practiced at home or at school. These activities aim to develop thinking skills, understand concepts, and connect the subject matter to real-life experiences, making learning more meaningful.

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Affective Aspect

Teachers pay significant attention to developing students' attitudes and moral awareness. Based on observations, teachers consistently incorporate reflective activities at the end of lessons to raise students' awareness of the importance of practicing Islamic values. Teachers pose various reflective questions, such as "How would you feel if a friend lied to you?", "What would you do if you made a mistake?", or "Why does Allah command us to always tell the truth?". These questions encourage students to think critically and develop empathy for others. In addition to reflective activities, teachers also provide reinforcement in the form of advice, appreciation for students who demonstrate good behavior, and educational reprimands for behavior that is not in accordance with Islamic values. Through this process, students not only understand that honesty is a religious teaching but also recognize its benefits in building good relationships with others.

Psychomotor Aspects

Teachers provide opportunities for students to directly practice the values they have learned through various learning activities. One common activity is role-playing, depicting real-life situations. For example, students are asked to act out situations where they find a wallet in the school environment, witness a friend making a mistake, or face a situation requiring them to choose between telling the truth or lying. After the activity, teachers invite students to discuss the actions they have demonstrated and provide reinforcement for behaviors consistent with Islamic teachings. In addition to role-playing, teachers also encourage students to practice queuing, maintaining classroom cleanliness, returning found items to the teacher, apologizing for mistakes, and helping friends experiencing learning difficulties. These various activities provide a means for students to directly apply religious values, so that learning does not stop at understanding concepts but develops into skills and habits in everyday life.

Observations indicate that the integration of the three learning domains has a positive impact on the development of students' character. Most students began to demonstrate behavioral changes that reflect the values taught in Islamic Religious Education (ISE). Some students voluntarily returned found items to the teacher, admitted mistakes when violating school rules, apologized to friends after disagreements, and demonstrated a sense of responsibility in completing assigned tasks. Furthermore, students appeared more confident in expressing their opinions, respecting the opinions of their peers during discussions, and collaborating in group activities. These behavioral changes indicate that ISE learning has influenced the formation of students' character through a planned and continuous learning

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process. The findings of this study indicate that the success of the transformation of ISE is determined not only by mastery of religious material, but also by the teacher's ability to integrate cognitive, affective, and psychomotor aspects into each learning process. The integration of these three aspects makes learning more holistic because students gain learning experiences that involve knowledge, appreciation of values, and real-world practice simultaneously.

Supporting Factors and Obstacles to the Transformation of Islamic Religious Education

The research results show that the success of the transformation of Islamic Religious Education at SD Negeri 139 Sukarasa is influenced by various interrelated supporting factors, including those originating from the school environment, educator competence, and the support of the school community as a whole. Based on the results of interviews, observations, and documentation, the implementation of the transformation of Islamic Religious Education depends not only on the learning process in the classroom, but also on the creation of a school culture that can accustom students to applying Islamic values in their daily lives. Synergy between the principal, Islamic Religious Education teachers, other subject teachers, education staff, and students is one of the factors that strengthen the success of character formation in schools. This condition shows that character education is a shared responsibility that requires the involvement of the entire school community.

One of the main supporting factors identified in the study was teachers' commitment to providing exemplary behavior (uswah hasanah) to students. Interviews with Islamic Religious Education teachers revealed that teachers strive to be role models in every school activity, through their speech, attitudes, and daily behavior. Teachers make it a habit to arrive on time, greet students upon entering the classroom, perform prayers on time, maintain a clean school environment, and treat all students with politeness and compassion. Teachers believe that students more easily imitate behavior they observe directly than simply receive verbal explanations. Therefore, role modeling is a key strategy in instilling religious values, discipline, responsibility, honesty, and social awareness.

In addition to the teachers' exemplary behavior, the research also shows that SD Negeri 139 Sukarasa has a religious school culture and supports the implementation of Islamic Religious Education transformation. Based on the observation results, the school routinely implements various religious habituation programs, such as group prayers before and after lessons, Al-Quran recitation, recitation of Asmaul Husana, congregational prayers at certain times, commemoration of Islamic holidays, Friday alms activities, and various social activities that foster a sense of

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empathy and concern for others. These programs are implemented on a schedule and involve the entire school community so that they become part of the culture that is embedded in the daily lives of students. The existence of a religious school environment provides students with real experiences to practice Islamic teachings, so that the process of internalizing values takes place naturally through continuous habituation.

The results of interviews with the principal further strengthened these findings. The principal stated that character building for students cannot be solely the responsibility of Islamic Religious Education teachers, but must be the responsibility of all educators and education staff. He stated: "Character building cannot be done solely in the classroom. All teachers must be role models so that the school culture can support the development of student character." This statement indicates that the transformation of Islamic Religious Education at SD Negeri 139 Sukarasa was implemented through a collaborative approach involving all school components. The principal actively encouraged each teacher to integrate character values into the learning process according to their respective subjects. Thus, students received consistent character strengthening, both when participating in Islamic Religious Education learning and other subjects. This condition indicates that school culture plays a strategic role in supporting the success of character education because students receive harmonious learning experiences across various school environments.

In addition to these supporting factors, the study also identified several obstacles affecting the implementation of the transformation of Islamic Religious Education. One of the most dominant obstacles is the influence of information technology developments, particularly excessive use of social media and gadgets by students. Based on interviews with teachers and several students, some students are more interested in spending their free time playing online games, watching videos, or accessing social media than reading the Quran or participating in religious activities. This situation has resulted in reduced time for students to study, worship, and interact directly with family and their surroundings. Teachers also stated that technological developments bring new challenges because students can easily access various information that may not align with moral values and religious teachings without parental supervision.

The next obstacle relates to differences in students' family backgrounds. Based on interviews, teachers revealed that not all parents share the same level of attention and involvement in supporting their children's character development. Some students receive good religious habits at home, such as congregational prayer, reading the Quran, and praying with their families. However, there are also students who receive less support due to busy parents,

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differences in parenting styles, or a family environment that does not fully support the development of religious character. As a result, the positive habits developed at school do not always continue when students are at home. This situation indicates that the success of character education is greatly influenced by the continuity of development between the school and family environments.

Based on observations, despite various obstacles, the school continues to make various efforts to overcome them. Teachers regularly communicate with parents through school meetings and online communication media to convey student progress and the importance of character building within the family environment. Furthermore, the school also provides education to students about the wise use of gadgets and the importance of utilizing technology as a learning tool and enhancing religious knowledge. These various efforts demonstrate the school's commitment to facing the challenges of modern development without compromising the primary goal of Islamic Religious Education, which is to build student character.

Implications of the Transformation of Islamic Religious Education on the Formation of Student Character

The results of the study indicate that the implementation of the transformation of Islamic Religious Education at SD Negeri 139 Sukarasa has had a positive impact on the development of students' character. This impact is not only seen in the increased understanding of Islamic Religious Education materials by students, but also in behavioral changes seen in daily activities in the school environment. Based on the results of interviews, observations, and documentation, the learning transformation that emphasizes the internalization of Islamic values through role models, habituation, contextual learning, reflection, and direct practice has encouraged the formation of religious, disciplined, honest, responsible, caring, and respectful characters. These findings indicate that the Islamic Religious Education learning process does not stop at achieving academic competencies, but is able to influence the formation of students' personalities as a whole.

Based on the results of interviews with Islamic Religious Education teachers, there has been an increase in student discipline in participating in various school activities. The teacher explained that before the religious habituation program was consistently implemented, there were still students who were less disciplined in participating in group prayers, were late to class, and were less responsible in completing assigned assignments. However, after Islamic Religious Education lessons emphasized more habituation and providing role models, students began to

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show more positive behavioral changes. This was evident in increased discipline in participating in congregational prayers, regularity in participating in Quranic recitation activities, compliance with school regulations, and punctuality in submitting assignments. The teacher also said that students had become more accustomed to greeting when meeting teachers, praying before and after learning, and maintaining order throughout the learning process.

Observations during the study further strengthened these findings. Researchers observed that most students consciously participated in various religious habituation activities without constant reminders from teachers. When the bell rang, students immediately prepared for group prayer and Quran recitation. They also demonstrated discipline in maintaining classroom cleanliness through daily duty and disposing of trash properly. These habits demonstrate that the values instilled through Islamic Religious Education learning have developed into conscious and repeated behaviors, thus becoming part of the students' character. In addition to discipline, the research also showed an increase in mutual respect and social awareness among students. Based on observations, when a friend had difficulty understanding the lesson material, other students voluntarily provided assistance without being asked by the teacher. Mutual assistance was also evident in group work activities, cleaning the classroom, and when a student had difficulty carrying learning materials. Interactions between students took place in a more harmonious atmosphere, characterized by the use of polite language, the habit of asking permission, expressing gratitude, and respecting the opinions of friends during discussions. These changes show that Islamic Religious Education learning not only forms students' spiritual relationship with Allah SWT, but also develops their ability to build good social relationships with others.

Research findings indicate that changes in student behavior are the result of a learning process that integrates teacher role models, religious habits, contextual learning experiences, and a school culture that supports the internalization of Islamic values. This process enables students to gain a comprehensive learning experience, from understanding concepts, internalizing their meanings, to practicing religious values in their daily lives. Therefore, the transformation of Islamic Religious Education not only improves mastery of religious material but also produces tangible changes in student attitudes and behavior. These findings demonstrate that the success of Islamic Religious Education learning is not solely measured through cognitive evaluation results, but also through character changes reflected in students' daily behavior.

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CONCLUSION

The transformation of Islamic Religious Education at SD Negeri 139 Sukarasa demonstrates that learning oriented towards internalizing values can make a real contribution to the formation of students' character. This transformation is reflected in the shift in the learning paradigm, which no longer focuses solely on mastering religious material, but also on the process of instilling values through teacher role models, religious habits, providing advice, contextual learning, and direct learning experiences. The integration of cognitive, affective, and psychomotor aspects in every learning process encourages students not only to understand Islamic teachings conceptually, but also to internalize and implement these values in their daily lives. The impact of the implementation of this transformation is evident in the development of religious character, discipline, honesty, responsibility, caring, and mutual respect among students.

The success of the transformation of Islamic Religious Education is supported by teachers' commitment to providing role models, a religious school culture, and the collaboration of all school members in building a learning environment conducive to character development. On the other hand, the development of digital technology, uncontrolled use of social media, and differences in character development patterns within the family environment remain challenges that require synergy between schools, parents, and the community to ensure the sustainable internalization of values. Therefore, strengthening cooperation between all parties is a crucial factor in maintaining the consistency of student character development, both within the school and family environment.

It is hoped that further studies can be conducted at more diverse educational levels and locations, involving a wider range of informants, to obtain a more comprehensive picture of the implementation of the transformation of Islamic Religious Education. Furthermore, developing studies on the use of digital technology as a learning medium that remains oriented toward character building also presents an important opportunity for further research. The results of these studies are expected to enrich the development of Islamic Religious Education learning models that are adaptive to current developments without compromising the essential internalization of Islamic values in shaping students' character.

FUTURE DIRECTIONS

Evaluation of the significance of different activities and interactions in the process of social learning in future studies would open the path for a quite well method of framework participation in which coordinators, for example, identify when antithetic and synthetic interactions are out of

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balance and use this information to advise the initiative's supervisor or participants on how to conduct the discussions more constructively(Beers et al., 2016). Education and research methods are crucial because they highlight the role of helping students by assisting students in adopting more effective study methods. The fact that students' social identity and perspectives of the teaching program were not effectively related to students' academic performance is not remarkable, and it implies that investigating the indirect impact of these variables, as well as potentially everyone else, on academic performance might be a useful path to follow in future studies. Moreover, the question whether social media learning is better than conventional learning is another crucial matter to be addressed by future researchers, for it is reasonable to say that publicly available social media platforms give students access to more experiences and knowledge than they might receive in a conventional restricted setting.

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