



Nusantara 1

Artikel Galleys MSJ-Vol3.3-444.pdf

 Check - No Repository 14

 New Test

 Konsorsium PTS Batch 2

Document Details

Submission ID

trn:oid::1:3339513312

Submission Date

Sep 15, 2025, 10:14 AM GMT+7

Download Date

Sep 15, 2025, 10:15 AM GMT+7

File Name

Artikel_Galleys_MSJ-Vol3.3-444.pdf

File Size

246.2 KB

9 Pages

4,833 Words

30,025 Characters





19% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.




Filtered from the Report

- ▶ Bibliography
- ▶ Quoted Text
- ▶ Cited Text
- ▶ Small Matches (less than 8 words)

Match Groups

-  **3** Not Cited or Quoted 19%
Matches with neither in-text citation nor quotation marks
-  **0** Missing Quotations 0%
Matches that are still very similar to source material
-  **0** Missing Citation 0%
Matches that have quotation marks, but no in-text citation
-  **0** Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 19%  Internet sources
- 6%  Publications
- 11%  Submitted works (Student Papers)

Match Groups

- 3** Not Cited or Quoted 19%
Matches with neither in-text citation nor quotation marks
- 0** Missing Quotations 0%
Matches that are still very similar to source material
- 0** Missing Citation 0%
Matches that have quotation marks, but no in-text citation
- 0** Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 19% Internet sources
- 6% Publications
- 11% Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet	
jurnalhafasy.com		12%
2	Internet	
ejournal.ppsdp.org		4%
3	Internet	
pasca.jurnalikhac.ac.id		3%

SYNERGY OF ISLAMIC RELIGIOUS EDUCATION IN SCHOOLS AND FAMILIES IN FORMING CHILDREN'S ISLAMIC PERSONALITY

Achmad Yusuf

Sekolah Tinggi Islam Kendal

Inputed : July 05, 2025

Revised : August 10, 2025

Accepted : July 20, 2025

Published : August 28, 2025

Abstract

This study examines the importance of synergy between Islamic religious education (IRE) in schools and families in forming children's Islamic personality. Using a literature review approach, this research analyzes the role of families as the first educational institution, the function of schools in strengthening religious education, and effective synergy models between these two environments. The results show that families play a role in instilling values of faith, worship, and noble character through exemplary behavior, habituation, and supervision. Schools strengthen this foundation through integrated IRE curriculum, Islamic school culture, and teacher exemplary behavior. Effective synergy between families and schools includes routine communication, joint programs, parental involvement in school activities, and coordination in implementing Islamic values. The synergy model based on maqāsid al-sharī'ah shows that active collaboration between families and schools contributes significantly to forming a complete Islamic personality. This research recommends the need for formal agreements between schools and families, continuous training for teachers and parents, and the development of comprehensive assessment instruments to measure the effectiveness of children's Islamic personality formation.

Keywords : *islamic religious education, family-school synergy, islamic personality, religious character*

Citation :

Yusuf, A. 2025. Synergy of Islamic Religious Education in Schools and Families in Forming Children's Islamic Personality *MSJ: Majority Science Journal*, 3(3), 259-267.

Corresponding Author

Achmad Yusuf

ahmadyusuf25@stik-kendal.ac.id

1. Introduction

The formation of Islamic personality in children is a fundamental goal in the Islamic education system that requires a holistic and integrated approach. In the context of modern education, the challenges of Islamic character formation are increasingly complex along with rapidly developing social and technological dynamics. This demands strong synergy between various educational institutions, especially families and schools as the two most influential educational environments in children's lives.

The family as the first and primary educational institution has a strategic role in instilling the foundation of Islamic values in children. The cultivation of faith, worship, and noble character values begins at home through parental exemplary behavior, habituation, guidance, and supervision (Mudzakir et al., 2023). Families form the foundation of Islamic character that will become the basis of children's behavior in broader social environments through effective strategies including cooperation, direct practice, providing examples, and reward and punishment systems (Rizaq, 2022; Ula & Shihabbuddin, 2024).

On the other hand, schools serve as institutions that strengthen and expand religious education that has been provided at home. Through the IRE curriculum, schools integrate Islamic values in learning, habituate Islamic character in daily activities, and provide an environment and exemplary behavior from teachers (Mahdiyah et al., 2024). IRE teachers serve as motivators, guides, and role models who instill Islamic values consistently in the formal learning process (Tabroni et al., 2022; Usman et al., 2024).

However, the effectiveness of Islamic personality formation cannot be achieved optimally if these two educational environments operate independently without good coordination. Research shows that the success of children's Islamic personality formation is

greatly influenced by synergy between families and schools (Husnaini et al., 2020). Active collaboration, good communication, and alignment of values and educational methods between these two environments will strengthen the internalization of Islamic values in children through joint programs, parental involvement in school activities, and routine communication (Aprilliana et al., 2024; Muzakki & Nurdin, 2022).

Several previous studies have identified various models and strategies in Islamic education synergy between families and schools. The school-family synergy design is based on classical Islamic frameworks and contemporary education that divides roles between home, school, and community with emphasis on conformity with *maqāṣid al-sharī'ah* (Mahmud et al., 2023). The family-first perspective views families as basic Islamic educational institutions for instilling faith, worship, and moral habits that are then strengthened by schools (Faizah, 2022).

The integrated curriculum model and holistic schools show that integration of IRE with other subjects, school culture, and extracurricular activities can increase the coherence of moral messages and make learning more meaningful (Fadhilah et al., 2022). Meanwhile, dual learning modes distinguish between direct learning (explicit instruction, rituals, *tajwīd/tahfīdh* practices) and indirect learning (culture, exemplary behavior, school routines) as complementary pathways for forming Islamic personality (Natsir & Laelah, 2023).

Despite various research conducted, there are still gaps in comprehensive understanding of the most effective synergy models between Islamic religious education in schools and families. Challenges often faced include family environment inconsistency, curriculum pressure, assessment gaps, and teacher and parent capacity that still needs improvement (Devy et al., 2023; Nurfaizal & Sunengko, 2019). Therefore, this research aims to analyze in depth the role of each institution, identify effective synergy models, and formulate practical strategies to optimize collaboration between schools and families in forming children's Islamic personality.

2. Method

This research uses a literature review method with a qualitative content analysis approach. Literature review was chosen to analyze and synthesize findings from various previous studies relevant to the topic of Islamic religious education synergy between schools and families in forming children's Islamic personality.

Data sources in this research consist of scientific journal articles, books, and other academic publications published within the period 2019-2024. Inclusion criteria for literature sources include: (1) articles discussing Islamic religious education in families and/or schools, (2) research on the formation of Islamic personality and character in children, (3) studies on synergy and collaboration between families and schools in Islamic education, (4) publications in Indonesian and English that can be fully accessed.

Data collection was conducted through literature searching in academic databases and accredited scientific journals. A total of 25 literature sources were used in this research, consisting of accredited national journal articles and international journal articles relevant to the research topic.

Data analysis was conducted through several stages: (1) identification and classification of main themes from each literature source, (2) analysis of the role of families and schools in Islamic religious education, (3) synthesis of developed synergy models, (4) analysis of effective strategies and methods, and (5) identification of challenges and best practices in implementing Islamic education synergy. Research validity was maintained through source triangulation by using literature from various perspectives and research contexts. Analysis reliability was ensured through consistency in the coding and categorization process of data from various literature sources.

3. Results and Discussion

The Role of Families in Islamic Religious Education

Literature analysis shows that families have a fundamental position as the first and primary educational institution for children in the context of Islamic education. The role of families in

forming children's Islamic personality includes several crucial aspects that are interrelated and mutually reinforcing. First, families serve as a place for instilling basic faith values. Mudzakir et al. (2023) emphasize that families are environments where children first learn about the concept of tawheed, faith in Allah, and Islamic spiritual values. This cultivation process is carried out through parental exemplary behavior in performing daily worship, providing explanations about Islamic teachings appropriate to the child's developmental level, and creating a religious atmosphere at home.

Second, families function as centers for character formation and noble morals. Rizaq (2022) explains that parents have primary responsibility in teaching Islamic etiquette, such as politeness, honesty, responsibility, and compassion. Character formation is done through habituation of positive behavior in daily life, constructive correction of inappropriate behavior, and appreciation for children's achievements in moral and spiritual aspects. Third, families play a role in building the foundation of worship and religious rituals. Ula and Shihabbuddin (2024) emphasize the importance of worship habituation from an early age, such as congregational prayer, reading the Quran, and daily prayers. This process not only teaches technical aspects of worship but also instills spiritual values and discipline that will become characteristics of children's Islamic personality.

Fourth, families function as a continuous supervision and guidance system. Edy and Zaedi (2023) explain that parents have a strategic role in monitoring children's spiritual and moral development, providing guidance when children face challenges or confusion related to Islamic values, and being the first counselor in religious problems faced by children. Effective strategies in family roles include several approaches that have proven successful. First, the exemplary strategy (*uswah hasanah*) where parents become good Islamic behavioral models for their children. Second, habituation strategy through consistent religious routines in family life. Third, dialogical communication strategy that allows children to ask questions and discuss Islamic teachings with parents. Fourth, Islamic reward and punishment strategy to strengthen positive behavior and correct negative behavior.

The Role of Schools in Islamic Religious Education

Schools as formal educational institutions have a very important complementary role in strengthening and developing the religious education foundation built in families. Literature analysis shows that the role of schools in forming children's Islamic personality includes systematic and structured dimensions. First, schools play a role through comprehensive Islamic Religious Education curriculum implementation. Mahdiyah et al. (2024) explain that IRE curriculum in schools must be designed to integrate cognitive, affective, and psychomotor aspects in religious learning. This includes teaching *aqidah*, *sharia*, morals, Islamic history, and Quran-Hadith adapted to students' developmental levels. Effective curriculum not only emphasizes theoretical knowledge aspects but also practical application of Islamic values in daily life.

Second, schools play a role in creating a conducive Islamic culture and environment. Tabroni et al. (2022) emphasize the importance of building a school atmosphere that reflects Islamic values through various school activities and traditions. This includes habituation of greetings, collective prayers, congregational prayers, Islamic holidays celebrations, and Islamic-nuanced extracurricular activities. This Islamic school culture functions as reinforcement for values taught in formal learning. Third, schools play a role through teacher exemplary behavior, especially IRE teachers. Usman et al. (2024) explain that IRE teachers not only function as instructors but also as motivators, guides, and role models for students. Teacher exemplary behavior in acting, speaking, and practicing Islamic teachings has a very significant influence in the process of internalizing Islamic values in students. Teachers with high moral and spiritual integrity will be more effective in forming students' Islamic personality.

Fourth, schools play a role in developing special programs for strengthening Islamic character. Ikhwan et al. (2020) and Rizka et al. (2024) identify various programs such as Quran memorization, religious mentoring, social service, and Islamic competitions that can strengthen students' Islamic personality formation. These programs provide opportunities for

students to apply Islamic values in broader and more diverse contexts. Fifth, schools play a role in evaluation and monitoring systems for students' Islamic character development. Tabroni et al. (2021) explain the importance of developing assessment instruments that not only measure cognitive aspects but also affective and psychomotor aspects in Islamic religious education. Comprehensive evaluation systems enable schools to monitor and evaluate the effectiveness of implemented character education programs.

Family and School Synergy Models

Based on literature analysis, there are several effective synergy models between families and schools in forming children's Islamic personality. These models develop from strong theoretical frameworks and have been tested in various Islamic education contexts.

Maqāṣid al-Sharī'ah Based Model

Mahmud et al. (2023) developed a synergy model based on the principles of maqāṣid al-sharī'ah (the objectives of Islamic law). This model allocates character formation roles based on five main objectives of sharia: hifz al-din (protecting religion), hifz al-nafs (protecting life), hifz al-aql (protecting intellect), hifz al-nasl (protecting lineage), and hifz al-mal (protecting wealth). In this context, families and schools have complementary responsibilities in each aspect of these maqāṣid.

Families focus more on hifz al-din aspects through instilling basic aqidah and worship, and hifz al-nasl through education about Islamic family and reproductive values. Schools concentrate more on hifz al-aql through intellectual development based on Islamic values, and hifz al-nafs through health and safety education based on Islamic teachings. Meanwhile, hifz al-mal becomes a shared responsibility through education about Islamic economics and blessed resource management.

Family-First Model

Faizah (2022) proposes a model that positions families as primary and fundamental Islamic educational institutions. In this model, schools function as extensions and reinforcements of education provided by families. This model emphasizes that synergy will be effective if families have a strong foundation in Islamic education, and schools serve as reinforcement and expansion of these values. The family-first model requires intensive communication between families and schools to ensure continuity and consistency of Islamic educational messages. Schools must understand the family context of each student and adapt their educational approaches to align with values instilled at home.

Integrated Curriculum Model

Fadhilah et al. (2022) developed a synergy model through curriculum integration involving families in the school learning process. This model includes integrating IRE with other subjects, developing Islamic school culture, and active parental involvement in religious-nuanced extracurricular activities. In the integrated curriculum model, there are special programs designed to involve families, such as family learning sessions, Islamic-based parenting workshops, and home-school collaboration projects. This model also includes developing learning materials applicable both at school and at home, creating seamless learning continuity between both environments.

Dual Learning Model

Natsir and Laelah (2023) propose a dual learning model that distinguishes between direct and indirect learning in Islamic personality formation. Direct learning includes explicit instruction about Islamic teachings, religious ritual practices, and Quran memorization programs. Indirect learning includes creating culture, exemplary behavior, and routines reflecting Islamic values. This model emphasizes that both families and schools must implement both learning modes in balance. Families are more dominant in indirect learning through daily exemplary behavior, while schools focus more on direct learning through formal curriculum. However, both institutions must integrate both learning modes to achieve maximum effectiveness.

Pedagogical Strategies and Methods

Literature analysis shows various pedagogical strategies and methods that have proven effective in implementing Islamic religious education synergy between families and schools.

Habituation and Ritual Routines

Rusiati et al. (2022) and Edukasi (2022) explain the importance of habituation in forming automatic religious behavior in children. This strategy includes habituation of daily prayers, greetings, congregational dhuha prayers, and various other religious rituals performed consistently both at home and at school. Effective habituation requires coordination between families and schools to ensure practice consistency and prevent confusion in children. Habituation implementation includes creating structured religious activity schedules, developing checklists for monitoring implementation, and reward systems that encourage consistency in routine implementation. Research shows that habituation conducted consistently for at least 66 days can form permanent habits.

Direct Instruction and Tahfidz Programs

Puschnigg (2022) and Natsir & Laelah (2023) emphasize the importance of direct instruction in Islamic religious education, especially through tahsīn and tahfidh Quran programs. This strategy includes explicit learning about aqidah, fiqh, and Quran with structured daily practice. Effective tahfidz programs require synergy between school teachers and parents at home in terms of teaching methodology, memorization targets, and evaluation systems. This coordination is important to ensure children receive consistent guidance and do not experience method confusion between what is taught at school and at home.

Integrated Exemplary Behavior

Fadhilah et al. (2022) and Edukasi (2022) emphasize the importance of consistent exemplary behavior between teachers and parents. This strategy requires communication between schools and families to ensure that values exemplified in both environments are mutually supportive and not contradictory. Integrated exemplary behavior implementation includes developing joint codes of conduct between schools and families, training programs for teachers and parents on how to be good role models, and monitoring systems to ensure exemplary behavior consistency in various contexts.

Integrated Curricular Teaching

Fadhilah et al. (2022) and Nurfaizal & Sunengko (2019) propose integration of religious values in various subjects, not limited to IRE subjects only. This strategy includes integrating Islamic values in citizenship, language, science, and other subjects. Integrated curricular teaching requires special training for teachers to integrate Islamic values in non-religious subjects, development of integrated learning materials, and evaluation that measures not only academic achievement but also internalization of religious values.

Coordination and Communication

Effective synergy between families and schools greatly depends on structured and continuous coordination and communication mechanisms.

Regular Meetings and Consultations

Devy et al. (2023) and Fadhilah et al. (2022) emphasize the importance of regular meetings between parents and teachers to discuss children's development, both in academic and religious character aspects. These meetings can take the form of parent-teacher meetings, individual consultations, parent-teacher conferences, and new student orientations involving discussions about character education vision and mission. Effective regular meetings require structured agendas, focus on specific aspects of children's Islamic character development, and clear follow-up to ensure implementation of discussion results.

Meeting frequency can be adjusted to needs, from weekly for special cases to monthly for routine monitoring.

Home Visit Programs

Fadhilah et al. (2022) identify home visit programs as one of the effective coordination mechanisms. This program allows teachers to understand students' family contexts, identify potentials and challenges in home character education, and provide direct guidance to parents on how to support children's religious education. Effective home visits require thorough preparation, clear objectives, and professional protocols. This program can also be combined with home-based learning activities that enable learning continuity between school and home.

Digital Communication and Social Media

Devy et al. (2023) and Rusiati et al. (2022) identify the utilization of digital technology as an effective means of communication between schools and families. The use of WhatsApp groups, learning applications, and other digital platforms enables more intensive and real-time communication. Effective digital communication requires clear guidelines about communication ethics, types of information shared, and privacy boundaries. Digital platforms can also be used for sharing learning materials, progress reports, and coordinating joint activities.

Joint Monitoring and Evaluation Systems

Devy et al. (2023) and Edukasi (2022) emphasize the importance of developing joint monitoring tools such as worship/moral record books, religious behavior checklists, and character development records accessible and fillable by both teachers and parents. Effective monitoring systems include clear and measurable indicators, instruments easy to use by both teachers and parents, and constructive feedback mechanisms. Data from this monitoring can be used for periodic evaluation and adjustment of character education strategies.

Challenges and Solutions

Literature analysis identifies various challenges in implementing Islamic religious education synergy between families and schools, as well as applicable solutions.

Figure 1 provides a visual representation of the main challenges identified in implementing Islamic education synergy, showing their relative frequency and impact on the overall educational process.

Distribution of Main Challenges in Islamic Education Synergy

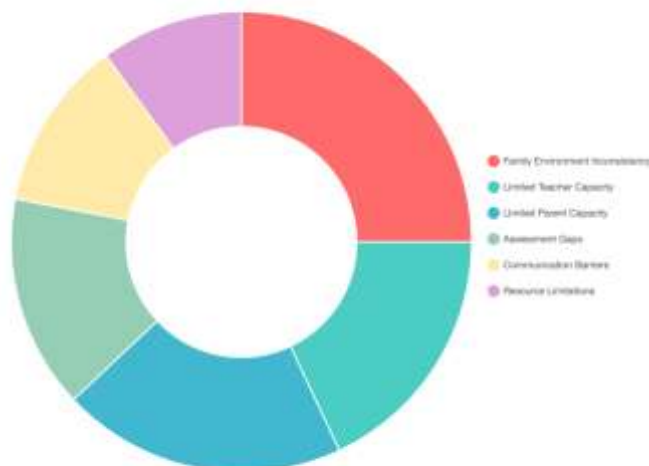


Figure 1. Challenges and Solutions Framework

The distribution shown in Figure 2 indicates that family environment inconsistency and capacity limitations are the most prevalent challenges, requiring targeted interventions.

Family Environment Inconsistency

Devy et al. (2023) identify inconsistency of values and religious practices in family environments as a major challenge. This can occur due to differences in religious understanding levels among family members, different levels of commitment to Islamic education, or value conflicts between family traditions and standard Islamic teachings. Solutions for this challenge include developing Islamic-based parenting education programs for parents, family counseling to align values, and support groups for families facing similar challenges. Schools can also serve as facilitators in the process of harmonizing family values with Islamic education standards.

Limited Teacher and Parent Capacity

Fadhilah et al. (2022) and Syahrudin et al. (2024) identify capacity limitations of both teachers and parents in implementing effective Islamic character education. These limitations can include lack of knowledge about Islamic education methodology, communication skills with children, or understanding of child developmental psychology.

Applicable solutions include continuous training programs for IRE teachers, parenting skills workshops for parents, development of easily accessible resource materials, and mentoring systems between senior and junior teachers as well as between experienced and new parents.

Assessment and Evaluation Gaps

Nurfaisal & Sunengko (2019) and Edukasi (2022) identify gaps in assessment instruments to measure the effectiveness of Islamic character formation. This challenge includes lack of valid and reliable instruments, difficulties in measuring affective and spiritual aspects, and lack of comprehensive evaluation systems. Solutions for this challenge include developing valid and reliable assessment instruments to measure Islamic character, training for teachers and parents in using these instruments, and developing information systems for tracking children's character development longitudinally.

3. Conclusions and Suggestions

Based on comprehensive literature analysis, this research concludes that the synergy of Islamic religious education between schools and families has a very crucial role in forming children's complete Islamic personality with strong character. Families as the first educational institution play a fundamental role in instilling values of faith, worship, and noble morals through exemplary behavior, habituation, and continuous supervision. Schools strengthen this foundation through integrated IRE curriculum, Islamic school culture, and consistent teacher exemplary behavior. Effective synergy models include maqāṣid al-sharī'ah based approach that allocates roles based on Islamic law objectives, family-first model that positions families as primary institutions, integrated curriculum model that involves families in learning, and dual learning model that combines direct and indirect learning. Proven effective pedagogical strategies include religious ritual habituation, direct instruction through tahfidz programs, integrated exemplary behavior, and integrated curricular teaching.

Effective coordination and communication between families and schools can be realized through regular meetings, home visit programs, digital communication, and joint monitoring systems. Although there are challenges such as family environment inconsistency, limited teacher and parent capacity, and assessment gaps, practical solutions can be implemented through training programs, evaluation instrument development, and comprehensive support systems. This research recommends the need for developing formal agreements between schools and families, implementing continuous training programs, developing valid assessment instruments to measure Islamic personality, and longitudinal research to measure the long-term effectiveness of Islamic religious education synergy. Optimal synergy between these two educational institutions will produce Muslim generations with strong Islamic personality, noble character, and ability to face contemporary challenges while firmly holding onto Islamic values.

Bibliografi

- Aprilliana, M., Syadiah, A., & Wulandari, S. (2024). The Role of Islamic Religious Education Teachers and Parents in Shaping the Character of Students at Mika Bakti Ciparay Junior High School. *International Journal of Research and Review*. <https://doi.org/10.52403/ijrr.20240847>
- Devy, R. S. I., Rahim, F., & Maknin, N. A. K. (2023). Sinergitas guru PAI dengan orang tua siswa dalam penanaman akhlak di MTs Muhammadiyah 5 Bawean Gresik. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 438–448. <https://doi.org/10.29303/jipp.v8i4.1607>
- Edy, S., & Zaedi, M. (2023). The Exploratory Analysis of Urgence of Islamic Education to Develop The Personality of School-Age Children. *Tafkir: Interdisciplinary Journal of Islamic Education*. <https://doi.org/10.31538/tijie.v3i2.252>
- Edukasi. (2022). Manajemen pembelajaran pendidikan agama Islam untuk penguatan karakter agama dan moral. *Edukasi: Jurnal Pendidikan Islam*, 2(1), 55–66. <https://doi.org/10.57032/edukasi.v2i1.118>
- Fadhilah, M., Djakfar, M., Mubaraq, Z., & Guterres, J. X. (2022). Collaboration of teachers and parents in the formation of students' virtuous morality. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, 14(1), 66–85. <https://doi.org/10.18326/mdr.v14i1.66-85>
- Faizah, N. (2022). Desain kurikulum pendidikan agama Islam bagi anak dalam keluarga perspektif Islam. *Al Marhalah: Jurnal Pendidikan Islam*, 6(2), 101–112. <https://doi.org/10.38153/almarhalah.v6i2.129>
- Husnaini, M., Victorynie, I., & Amili, N. (2020). Model of religious character education: A case study in Al-Hilal Islamic Primary School Bekasi, Indonesia. *Journal of Systems and Software*, 16, 103-120. <https://doi.org/10.21831/JSS.V16I2.34706>
- Ikhwan, A., Farid, M., Rohmad, A., & Syam, A. (2020). Revitalization of Islamic Education Teachers in the Development of Student Personality. *Advances in Social Science, Education and Humanities Research*, 162-165. <https://doi.org/10.2991/assehr.k.200529.034>
- Mahdiyah, A., Nazlia, N., Arsih, N., Jannah, N., Syekh, I., Halim, A., & Binjai, H. (2024). Strategy for Strengthening Islamic Religious Education Curriculum in Forming

- Children's Islamic Character. *Journal of Contemporary Gender and Child Studies*. <https://doi.org/10.61253/jcgcs.v3i2.282>
- Mahmud, S., Sri Rahmi, S. R., Nufiar, N., Nurbayani, N., & Nurdin, R. (2023). Building students' character based on maqāsid al-sharī'ah perspectives of parents, teachers, and community members in Banda Aceh. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 7(3), 1220–1240. <https://doi.org/10.22373/sjhk.v7i3.17708>
- Mudzakir, M., Sucahya, M., & Sutarman, A. (2023). Management of Islamic Education in the Family to Grow Children's Personality. *Journal of Asian Islamic Educational Management (JAIEM)*. <https://doi.org/10.53889/jaiem.v1i1.166>
- Muzakki, Z., & Nurdin, N. (2022). Formation of Student Character in Islamic Religious Education. *EDUKASIA: Jurnal Pendidikan dan Pembelajaran*. <https://doi.org/10.62775/edukasia.v3i3.219>
- Natsir, A. F. A., & Laelah, A. (2023). Pendidikan pembelajaran agama Islam sebagai karakter dalam membentuk kepribadian siswa yang Islami. *Journal on Education*, 5(3), 1121–1132. <https://doi.org/10.31004/joe.v5i3.1655>
- Nurfaisal, N., & Sunengko, S. (2019). Effective curriculum management in Islamic primary education: A case study of integrated Islamic schools. *Al-Ishlah/EduSpectrum*, 11(2), 33–45. <http://journal.staihubbulwathan.id/index.php/alishlah/article/view/6211>
- Purwaningsih, C., & Syamsudin, A. W. (2022). Pengaruh perhatian orang tua, budaya sekolah, dan teman sebaya terhadap karakter religius anak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 2439–2452. <https://doi.org/10.31004/obsesi.v6i4.2051>
- Puschnigg, M. (2022). Membangun karakter religius siswa melalui pembelajaran membaca dan menghafal Al-Qur'an: Ditinjau dari peran sekolah dan orang tua siswa. *Muaddib: Jurnal Studi Islam*, 1(1), 33–45. <https://doi.org/10.24269/muaddib.v1i1.4814>
- Rizaq, M. (2022). Family as children's first education; the role of parents in the development of Islamic religious education for elementary school age children. *Al-Risalah*, 13(1). <https://doi.org/10.34005/alrisalah.v13i1.1785>
- Rizka, T., Sholihah, P., Safara, N., & El-Yunusi, M. (2024). The Role Of Islamic Religious Education In Shaping Students' Character. *Wahana*. <https://doi.org/10.36456/wahana.v76i2.9671>
- Rusiaty, R., Biyanto, B., & Fahyuni, E. F. (2022). Implementation of Islamic school culture for shaping the religious character of students during the COVID-19 pandemic. *KnE Social Sciences*, 7(10), 141–150. <https://doi.org/10.18502/kss.v7i10.11224>
- Syahrudin, S., Suryana, E., & Maryamah, M. (2024). Strategi guru pendidikan agama Islam dalam membentuk karakter religius melalui kegiatan keagamaan. *Muaddib: Jurnal Studi Islam*, 7(1), 88–101. <https://doi.org/10.19109/muaddib.v7i1.24477>
- Tabroni, I., Marlina, L., & Maesaroh, S. (2022). Islamic Religious Education Learning in Forming an Islamic Personal Character. *L'Geneus: The Journal Language Generations of Intellectual Society*. <https://doi.org/10.35335/geneus.v11i1.2180>
- Tabroni, I., Nurhasanah, A., & Maulidina, V. (2021). Build student character through Islamic religious education. *SOKO GURU: Jurnal Ilmu Pendidikan*. <https://doi.org/10.55606/sokoguru.v1i3.58>
- Ula, A., & Shihabbuddin, M. (2024). The Urgency Of Islamic Religious Education In The Formation Of Children's Character and Karimah In The Family Environment. *IJGIE (International Journal of Graduate of Islamic Education)*. <https://doi.org/10.37567/ijgie.v5i1.2496>
- Usman, M., Madania, I., Ratna, R., & Kholis, M. (2024). Fostering Islamic Personality Students through The Role of Islamic Religious Education Teachers. *At-tadzkir: Islamic Education Journal*. <https://doi.org/10.59373/attadzkir.v3i1.34>