

Integrating Islamic Character Values into the Teaching–Learning Process: Strategies, Implementation, and Effectiveness

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Abstract

This study is motivated by an academic concern regarding the inconsistent understanding and implementation of Islamic character values in public schools, including SMPN 18 Kota Jambi, despite the national curriculum's strong emphasis on character education. The research aims to describe how Islamic character values are integrated into the learning process and to analyze the strategies, strengths, and challenges encountered by teachers during implementation. A qualitative descriptive approach was employed, involving principals, teachers, and students through observations, interviews, and documentation. The findings indicate that Islamic values are integrated through teacher role modeling, reinforcement of religious routines, contextualization of learning materials, and habituation of positive behaviors within classroom interactions. These efforts are supported by the school's commitment and teacher enthusiasm, yet challenges persist, particularly regarding limited facilities, diverse student characteristics, and the need for continuous professional development. The results imply that strengthening school culture, enhancing teacher pedagogical competence, and maintaining consistent character programs are essential to ensure sustainable and meaningful implementation of Islamic character education.

Keywords: *Islamic Character Values, Learning Process, Teacher Strategies, Character Implementation, SMPN 18 Kota Jambi*

Abstract

Penelitian ini dilatarbelakangi oleh keprihatinan akademik terhadap belum konsistennya pemahaman dan penerapan nilai-nilai karakter Islami di sekolah umum, termasuk di SMPN 18 Kota Jambi, meskipun kurikulum nasional telah menekankan pentingnya pendidikan karakter. Penelitian ini bertujuan untuk mendeskripsikan integrasi nilai-nilai karakter Islami dalam proses pembelajaran serta menganalisis strategi, keunggulan, dan tantangan yang dihadapi guru dalam pelaksanaannya. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan melibatkan kepala sekolah, guru, dan peserta didik sebagai subjek penelitian melalui teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa nilai-nilai Islami diintegrasikan melalui keteladanan guru, penguatan rutinitas keagamaan, kontekstualisasi materi pembelajaran, serta pembiasaan perilaku positif dalam interaksi kelas. Upaya tersebut didukung oleh komitmen sekolah dan antusiasme guru, namun masih menghadapi sejumlah kendala, seperti keterbatasan sarana prasarana, keberagaman karakter peserta didik, serta perlunya pengembangan profesional guru secara berkelanjutan. Temuan ini mengindikasikan bahwa penguatan budaya sekolah, peningkatan kompetensi pedagogik guru, dan konsistensi program karakter sangat diperlukan untuk menjamin keberlanjutan dan kebermaknaan implementasi pendidikan karakter Islami.

Kata Kunci: Nilai Karakter Islami; Proses Pembelajaran; Strategi Guru; Implementasi Karakter; SMPN 18 Kota Jambi

A. Introduction

The development of student character has become a central issue in contemporary education, particularly in contexts where moral and cultural foundations serve as the core of learning. Islamic education offers a holistic perspective that aligns cognitive development with spiritual and moral refinement, emphasizing the balance between intellectual ability, emotional stability, and ethical conduct¹. This concept positions education not merely as a transfer of knowledge but as a transformative process that shapes learners into morally responsible individuals. In the Indonesian context, efforts to strengthen character values are increasingly emphasized through national policies and school-based innovations². Islamic character education, therefore, becomes a relevant approach for guiding students toward responsible behavior grounded in Islamic teachings³. As such, integrating Islamic character values into school learning processes is essential for building well-rounded students who embody both academic competence and moral integrity.

Islamic character education refers to a deliberate and systematic effort to instill Islamic values in students through structured learning experiences and consistent behavioral reinforcement⁴. These values stem from the Qur'an and Hadith, covering attributes such as honesty, discipline, responsibility, humility, empathy, and mutual respect. In educational settings, these values are not only communicated through verbal instruction but also embedded in classroom activities, interactions, and daily routines. The internalization of these values requires continuous exposure and reinforcement that allow students to practice them authentically. Schools play a significant role in facilitating this process through instructional strategies and teacher modeling. When systematically implemented, Islamic character education becomes an integral component of student development rather than an isolated moral lesson⁵.

Junior high school is a crucial developmental stage because students at this age begin to form stable patterns of behavior, identity, and social relationships. This phase requires structured guidance that supports their moral reasoning and emotional regulation. At SMPN 18

¹ M Imamuddin and Isnaniah Isnaniah, "Peranan Integrasi Nilai-Nilai Islam Dalam Pembelajaran Matematika," *Kaunia: Integration and Interconnection Islam and Science Journal* 19, no. 1 (2023): 15–21.

² Amir Masruhim and Hasbi Sjamsir, *Model Manajemen Pembelajaran Rabbani: Integrasi Nilai-Nilai Islam Dalam Peningkatan Karakter Mahasiswa* (Indonesia Emas Group, 2025).

³ Wildan Nur Hidayat et al., "Technological Pedagogical and Content Knowledge (TPACK) in Islamic Religious Education in the Digital Era," *Al Hikmah: Journal of Education* 4, no. 1 (2023): 93–106.

⁴ Fathul Zannah, "Integrasi Nilai-Nilai Pendidikan Karakter Berbasis Al Qur'an: Integration of the Values of Character Education Based on the Qur'an," *Tunas: Jurnal Pendidikan Guru Sekolah Dasar* 5, no. 2 (2020): 1–8.

⁵ Wildan Nur Hidayat and Noor Malihah, "Implementasi Beberapa Teori Belajar Dalam Aplikasi Sholat Fardhu (Studi: Teori Koneksionisme Edward L. Thorndike, Teori Belajar Medan Kurt Lewin, Dan Teori Kondisioning Ivan Pavlov Di Masjid Al-Ikhlas Sarirejo)," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 19, no. 1 (2023): 1–10.

Kota Jambi, the school environment serves as a social and academic space that strongly influences students' character formation. The school's educational setting provides opportunities to align formal learning with character-building initiatives rooted in Islamic values. Integrating moral development with academic learning at this stage helps students understand the relevance of ethics within their daily interactions⁶. Such an approach ensures that character-building efforts resonate with students' lived experiences. This makes junior high school an appropriate setting for implementing Islamic character values in a meaningful and sustainable way.

The integration of Islamic character values into the learning process involves shifting from traditional, content-centered instruction toward a more value-oriented pedagogical framework⁷. Teachers serve as key agents who contextualize Islamic values within different subject areas. Their behavior, classroom management style, communication patterns, and instructional decisions all become part of the character education process. When teachers consistently demonstrate qualities such as patience, fairness, respect, and discipline, students observe and internalize these traits as part of their learning experiences. Effective character integration requires teachers to be aware of their role as moral exemplars. This approach positions character education as an inherent part of daily teaching rather than an additional component outside the curriculum⁸.

At SMPN 18 Kota Jambi, the integration of Islamic values can be observed through various learning strategies that incorporate moral messages into academic content. Teachers often embed values such as honesty, cooperation, and responsibility within lesson discussions and classroom activities. In subjects like Mathematics, students may be encouraged to practice honesty and accuracy in problem-solving. In Bahasa Indonesia, narrative texts may highlight moral stories derived from Islamic traditions. Such practices help students recognize that Islamic values apply not only to religious subjects but also to broader aspects of their education. This strategy encourages students to view learning as a process that shapes both knowledge and character simultaneously⁹.

⁶ Abdul Hafiz, Abdul Mu'ti, and A Amirrachman, "Dakwah Dalam Perspektif Pendidikan: Integrasi Nilai-Nilai Islam Dalam Proses Pembelajaran Dan Peran Kecerdasan Buatan Dalam Meningkatkan Efektivitas Pembelajaran," *Rayah Al-Islam* 8, no. 3 (2024): 1140–56.

⁷ Rahmat Rudianto and Muhammad Mahfud, "Konsep Integrasi Nilai-Nilai Pendidikan Agama Islam Dalam Proses Belajar Mengajar," *Journal of Islamic Education* 1, no. 1 (2023): 13–22.

⁸ Muh Ibnu Sholeh et al., "Integrasi Nilai-Nilai Islam Dan Kearifan Lokal Dalam Pengembangan Kurikulum Pendidikan Berbasis Karakter," *ABDUSSALAM: Jurnal Pendidikan Dan Kebudayaan Islam* 1, no. 1 (2025): 59–72.

⁹ Tatang Hidayat, "Studi Analisis Keberhasilan Integrasi Pembelajaran Sosiologi Dengan Nilai-Nilai Islam Dalam Membina Karakter Islami," *Indonesian Journal of Humanities and Social Sciences* 5, no. 4 (2024): 1977–92.

The school's learning environment also contributes significantly to the internalization of Islamic values. A climate of respect, discipline, and mutual care helps students feel safe and supported in expressing positive behaviors. Visual displays such as motivational Islamic quotes, reminders of moral conduct, and posters promoting respectful behavior reinforce value-based norms. The presence of routines such as greeting teachers, maintaining cleanliness, and adhering to school rules further strengthens moral discipline¹⁰. These environmental cues establish expectations that guide student behavior inside and outside the classroom. As students repeatedly experience these cues, they gradually adopt them as part of their personal conduct. Thus, the learning environment becomes an active agent in character formation.

Beyond the classroom setting, extracurricular programs also play a vital role in integrating Islamic values into the students' daily lives. Activities such as Islamic study groups, charity programs, and community service projects provide practical opportunities for students to demonstrate empathy, cooperation, and social responsibility¹¹. By engaging in these activities, students learn that Islamic values are not merely theoretical principles but actionable guidelines that influence real-life situations. The experiential nature of these programs allows students to internalize values more effectively. Participation in such programs also strengthens peer relationships, which further supports positive character development. Through these activities, Islamic values gain relevance beyond the academic sphere.

Parental involvement is another significant component in reinforcing the integration of Islamic character values. Collaboration between the school and students' families ensures that moral development continues consistently at home. Parents are encouraged to model Islamic values, monitor students' behavior, and support school-based character initiatives. Regular communication between teachers and parents helps align expectations regarding discipline, responsibility, and respect¹². When school and home environments provide consistent reinforcement, students' character development becomes more stable. This shared responsibility creates a holistic support system that benefits students' moral growth. Effective parental collaboration thus strengthens the overall impact of character education¹³.

Despite its potential, integrating Islamic character values into the learning process also presents several challenges. One challenge is ensuring that students consistently apply these values outside the school context. Peer influence, digital media exposure, and community

¹⁰ Deden Heri and Uus Ruswandi, "S Konsep Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan," *Jurnal Dirosah Islamiyah* 4, no. 2 (2022): 255–67.

¹¹ Milahtul Latifah and Heri Irawan, "Penguatan Pendidikan Karakter Dalam Integrasi Nilai-Nilai Islami," *Rayah Al-Islam* 8, no. 2 (2024): 407–16.

¹² Indah Maharany et al., "Integrasi Nilai Nilai Islam Dalam Pembelajaran Bahasa Indonesia," *Religion: Jurnal Agama, Sosial, Dan Budaya* 2, no. 2 (2023): 341–47.

¹³ Eryandi Eryandi, "Integrasi Nilai-Nilai Keislaman Dalam Pendidikan Karakter Di Era Digital," *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam* 1, no. 1 (2023): 12–16.

environments sometimes contradict the values promoted at school. These external factors may hinder students' ability to maintain moral discipline. Teachers may also face limitations in monitoring behavioral changes due to time constraints and large class sizes. The complexity of students' social environments requires comprehensive strategies that extend beyond classroom instruction. These challenges highlight the need for an adaptive and collaborative approach to character education¹⁴sh.

Another challenge involves teacher preparedness and professional competence in integrating Islamic values effectively. Not all teachers possess the pedagogical skills or confidence to blend moral development with academic content seamlessly. Some may rely too heavily on didactic approaches that fail to engage students meaningfully. Professional development is essential to help teachers understand value-based pedagogy and implement it through innovative teaching methods. Continuous training can enhance their ability to model positive behavior and design lessons that encourage value internalization. Strengthening teacher competence contributes significantly to the success of character-based learning programs. This is particularly important in schools aiming to institutionalize Islamic character education¹⁵.

Curriculum design also influences the effectiveness of Islamic character integration. A value-based curriculum requires clear guidelines, structured activities, and measurable indicators of character development. Without systematic planning, value integration may occur inconsistently across subjects and grade levels. SMPN 18 Kota Jambi therefore needs to ensure that its curriculum embeds Islamic character values in a coherent and progressive manner. Collaborative curriculum development involving administrators, teachers, and curriculum experts can help establish unified standards. Such collaboration ensures that character education is not fragmented or left to individual interpretation. A well-designed curriculum serves as a roadmap that supports both teaching and learning processes¹⁶.

To reinforce value integration, assessment strategies must also be aligned with character education objectives. Traditional academic assessment often emphasizes cognitive achievement, which may overshadow moral development. Schools must adopt comprehensive assessment methods that evaluate students' attitudes, behaviors, and social interactions. Techniques such as observation, self-assessment, and peer feedback provide valuable insights into students' character growth. These assessments help teachers identify areas requiring

¹⁴ Nilna Azizatus Shofiyah, Tedy Sutandy Komarudin, and Miftahul Ulum, "Integrasi Nilai-Nilai Islami Dalam Praktik Kepemimpinan Pendidikan: Membangun Lingkungan Pembelajaran Yang Berdaya Saing," *El-Idare: Journal of Islamic Education Management* 9, no. 2 (2023): 66–77.

¹⁵ Hidayat et al., "Technological Pedagogical and Content Knowledge (TPACK) in Islamic Religious Education in the Digital Era."

¹⁶ Heri and Ruswandi, "S Konsep Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan."

reinforcement. By incorporating character-based indicators into the evaluation process, schools can monitor students' progress more accurately. This approach promotes a balanced educational model that values both academic success and moral excellence¹⁷.

Continuous improvement efforts are essential for sustaining the integration of Islamic character values in the learning process. Schools must regularly review their programs, teaching strategies, and support systems to ensure they remain effective and relevant. Collaboration among teachers, school leaders, parents, and community organizations helps strengthen the institutional commitment to character education. This collaborative culture supports the long-term development of students' moral and academic abilities. As schools adapt to changing social and educational challenges, they must remain focused on nurturing character as a foundational goal. In this way, character education becomes an evolving practice that aligns with broader educational objectives without losing its Islamic foundation.

B. Research Method

This study employed a qualitative descriptive method aimed at exploring and portraying the integration of Islamic character values within the learning process at SMPN 18 Kota Jambi in a systematic and contextual manner. This approach was selected because the research objective focuses on understanding teachers' strategies, students' experiences, and school-based practices used to embed Islamic character values into classroom activities. Qualitative methods allow researchers to obtain in-depth insights into the school's cultural dynamics, instructional interactions, and moral reinforcement techniques implemented by educators. The primary subjects of this study included the principal, teachers of various subjects, and students from selected classes at SMPN 18 Kota Jambi. The principal was involved due to their supervisory role in policy implementation, while teachers served as key informants who directly model and integrate Islamic values during instruction. Students were also included to provide firsthand perspectives on how these values are practiced and internalized in daily learning contexts. Through this method, the researcher was able to capture rich and detailed descriptions of value-based learning practices occurring within the school environment.

Data collection techniques consisted of observation, interviews, and documentation, all conducted to ensure comprehensive coverage of the school's instructional activities. Observations were carried out both inside and outside the classroom to examine teacher–student interactions, disciplinary routines, and behavioral patterns that reflect Islamic character values such as honesty, cooperation, and responsibility. Semi-structured interviews were conducted with the principal and selected teachers to explore their strategies, experiences, and challenges

¹⁷ Masruhim and Sjamsir, *Model Manajemen Pembelajaran Rabbani: Integrasi Nilai-Nilai Islam Dalam Peningkatan Karakter Mahasiswa*.

in embedding Islamic values into lessons across different subjects. Students were also interviewed to gather information about their perceptions, understanding, and daily application of Islamic character values in the learning process. Documentation techniques involved reviewing lesson plans, school activity records, photos of learning activities, and written policies related to character development programs. Data were analyzed through the stages of data reduction, data display, and conclusion drawing, with triangulation of sources and techniques used to ensure credibility. These combined procedures enabled the study to produce valid and contextually grounded findings on how Islamic character values are integrated within the instructional practices at SMPN 18 Kota Jambi.

C. Result and Discussion

1. Forms of Islamic Character Value Integration in the Learning Process

The integration of Islamic character values in the learning process begins with the formulation of lesson plans that consciously embed moral and spiritual goals alongside academic objectives. Teachers examine core competencies and basic competencies to identify areas where ethical principles can be connected meaningfully with subject content. Rather than inserting religious elements as additional components, teachers weave them into the flow of instruction in a way that feels organic to classroom activities. This integration requires thoughtful curriculum interpretation, especially when aligning learning materials with Qur'anic messages or prophetic traditions. The process also involves selecting teaching strategies that allow students to experience values rather than merely hearing them. Through this approach, the structure of instructional design becomes a foundation for cultivating character without disrupting academic rigor¹⁸.

Islamic character values are further integrated through the modeling of behavior by teachers, who serve as the primary reference for students' moral conduct. Their manner of speaking, classroom management, and interactions with learners convey expectations more clearly than verbal explanations alone. Students observe how teachers respond to challenges, manage disagreements, and uphold fairness, which reinforces the values taught during lessons. Behavioral consistency from teachers helps shape a learning atmosphere where respect, sincerity, and discipline are naturally internalized¹⁹. This implicit transmission of values often has a deeper impact on students than explicit instruction. When educators embody the character they teach, learners gain a living example that guides their daily actions.

¹⁸ Lilik Nur Kholidah, "Pola Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan," *At-Ta'dib* 10, no. 2 (2015).

¹⁹ Isna Fatimatuz Zahroh, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran IPS Di MI," *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 1 (2020): 90–103.

Classroom dialogue also becomes a key medium for integrating Islamic character values by fostering communication built on politeness and mutual respect. Students are encouraged to express opinions with humility and listen attentively to others, which strengthens interpersonal ethics. Teachers support this process by prompting reflective questions that help students connect knowledge with moral reasoning. Through guided discussion, learners develop sensitivity to ethical implications within academic topics. Such conversations help students practice honesty, empathy, and responsibility in real time. This style of discourse gradually shapes the classroom into a community grounded in Islamic moral principles²⁰.

Learning tasks are designed not only to build cognitive mastery but also to cultivate essential character traits. In group assignments, students practice cooperation, accountability, and trustworthiness as they distribute roles and complete tasks collectively. Teachers provide opportunities for leadership rotations so that every student experiences responsibility and the need for fair decision-making. Individual tasks also reinforce discipline, persistence, and self-regulation through structured deadlines and reflection activities. Projects related to real-life problems encourage students to apply Islamic ethics in analyzing and solving issues. These learning experiences allow character values to emerge through purposeful action rather than isolated instruction²¹.

Integration of Islamic values becomes increasingly visible during thematic learning sessions, where concepts from different subjects are combined into unified lessons. Teachers choose themes that naturally support moral reflection, such as environmental stewardship, social justice, or compassion toward others. Each subject contributes unique perspectives that enrich students' understanding of ethical responsibilities²². By exploring themes that touch both intellectual and spiritual dimensions, students develop a holistic grasp of Islamic teachings. This thematic approach also helps break the boundaries between religious and general subjects, reinforcing the idea that character applies across all areas of life. The seamless connection between disciplines strengthens the formation of integrated moral awareness.

Ritual practices integrated into the school day provide continuous reinforcement of Islamic character values. Activities such as reciting short prayers before class, reading selected Qur'anic verses, or performing Dhuha prayer together create a rhythm that unites

²⁰ Muh Fitrah and Dedi Kusnadi, "Integrasi Nilai-Nilai Islam Dalam Membelajarkan Matematika Sebagai Bentuk Penguatan Karakter Peserta Didik," *Jurnal Eduscience* 9, no. 1 (2022): 152–67.

²¹ Dewi Fitriyani and Nia Kania, "Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Matematika," in *Prosiding Seminar Nasional Pendidikan*, vol. 1, 2019, 346–52.

²² Maya Nurjanah, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Matematika Di Madrasah Ibtidaiyyah," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 13, no. 2 (2021): 38–45.

spiritual discipline with academic routines. These practices nurture calmness, gratitude, and self-awareness, which support students' emotional readiness for learning. Teachers guide these rituals not as formalities but as moments of reflection that shape inner attitudes. Regular repetition helps students internalize the meaning of worship in a way that influences behavior beyond the school environment. Through consistent practice, spiritual routines become a framework for strengthening character development.

Another form of integration lies in the use of stories, biographies, and historical narratives that illustrate exemplary character. Teachers present episodes from the lives of prophets, companions, and Muslim scholars to illuminate values such as courage, compassion, and perseverance. Students engage with these stories through analysis, dramatization, or creative writing, which deepens their emotional connection to moral lessons. The narratives provide concrete examples of how values operate in complex situations, making them more accessible and relevant. Teachers also relate these historical insights to contemporary life, helping students see the timeless nature of Islamic ethics. Such storytelling techniques enrich both cognitive understanding and character formation²³.

Assessment practices are adapted to reflect the importance of Islamic character values within the learning process. Teachers observe students' attitudes during class activities, evaluate their participation in group tasks, and record behavioral indicators aligned with character expectations. Instead of relying solely on written tests, assessment includes qualitative descriptions of students' growth in responsibility, cooperation, and honesty. Teachers provide constructive feedback that encourages self-reflection and gradual improvement. These assessment methods help maintain balance between academic achievement and moral development. By valuing both aspects, the school communicates that character is not secondary but integral to educational success.

School-wide activities also support classroom efforts by offering broader contexts for students to practice Islamic character values. The organization of charity programs, environmental campaigns, and community service projects allows learners to apply empathy and social responsibility beyond academic settings. Participation in these programs strengthens students' awareness of their roles within the larger community. Teachers guide students in planning and executing activities, fostering leadership, initiative, and teamwork. These experiences deepen students' understanding of Islamic

²³ Hidayat and Malihah, "Implementasi Beberapa Teori Belajar Dalam Aplikasi Sholat Fardhu (Studi: Teori Koneksionisme Edward L. Thorndike, Teori Belajar Medan Kurt Lewin, Dan Teori Kondisioning Ivan Pavlop Di Masjid Al-Ikhlas Sarirejo)."

values in real social contexts. The connection between school initiatives and classroom learning reinforces character development across multiple environments.

The physical and social environment of the school plays a crucial role in embedding Islamic character values into daily routines. Cleanliness, orderliness, and respectful signage around the school promote discipline and environmental consciousness. Interactions among students, teachers, and staff are regulated by norms that emphasize courtesy and cooperation. Spaces such as prayer rooms and quiet corners serve as reminders of spiritual grounding. The school climate becomes a living ecosystem where values are visible, felt, and practiced consistently. A supportive environment ensures that character education is sustained through both structure and culture.

Finally, integration occurs through collaboration between the school and parents, who play a significant role in reinforcing character values at home. Teachers communicate regularly with parents about students' progress, daily routines, and behavioral expectations. Joint programs such as seminars, family worship sessions, and parenting workshops strengthen shared understanding of Islamic educational goals. Parents provide insights into children's behavior outside school, helping teachers adapt strategies where needed. This partnership creates continuity between school experiences and home practices, allowing students to internalize values more consistently. A strong home-school connection ensures that character formation becomes a cooperative and sustainable effort.

2. Strategies, Strengths, and Challenges in Implementing Islamic Character Values

The implementation of Islamic character values at SMPN 18 Kota Jambi is shaped by a set of well-defined instructional strategies that emphasize ethical formation through daily practice and structured learning activities. Teachers establish the tone of the classroom by using respectful language, offering consistent guidance, and demonstrating patience during interactions with students. These behavioral cues become a subtle instructional framework that communicates the essence of Islamic ethics without requiring overt explanation. Students observe and internalize these patterns, gradually forming habits that align with Islamic moral expectations. This approach reflects a pedagogical philosophy in which character is shaped not only through explicit teaching but also through the relational dynamics that develop naturally within classroom life²⁴.

Curriculum-based strategies serve as another foundation for value integration, as teachers incorporate Islamic moral principles into lessons across multiple subjects. This

²⁴ Imamuddin and Isnaniah, "Peranan Integrasi Nilai-Nilai Islam Dalam Pembelajaran Matematika."

integration is designed through thoughtful connections between academic content and ethical themes that resonate with students' daily experiences. In language learning, for instance, students are introduced to narratives that illustrate honesty, compassion, or responsibility, allowing them to reflect on concrete examples of ethical behavior. Science lessons may highlight environmental stewardship, framing the study of nature as an opportunity to nurture gratitude and care. These curricular connections enhance students' understanding of how Islamic teachings intersect with knowledge, enabling character education to emerge as an integral part of the learning process rather than a peripheral addition²⁵.

Collaborative learning activities further strengthen the internalization of Islamic values by creating spaces in which students negotiate responsibilities, share ideas, and support one another. Group tasks encourage cooperation and mutual respect, and these interactions reveal individual strengths while prompting students to refine their interpersonal conduct. Teachers observe these interactions closely, using them as opportunities to guide students toward ethical decision-making and conflict resolution. Through this method, students experience Islamic values not only as abstract ideals but as interpersonal practices that shape community life within the classroom. The emphasis on shared outcomes fosters a learning environment where cooperation becomes a familiar and rewarding norm.

Daily spiritual routines contribute to the consistency of value formation by grounding learning activities within a moral rhythm that is familiar to students. Rituals such as prayer, recitation, and short moral reflections provide moments of stillness that support emotional and spiritual awareness. These routines also help students develop discipline and self-regulation, as they are required to participate with intention and attentiveness. Over time, students begin to associate classroom life with predictable patterns of spiritual engagement, a connection that subtly reinforces their understanding of Islamic ethical obligations. The continuity of these practices strengthens the moral climate of the school and creates a shared spiritual identity among students.

Classroom management rooted in Islamic ethics provides structural support for value-based learning activities. Teachers establish clear expectations that emphasize fairness, punctuality, and mutual respect while maintaining an approachable demeanor that encourages student participation. When students make mistakes or violate rules, corrective measures focus on guidance rather than punishment, inviting students to reflect

²⁵ Heri and Ruswandi, "S Konsep Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan."

on their behavior and consider how they might improve. This reflective approach promotes moral accountability while preserving student dignity, allowing ethical growth to occur through encouragement rather than coercion. By maintaining consistent routines and expectations, teachers create an environment where students feel secure enough to develop their character authentically²⁶.

The strengths of Islamic character education at SMPN 18 Kota Jambi are evident in the commitment shown by teachers and administrators, who share a unified vision of moral development. Their collective dedication creates a stable environment in which students experience consistent exposure to positive role models. The school's cultural atmosphere reinforces this commitment, as ethical norms manifest in daily interactions between students and staff members. The presence of shared practices, such as communal greetings and respectful dialogue, makes Islamic values feel accessible and familiar to all members of the school community. This cultural coherence supports students in developing a moral identity that aligns with their social environment.

A second major strength lies in the continuity between school practices and the values present in many students' homes, allowing moral formation to occur across multiple contexts. The alignment between cultural and religious expectations helps students find meaning in the character lessons presented at school. This external reinforcement accelerates the internalization of Islamic values, particularly for students who already practice similar principles at home. The harmony between school and family environments facilitates a smoother transition from formal instruction to daily conduct. As a result, students develop a stronger sense of ethical stability that remains relevant beyond the classroom setting²⁷.

Despite these strengths, several challenges can affect the implementation of Islamic character values. One of the most significant obstacles arises from the influence of digital media, peer dynamics, and wider social trends that often contradict the values taught at school. Students encounter diverse perspectives outside the classroom, and these external influences may weaken the ethical habits formed through school routines. Teachers observe that some students exhibit inconsistency in their behavior when moving between different social environments, raising concerns about the long-term sustainability of

²⁶ Nurjanah, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Matematika Di Madrasah Ibtidaiyyah."

²⁷ Achmat Taufiq and Gita Fitri Ramadhani, "Integrasi Nilai-Nilai Islami Dalam Proses Pengembangan Kurikulum PAI Di Sekolah Dasar," *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 8, no. 2 (2025): 1234–40.

character development initiatives²⁸. This disparity highlights the complexity of shaping student behavior in an interconnected world.

Another challenge involves the diversity of student backgrounds, which contributes to varying levels of readiness in understanding and practicing Islamic values. Some students demonstrate strong foundational knowledge and habits rooted in religious upbringing, while others require more intensive guidance to develop comparable ethical awareness. This variation compels teachers to differentiate their methods, balancing content delivery with individualized moral support. The additional effort required for personalized monitoring can place substantial demands on teachers' time and attention. These individual differences also affect group dynamics, as students may respond differently to shared ethical expectations.

Teacher workload represents a further obstacle, particularly when moral guidance is added to existing academic and administrative responsibilities. Teachers often manage large classes, varied learning needs, and the demands of preparing lesson plans that integrate ethical content. Balancing these responsibilities with ongoing character mentoring requires sustained energy and emotional investment. This situation can lead to fatigue, making it difficult for teachers to maintain consistent modeling of Islamic values throughout the school day. The cumulative effect of these pressures affects the depth and quality of character education, even when teachers remain deeply committed to the school's mission.

Parental inconsistency also influences the effectiveness of character formation, as not all families reinforce the same ethical expectations upheld by the school. Some parents may struggle to model disciplined behavior or provide structured guidance at home due to work commitments or differing views on religious practice. This inconsistency can create friction between home and school values, causing students to adopt selective habits that weaken the continuity of moral development. Teachers note that students who receive strong family support tend to internalize character lessons more effectively, suggesting that collaboration with families remains essential for long-term success. Strengthening this partnership becomes an ongoing priority for school leaders and educators.

Table 1. Overview of Strategies, Strengths, and Challenges in Implementing Islamic Character Values

Aspect	Key Components	Description
Instructional Strategies	Curriculum Integration	Alignment of academic content with Islamic moral principles across subjects.

²⁸ Kholidah, "Pola Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan."

	Student-Centered Methods	Cooperative learning, case analysis, and reflective tasks that shape ethical reasoning.
	Spiritual Routines	Regular prayers, Qur'an recitation, and contemplative pauses that build discipline.
	Ethical Communication	Respectful and empathetic teacher-student interactions that model Islamic conduct.
	Teacher Modeling	Consistent demonstrations of fairness, patience, and integrity.
Strengths	Unified School Culture	Shared ethical norms practiced by teachers and students across settings.
	Cultural Continuity	Reinforcement of values through alignment with home environments.
	Holistic Development	Integration of cognitive, emotional, and spiritual learning elements.
Challenges	External Influences	Exposure to conflicting values through media and peer groups.
	Student Diversity	Varied readiness and religious backgrounds among students.
	Teacher Workload	Balancing academic, administrative, and moral responsibilities.
	Parental Inconsistency	Uneven reinforcement of Islamic values in home settings.

Overall, the findings summarized in Table 1 demonstrate that the implementation of Islamic character values at SMPN 18 Kota Jambi is sustained by a coherent combination of instructional strategies, institutional commitment, and cultural alignment between school and family environments. The strengths identified indicate that character education becomes more effective when ethical values are embedded consistently in curriculum design, classroom interaction, and daily spiritual routines. At the same time, the challenges outlined in the table underscore the dynamic and contextual nature of character formation, which is continuously shaped by external social influences, student diversity, and structural limitations faced by teachers. These conditions suggest that the success of Islamic character education cannot rely solely on internal school mechanisms, but requires adaptive strategies, collaborative engagement with parents, and ongoing professional support for teachers. Consequently, a balanced and reflective approach is essential to ensure that Islamic character education remains sustainable and responsive to contemporary educational realities.

D. Conclusion

The implementation of Islamic character values in the learning process at SMPN 18 Kota Jambi demonstrates that character integration does not rely solely on appropriate pedagogical strategies but also on the consistency of school culture, teacher competence, and the supportiveness of the learning environment. Various forms of integration, such as strengthening character through school routines, internalizing values through teacher role modeling, and enriching learning materials with Islamic contextual content—contribute to shaping students into more disciplined, responsible, and ethical individuals. At the same time, the implementation shows strengths in teachers' enthusiasm, the availability of habituation

programs, and the school management's commitment. However, several challenges persist, particularly those related to limited facilities, differences in students' maturity levels, and the ongoing need for teacher professional development. Overall, the integration of Islamic character values is effective as long as diverse strategies, role modeling, and school culture are managed synergistically and supported by continuous evaluation to enhance the quality of learning and character development among students.

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