

ISLAMIC EDUCATION LEARNING STRATEGIES IN CHARACTER BUILDING OF STUDENTS AT SDIT MIFTAHUL ULUM CINERE-DEPOK

Gunawan Hamdi¹, Amsori², Isep Djuanda³

Program Pascasarjana Universitas Islam Depok ^{1,2,2}

Email: gunawanhamdi151997@gmail.com¹, amsorijayadih2026@gmail.com²,
isep.djuanda63@gmail.com³

Keywords

*Learning Strategy,
Islamic Religious
Education,
Character
Education.*

Abstrack

Islamic Religious Education (Pendidikan Agama Islam/PAI) plays a strategic role in shaping students' character, particularly at the elementary school level. At this stage, character formation becomes an essential foundation for students' moral, spiritual, and social development. Amid rapid technological advancement and social change, schools are required not only to develop students' academic competence but also to instill character values through structured and continuous learning processes. SDIT Miftahul Ulum Cinere-Depok, as an integrated Islamic elementary school, strives to make Islamic Religious Education learning a primary instrument in developing students' religious character, discipline, responsibility, and noble morals. This study aims to describe the learning strategies of Islamic Religious Education in shaping students' character at SDIT Miftahul Ulum Cinere-Depok, to identify the implementation of PAI learning strategies in classroom instruction and religious habituation programs, and to analyze supporting and inhibiting factors in the character-building process through PAI learning. Theoretically, this research refers to the concepts of learning strategies, character education, and Islamic Religious Education at the elementary school level. Character education emphasizes the process of instilling values through instruction, habituation, and role modeling. This concept aligns with the objectives of Islamic Religious Education, which focus not only on cognitive aspects but also on shaping students' attitudes and behavior in daily life. PAI teachers play an important role in designing learning strategies that integrate character values into classroom learning and school culture. This study uses a qualitative approach with field research as its research design. Data collection techniques include interviews with PAI teachers and school administrators, observations of learning activities and students' religious practices, and documentation of school programs related to character development. Data analysis was conducted through data reduction, data display, and conclusion drawing. The results of the study show that PAI learning strategies at SDIT Miftahul Ulum Cinere-Depok are implemented through various approaches, including role modeling, religious habituation, integration of character values into learning materials, and school religious programs. These strategies contribute to the development of students' religious character, discipline, responsibility, and social awareness. Supporting factors include a religious school environment, teachers' commitment, and structured habituation programs, while inhibiting factors include differences in students' family backgrounds and limited classroom learning time.

Strategi Pembelajaran, Pendidikan Agama Islam, Pendidikan Karakter.

Pendidikan Agama Islam (PAI) memiliki peran strategis dalam membentuk karakter peserta didik sejak usia sekolah dasar. Pada jenjang pendidikan dasar, pembentukan karakter menjadi fondasi penting bagi perkembangan moral, spiritual, dan sosial peserta didik. Di tengah tantangan perkembangan teknologi dan perubahan sosial yang semakin kompleks, sekolah dituntut untuk tidak hanya mengembangkan kemampuan akademik, tetapi juga menanamkan nilai-nilai karakter melalui proses pembelajaran yang terencana dan berkesinambungan. SDIT Miftahul Ulum Cinere–Depok sebagai lembaga pendidikan Islam terpadu berupaya menjadikan pembelajaran PAI sebagai sarana utama dalam membentuk karakter religius, disiplin, tanggung jawab, dan akhlak mulia peserta didik. Penelitian ini bertujuan untuk mendeskripsikan strategi pembelajaran Pendidikan Agama Islam dalam pembentukan karakter peserta didik di SDIT Miftahul Ulum Cinere Depok, mengidentifikasi bentuk implementasi strategi pembelajaran PAI dalam proses pembelajaran dan pembiasaan keagamaan, serta menganalisis faktor pendukung dan penghambat dalam pembentukan karakter peserta didik melalui pembelajaran PAI. Secara teoritis, penelitian ini mengacu pada konsep strategi pembelajaran, pendidikan karakter, serta pembelajaran PAI di sekolah dasar. Pendidikan karakter menekankan pada proses penanaman nilai melalui pembelajaran, pembiasaan, dan keteladanan. Konsep tersebut sejalan dengan tujuan Pendidikan Agama Islam yang tidak hanya berorientasi pada aspek kognitif, tetapi juga pada pembentukan sikap dan perilaku peserta didik dalam kehidupan sehari-hari. Guru PAI memiliki peran penting dalam merancang strategi pembelajaran yang mampu mengintegrasikan nilai-nilai karakter dalam kegiatan pembelajaran di kelas maupun budaya sekolah. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian lapangan (field research). Teknik pengumpulan data dilakukan melalui wawancara dengan guru PAI dan pihak sekolah, observasi kegiatan pembelajaran dan pembiasaan keagamaan peserta didik, serta dokumentasi program sekolah yang berkaitan dengan pembentukan karakter. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi pembelajaran PAI di SDIT Miftahul Ulum Cinere–Depok dilaksanakan melalui berbagai pendekatan, seperti pembelajaran berbasis keteladanan, pembiasaan ibadah, integrasi nilai karakter dalam materi pelajaran, serta kegiatan keagamaan sekolah. Strategi tersebut berkontribusi dalam membentuk karakter religius, disiplin, tanggung jawab, dan kepedulian sosial peserta didik. Faktor pendukung meliputi lingkungan sekolah yang religius, komitmen guru, serta program pembiasaan yang terstruktur, sedangkan faktor penghambat antara lain perbedaan latar belakang keluarga peserta didik dan keterbatasan waktu pembelajaran di kelas.

1. INTRODUCTION

Education serves as a fundamental catalyst for holistic human development, aiming to cultivate individuals who are intellectually proficient alongside being emotionally, spiritually, and socially mature. Within the national educational framework, the overarching objective encompasses the deliberate cultivation of faith, piety, and noble character. Consequently, Islamic Religious Education (IRE) holds an exceptionally strategic position, operating far beyond the conventional transmission of religious doctrines to actively shape moral conduct, spiritual resilience, and personal identity aligned with foundational Islamic tenets.

Nevertheless, the contemporary educational landscape faces unprecedented challenges driven by rapid information technology advancements, cultural globalization, and shifting social norms. Digital connectivity frequently exposes students to external value systems that conflict with established religious norms, leading to declining interpersonal ethics, rising individualism, and eroding social empathy. Compounding these issues, the practical execution of IRE often suffers from a persistent tendency to prioritize cognitive mastery and academic grade attainment over genuine value internalization, creating a disparity between theoretical knowledge and actual behavior.

To navigate these complex dynamics, modern educational institutions must assume an increasingly robust role as moral compasses and sanctuaries for value reinforcement. Schools like SDIT Miftahul Ulum Cinere Depok exemplify this commitment by synthesizing general academic curricula with structured Islamic habituation programs, including congregational prayers, Quranic memorization, collective invocations, and community outreach initiatives embedded directly within the daily school ecosystem.

Despite these proactive institutional measures, significant research gaps persist regarding the structural optimization of instructional strategies for character development. Prior academic literature frequently concentrates on isolated teaching methodologies, individual teacher roles, or broad programmatic evaluations, often overlooking comprehensive strategic frameworks that encapsulate thorough planning, tactical execution, and institutional alignment. The novelty of this study lies in its holistic examination of these variables within an integrated Islamic primary school setting.

Grounded in field observations regarding inconsistent student discipline, varying instructional efficacy, and the mitigating pressures of digital media, this study investigates five core research questions. It aims to comprehensively describe and analyze instructional planning, operational tactics, implementation patterns, and teacher roles at SDIT Miftahul Ulum Cinere Depok. Ultimately, this empirical inquiry aspires to deliver fresh academic insights and practical frameworks for advancing resilient, value-based character education in contemporary primary schooling.

2. METHODS

This study employs a qualitative research design utilizing a case study approach to thoroughly investigate the instructional strategies of Islamic Religious Education (PAI) in shaping student character at SDIT Miftahul Ulum Gandul Cinere Depok. A qualitative methodology is selected because it enables an in-depth, holistic exploration of natural social phenomena, capturing the meanings, behaviors, and experiences of participants without relying on statistical measurements (Lexy, 2021). Grounded in postpositivist philosophy, the researcher acts as the primary research instrument, interacting directly with the field to uncover complex educational realities. This approach is exceptionally well-suited for examining how values and pedagogical processes intersect within an integrated Islamic primary school environment, ensuring that the subjective experiences and perspectives of educational actors are authentically represented and interpreted (Sugiyono, 2022)

The conceptual framework of this study is anchored in Henry Mintzberg's 5P Strategy model—Plan, Ploy, Pattern, Position, and Perspective serving as the grand theory to operationalize the variables into observable dimensions and indicators. Data is gathered using purposive and snowball sampling techniques to select information-rich participants. Primary data sources comprise key informants directly involved in the educational ecosystem, including the school principal, the vice principal of student affairs, PAI educators, and students. Secondary data comprises institutional documents, organizational records, and historical overviews. These sources provide a multi-faceted foundation for examining how pedagogical strategies are meticulously planned, tactically adapted, patterned through habituation, strategically positioned within the school culture, and underpinned by core Islamic values (Norman, 2023).

To ensure empirical rigor, data collection utilizes non-participant observation,

semi-structured interviews, and documentation analysis. The gathered qualitative data is systematically examined using Miles and Huberman's interactive analysis model, which involves three continuous stages: data reduction, data display, and conclusion drawing validated through triangulation. Conducted at SDIT Miftahul Ulum Gandul Cinere Depok, the research timeline spans from February to August 2026, encompassing proposal preparation, administrative clearance, intensive fieldwork, data analysis, and final report drafting. This structured methodology guarantees a comprehensive, reliable, and academically rigorous evaluation of how PAI learning strategies successfully foster student character development (Hardani, 2021).

3. FINDING AND DISCUSSIONS

Plan

Character development at SDIT Miftahul Ulum Gandul Cinere Depok is deeply integrated across all operational dimensions rather than treated as an isolated program. Its ultimate objective extends beyond conventional academic metrics to cultivate holistic Muslim personalities equipped with sound creed, noble morals, discipline, and social empathy, seamlessly aligning intellectual advancement with authentic Islamic principles (Richard, 2022).

This vision is brought to life through routine daily practices like collective Qur'an recitation and congregational prayers, alongside diverse operational programs including Tahfiz memorization, scouting, and leadership training. Supported by cross-element collaboration among school administrators, teachers, and parents, these structured activities foster intrinsic motivation and ensure behavioral consistency across both school and home environments (Henry, 2021).

The foundation of this success lies in meticulous instructional planning, where pedagogical devices such as Teaching Modules and Semester frameworks systematically embed core values like religiosity, honesty, and responsibility into every instructional unit (Fred, 2022). Grounded in a comprehensive strategic alignment, this structured approach ensures that character education at the institution is executed purposefully, systematically, and sustainably throughout the academic year (Majid, 2022).

Ploy

Character education at SDIT Miftahul Ulum Gandul Cinere Depok is operationalized through dynamic instructional tactics that prioritize persuasive engagement, dialogical communication, and behavioral exemplification over rigid

disciplinary measures. Educators consistently model exemplary conduct, setting a standard of punctuality, professional decorum, and polite greetings that students organically absorb. This framework is reinforced by daily habituation routines—such as collective Quranic recitation and participatory classroom etiquette—and personalized, empathetic interventions that guide students from external compliance to intrinsic ethical awareness (Muhaimin, 2023).

Despite these robust pedagogical frameworks, the implementation of character-oriented instruction faces critical obstacles, most notably the pervasive influence of digital technology and modern media (Robert, 2022). Unchecked exposure to online gaming, social media platforms, and unfiltered digital content often distorts the concentration spans and behavioral patterns of young learners, introducing cultural shifts that conflict directly with traditional religious norms. Additionally, heterogeneous family backgrounds and varying domestic upbringing styles create stark disparities in baseline moral readiness among students, complicating institutional alignment (Fred, 2021).

In response to these systemic hurdles, the institution deploys a comprehensive mitigation architecture that blends curricular strengthening with active multi-stakeholder collaboration. The school administration ensures that pedagogical devices explicitly mandate moral integration while balancing technological literacy with unyielding religious habituation. Crucially, an intensive, reciprocal communication bridge between teachers and parents ensures synchronized reinforcement across both school and home environments, securing the long-term resilience and transformative impact of the character-building program.

Position

Within SDIT Miftahul Ulum Gandul Cinere Depok, Islamic Religious Education (PAI) serves as a strategic cornerstone deeply embedded within institutional policies, organizational culture, and daily habituation programs. Championed by school leadership, PAI transcends traditional curriculum boundaries to function as an integrative nexus that harmonizes academic achievement with holistic moral development. This vision is vividly manifested through everyday practices—such as morning Quranic recitation, congregational prayers, and respectful student-teacher interactions—transforming the entire campus into an immersive moral laboratory

where abstract theological tenets are continuously practiced and refined.

To maximize this impact, PAI educators shoulder profound responsibilities by acting as living role models through disciplined decorum, punctuality, and linguistic courtesy. Rather than relying on punitive measures, instructors deploy compassionate, dialogical counseling to address behavioral infractions and foster intrinsic ethical awareness. Supported by close institutional synergy and collaborative communication with parents, this holistic pedagogical model ensures that moral reinforcement remains consistent across both school and domestic environments, successfully shaping academically proficient students grounded firmly in unyielding Islamic character.

Pattern

The implementation of the Islamic Religious Education (PAI) strategy at SDIT Miftahul Ulum Gandul Cinere Depok is designed as a consistent and continuous structured framework, rather than mere sporadic curricular activities. Driven by the school leadership's vision and mature curriculum synchronization, moral values are thoroughly integrated into daily operations. Classroom learning is carried out through a consistent interactive pattern—ranging from greetings and joint prayers to connecting theoretical concepts with real-world experiences—and is reinforced by cross-teacher collaboration to ensure uniform expectations for student behavior (Majid, 2022).

This strategic consistency is sustained through structured daily religious routines, such as reciting the Qur'an, congregational prayers, giving charity (*infaq*), and maintaining a clean school environment. These repeated practices successfully turn theoretical values into lived experiences that foster autonomous moral awareness in students. Based on feedback from students and parents, the synergy of these habits has proven effective in driving consistent positive behavioral transformation, both at school and at home.

Perspective

The pedagogical perspective of educators at SDIT Miftahul Ulum Gandul Cinere Depok views Islamic Religious Education (PAI) learning strategies as extending far beyond the mere transfer of doctrinal knowledge or the achievement of standard academic scores. Supported by the leadership vision of the principal and the vice principal for curriculum, PAI is positioned as an essential transformative mechanism for holistic character building, ensuring that theoretical understanding is seamlessly translated into real-life practice and measurable behavioral change.

In its implementation, PAI teachers avoid rigid, theory-based lectures, opting instead for a multidimensional approach that combines visual modeling, structured habituation, and the contextualization of Islamic values into students' daily lives. When addressing disciplinary challenges, instructors consistently favor dialogical guidance and reflective approaches over punitive measures, helping students grasp the moral and spiritual underpinnings of the expected behavior.

This deep integration of Islamic values is reinforced through cross-disciplinary synergy among all educators and close collaboration with parents at home, which has proven to consistently foster positive behavioral transformation. Ultimately, the convergence of a progressive educational outlook and a strong Islamic value orientation establishes PAI at SDIT Miftahul Ulum as an effective catalyst for empowerment, shaping students who are not only intellectually sharp, but also possess high moral integrity.

Analysis of Research Findings

Analysis Based on Henry Mintzberg's Grand Theory

Plan

Analysis of the research findings indicates that the Plan dimension acts as the primary foundation for all educational implementation at SDIT Miftahul Ulum Gandul Cinere Depok. Planning in this school is not understood merely as the preparation of instructional tools or annual administrative documents, but rather as a strategic process that integrates institutional vision, Islamic educational goals, curriculum policies, and character habituation programs into a unified system. This approach aligns with Henry Mintzberg's view that strategy as a Plan is a structured design formulated prior to execution to provide clear direction and guidance for achieving organizational goals (Henry, 2021).

Moreover, this planning process has evolved into a comprehensive educational management instrument, reflected in the systematic integration of character values into teaching modules, learning methods, and evaluation instruments. Supported by the harmonious views of experts such as Fred R. David, Robert M. Grant, and Abdul Majid regarding the importance of alignment among goals, resources, and cross-stakeholder coordination—including the principal, teachers, and parents—the Plan dimension at SDIT Miftahul Ulum successfully ensures that every operational action is consciously and sustainably directed toward building students' Islamic character (Majid, 2022).

Ploy

In the Ploy (tactical) dimension, the implementation of Islamic Religious Education (PAI) learning strategies at SDIT Miftahul Ulum Gandul Cinere Depok is characterized by educators' ability to apply flexible and adaptive approaches to student behavioral dynamics and external challenges, such as the rapid development of information technology. In line with Henry Mintzberg's concept of strategy as a tactical maneuver to deal with specific situations, teachers do not enforce a uniform guidance pattern, but rather tailor their mentoring methods to the background, characteristics, and individual needs of each student (Henry, 2021).

This approach is manifested through a strong emphasis on persuasive guidance, empathetic dialogue, and Islamic-value-based problem solving rather than repressive measures when disciplinary infractions occur (Fred, 2020). Supported by strengthened digital literacy and intensive collaboration with parents at home, this dynamic learning tactic enables the school to effectively navigate external obstacles, ensuring that character-building strategies remain relevant and responsive to the realities of modern life.

Pattern

The Pattern dimension is reflected in the consistency and continuity of operational actions executed repeatedly at SDIT Miftahul Ulum Gandul Cinere Depok, both within the classroom and through the school's overall culture. Based on Henry Mintzberg's perspective, strategy as a Pattern is viewed through long-term consistency in organizational behavior, where habituation programs such as morning Qur'an recitation (*tadarus*), congregational *Duha* and *Zuhur* prayers, the culture of greeting, giving charity (*infaq*), and maintaining cleanliness are carried out routinely and independently without relying on specific individuals (Majid, 2022).

This consistent application successfully turns theoretical values learned in class into deeply ingrained habits that continuously shape students' character (Muhaimin, 2023). In line with the views of educational experts such as Wina Sanjaya and Muhaimin, this integrated learning pattern—combining classroom instruction, religious culture, and synergy with the family environment—creates a meaningful learning experience, ensuring that the internalization of Islamic values transforms into tangible behavior in students' daily lives (Richard, 2022).

Position

In the Position dimension, Islamic Religious Education (PAI) learning at SDIT Miftahul Ulum Gandul Cinere Depok is positioned as the strategic core and primary identity underlying the school's entire character education system. Referring to Henry Mintzberg's framework on organizations that anchor their competitive advantage and value focus into a specific position, PAI is treated not merely as an ordinary curricular subject, but as the conceptual and practical foundation for all intracurricular and extracurricular programs (Muhaimin, 2023).

This central position is manifested by integrating PAI with the school's religious culture, in which PAI teachers play a dual role as spiritual mentors, moral exemplars, and drivers of religious activities. Supported by the shared commitment of the principal, teaching staff, and parents, placing PAI as the center of institutional orientation successfully strengthens organizational coherence, making Islamic values the hallmark of shaping a whole Muslim personality in every student (Mulyasa, 2020).

Perspective

In Henry Mintzberg's theoretical framework, the Perspective dimension reflects the shared values, philosophy, and mindset that form an organization's identity and philosophical foundation. At SDIT Miftahul Ulum Gandul Cinere Depok, this perspective is manifested through a strong shared perception among the principal, the vice principal for curriculum, PAI teachers, educational staff, and parents that Islam-value-based character education is a primary goal to be realized collectively. The school rejects the dichotomy between academic achievement and moral development, instead viewing both as a holistic unity in developing all of the students' potential in a balanced way (Nata, 2022).

This shared commitment transforms into a school culture internalized by all members of the institution, where PAI learning is no longer understood merely as a medium for delivering curricular material, but as a process of shaping a whole Muslim personality. In line with the views of experts such as Muhaimin, Abuddin Nata, Abdul Majid, and Mulyasa, the success of the PAI learning strategy in this school is strongly supported by an educational ecosystem that embeds the values of faith, piety, honesty, and responsibility into every aspect of school activity. This convergence of philosophy and cross-element collaboration ensures that character learning strategies can be implemented in a sustainable and comprehensive manner (Sanjaya, 2021).

Analysis Based on Albert Bandura's Middle Theory

Observational Learning

Based on research findings, student character formation at SDIT Miftahul Ulum Gandul Cinere Depok unfolds not only through the verbal delivery of Islamic Religious Education (IRE) materials, but also through observational learning of real-world behaviors exhibited by teachers and the school environment (Mulyasa, 2020). Students actively absorb ethical values, discipline, and devotional habits through daily observation of teachers exemplifying congregational prayers, greeting etiquette, and environmental cleanliness. This process aligns with Albert Bandura's Social Learning Theory, which emphasizes that individuals acquire knowledge and form new behaviors by observing models in their surroundings without necessarily experiencing them directly (Albert, 1977).

The efficacy of this observational learning is supported by close interactive proximity between teachers and students, alongside consistent behavioral modeling across diverse school contexts, ranging from instructional hours to daily habituation routines. Aligning with Jeanne Ellis Ormrod's perspectives and the Islamic concept of *uswah hasanah* (exemplary conduct) elaborated by Abuddin Nata, the presence of credible and psychologically accessible models guides students smoothly through the stages of attention, retention, reproduction, and motivation. Consequently, the religious school environment functions as a rich social ecosystem that collectively reinforces the internalization of Islamic values in a sustainable manner.

Modeling

Behavioral modeling (*uswah hasanah*) serves as a primary approach within the IRE learning strategy at SDIT Miftahul Ulum Gandul Cinere Depok, where educators act not merely as content transmitters, but as living figures providing concrete examples of Islamic values in practice (Nata, 2022). The discipline, honesty, politeness, and consistent worship demonstrated by instructors in daily school life are organically observed and emulated by students. This approach corresponds directly with Albert Bandura's Social Cognitive Theory, which posits that individuals tend to imitate the behaviors of models perceived as competent, authoritative, and emotionally close.

The high intensity of interaction within the school environment establishes teachers as high-credibility models, fostering intrinsic student motivation to emulate positive behaviors such as punctual prayer and courteous speech. Supported by the

Islamic principle of *uswah hasanah* and Muhaimin's educational perspectives, this consistent modeling is further reinforced by the principal, staff, and peers who collectively exhibit a religious organizational culture. Thus, the success of character building heavily relies on the quality of living exemplars integrated across all dimensions of school life (Bandura, 1986).

Reinforcement

The IRE learning strategy at SDIT Miftahul Ulum Gandul Cinere Depok is reinforced through constructive reinforcement mechanisms directed toward positive student behaviors, avoiding repressive punitive measures. When students demonstrate discipline or honesty, teachers consistently provide verbal appreciation, praise, or social recognition. Conversely, when infractions occur, educators deploy dialogical approaches, personal counseling, and educational mentoring to help students comprehend their mistakes through Islamic values, aligning with proportional principles of *targhib* (encouragement) and *tarhib* (warning) (Muhaimin, 2023).

This approach mirrors the reinforcement concept in Albert Bandura's Social Cognitive Theory, which recognizes that behavioral consequences—whether via direct reinforcement, vicarious reinforcement, or a supportive school culture—play a vital role in sustaining positive actions (Albert, 1986). As emphasized by Jeanne Ellis Ormrod and Abdul Majid, structured educational reinforcement aims to build intrinsic motivation so that moral compliance stems from deep spiritual awareness rather than fear. Collaborative synergy between teachers and parents further ensures that this character reinforcement remains consistent across both school and domestic environments.

Analysis Based on Applied Theory of PAI Learning Strategies

Modeling

Based on the research findings, modeling (*uswah hasanah*) serves as the most dominant strategy applied by educators at SDIT Miftahul Ulum Gandul Cinere Depok. Islamic Religious Education (IRE) teachers and all school members actively exhibit behaviors consistent with taught content, manifesting in punctuality, greeting habits, congregational prayers, and polite language. Rooted in the Qur'anic mandate (QS. Al-Ahzab [33]: 21) and supported by educational scholars like Abdul Majid and Ahmad Tafsir, this approach recognizes that students imitate observed behaviors far more readily than abstract theoretical explanations, making teacher exemplariness critical to moral formation (Jeanne, 2020).

This modeling strategy extends beyond individual IRE classrooms to encompass the entire school organization, with the principal, homeroom teachers, and educational staff consistently displaying disciplined and ethical conduct (Abdurrahman, 2019). Supported by harmonious teacher-student bonds and Ramayulis's perspective on positive emotional framing, students experience a living curriculum daily. Consequently, student interviews confirm that observing these consistent behaviors directly motivates learners to practice punctual prayer, honesty, and respect, transforming Islamic values into everyday habits (Ahmad, 2021).

Habituation

Habituation constitutes a primary, systematically planned strategy for character building at SDIT Miftahul Ulum Gandul Cinere Depok, moving beyond classroom instruction to establish routine religious and social practices. Activities such as pre-class Qur'an reading, congregational prayers, greetings, cleanliness maintenance, and routine charity (*infak*) are executed daily. Grounded in Islamic teachings on deed continuity and supported by scholars like Abdul Majid and Ramayulis, this systematic approach ensures that religious values transition from cognitive understanding into ingrained daily habits (Ramayulis, 2020).

This habituation framework is integrated into the school calendar and institutional culture through the collaborative oversight of administrators, homeroom teachers, and parents. Teachers actively accompany and motivate students during these routines, fostering both human-divine (*hablum minallah*) and inter-human (*hablum minannas*) ethics. Over time, as student interviews corroborate, these structured routines evolve from external compliance into autonomous behaviors driven by genuine self-awareness and intrinsic moral responsibility (Majid, 2022).

Value Internalization

The learning strategy at SDIT Miftahul Ulum actively targets the internalization of Islamic values into students' core consciousness, directing IRE instruction toward moral awareness rooted in faith rather than mere rule compliance. Grounded in Muhaimin's and Abuddin Nata's perspectives alongside the normative principle of QS. Ar-Ra'd [13]: 11, value internalization is understood as a gradual transformation embedding religious principles into student mindsets. Teachers systematically connect instructional contents—such as aqeedah and sharia objectives—to everyday wisdom (*hikmah*), ensuring students comprehend the rationales behind moral actions

(Muhaimin, 2023).

To optimize this process, educators integrate classroom instruction with active discussions, case studies, reflection sessions, and a supportive religious school culture. Following Wina Sanjaya's active engagement principles, students are given opportunities to evaluate their own behavior and connect learning experiences with real-life situations. This multifaceted integration bridges cognitive comprehension with affective appreciation, ensuring that Islamic values become lifelong guiding principles for student thinking and decision-making (Nata, 2022).

Active Learning

Active learning serves as a core instructional approach at SDIT Miftahul Ulum Gandul Cinere Depok, moving away from passive lectures toward strategies that intellectually and emotionally engage students. Drawing on Melvin L. Silberman's framework and traditional prophetic educational methods, teachers incorporate group discussions, Q&A sessions, role-plays, and experiential problem-solving into IRE instruction. This student-centered approach empowers learners to construct their own understanding of Islamic values by actively exploring the connection between classroom concepts and daily life experiences (Sanjaya, 2022).

This methodology is further manifested through active religious and social practices across the school, including student-led prayers, short sermons (*kultum*), and collaborative charity initiatives. Supported by Wina Sanjaya's principles, this active engagement fosters critical thinking, self-confidence, and mutual respect within a conducive classroom atmosphere (Melvin, 2017). Consequently, student motivation significantly increases, as learners can directly practice, discuss, and apply moral principles in meaningful, collaborative environments (Tafsir, 2021).

Reinforcement

Reinforcement at SDIT Miftahul Ulum Gandul Cinere Depok is systematically administered to sustain and increase the frequency of positive student behaviors, combining modern educational strategies with the Islamic principles of *targhib* (encouragement) and *tarhib* (warning). Grounded in Wina Sanjaya's pedagogical views and Abdurrahman An-Nahlawi's framework, teachers consistently provide verbal praise, public commendation, and leadership trust for commendable actions while deploying compassionate, non-repressive mentoring for behavioral lapses (Ramayulis, 2020). This balanced approach prioritizes educational counseling and faith-based

reflection over punitive deterrence (Sanjaya, 2022).

Supported by Albert Bandura's reinforcement concepts and Abdul Majid's focus on intrinsic motivation, this system helps students realize that good deeds stem from personal moral responsibility rather than mere desire for rewards. Regular character evaluations and robust school-family collaboration ensure that reinforcement remains seamless across domestic and institutional spheres. Ultimately, this comprehensive feedback loop consolidates habits built through modeling and habituation into permanent character traits.

Supporting Factors

The successful implementation of IRE learning strategies at SDIT Miftahul Ulum is propelled by a robust network of supporting factors, chief among them being visionary leadership commitment and teacher competence. The school principal establishes clear moral policies and integrates character values into the core curriculum, while educators consistently model exemplary professionalism and religious devotion. This administrative backing coalesces with a vibrant religious school culture, where daily habituation routines, congregational worship, and shared behavioral expectations provide an immersive environment for moral growth.

Additional critical pillars include active school-family collaboration, robust infrastructural facilities (such as the school mosque and clean environments), and the optimal developmental stage of elementary-aged students. Because children in this age bracket possess a natural inclination to imitate adult role models, the synergy between dedicated educators, supportive parents, and well-designed facilities maximizes the efficacy of ongoing character cultivation.

Inhibiting Factors

Despite overall success, character program execution at SDIT Miftahul Ulum encounters distinct constraints stemming primarily from external variables such as heterogeneous family backgrounds and rapid technological advancements. Varied socio-economic conditions and parental time constraints occasionally result in inconsistent moral reinforcement at home. Furthermore, unsupervised digital media and smartphone usage present acute challenges, exposing students to external values that conflict with religious norms and occasionally dampening focus, study discipline, and routine worship habits.

Internal hurdles include diverse student learning capacities and the inherent

limitations of instructional time, which constrain the deep exploration of all character dimensions within formal classes. Periodic behavioral lapses and the evolving socio-technological landscape also demand continuous educator training and rigorous ongoing supervision. The school actively mitigates these challenges through fortified school culture, enhanced instructional quality, and intensive parent-teacher partnerships.

Research Findings

Findings Regarding "Plan"

Research conducted at SDIT Miftahul Ulum Gandul Cinere Depok reveals that successful Islamic Religious Education learning strategies in character formation originate from systematically structured planning oriented toward Islamic character objectives. Planning encompasses teacher instructional design and institutional formulation covering school vision, curriculum structure, habituation programs, academic calendars, religious activities, and policies fostering a religious culture (Henry, 1987).

Research findings indicate that lesson plans integrate character values into objectives, content, methods, media, activities, and evaluation. Religious, honest, disciplined, responsible, trustworthy, cooperative, caring, polite, and independent values are seamlessly embedded within instruction (Thomas, 1991).

Furthermore, planning engages all school elements: the principal establishes policy directions, the vice principal for curriculum coordinates integrated programs, and homeroom/subject teachers implement habituation schedules, ensuring unified vision and execution. Parental involvement through communication books, class groups, and regular meetings ensures continuity between school and family character education (Thomas, 2007).

In summary, planning serves as the foundational cornerstone integrating institutional policies, curricula, instructional media, school culture, and parental partnerships, ensuring systematic and goal-directed character formation.

Findings Regarding "Ploy"

Research indicates that Islamic Religious Education learning strategies are executed via educational, persuasive, and humanistic learning tactics oriented toward internalizing Islamic values (Albert, 1977).

Modeling serves as a primary tactic, with teachers exhibiting punctuality,

honesty, responsibility, patience, politeness, and worship consistency. Habituation reinforces character through routine religious and social activities supervised daily by teachers. Dialogic and persuasive approaches replace punitive measures when addressing infractions, utilizing interpersonal communication to foster internal awareness. Positive reinforcement via praise, recognition, and trust encourages positive conduct, while infractions are met with gradual mentoring. Active learning variations—discussions, Q&A, worship practice, demonstrations, and experiential learning—elevate student engagement. Finally, collaboration among principals, teachers, and parents ensures continuous character mentoring across environments (Majid, 2013).

Findings Regarding "Pattern"

Character formation at SDIT Miftahul Ulum transpires through consistent, structured, and continuous patterns spanning classroom instruction, school culture, daily habituation, religious activities, and social interactions (Ramayulis, 2015). Habituation routines (Qur'an reading, Duha, congregational Dhuhur, greetings, cleanliness, queuing, charity, polite speech) foster spontaneous positive behaviors. Instructional patterns link curriculum content with real-life dilemmas, integrating honesty, discipline, and responsibility (Henry, 1987). Consistency across all school members reinforces habituation schedules, while continuous monitoring, evaluation, and parental collaboration sustain developmental momentum (Thomas, 1991).

Findings Regarding "Position"

Islamic Religious Education occupies a highly strategic position, functioning not merely as a mandatory curriculum subject, but as the foundational core of character education (Muhaimin, 2014). Integration connects classroom instruction with habituation, prayer, and cultural activities, positioning Islamic Religious Education as the central orienting axis for student character development. Teachers assume central roles as educators, mentors, role models, motivators, and evaluators, backed by strong institutional policies prioritizing religious programming and robust community standing (Majid, 2012).

Findings Regarding "Perspective"

All informants share a unified perspective viewing character education as the core purpose of schooling. Character is understood as the alignment of student behavior with Islamic teachings, measured through daily conduct rather than test scores alone. Islamic values—religiosity, trustworthiness, honesty (ṣidq), discipline (intizām),

responsibility (mas'ūliyyah), cooperation (ta'āwun), care (iḥsān), patience (ṣabr), filial respect (birr al-wālidayn), and noble morals (akhlāq al-karīmah) form the philosophical foundation anchored in the Qur'an and Sunnah (Muhaimin, 2012).

Shared vision among school leadership, teachers, parents, and students unifies educational orientation, culminating in holistic human development encompassing spiritual, intellectual, emotional, and social dimensions (Albert, 1977).

4. CONCLUSION

Based on the research findings, the learning strategy of Islamic Religious Education (PAI) in shaping student character at SDIT Miftahul Ulum Gandul Cinere Depok has been comprehensively implemented through the dimensions of Plan, Ploy, and Pattern. Within the Plan dimension, systematic and integrated planning—involving the principal, educators, and parents embeds character values (such as religiosity, honesty, discipline, and responsibility) into the school's vision, curriculum, and instructional devices. Through the Ploy dimension, the school applies flexible, humanistic, and persuasive tactics, including teacher modeling, active learning, and positive reinforcement, which prioritize educational mentoring over punitive measures. Furthermore, the Pattern dimension actualizes character building through consistent and continuous daily habituation patterns (such as Qur'an recitation, congregational prayers, and greeting cultures), thereby transforming Islamic values into ingrained daily habits.

From the aspects of Position and Perspective, PAI instruction occupies a highly strategic position as the central integration hub for all school character programs, strongly reinforced by the roles of teachers as primary exemplars and motivators. This is further substantiated by the Perspective dimension, wherein all school members ranging from leadership and educators to educational staff and parents share a unified philosophical viewpoint that character education constitutes the core essence of schooling. Education is perceived not merely as academic achievement, but as a holistic endeavor to cultivate pious, devout individuals possessing noble morals anchored in the values of the Qur'an and Sunnah.

5. REFERENCES

Abdul Majid. *Pembelajaran Pendidikan Agama Islam*. Bandung: Remaja Rosdakarya, 2020.

- Abdul Majid. *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru*. Bandung: Remaja Rosdakarya, 2022.
- Abdul Majid. *Strategi Pembelajaran*. Bandung: Remaja Rosdakarya, 2022.
- Al-Ghazali. *Ihya' 'Ulum al-Din*. Beirut: Dar al-Fikr, t.t.
- Ananda, Rusydi. "Karakteristik Model Pembelajaran Sistematis." *Jurnal Pendidikan*, 2022.
- Arikunto, Suharsimi. *Dasar-Dasar Evaluasi Pendidikan*. Jakarta: Bumi Aksara, 2020.
- Bandura, Albert. *Social Foundations of Thought and Action: A Social Cognitive Theory*. New Jersey: Prentice Hall, 1986.
- Bandura, Albert. *Social Learning Theory*. New York: General Learning Press, 1977.
- Branch, Robert M. *Instructional Design: The ADDIE Approach*. New York: Springer, 2020.
- Creswell, John W., dan Cheryl N. Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. 5th ed. California: Sage Publications, 2024.
- Daradjat, Zakiah. *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara, 2019.
- Denzin, Norman K., dan Yvonna S. Lincoln. *The Sage Handbook of Qualitative Research*. 6th ed. California: Sage Publications, 2023.
- Dimiyati, dan Mudjiono. *Belajar dan Pembelajaran*. Jakarta: Rineka Cipta, 2021.
- Djamarah, Syaiful Bahri. *Psikologi Belajar*. Jakarta: Rineka Cipta, 2021.
- Fitriani. "Komponen Pembelajaran dalam Pendidikan." *Jurnal Pendidikan Indonesia*, 2023.
- Fred R. David. *Strategic Management: Concepts and Cases*. Harlow: Pearson, 2020.
- Gagné, Robert. *The Conditions of Learning*. New York: Holt, 1985.
- Hamalik, Oemar. *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara, 2020.
- Hardani, dkk. *Metode Penelitian Kualitatif dan Kuantitatif*. Yogyakarta: Pustaka Ilmu, 2020.
- Hidayat. "Internalisasi Nilai dalam Pendidikan Islam." *Jurnal Pendidikan Islam* 11, no. 2 (2024).
- Hidayatullah. "Strategi Pembelajaran dalam Perspektif Pendidikan Modern." *Jurnal Edukasi Islam*, 2023.
- Hurlock, Elizabeth B. *Psikologi Perkembangan*. Jakarta: Erlangga, 2021.
- Kementerian Agama Republik Indonesia. *Al-Qur'an dan Terjemahannya*. Jakarta: Kementerian Agama RI, 2019.

- Kurniawan. "Strategi Pembiasaan dalam Pendidikan Karakter." *Jurnal Pendidikan* 10, no. 1 (2023).
- Langgulong, Hasan. *Pendidikan Islam dalam Abad 21*. Jakarta: Pustaka Al-Husna, 2020.
- Lickona, Thomas. *Character Matters*. Jakarta: Bumi Aksara, 2021.
- Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books, 2012.
- Mintzberg, Henry. *Managing*. San Francisco: Berrett-Koehler Publishers, 2009.
- Mintzberg, Henry. "The Strategy Concept I: Five Ps for Strategy." *California Management Review* 30, no. 1 (1987): 11–24.
- Mintzberg, Henry. *The Rise and Fall of Strategic Planning*. New York: Free Press, 1994.
- Mintzberg, Henry, Bruce Ahlstrand, dan Joseph Lampel. *Strategy Safari: The Complete Guide Through the Wilds of Strategic Management*. 2nd ed. Harlow: Pearson Education Limited, 2021.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2021.
- Morrison, Gary R., Steven M. Ross, dan Jerrold E. Kemp. *Designing Effective Instruction*. New Jersey: Wiley, 2019.
- Muhaimin. *Paradigma Pendidikan Islam*. Bandung: Remaja Rosdakarya, 2023.
- Muhaimin. *Pengembangan Kurikulum Pendidikan Agama Islam*. Jakarta: Rajawali Pers, 2021.
- Mulyasa, E. *Implementasi Kurikulum Merdeka*. Bandung: Remaja Rosdakarya, 2023.
- Mulyasa, E. *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara, 2020.
- Mulyasa, E. *Menjadi Guru Profesional*. Bandung: Remaja Rosdakarya, 2021.
- Nata, Abuddin. *Akhlaq Tasawuf*. Jakarta: Rajawali Pers, 2021.
- Nata, Abuddin. *Ilmu Pendidikan Islam*. Jakarta: Kencana, 2022.
- Porter, Michael E. *Competitive Strategy: Techniques for Analyzing Industries and Competitors*. New York: Free Press, 2020.
- Prawiradilaga, Dewi Salma. *Prinsip Desain Pembelajaran*. Jakarta: Kencana, 2021.
- Purwanto. *Evaluasi Hasil Belajar*. Yogyakarta: Pustaka Pelajar, 2021.
- Rahman. "Evaluasi Pembelajaran Berbasis Karakter." *Jurnal Pendidikan Islam*, 2024.
- Rahmawati. "Penerapan Active Learning dalam Pembelajaran PAI." *Jurnal Pendidikan* 9, no. 2 (2023).
- Ramayulis. *Filsafat Pendidikan Islam*. Jakarta: Kalam Mulia, 2021.
- Rumelt, Richard. *Good Strategy Bad Strategy: The Difference and Why It Matters*. New

- York: Crown Business, 2022.
- Rusman. Model-Model Pembelajaran. Jakarta: Rajawali Pers, 2021.
- Samani, Muchlas, dan Hariyanto. Konsep dan Model Pendidikan Karakter. Bandung: Remaja Rosdakarya, 2020.
- Sanjaya, Wina. Perencanaan dan Desain Sistem Pembelajaran. Jakarta: Kencana, 2021.
- Sanjaya, Wina. Strategi Pembelajaran Berorientasi Standar Proses Pendidikan. Jakarta: Kencana, 2021.
- Santrock, John W. Educational Psychology. New York: McGraw-Hill, 2021.
- Sardiman. Interaksi dan Motivasi Belajar Mengajar. Jakarta: RajaGrafindo Persada, 2020.
- Sari. "Implementasi Pembelajaran Aktif." Jurnal Pendidikan, 2023.
- Schunk, Dale H. Learning Theories: An Educational Perspective. New York: Pearson Education, 2020.
- Setyosari, Punaji. Metode Penelitian Pendidikan dan Pengembangan. Jakarta: Prenadamedia Group, 2020.
- Silberman, Melvin L. Active Learning: 101 Strategies to Teach Any Subject. Boston: Allyn & Bacon, 2013.
- Slavin, Robert E. Educational Psychology: Theory and Practice. Boston: Pearson, 2020.
- Slameto. Belajar dan Faktor-Faktor yang Mempengaruhinya. Jakarta: Rineka Cipta, 2020.
- Sudjana, Nana. Dasar-Dasar Proses Belajar Mengajar. Bandung: Sinar Baru Algensindo, 2021.
- Sugiyono. Metode Penelitian Kualitatif. Bandung: Alfabeta, 2022.
- Sukmadinata, Nana Syaodih. Metode Penelitian Pendidikan. Bandung: Remaja Rosdakarya, 2021.
- Suryani. "Pendekatan Sistem dalam Pembelajaran." Jurnal Pendidikan, 2022.
- Suyadi. Strategi Pembelajaran Pendidikan Karakter. Bandung: Remaja Rosdakarya, 2021.
- Tafsir, Ahmad. Ilmu Pendidikan dalam Perspektif Islam. Bandung: Remaja Rosdakarya, 2021.
- Trianto. Model Pembelajaran Terpadu. Jakarta: Bumi Aksara, 2020.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

Uno, Hamzah B. Model Pembelajaran. Jakarta: Bumi Aksara, 2021.

Uno, Hamzah B. Teori Motivasi dan Pengukurannya. Jakarta: Bumi Aksara, 2021.

Wibowo, Agus. Pendidikan Karakter di Sekolah. Yogyakarta: Pustaka Pelajar, 2020.

Wibowo, Agus. Pendidikan Karakter: Strategi Membangun Karakter Bangsa. Yogyakarta: Pustaka Pelajar, 2020.

Yusuf, M. "Pendekatan Teoretis dalam Penelitian Pendidikan Islam." Jurnal Pendidikan Islam, 2022.

Zubaedi. Desain Pendidikan Karakter. Jakarta: Kencana, 2021.