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Implementing Diniyah Learning for Islamic Character Formation: A Case Study of Akhlaqul Karimah Development at SMP Muhammadiyah 1 Sumberrejo

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Abstract

The development of students' Islamic character has become an important concern in contemporary education, particularly in strengthening moral awareness and ethical behavior amid complex social and technological changes. This study aims to examine the implementation of diniyah learning in developing akhlaqul karimah and student ethics at SMP Muhammadiyah 1 Sumberrejo, Bojonegoro. Employing a qualitative case study approach, this research explores the processes, practices, and factors influencing the implementation of diniyah learning through interviews, observations, and documentation. The findings reveal that diniyah learning is implemented systematically through religious habituation programs, teacher role modeling, and the integration of Islamic values into the school culture. Activities such as daily worship practices, dzikir, muhadhoroh, hadith memorization, and moral guidance contribute to students' gradual internalization of akhlaqul karimah values, including discipline, responsibility, politeness, and social awareness. The effectiveness of diniyah learning is strengthened by school leadership commitment, teacher involvement, and parental support. However, its implementation faces challenges related to differences in students' family backgrounds, social environments, and external influences from technological development. This study concludes that diniyah learning functions not merely as religious instruction but as a character formation process that connects Islamic values, habituation, and exemplary practices. The study contributes to Islamic education research by highlighting the importance of a collaborative and sustainable school ecosystem in developing students' ethical behavior and Islamic character.

Keywords: *Akhlaqul Karimah, Diniyah Learning, Islamic Character Education, Student Ethics, Teacher Role Modeling.*

1. Introduction

Character education has become a significant concern in contemporary educational discourse as schools face increasing challenges in developing students who possess not only academic competence but also ethical awareness and social responsibility. The complexity of modern social environments, technological development, and changing patterns of interaction have created new challenges in ensuring that moral values are not merely understood cognitively but also practiced consistently in students' daily lives. Therefore, education requires approaches that move beyond knowledge transmission toward processes that enable students to internalize and embody ethical values through meaningful learning experiences.

Within the perspective of Islamic education, character formation is closely associated with the development of *akhlaqul karimah*, which refers to noble character reflected in attitudes, behavior, and social responsibility. Islamic education emphasizes that moral development cannot be achieved solely through religious instruction but requires continuous habituation, exemplary practices, and supportive educational environments. As highlighted by Saiful (2020) and Ultra et al. (2020), education that neglects the moral dimension may produce individuals who are intellectually capable but lack ethical sensitivity and responsibility. Consequently, strengthening Islamic character education has become an essential component in preparing students to face contemporary challenges.

One approach that has received increasing attention in Islamic educational practice is *diniyah* learning. *Diniyah* learning is not limited to delivering religious knowledge but functions as a process of value internalization through structured religious activities, habituation, and moral guidance (Muhajiroh et al., 2025). Through consistent practice, religious values can gradually develop into personal habits and influence students' attitudes and behaviors (Munawir et al., 2025). In this context, *diniyah* learning represents an educational process that connects religious understanding with daily actions, enabling students to experience Islamic values as lived practices rather than merely theoretical concepts.

In the context of Islamic educational institutions, *diniyah* learning has been implemented through various approaches that integrate religious instruction with students' daily experiences. SMP Muhammadiyah 1 Sumberrejo, Bojonegoro, represents one educational setting that attempts to strengthen Islamic character formation through systematic *diniyah* programs. The school implements various religious habituation activities, including *sholat dhuha*, *dzikir*, *muhadhoroh*, *hadith* memorization, and Islamic value-based activities designed to develop students' religious awareness and ethical behavior (Wahyuni et al., 2024). These practices indicate that *diniyah* learning is positioned not merely as an additional subject but as part of a broader school culture that connects knowledge, faith, and moral practice. This orientation is consistent with



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Muhammadiyah's educational perspective, which emphasizes the integration of intellectual development, religious commitment, and righteous action (*amal*) (Rizal & Amril, 2024).

Previous studies have demonstrated that religious habituation, teacher exemplary behavior, and school culture contribute significantly to students' moral development. Research has shown that Islamic character formation is strengthened when religious values are continuously practiced through meaningful activities and supported by educators who function as moral role models (Husni et al., 2023; Jumkhairiyah et al., 2024). However, existing studies have primarily focused on the outcomes of Islamic character education or the importance of religious values in general, while the implementation process of *diniyah* learning as a structured character formation strategy within a specific school context remains insufficiently explored. Understanding this process is important because character formation is not developed instantly through instruction alone but through continuous interaction between educational values, institutional practices, and students' lived experiences.

Therefore, this study aims to examine the implementation of *diniyah* learning in developing *akhlaqul karimah* and student ethics at SMP Muhammadiyah 1 Sumberrejo. Specifically, this research explores how *diniyah* learning is planned, implemented, and integrated into school culture, as well as the supporting and inhibiting factors influencing its implementation. By employing a qualitative case study approach, this study contributes to Islamic education research by providing an in-depth understanding of how *diniyah* learning functions as a character formation process through habituation, teacher role modeling, and collaborative educational practices.

Although previous studies have highlighted the importance of religious learning and character education, limited attention has been given to understanding how *diniyah* learning operates as a comprehensive character formation process within a school environment. Therefore, this study seeks to examine the implementation of *diniyah* learning at SMP Muhammadiyah 1 Sumberrejo by exploring its practices, educational mechanisms, and influencing factors in developing students' *akhlaqul karimah*. This study contributes to Islamic education research by providing empirical insights into how religious habituation, teacher role modeling, and school culture interact in shaping students' ethical behavior.

2. Literature Review

2.1. Diniyah Learning as Islamic Value Internalization

Diniyah learning represents an educational approach that emphasizes the integration of religious knowledge, moral values, and daily practices. In Islamic



educational contexts, learning is not limited to cognitive understanding of religious concepts but also involves the internalization of values through continuous practice and habituation. Previous studies indicate that diniyah-based education contributes to strengthening students' religious attitudes and moral awareness because students are encouraged to experience Islamic values through concrete activities rather than merely understanding them theoretically (Rahmah & Wirian, 2025; Nurhadi & Maulida, 2024). Therefore, diniyah learning can be understood as a process of transforming religious knowledge into lived ethical behavior.

2.2. Islamic Character Formation and Akhlaqul Karimah

Islamic character formation emphasizes the development of individuals who demonstrate moral responsibility, discipline, respect, and social awareness based on Islamic values. The concept of akhlaqul karimah highlights that character is not formed instantly but through a gradual process involving understanding, practice, and internalization of moral principles. Previous research has shown that Islamic education contributes to character development when religious values are consistently integrated into students' learning experiences and social interactions (Suryani et al., 2023; Astutik & Aziz, 2023). This perspective indicates that character education requires an environment where students can repeatedly practice ethical behavior within meaningful contexts.

2.3. Habituation and Teacher Role Modeling in Character Education

Character formation is strongly influenced by habituation and exemplary behavior. Habituation enables students to develop consistent behavioral patterns, while teacher role modeling provides concrete examples of how Islamic values are practiced in everyday life. Studies on Islamic education demonstrate that teachers function not only as transmitters of knowledge but also as moral models who influence students' attitudes through their behavior and interaction patterns (Kandiri & Arfandi, 2021; Maqhfiroh & Wardani, 2025). Therefore, the effectiveness of diniyah learning depends not only on curriculum content but also on the consistency of educational practices within the school environment.

2.4. Research Gap and Conceptual Position

Although previous studies have examined religious education, character development, and the contribution of diniyah programs, limited attention has been given to how diniyah learning is implemented as a comprehensive character formation process within formal school settings. Existing studies tend to emphasize the importance of



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religious values or program outcomes, while the interaction between habituation practices, teacher role modeling, school culture, and students' ethical development requires further exploration. Therefore, this study positions itself by examining diniyah learning implementation at SMP Muhammadiyah 1 Sumberrejo as a case study of Islamic character formation, focusing on the processes and educational mechanisms that contribute to the development of akhlaqul karimah and student ethics.

Based on the reviewed literature, Islamic character formation should be understood as a continuous educational process in which religious values are transformed into lived practices through structured learning experiences. While previous studies have emphasized the importance of religious instruction and moral habituation, less attention has been given to the interaction between diniyah learning practices, teacher role modeling, and school culture in shaping students' ethical behavior. Therefore, this study examines diniyah learning not only as a religious learning program but as an integrated character formation process that operates through daily practices, social interactions, and institutional commitment.

3. Research Method

3.1. Research Design and Context

This study employed a qualitative case study approach to explore the implementation of diniyah learning in developing students' akhlaqul karimah and ethical behavior. A qualitative case study was selected because this approach enables researchers to gain an in-depth understanding of educational practices within their real-life context by examining processes, experiences, and interactions among participants. The case examined in this study was the implementation of diniyah learning at SMP Muhammadiyah 1 Sumberrejo, Bojonegoro, as a bounded educational setting where religious learning activities are integrated into the school culture.

The selection of this case was based on the consideration that the school consistently implements diniyah learning through various religious habituation programs, including sholat dhuha, dzikir, muhadhoroh, hadith memorization, and other Islamic value-based activities (Syafrinal & Putra, 2023). These practices provide an appropriate context for examining how diniyah learning contributes to Islamic character formation.

3.2. Research Participants

The research participants were selected using purposive sampling based on their involvement, knowledge, and experience related to diniyah learning implementation (Saiful, 2020). The participants consisted of the principal, diniyah learning teachers,



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Islamic Religious Education (PAI) teachers, subject teachers, and students. These participants were selected because they represented different perspectives regarding the planning, implementation, evaluation, and impact of diniyah learning within the school environment.

3.3. Data Collection

Data were collected through three complementary techniques: interviews, observations, and documentation. Semi-structured interviews were conducted with participants to explore information regarding the objectives, implementation strategies, challenges, and perceived impacts of diniyah learning. Observation was conducted to examine religious habituation activities and students' behaviors in the school environment. Documentation analysis was used to obtain supporting information, including school programs, activity schedules, learning documents, and relevant institutional records.

The use of multiple data sources enabled the researcher to obtain a comprehensive understanding of the phenomenon and strengthen the credibility of the findings through data triangulation. In qualitative case study research, combining interviews, observations, and documentation provides a broader understanding of the studied phenomenon by allowing researchers to compare and interpret evidence from different sources.

3.4. Data Analysis

The collected data were analyzed through several stages, including data organization, data reduction, coding, categorization, and interpretation. The researcher identified recurring patterns related to diniyah learning implementation, character formation practices, teacher role modeling, and supporting and inhibiting factors. These patterns were then organized into thematic categories to develop a comprehensive understanding of how diniyah learning contributes to students' Islamic character formation.

3.5. Trustworthiness and Ethical Considerations

To ensure research credibility, this study applied data triangulation by comparing information obtained from interviews, observations, and documentation. The researcher also maintained interpretive consistency by examining findings across different participant perspectives. Such strategies are important in qualitative case study research because credibility and rigor depend on transparent procedures, multiple sources of evidence, and systematic interpretation.



Regarding research ethics, participants were informed about the purpose of the study, and confidentiality of participant identities was maintained throughout the research process. The study respected institutional regulations and cultural values within SMP Muhammadiyah 1 Sumberrejo.

4. Result and Discussion

4.1. Diniyah Learning as a School-Based Character Formation Strategy

Drawing on perspectives from school leaders and teachers, the findings indicate that the implementation of diniyah learning at SMP Muhammadiyah 1 Sumberrejo emerged from the school's commitment to strengthening students' Islamic character amid changing social conditions. Diniyah learning was developed not merely as an additional religious program but as a strategic educational approach that integrates Islamic values into students' daily experiences and the broader school culture.

The principal explained that the implementation of diniyah learning was motivated by the need to strengthen students' moral development in response to contemporary challenges, including social influences, peer interactions, and technological developments. This finding demonstrates that the school views character formation as a continuous educational process that requires institutional commitment rather than a temporary intervention. Meanwhile, PAI teachers emphasized that diniyah learning provides structured guidance for students who may experience different levels of religious habituation within their family environments.

The interaction between institutional vision and pedagogical practice illustrates that diniyah learning functions as a school-based character formation strategy. The school provides a structured environment in which Islamic values are introduced, practiced, and reinforced through daily educational activities. Therefore, the significance of diniyah learning lies not only in the transmission of religious knowledge but also in the creation of an educational ecosystem that enables students to experience and internalize akhlaqul karimah values through meaningful practices.

4.2. Habituation of Islamic Values through Daily Religious Practices

The findings demonstrate that diniyah learning at SMP Muhammadiyah 1 Sumberrejo is implemented through continuous religious habituation that enables students to experience Islamic values as part of their daily lives. Various activities, including sholat dhuha, dzikir, muhadhoroh, hadith memorization, and other Islamic practices, are integrated into the school routine. These activities indicate that diniyah learning extends beyond classroom-based religious instruction and functions as a process of transforming Islamic values into lived ethical behavior.



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The habituation approach contributes to character development because moral values require continuous practice and reinforcement before becoming part of students' behavioral patterns. Through repeated engagement in religious activities, students are encouraged to develop discipline, responsibility, and awareness of ethical conduct. For instance, regular worship practices cultivate commitment and self-discipline, while activities involving Islamic communication and reflection support the development of respectful interaction, confidence, and social awareness.

Furthermore, the findings reveal that habituation serves as a bridge between religious knowledge and practical behavior. Students do not merely understand Islamic values as theoretical concepts but are provided with opportunities to practice these values within their everyday school experiences. This process reflects an experiential approach to character education, in which moral values are gradually internalized through repeated actions, social interactions, and meaningful educational experiences.

Therefore, the contribution of diniyah learning lies not only in strengthening students' religious understanding but also in supporting the continuity of character development through consistent educational practices. The sustainability of this approach is influenced by the consistency of implementation and the ability of the school environment to provide continuous reinforcement of Islamic values in students' daily lives.

4.3. Teacher Role Modeling and the Internalization of Akhlaqul Karimah

The findings reveal that teacher role modeling represents an essential mechanism in the implementation of diniyah learning at SMP Muhammadiyah 1 Sumberrejo. Teachers are not positioned merely as instructors who deliver religious knowledge but also as moral figures whose attitudes, behaviors, and daily interactions provide concrete examples of Islamic values. Through their consistent practices, teachers demonstrate how religious principles can be translated into ethical behavior within the school environment.

Based on interviews with teachers and observations of school activities, teachers demonstrate exemplary behaviors through discipline, politeness, responsibility, and consistency in performing religious practices. These behaviors become an implicit form of character education because students encounter Islamic values not only through verbal instruction but also through direct observation of their teachers' actions. In this context, teacher role modeling functions as a bridge between normative religious teachings and students' lived experiences.

The findings further indicate that students' character development is influenced by the consistency between what teachers teach and what they practice. When teachers display behaviors aligned with Islamic values, students receive a coherent moral message that strengthens the internalization process. Conversely, character education may

become less meaningful when moral teachings are separated from everyday practices. Therefore, teacher exemplary behavior serves as an important element in transforming diniyah learning from a formal religious program into an experiential process of character formation.

From the perspective of Islamic education, this finding reinforces the importance of *uswah hasanah* (good example) as a fundamental principle in developing *akhlaqul karimah*. The role of teachers extends beyond academic instruction because they contribute to creating a moral environment in which students can observe, experience, and gradually internalize Islamic values. Thus, teacher role modeling strengthens the sustainability of diniyah learning by ensuring that religious values are continuously represented through authentic educational practices.

4.4. Supporting and Inhibiting Factors in Diniyah Learning Implementation

The findings indicate that the sustainability of diniyah learning implementation is influenced by the interaction between institutional commitment, teacher involvement, family support, and external social conditions. Rather than functioning as an isolated religious program, diniyah learning requires a supportive educational ecosystem in which various stakeholders contribute to maintaining the consistency of Islamic character formation.

One of the main supporting factors identified in this study is the commitment of school leadership. The principal plays an important role in establishing the direction, regulation, and continuity of diniyah learning programs. This leadership support enables religious activities to become integrated into the school culture rather than being perceived as additional activities outside the main educational process. Furthermore, teacher involvement strengthens implementation because teachers act as facilitators and role models who ensure that Islamic values are continuously practiced in students' daily interactions.

Parental support also represents an important factor in sustaining the character formation process. The involvement of families provides continuity between values developed at school and students' experiences at home. When schools and families share similar expectations regarding religious and ethical development, students receive consistent reinforcement of Islamic values across different environments.

However, the findings also reveal several challenges in implementing diniyah learning. Differences in students' family backgrounds may influence the level of religious habituation and moral support received outside school. In addition, social environments and technological developments provide external influences that may affect students' attitudes and behavior. These challenges indicate that character formation requires continuous guidance and adaptive strategies rather than relying solely on school-based programs.



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Therefore, the implementation of diniyah learning should be understood as a collaborative process involving schools, teachers, families, and the wider social environment. The success and continuity of Islamic character formation depend on the ability of educational institutions to create supportive conditions while responding constructively to external challenges.

4.5. Diniyah Learning as an Integrated Framework for Islamic Character Formation

The overall findings suggest that diniyah learning at SMP Muhammadiyah 1 Sumberrejo functions as an integrated framework for Islamic character formation rather than merely a religious learning program. The implementation process demonstrates that character development occurs through the interaction of several interconnected elements, including religious habituation, teacher role modeling, school commitment, and family support. These elements collectively create an educational environment in which Islamic values are introduced, practiced, reinforced, and gradually internalized by students.

The findings indicate that diniyah learning contributes to character formation through a continuous process. First, religious activities provide students with repeated experiences of Islamic practices that strengthen awareness and discipline. Second, teacher role modeling transforms abstract moral principles into observable behaviors that students can recognize and imitate. Third, school culture and institutional commitment provide consistent reinforcement, ensuring that character development becomes part of students' daily educational experiences rather than an isolated activity. Finally, family involvement extends the internalization process beyond the school environment.

This study highlights that akhlaqul karimah development is not produced solely through religious knowledge acquisition but through the integration of values, practices, and social interactions. In this sense, diniyah learning operates as a bridge between Islamic teachings and students' lived experiences by transforming moral concepts into habitual behaviors. The findings contribute to Islamic education research by illustrating how a school-based diniyah approach can support character formation through a holistic educational ecosystem.

Therefore, the implementation of diniyah learning can be understood as a contextual framework for Islamic character education in which religious values are cultivated through consistent practice, exemplary behavior, and collaborative educational support. This perspective emphasizes that character formation requires sustained engagement among schools, teachers, students, and families rather than relying on classroom instruction alone.



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5. Conclusion

The findings of this study indicate that diniyah learning at SMP Muhammadiyah 1 Sumberrejo operates as a school-based framework for developing students' Islamic character through the integration of religious values, habituation practices, teacher role modeling, and educational collaboration. Diniyah learning is not implemented merely as an additional religious program but as a continuous character formation process that connects Islamic knowledge with students' everyday attitudes and behaviors.

The development of **akhlakul karimah** occurs through several interconnected mechanisms. Religious habituation provides students with continuous opportunities to practice Islamic values, while teacher role modeling transforms moral principles into observable behaviors that students can understand and emulate. In addition, school leadership commitment and family support strengthen the continuity of character formation by creating a supportive educational environment. These findings highlight that Islamic character education requires more than the delivery of religious knowledge; it depends on consistent practices, meaningful interactions, and collective commitment among educational stakeholders.

This study contributes to Islamic education research by providing empirical insights into how diniyah learning can operate as an integrated framework for character formation within a formal school context. However, the study is limited by its qualitative case study design, which focuses on a single educational institution. Future research may extend this investigation through comparative studies across different Islamic educational settings or longitudinal approaches to examine the development of students' character over time.

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