



Implementation of the ADLX Introflext Integrated Curriculum in the Formation of Religious Character in Elementary Schools

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Abstract

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The development of religious character in primary school pupils constitutes a fundamental pillar of integrated Islamic education. This study aimed to empirically examine the implementation of the ADLX Introflext Integrated Curriculum in cultivating religious character among pupils at IQRO' Nogosari Integrated Islamic Primary School. Adopting a qualitative approach with a phenomenological design, the research involved key stakeholders—including the school principal, teachers, and pupils—as participants. Data were collected via in-depth interviews, participant observation, and document analysis. The data were analysed using the interactive model proposed by Miles and Huberman. The findings reveal that the implementation of the ADLX Integrated Curriculum is organised around core elements: Active Learning, Deep Learning, Learner Experience, and the INTROFLEX approach. The curriculum is delivered through curricular, co-curricular, and extracurricular channels. The formation of religious character is specifically supported by programmes such as Iqro' Inspire, Tahsin and Tahfidz Al Bayan, Worship Monitoring, and Islamic Personal Development (BPI). The study also underscores the ongoing collaboration among teachers, school administration, and parents in fostering pupils' religious character. The ADLX Introflext curriculum holds substantial implications for elevating pupils' spiritual awareness and enriches the wider discourse on character education within the context of Islamic tarbiyah.

INTRODUCTION

Background of the Study

Religious character education constitutes an integral component of the primary school mission, particularly within integrated Islamic institutions, where the cultivation of moral and spiritual values is intended to complement academic attainment. Character education is embedded within the curriculum and school ethos, emphasising not merely the instruction of exemplary behaviour and academic subjects, but also the formation of pupils' inner selves. This process entails fostering empathy, spiritual morality, responsibility, ethical awareness, and a sense of shame oriented towards divine principles (Fitriah et al., 2025). The challenges of the 21st century, including societal transformations, the digital age, and moral fragmentation in Indonesia, engender concerns that the younger generation lacks not only critical thinking but also the comprehension and application of religious values in daily life. These concerns necessitate that character education ceases to function as a discrete programme and instead becomes an inherent element of the routine learning process (Astawa et al., 2025).

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In the Indonesian context, comparable challenges arise in the sphere of religious character education, impeding the effective integration of the national academic curriculum with Islamic values (Kartika et al., 2023). Concurrently, the integration of Islamic values with general academic disciplines is increasingly the subject of research, amalgamating general subjects with religious dimensions. Numerous schools advocate character education but lack a systematic learning model integrated with academic instruction (Aryanti & Setiati, 2023). One noteworthy innovative approach is the implementation of the ADLX IntrofleX Integrated Curriculum. This curriculum is grounded in integrated Islamic values and is oriented towards reflective learning (Jakandar et al., 2025).

The ADLX-Introflex integrated curriculum, developed by the Integrated Islamic School Network (JSIT), is presented as an educational framework intended to foster profound and impactful learning experiences. This curriculum strategically amalgamates the foundational pedagogical pillars of Active Learning, Deep Learning, Learner-centredness, and Experience (Aprilia & Wahab, 2025). The structural framework is reinforced by the INTROFLEX methodology, which systematically integrates the stages of Individualisation, Interaction, Observation, and Reflection (Fauziah Risa Rabbani et al., 2024). To apply these principles effectively, the curriculum employs the TERPADU learning cycle as its primary pedagogical sequence. Comprising the phases of Examination (*Telaah*), Exploration (*Eksplorasi*), Formulation (*Rumuskan*), Presentation (*Presentasikan*), Application (*Aplikasikan*), Worldly Integration (*Duniawi*), and Hereafter Integration (*Ukhrawi*), this model serves to bridge academic knowledge with temporal and spiritual values. Thus, the curriculum aims to foster an educational experience that is cognitively profound, personally meaningful, and ethically anchored (JSIT, 2019).

One prominent institution implementing the ADLX IntrofleX Integrated Curriculum is the IQRO' Nogosari Integrated Islamic Primary School, which operates under the auspices of the Indonesian Integrated Islamic School Network (JSIT). The school deploys this curriculum by meticulously devising Active Learning, Deep Learning, Learner Experience (ADLX)-based Lesson Implementation Plans (RPP) to structure daily pedagogical activities. A cornerstone of this implementation is the flagship Iqro INSPIRE (Religious Habits Initiative) programme, which systematically cultivates devotional practices among pupils. This effort is synergistically supported by the Islamic Personal Development (BPI) programme, focusing on moral and spiritual refinement. Furthermore, consistent habituation and evaluation are facilitated by the Amal Yaumi Book, a dedicated instrument for tracking and reinforcing religious character in daily behaviour. Consequently, the school's holistic strategy aims to transcend treating religious practice as a separate co-curricular activity. The ultimate objective is to seamlessly interweave spiritual habits into the fabric of the academic routine and overarching school culture, ensuring they become a natural and enduring part of student life.

Problem of the Study

The development of character in children and students remains a pressing and significant societal concern. This anxiety is starkly reflected in contemporary social realities, where observable instances of moral decline are increasingly prevalent (Fathoni et al., 2024). Such instances include a widespread erosion of civility, manifesting as disrespectful behaviour towards both parents and educators. Compounding this issue are problems such as adolescent promiscuity, pervasive bullying in educational settings, and the adverse psychological effects stemming from unregulated digitalisation (Sarip et al., 2023). More severe manifestations include the troubling rise in substance abuse among youth and the involvement of minors in various forms of criminal activity. Scholars such as Nucci and Turiel argue that these widespread phenomena are symptomatic of a fundamental weakness in the character foundation of the younger generation (Nucci & Turiel, 2009). These interconnected challenges underscore an urgent, collective imperative to strengthen ethical and moral education from an early age.

Reports from various national institutions indicate that moral decline among children continues to escalate. (Pasaribu et al. (2024) recorded more than 2,000 complaints related to violence, sexual crimes, and family disputes, noting that the highest category of issues originates from the parenting and family environment. This phenomenon is exacerbated by the extensive use of digital media among children and adolescents (Muzayanah et al., 2025). Surveys indicate that the largest demographic of internet users in Indonesia is Generation Z (34.40%), followed by Millennials (30.62%), demonstrating

high exposure to digital content among the youth (Muassomah et al., 2022). Conversely, other data has reported over 100 cases of child abuse, dominated by psychological and sexual violence. These findings confirm that the crisis of character and morality among the younger generation remains a critical problem; simultaneously, it demands that the education sector strengthen its role in fostering students' moral and spiritual development amidst ever-evolving social, cultural, and technological challenges (Huda et al., 2022).

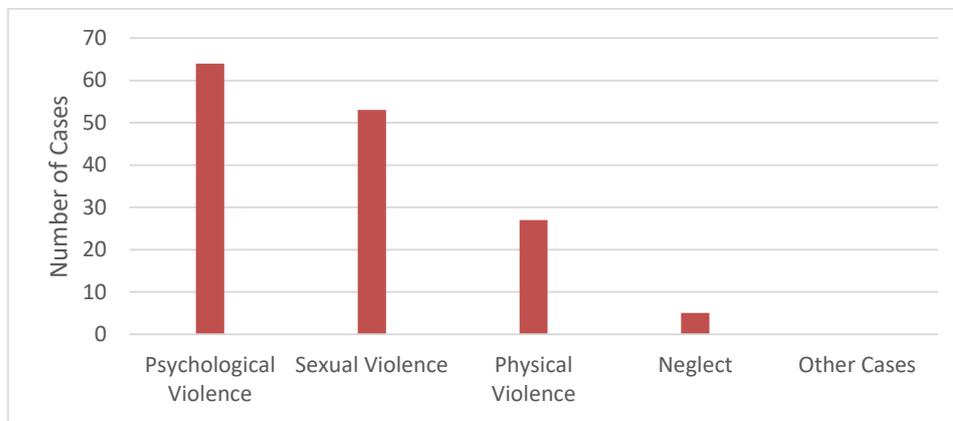


Figure 1. Central Java Province Complaints Data, January 2025

Figure 1 provides a visual representation of child welfare concerns, starkly illustrating the prevalence of psychological violence as the leading category of reported cases. The data indicates that psychological violence significantly outnumbers other forms of maltreatment, including sexual and physical violence, neglect, and other unspecified cases. This quantitative evidence corroborates the assertion of widespread moral decline and a character crisis, substantiating claims from sources such as the KPAI with concrete regional figures (Rafliyanto, 2025). The visual dominance of the "Psychological Violence" bar underscores the pervasive yet often less visible forms of abuse affecting the younger generation, which are exacerbated by digital media exposure and familial dysfunction (Imran, 2024). By providing this empirical breakdown, the graph anchors the discussion in documented social reality rather than abstract concern. Consequently, it illuminates the critical imperative for educational institutions to fortify their commitment to moral and spiritual development as a means of counteracting these deleterious environmental factors (Muhammad Umar Bahusin et al., 2024).

Research's State of the Art

The prominence of the 'Psychological Violence' category serves to highlight the pervasive yet frequently obscured forms of maltreatment impacting the youth—a situation exacerbated by digital media exposure and family dysfunction (Safitri et al., 2023). At the same time, extant literature highlights a collaborative impetus to reconcile scientific inquiry with Islamic principles, with a particular emphasis on the strategic synchronisation of educational and domestic spheres. Nevertheless, a salient challenge remains: the engineering of curricula that are both rooted in traditional authenticity and adaptable to contemporary requirements, including critical thinking and digital literacy (Irpan & Sain, 2024). This body of work collectively affirms the goal of integration while underscoring the practical complexities of its execution.

Nonetheless, a critical review reveals that existing literature focuses predominantly on generalised theoretical discourse or the broad efficacy of active learning, thereby leaving a significant empirical gap (Saputra & Priyatmono, 2025). Specifically, there is a dearth of in-depth qualitative research examining the practical operationalisation of specific curricular models, such as ADLX Introfle, within authentic educational environments. Current scholarship on religious habituation programmes in Islamic schools frequently remains descriptive, cataloguing activities without establishing clear links to a formal curricular architecture or analysing the quotidian pedagogical mechanisms that underpin character formation (Saputri et al., 2024). Consequently, there is an acute lack of systematic research documenting the translation of such curricula into structured intracurricular, co-curricular, and extracurricular activities, and the strategic integration of these various domains. As a result, the precise mechanisms through which an integrated curricular approach

collectively fosters the religious character of primary pupils remain insufficiently explored and empirically under-theorised (Indonesia et al., 2024).

Gap Study and Objective

Whilst extensive research exists regarding integrated curricula and character education within Islamic schools, a significant lacuna remains in understanding the concrete, operational mechanisms of specific curricular models. Previous studies have been largely theoretical, descriptive, or generalised, focusing predominantly on the broad efficacy of active learning methodologies or the philosophical imperative of synthesising religious values with secular education (Sahin, 2018). This has resulted in a critical dearth of in-depth empirical research systematically investigating the practical operationalisation of innovative frameworks, such as the ADLX Introflex Integrated Curriculum, within authentic school environments (Saputra & Priyatmono, 2025). Specifically, the extant literature fails to bridge the gap between observable religious habituation programmes, including daily prayers, religious ceremonies, and the utilisation of instruments such as the *Amal Yaumi* (daily deed) book, and the curriculum's formal conceptual pillars. These pillars comprise the ADLX principles, the INTROFLEX strategy, and the TERPADU learning flow (Demirel Ucan & Wright, 2019). Consequently, these routine practices are frequently documented in isolation, portrayed as standalone activities rather than as intentional, structured components of a sophisticated pedagogical architecture. Furthermore, there is a lack of scholarly work that meticulously documents the daily pedagogical strategies, teacher-pupil interactions, and instructional decisions through which this abstract model is translated into the tangible formation of a student's religious character (Alkouatli, 2018). Ultimately, this leaves our comprehension of how theoretical curricular frameworks are functionally realised within the complex realities of classroom and school life incomplete (Brooks et al., 2020).

This gap extends to a holistic understanding of the curriculum's integrative nature across the entire educational ecosystem. The current body of research does not adequately elucidate how the various components of the curriculum are strategically synthesised across the three core domains of school activity: intracurricular, co-curricular, and extracurricular (Alkouatli et al., 2023). There is a notable absence of studies that rigorously analyse the alignment and synergy between formal classroom instruction, supplementary programmes such as Islamic Personal Development (BPI), and extended cultural activities, all of which are orchestrated under a unified curricular vision (Brooks et al., 2020). Without this integrated perspective, the curriculum remains at risk of being perceived as a collection of disjointed initiatives rather than a cohesive, unified educational experience designed for holistic development. Therefore, the precise mechanisms through which this combined approach collectively functions to shape the religious character, spiritual awareness, and ethical conduct of primary school pupils are neither comprehensively understood nor empirically detailed (Shaikh & Alam Kazmi, 2022; Bensaid, 2021). Addressing this gap is crucial for advancing the discourse from general advocacy for integrated education towards providing a replicable model of successful implementation. Based on the identified research gap, this study examined how the ADLX Introflex integrated curriculum was implemented to shape pupils' religious character at IQRO' Nogosari Integrated Islamic Primary School by analysing its core pillars across curricular and extracurricular activities. The study aimed to contribute theoretically by strengthening the model of a religious character-based curriculum and practically by providing evidence-based recommendations for effective and context-sensitive implementation in integrated Islamic primary schools.

METHOD

Type and Design

This research employs a qualitative approach utilising a descriptive phenomenological design. This specific framework was selected as the most appropriate method for achieving the core objective of the study, which is to explore in depth the lived, subjective experiences of key educational practitioners. These practitioners include teachers, school principals, and educational staff who actively engage with and implement the ADLX-Introflex integrated curriculum (Faizah, 2023). Unlike a case study, which might focus more holistically on the programme as a bounded system, or an ethnography that emphasises prolonged cultural immersion, phenomenology is uniquely suited to

elucidating the essence of the personal meanings, interpretations, and challenges participants encounter within the curricular implementation process (Azis et al., 2025). The research was conducted at the IQRO Nogosari Integrated Islamic Primary School between July and September 2025. This site was chosen due to its institutional commitment to implementing both the ADLX-Introflex curriculum and the complementary *Iqro' Inspire* religious habituation programme, thereby providing a rich context for examining these first-hand experiential accounts.

Data and Data Sources

This research utilised two distinct categories of data: primary data and secondary data. Primary data refers to original information collected first-hand by the researcher specifically for this study. This category includes data obtained through direct, non-participant observation of classroom and school activities related to curriculum implementation (Rokhmatu Laily et al., 2024). Furthermore, primary data were gathered through in-depth interviews with key informants, including the School Principal, the Vice-Principal of Curriculum, class teachers, and selected pupils. Another crucial source of primary data was a Focus Group Discussion (FGD) held with a group of teachers to explore collective experiences and perspectives.

Conversely, secondary data consists of pre-existing documents and records analysed to support and triangulate the primary findings. This secondary data encompassed internal school documents such as ADLX-Introflex-based lesson plans (RPP), *Iqro' Inspire* programme guides, *Amal Yaumi* (Daily Deeds) books, SIT (Integrated Islamic School) Quality Standards manuals, and Islamic Personal Development (BPI) guidelines. The participants for the primary data collection were selected using a purposive sampling technique. This method involves the intentional selection of subjects who possess direct and relevant experience with the implementation of the ADLX-Introflex curriculum. The final number of informants was not predetermined but was governed by the principle of data saturation. Under this principle, data collection continues until new interviews or discussions yield repetitive information and no longer generate novel themes or insights.

Data Collection Technique

The data collection techniques employed in this study were aligned with the phenomenological approach, prioritising an in-depth exploration of the informants' lived experiences. The primary techniques utilised were in-depth interviews, focus group discussions (FGDs), participant observation, and documentation studies. These four methods were applied in a complementary and triangulating manner to ensure the validity and richness of the data collected. Participant observation was conducted to directly observe the application of the ADLX IntrofleX curriculum within the natural setting of the classroom and school environment. Semi-structured in-depth interviews were undertaken with the principal, teachers, and pupils to explore their personal experiences, perceptions, and challenges in implementing the curriculum through open-ended discussions.

To complement individual perspectives, FGDs were convened with groups of teachers, facilitating a collective dialogue that enabled the researcher to examine shared understandings, group dynamics, and consensus on curriculum implementation through direct conversation. Furthermore, a documentation study was performed by systematically reviewing relevant school records, including the official ADLX IntrofleX curriculum document, the SIT Standard Book, the Islamic Personal Development (BPI) guidebook, the *Iqro Inspire* programme guide, Learning Implementation Plans (RPP), records of religious habituation programmes, documentation of school activities, and samples of teacher agenda books and student journals. All interviews and FGDs were audio-recorded, transcribed verbatim, and subsequently reduced into meaningful units of analysis to prepare the data for the subsequent stage of phenomenological examination.

Data Analysis

Data analysis adopted an integrated twofold approach to ensure both systematic empirical examination and profound phenomenological understanding. First, the interactive model proposed provided the procedural framework, encompassing four concurrent stages: data collection, data reduction, data display, and conclusion drawing/verification. This model guided the organisation and management of the extensive qualitative data.

Second, to uncover the essence of the participants' lived experiences specifically, a descriptive phenomenological analysis based on the methodological principles was rigorously applied. This analysis was conducted through a structured, four-phase process as follows: 1) *Epoche (Bracketing)*: The researcher commenced by consciously identifying and suspending pre-existing assumptions, theories, and personal biases regarding curriculum implementation. This preparatory step proved crucial for approaching the data with openness and allowed the researcher to encounter the phenomenon exactly as described by the participants themselves. 2) *Horizontalization*: Following the bracketing phase, every statement derived from the interview and Focus Group Discussion (FGD) transcripts was accorded equal weight. From this horizon of statements, the researcher identified and catalogued those offering direct, significant insight into the experience of implementing the ADLX-Introflex curriculum. This process yielded the foundational significant statements that constituted the core units of analysis.

3) *Clustering into Themes*: The identified significant statements were subsequently synthesised and categorised based on their shared meanings and focal points. These clusters were abstracted into broader, emergent themes representing the core structures of the participants' experiences. This analytical move facilitated a transition from individual statements to collective patterns of meaning. 4) *Description of Textural and Structural Essences*: Finally, a comprehensive composite description was constructed based on the thematic clusters. This description initially detailed the textural essence, specifically what the participants experienced. It subsequently derived the structural essence, or how they experienced it, by considering the context and conditions influencing the event. This process culminated in a synthesis presenting the core, invariant meaning of the phenomenon under investigation. The concurrent application of the systematic model by Miles and Huberman and the rigorous phenomenological steps outlined by Moustakas allowed for a robust methodological integration. These procedural steps ensured data integrity and transparency. Simultaneously, the phenomenological phases facilitated a deep, interpretive understanding of the subjective human experience central to the implementation of the curriculum.

RESULTS

The research findings indicate that the implementation of the ADLX Introflex Integrated Curriculum in the formation of religious character at IQRO' Nogosari Integrated Islamic Primary School is conducted systematically and comprehensively through the integration of Islamic values into all learning activities. Based on the results of interviews, observations, and documentation, five main findings were obtained. The table presented in Table 1 effectively synthesises the core empirical findings of the research into three interconnected themes, providing a clear and structured overview of how the ADLX Introflex curriculum is operationalised. The first column establishes the thematic pillars, namely curriculum implementation, habituation mechanisms, and collaborative synergy, which logically progress from structural design to daily practice and finally to the essential ecosystem required for success.

Table 1. Synthesis of research findings on adlx introflex curriculum implementation

Theme	Core Findings	Key Supporting Evidence & Tools
Theme 1: Implementation of the ADLX Integrated Curriculum within the Learning Process	The curriculum is systematically operationalised via three integrated programmes (Intracurricular, Co-curricular, and Extracurricular). It utilises the ADLX principles and the TERPADU learning cycle to synthesise academic subjects	Structural Programmes: The tripartite model was substantiated by the Principal. Pedagogical Sequence: The TERPADU cycle (encompassing phases from <i>Telaah</i> to <i>Ukhrawi</i>). FGD & Interview Data: Confirmation of the ADLX (Active, Deep, Learner, Experience) principles and the Introflex approach.

Theme	Core Findings	Key Supporting Evidence & Tools
	with Islamic values in a holistic manner.	
Theme 2: Implementation of Religious Character Habituation as a Foundation for Value Internalisation	Religious character is cultivated through structured habituation, such as routine worship, and consistent role-modelling. Specific programmes and instruments are employed to internalise Islamic values into daily behaviour.	Habituation Programmes: <i>Tahsin/Tahfidz Al-Bayan</i> , <i>Iqro' Inspire</i> , and worship monitoring facilitated by the <i>Amal Yaumi</i> book and Islamic Personal Development (BPI). Documents: <i>Iqro' Inspire</i> Guide, <i>Al-Bayan</i> Book, BPI Guide, and <i>Amal Yaumi</i> Book. Interview/FGD Data: Detailed explanations regarding the process provided by the Vice-Principal of Curriculum.
Theme 3: Synergy between Teachers, Schools, and Families in the Formation of Religious Character	Optimal character development is achieved through the synergistic collaboration of three pillars: teachers acting as role models and facilitators, parents providing reinforcement within the home environment, and the school establishing a supportive culture and policies.	Interview Data: Statements from teachers and the Principal regarding the critical nature of these tripartite roles. FGD Data: Consensus on the parental role in communication and monitoring via the <i>Amal Yaumi</i> book. Conclusion: Success is contingent upon the integrated effort of all three entities.

The second column succinctly summarised the key outcomes for each theme, moving from the holistic execution of the curricular framework to specific programmes that instilled positive habits and culminated in the critical partnership between school and home. These outcomes illustrated a coherent progression from curriculum design to daily character-building practices. Finally, the third column grounded these findings in concrete evidence by listing specific pedagogical tools, documentary sources, and qualitative data. This structure demonstrated the study's rigorous multi-method approach and offered a replicable blueprint for curriculum application.

Theme 1. Implementation of the ADLX Integrated Curriculum in Learning

Table 1 the ADLX Introflext Integrated Curriculum constitutes a pedagogical framework designed to facilitate profound and integrated learning experiences. As implemented at the IQRO' Nogosari Integrated Islamic Primary School (under the auspices of JSIT), its structure is underpinned by two core pillars. The first is the ADLX approach, which prioritises Active, Deep, Learner-centred, and Experiential learning, facilitated through individualised interaction, observation, and reflection. The second is the 'Introflex' philosophy, which recognises and accommodates the unique potential of every pupil. These principles are operationalised via the TERPADU learning cycle, a seven-phase pedagogical sequence comprising Examination, Exploration, Formulation, Presentation, Application, and the dual integration of Worldly (*Duniawi*) and Hereafter (*Ukhrawi*) concepts. Educators undergo specialised training to apply this cycle consistently, initiating lessons with real-world exploration and concluding by synthesising knowledge with both practical life applications and spiritual values. This approach thereby ensures the realisation of the curriculum's holistic objectives.

The curriculum is delivered through three synergistic programmes: Intracurricular, Co-curricular, and Extracurricular. The Intracurricular programme forms the foundation, strategically integrating

Islamic values derived from the Quran and Sunnah directly into all standard academic subjects during classroom instruction. Educators employ engaging methodologies to frame lessons not merely for worldly knowledge acquisition but explicitly for spiritual outcomes, transforming routine content into opportunities for ethical reflection and character development. The Co-curricular programme extends this learning through targeted activities, such as educational visits and community service, designed to deepen and broaden pupils' understanding. Meanwhile, the Extracurricular programme, encompassing both mandatory and elective activities such as scouting, arts, and religious practices, provides a vital platform for pupils to apply their knowledge and develop holistic competencies. This tripartite model ensures that character formation is inextricably woven throughout the entire educational experience.

Furthermore, the implementation of the ADLX Introfex curriculum at IQRO' Nogosari represents a holistic endeavour. The Intracurricular domain serves as the nucleus for value integration; the Co-curricular domain acts as an essential extension for deepening comprehension; and the Extracurricular domain offers a practical arena for application and holistic growth. Collectively, these three interconnected programmes create a cohesive educational ecosystem wherein cognitive development and religious character formation occur simultaneously and synergistically. Their combined effect makes a significant, integrated contribution to the comprehensive development of the pupils' religious character, thereby fulfilling the curriculum's vision of a balanced spiritual and academic education.



Figure 2. In-class learning activities, or intracurricular activities

In-class learning, or intracurricular activity, constitutes the core, structured, and planned instructional engagement conducted within the classroom, as depicted in Figure 2. At the IQRO' Nogosari Integrated Islamic Primary School, intracurricular activities are operationalised as a strategic instrument for cultivating students' religious character. Consequently, the pedagogical focus extends beyond the mere attainment of academic competencies; the curriculum is systematically designed to instil profound Islamic values concomitantly. By integrating the Quran and Sunnah across all subject areas, students are introduced to the fundamental concepts of the Islamic faith, history, and noble virtues.

At the IQRO' Nogosari Integrated Islamic Primary School, co-curricular activities play a crucial role in providing pupils with a comprehensive learning experience. As depicted in Figure 3, these activities are designed to complement and enrich the material acquired during intracurricular instruction, with a specific focus on the formation of religious character. Through co-curricular engagement, pupils are afforded the opportunity to apply acquired knowledge and skills within more tangible and meaningful contexts. The implementation of co-curricular activities at IQRO' Nogosari includes various initiatives relevant to religious character formation. These initiatives include visits to historical Islamic sites, social activities grounded in Islamic values, and personal development exercises aimed at enhancing the pupils' understanding of and devotion to the Islamic faith. The specific co-curricular activities conducted at the school encompass educational classes, Young Preacher Training,

Quran camps, overnight stays (*Mabit*), disaster response training, community service, and educational excursions.



Figure 3. Co-curricular activities, specifically regarding the formation of religious character.

Theme 2. Implementation of Religious Character Habituation as a Foundation for Value Internalisation

The implementation of religious character formation at the IQRO' Integrated Islamic Primary School serves as the primary foundation for the internalisation of Islamic values. Character formation within the school is integrated through a series of habituation practices. These include routine morning activities such as *Tahsin*, *Al-Bayan*, and *Iqro' Inspire* (comprising morning *dhikr* or *Al-Ma'surat*, *Duha* prayer, and *Murojaah* or the repetition of hadiths). Furthermore, the curriculum incorporates worship habits such as congregational prayer, fasting, overnight stays, and Quran camping. Additionally, there is a strong emphasis on the habituation of proper etiquette (*adab*) in various aspects of daily life, including eating, speaking, and interacting with peers, teachers, and parents.

One source elucidated the process of character formation as follows: "Religious character formation commences with *Tahsin* and *Tahfidz* activities conducted by each group, followed by *Iqro' Inspire*. Other activities include the monitoring of worship through the *Amal Yaumi* book and the BPI (*Bina Pribadi Islam* or Islamic Personal Development) programme" (ER, Vice-Principal of Curriculum, Personal Communication, 24 September 2025). This finding is corroborated by a documentary analysis of supporting learning materials, including the *Iqro' Inspire* guide, the *Al-Bayan* book, and the BPI guide. Analysis of these documents further validates the implementation of religious character formation within the school. Based on the results of Focus Group Discussions (FGDs), interviews, observations, and supporting documentation studies, it can be concluded that the IQRO' Nogosari Integrated Islamic Primary School internalises religious values in pupils through two main pedagogical approaches: habituation and role-modelling. Habituation is executed through a series of routine activities and worship practices, whereas role-modelling is demonstrated by teachers and school staff through their daily behaviour. The combination of these two approaches is expected to shape the religious character of the students comprehensively.

Tahsin dan Tahfidz Al-Bayan, these activities emphasise *makharijul huruf* (articulation points of letters) and *sifatul huruf* (characteristics of letters), constitute an effective method for improving the ability to read the Quran correctly and with *tartil* (measured recitation). Through routine activities focused on the reading and understanding of the Quran, *Tahsin Al-Bayan* not only improves the pupils' ability to pronounce letters correctly but also instils a love for the Quran. Furthermore, it increases understanding of Islamic teachings and shapes the religious character of the pupils holistically. The implementation of *Al-Bayan Tahsin* and *Tahfidz* activities is consistently carried out daily from 07:15 to 08:00, under the supervision of respective group leaders. The guidelines and activities are illustrated in Figures 4 and 5.



Figure 4. Al-bayan book



Figure 5. Activities of the al-bayan *tahsin* and *tahfidz* group

Worship (*Ibadah*) mentoring, which entails monitoring religious activities through the *Amal Yaumi* (Daily Deeds) book, is a strategy designed to heighten students' awareness and habituation regarding worship and good deeds. This programme engages students, teachers, and parents as partners in shaping the children's religious character. The *Amal Yaumi* book functions as a daily recording instrument, enabling students to reflect on and monitor the observance of obligatory worship (such as the five daily prayers) and *Sunnah* practices (including Quranic recitation, fasting, acts of charity, and kindness to others). Monitoring occurs daily via a logbook distributed to each student, which parents are required to complete. The programme undergoes consistent weekly evaluation, alongside a comprehensive monthly review where rewards are presented to students who actively maintain religious practices at home. The *Amal Yaumi* monitoring book is depicted in Figures 6 and Figure 7.



Figure 6. *Mutabaah amal yaumi* book

MUTABAHAH AMAL YAUMI

Bulan :

No.	Amal Yaumi				
1.	Sholat dhuha				
2.	Membaca Al-Bayan				
3.	Sholat Subuh				
4.	Sholat Dzuhur				
5.	Sholat Asar				
6.	Sholat Maghrib				
7.	Sholat Isya				
8.	Melaksanakan adab makan				
9.	Mura'jah				
10.	Membantu orang tua				
11.	Belajar				
12.	Tidak bermain HP / menonton TV				
13.	Berkata lemah lembut pada org tua				
14.	Membaca AISM / buku cerita				

Catatan :
.....
.....
.....

Paraf Ustadz/ah	Paraf Orang Tua
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Figure 7. Fillable form in the yaumi charity mutabaah

Implementation of the *Bina Pribadi Islam* (BPI)—the Islamic Personal Development programme—represents a systematic effort to align student character with Islamic values (Figure 7). Designed to profoundly instil religious principles, the programme seeks to elevate faith and piety, forming a generation of intelligent, pious young Muslims with noble morals. By integrating religious practices into curricular and extracurricular activities, the BPI fosters a learning environment conducive to Islamic character formation. Specifically, the BPI programme at IQRO' Nogosari Integrated Islamic Elementary School is dedicated to developing individuals who are knowledgeable, charitable, and grounded in the Qur'an, Sunnah, and the concept of the Perfect Man (*Insan Kamil*). Conducted weekly, the programme utilises structured learning indicators (Figure 8).

Analisis Program Pengajaran

Judul Pertemuan	Standar Kompetensi (SKL)	Kompetensi Dasar (KD)
Iman kepada Malaikat	SKL-1	1.1 Menghafal, memahami, dan mengimani rukun iman dan rukun Islam.
Allah Maha Mengawasi	SKL-1	1.3 Mengenal dan merasakan pengawasan Allah Swt..
Salat Berjamaah	SKL-2	2.4 Bersemangat dalam salat berjamaah.
Menjaga Diri dari Dosa Kecil	SKL-2	2.17 Menjaga diri dari dosa-dosa kecil.
Terbiasa Menutup Aurat	SKL-2	2.19 Membiasakan diri menutup aurat.
Memenuhi Seruan Allah Swt. dan Rasul-Nya	SKL-2	2.22 Belajar mengajak kebaikan dan mencegah keburukan.
Memiliki Sikap Mandiri	SKL-3	3.4 Mampu menunjukkan sikap inisiatif, mandiri, dan pekerja keras dalam kehidupan sehari-hari.
Menjaga Fasilitas Umum	SKL-3	3.22 Menjaga fasilitas umum.
Membiasakan Diri Rapi dan Teratur	SKL-4	4.7 Membiasakan hidup rapi, teratur, dan menjaga barang miliknya.
Adab Bergaul dengan Lawan Jenis	SKL-4	4.13 Mengenal adab pergaulan lawan jenis dalam Islam.
Menghafal Hadis Arba' In Nawawiyah ke 20	SKL-6	6.1 Menghafal 10 penggalan hadis arba' in nawawiyah.
Kisah Nabi Isa a.s.	SKL-6	6.2 Mengenal sirah Nabi Muhammad saw. dan nabi yang bergelar ulul azmi.
Adab Berhias	SKL-7	7.9 Mengenal fungsi merawat tubuh dan penampilan.

Keterangan:
 1. Memiliki akidah yang lurus. (SKL-1)
 2. Melakukan ibadah yang benar. (SKL-2)
 3. Berkepribadian matang, berakhlak mulia, dan bermanfaat bagi orang lain. (SKL-3)
 4. Menjadi pribadi yang berprestasi, unggul, disiplin, dan mampu menahan nafsunya. (SKL-4)
 5. Memiliki jasad yang kuat dan keterampilan hidup (life skill). (SKL-7)

Figure 8. Teaching program analysis



Figure 9. The institutionalised practice of students offering a greeting before entering their classroom.

As illustrated in Figure 8, the structured teaching programme for the primary level (*Tingkat Dini Seri 4B*) maps weekly topics to Core Competency Standards (SKL). Themes such as *Iman kepada Malaikat* (Faith in Angels) and *Adab Berhias* (Etiquette of Grooming) are designed to build measurable competencies (*Kompetensi Dasar*) that contribute to seven overarching learning outcomes. This

holistic framework cultivates students who possess a sound creed (SKL-1), perform worship correctly (SKL-2), demonstrate mature character (SKL-3), exhibit discipline (SKL-4), and maintain physical health (SKL-7), while also memorising foundational texts (SKL-6). Through an integrated approach, the curriculum connects *aqidah*, *ibadah*, *akhlak*, and discipline to develop a well-rounded Muslim personality. Illustrates the institutionalised practice of students offering a greeting before entering their classroom (Figure 9). This routine functions as a key method for internalising religious values within their daily conduct. It actively cultivates an attitude of courtesy and respect towards teachers. Furthermore, it builds the student's spiritual awareness by framing education within a sacred context. The practice serves as a constant reminder that every learning activity is preceded by core Islamic principles. Specifically, it connects the commencement of study with values of worship and moral character. Ultimately, this simple practice reinforces the foundational Islamic concept of *adab* (etiquette) within the school environment.

Theme 3. Synergy between Teachers, Schools, and Families in the Formation of Religious Character

The formation of religious character at IQRO' Nogosari Integrated Islamic Primary School is realised through collaboration between teachers, the principal, and parents. One source explained this dynamic: "The parties that play a crucial role in shaping the religious character of students at IQRO' Nogosari Integrated Islamic Primary School are teachers, parents, and the school. Teachers serve as primary role models through instruction and habituation; parents reinforce this at home; and the school, as an institution, provides the culture, policies, and special programmes. Religious character is optimally formed when these three pillars work together synergistically." (NI, Class Teacher, Personal Communication, 24 September 2025)

A similar consensus was reached during the Focus Group Discussion (FGD): "Parents play a crucial role in shaping their children's religious character through monitoring worship activities (*Amal Yaumi* or daily deeds). This involves providing motivation, acting as role models, creating a conducive environment, monitoring the development of children's worship through the *Amal Yaumi* book, and maintaining communication with the school. This creates synergy in instilling religious values and forming good habits in children." (Group Discussion, 13 September 2025). Based on the research findings, statements from the principal, and the FGD results, it can be concluded that religious character formation at IQRO' Nogosari Integrated Islamic Primary School is the result of synergy between three main pillars: teachers, parents, and the school. Teachers act as role models and facilitators through instruction and habituation; parents reinforce these values at home by monitoring worship and creating a conducive environment; and the school provides the culture, policies, and special programmes that support the development of students' religious character. Synergistic collaboration between these three pillars is key to achieving optimal religious character development at the school.



Figure 10. Parent-teacher meeting



Figure 11. Monthly Islamic study session

As depicted in Figure 10, the Parent-Teacher Meeting serves as a strategic forum for fostering synergy between the school and the family in the cultivation of the pupils' religious character. Through

this platform, the school disseminates its character development programmes. Consequently, parents are enabled to play an active role in supporting and reinforcing the internalisation of religious values within the students' domestic lives. Figure 11 illustrates the implementation of a monthly Islamic study session. This event is conducted to foster synergy among teachers, the school, and families, aiming to strengthen the religious character of the pupils. It serves as a platform for aligning visions, deepening the understanding of Islamic values, and fostering continuous collaboration between the school and parents to support the development of the students' religious character.

DISCUSSIONS

The findings of this study indicate that the implementation of the ADLX Introfle Integrated Curriculum plays a significant role in shaping the religious character of pupils through active, reflective, and integrated learning (Dwiva Zumarul Muna & Nusrotus Sa'idah, 2025). The formation of religious character is not confined to ceremonial activities but is also realised through a curricular design that connects cognitive, affective, and spiritual dimensions (Azis et al., 2025). The findings indicate that effective values education must be operationalised through meaningful learning activities, specifically value-based experiential learning, rather than relying on the mere transmission of moral concepts.

Theme 1. Implementation of the ADLX Integrated Curriculum in Learning

The ADLX Introfle Integrated Curriculum, developed by the Integrated Islamic School Network (JSIT), systematically synthesises the national curriculum with Islamic values via a structured pedagogical framework. Its core ADLX model comprises Active Learning (Dwiva Zumarul Muna & Nusrotus Sa'idah, 2025), Deep Learning (Juliani et al., 2024) and Learner Experience (Rokhmatu Laily et al., 2024) This model is reinforced by the Introfle approach, which emphasises Individualisation, Interaction, Observation, and Reflection to create holistic, spiritually grounded learning. These principles are operationalised through a seven-stage cycle: Review (*Telaah*), Exploration, Formulation, Presentation, Application, Worldly (*Duniawi*), and Hereafter (*Ukhwawi*). This cycle is designed to transition pupils from knowledge acquisition to spiritual internalisation. At SDIT IQRO' Nogosari, this cycle is enacted across three integrated channels: intracurricular, co-curricular, and extracurricular activities. Together, these form a cohesive educational ecosystem aimed at developing religious character.

Within the intracurricular domain, teachers deliberately weave Islamic principles—drawn from the Quran, Hadith, and prophetic examples—into the subject matter. This approach aligns with character education models that stress deliberate value integration (Sugiarto, 2025). As previously examined, active learning strategies such as discussions and case studies facilitate knowledge co-construction. Concurrently, the Introfle lens personalises learning through observation and reflection, thereby strengthening religious character formation (Juliani et al., 2024). Furthermore, co-curricular activities, including Quranic mentoring and Islamic camping, provide experiential contexts that deepen value internalisation. This is consistent with experiential learning theory (Rokhmatu Laily et al., 2024). These activities employ social interaction and guided reflection, both core components of Introfle, to heighten motivation and spiritual awareness (Bensaid, 2021). They function as a scaffolded 'community of practice' bridging academic and religious life (Azis et al., 2025). Finally, extracurricular programmes such as *Tahfidz*, scouts, and archery further support holistic development by nurturing leadership and social skills within an ethical Islamic framework (Shaikh & Alam Kazmi, 2022).

Theme 2. Implementation of Religious Character Formation as a Basis for Internalising Values

Consistent habituation is the primary means of internalising religious values and serves as the most effective support for Lickona's theory (Sugiarto, 2025; Retnasari et al., 2023). According to the theory, character formation is contingent upon the integrated development of moral knowing, moral feeling, and moral action. This process is predicated on students encountering tangible exemplars in their surroundings (Nurizah & Amrullah, 2024; Prihatin et al., 2025; Fua'adah, 2024). At the IQRO' Nogosari Integrated Islamic Primary School, religious character habituation is implemented through various structured programmes, most notably 'Iqro' Inspire'. This programme encompasses the performance of the congregational Dhuha prayer, the recitation of Asmaul Husna (the Divine Names) and Al-Ma'tsurat, as well as the recitation or muroja'ah (revision) of the Qur'an. As observed by Shafa

MF (2024), these activities serve not only as religious habits but also as a form of spiritual preparation that builds students' affective and cognitive readiness before core academic activities commence. This aligns with the views of Sugiarto (2025) and Bensaid (2021) who argue that consistent religious habituation is an integral component of religious character education in schools. Furthermore, this finding is supported by Brooks et al. (2020), whose research indicates that the habituation of daily worship enhances students' learning readiness and religious awareness in integrated Islamic primary schools. These activities are implemented in a structured manner, as detailed in the guidebook below.

Theme 3. Synergy between Teachers, Schools, and Families in the Formation of Religious Character

The implementation of this curriculum cannot be optimal without the support of a harmonious social ecosystem. Research indicates that strong collaboration between teachers, schools, and families is vital for developing religious character. As previously investigated, synergy between parents and teachers is essential for shaping religious character through positive communication, wherein each partner understands and shares their respective roles. Additionally, teachers play a crucial role as agents of value socialization. They not only transmit general and religious knowledge but also serve as behavioural models, facilitators of reflection, and designers of learning experiences that enable religious values to be internalised in real-life contexts. Teachers view all subjects as vehicles for character development and tend to employ reflective and applied teaching strategies, thereby positively impacting students' moral development (Metcalf et al., 2024).

The school, as an institution, plays a structural role in establishing a school culture where religious character development is practised, monitored, and reinforced. The school adopts an approach that embeds this development within the routine of building a religious culture, ensuring that religious values are not merely subject matter but a stable and measurable component of the school ecosystem (Pieter & Risamasu, 2020). The role of the family is complementary and reinforcing. Parental involvement in monitoring and fostering values increases the likelihood of students successfully internalising religious character. Effective formation of religious character invariably involves parents, and this involvement has a synergistic effect on children's moral development (Mohebi et al., 2018). Optimal synergy is achieved when teachers, schools, and parents collaborate and fulfil their roles to the utmost. Furthermore, school policies must systematise parental involvement and equip teachers with values-based pedagogical skills, ensuring that the implementation of religious character-building programmes is sustainable and adaptive to the challenges of the globalisation era (Pusztai et al., 2024).

CONCLUSION

This study provides two primary contributions. Theoretically, it addresses a gap in the extant literature, which has hitherto remained predominantly general, by providing an in-depth empirical analysis of the operational implementation of the ADLX Introfex curriculum. These findings enrich the scholarship on religious character education by confirming that this curriculum constitutes a concrete manifestation of experiential and reflective learning within an integrative Islamic educational context. It systematically balances cognitive, affective, and spiritual dimensions. Practically, this study contributes a detailed operational blueprint. This model encompasses the tripartite programme structure (Intracurricular, Co-curricular, and Extracurricular), the TERPADU learning cycle, and the mechanisms of habituation and synergy. Consequently, it serves as a robust reference for other Islamic schools in designing and evaluating the implementation of character education based on an integrative curriculum. This study acknowledges several limitations. First, as a qualitative inquiry limited to a single school setting, the findings may not be fully generalisable to all Integrated Islamic School contexts. Second, the research focused primarily on the implementation process and stakeholder perceptions. Consequently, it did not quantitatively measure the long-term impact of the curriculum on the character development and academic achievement of the pupils. For future research, it is recommended that multi-site or comparative studies be conducted across schools with diverse characteristics to test the external validity of this model. Furthermore, follow-up research is imperative to evaluate the effectiveness of the curriculum through mixed-method approaches. Such studies should include long-term impact assessments on pupil behaviour, spirituality, and moral resilience,

alongside an exploration of the supporting and inhibiting factors within more diverse educational systems. The findings indicated that the ADLX Introflext curriculum had important implications for educational practice, as it provided an effective strategy for addressing moral degradation by strengthening religious character from an early age through value internalisation, habituation, and reflective learning. Furthermore, the study highlighted implications for teachers, schools, and curriculum developers to collaboratively implement reflective, integrative, and holistic practices that position character and spirituality as the core of the learning process.

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