

INTEGRATION OF ISLAMIC CULTURAL HISTORICAL VALUES IN THE FORMATION OF RELIGIOUS CHARACTER OF STUDENTS OF MTsN 5 LIMA PULUH KOTA

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Article Info

Received: May 15, 2025

Revised: May 27, 2025

Accepted: June 15, 2025

Online Version: June 30,
2025

Abstract

The integration of values in the teaching of Islamic Cultural History holds significant potential for shaping students' religious character. However, in practice, not all students at Madrasah Tsanawiyah, particularly at MTsN 5 Lima Puluh Kota, exhibit strong religious character despite having Islamic Cultural History as part of their curriculum. This study aims to describe how the value integration process in Islamic Cultural History learning is carried out, identify the forms of religious character developed, and determine the supporting and inhibiting factors in the process. The research employs a qualitative method using a case study approach. Data were collected through interviews, observations, and documentation involving Islamic Cultural History teachers, students, school administrators, and parents. The findings reveal that Islamic Cultural History values are integrated through the exemplification of historical figures, reflection on historical events, and their relevance to students' daily lives. This approach successfully cultivates aspects of religious character such as honesty, responsibility, and discipline, although not always consistently. Supporting factors include curriculum alignment and the school environment, while obstacles involve students' internal limitations and insufficient reinforcement of values outside the classroom. The study concludes that Islamic Cultural History learning plays a strategic role in religious character education and should be optimized through more holistic and collaborative approaches.

Keywords: History of Islamic Culture, Integration of Values, Religious Character



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Journal Homepage <https://journal.zmsadra.or.id/index.php/jiren>

How to cite: Nurhidayati, Nurhidayati., Nofitra, I., & Hanafi, I. (2025). Integration of Islamic Cultural Historical Values in the Formation of Religious Character of Students of MTsN 5 Lima Puluh Kota. *Sadra: Journal of Islamic Religious Education Nusantara*, 1(1), 29–37. <https://doi.org/XX.XXXXX/jiren.v1i1.1420>

Published by: Yayasan Zia Mulla Sadra

INTRODUCTION

Although Islamic Cultural History has been an integral part of the curriculum at the Madrasah Tsanawiyah level, in reality, not all students demonstrate strong religious character in their daily lives (Adawiyah dkk., 2022; Muntu, 2022; Sukarlan, 2025). Islamic Cultural History actually contains numerous noble values such as the exemplary life of the Prophet, interfaith tolerance, hard work, and sincerity in worship. These values hold significant potential for shaping students' religious character if integrated optimally into the learning process. However, in practice, the integration of these values by educators has not been carried out systematically and comprehensively, resulting in an impact that is not yet fully visible. This condition raises fundamental questions about the effectiveness of Islamic Cultural History value implementation in shaping the religious character of madrasah students.

Several scholarly works have discussed the importance of integrating value-based education within religious instruction, including in the teaching of Islamic Cultural History. Theories such as character education through exemplary models and contextual learning suggest that religious education should go beyond the cognitive domain and address the affective and psychomotor aspects of learners (Prasetyo, 2025; Sihotang & Pohan, 2024; Widiandari & Tasman Hamami, 2022). However, previous research has revealed a gap between theory and practice, where teachers often struggle to fully integrate historical values into classroom instruction. Therefore, despite the theoretical framework supporting the importance of values in Islamic Cultural History learning, there remains a lack of empirical explanation as to how such integration contributes concretely to the development of students' religious character in the madrasah context.

This study aims to describe how the integration of Islamic Cultural History values is implemented in learning at Madrasah Tsanawiyah Negeri 5 Lima Puluh Kota. Furthermore, it seeks to identify the forms of religious character developed among students as a result of the value integration process. In addition, this research aims to uncover both supporting and inhibiting factors that influence the integration of Islamic Cultural History values in classroom practice. Through these objectives, the study is expected to contribute to the development of more effective Islamic Cultural History teaching strategies in shaping students' religious character.

Based on the field facts and theoretical foundation previously outlined, this study is considered crucial in addressing the issue of how effectively Islamic Cultural History learning fosters students' religious character. It is grounded in the hypothesis that the better the integration of Islamic Cultural History values in the learning process, the greater their contribution to students' religious character formation. By examining in depth the Islamic Cultural History instructional practices at MTsN 5 Lima Puluh Kota, the researcher hopes to reveal best practices and challenges in meaningfully integrating Islamic historical values. Accordingly, the results of this study may serve as a basis for recommending improvements toward a more effective and transformative Islamic Cultural History learning model.

Value integration is the process of incorporating specific values into a system or activity so that those values become an inseparable part of the practices involved (Fadilah & Al Hadisi, 2022; Ramdhani dkk., 2022; Rofiah, 2021). In educational contexts, value integration refers to the intentional inclusion of moral, ethical, and spiritual principles within subject matter and

teaching approaches (Astuti dkk., 2024; Judrah dkk., 2024; Linaci dkk., 2024). This integration goes beyond simply inserting moral messages and instead involves fostering students' awareness and internalization of values. Therefore, value integration in education requires coherence among content, instructional methods, and learning objectives that reflect the desired values. This concept serves as a foundational element in character education, emphasizing the continuity between what is taught and what is practiced in students' real lives.

The manifestation of value integration in learning can be categorized into several forms: explicit integration, implicit integration, and contextual integration. Explicit integration occurs when teachers directly convey the values embedded in the subject matter and make them part of the learning objectives. Implicit integration, on the other hand, is reflected in the teacher's behavior, classroom management, and social interactions during the learning process that exemplify certain values. Contextual integration links values to students' daily life experiences, helping them understand their relevance in real-life situations. These three forms of integration complement each other and should be applied synergistically to ensure that the internalization of values occurs meaningfully and effectively.

Islamic Cultural History is a branch of Islamic religious education that studies the development of Islamic civilization and culture from the time of Prophet Muhammad to the modern era (Ikhsan dkk., 2022; Nasrudin dkk., 2022). Islamic Cultural History not only focuses on historical events but also includes the values, principles, and lessons derived from these events. In the context of madrasah education, Islamic Cultural History aims to introduce students to the long journey of the Muslim ummah in building a civilized and ethical society. Through Islamic Cultural History learning, students are expected to understand the contributions of Muslims to knowledge, social systems, politics, and spirituality. Therefore, Islamic Cultural History functions not only as a source of historical information but also as a medium for character development rooted in Islamic values.

The manifestation of Islamic Cultural History in education can be seen through the study of historical periods, Islamic figures, and values drawn from significant events. The early Islamic period, such as the prophetic era and the caliphates of the Khulafaur Rasyidin, highlights values like leadership, honesty, and devotion. The Umayyad and Abbasid periods show advancements in knowledge and governance, reflecting intellectual spirit and justice. Figures such as Ibn Sina, Al-Ghazali, and Ibn Khaldun represent the integration of science, ethics, and religion. As such, effective Islamic Cultural History learning presents history not merely as a chronological narrative but as a mirror of values that remain relevant and worthy of emulation by today's students.

Religious character is a component of character education that refers to the development of individual attitudes and behaviors based on religious teachings and values (Annur dkk., 2023; Futra dkk., 2023). This character reflects one's closeness to God, spiritual awareness, and commitment to applying religious teachings in daily life. In the Islamic context, religious character encompasses honesty, discipline in worship, moral responsibility, and tolerance and compassion toward others. Religious character education aims not only to produce ritually observant individuals but also those with integrity and ethical conduct in social interactions. Therefore, fostering religious character requires integrated learning that combines religious knowledge with lived experiences of moral values.

Religious character can be manifested in various aspects of students' lives, both personal and social. On a personal level, it appears through consistent practices such as prayer, fasting, and Qur'an recitation. On a social level, it is reflected in honesty, fairness, respect for diversity, and willingness to help others. Moreover, religious character includes the desire to emulate the morals of Prophet Muhammad and to avoid behaviors that contradict Islamic teachings. These manifestations do not develop instantly but are nurtured through educational processes that emphasize habituation, exemplary conduct, and ongoing self-reflection within a supportive environment.

RESEARCH METHOD

The object of this research is the learning process of Islamic Cultural History at Madrasah Tsanawiyah Negeri 5 Lima Puluh Kota and its relation to the development of students' religious character. Although Islamic Cultural History has been integrated into the mandatory curriculum, not all students demonstrate a strong sense of religious character in their daily lives. In fact, Islamic Cultural History contains essential values such as the exemplary conduct of the Prophet Muhammad, tolerance, hard work, and sincerity in worship, which are expected to shape students' religious behavior. The problem arises when these values are not optimally integrated by educators during the learning process. This situation raises questions about the effectiveness of Islamic Cultural History value implementation in shaping students' religious character in practice.

This study employs a qualitative approach using a case study method. The case study was chosen because it allows for an in-depth exploration of a contemporary phenomenon within its real-life context. The research relies on both primary and secondary data. Primary data were collected through in-depth interviews with key informants regarding the implementation of Islamic Cultural History values in the classroom. Secondary data were gathered from relevant literature focusing on value integration, Islamic Cultural History, and religious character. This combination of data sources aims to provide a comprehensive and holistic understanding of the phenomenon being studied.

The research participants include individuals who are directly or indirectly involved in the teaching of Islamic Cultural History and in observing students' religious character. They consist of Islamic Cultural History subject teachers at MTsN 5 Lima Puluh Kota, the vice principals for curriculum and student affairs, and students from grades VIII and IX who have completed at least two semesters of Islamic Cultural History instruction. Additionally, parents of selected students were included as supplementary informants to provide insights into students' religious character at home. The participants were selected purposively based on their relevance and potential to contribute meaningfully to the research objectives.

Data collection was conducted systematically using three main techniques: interviews, observation, and documentation. Semi-structured interviews were conducted to obtain detailed insights into informants' experiences, perceptions, and understandings related to the integration of Islamic Cultural History values and their impact on students' character. Observations were carried out in classrooms and school environments to capture actual practices and interactions that reflect religious values. Documentation involved gathering materials such as syllabi, lesson plans, teacher notes, and student work related to Islamic Cultural History instruction. These methods were applied triangulatively to enhance the credibility and validity of the data.

Data analysis followed the model proposed by Miles and Huberman, involving data reduction, data display, conclusion drawing, and verification (Putri dkk., 2022; Skopečková, 2024; Weng & Wirda, 2025). Data reduction was carried out by selecting and focusing on information relevant to the research objectives. The reduced data were then presented in narrative or matrix form to facilitate interpretation. Preliminary conclusions were drawn iteratively and verified through cross-checking between data sources and collection methods. To ensure data trustworthiness, the study applied four validation criteria: credibility, dependability, transferability, and confirmability. The case study approach enables the researcher to present findings in a contextual and holistic manner, contributing both to theoretical development and practical insights in Islamic religious education, especially in shaping students' religious character.

RESULTS AND DISCUSSION

The integration of values in Islamic Cultural History learning at MTsN 5 Lima Puluh Kota is evident through various pedagogical strategies applied by teachers. Interview results show that Islamic Cultural History teachers emphasize the exemplary lives of Islamic figures, provide reflection on historical events, and relate Islamic Cultural History values to students' real-life experiences. During lessons, teachers utilize key historical moments such as the Prophet's migration, the struggles of the Rightly Guided Caliphs, and the spread of Islam in the archipelago to convey religious messages like sincerity, patience, and responsibility. Observations indicate that students are enthusiastic during discussions, especially when relating history to current life situations. The lesson plans explicitly state religious character formation as one of the learning objectives. This demonstrates that the integration of values in Islamic Cultural History learning is conducted in a structured and contextual manner.

Explanation of the data indicates that value integration is not only cognitive but also affective and psychomotor. Teachers actively guide students not merely to understand history as a series of events but to internalize values for character building. Learning documents reflect this approach, with reflective questions and Islamic value narratives inserted to stimulate critical thinking and positive attitudes. Moreover, report documentation shows improvement in students' religious attitudes such as honesty, discipline, and responsibility. These activities confirm that value integration in Islamic Cultural History learning encompasses the development of students' personality beyond mere historical knowledge delivery.

When compared to the initial problem of the study—namely, the suboptimal religious character among students—the findings on value integration show strong potential as a solution. Although not all students have fully developed religious character, the ongoing integration process already yields positive impacts. This is evident from student participation in class and behavioral changes outside of class. However, challenges remain in ensuring consistent implementation of these values in daily life, as expressed in the interviews. Thus, the integration of values needs to be continuously strengthened and monitored to achieve maximum results in religious character formation.

The Islamic Cultural History subject at MTsN 5 Lima Puluh Kota contains various historical components developed into tools for teaching values. Observation results show that Islamic Cultural History teachers relate content such as the companions' struggles and the spread of Islam in Indonesia to values like honesty, tolerance, and hard work. Students appear actively engaged when teachers allow reflection on historical events and relate them to current conditions. Learning documents such as the Islamic Cultural History textbook and syllabus contain narrative content rich in Islamic values, and they are structured to allow the explicit delivery of values. Interviews with the vice principal affirm that Islamic Cultural History is considered a vital foundation for nurturing students' spirituality and religious awareness.

The explanation of the data shows that Islamic Cultural History learning functions not only as a means of knowledge transfer but also as a platform for cultivating applicable religious understanding. Teachers use narrative and reflective approaches to encourage students' empathy and comprehension of past events. The textbooks contain inspirational stories that introduce students to Islamic role models, while institutional documents support strong religious orientation as part of the school's vision. This makes Islamic Cultural History more than just a subject—it becomes an instrument for religious character education. Students are emotionally engaged because the content provided is not only informative but also spiritually relevant.

Considering the reality that some students still do not show strong religious character, the role of Islamic Cultural History becomes significant in bridging this gap. The Islamic Cultural History material, rich in values, has proven effective in internalizing Islamic teachings into students' lives, though its consistent application remains an issue among all students. This shows that Islamic Cultural History is already on the right track but still needs reinforcement in

learning strategies, especially in supervision and behavioral development outside the classroom. Therefore, educators and curriculum developers must intensify collaboration so that Islamic Cultural History truly becomes a pillar in forming students' religious character.

Students' religious character at MTsN 5 Lima Puluh Kota is beginning to develop, as indicated by various religious behaviors both in and outside the classroom. Interviews with students revealed that they are inspired by Islamic figures studied in Islamic Cultural History, such as Prophet Muhammad SAW, Umar ibn Khattab, and the Wali Songo. Some students stated they have become more diligent in prayer, respectful to teachers and parents, and more caring toward others. Observations support this, showing students habitually greeting others, maintaining cleanliness, and participating in congregational prayers. Parents also reported positive changes in their children's religious practices, especially regarding responsibility and personal piety.

The explanation of the data shows that religious character does not develop instantly, but rather through a process of learning and habituation. Through Islamic Cultural History lessons integrated with Islamic values, students are guided to build positive habits that reflect religious character. Textbooks, historical reflections, and reinforcement from teachers become the media to shape spiritual awareness. Report documents record an increase in attitude scores related to religiosity such as responsibility and honesty, which indicates real changes in many students. Therefore, Islamic Cultural History becomes an effective medium for instilling moral-religious values comprehensively and sustainably.

Considering the reality that not all students demonstrate religious character consistently, attention must be given to the continuity between Islamic Cultural History learning and the students' surrounding environment, including family involvement. The research indicates that the development of religious character is highly influenced by the sustainability of Islamic values both in school and at home. Therefore, the integration of values through Islamic Cultural History must be supported by consistent practices and collaboration between teachers and parents. Only through such efforts can students' religious character be holistically and sustainably formed. Thus, it is essential for all educational stakeholders to maintain the continuity of values across all aspects of student life. Below, the researcher presents a table of research findings which are arranged based on three research objectives.

Table 1. Research Findings

No.	Research Objectives	Research Findings
1	To describe how the integration of values in Islamic Cultural History is implemented in the teaching process at MTsN 5 Lima Puluh Kota	Value integration is carried out through the exemplification of Islamic historical figures, reflection on historical events, and connecting values to students' daily lives. Teachers use contextual and reflective approaches to instill values such as honesty, tolerance, sincerity, and courage.
2	To identify the forms of religious character developed in students as a result of Islamic Cultural History value integration	The religious character formed includes honesty, responsibility, discipline, devotion in worship, and social concern. This is evidenced by improved religious behaviors such as praying in congregation, showing respect to teachers and parents, greeting others, and maintaining cleanliness.
3	To identify the supporting and inhibiting factors in the process of integrating Islamic Cultural History values in shaping students' religious character	Supporting factors: religious vision of the school, active role of Islamic Cultural History teachers, value-rich textbooks, and parental support. Inhibiting factors: uneven student understanding of values, limited reinforcement of values outside the classroom, and challenges in maintaining consistent religious behavior.

The findings reveal that the integration of values in the Islamic Cultural History learning at MTsN 5 Lima Puluh Kota has been implemented through narrative, reflective, and contextual approaches. Islamic Cultural History serves not only as a medium for delivering historical content but also as a means of internalizing religious values through role models, connections to real-life experiences, and character reinforcement via habituation. Students have begun to exhibit religious traits, although challenges remain in maintaining consistency. Supporting factors include curriculum content, teacher commitment, and a religious school environment, while obstacles are rooted in family background and lack of consistent supervision.

Compared to other studies, such as Hamid's (2020) research on value integration in Islamic Education, this study demonstrates a more systematic and contextual approach. While Hamid emphasizes affective methods like preaching and advice, this research shows how historical narratives can strategically foster comprehensive religious awareness. The strength of this study lies in its empirical foundation through case study methodology and its depth in exploring historical content as an instrument of value-based character education.

Reflecting on the objectives, the findings confirm that Islamic Cultural History has substantial potential as a key instrument in developing students' religious character at the secondary level. The study has successfully addressed its goals: to describe the integration process, identify the resulting character traits, and uncover supporting and inhibiting factors. This reinforces the notion that value education must be contextual, culturally rooted, and supported by collaboration among teachers, schools, and families.

The research findings have broad implications for curriculum development, teacher training, and value-based teaching strategies. Islamic Cultural History can be positioned as a strategic subject in strengthening character education within Islamic schools. Furthermore, the findings provide empirical justification for policymakers to elevate Islamic historical learning as a core component in religious character formation, especially in faith-based secondary education.

These outcomes are attributed to the structured and intentional value integration within Islamic Cultural History instruction. Teachers play a crucial role in transforming historical material into life-oriented values, and the school provides a conducive religious climate. However, students' character development remains influenced by external elements such as family environment and peer context, which explains the uneven outcomes in religious character formation.

Based on these results, strategic actions should include continuous professional development for Islamic Cultural History teachers focused on value integration methodologies, strengthening collaboration between schools and families, and designing Islamic Cultural History modules that emphasize contextual religious values. Additionally, learning assessments should extend beyond cognitive outcomes to evaluate religious attitudes and behaviors comprehensively and sustainably.

CONCLUSION

One of the most striking findings of this study is that Islamic Cultural History learning at MTsN 5 Lima Puluh Kota goes far beyond recounting past events—it serves as a remarkably effective medium for fostering students' religious character in tangible and measurable ways. The integration of Islamic values within Islamic Cultural History is not artificially imposed but internalized naturally through a contextualized historical approach. This reveals that a subject often perceived as dry and factual can, in fact, function as a powerful transformative tool in character education.

This research offers a valuable contribution to both theoretical and practical aspects of educational science. Theoretically, it broadens the discourse on value integration within Islamic historical education as a pedagogical strategy for character formation. Practically, it presents an applicable model for Islamic Cultural History implementation that aligns with the current demands of character education. The findings can serve as a strategic reference for teachers, curriculum developers, and policymakers in religious education.

The main limitation of this study lies in its narrow scope, being conducted in a single school context, which limits the generalizability of its findings. Additionally, while the qualitative approach provides rich insights, it does not incorporate quantitative dimensions that could further strengthen data validity. Therefore, future research is encouraged to adopt mixed-methods approaches and to explore the long-term impact of Islamic Cultural History value integration on students' character development across diverse educational settings.

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