



# The Role of Islamic Religious Education Teachers in Classroom Management to Shape Students' Noble Character

Nurazizah<sup>1</sup>, Samsurizal<sup>1</sup>, Guslianto<sup>1</sup>

<sup>1</sup>STAI Balaiselasa YPPTI Pesisir Selatan, Indonesia

✉ [anur19166@gmail.com](mailto:anur19166@gmail.com)\*

## Article Information:

Received August 1, 2025

Revised September 8, 2025

Accepted October 10, 2025

**Keywords:** *Teacher, classroom management, learning, character*

## Abstract

Being an Islamic Religious Education teacher is a profession that demands balanced intellectual, emotional, and spiritual abilities. An Islamic Religious Education teacher not only acts as an educator but also serves as a moral guide responsible for shaping the character and morals of students. This study aims to analyze the role of Islamic Religious Education teachers in classroom management through the implementation of effective learning strategies to cultivate students with noble character. This research employs a qualitative method with a case study approach. Data were obtained through observations, interviews, and documentation involving teachers, school officials, and students who were selected using a purposive sampling technique. All data were analyzed using the Miles and Huberman interactive analysis model. The results show that Islamic Religious Education teachers strive to implement effective classroom management by balancing firmness and empathy in enforcing rules, involving students in rule-setting, understanding student behavior through a personal approach, and providing support and motivation in learning. These efforts contribute to creating a conducive learning environment oriented toward the development of students' noble character. However, this study also found challenges, including low discipline and learning motivation among some students. The findings are expected to serve as a reference for developing classroom management strategies based on Islamic values, emphasizing a balance among cognitive, affective, and spiritual aspects in character formation.

## INTRODUCTION

Education plays an important role in shaping human resources who are faithful, knowledgeable, and noble (Adisaputro, 2020; Khairiyah & Dewinda, 2022; Widiansyah et al., 2018). The success of education is not only measured by academic achievement but also by the formation of students' character based on moral and spiritual values (Asrofi et al., 2025; Haq & Abidin, 2024; Laksita et al., 2024). In this process, the teacher becomes a central figure who not only functions as an instructor but also as a moral guide and director of students' behavior. One important aspect in supporting the achievement of these educational goals is the teacher's ability to carry

### How to cite:

Nurazizah, N., Samsurizal, S., Guslianto, G. (2025). The Role of Islamic Religious Education Teachers in Classroom Management to Shape Students' Noble Character. *Al-Ashri: Ilmu-Ilmu Keislaman*, 10(2), 72-80.

### E-ISSN:

3032-0100

### Published by:

LP2M STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat

out effective classroom management. Good classroom management can create an orderly, conducive, and pleasant learning environment, allowing students to develop optimally (Asmara & Nindianti, 2019; Eka et al., 2025; Mahmudah, 2018).

Islamic Religious Education teachers have a strategic and multidimensional role in the character-building process. In addition to teaching religious values, Islamic Education teachers also act as role models, mentors, and guides for students' behavior to cultivate nobility. Therefore, Islamic Education teachers are required not only to master teaching materials but also to have the ability to manage the classroom with an approach that integrates assertiveness, empathy, and spiritual values. Classroom management based on Islamic values can create a balance between students' intellectual abilities and emotional maturity.

However, in practice, classroom management by Islamic Religious Education teachers often faces various challenges (Dwikirani & Ridwan, 2024; Hakim et al., 2025). Observations show that some students still lack discipline, are not responsible for their behavior, and show low motivation to learn. This condition illustrates the gap between the ideals of Islamic education, which are oriented toward the formation of noble morals, and the reality of its implementation in the field (Mighfar et al., 2025; Mudarris, 2024; Taabudillah, 2023). Therefore, it is important to examine how Islamic Religious Education teachers carry out classroom management through effective learning strategies in an effort to cultivate students with noble morals, while still considering aspects of empathy, discipline, and support for students' psychological development.

This phenomenon needs to be studied scientifically through relevant theoretical reviews. Theoretically, this study strengthens the concept of learning management proposed by Mudarris, (2024), which states that a conducive learning environment can only be created if teachers manage the class firmly yet empathetically, and understand the social and emotional conditions of students. From the perspective of Islamic education, this approach aligns with the principles of *bikmah* (wisdom) and *rahmah* (compassion) in the tarbiyah process. Thus, the teacher acts not only as an instructor (*mu'allim*) but also as a moral guide (*murabbi*) who instills the values of discipline, responsibility, and exemplary behavior through practical actions in the classroom (Rizal & Trimono, 2025).

In terms of scientific contributions, this research seeks to bridge the gap between classroom management theory and Islamic values-based educational practices. Previous studies have highlighted pedagogical strategies and learning effectiveness, but few have explored how spiritual and moral values can be integrated into classroom management to shape students' character. Therefore, this research is expected to expand the horizons of Islamic education studies by presenting a perspective on the application of classroom management based on spiritual and ethical values in learning.

Furthermore, this research is expected to contribute to the development of teacher professionalism and improve the quality of Islamic education in the future. Amid the challenges of the modern era and technological advances that affect the behavior of the younger generation, the role of Islamic Religious Education teachers as builders of religious and moral character is becoming increasingly important. By examining how Islamic Religious Education teachers implement classroom management effectively, this research provides a scientific basis for strengthening the practice of Islamic education, which not only emphasizes knowledge but also fosters the morality and spirituality of students in a sustainable manner.

## METHODS

This research uses a qualitative approach with a case study design, aiming to gain an in-depth understanding of the role of Islamic Religious Education teachers in

classroom management through the implementation of effective learning to cultivate noble students in high schools (Abdelazeez et al., 2024; Dyta et al., 2024; Engkizar et al., 2025; Iskandar et al., 2024; Maulidin et al., 2024; Pokhrel, 2024; Pratama et al., 2024; Subardi et al., 2025; Tadol & Neem, 2024; Yusnita et al., 2018). The main subject of this research is the Islamic Religious Education teacher, while supporting informants include the principal and the deputy head of curriculum. Data sources consist of primary data obtained through observation and in-depth interviews, as well as secondary data in the form of school documents and relevant literature. The main research instrument is the researcher himself (human instrument), supported by tools such as observation guidelines, interview guides, and documentation.

Data were collected through participatory observation, in-depth interviews, and document studies, and then analyzed using the Miles and Huberman interactive analysis model, which includes three stages: data reduction, data presentation, and conclusion drawing. The validity of the data was tested through source and method triangulation to ensure the credibility of the research findings. Using this approach, the research is expected to provide a detailed description of how Islamic Religious Education teachers apply the principles of assertiveness, empathy, and spiritual values in classroom management to shape students' noble behavior and morals (Alsokari et al., 2025; Engkizar et al., 2022; Kassymova et al., 2025; Oktavia et al., 2023; Saidi et al., 2025).

## RESULTS AND DISCUSSION

### Delivering Rules Firmly but Empathetically

Based on the observations in grade XII of senior high school, Islamic Religious Education teachers have made concrete efforts in classroom management by delivering rules firmly while maintaining empathy toward students. The teacher establishes a learning contract as a guideline during the learning process so that learning activities run in an orderly and directed manner. This can be seen from the way the teacher emphasizes the rules regarding the use of cell phones in the classroom and the mechanism for requesting permission so as not to disrupt the learning process. To clarify, some informants provided the following interview excerpts:

*...we must make a contract agreement; for example, during lessons, no one is allowed to use cell phones except with permission. If someone violates it, sanctions will be given according to the mutual agreement (Informant). ...there are still students who do not want to take responsibility for their actions. The first thing to do is open communication with them to understand their behavior, and then provide guidance so that they are willing to take responsibility for their actions (Informant). ...Islamic Religious Education teachers have tried to convey strict rules while still paying attention to students' feelings. However, there are some students who think that the rules are unimportant or made to be broken. Therefore, teachers must be more assertive in addressing this and involve counseling teachers when necessary (Informant).*

The findings show that Islamic Religious Education teachers function not only as instructors but also as moral mentors who instill the values of discipline, responsibility, and honesty through the consistent yet empathetic application of rules. Teacher assertiveness balanced with an understanding of students' emotional conditions is an effective strategy for creating a conducive learning atmosphere and supporting the formation of students' noble character.

The implementation of effective learning requires a balance between firmness and empathy in applying classroom rules. Based on the results, Islamic Religious Education teachers apply this principle by establishing learning contracts and setting mutually agreed-upon rules with students (Gunawan et al., 2024; Khairi et al., 2023). The teacher's assertiveness is not expressed through punishment but through

discipline that fosters a sense of responsibility. This aligns with Iqbal, (2023); Susilawati et al., (2025), who emphasizes that a conducive learning atmosphere can only be created when teachers manage the class firmly while still paying attention to students' feelings and social conditions. This empathetic approach makes the classroom atmosphere comfortable even though the rules are applied consistently.

In the context of Islamic education, teacher assertiveness and empathy reflect the values of *hikmah* (wisdom) and *rahmah* (compassion) in the *tarbiyah* process. Teachers not only enforce rules but also guide students to understand the moral meaning behind them. Teachers' exemplary behavior in being firm and fair plays an important role in shaping students' noble character. However, some challenges remain, such as students' lack of awareness of the importance of rules, indicating the need for character strengthening through personal approaches and continuous guidance.

### **Involving Students in the Formulation and Enforcement of Rules**

Based on observations, Islamic Religious Education teachers play an active role in involving students in the process of formulating and implementing classroom rules. Teachers invite students to discuss and determine mutual agreements related to classroom conduct. This participatory approach fosters a sense of responsibility and ownership among students, encouraging moral awareness to maintain order and discipline in learning. To clarify, some informants stated:

*...we must involve students in the rules we make, both in the classroom and in the school environment in general. This is not just informing them about existing rules but also providing opportunities for input or opinions when formulating them (Informant). ...Islamic Religious Education teachers have worked with students to encourage compliance with agreed rules. However, some students still violate them. Therefore, teachers must understand these students' characters to ensure smoother learning (Informant). ...by involving students in making rules, they will feel ownership of them and be more motivated to comply. Teachers should provide rewards or appreciation for responsible behavior, while sanctions should be applied to those who violate, as not all students have the same character (Informant).*

These findings show that involving students in creating and enforcing rules helps Islamic Religious Education teachers instill the values of justice, shared responsibility, and respect for individual differences. This approach creates a dialogical learning atmosphere, where students are not merely subjects of the rules but active participants in maintaining classroom harmony.

The results also confirm that Islamic Religious Education teachers actively involve students in preparing and enforcing classroom rules. This participatory approach builds a sense of ownership and responsibility, making students feel valued and engaged in maintaining order. Humairoh & Yuliastitik, (2024); Lubis, (2024) explains that effective learning is achieved when students feel respected and involved in classroom decision-making. Thus, involving students in rule-making serves as a medium for learning the values of democracy, justice, and social responsibility.

From the perspective of Islamic education, this approach aligns with the principle of *shura* (deliberation), which teaches togetherness and respect for others' opinions. Teachers who involve students demonstrate respect for their potential and voices, thereby fostering a sense of justice and moral ownership of the rules. However, the results also show that not all students are consistent with the agreed rules. Therefore, teachers need to strengthen motivation and provide rewards to committed students so that discipline awareness grows intrinsically, not merely through imposed rules.

### **Observing and Understanding Student Behavior**

Observation results show that Islamic Religious Education teachers in senior high schools actively observe student behavior during teaching and learning activities.

Teachers strive to recognize students' characters and behavioral dynamics to take appropriate actions in managing the class. For instance, when students frequently chat or disturb others, teachers adjust seating arrangements or assign additional challenging tasks to help them focus. Informants revealed:

*...the smoothness of learning depends on our observation during the process. How students behave in class and how we approach them are both important (Informant). ...teachers have tried to approach students, but some still behave inappropriately. Therefore, we must limit our approach: at school, we treat them as students, but outside school, we consider them as our children or friends (Informant). ...teachers have tried to observe and understand each student's behavior. However, some students remain unfocused or struggle to learn, so teachers must better understand them to prevent behavioral problems from worsening (Informant).*

These findings indicate that Islamic Religious Education teachers act as observers and mentor sensitive to student behavior. By understanding students' characters and backgrounds, teachers can adapt teaching strategies and instill empathy, patience, and self-control as part of moral education. This highlights the importance of maintaining balance between firmness and closeness in the learning process.

Teachers' ability to observe and understand student behavior is a crucial component of effective learning. The results show that teachers adjust strategies and take corrective action when classroom disruptions occur. According to Serly et al., (2025), effective learning requires teachers to recognize students' characteristics so that the approaches used are appropriate to their needs. Thus, the ability to observe student behavior reflects professional awareness and supports the creation of a positive learning climate.

In Islamic education, understanding student behavior is not only a form of supervision but also part of *tahdzīb an-nafs* (moral refinement). Islamic Religious Education teachers assess not only external behavior but also seek to understand students' psychological and social conditions to provide appropriate guidance. An approach grounded in compassion and wisdom enables the teacher to act as a *murabbi* who guides students toward moral development (Faisal, 2024; Sari & Haris, 2023). However, the findings also show that some students remain difficult to guide, mainly due to environmental and family influences. Therefore, teachers need to collaborate with counseling staff and parents so that behavioral development can proceed more effectively.

### **Providing Learning Support and Motivation to Students**

Islamic Religious Education teachers also act as motivators who provide continuous support to increase students' enthusiasm and confidence in learning. Observations indicate that teachers give praise, appreciation, and advice to encourage active participation. This support encompasses both academic and spiritual aspects, emphasizing sincerity and patience in the learning process. Informants stated:

*...effective support means motivating students to persevere, not give up, and helping them believe in their abilities and stay enthusiastic in learning (Informant). ...teachers provide encouragement, motivation, and guidance to help students reach their optimal learning potential. However, some students still lack enthusiasm due to family, peer, or personal factors (Informant). ...some students still sleep in class, chat with friends, or often ask to leave. This usually happens because they lack attention at home. Although teachers have tried to provide support, the lack of family attention affects students' motivation to learn (Informant).*

These findings show that Islamic Religious Education teachers consistently carry out their motivational role through both spiritual and personal approaches. Teachers strive to build students' optimism and perseverance, though the outcomes are still influenced by family and social environments. Providing support and

motivation is a key factor in shaping noble morals because it encourages self-confidence, enthusiasm for learning, and personal responsibility.

Teachers play a vital role as motivators who nurture students' enthusiasm and confidence. According to Almujab, (2023); Septianti & Afiani, (2020), effective learning should emphasize not only cognitive but also affective and motivational aspects. Teachers who provide motivation create a positive learning atmosphere, increase student participation, and strengthen emotional engagement in the learning process.

In the context of Islamic education, teacher-provided motivation is part of *tazkiyah an-nafs* (purification of the soul), an effort to nurture spiritual awareness and moral responsibility. Islamic Religious Education teachers motivate not only through words but also by example, patience, and emotional sensitivity. However, the findings show that external motivation from teachers alone cannot fully address low student engagement, which is often influenced by insufficient family and social support (Habsy et al., 2024). Therefore, teachers should strengthen collaboration with schools and parents to foster sustainable learning motivation, ensuring that learning is not only academically successful but also meaningful in forming noble character (Nurjadid et al., 2025; Ujianti & Hanif, 2025).

## CONCLUSION

Based on the results of the study, it can be concluded that the role of Islamic Religious Education teachers in classroom management through the implementation of maximum learning is reflected in four main aspects, namely: conveying rules firmly but empathetically, involving students in the preparation and enforcement of rules, observing and understanding student behavior, and providing support and motivation for learning. These four aspects show that teachers not only act as teachers, but also as moral mentors who instill values of discipline, responsibility, honesty, and justice in the learning process. Teachers apply the principle of balance between firmness and compassion, build participatory communication, and pay attention to differences in student characters to create a conducive and meaningful learning atmosphere. Although there are still obstacles such as a lack of disciplinary awareness and low learning motivation of some students, the application of Islamic values-based classroom management is proven to contribute to shaping the noble morals and religious character of students, while strengthening the relevance of religious education as a means of forming a complete personality in the modern era.

## REFERENCES

- Abdelazeez, S., Obeid, A. R., Lukman, M., Alhussian, H., Aziz, N., & Patel, A. (2024). Digital Distraction in Quranic Education: A Mixed Methods Approach. *Khalifa: Journal of Islamic Education*, 8(1), 11–26. <https://doi.org/10.24036/kjie.v8i1.405>
- Adisaputro, S. E. (2020). Pengembangan Sumber Daya Manusia Di Era Milenial Membentuk Manusia Bermartabat. In *J-KIs: Jurnal Komunikasi Islam* (Vol. 1, Issue 1). <https://doi.org/10.53429/j-kis.v1i1.118>
- Almujab, S. (2023). Pembelajaran Berdiferensiasi: Pendekatan Dalam Menjawab Kebutuhan Diversitas Siswa. *Jurnal Oikos*, VIII(1), 152–253.
- Alsokari, T., Hamed, A., & Ahmad, M. F. (2025). The Ethics of Animal Use in Research: Perspectives from Islamic Education and Modern Science. *Khalifa: Journal of Islamic Education*, 9(2), 94–106. <https://doi.org/10.24036/kjie.v9i2.398>
- Asmara, Y., & Nindianti, D. S. (2019). Urgensi Manajemen Kelas Untuk Mencapai Tujuan Pembelajaran. *SINDANG: Jurnal Pendidikan Sejarah Dan Kajian Sejarah*, 1(1), 12–24. <https://doi.org/10.31540/sdg.v1i1.192>
- Asrofi, A., Hamilaturoyya, H., & Purwoko, P. (2025). Asesmen Pembelajaran

- Profetik Dalam Pendidikan Islam: Strategi Holistik Untuk Penguatan Nilai Spiritual Dan Karakter Peserta Didik. *STRATEGY: Jurnal Inovasi Strategi Dan Model Pembelajaran*, 5(2), 9–21. <https://doi.org/10.51878/strategi.v5i2.4839>
- Dwikirani, C., & Ridwan, A. (2024). Peran Guru Pendidikan Agama Islam dalam Membentuk Akhlak di Era Digital: Tinjauan Sosial-Edukasi Berbasis Teori Amin Abdullah. *Social Studies in Education*, 2(2), 139–156. <https://doi.org/10.15642/sse.2024.2.2.139-156>
- Dyta, F. R., Mahdi, A., Irdamurni, I., Fakhruddin, F. M., & Handayani, E. S. (2024). Sandpaper Letters: An Alternative Method for Teaching the Quran to Children with Intellectual Disabilities. *Khalifa: Journal of Islamic Education*, 8(1), 56–63. <https://doi.org/10.24036/kjie.v8i1.372>
- Eka, K., Mulyani, W., Ummah, S. R., Mulyani, E. W., & Rosyidah, N. (2025). Optimalisasi Peran Guru dalam Pembelajaran Efektif dan Manajemen Kelas yang Kondusif. *Ner*, 3(2), 101–109. <https://doi.org/10.55732/kmq84y03>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Langputeh, S., Rahman, I., & Febriani, A. (2025). Analysis Problems of Quranic Education Teachers in Indonesia: A Systematic Literature Review. *International Journal of Islamic Studies Higher Education*, 4(2), 92–108. <https://doi.org/10.24036/insight.v4i2.232>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Faisal, M. (2024). Pendidikan Agama Islam Sebagai Upaya Membentuk Akhlak Siswa. *Religion: Jurnal Agama, Sosial, Dan Budaya*, 3(3), 152–167. <https://doi.org/10.55606/religion.v3i3.998>
- Gunawan, B. W., Irhamudin, I., & Arifin, M. Z. (2024). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Kedisiplinan Siswa di SMAN 1 Punggur. *Berkala Ilmiah Pendidikan*, 4(1), 13–23. <https://doi.org/10.51214/bip.v4i1.845>
- Habsy, B. Al, Rahmah, M. A., Putri, C. K., & Arifuddin, T. W. (2024). Konsep Dasar Konseling Kelompok Menggunakan Pendekatan Realita. *Jurnal Pendidikan Non Formal*, 1(4), 12. <https://doi.org/10.47134/jpn.v1i4.507>
- Hakim, A. R., Wijono, H. A., Sugiyanto, S., Setyawan, A., & Khulailiyah, A. (2025). Implementasi Pendekatan Multidimensional Guru Aqidah Akhlak dalam Penanaman Sikap Percaya Diri. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 3(1), 31–41. <https://doi.org/10.59373/ngaos.v3i1.101>
- Haq, A. I., & Abidin, M. (2024). Pengaruh Pelaksanaan Pendidikan Karakter Berbasis Nilai-Nilai Islam dan Kemandirian Siswa Terhadap Prestasi Akademik di Sekolah Menengah Pertama Islam Berbasis Pesantren di SMP Modern Al Miftah. In *Mudir: Jurnal Manajemen Pendidikan* (Vol. 6, Issue 2, p. 2). <https://doi.org/10.55352/mudir.v6i2.1600>
- Humairoh, S., & Yuliasitik. (2024). Menjadi Teladan ; Guru Agama Islam sebagai Inspirasi Moral bagi Siswa. *BUNAYYA: Jurnal Pendidikan Islam Anak Usia Dini*, 4(2), 8–21.
- Iqbal, M. (2023). Upaya Guru Pendidikan Agama Islam dalam Membentuk Akhlak Siswa. *SURAU: Journal of Islamic Education*, 1(2), 190. <https://doi.org/10.30983/surau.v1i2.7437>
- Iskandar, M. Y., Hendri, N., Asril, Z., Irfan, M., Efendi, E., & Alatise, T. (2024). Integration of ICT in Islamic Education in Junior High Schools. *Khalifa: Journal of Islamic Education*, 8(1), 27–40. <https://doi.org/10.24036/kjie.v5i1.272>
- Kassymova, G. K., Hebebcı, M. T., Mutathahirin, M., & Talgatov, Y. K. (2025). A Learning for Gifted and Talented Students in Islamic Education. *Khalifa: Journal of Islamic Education*, 9(2), 107–122. <https://doi.org/10.24036/kjie.v9i2.399>
- Khairi, K., Samsukdin, S., & Hairoh, H. (2023). Strategi Pembelajaran Guru

- Pendidikan Agama Islam Dalam Meningkatkan Kedisiplinan Siswa. *IJRC: Indonesian Journal of Religion Center*, 1(1), 23–33. <https://doi.org/10.61214/ijrc.v1i1.33>
- Khairiyah, U., & Dewinda, H. R. (2022). Peran Pendidikan Karakter dalam Mempersiapkan Sumber Daya Manusia yang Bermutu. *Psyche 165 Journal*, 165 *Journal*, 119–124. <https://doi.org/10.35134/jpsy165.v15i3.175>
- Laksita, A. L., Halimah, N., & Noviani, D. (2024). Implementasi Nilai-Nilai Spiritual Dan Moral Di Lembaga Pendidikan. *Jurnal Pendidikan Sang Surya*, 10(2), 453–463. <https://doi.org/10.56959/jpss.v10i2.269>
- Lubis, H. B. (2024). Peran Guru Pai Dalam Pembentukan Karakter Siswa Di Sekolah Dasar. *Jurnal Kualitas Pendidikan*, 2(2), 358–362. <https://doi.org/10.55171/jad.v12i1.1083>
- Mahmudah, M. (2018). Pengelolaan Kelas: Upaya Mengukur Keberhasilan Proses Pembelajaran. *Jurnal Kependidikan*, 6(1), 53–70. <https://doi.org/10.24090/jk.v6i1.1696>
- Maulidin, S., Munip, A., & Nawawi, M. L. (2024). Peran Guru Pendidikan Agama Islam dalam Pembentukan Akhlak Siswa di SMA Al Irsyad Kota Tegal. *DIMAR: Jurnal Pendidikan Islam*, 5(2), 157–167. <https://doi.org/10.58577/dimar.v5i02.299>
- Mighfar, S., Anggraini, M., Wulandari, D., & Chasanah, T. (2025). Systematik Literatur Review : Peranan Guru PAI dalam Pembinaan Akhlak Mulia Peserta Didik. *Al-Ta'lim: Jurnal Pendidikan Agama Islam*, 3(1), 29.
- Mudarris, B. (2024). Strategi Efektif Dalam Manajemen Kelas Dalam Menciptakan Lingkungan Belajar Yang Kondusif. *At-Tahsin: Jurnal Manajemen Pendidikan*, 4(2), 69–81. <https://doi.org/10.59106/attahsin.v4i2.188>
- Nurjadid, E. F., Ruslan, R., & Nasaruddin, N. (2025). Analisis Implementasi Ideologi Kurikulum Pembelajaran Pendidikan Agama Islam terhadap Perkembangan Kognitif, Afektif, dan Psikomotor Peserta Didik. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 5(2), 1054–1065. <https://doi.org/10.53299/jppi.v5i2.1309>
- Oktavia, G., Febriani, A., & Sepriasa, A. (2023). Upaya Guru Dalam Membentuk Akhlak Peserta Didik. *Murabby: Jurnal Pendidikan Islam*, 6(2), 126–135. <https://doi.org/10.15548/mrb.v6i2.3457>
- Pokhrel, S. (2024). Peran Guru Dalam Manajemen Pendidikan Islam bagi Pengembangan Moral dan Akhlak Siswa. In *Ayan* (Vol. 15, Issue 1). Kajian Pendidikan Agama Islam.
- Pratama, A. G., Aryanti, Y., Ridwan, M., Wahyudi, F. S., Kohhar, W. W. A., & Rosyadi, N. (2024). Eight Integrations of Holistic Education Practices in Islamic Educational Institutions. *Khalifa: Journal of Islamic Education*, 8(1), 1–10. <https://doi.org/10.24036/kjie.v8i1.394>
- Rizal, S., & Trimono, T. (2025). Pendidik dalam Perspektif Hadis dari Kata Al Tarbiyah. *Baitul Hikmah: Jurnal Ilmiah Keislaman*, 3(1), 27–40. [https://doi.org/10.46781/baitul\\_hikmah.v3i1.1588](https://doi.org/10.46781/baitul_hikmah.v3i1.1588)
- Saidi, N. S. B., Zulkefli, N. A. B., & Dasrizal, D. (2025). Religious Moderation Education in Practice: A Study on International Students in a Middle Eastern University Dormitory. *Khalifa: Journal of Islamic Education*, 9(2), 123–134. <https://doi.org/10.24036/kjie.v9i2.400>
- Sari, M., & Haris, M. (2023). Penanaman Nilai-Nilai Agama Islam dalam Pembentukan Karakter dan Etika Siswa di Tingkat Sekolah Dasar. *Al Mujabadah: Islamic Education Journal*, 1(1), 54–71.
- Septianti, N., & Afiani, R. (2020). Pentingnya Memahami Karakteristik Siswa Sekolah Dasar di SDN Cikokol 2. *As-Sabiqun*, 2(1), 7–17. <https://doi.org/10.36088/assabiqun.v2i1.611>

- Serly, S., Pretty, M., Ritonga, R., Silalahi, W. I., Sihombing, C. I. R., & Karanina, O. (2025). Evaluasi Keterlibatan Siswa Melalui Pembelajaran Kreatif di Kelas VI SD Negeri 101783 Saentis. *Jurnal Intelek Dan Cendekiawan Nusantara*, 2(5), 8071–8082.
- Subardi, K., Irfan, A., & Warsiyah. (2025). Implementasi Pendidikan Agama Islam Dalam Membentuk Akhlak Siswa Di Sma Islam Sultan Agung 1 Semarang. *Qalam: Jurnal Pendidikan Islam*, 6(01), 55–67. <https://doi.org/10.57210/qalam.v6.i01.74>
- Susilawati, N., Amira, E. N., & Naim, M. (2025). Peran Guru Pai Dalam Membangun Hubungan Yang Harmonis Antara Pendidik Dan Peserta Didik Nor Susilawati, Elfi Nur Amira, Muhammad Naim, Kurniati Iain Datuk Laksemama Bengkalis a. *Jurnal Akselerasi Merdeka Belajar Dalam Pengabdian Orientasi Masyarakat (AMPOEN): Jurnal Pengabdian Kepada Masyarakat*, 3(1), 48–56. <https://doi.org/10.32672/ampoen.v3i1.3413>
- Taabudillah, M. H. (2023). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Akhlak Mulia Siswa. *Wistara: Jurnal Pendidikan Bahasa Dan Sastra*, 4(2), 130–132. <https://doi.org/10.23969/wistara.v4i2.10491>
- Tadol, N.-H. D., & Neem, C. (2024). Collaborative Strategies of Teachers and Parents in Fostering Discipline among Students: A Comparative Study of Muslim Minority Countries in Southeast Asia. *Khalifa: Journal of Islamic Education*, 8(1), 41–55. <https://doi.org/10.24036/kjie.v8i1.402>
- Ujiyanti, L. N., & Hanif, M. (2025). Evaluasi Aspek Afektif, Kognitif, Psikomotorik dalam Pembelajaran Pendidikan Agama Islam: di SMP Negeri 3 Kedungbanteng. *IQRO: Journal of Islamic Education*, 8(1), 319–331. <https://doi.org/10.24256/iqro.v8i1.7026>
- Widiansyah, A., Sitasi, C., Widiansyah, :, Peranan, ), Daya, S., Sebagai, P., & Penentu, F. (2018). Peranan Sumber Daya Pendidikan sebagai Faktor Penentu dalam Manajemen Sistem Pendidikan. *Manajemen Sistem Pendidikan. Cakrawala*, 18(2), 229–234. <https://doi.org/10.31294/jc.v18i2.4347>
- Yusnita, Y., Eriyanti, F., Engkizar, E., Anwar, F., Putri, N. E., Arifin, Z., & Syafril, S. (2018). The Effect of Professional Education and Training for Teachers (PLPG) in Improving Pedagogic Competence and Teacher Performance. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 3(2), 123. <https://doi.org/10.24042/tadris.v3i2.2701>

**Copyright holder:**

© Nurazizah, N., Samsurizal, S., Guslianto, G.

**First publication right:**

LP2M STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat

**This article is licensed under:**

**CC-BY-SA**