

IMPLEMENTATION OF ISLAMIC EDUCATION VALUES IN IMPROVING THE CREATIVITY OF READING INDONESIAN TEXTS IN ISLAMIC PRIMARY EDUCATION

Rusdin¹, Aniati*², Muhammad Irfan Hasanuddin³, Nurmahsyar⁴

¹UIN Datokarama, Palu, Indonesia

rusdin@iainpalu.ac.id

²*UIN Datokarama, Palu, Indonesia

aniati@uindatokarama.ac.id

³ University of Aberdeen, Scotland, United Kingdom

m.hasanuddin.21@abdn.ac.uk

⁴ UIN Datokarama, Palu, Indonesia

mahsyarnurmahsyar@gmail.com

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Abstract

Students' creativity has not been fully facilitated, and learning is often not directed to instill Islamic values explicitly through reading texts. This study aims to examine the implementation of Islamic Education values in building students' reading creativity in Indonesian language subjects. This research uses qualitative methods by using observation and interview data collection techniques. This research uses Miles and Huberman analysis. The results showed that the implementation of Islamic Education values in building reading creativity was carried out through reading habituation activities 10 minutes before learning, providing a reading corner with Islamic reading materials, and using Islamic varied and contextual learning methods. The strategy is effective in instilling values such as responsibility (amanah), honesty (shidq), cooperation (ta'awun), and love of knowledge (hubbul 'ilm).

Abstrak

Kreativitas siswa belum sepenuhnya terfasilitasi, dan pembelajaran seringkali belum diarahkan untuk menanamkan nilai-nilai Islam secara eksplisit melalui teks bacaan. Penelitian ini bertujuan untuk mengkaji implementasi nilai Pendidikan Islam dalam membangun kreativitas membaca siswa pada mata Pelajaran Bahasa Indonesia. Penelitian ini menggunakan metode kualitatif dengan menggunakan teknik pengumpulan data observasi dan wawancara. Penelitian ini menggunakan analisis Miles dan Huberman. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Pendidikan Islam dalam membangun kreativitas membaca dilakukan melalui kegiatan pembiasaan

Kata Kunci:

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membaca 10 menit sebelum pembelajaran, penyediaan pojok baca dengan bahan bacaan Islami, serta penggunaan metode pembelajaran yang variatif dan kontekstual Islami. Strategi efektif dalam menanamkan nilai-nilai seperti tanggung jawab (amanah), kejujuran (shidq), kerjasama (ta'awun), dan cinta ilmu (hubbul 'ilm).

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Introduction

Islamic education is an integral process in forming a complete human being (*insān kāmil*), an individual who is not only intellectually intelligent, but also has a strong character, spirituality, and morality. In this framework, the internalization of Islamic education values is not only applied in religious subjects, but also needs to be integrated into the entire learning process, including in Indonesian language lessons. This is in line with the opinion of Rafsanjani & Razaq who assert that Islamic education must be integrated in all aspects of learning, both in the curriculum and in teaching methods, so that Islamic values can be embedded holistically in students.¹

One of the important media in the educational process that touches the cognitive and affective aspects of students is reading literacy. Islam itself places reading as a fundamental activity in the search for knowledge, as confirmed in the first revelation revealed to the Prophet Muhammad in QS. Al-'Alaq: 1-5. Reading in Islam is not just an academic activity, but a form of servitude that opens the way to understanding the signs of Allah's greatness. Therefore, learning to read should be a strategic tool in shaping a smart and civilized Muslim personality. In line with that, research by El-Yunusi, Fatimatuzzahro, & Abidin showed that the internalization of Islamic values in learning proved effective in shaping students' religious and cognitive characters in Islamic elementary schools.²

But in reality, Indonesian language learning at the primary level, especially in the development of reading skills, still tends to be conventional and focused on purely technical aspects such as pronunciation and basic comprehension. Students' creativity has not been fully facilitated, and learning is often not directed to instill Islamic values explicitly through reading texts. Meanwhile, the results of Udin Supriadi et al's research show that teachers who integrate Islamic values into general learning³, including Indonesian, through exemplary, meaningful discussions, and value contextualization, succeeded in significantly improving students' critical attitudes and creativity.

On the other hand, the need to improve literacy culture and student creativity in Islamic schools is increasingly urgent. Khasanah & Ariyani in their study at MI Dewi Masyithoh Pemalang explained that reading activities associated with Islamic values, such as the habituation of reading Asmaul Husna and prophet

¹ Toni Ardi Rafsanjani, M. Abdurrozaq, and Fauziah Inayati, "Islamic Religious Learning in the Digital Age: An Interactive Method for Generation Z," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 03 (November 6, 2024): 304–15, <https://doi.org/10.61455/sicopus.v2i03.222>.

² Muhammad Yusron Maulana El-Yunusi, Siti Fatimatuzzahro, and Zaenal Abidin, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Membentuk Kepribadian Muslim Sejak Dini Pada Siswa Sekolah Dasar," *Jurnal Pendidikan Tambusai* 9, no. 2 (2025): 16680–16688.

³ Udin Supriadi, Achmad Faqihuddin, and Mohammad Rindu Fajar Islamy, "Integrasi Nilai Islam Dalam Pendidikan: Studi Kasus Pelatihan Guru Mata Pelajaran Umum Pada Madrasah Tsanawiyah," *ABDIMASY: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 5, no. 1 (June 30, 2024): 74–87, <https://doi.org/10.46963/ams.v5i1.1796>.

stories, were able to encourage the growth of interest in reading while instilling moral and religious values.⁴ This shows that the integration of Islamic values with reading activities can have a double impact: strengthening literacy skills and character building.

Alkhairaat Pengawu Elementary School in Palu City, as part of the oldest and largest Islamic educational institution in Central Sulawesi, has an important role in developing an educational model that is balanced between intellect and spirituality. The curriculum includes not only academic aspects, but also character building based on Islamic values. This context is the basis for the importance of conducting research on how the internalization of Islamic education values is carried out in Indonesian language learning, especially in an effort to foster student creativity in text reading activities.

Although many previous studies have discussed the internalization of Islamic values in the context of religious and character learning such as the study of Zahroh & Asyhari⁵, but studies that specifically link the internalization of Islamic values with the strengthening of reading literacy creativity in Indonesian language lessons in elementary Islamic schools are still very limited. In fact, texts in Indonesian such as short stories, conversational texts, and narrative reading can be a very effective medium for building value awareness, exploring imagination, and honing critical and creative thinking skills.

Thus, this research is important to fill this void, namely by examining how Islamic educational values can be internalized in creative reading literacy activities in Indonesian language learning at Alkhairaat Pengawu Elementary School. This research is expected to make a theoretical contribution to the development of an integrative curriculum in the perspective of Islamic Studies as well as a practical contribution for educators in designing Indonesian language learning that is not only academically effective, but also loaded with Islamic values.

Methods

The research method used in this research is a qualitative approach with descriptive method. This approach was chosen because it aims to describe in depth how the process of internalizing Islamic education values in strengthening reading literacy creativity in Indonesian language learning at Alkhairaat Pengawu Elementary School in Palu. The research location was at Alkhairaat Pengawu Elementary School in Palu City, with the research subjects including Indonesian language teachers and grade 5 students who participated in learning to read

⁴ Riana Khomisetun Khasanah and Dewi Ariyani, "Improving the Reading Literacy Culture of Islamic Elementary School Students in Pemalang, Indonesia," in *Proceeding of Saizui International Conference on Transdisciplinary Religious Studies*, 2023, 303–14, <https://doi.org/10.24090/icontrees.2023.386>.

⁵ Dzurriyatun Nafisah, Mohammad Muslim, and Siti Masruchah, "INTERNALISASI KARAKTER RELIGIUS MELALUI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SMP ISLAM BANI HASYIM SINGOSARIMALANG," *VICRATINA: Jurnal Pendidikan Islam* 9, no. 8 (2024): 34–41.

Indonesian texts. Data were collected through participatory observation, in-depth interviews with teachers and selected students.

Furthermore, the data obtained was analyzed using Miles and Huberman's qualitative data analysis technique, namely through data reduction, data presentation, and systematic conclusion drawing.⁶ Data validity was maintained by applying triangulation of sources and techniques, namely by combining data from various informants and using various data collection methods to strengthen the credibility of the research results.⁷ With this method, the research can provide a comprehensive picture of the strategies and practices of internalizing Islamic values in improving reading literacy creativity in the Islamic primary school environment.

Result

Internalization of Islamic Values in Improving Conversation Text Reading Creativity

Teachers are professional educators with the main task of educating, teaching, guiding, and evaluating students through formal education channels. In the perspective of Islamic education, the teacher is not only in charge of transferring knowledge, but also acts as a murabbi, namely a spiritual guide and character builder who is responsible for the development of students holistically, including affective aspects (morals and attitudes), cognitive (understanding), and psychomotor (skills). The ideal teacher in Islamic education is a figure who emulates the characteristics of the Prophet Muhammad in educating the people: patience, compassion, wisdom, and istiqamah. Therefore, in learning Indonesian, teachers should not only focus on the technical aspects of reading, but also direct students to understand the meaning of the text and foster Islamic values such as honesty, responsibility, and adab towards knowledge.

The very strategic role of the teacher is then translated into a learning design that is oriented towards character building through creative reading activities. Based on the observations of researchers, the efforts made by teachers in internalizing Islamic values to increase the creativity of reading conversational texts in Indonesian language learning at Alkhairaat Pengawu Elementary School include:

Getting Used to Reading Books before Starting the Lesson

This activity is not only part of the literacy program, but also a form of practicing the value of iqra' as stated in QS. Al-'Alaq: 1-5. Reading in Islam is the first commandment of Allah to the Prophet Muhammad SAW, and has a high position as a means of demanding knowledge. In interviews conducted by researchers with grade V Indonesian language teachers, it was revealed that one

⁶ A. Michael Huberman Matthew B. Miles, *Qualitative Data Analysis*, Third Edit (United State of America: Arizona State University, 2014).

⁷Sugiyono, *METODE PENELITIAN KUANTITATIF, KUALITATIF, Dan R&D*, 5th ed. (Bandung: ALFABETA, 2023).

of the strategies that is consistently carried out is to familiarize students with reading books before learning begins. In his interview, the Indonesian language teacher revealed that before starting the lesson, I get students used to reading books for 10 minutes. The books read can be Islamic children's stories, Prophet stories, or textbooks that have been provided in the reading corner. After that, they write a summary and attach it to the literacy tree in the classroom.

By getting students used to reading books for 10 minutes before the lesson starts, teachers instill the values of discipline, love of knowledge and responsibility. Students are also trained to write the results of their reading as a form of reflection and expression, then affixed to the wall or hung on the literacy tree in the classroom. This activity reflects the value of tadabbur (contemplation) which is part of the ethics of reading in Islam, namely not only reading textually but also contextually.

Observations show that this habituation has become a routine that forms positive habits in students. For example, statements from students named Fajar and Syakira mentioned that the teacher makes them read before the lesson starts. This is in line with the concept of ta'dib in Islamic education, where learning is directed towards instilling adab towards knowledge and teachers. Teachers not only command, but also set an example by participating in reading and guiding students to understand the content of the reading.

Providing a reading corner as a means of literacy and internalization of Islamic values

The reading corner is a medium provided in the classroom in the form of a bookshelf containing readings that are relevant to the age and needs of students, including Islamic storybooks, prophet stories, daily manners books, and moral stories. Through the reading corner, teachers provide space for students to choose the reading they are interested in. In Islam, the freedom to choose useful knowledge is part of the principle of ikhtiyar, which is responsible effort and free will. The utilization of this reading corner aims to foster interest in reading and form an Islamic literacy culture in the classroom environment.

According to the interview results, the class teacher as well as the Indonesian language teacher explained that the reading corner is opened every day, and the teacher is in charge of supervising students' reading activities. Books are replaced regularly to maintain diversity and enthusiasm for reading. Thus, students do not only read to fulfill assignments, but begin to make reading a necessity. This is in line with the value of istiqamah in Islam, which is consistently doing good. The statements of students such as Riski, Noval and Zahira who said they enjoyed reading at the reading corner show that a learning environment based on Islamic values can foster a love of knowledge and strengthen literacy creativity.

Using Islamic Varied and Contextual Learning Methods

Teachers realize the importance of applying varied learning methods so that students are not bored and remain active in learning. In Islam, the diversity

of methods in conveying knowledge has been exemplified by the Prophet Muhammad, such as asking questions, telling stories, giving analogies, or using parables. Teachers at SD Alkhairaat use methods such as group discussions, role-playing in conversation texts, and rewriting stories in their own style. This not only enhances students' creativity in understanding the text, but also encourages them to express values such as cooperation (ta'awun), responsibility (amanah), and honesty (shidq).

Interviews with teachers show that the monotonous lecture method has been reduced because it is considered unable to encourage students' creativity. Instead, by providing space for students to be actively involved, students become more free to explore the text, understand the moral values in the story, and relate them to everyday life. In the context of Islamic education, this is a manifestation of the student-centered learning approach based on Qur'anic values, where students are empowered as subjects of learning, not just objects.

Supporting Factors for Internalizing Islamic Values in Improving Reading Creativity

Literacy culture is an important part of strengthening Indonesian language learning, especially in fostering creativity in reading texts. At SD Alkhairaat Pengawu, this culture is not only developed through an academic approach but also through the integration of Islamic education values. One of the concrete forms of literacy culture that has been implemented is the habituation of reading for 10 minutes before learning begins. This activity is carried out regularly every day and applies to all subjects, including Indonesian. Teachers direct students to read Islamic story books, textbooks or other reading materials available in the classroom reading corner.

In addition to the reading habit, the school also provides reading corner facilities in each class. This reading corner is a strategic effort to create a literate and fun classroom atmosphere. The books in the reading corner are dominated by readings with Islamic nuances such as stories of prophets, stories of friends, and books on Islamic moral values. Teachers actively update the book collection every few days by borrowing from the school library. One of the grade V teachers said that the reading corner helps students to not only read because they are told to, but start to be interested because they find stories that are close to life and Islamic values that they are familiar with.

Interviews with some students also showed the positive impact of this literacy culture. One student named Fajar mentioned that "The teacher told me to read a book before studying for 10 minutes." The same thing was expressed by Syakira who stated that "The teacher invites us to read a book before studying for 10 minutes." Another student, Riski, revealed that "in our class there is a reading corner with various books, there are comic books and also other textbooks." Meanwhile, Zahira said that she often reads books in the reading corner during free time, especially when the teacher is absent. These confessions show that students have developed a positive habit of reading, even outside of class time.

Inhibiting Factors of Internalizing Islamic Values in Improving Reading Creativity

Although a culture of literacy at Alkhairaat Pengawu primary school has been built through the habituation of reading and the provision of a reading corner, the reality is that not all students show an even level of motivation and awareness of literacy. Some students still read for reasons of obligation, not based on personal awareness or intrinsic motivation. This affects the way they understand and internalize the values contained in the reading text. In the Indonesian learning process, some students appear to read mechanically without showing further interest in the content or moral message of the text. They only complete reading and summary writing tasks to fulfill the teacher's instructions, not because of the urge to learn and enrich themselves.

This was recognized by the fifth grade Indonesian teacher who said that some students still consider reading as a burden, not a necessity. They read because they are told to, not because they are curious or enjoy reading. The teacher also explained that this low motivation to read was evident when students were asked to express their opinions or answer questions based on the reading: Some children can explain the content of the story with enthusiasm, but there are also those who answer inadequately, sometimes even not connecting with the content of the text. This statement shows an imbalance in students' involvement, both cognitively and affectively, in literacy activities.

This factor of low literacy awareness was also reflected in an interview with one of the classroom teachers who stated that only some students routinely read books outside of the 10 minutes before learning habit, indicating that personal initiative in reading has not yet grown as a whole among students. The teacher added that efforts to increase literacy awareness should be accompanied by a more personalized approach, such as providing motivation through Islamic inspirational stories or linking the benefits of reading to life and Islamic values that are relevant to children.

Discussion

The habit of reading books for 10 minutes before the lesson starts is not just an academic routine, but a real implementation of the *iqra'* command in QS. Al-'Alaq: 1-5 which became the first revelation to the Prophet Muhammad SAW. This command contains a deep meaning that reading is the main door for the pursuit of knowledge and the development of self-potential. In the context of Islamic education, reading is not just a physical activity, but must be based on *tadabbur*, namely contemplation and deep understanding of the contents of reading so as to produce moral and spiritual transformation.⁸ In an interview with the fifth grade Indonesian teacher, it was revealed that reading activities are carried out consistently by involving readings that contain Islamic values, such as

⁸ Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*. . (Tangerang Selatan: Lentera Hati, 2002).

stories of the Prophet and children's stories that are full of moral meaning. Students not only read, but are also trained to write a summary of the reading and display it on the class "literacy tree" as a form of creative and reflective expression. This practice teaches the values of discipline (*murū'ah*), responsibility (*amanah*) and love of knowledge (*hubbul 'ilm*), core values in Islamic education.⁹ Through this activity, teachers also emulate the concept of *ta'dib*, which is adab education that requires teachers to play an active role as role models, so that students feel emotionally and spiritually motivated to learn.

In addition, the existence of a reading corner as a literacy space in the classroom is a strategic medium in building a holistic Islamic literacy culture. The reading corner functions as a mini library that provides a collection of Islamic books such as Prophet stories, adab books and moral stories that are relevant to the age of the students. The utilization of the reading corner reflects the value of *ikhtiyar* in Islam, namely the freedom to choose useful reading, which at the same time teaches moral responsibility for these choices. This freedom provides space for students to build intrinsic motivation in reading, which leads to character building based on *istiqamah* consistency in doing good.¹⁰ Teachers manage the reading corner carefully, regularly replacing book collections and supervising reading activities, so that the classroom atmosphere becomes a conducive and sustainable learning environment. Statements from some students confirm that they feel happy and encouraged to read independently, which shows that literacy is no longer a forced activity but a necessity that is enjoyed. This condition is in line with the idea that Islamic value-based learning should build a natural love of knowledge and foster children's creativity through a friendly approach.¹¹

Varied learning methods and Islamic context are other crucial factors in arousing students' creativity and interest in learning. The Prophet Muhammad himself used various methods in conveying knowledge, ranging from asking questions, telling stories, using analogies and parables, which proves that the diversity of methods is *sunnah* in education.¹² Teachers at SD Alkhairaat Pengawu adapt these methods through group discussions, role-playing in conversation texts, and rewriting stories in their own style. These methods not only stimulate students' creativity but also internalize Islamic values such as

⁹ Nafiudin Hadi, Muhammad Fazlur Rahman, and Mahsun Jayadi, "Peran Guru Dalam Menanamkan Pendidikan Karakter Peserta Didik Menurut Pandangan Islam," *Jurnal Manajemen Pendidikan Dan Sosial* 5, no. 3 (2024), <https://doi.org/10.38035/jmpis.v5i3>.

¹⁰ Erma Fitriya et al., "Peran Motivasi Intrinsik Dan Ekstrinsik Dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam," *Didaktika: Jurnal Kependidikan* 14, no. 1 (2025): 1055–64, <https://doi.org/https://doi.org/10.58230/27454312.1750>.

¹¹ PENERAPAN NILAI-NILAI ISLAM DALAM and PERENCANAAN PEMBELAJARAN PAI, "No Title," *AZKIYA: Jurnal Ilmiah Pengkajian Dan Penelitian Pendidikan Islam* 7, no. 2 (2024).

¹² Taufik Abdillah Syukur, "Metode Pengajaran Karakter Yang Digunakan Rasulullah SAW Kepada Para Sahabat Dalam Kitab Shahih Muslim," *Hikmah: Journal of Islamic Studies* 13, no. 1 (May 15, 2017): 65, <https://doi.org/10.47466/hikmah.v13i1.90>.

ta'awun (cooperation), amanah (responsibility), and shidq (honesty), which are very relevant in the character building of students. Interviews with teachers show that the monotonous lecture method is increasingly being abandoned because it is unable to accommodate the needs of students to actively participate. This learning approach is oriented towards studentcentered learning, where students are empowered as active subjects in the learning process and value reflection, as the Islamic learning principles emphasize the empowerment of individual potential.¹³

Overall, the integration of Islamic values in literacy activities and learning methods at SD Alkhairaat Pengawu has succeeded in creating an educational environment that is not only academically productive, but also morally and spiritually rich. This supports the holistic vision of Islamic education, which is to form a smart, creative and noble generation. However, challenges still exist in terms of the uneven intrinsic motivation of some students, so a more personal and consistent approach is needed from teachers in guiding them so that Islamic values are truly internalized in their daily lives. The implementation of this learning model has the potential to be replicated in other educational institutions to strengthen the quality of Islamic education in Indonesia and the world.

Conclusion

Based on the results of the research conducted, it can be concluded that the internalization of Islamic values in Indonesian language learning, especially in the activity of reading conversational texts in class V of Alkhairaat Pengawu Elementary School, Palu City, plays a significant role in improving the creativity and character of students. The teacher acts not only as a teacher, but also as a murabbi who instills Qur'anic values such as iqra', tadabbur, ta'dib, and ikhtiyar in daily literacy practices. The 10- minute reading habit before learning, the provision of a reading corner with Islamic reading materials, and the use of varied and contextual Islamic learning methods are effective strategies in instilling values such as responsibility (amanah), honesty (shidq), cooperation (ta'awun) and love of knowledge (hubbul 'ilm).

However, although the literacy program has been designed with a holistic Islamic approach, this study also found obstacles in the form of the low intrinsic motivation of some students in reading. Some students still see reading as a burden or obligation rather than a need or pleasure. This shows that the formation of an Islamic literacy culture has not been fully equitable. Therefore, teachers need to develop learning strategies that are more personal, inspiring and touch the emotional and spiritual aspects of students so that the internalization of Islamic values truly forms character and reading habits that are embedded in everyday life. This approach is in line with the main goal of Islamic education, which is to form people who are intelligent, faithful, moral and competitive in facing the challenges

¹³ Syed Muhammad Naquib Al-Attas, *The Concept Of Education In Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1999).

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