



ISLAMIC RELIGIOUS EDUCATION TEACHERS' STRATEGIES IN SHAPING STUDENTS' RELIGIOUS CHARACTER AT SMPIT INSAN KAMIL KARANGANYAR

Aisyah Ainul Qolbi¹, Hakimuddin Salim²

^{1,2}Universitas Muhammadiyah Surakarta, Indonesia

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ABSTRACT

This study examines Islamic Religious Education teachers' strategies in shaping students' religious character at SMPIT Insan Kamil Karanganyar. Strengthening religious character has become an important aspect of education in Islamic schools amid contemporary moral challenges faced by students. This study employed a descriptive qualitative field research design using observation, interviews, and literature review. The findings reveal that teachers implemented several strategies, including exemplary conduct, discipline, habituation, and special programs such as Bina Pribadi Islami (BPI) and Malam Bina Iman dan Taqwa (MABIT). Exemplary conduct emerged as the primary strategy because teachers function as role models for students. Supporting factors included collaboration among school members, a religious school culture, and effective teacher-student communication, while family-school inconsistency and limited instructional time became major obstacles. The study implies that successful religious character formation requires teacher strategies, supportive school culture, and active family involvement.

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Corresponding Author:

Aisyah Ainul Qolbi
Department of Islamic Education
Universitas Muhammadiyah Surakarta
g000220053@student.ums.ac.id

1. INTRODUCTION

Character education has become one of the most important concerns in contemporary education, particularly in response to the increasing moral challenges faced by students. Cases such as bullying, disciplinary violations, academic dishonesty, and other forms of deviant behavior indicate that educational institutions are not only required to develop students' intellectual abilities but also their moral and religious character [1]. In Islamic educational institutions, strengthening students' religious character is considered essential because Islamic Religious Education (IRE) aims not only to deliver religious knowledge but also to internalize Islamic values in students' daily behavior.

Islamic Religious Education teachers play a strategic role in shaping students' religious character through learning activities, exemplary conduct, discipline, and habituation. Teachers are expected to become role models who demonstrate Islamic values consistently in both classroom learning and daily interactions [2]. In this context, character formation is not limited to theoretical instruction, but also involves continuous practice and value internalization within the school environment. Previous studies have shown that exemplary conduct and habituation are effective approaches in strengthening students' moral and religious values [3], [4].

However, many previous studies on character education mainly discuss general strategies of Islamic Religious Education teachers and place limited attention on the integration of school culture and special religious programs in shaping students' religious character. In addition, studies specifically examining character-building strategies in integrated Islamic junior high schools remain relatively limited. Therefore, further research is needed to explore how Islamic Religious Education teachers implement character-building strategies through both classroom learning and school-based religious programs.

SMPIT Insan Kamil Karanganyar represents an interesting context for this study because the school implements several distinctive religious character-building programs, such as Bina Pribadi Islami (BPI) and Malam Bina Iman dan Taqwa (MABIT). These programs are designed to strengthen students' religious character through mentoring activities, habituation, spiritual reflection, and intensive religious guidance. In addition, the school emphasizes exemplary conduct, discipline, and Islamic school culture as integral components of character education.

Based on this background, this study aims to analyze Islamic Religious Education teachers' strategies in shaping students' religious character at SMPIT Insan Kamil Karanganyar and to identify the supporting and inhibiting factors influencing the implementation of these strategies. This study is expected to contribute to the development of religious character education, particularly in integrated Islamic school settings.

2. RESEARCH METHODS

This study employed a descriptive qualitative field research design to explore Islamic Religious Education teachers' strategies in shaping students' religious character at SMPIT Insan Kamil Karanganyar. The research was conducted at SMPIT Insan Kamil Karanganyar, Central Java, Indonesia, because the school implements several religious character-building programs, such as Bina Pribadi Islami (BPI) and Malam Bina Iman dan Taqwa (MABIT).

The participants of this study consisted of Islamic Religious Education teachers who were directly involved in students' character formation activities. Informants were selected using purposive sampling because they possessed specific knowledge and experience related to the implementation of religious character education at the school. In addition, several supporting informants, including program mentors and school staff involved in character-building activities, were also interviewed to obtain more comprehensive data.

Data were collected through direct observation, in-depth interviews, and documentation. Observation was conducted to examine the implementation of character-building activities within the school environment, while interviews were carried out to explore teachers' strategies, supporting factors, and inhibiting factors in shaping students' religious character. Documentation techniques were used to support and strengthen the findings obtained from observations and interviews.

To ensure data credibility, this study applied source triangulation and technique triangulation by comparing information obtained from different informants and data collection methods. The collected data were analyzed descriptively through data reduction, data presentation, and conclusion drawing in order to obtain comprehensive findings related to Islamic Religious Education teachers' strategies in shaping students' religious character.

3. RESULT AND ANALYSIS

The Strategies of Islamic Religious Education Teachers in Shaping Students' Character at SMPIT Insan Kamil Karanganyar

The findings revealed that Islamic Religious Education teachers at SMPIT Insan Kamil Karanganyar implemented several strategies in shaping students' religious character, including exemplary conduct, discipline, habituation, and special religious programs. These strategies were integrated into the school's character education framework known as the "Seven Characteristics of Insan Kamil," which emphasizes purity of faith, worship quality, moral integrity, discipline, Qur'anic literacy, intellectual development, and independence.

Among these strategies, exemplary conduct emerged as the most dominant approach. Teachers consistently demonstrated Islamic values through polite communication, disciplined worship practices, and respectful behavior toward students. One informant stated:

"Before asking students to behave properly, teachers must first become role models for them because students tend to imitate what they observe every day." (Interview with Islamic Religious Education teacher)

This finding supports the view that exemplary conduct is one of the most effective approaches in character education because students internalize values through direct observation and daily interaction with teachers [14].

Discipline was also implemented through school regulations and religious routines. Students were encouraged to perform prayers on time, maintain polite behavior, and follow Islamic dress codes within the school environment. Teachers provided guidance and reminders when students violated school rules. According to one teacher:

"Discipline is not merely about enforcing rules, but about training students to become consistent in practicing Islamic values in their daily lives." (Interview with teacher)

Another important strategy was habituation through daily religious activities such as Dhuha prayer, Qur'anic recitation, Asmaul Husna chanting, and short religious reflections before classroom learning began. These repeated activities helped students gradually develop religious awareness and consistent positive behavior.

In addition, SMPIT Insan Kamil Karanganyar implemented special programs such as Bina Pribadi Islami (BPI) and Malam Bina Iman dan Taqwa (MABIT). These programs focused on mentoring, spiritual reflection, Qur'anic learning, and religious discussions in small groups. Through these programs, students were encouraged to strengthen their spirituality, self-awareness, and social responsibility. One mentor explained:

"BPI and MABIT are designed not only to teach religious knowledge but also to build students' religious habits and personal awareness through direct experience." (Interview with program mentor)

These findings indicate that religious character formation at SMPIT Insan Kamil Karanganyar is carried out comprehensively through the integration of school culture, daily habituation, exemplary conduct, and special mentoring programs. The "Seven Characteristics of Insan Kamil" framework also functions as the main foundation guiding the implementation of character education within the school environment.

One foundation of character education is found in the word of Allah in the Qur'an, Surah An-Nahl, verse 90:

"Indeed, Allah commands justice, good conduct, and giving to relatives, and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded." (Qur'an, 16:90)

Character education from an Islamic perspective is grounded in several fundamental elements, namely akhlaq (moral character), adab (proper conduct), and exemplary behavior rooted in Islamic teachings [19], [20]. Akhlaq relates to moral responsibilities and ethical conduct based on the Qur'an and Sunnah, while adab emphasizes courteous behavior, respect, and proper social interaction. Exemplary behavior highlights the importance of emulating the noble character of Prophet Muhammad (peace be upon him) as the primary role model in everyday life. Therefore, Islamic character education is not limited to theoretical understanding, but also emphasizes the internalization of religious values through daily habits and behavior [21].

In the learning process, Islamic Religious Education teachers are required to implement appropriate strategies to support students' religious character formation. Learning activities are not merely directed toward transferring knowledge, but also toward instilling Islamic values that shape students' attitudes and behavior in daily life. Previous studies have shown that teachers' strategies, school culture, and religious habituation significantly influence the effectiveness of character education in Islamic schools [22], [23].

Based on interview findings at SMPIT Insan Kamil Karanganyar, the school adopts the paradigm of the "Seven Characteristics of the Complete Human" (7 Kepribadian Insan Kamil) as the primary foundation for students' religious character development. These seven characteristics include purity of faith, quality of worship, moral integrity, self-control and discipline, Qur'anic literacy, intellectual insight, and independence. These values are systematically integrated into classroom learning, daily habituation activities, and special religious programs such as Bina Pribadi Islami (BPI) and Malam Bina Iman dan Taqwa (MABIT).

The implementation of these seven characteristics demonstrates that character formation at SMPIT Insan Kamil Karanganyar is carried out comprehensively through the integration of religious values, school culture, mentoring programs, and daily practice. Islamic Religious Education teachers function not only as instructors, but also as mentors and role models responsible for guiding students in applying Islamic values in their daily lives.

Based on interviews and observations conducted at SMPIT Insan Kamil Karanganyar, Islamic Religious Education teachers employ several strategies in their efforts to build students' character.

a. Exemplary Conduct

Education through exemplary conduct refers to the process of providing direct examples to students in terms of behavior, attitudes, and ways of thinking. In Islamic education, exemplary conduct is considered one of the most effective approaches to shaping students' religious character because students tend to imitate the attitudes and behavior demonstrated by their teachers [11], [19]. Teachers therefore function not only as instructors, but also as moral role models whose actions influence students' character development both consciously and unconsciously.

Muhammad Quthb explains that exemplary conduct is capable of influencing students' inner awareness because moral values are more easily internalized through direct experience and observation rather than through verbal instruction alone [11]. Similarly, Islamic educational philosophy emphasizes that educators should embody the values they teach in everyday life so that students can observe the practical implementation of Islamic teachings [20]. In this regard, teachers indirectly create a "living curriculum" through their daily conduct, communication, discipline, and interaction with students.

Based on interviews conducted at SMPIT Insan Kamil Karanganyar, exemplary conduct emerged as one of the primary strategies implemented by Islamic Religious Education teachers in shaping students'

religious character. Teachers consistently demonstrated Islamic values through polite communication, disciplined worship practices, respectful interaction, and appropriate dress. One teacher stated: “Students are easier to guide when teachers first provide good examples in their daily behavior because students naturally imitate what they observe at school.” (Interview with Islamic Religious Education teacher)

This finding indicates that exemplary conduct plays an important role in supporting the internalization of the “Seven Characteristics of *Insan Kamil*,” particularly in developing moral integrity, discipline, and quality of worship among students. Through consistent examples demonstrated by teachers, students become more accustomed to practicing Islamic values in their daily lives.

The Qur’an explicitly emphasizes the importance of exemplary conduct as one of the fundamental instruments of education. The significance of role models for students is reflected in various verses that present inspirational figures as references for character development, as affirmed by Allah SWT in Surah Al-Ahzab (33): 21:

“Indeed, in the Messenger of Allah you have an excellent example for whoever hopes in Allah and the Last Day and remembers Allah often.” (Qur’an, 33:21)

In practice, exemplary conduct can also be strengthened through the delivery of inspirational stories about prophets, Islamic figures, and narratives containing moral lessons. Such stories help students understand Islamic values more concretely and encourage them to apply these values in their daily lives [15], [21]. Through storytelling, students are not only introduced to moral concepts theoretically, but are also guided to reflect on positive behavior demonstrated by exemplary figures in Islamic history. In addition, teachers play an important role in creating a religious atmosphere within the school environment through direct example and daily interaction. A religious environment is supported not only by worship facilities such as mosques or prayer rooms, prayer equipment, and copies of the Qur’an, but also through Islamic culture reflected in communication patterns, mutual respect, discipline, and collective worship activities [24]. This environment supports the internalization of religious values because students continuously interact with positive examples and religious practices in their daily school activities.

Based on interviews conducted at SMPIT *Insan Kamil Karanganyar*, exemplary conduct was identified as one of the most effective strategies in shaping students’ religious character. Teachers emphasized that students are generally more responsive to direct examples than verbal instruction alone. One teacher explained:

“Before asking students to practice discipline or good manners, teachers must first demonstrate these behaviors consistently in everyday activities.” (Interview with Islamic Religious Education teacher)

This exemplary behavior was reflected in teachers’ neat appearance, polite communication, punctuality in congregational prayers, and respectful interaction with students. During classroom learning, teachers also integrated stories from the Qur’an, Hadith, and Islamic history into lesson delivery in order to strengthen students’ understanding of moral values. These findings indicate that exemplary conduct functions not only as an instructional strategy, but also as a practical mechanism for internalizing the values contained in the “Seven Characteristics of *Insan Kamil*,” particularly moral integrity, worship quality, and self-discipline.

b. Instilling Discipline

Discipline is fundamentally a form of obedience that arises from awareness and sincere intention to fulfill obligations in accordance with prevailing norms. In character formation, discipline is a highly effective instrument. To build discipline, several approaches may be employed, such as providing motivation, conducting training, applying appropriate leadership styles, managing systems of rewards and sanctions, and ensuring consistent enforcement of rules.

Furthermore, religious education is not limited to the formal delivery of material in the classroom. Teachers also have opportunities to provide religious guidance situationally or spontaneously, especially when encountering student behavior that is inconsistent with religious values. This spontaneous approach is considered quite effective because students can immediately realize their mistakes and correct their behavior at that very moment.

The importance of discipline in education is also reflected in a Hadith narrated by Abdullah ibn Umar, recorded in *Sahih al-Bukhari*:

“Be in this world as though you were a stranger or a traveler passing by.”

Ibn Umar further said: “When you reach the evening, do not expect to live until morning; and when you reach the morning, do not expect to live until evening. Take advantage of your health before sickness, and your life before death.” (Narrated by Bukhari, *Kitab Ar-Riqaq*)

This Hadith teaches the values of time awareness, self-discipline, and wise use of life principles that are highly relevant in cultivating disciplined character among students.

c. Habituation

Habituation is understood as a process of instilling positive habits through repeated and consistent activities so that certain behaviors become part of an individual's character [3]. In Islamic education, habituation is considered an effective method for strengthening students' religious character because repeated practices encourage students to perform positive actions naturally and consistently in their daily lives [11]. Through habituation, moral and religious values are not only understood cognitively but are also internalized into students' attitudes and behavior.

Muhammad Quthb explains that habituation occupies an important position in human life because repeated behavior gradually becomes automatic and requires less conscious effort [11]. Similarly, Islamic education emphasizes that character formation should be implemented continuously through daily practice and environmental conditioning [24]. Therefore, religious character education cannot rely solely on classroom instruction but must also be integrated into students' routines and school culture.

Based on interviews conducted at SMPIT Insan Kamil Karanganyar, habituation was identified as one of the most effective strategies for shaping students' religious character. The school implemented various routine religious activities through the "Sapa Pagi" (Morning Greeting Program) before formal learning sessions began. These activities included Dhuha prayer, collective prayer recitation, chanting Asmaul Husna, and muraja'ah of short Qur'anic chapters. One teacher stated:

"Daily habituation activities help students become accustomed to practicing Islamic values consistently, even without direct reminders from teachers." (Interview with Islamic Religious Education teacher)

In addition, students were encouraged to deliver short *tausiyah* (religious reflections) before classroom learning activities. This practice was intended not only to strengthen students' understanding of Islamic teachings but also to develop self-confidence, communication skills, and religious awareness. These habituation activities support the implementation of the "Seven Characteristics of Insan Kamil," particularly in strengthening worship quality, Qur'anic literacy, self-discipline, and moral integrity.

The findings indicate that habituation plays a significant role in creating a religious school culture because students continuously engage in Islamic practices throughout their daily activities. As a result, religious values gradually become embedded in students' personalities and contribute to the sustainable development of their religious character.

d. Special Programs

Special programs in Islamic education play an important role in supporting the internalization of religious values because character education is considered more effective when implemented through direct and consistent activities [8], [28]. Islamic Religious Education should not only emphasize theoretical understanding, but also encourage students to practice religious teachings in their daily lives through real experiences and continuous guidance [8]. Therefore, character formation requires educational programs that actively involve students in religious, social, and reflective activities.

Based on interviews conducted at SMPIT Insan Kamil Karanganyar, several special programs were specifically designed to strengthen students' religious character, including the Islamic Personal Development Program (Bina Pribadi Islami / BPI) and the Faith and Piety Development Night Program (Malam Bina Iman dan Taqwa / MABIT). These programs were integrated into the school's "Seven Characteristics of Insan Kamil" framework, particularly in strengthening worship quality, moral integrity, self-discipline, and spiritual awareness.

The Islamic Personal Development Program (BPI) was conducted through small-group mentoring activities guided by teachers or mentors. In these sessions, students participated in Qur'anic recitation, *tausiyah* (religious talks), and discussions concerning personal and social issues encountered in daily life. According to one mentor:

"BPI allows students to discuss their problems openly and receive religious guidance in a more personal and comfortable atmosphere." (Interview with BPI mentor)

This mentoring approach supports more intensive interaction between mentors and students, making the process of value internalization more effective [18]. In addition, discussion and sharing sessions within BPI helped students develop empathy, openness, responsibility, and problem-solving skills based on Islamic values.

In addition to BPI, SMPIT Insan Kamil Karanganyar also implemented the Malam Bina Iman dan Taqwa (MABIT) program to strengthen students' spirituality and religious awareness. This program involved overnight activities at school, including congregational prayers, Qur'anic recitation (*tadarus*), religious studies, and *muhasabah* (self-reflection). One teacher explained:

"Through MABIT, students experience spiritual activities directly and learn to reflect on their behavior and relationship with Allah." (Interview with Islamic Religious Education teacher)

The implementation of MABIT reflects the concept of experiential learning because students internalize religious values through direct spiritual experiences and reflective activities [22]. Muhasabah sessions particularly encouraged students to evaluate their attitudes and behavior, which contributed to the strengthening of self-awareness and religious responsibility.

Overall, the findings indicate that special programs such as BPI and MABIT function as important instruments in supporting religious character formation at SMPIT Insan Kamil Karanganyar. These programs complement classroom learning by providing students with practical religious experiences, intensive mentoring, and reflective activities that strengthen the internalization of Islamic values in everyday life.

Supporting Factors for Islamic Religious Education Teachers' Strategies in Character Formation

Based on interviews conducted at SMPIT Insan Kamil Karanganyar, the success of religious character formation was supported by several important factors, including strong collaboration among educators, the implementation of an Islamic school culture, and effective communication between teachers and students. These supporting factors strengthened the implementation of the "Seven Characteristics of Insan Kamil" framework in daily school activities.

The first supporting factor was the close cooperation among all educators and school personnel. Character formation was not viewed solely as the responsibility of Islamic Religious Education teachers, but as a collective responsibility involving homeroom teachers, counseling teachers, student affairs staff, BPI mentors, and teachers of other subjects. One teacher explained:

"Character education cannot be carried out by Islamic Religious Education teachers alone. All teachers and school staff must work together to provide guidance and supervision for students." (Interview with teacher)

This collaboration was reflected in the consistent enforcement of discipline, supervision of students' behavior, religious mentoring activities, and the integration of Islamic values into various school programs. Such cooperation enabled students to receive continuous reinforcement of religious values in both academic and non-academic activities. Previous studies also indicate that the success of character education is strongly influenced by the active involvement of all school elements in creating a supportive educational environment [13], [9].

Another important supporting factor was the creation of a religious school environment. Islamic values were integrated into daily school culture through activities such as congregational prayers, recitation of prayers before and after lessons, Islamic dress regulations, polite communication, and routine religious programs. One informant stated:

"Students become more accustomed to practicing Islamic values because the school environment continuously encourages them to do so every day." (Interview with Islamic Religious Education teacher)

This finding indicates that the religious atmosphere at SMPIT Insan Kamil Karanganyar functioned as a practical medium for habituation and value internalization. A supportive school culture enables students to observe, imitate, and practice positive behavior continuously [16], [7]. In this context, the religious environment strengthened several aspects of the "Seven Characteristics of Insan Kamil," particularly worship quality, moral integrity, and self-discipline.

The third supporting factor was effective communication between teachers and students. Teachers applied personal approaches, motivational support, and continuous guidance to build harmonious relationships with students. Through open communication, teachers were able to understand students' personal conditions, emotional challenges, and behavioral development more effectively. According to one teacher:

"Students are more open to advice and guidance when teachers communicate with them personally and respectfully." (Interview with teacher)

Good communication patterns created a positive learning atmosphere in which students felt appreciated and supported. This condition encouraged students to become more receptive to the religious values taught by teachers. Harmonious teacher-student relationships are considered important in character education because value internalization becomes more effective when students feel emotionally connected to their educators [9], [17].

Overall, these findings demonstrate that the success of religious character formation at SMPIT Insan Kamil Karanganyar was influenced not only by instructional strategies, but also by collaboration among school members, the implementation of Islamic school culture, and positive interpersonal communication. These supporting factors worked synergistically to strengthen the internalization of Islamic values within students' daily lives.

Inhibiting Factors in Islamic Religious Education Teachers' Strategies for Character Formation

Based on interviews conducted at SMPIT Insan Kamil Karanganyar, several obstacles were found to hinder the implementation of strategies for shaping students' religious character. These challenges originated not only from the school environment but also from external factors, particularly family conditions and the limited duration of instructional time available for character education activities.

The first major inhibiting factor was the inconsistency between values implemented at school and conditions within the family environment. At school, students were accustomed to practicing Islamic values such as wearing proper Islamic uniforms, speaking politely, performing prayers on time, and participating in religious activities. However, some students returned to family environments that did not consistently reinforce these values. One teacher explained:

“Students are trained to practice discipline and religious habits at school, but some families do not apply similar values at home, making it difficult for students to maintain consistency.” (Interview with Islamic Religious Education teacher)

This condition created challenges in the process of value internalization because students experienced differences between the religious culture at school and their daily experiences at home. Previous studies emphasize that character formation is strongly influenced by the family as the primary educational environment in children’s lives [7]. Families function as the first source of role models, habits, and behavioral patterns that children imitate continuously. Therefore, inconsistency between school and family values may weaken the effectiveness of character education programs implemented at school [13], [32].

In addition, the lack of family support also affected the sustainability of students’ religious behavior outside school hours. Several teachers stated that some students demonstrated good behavior at school but experienced difficulties maintaining similar habits within their home environments. This finding indicates that religious character formation requires collaboration between schools and families in order to create consistent moral guidance for students.

Another significant obstacle was the limited duration of instructional time available for Islamic Religious Education teachers. Character education is a continuous process requiring repeated habituation, supervision, and guidance [9]. However, the limited number of formal instructional hours at school reduced opportunities for teachers to monitor and strengthen students’ religious character development comprehensively. One teacher stated:

“Character building cannot be completed only during classroom lessons because students spend more time outside school than inside it.” (Interview with teacher)

This limitation affected the intensity of teacher-student interaction in implementing religious character education programs. Although the school had implemented various habituation activities and special programs such as BPI and MABIT, teachers still faced challenges in maintaining the continuity of students’ religious practices beyond the school environment.

These findings demonstrate that the effectiveness of religious character formation at SMPIT Insan Kamil Karanganyar was influenced by both internal and external factors. The lack of synchronization between school and family environments, combined with limited instructional time, became significant obstacles to the sustainable internalization of Islamic values among students. Therefore, stronger cooperation between schools, families, and the wider community is necessary to support the successful implementation of religious character education comprehensively and continuously.

4. CONCLUSION

This study concludes that Islamic Religious Education teachers at SMPIT Insan Kamil Karanganyar play a significant role in shaping students’ religious character through several integrated strategies, namely exemplary conduct, discipline, habituation, and special religious programs such as Bina Pribadi Islami (BPI) and Malam Bina Iman dan Taqwa (MABIT). These strategies do not function independently, but rather complement one another in supporting the internalization of Islamic values among students. Exemplary conduct serves as the primary foundation because teachers act as role models in students’ daily lives, while discipline and habituation strengthen the consistency of students’ religious behavior through continuous practice and school culture. In addition, BPI and MABIT programs provide students with direct spiritual experiences, mentoring, and self-reflection activities that reinforce the development of religious awareness and moral responsibility.

The implementation of these strategies is closely connected to the school’s “Seven Characteristics of Insan Kamil” framework, which emphasizes purity of faith, worship quality, moral integrity, self-discipline, Qur’anic literacy, intellectual insight, and independence. Through the integration of these values into classroom learning, religious activities, and school culture, students’ religious character can be developed more comprehensively and sustainably.

The findings also reveal that the success of religious character formation is supported by strong collaboration among educators, a religious school environment, and effective communication between teachers and students. However, several obstacles remain, particularly the inconsistency between school and family values and the limited duration of instructional time for character education activities. These challenges affect the sustainability of students’ religious behavior outside the school environment.

Therefore, several practical recommendations can be proposed. Schools should strengthen regular communication and cooperation with parents to ensure consistency between school and family values. In addition, schools are encouraged to develop periodic character evaluation indicators and reports to monitor students' character development continuously. Religious habituation activities outside formal Islamic Religious Education lessons should also be optimized through the involvement of homeroom teachers, counseling teachers, and program mentors. Furthermore, BPI and MABIT programs should be continuously improved as strategic instruments for strengthening students' religious awareness and moral development.

This study is limited because it was conducted only at SMPIT Insan Kamil Karanganyar, so the findings may not fully represent the implementation of religious character education in other Islamic schools. Therefore, future studies are recommended to examine similar programs in different educational settings or compare character education strategies across several Islamic schools in order to obtain broader and more comprehensive findings regarding religious character formation.

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