INTEGRATING RELIGIOUS HABITUATION AND MENTORING TO BUILD QUR'ANIC CHARACTER: EVIDENCE FROM A CASE STUDY AT SMPIT ZAID BIN TSABIT

Feryal Zeinia
Universitas Pendidikan Indonesia
feryalzeinia@upi.edu

Agus Fakhruddin
Universitas Pendidikan Indonesia
agusfakhruddin@upi.edu

Kokom Siti Komariah
Universitas Pendidikan Indonesia
kokomsitikomariah@upi.edu

Azhar Ibrahim
Universitas Nasional Singapura
azharibrahim2024@gmail.com

Abstract*: Religious values serve as a fundamental foundation in shaping students' character, particularly amidst the moral challenges of the digital era. The Qur'an, as the guiding text for Muslims, holds a strategic position as the basis for cultivating noble character. Spiritual training activities at SMPIT Zaid bin Tsabit Bogor play a crucial role in equipping students with religious values through a comprehensive and structured educational system. This study aims to examine the implementation of a religious development program that integrates routine worship activities, reinforcement of Islamic social interactions, and spiritual mentoring as an effort to develop Qur'anic character. This research employs a qualitative descriptive approach using a case study design. Data were collected through observation, in-depth interviews with teachers, students, and parents, as well as analysis of learning documents. The analysis process followed Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing/verification. The findings of this study present a holistic model of religious development implemented through daily, weekly, and semester-based programs that effectively support the sustainable formation of Qur'anic character. These results provide practical insights for Islamic schools in designing structured, adaptive, and integrative religious training systems to consistently nurture students' character.*
Keywords*: Qur'anic Character, Religious Habituation, Spiritual Mentoring*

INTRODUCTION

Religious development is one of the essential aspects of education, as it serves as a foundation for shaping students' character based on Islamic values.[1] Through spiritual guidance, students are encouraged not only to understand Islamic teachings theoretically but

---

[1] Maghfira Salsabilla, -, N. I. P. C., & Nanda Aditya Putri. (2022). Peran Pendidikan Agama Islam Dalam Membentuk Akhlak Pada Siswa Sekolah Dasar Di Era Revolusi Industri 4.0.l

also to internalize their principles in behavior, habits, and daily life. In other words, religious education goes beyond the mere transfer of knowledge, it functions as a character-building process that emphasizes the integration of understanding, spiritual reflection, and practical implementation. The urgency of value-based learning has grown in the digital era, as adolescents now face increasingly complex moral and social challenges due to the overwhelming flow of information, permissive lifestyles, and limited control over digital content.[2] This situation has a significant potential to influence the mindset, behavior, and value system of the younger generation, making religious education essential as a balancing force that guides them to remain grounded in Islamic norms and teachings. Field observations indicate that the rapid penetration of popular culture and the uncontrolled use of technology has led to the emergence of deviant behaviors among students.

This issue indicates a disparity between students' academic achievement and character development. Although many schools have attempted to implement religious training programs through routine or special activities, their effectiveness often falls short of optimal outcomes. The low effectiveness of training programs in several schools is attributed to limited facilities supporting religious activities and insufficient active involvement from the school in ensuring that programs run according to their objectives. This ultimately demonstrates that religious education requires comprehensive support, not only from teachers but also from the school's overall management system.[3] These findings indicate that religious activities, particularly the tahfiz program at MAN 1 Medan, can strengthen students' religious character when implemented consistently and supported by teachers.[4] Moreover, the higher the students' religiosity, the lower their tendency to engage in ethical violations. Therefore, religious development needs to be carried out comprehensively, encompassing the transfer of religious knowledge, habituation, role modeling, and consistent environmental support.[5]

In its ideal form, Islamic education functions to produce a generation that possesses both intellectual intelligence and honorable behavior. Education that instills spiritual values shapes

[2] Harrison, T., & Polizzi, G. (2022). (In)civility and adolescents' moral decision making online: drawing on moral theory to advance digital citizenship education. Education and Information Technologies, 27(3), 3277–3297.

[3] Rizki, A. J. dan H. P. (2024). Efektivitas kelengkapan sarana dan prasarana pembelajaran pendidikan agama islam dalam membentuk karakter tanggung jawab beribadah siswa. *Jurnal Riset Tindakan Indonesia*, *9*(1), 78 86.

[4] Sasmita, N. A., Mustika, M. D., Psikologi, F., & Indonesia, U. (2019). Jurnal Diversita. 5(2), 105–114

[5] Purnamasari, E., Syafei, M., & Komariah, K. S. (2014). Pengaruh Religiusitas Terhadap Pelanggaran Etika Pada Siswa Kelas Xi Mia 4 Dan Xi Iis 2 Sma Negeri 14 Kota Bandung. TARBAWY : Indonesian Journal of Islamic Education, 1(2), 155.

students' character and moral integrity, with the Qur'an serving as the primary reference and the exemplary values of Prophet Muhammad (peace be upon him) as the main guide in developing students' character.[6] Education that instills spiritual values shapes students' character and moral integrity. Consequently, they gain a structured framework to respond to various shifts in everyday life. However, various structural and cultural challenges in public schools have prevented this ideal from being fully realized.[7]

In response to these challenges, SMPIT Zaid bin Tsabit offers a structured, integrated, and Qur'anic character-oriented approach to religious development. This program includes routine activities such as Islamic mentoring, Qur'an memorization (tahfiz), religious halaqah sessions, and daily worship habituation, which aim not only to enhance spiritual aspects but also to shape students' character in social and academic life.[8] This approach is developed based on the principle of balancing intellectual intelligence with the reinforcement of Islamic values.[9] Thus, the practices at SMPIT Zaid bin Tsabit serve as an example of the synergy between intellectual, moral, and spiritual aspects in the development of Qur'anic character.[10] Nevertheless, previous studies have been limited in examining an integrated Qur'anic training model comprehensively (daily, weekly, semester) and the synergistic relationship between worship habituation, Islamic mentoring, and Qur'an memorization reinforcement as a unified character-building model. Consequently, there remains a gap in both pedagogical understanding and empirical evidence regarding the development of Qur'anic character. This study seeks to address this gap by answering two main questions: how is the integrated religious training program implemented to shape students' Qur'anic character at SMPIT Zaid bin Tsabit, and what dimensions of Qur'anic character emerge from a structured religious habituation approach?

This research offers a novel contribution by exploring the implementation of a religious training program designed holistically and contextually to develop Qur'anic character. It

---

[6] Nurmadiah. (2022). Manusia Dan Agama (Konsep Manusia dan Agama dalam Al-quran). Jurnal Kajian Pendidikan Islam, 14(1), 2022.

[7] Nurhayati, & Roza, E. (2023). Imam Al-Ghazali Dan Perspekmaghftifnya Tentang Pentingya Pendidikan Islam. Jurnal Studi Islam Dan Humaniora Al-Mikraj, vol.44(No.1), 1–11.

[8] Darmiah, D. (2023). Penanaman Nilai Akhlak Pada Anak Didik Dalam Pendidikan Islam. Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam, 13(1), 22.

[9] Sugiyanto, S., & Arifin, L. (2022). Integrasi Pembelajaran Pai Melalui Mata Pelajaran Ipa Dalam Upaya Meningkatkan Komitmen Keagamaan Siswa Sma Primaganda Jombang. Ilmuna: Jurnal Studi Pendidikan Agama Islam, 4(2), 155–172.

[10] Nuryadi, L. R., Padlurahman, P., & Mashun, M. (2024). Internalisasi Nilai-Nilai Spiritual Dalam Membentuk Karakter Siswa Melalui Program Tahfidzul Qur'an. Educatio, 18(2), 211–222.

examines how the integration of routine worship, habituation of Islamic behaviors, and spiritual mentoring reinforces cognitive, affective, and psychomotor aspects, thereby ensuring that religious values are fully internalized in students' daily lives.

METHOD

This study adopts a qualitative research approach through a case study design, specifically intended to explore in depth and gain a comprehensive understanding of the implementation of a religiously oriented education program at SMPIT Zaid bin Tsabit. This approach was chosen because it allows the researcher to investigate educational phenomena thoroughly, not only at the observable surface level but also in terms of the underlying meanings behind the religious training practices conducted at the school. In this way, the process of religious development can be examined holistically, from planning and implementation to its impact on the formation of students' Qur'anic character.[11]

The case study method was chosen because it provides the opportunity to focus the investigation on a specific unit of analysis in depth, in this case, the religious training program at SMPIT Zaid bin Tsabit. Case studies are used to intensively explore a program, event, activity, or individual process that is bound within a particular context, both in terms of time and place.[12] Thus, this study seeks to present the religious education program not merely as an institutional routine of procedural nature, but also to analyze how these religious values are internalized and impact students real life experiences, both at school, at home, and within their social environment.

The data collection process was conducted through intensive interviews with individuals who play a direct role in the program, participatory observation that allowed the researcher to witness the training practices firsthand, and analysis of official documents related to the school program.[13] These three techniques complement each other, ensuring that the data obtained is rich, in-depth, and relevant. The primary data sources include the principal,

---

[11] Susanti, S., Lian, B., & Puspita, Y. (2020). Implementasi Strategi Kepala Sekolah dalam Penguatan Pendidikan Karakter Peserta Didik. *Jurnal Pendidikan Tambusai*, *4*(2), 1644–1657. https://doi.org/10.31004/jptam.v4i2.629

[12] Mackiewicz, J. (2018). Writing center talk over time: A mixed-method study. In *Writing Center Talk over Time: A Mixed-Method Study*. https://doi.org/10.4324/9780429469237

[13] Madhani, L. M., Bella Sari, I. N., & Shaleh, M. N. I. (2021). Dampak Penggunaan Media Sosial Tiktok Terhadap Perilaku Islami Mahasiswa Di Yogyakarta. *At-Thullab : Jurnal Mahasiswa Studi Islam*, *3*(1), 627–647. https://doi.org/10.20885/tullab.vol3.iss1.art7

supervising teachers, students, and parents as key participants, as they are important actors in the implementation and evaluation of the program.

Through this design, the research is aimed at providing a comprehensive account of the planning, implementation, and evaluation of the religious training program, as well as analyzing its impact on students character development. This study is expected to reveal how a balance between academic intelligence and values is achieved.

RESULT AND DISCUSSION

Religious Character in the Religious Development Program

The findings indicate that six main religious character traits obedience, discipline, responsibility, politeness, honesty, and spiritual closeness to Allah develop through habituation of worship and structured religious activities at SMPIT Zaid bin Tsabit. This pattern aligns with Lickona's Character Education Theory, which states that character is formed through the integration of moral knowledge, moral feelings, and moral actions.[14] Daily worship habituation, such as morning dhikr, Qur'an recitation (tilawah), dhuha prayer, short religious lectures (kultum), reviewing the Qur'an, and the BM3Q program (Learning to Read, Write, and Memorize the Qur'an), functions not only as religious instruction but also as a medium for internalizing values that integrate cognition, affection, and moral action, in line with Thomas Lickona's perspective.

In the aspect of obedience, daily religious routines such as morning dhikr, Qur'an recitation, the dhuha prayer, short religious lectures , reviewing the Qur'an, and the BM3Q program serve as a means to cultivate students' spiritual awareness from an early age. These activities train them to remain obedient to Allah and to carry out His commands in their daily lives, so that worship is understood not merely as an obligation but as an inherent spiritual need

The development of discipline through consistent religious practices reinforces the Moral Habituation Theory, which asserts that moral behavior grows through repeated practice and environmental conditioning.[15] The fact that students Students line up neatly during the recitation of the santri pledge conducted before the start of lessons. In addition, during the transition between classes, students automatically continue their Qur'an *murojaah* without

---

[14] Lickona, Thomas. (2015). Educating For Character: Mendidik untuk Membentuk Karakter. (Terjemahan Juma Wadu Wamaungu dan Editor Uyu Wahyuddin dan Suryani (Edisi Revisi). Jakarta: Bumi Aksara.

[15] Brooks, E., Lara, E. C. De, Sánchez-ostiz, Á., & Torralba, J. M. (n.d.). *LITERATURE AND CHARACTER EDUCATION IN UNIVERSITIES Edited by*.

needing to be reminded by the teacher. These routines train students to value time, follow rules, and regulate themselves in their daily lives.

The value of responsibility is primarily strengthened through weekly activities such as congregational Friday prayer, gender-based development programs (keputraan/keputrian), and mentoring sessions. These programs help students develop a sense of responsibility according to their social roles, foster empathy and concern for others, and build Islamic life skills through discussion and personalized guidance from teachers.

The values of courtesy and honesty are practiced both in students' social interactions and in their interactions with educators. Students are guided to cultivate habits such as greeting others, maintaining proper manners in speech, showing respect toward teachers, and demonstrating honesty in both words and actions. In this way, character development does not stop at the delivery of instructional material; it is expressed through concrete behaviors that can be observed in daily life.[16]

The character of spiritual closeness to Allah is strengthened through more intensive semester-based activities such as nyantri (overnight stays at school), mukhayyam al-Qur'an (juz-by-juz memorization assessment), pesantren kejar tahfidz (accelerated memorization program), and khotmul Qur'an (Qur'an completion). These programs test students' perseverance and commitment in maintaining their Qur'anic memorization, cultivate patience, foster a sense of togetherness, and instill pride and confidence in their spiritual achievements.

The findings of this study indicate that religious education must internalize faith and piety into students' attitudes and way of life, rather than merely increasing their cognitive knowledge.[17] The study also shows that Islamic education should ideally integrate intellectual, moral, and spiritual aspects, allowing religious values to be manifested in daily practice..[18] The habituation of religious activities in Islamic schools has been shown to foster a consistent

---

[16] Rahmi, W. (2024). *Analytical Study of Experiential Learning : Experiential Learning Theory in Learning Activities*. 5, 115–126. https://doi.org/10.62775/edukasia.v5i2.1113

[17] Ashari, M. Y., & Achmad, F. J. (n.d.). *PENDIDIKAN ISLAM PERSPEKTIF ZAKIAH DARADJAT Pendahuluan Pendidikan adalah kebutuhan dan suatu keharusan yang Selain itu , Pendidikan adalah sistem yang harus peningkatan kualitas hidup manusia . Proses pendidikan*. 8(April 2025), 46–56.

[18] Muvid, M. B., Miftahuuddin, M., & Abdullah, M. (2020). Pendidikan Islam Kontemporer Perspektif Hasan Langgulung Dan Zakiah Darajat. *Zawiyah: Jurnal Pemikiran Islam*, 6(1), 115–137. https://doi.org/10.31332/zjpi.v6i1.1703

religious culture.[19] In addition, structured worship habituation plays a significant role in shaping students' discipline and obedience in religious practices.[20]

Critically, these findings expand the global literature by demonstrating that successful Qur'anic character formation does not rely solely on moral repetition (moral habituation), but also on intensive religious experiences (experiential learning) and the integration of Islamic spiritual dimensions. Thus, the religious development program at SMPIT Zaid bin Tsabit serves as a concrete example of how a holistic and sustainable model can foster the comprehensive internalization of the six Qur'anic character traits, including the cultivation of an Islamic way of life through discussions and personalized guidance with teachers.
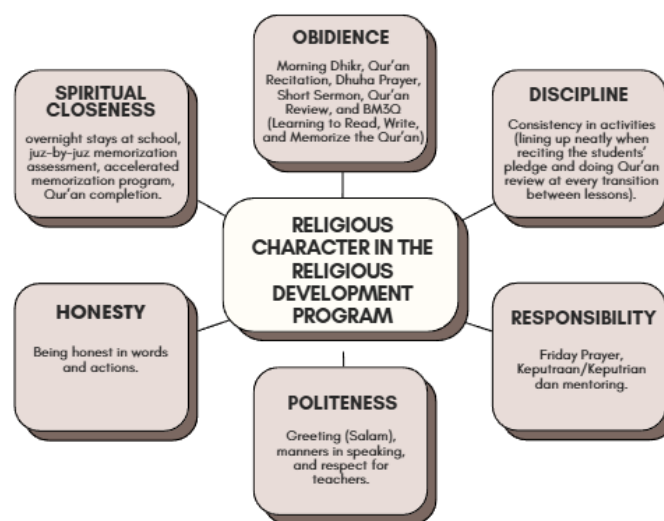

Figure 1. Religious Character in the Religious Development Program

Based on Figure 1, which illustrates a tiered training pattern (daily, weekly, and semester-based activities), these six dimensions of religious character develop gradually and continuously. This indicates that "students' religious character does not remain at the level of knowledge alone, but is truly manifested in their way of life, worship practices, and social interactions within the school environment." Consequently, the religious development program at SMPIT Zaid bin Tsabit has proven effective in cultivating a Qur'anic moral character

[19] Hariyani, D., & Rafik, A. (2021). Pembiasaan Kegiatan Keagamaan dalam Membentuk Karakter Religius di Madrasah. *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, *2*(1), 32–50. https://doi.org/10.35719/adabiyah.v2i1.72

[20] Basri, H., Suhartini, A., & Nurhikmah, S. (2023). Pembentukan Karakter Religius Peserta Didik Melalui Pembiasaan Kegiatan Keagamaan di MA Miftahul Ulum Kabupaten Purwakarta. *Edukasi Islami: Jurnal Pendidikan Islam*, *12*(2), 1521–1534. https://doi.org/10.30868/ei.v12i02.4269

students who are spiritually grounded, behaviorally disciplined, and consistently able to uphold personal integrity within the formal educational setting.

The Process of Qur'anic Character Formation through Religious Development Programs

The process of cultivating Qur'anic character at SMPIT Zaid bin Tsabit takes place through a gradual, tiered, and continuous pattern embedded in daily, weekly, and semester-based programs. This structured model demonstrates that the internalization of Islamic values is not delivered through lectures alone, but through repeated habituation, direct experience, reflection, and teacher role modeling aligning with established global educational frameworks.

At the daily level, activities such as the student pledge, morning dhikr, Qur'an recitation (tilawah), Dhuha prayer, short sermons (kultum), and the BM3Q program establish the foundations of moral knowing, moral feeling, and moral action, as outlined in Lickona's Character Education Theory. This theory emphasizes the importance of a consistent school climate, repeated moral habituation, and teacher modeling as core factors in shaping character. These stable daily routines demonstrate how the school constructs an effective "moral ecosystem" that nurtures Qur'anic character in students.[21]

The habitual practice of murojaah during every transition between class periods reinforces the principles of Moral Habituation Theory, namely that character empowerment is formed through actions carried out within a supportive environment. Moral habits develop when students engage in repeated behavioral patterns in real-life situations that provide clear moral cues.[22] The fact that students at SMPIT Zaid bin Tsabit engage in murojaah automatically without additional instruction demonstrates the formation of an 'automatic moral disposition,' a virtue that becomes deeply rooted through long-term, consistent practice.

In the weekly program, activities such as mentoring sessions, congregational Friday prayers, and the keputraan and keputrian programs reflect the principles of Experiential Learning Theory, which explains that learning occurs through four main stages: concrete experience, reflection, abstract conceptualization, and active experimentation. Through direct involvement in religious activities and social interactions, students not only understand Islamic values cognitively but also experience, reflect on, and reproduce these values repeatedly in real-

---

[21] Lickona, Thomas. (2015). Educating For Character: Mendidik untuk Membentuk Karakter. (Terjemahan Juma Wadu Wamaungu dan Editor Uyu Wahyuddin dan Suryani (Edisi Revisi). Jakarta: Bumi Aksara.

[22] Power, F. C., Khmelkov, V. T., Dame, N., & Dame, N. (n.d.). *CHARACTER DEVELOPMENT AND SELF-ESTEEM : PSYCHOLOGICAL FOUNDATIONS AND EDUCATIONAL IMPLICATIONS*. *0355*(97), 539–551.

life situations. Thus, the internalization of values occurs more authentically because the learning process is grounded in personal experience and reflection.[23]

In the semester-based programs, intensive activities such as Nyantri, Mukhayyam Al-Qur'an, Pesantren Kejar Tahfidz, and Khotmul Qur'an serve as forms of experiential immersion, providing deep engagement that strengthens students' religious identity. These intensified activities allow students to experience worship more fully while simultaneously reinforcing their affective and spiritual dimensions in a direct and meaningful way. This finding aligns with empirical studies showing that immersive religious training programs or intensive tahfidz initiatives can enhance students' discipline, independence, and spiritual resilience, even when those studies were conducted in other pesantren or madrasah contexts.[24] Thus, the findings of this study support the idea that the intensive programs at SMPIT Zaid bin Tsabit have the potential to shape students' religious character and discipline, while simultaneously strengthening the internalization of their spiritual values although contextual adaptation to the specific conditions of the school remains necessary.

The training structure at SMPIT Zaid bin Tsabit demonstrates an integration of intellectual, spiritual, and moral habituation aspects, aligning with Al-Ghazali's framework of moral education. Education is not only oriented toward intellectual development but also toward shaping the soul and character through adab, exemplary conduct, and spiritual discipline. Through this approach, the school is able to cultivate noble character, strong moral grounding, and a deep sense of religious awareness.[25]

Manifestations of Qur'anic Character in Students' School and Community Life

The manifestations of Qur'anic character among students at SMPIT Zaid bin Tsabit are clearly reflected in three main domains: at school, at home, and within their social environment. In the school setting, character formation is carried out through the entire series of religious development programs, including daily worship routines such as shalat dhuha, Qur'an recitation (tilawah), morning dzikr, short sermons (kultum), and the BM3Q program. These activities consistently cultivate students' spiritual closeness to Allah. Students' discipline is developed

[23] Dalam, P., Tingkat, P., & Swasta, M. (2024). *PEMBELAJARAN REFLEKTIF : UPAYA PROBLEM SOLVING BERBASIS PENGALAMAN DALAM PEMBELAJARAN TINGKAT MTs SWASTA 1*. *10*(2), 341–349.

[24] Gusrizal, M., Yahya, D., & Yasin, A. (2025). *Pengaruh Intensitas Pembelajaran Tahfizh Al- Qur ' an terhadap Akhlak d an Kedisiplinan Santri Madrasah ' Aliyah Darussakinah Batu Bersurat*. *9*, 18990–18998.

[25] Ningtias, A. A., Primayeni, S., & Sari, H. P. (2024). *Peran Akhlak Dalam Pengajaran Menurut Al-Ghazali: Perspektif Filsafat Pengajaran*.

through their adherence to scheduled activities, compliance with school rules, and completion of assignments on time. Meanwhile, their sense of responsibility is cultivated by entrusting them with tasks such as maintaining classroom cleanliness, leading prayers, or assisting classmates in need. Furthermore, manners and honesty are demonstrated in their daily interactions such as greeting others with salam, showing respect to teachers and peers, and upholding proper etiquette toward everyone they encounter.

At home, students' Qur'anic character is also reflected through their spiritual closeness to Allah, such as performing obligatory prayers on time, reciting the Qur'an, and reminding family members to do good. Their discipline is evident in their ability to manage study time, complete homework, and keep promises made to family members. Students' sense of responsibility is demonstrated through their willingness to help with household chores and fulfill the trust given by their parents. Courtesy and honesty are reflected in their respectful attitude toward parents, open communication, and avoidance of hiding mistakes or lying. As a result, the family environment becomes an essential space for reinforcing the Qur'anic values acquired at school and deepening the internalization of the students' character.

In their social interactions within the surrounding community, students demonstrate Qur'anic character based on reports and observations from teachers and parents. This is especially evident through their obedience and spiritual closeness to Allah, reflected in their active participation in mosque activities and various religious social programs, while still maintaining consistent worship even when outside the supervision of teachers or parents. Students show responsibility by completing tasks or mandates given to them. In addition, they strive to be role models for their peers and the wider community. Overall, these practices show that Qur'anic character education at SMPIT Zaid bin Tsabit does not end within the school environment, but spreads and takes root in students' home life and social interactions in the community, reflecting a consistent integration of spiritual, moral, and social values in their daily lives.
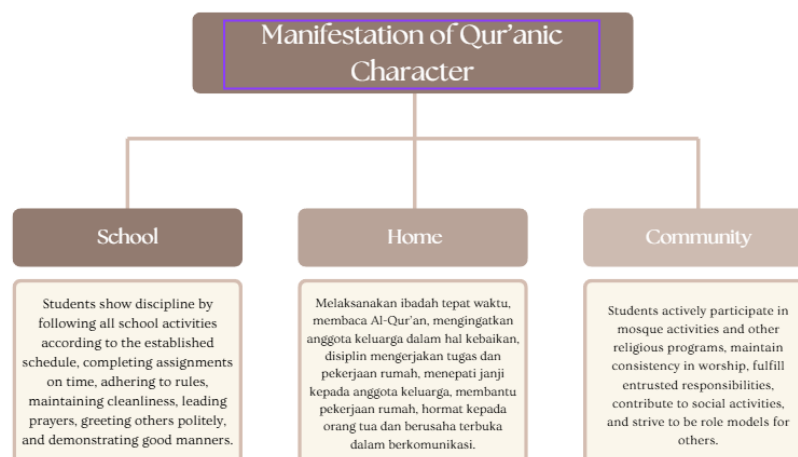
Figure 2. Manifestations of Qur'anic Character in Students' School and Community Life

Referring to Figure 2, the Qur'anic character taught at SMPIT Zaid bin Tsabit is clearly reflected in the students' daily lives and consistently applied across three domains: at school, at home, and within their social environment. This consistency demonstrates the program's success in bridging formal education with real-life practice. Students not only understand the theoretical foundations of Islamic values but also embody them in their social interactions, worship practices, and disciplined behavior. Islamic Religious Education at the school has proven effective in cultivating values such as honesty, discipline, and responsibility through continuous habituation embedded within religious activities particularly in schools that implement structured programs such as tahfiz and kultum.[26] This integration signifies that the internalization of Qur'anic values extends beyond cognitive learning and becomes visible in students' character, decision-making, and conduct across various settings.

Implications of the Religious Development Program for Islamic Religious Education (PAI) Learning in Schools

The religious development program at SMPIT Zaid bin Tsabit has significant implications for the teaching and learning of Islamic Religious Education (PAI). Document analysis shows that religious programs do not operate separately from formal learning; instead, they are harmoniously integrated into classroom activities, both through the Lesson Plans (RPP) and evaluation materials. The role of PAI learning is to serve as a connecting medium across various fields of study for example, through the use of Qur'anic verses that relate to other

---

[26] Ahmad Haerudin, D. (2025). Religious Education in Forming Students' Character. *Edukasi Islami: Jurnal Pendidikan Islam*, *14*(01), 149–160. https://doi.org/10.30868/ei.v14i01.8132

subject themes allowing Qur'anic values to permeate diverse academic contexts. This integration provides direct benefits for students, including a more holistic understanding, the ability to recognize the relationship between knowledge and morality, and increased awareness of applying Islamic principles in all learning activities. Thus, the implementation of PAI at SMPIT Zaid bin Tsabit functions as the central axis of education, integrating intellectual, emotional, and motor skills with Qur'anic foundations. This makes PAI a comprehensive, continuous, and meaningful form of education for shaping students' character.

The findings of this study indicate that the integration of Islamic values into school subjects can strengthen students' religious commitment. Previous research has shown that the application of such integration in Science (IPA) subjects at SMA Primaganda Jombang successfully enhanced students' religious awareness and commitment. These findings support the claim that Islamic Education (PAI) integrated with other subjects is capable of reinforcing religious values within the realm of formal learning.[27] Evaluations that incorporate Qur'anic values have been proven to strengthen the affective and psychomotor dimensions of students, ensuring that religious learning does not focus solely on the cognitive domain but also encourages the development of attitudes and religious practices in daily life.[28]

CONCLUSION

SMPIT Zaid bin Tsabit has successfully developed six core religious characteristics among its students obedience, discipline, responsibility, courtesy, honesty, and spiritual closeness to Allah. These outcomes were achieved through a well-structured and continuous religious development program. The program is implemented in a tiered manner, starting from daily, weekly, and semester-based activities that complement one another. Through this approach, Islamic values are not limited to cognitive understanding but are internalized into students' attitudes and observable daily behaviors. The training process emphasizes not only habituation, but is also strengthened through evaluation, teacher role-modeling, and parental involvement, resulting in a holistic and consistent educational pattern.

---

[27] Sugiyanto, S., & Arifin, L. (2022). Integrasi Pembelajaran Pai Melalui Mata Pelajaran Ipa Dalam Upaya Meningkatkan Komitmen Keagamaan Siswa Sma Primaganda Jombang. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, *4*(2), 155–172. https://doi.org/10.54437/ilmuna.v4i2.619

[28] Sholahudin, T., Abid, I., Ikhwanudin, M., Arrizky, M. N., & Al-Ghozali, U. M. (2025). Evaluasi hasil Pembelajaran Pendidikan Agama Islam (PAI) Tinjauan terhadap Ayat Al-Qur'an dalam Aspek Kognitif, Afektif, dan Psikomotorik. *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)*, *6*(1), 165–171. https://doi.org/10.54371/ainj.v6i1.808

In addition, the program significantly contributes to Islamic Education (PAI) learning because it is integrated into lesson plans, modules, and assessments. As a result, PAI becomes more applicable, contextual, and meaningful. Consequently, students grow not only in intellectual capacity but also develop Qur'anic character, strengthened morality, and readiness to serve as exemplary individuals within their communities.

The embodiment of Qur'anic character is evident in students' daily lives across three major domains: at school (discipline, politeness, responsibility, proper manners), at home (devotion to parents, honesty, willingness to help), and in the community (friendliness, patience, active participation in mosque activities, serving as role models). This demonstrates that the spiritual development program at SMPIT Zaid bin Tsabit effectively bridges the formal school curriculum with students' practical daily lives.

REFERENCES

Ahmad Haerudin, D. (2025). Religious Education in Forming Students' Character. *Edukasi Islami: Jurnal Pendidikan Islam*, *14*(01), 149–160. https://doi.org/10.30868/ei.v14i01.8132

Ashari, M. Y., & Achmad, F. J. (n.d.). *PENDIDIKAN ISLAM PERSPEKTIF ZAKIAH DARADJAT Pendahuluan Pendidikan adalah kebutuhan dan suatu keharusan yang Selain itu , Pendidikan adalah sistem yang harus peningkatan kualitas hidup manusia . Proses pendidikan*. *8*(April 2025), 46–56.

Basri, H., Suhartini, A., & Nurhikmah, S. (2023). Pembentukan Karakter Religius Peserta Didik Melalui Pembiasaan Kegiatan Keagamaan di MA Miftahul Ulum Kabupaten Purwakarta. *Edukasi Islami: Jurnal Pendidikan Islam*, *12*(2), 1521–1534. https://doi.org/10.30868/ei.v12i02.4269

Brooks, E., Lara, E. C. De, Sánchez-ostiz, Á., & Torralba, J. M. (n.d.). *LITERATURE AND CHARACTER EDUCATION IN UNIVERSITIES Edited by*.

Dalam, P., Tingkat, P., & Swasta, M. (2024). *PEMBELAJARAN REFLEKTIF : UPAYA PROBLEM SOLVING BERBASIS PENGALAMAN DALAM PEMBELAJARAN TINGKAT MTs SWASTA 1*. *10*(2), 341–349.

Darmiah, D. (2023). Penanaman Nilai Akhlak Pada Anak Didik Dalam Pendidikan Islam. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, *13*(1), 22. https://doi.org/10.22373/jm.v13i1.18098

Hariyani, D., & Rafik, A. (2021). Pembiasaan Kegiatan Keagamaan dalam Membentuk Karakter Religius di Madrasah. *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, *2*(1), 32–50. https://doi.org/10.35719/adabiyah.v2i1.72

Harrison, T., & Polizzi, G. (2022). (In)civility and adolescents' moral decision making online: drawing on moral theory to advance digital citizenship education. *Education and Information Technologies*, *27*(3), 3277–3297. https://doi.org/10.1007/s10639-021-10710-0

Lickona, Thomas. (2015). Educating For Character: Mendidik untuk Membentuk Karakter. (Terjemahan Juma Wadu Wamaungu dan Editor Uyu Wahyuddin dan Suryani (Edisi Revisi). Jakarta: Bumi Aksara.

Mackiewicz, J. (2018). Writing center talk over time: A mixed-method study. In *Writing Center Talk over Time: A Mixed-Method Study*. https://doi.org/10.4324/9780429469237

Madhani, L. M., Bella Sari, I. N., & Shaleh, M. N. I. (2021). Dampak Penggunaan Media Sosial Tiktok Terhadap Perilaku Islami Mahasiswa Di Yogyakarta. *At-Thullab : Jurnal Mahasiswa Studi Islam*, *3*(1), 627–647. https://doi.org/10.20885/tullab.vol3.iss1.art7

Maghfira Salsabilla, -, N. I. P. C., & Nanda Aditya Putri. (2022). Peran Pendidikan Agama Islam Dalam Membentuk Akhlak Pada Siswa Sekolah Dasar Di Era Revolusi Industri 4.0.l https://doi.org/10.53515/qodiri.2022.20.1.82-96

Munandar, A. (2020). Manajemen Strategik dan Mutu Pendidikan Islam. *NUR EL-ISLAM : Jurnal Pendidikan Dan Sosial Keagamaan*, *6*(2), 73–97. https://doi.org/10.51311/nuris.v6i2.132

Muvid, M. B., Miftahuuddin, M., & Abdullah, M. (2020). Pendidikan Islam Kontemporer Perspektif Hasan Langgulung Dan Zakiah Darajat. *Zawiyah: Jurnal Pemikiran Islam*, *6*(1), 115–137. https://doi.org/10.31332/zjpi.v6i1.1703

Nasrullah, A., Dz, A. S., Haedari, A., & Karim, A. (2023). *The Role of Islamic Religious Education Teachers in Character Education : A Qualitative Study at Mutiara Hikmah Vocational High School (SMK). 12*(1), 145–154.

Ningtias, A. A., Primayeni, S., & Sari, H. P. (2024). *Peran Akhlak Dalam Pengajaran Menurut Al-Ghazali: Perspektif Filsafat Pengajaran*.

Nurhayati, & Roza, E. (2023). Imam Al-Ghazali Dan Perspekmaghftifnya Tentang Pentingya Pendidikan Islam. *Jurnal Studi Islam Dan Humaniora Al-Mikraj*, *vol.44*(No.1), 1–11. https://doi.org/10.37680/almikraj.v4i1.2968

Nurmadiah. (2022). Manusia Dan Agama (Konsep Manusia dan Agama dalam Al-quran). *Jurnal Kajian Pendidikan Islam*, *14*(1), 2022.

Nuryadi, L. R., Padlurahman, P., & Mashun, M. (2024). Internalisasi Nilai-Nilai Spiritual Dalam Membentuk Karakter Siswa Melalui Program Tahfidzul Qur'an. *Educatio*, *18*(2), 211–222. https://doi.org/10.29408/edc.v18i2.24996

Power, F. C., Khmelkov, V. T., Dame, N., & Dame, N. (n.d.). *CHARACTER DEVELOPMENT AND SELF-ESTEEM : PSYCHOLOGICAL FOUNDATIONS AND EDUCATIONAL IMPLICATIONS*. *0355*(97), 539–551.

Purnamasari, E., Syafei, M., & Komariah, K. S. (2014). Pengaruh Religiusitas Terhadap Pelanggaran Etika Pada Siswa Kelas Xi Mia 4 Dan Xi Iis 2 Sma Negeri 14 Kota Bandung. *TARBAWY : Indonesian Journal of Islamic Education*, *1*(2), 155. https://doi.org/10.17509/t.v1i2.3771

Rahmi, W. (2024). *Analytical Study of Experiential Learning : Experiential Learning Theory in Learning Activities*. *5*, 115–126. https://doi.org/10.62775/edukasia.v5i2.1113

Rizki, A. J. dan H. P. (2024). Efektivitas kelengkapan sarana dan prasarana pembelajaran pendidikan agama islam dalam membentuk karakter tanggung jawab beribadah siswa. *Jurnal Riset Tindakan Indonesia*, *9*(1), 78–86. https://jurnal.iicet.org/index.php/jrti/article/view/4619/2274

Sasmita, N. A., Mustika, M. D., Psikologi, F., & Indonesia, U. (2019). *Jurnal Diversita*. *5*(2), 105–114.

Sholahudin, T., Abid, I., Ikhwanudin, M., Arrizky, M. N., & Al-Ghozali, U. M. (2025). Evaluasi hasil Pembelajaran Pendidikan Agama Islam (PAI) Tinjauan terhadap Ayat Al-Qur'an dalam Aspek Kognitif, Afektif, dan Psikomotorik. *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)*, *6*(1), 165–171. https://doi.org/10.54371/ainj.v6i1.808

Sugiyanto, S., & Arifin, L. (2022). Integrasi Pembelajaran Pai Melalui Mata Pelajaran Ipa Dalam Upaya Meningkatkan Komitmen Keagamaan Siswa Sma Primaganda Jombang. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, *4*(2), 155–172. https://doi.org/10.54437/ilmuna.v4i2.619

Susanti, S., Lian, B., & Puspita, Y. (2020). Implementasi Strategi Kepala Sekolah dalam Penguatan Pendidikan Karakter Peserta Didik. *Jurnal Pendidikan Tambusai*, *4*(2), 1644–1657. https://doi.org/10.31004/jptam.v4i2.629